A CRITICAL EDITION, TRANSLATION AND COMMENTRY OF SHAYKH UTHMAN B. FODIO'S 'USUL AL-WLLAYAH

BY

MUHAMMAD, HARUNA

M.ED. CURRICULUM. AND INSTRUCTION
(ISLAMIC STUDIES)

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DECLARATION

I hereby declare that this Thesis has been composed by myself and that it is a record of my own research work. It has not been accepted in any previous application for a Higher Degree. All quotations are distinguished by quotations marks and the sources are specificially acknowledged by means of references.

MUHAMMAD , HARUNA

D E D I C A T I O N

This work is dedicated to:

ALLAH AND HIS PROPHET.

A C K N O W L E D G E M E N T

In the name of Allah, the most beneficient, the most merciful. All praise be to Allah, the Lord of the world and may the peace andb blessings of Allah be upon our beloved prophet Muhammad (S.A.W); members of his family, companions, the followers and all those who followed their path till the day of resurrection. I am greateful to Allah for giving me the strength to complete this research.

I wish to express my sincere and profound appreciation to my supervisor, Mallam Musa Tukur for the advise and assistance I received from him when conducting the research. I therefore, very much acknowledge the special concern and interest he has shown in the research since its beginning up to the end. He patiently supervise the work despite all his official and private engagements without which this research would not have come to this stage.

I am also indepted to Dr. M.G. Raji a Senior lecturer in the Department of Nigerian and African Languages, A.B.U. Zaria. To him I am very much grateful for his contribution to the successful completion of this research especially the portion of translation.

Finally I wish to thank all my lecturers and members of Islamic Studies section.

ABSTRACT

Tnis research is a critical edition, translation and commentry on Usul-al-wilayan the principles of sainthood) which was written, by shaykn uthman D. Fodio concerning tne concept, principles and conditions of sainthood in Islam. He organised the bOOK into eighteen sections. In the booK, tne author discussed a numoer of important issues or Wilayah and Tasawwuf. rhe first section of tne book discussed now a sincere Muslim snould dedicate himself to the obedience of Allah and tnen explained sunni requirements in sufism. Tne qualifications or the Shaykn who gives training to the novice have also been discussed. Tne book concludes that every sincere muslim ought to receive a moral training from a pious shaykn, and by following the guiding principles or the Shariah tne novice is led step-by-step until ne is able to attain spiritual perfection or sainthood.

Tne researcn is basically on the edition of Usui al-Wilayah attributed to shaKh Uthman b. Fodio and the researcher has successea to produce an edited copy. Tne researcn has confirmed beyond any reasonable doubt that, the DOOK Usul al-Wilayah was written by shaykh Uthman B. Fodio. Beside the edition an attempt is

also made to provide an English translation or the book for tne benetit of people who are not familiar with tne Arabic language.

Tne book has mucn significance to the spiritual needs and training of sincere Muslims while it is at the same time an intellectual contribution wnich Nigerian scholars and other nations need for proper understanding of islam. For this reason the research recommends the book to the members of Izala organisation and Sufi orders in Nigeria.

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ABBREVIATIONS AND DEFINITION OF TERMS

A.B.U. - Ahmadu Bello University, Zaria.

A.D./C.E. - Anno Domini - After death of Christ.

A.H. - After Hijra (Migration of the Prophet)

ed - Edited

M.S.S. - Manuscript

C.I.L.S. - Centre for Islamic Legal Studies

S.H.B. - Sokoto History Bereau

S.C.N. - Sokoto Central Market

N.A.K. - National Achieves Kaduna

U.W. - Usul Al-Wilayah

N.H.R.S. - Northern History Research Scheme

R.A. - Radiya Allahu Anhu - May Allah be pleased with him.

S.A.W. - Salla-Allahu allayhi wa sallam. Peace and blessings of Allah be upon him.

Tr - Translated.

TABLE OF TRANSLITERATION

ARABIC LETTER	TRANSCRIPTION
ا ء	a
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	i
ظ	z
ع	c
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ى	y

CHAPTER ONE

1.0 BACKGROUND TO THE STUDY

Shaykh Uthman and his brother Abdullahi were Sunnite who were brought up in the Maliki School of Law.

This research is concerned with the critical edition and the translation of Usul Al-Wilayah of Shaykh Uthman b.Fodio.

Shaykh Uthman b. Fodio wrote over one hundred and twenty works. All of them are very educative and cover many aspects of Islamic life. Majority of them are on religious education, especially Islamic Law, Sufism and Jihad.

1.1 THE PROBLEM STATEMENT

The USUL AL-WILAYAH is a very important book to the Muslims who belong to the generation of the Shaykh and muslim Ummah of today.

Although the book has been translated into Hausa by Gaskiya Corporation, Zaria in the 1960's without any translation, yet it has not been widely circulated within the intellectual circle. Therefore, it requires

a critical edition and translation for the benefit of scholars who do not understand Hausa and Arabic. The problem of this research is therefore related to the critical edition of the book; the translation and some comments which the scope of the research allowed.

Suleiman (1992) observed that the term for research in Islamic studies is al-ijtihad which is conducted by an authority of usul-al-din (theologian) to explain issues related to religious creed. Muslim scholars conduct ijtihad - (research) to evaluate a report so as to establish its validity. The edition of manuscripts is similar to this form of ijtihad (research). This is because it aims at estqblishing the quality of the manuscript and its accuracy which makes it relevant for the purpose of interpreting the Shari'ah (Islamic Law).

Furthermore, the Arabic term for problem is al-mas'alah , its sigha (formula) should be well understood by a researcher before he begins his research. The Mas'alah for this research is therefore, the edition which means the art of establishing authenticity, reliability and validity of a manuscript.

There is also the need to translate the copy which is supposed to be close to the arche - type of the actual manuscript written by the author.

RESEARCH QUESTIONS

The research aims at answering the following questions

1. Was the book, Usul Al-Wilayah - actually written by Shaykh Uthman b. Fodio?
2. Which of the available manuscripts of the book is closest to the arche-type?
3. Could all the references cited by the author in the book be identified?
4. Who among the scholars influenced Shaykh Uthman b. Fodio in writing the Usul-Al-Wilayah.

1.2 SIGNIFICANCE OF THE STUDY

The study will throw light on the subject matter of the manuscript. It will also enlighten the Muslim community of Nigeria in particular and the world at large. It is hoped that this research when completed will provide better guiding principles to scholars and students of Islamic Studies on matters of Al-Wilayah and al-Tasawwuf. Usul al-Wilayah --- discusses the concepts of sainthood, sufism, shaykhood and others which will be explained as they were enunciated by the revivalist Muhammad b. Uthman popularly known as Uthman b. Fodio.

Scholars of Islamic studies today certainly need the book of Usul al-Wilayah ---. Although the value of the book is significant, this significance could only give the desired benefit if its claim of authority to have been written by Shaykh Uthman b. Fodio has been established. This study will enable scholars of Islamic Studies to use the authentic copy and ensure the quality of knowledge obtained from it.

Several scholars have been conducting researches today, to answer some key questions related to legal issues and religious beliefs in the minds of Muslims in Nigeria society. However, conducting research on tne books written by Shaykh Uthman and other jihad leaders seems to be very rare and when the scholars consult the books of the jihadists they assume that every claim attributed to a manuscript of the Sokoto Jihad Literature is valid.

The researcher is of the opinion that producing an authentic copy of the Usul al-Wilayah will make a humble contribution to Arabic and Islamic studies scholarship.

1.3 OBJECTIVE OF THE STUDY

1. The research is aimed at establishing the authenticity of the book Usul al-Wilayah.
2. It is also aimed at making the necessary corrections in the text so as to improve the standard of its facts.
3. It is also aimed at providing a suitable English translation of the work.
4. The research would make observations concerning the book, its relevance and application of its ideas to Nigeria.

1.4 SCOPE OF THE STUDY

The scope of this research is limited to Shaykh Uthman b. Fodio's book: Usul al-Wilayah ----- which is in manuscript form.

Ideally this book is supposed to be studied together with some works of either Abdullahi B. Fodio (D.1245 A.H./ 1829 A.D) or Mohammed Bello (1254 A.H./1837 A.D (for a clear understanding of the book. However, this is not possible because of the time factor and the size of the manuscript.

1.5 LIMITATIONS OF THE STUDY

This reflects some of the conditions that are beyond the control of the researcher, which could probably interfere with the findings of the study.

One of such conditions that is likely to have some effect on this work is that of the normal problem usually encountered in the process of translating a book from one language to another. This is because the conditions governing the syntax (arrangement of sentences) in Arabic will not be the same as those of English.

Another limitation of the rerearch is that some of the references cited by the author in the book are not available to most of the Islamic scholars today and our libraries.

CHAPTER TWO

LITERATURE REVIEW

2.0 BRIEF BIOGRAPHY OF SHAYKH UTHMAN b. FODIO

Family Background and Education

Uthman b. Muhammad b. Uthman b. Salih b. Fudi (in Fulani Usumanu B Foduye, and in Hausa Usumanu dan Fodio) was born in Maratta in the land of Galni[1] in the then Hausa state of Gobir, on Sunday 15th December, 1754 A.D. at the end of Safar[2] 1168 A.H.

However, very litttle is known about Uthman b. Fudi's childhood except some information obtained through oral tradition in Fulfulde language. The Shaykh's family, after staying for a number of years at Maratta, migrated to Degel under the leadership of his father Shayakh Muhammad Fudi. This was town within the Hausa State of Gobir, where the Shaykh was said to have been brought up and got his early education. Members of his family were said to have stayed there until shaykh's migration to Gudu on the 10th of Dhu'al Qidah of February, 1804. Furtheremore Uthman b. Fodio left behind some of his relations at Birnin Konni. The shaykh's family travelled to Degel

thirty miles south of Birnin - Konni and three miles from the river Rima valley on the Plateau to the West[3].

According to Malumfashi (1973:20) the Shaykh and his brother Abdullahi were said to have received their education in the traditional way of learning. The elementary education consisted of learning how to read and write the Quran. Then, the student would seek other teachers to study particular subject for the purpose of specialization such as grammar, law, tafsir, hadith and rhetoric.

The shaykh learnt under various teachers including his relatives such as his uncle Uthman Binduri, Muhammad Sambo, Muhammad Raji with whom he read the sahih al - Buhari Muhammad Bindawo and Abdurrahman Dan Hamada. He stayed with Uthman for two years[4]. This teacher was famous for enjoining the right and forbidding the wrong, and he greatly influenced the shaykh[5]. After leaving Muhammad, shaykh - Uthman went to Aghades where he studeid under Jibril b. Umar who is reported to be the most learned man of his day in West Africa. It has been noted that his most favorite teacher, with the possible exception of Binduri, was Jibril b. Umar through whom he learnt the principles of the sufi Cadiriyya order.

The shaykh is said to have started preaching around 1771 A.D. at the age of twenty in Degel. He was faced with strong opposition from some misinformed scholars because of his puritained tendences. But all the same, his preaching attracted large crowds to his cause. He initially directed his preaching to the common man, and then to the people in authority. He went to the King of Gobir, Bawa and explained to him the doctrines of Islam.

There was a time when Bawa the King of Gobir, attempted to bribe the shaykh by offering some presents to him, but Uthman turned down this offer and countered it with a request for five things: to be allowed to call people to God in his country; that the King should not stop anyone who intended to respond to the call: that the King should treat with respect any man with the turban; that he should free all the prisoners; and that he should not burden his subjects with heavy and excessive taxes(6). Since the King was not prepared to go against the traditional respect allowed to the Ulama in Hausaland, he agreed with Uthman's demands.

These requests, to some extent, indicated the sort of issues at stake during the period under review and soon students started flocking to the shaykh from far

and wide. Then Uthman became convinced that he had been chosen to carry out a renewal of Islam in the area.

2.1 EDITION AND TRANSLATION OF OTHER BOOKS BY THE JIHAD LEADERS

Tukur (1991:54) quoting from Lane (1980:606) observed that, Tahqiq means strengthening, or confirming a saying. The word Tahquiq is derived from the Arabic word Tahaqquq which Cowan (1960:192) explains as ascertainment, making sure, verification and so on. He gave the meaning of Tahquiq as realization, actualization, exactness, accurateness, affirmation or confirmation.

Another Arabic word that is similar in meaning to ht the said word is Tahrir which Cowan (1960:165) and Elias (1985:96) translate as editing. Therefore, the art of edition is not an easy job, hence an editor is required to do a lot of things to make his work a successful one. On the other hand, the Macmillan - student Dictionary (1984:121) gives the meaning of "to edit" as to prepare another person's written work for printing and publishing. Thus, from the above meaning we can say Tahqiq (edition) generally means the process by which literary materials are being proved to be true,

and made ready for publication.

Tukur (1991:65) noted that the nature and procedure involved in the case of edition seems to demand an editor to go through various ways before his work could be successful. However, an editor is expected to collect as much as possible the copies of the manuscripts he intends to edit. In a situation where a researcher is unable to have many copies of the manuscripts as required except one he can still use it for the purpose of edition.

Another important duty of an editor is to identify all names of places and persons or books cited by the author. This is to be done by writing all the basic references and other information in the foot-note of every page.

According to Tukur (1991:62) quoting from Hunwick (1974:170) an edited text is supposed to be followed by the same additional meaning on the subject of the book and to illustrate the stand of the book among other books written in the same field of study. It has been observed that some of the literature of the Sokoto reformers has been translated into English. In this connection one may cite the translation of Danfodio's Tanbih al-Iknwan and the Rawdat alrkar, ascribed to his

son Muhammad Bello by H.R. Palmer, and part paraphrase of Muhammad Bello's Infaq al-Maysur by E.J. Arnett.

However, a work of a more critical nature in this field has been done by Hiskett (1963) in which he edited and translated Danfodio's Kitab al-Farq and Abdullah's Ida'-c al-nusukh and Tazyin al-Waraqat. In addition there is Balogun's unpublished Ph.D thesis which consists of a critical edition of Danfodic's Ihya al-sunnah - - - . Furthermore, there is the work of Malumfashi (1973), the life of Shaykh Uthman b. Fodio and Sultan Muhammad Bello being an edition, translation and Analysis of Rawd al-Jinan Fidhikr Ba'd Karamat Al-Shaykh Uthman, and Al-kashf wal al Bayan 'An Ba'd Ale Wal Al Sayyid Munammad Bello.

Rawd al-Jinan and Al-Kashf wa al - Bayan have been translated into English by H.G. Haris, but the translations are neither scientific nor accurate. Rawd al-Jinan has also been translated into Hausa. Thus Malumfashi has edited, translated and analysed the two books which he considered to be more accurate.

There is also another work of Malumfashi (1989), DIVERGENCE OF OPINION IN THE LAW OF ISLAM, being an editing, translation and analysis of Shaykh Uthman b. Fodio's Najm al-Ikhwan yahtadima bi-hibi idhn Allah fi

Umuar al-Zaman. Isiyaku Aliyu (1989) edited and translated Diya Al-Sultan of Abdullahi B. Fudiye. There is also another work on edition, translation and comentry by Basnir (1988) on Wathiqat al-Ikhwan - Li - Tabyin Dalilat wujub Ittiba al Kitab wa as-Sunna wa al Ijma of shaykh Uthman b. Fodio.

Dalhat (1990) conducted a critical Edition, Translation and Commentry of Abdullahi b. Fodio's Work 'Lubab al-Madkhal.

El-Masri F.H. (1978), earned his Ph.D by editing and translating Uthman b. Fodio's work Bayan Wujub al-Hijra

Yamusa (1975) wrote on the political ideas of the Sokoto jihad leaders. Being an edition and analysis of Abdullahi b. Fodio's work, Diya'a Hukkam - - -.

There is also another work on edition and translation of Abdullahi b. Fodio's Diya'al-siyasat al-nawazil Mimma huwa furu al-din-min al-masa'il; by Shehu Umar Abdullahi (1980).

2.2 NOTES TO CHAPTER II

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3. Kano Studies (1980); A Bayero University Journal of Savanna and Sudank Research.

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8. A'ishat Lemu (1978); Handbook on Islam Iman Ihsan. Printed in Great Britian.

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11. Bello M. Daura (1978); Risalah, A Malloki Sharat Text Pub. by N.N.P.C. Company, Zaria.

12. Momuddin (1977); Moral Teaching of Islam.

13. Arberry (1985); The Doctrine of sufis

14. Ibid Arberry, The Doctrine of Sufis.

15. Hisket (1973), The Sword of Truth: The Life and Trues of the Shaykh Usman b. Fodio and Aberry (1935:80).

16. Hisket 1973; op.cit. p.85

17. Jah Umar (1973); The Sufism and the Neneteen Century Jihad Movements in the western Sudan.

18. Arberry (1935); op.cit. p.39-41. The Doctrine of Sufis.

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20. Seyyid H.N. (1972), Living Sufism by Geoje Allen and Unwin.

21. Seyyid H.N. (1972)Op.cit. p.43, Living Sufism by George Allen and Unwin.

22. Jah Umar, (1975); Op. cit. p.102: The sufism and the Nineteen Century Jihad Movements in the Western Sudan.

23. Abdurrahman (1989); QUARTERLY - Journals Islams Research Institute.

24. Abdullahi, S.U. (1984) O. cit. p.64.

25. Hisket (1973); Op. cit. p. 100, The Sword Truth: The Life and Time of the Shaykh Usman b. Fodio.

26. Shaykh Uthman b. Fodio Usul Al-Wilayat - - - - -

27. Musa M. Tukur (1991) A Critical Edition, Translation and Commentry of Abdullahi b. Fodio Work. Diya al-Imam fi Salah Al-Anam.

28. Macmillan (1984); The Student Dictionary

29. Nisket M. (1963); Tazyin al-waraqat of Abdullahi b. Fodio Translation and edition ibadan University Press.

30. Mulumfashi U.F. (1973); The Life of Shaykh Uthman b. Fodio and Sultan Muhammad Bello.

31. Mulumfashi U.F. (1989); Divergence of Opinion in the Law of Islam

CHAPTER THREE

3.0 METHODOLOGY

This Chapter aims at explaining the methods followed by the researcher in this study. There is need to make a few clarifications.

3.1 The Population

The population in this research refers to the entire subjects involved in the study. These could be human beings, materials or objects. The population of this study is made up of all the manuscripts of Usul Al - wilayah - - - by Shaykh Uthman B. Fodio.

Since it is impossible to know and collect all the manuscripts of the book because of inaccessibility, cost and time etc. the researcher has decided to accpt the use of samples.

3.2 The Sample Procedure

In most educational researches, it is impossible to study a whole population because it is usually very large. Hence portions of the population are usually studied.

Such selected portions of the population are called samples. The sample for this research was determined

from the population through "opportunity sampling". According to Olomoloye (1988), opportunity sampling is a technique in which you use only individuals who happen to come to you, or those who happen to be thre around you, when you are carrying out your study. You take what you can find and you are content with it. This technique is considered economical and convenient especially wnen dealing with a large and secattered population like the manuscripts of the Usul al-wilayah - - in this study.

According to Tukur (1991) quoting from Musa (1990) said that, accidental sampling is a non-probality sampling technique where samples at hand are used. In other words, a researcher selects his samples based on availability of the manuscripts.

Therefore, I have sampled four manuscripts which are designated A, B, C and D respectively in editing the Usul al - Wilayah - - -. To obtain these manuscripts (mss) I had to travelt to some places like Sokoto, Kaduna, Zaria and its environment.

At the Sokoto History Bereau, I got one copy of the manuscript which is in a hand-written form. Then I

made a photocopy of it. I proceeded to the Centre for Islamic Studies, Utnman Dan Fodio University, Sokoto where I consulted Mallam Bashir, a staff in the Centre who assisted me in searching for other copies of the manuscripts.

Then wewent to the Sokoto Central Market where I was introduced to Alhaji Muhammad Dan Ige, whose business was selling of books printed and unprinted literary materials of the Sokcto Jihadists. I succeeded in getting one copy of the manuscript of Usul al-wilayan. My next journey was within Zaria area where I checked at the Centre for Islamic Legal Studies Kongo Campus A.B.U., Zaria. There I found one copy of the(MSS) which is a photocopy being preserved in the Library.

I also travelled to Kaduna and at the National Achieves Kaduna, I was lucky to obtain another copy the Usul - al-Wilayah.

3.3 Description of the Samples/Manuscripts

In this research, I have used four samples of the manuscripts which are designated as A.,B,C and D respectively.

1. 1. I obtained the first manuscript which I described as Mss "A" or Arabic Letter " ا " in the Sokoto History Bereau under class number A Mss 1/12/47 and was loaned for photocopying from Alhaji Muhammad Talatan Mafara. It consists of fourty (40) pages, and the writing of the copy is very clear and bold. The size of a page is about 21 x 15 cm whereas there are approximately 14 lines per page. The paper used was white, written in black ink. The writing appeared to be in the local Sudanese calligraphical form of the Maghrib style.

2. The second Mss which was described as manuscript "B" or Arabic letter " ب " is the one obtained from Alhaji Muhammed Dan Ige (of the Sokoto Central Market, whose business is selling of both printed and unprinted books of the Sokoto Jihad literature). This copy has twenty (20) pages and the size of a page measured 25 x 18 cm with approximately 18 lines per page. The writing of this copy appeared to be the Maghrib type of writing.

3. The third copy of Usul al-Wlayah was described as manuscript "ﺟ" or Arabic letter (ج) is the one ontained from the Centre for Islamic Legal Studies

Library Kongo Campus A.B.U. Zaria. Under Jihad collections, and it was loaned for photocopying by Aliyu Khalid Abdullahi. This copy consists of thirty-five (35) pages and the size of a page appeared to be 22 x 14cm.

There are approximately about Sixteen (16) lines per page. The writing appeared to be Maghrib style of writing and was written with ink.

4. The last Mss which I described as the manuscript "D" or Arabic letter (ج) is the one obtained from the National Achieves Kaduna.

It was loaned for photocopying from Musa Muhammad Zazzakiyu under Item Number (3) with reference Number A/AR.36, This copy was written in ink, the copy of the book appeared to be very old. The pages of the pwper were also chopped off which might be a sign of old age.

It consists of Eighteen (18) pages in all of the copies of the book. And the size of the book measures 12 x 16cm with approximately about 20 - 22 lines per page.

بسم الله الرحمن الرحيم صلى الله على سيدنا
محمد وعلى آله وصحبه وسلم تسليما قال الحقير
المضطر الى رحمة ربه عثمان بن محمد بن
عثمان الجلالي نسبا المالكي مذهبا الاشعري
اعتقادا الحمد لله رب العالمين وافضل الصلاة
واتم التسليم على سيدنا محمد وعلى آله
وصحبه اجمعين ورضي الله تعالى عن السادات
الشافعيين والعلماء العاملين والائمة الاربعة
المجتهدين ومقلديهم الى يوم الدين
اما بعد فهذا كتاب اصول الولاية وشروطها
فاقول وبالله التوفيق اعلم يا اخي ان اصول الو
لاية وشروطها مبنية على ملازمة الكتاب
والسنة وترك الاهواء والبدع وتعظيم خبر
مادة المشايخ مرزوقة اعدهم الحلو والمر

ومدة

بسم الله الرحمن الرحيم صلى الله على سيدنا
محمد وآله وصحبه وسلم تسليما قال
الشيخ المفسر الرباني رحمة ربه عثمان بن
محمد بن عثمان الدمياطي نسبا المصري
مذهبا الأشعري اعتقادا الحمد لله رب العالمين
وأفضل الصلاة وأتم التسليم على سيدنا
محمد وعلى آله وصحبه أجمعين وبعد
فيقول العبد الفقير إلى الله الغني
المعلم والمتعلمين والمطالعين
وفقهم الله بمعرفة المتشابهات
كتاب أحوال المعاد ليوم التناد وسميته
بالتوفيق فاعلم يا أيها الأخ أن أصول
الديانة عشرة علما مبنية على مقدمات
الكتاب والسنة وتدرك العقول
السليمة فرمان الشارع ويؤخذ
العلم والعقائد من صدور الأوراد وتحرك الرقيم

قال أبو القاسم

بسم الله الرحمن

تسليما في الدين ①

عثمان العالم بسبا

رب العلمين

أما بعد

الكتاب

المشد

الرخص

وفاته

الله عنه عن علم

على طلب الله

②

الحكم

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله
وصحبه وسلم تسليما قال الفقير المضطر الى رحمة ربه
عثمان بن محمد بن عثمان الفلاتي نسبا المالكي مذهبا الاشعري
اعتقادا الحمد لله رب العلمين وافضل الصلاة واتم التسليم
على سيدنا محمد وعلى اله وصحبه اجمعين ورضي الله تعالى
عن السادات التابعين والعلماء العاملين والائمة الاربعة
المجتهدين ومقلديهم الى يوم الدين اما بعد فهذا كتاب
لمصول الولاية وشروطها فاقول وبالله التوفيق فاعلم
يا اخي ان اصول الولاية وشروطها مبنية على ملازمة الكتاب
والسنة وترك الاهواء والبدع وتعظيم حرمات المشايخ
ورؤية اغدام الخلق والمداومة على الاوراد وترك الرخص
قال ابو القاسم الجنيد رضي الله عنه الطرق كلها مسدودة الا
من اقتفى اثار الرسول صلى الله عليه وسلم وقال سهل ابن عبد
الله رضي الله عنه اصولها على ستة اشياء كتاب الله وسنة
رسوله واكل الحلال وكف الاذى واجتناب الاثام والتوبة
واداء الحقوق وقال ابو حمزة البغدادي رضي الله عنه من علم
طريق الحق سهل عليه سلوكه وقال الدليل على الطريق الى الله
تعالى الا بمتابعة الحبيب صلى الله عليه وسلم من الزم نفسه

CHAPTER FOUR

The Arabic Edited Text

بسم الله الرحمن الرحيم

صلى الله على سيّدنا محمدوآله

وصحبه وسلم تسليما.

قال الفقير[1] المضطرّ الى رحمة ربّه عثمان بن محمد بن عثمان الفلاتى نسبا المالكى مذهبا الأشعرى اعتقادا : الحمدلله ربّ العالمين،وأفضل الصلاة وأتّم التسليم على سيّدنا محمد وعلى آله وصحبه أجمعين، ورضى الله تعالى عن السادات التابعين والعلماء العاملين والأئمة الأربعة المجتهدين ،ومقلديهم الى يوم الدين.

أمّا بعد فهذا كتاب أصول ولاية وشروطها،فأقول وبالله التوفيق، فأعلم ياأخى أنّ أصول الولاية وشروطهامبنية على الملازمة الكتاب والسنة وترك الأهواء والبدع وتعظيم حرمات
٢ المشايخ وروّية اعدام الخلق والمداومة// على الأوراد وترك الرخص ،قال أبو القاسم الجنيد رضى الله عنه الطرق كلها مسدودة الا من اقتفاء آثار الرسول صلى الله عليه وسلّم،وقال سهل ابن عبد الله رضى الله عنه : أصولنا على ستة أشياء كتاب الله وسنة رسوله وأكل الحلال وكفّ الأذى واجتناب الآثام والتوبة وأداء الحقوق وقال أبوحمزة البغدادى رضى الله عنه : من علم طريق الحق سهل عليه سلوكه وقال: لادليل على الطريق الى الله تعالى الا بمتابعة الحبيب صلى الله عليه وسلّم[2] من ألزم نفسه آداب السنة نوّر الله قلبه بنور المعرفة ولامقام أشرف من متابعة الحبيب صلى الله عليه وسلّم فى أوامره
٣ //وأفعاله وأقواله وأخلاقه، وسئل الشيبان رضى الله عنه عن التصوف فقال : هو الاقتداء برسول الله صلى الله عليه وسلّم، انتهى والنقل فى هذا الباب كثير وبالله[3]

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(١) د : قال العبد الفقير.

(٢) د : فى أقواله وأفعاله وأحواله ،وقال أبوالعباس ...رضى الله عنه. الزيادة.

(٣) د : والنقل عنهم

التوفيق ، فصل في أركان الاستقامة في طاعة الله عزّ وجل[1] فهي خمسة كما قال ابن عبد الصادق[2] في كتابه هداية العبيد الاوّل أن تعبد الله من حيث أنك عبد الثاني أن تعلم أنك مصرف[3] مستعمل لغيرك لاكاسب الثالث أن تعلم أن المال الذى بيدك من مال الذي صرفك الرابع أن يكون ما تنفقه لنفسك أو غيرك كأهلك من يدك الخامس أن ترا نعمته تعالى عليك افضالا منه ونعمه كفارة لذنوبك فهذه جملة أركان // الاستقامة فمن عمل بمقتضاها فقد دخل في سبيل الولاية . فصل في ذكر أمّهات خصال الاستقامة وهي خمسة عشرة خصلة ذكرها ابن عبد الصادق في كتابه هداية العبيد ورتبها الغزّالي في منهاجه وشرحها غاية الشرح أثر في شرحها بمالامزيد عليه ، الاوّل العلم وهو مقدار ما يتعيّن علينا في فنّ أصول الدين والفقه والتصوّف ، الثانية التوبة من كل ذنب كان بينك وبين ربك أو بينك وبين خلقه ، الثالث الزهد في الدنيا الا في قدر الضرورة ، الرابعة العزلة عن الخلق الا في وقت الصلاة أو في وقت القراءة أو في غير ذلك من الفوائد الدينية ، الخامسة محاربة // الشيطان بالتعوّذ والدفع ، السادسة مجاهدة النفس وإلجامها بالتقوي ، السابعة التوكل على الله في أمر الرزق ، والثامنة تفويض الامر الى الله تعالى في الاخطار ، التاسعة الرضى بالقضاء ، العاشرة الصبر على المصائب ، الحادية عشر التزام خوف عقاب الله في كل وقت ، الثانية عشر التزام رجاء رحمة الله في كل وقت ، الثالثة عشر نفى الرياء باخلاص العمل ، الرابعة عشر نفى العجب بذكر منة الله تعالى ، الخامسة عشر التزام الحمد والشكر على نعمه عزّ وجل فصل في تحرير طريق التصوّف وما بنى عليه قال أحمد الزرّوق في عمدة

(١) ب : في طاعة عزّوجل .
(٢) ب : قال عبد العادق . (٣) أ : أنت معروف .

المريد الصادق واعلم أن الفقه والتصوّف أخوان فى الدلالة
٦ على أحكام الله سبحانه وتعالى// اذ حقيقة التصوّف ترجع
لصدق التوجه الى الله تعالى والفقه والاصول شرط فيه
والمشروط لايصحّ دون شرطه قال الله تعالى(١) "ولايرضى لعباده
الكفر" فلزم تحقيق الايمان "وان تشكروا يرضه لكم"(٢) فلزم
العمل بالاسلام فلا تصوف الا بفقه اذ لا تعلم أحكام الله
الظاهرة الا منه فلا فقه الا بتصوف اذ لا حقيقة للعلم
الا بالعمل(٣) ولا عمل الا بصدق والتوجه ولا هما الا بالايمان
اذ لايصحان دونه فير ان نظر الفقيه مقصور على ما يسقط
به الحرج ونظر الاصولى(٤) مقصور على ما يصح به الأصل
الذي هو الايمان والسنة ونظر التصوف فى متعدد لما يحصل
٧ به الكمال فيطلب فى باب الايمان // والسنة ونظر الصوفى
فمتعدّ لما يحصل به الكمال فيطلب فى باب الاصول تحلية
الايمان بالايقان حتى يصير فى معدن العيان وفى باب
الفقه أن ياخذ بالاعلى أبدا اثم لنه حكم يخصه وهوأن
يكون أمره أبدا على اتباع الاحسن والاكمل لقوله
تعالى "(٥) الذين يستمعون القول فيتبعون أحسنه" فلذاك كان
مذهبهم فى الاعتقادات مذهب السلف من اعتقاد التنزيه
ونفى التشبيه من غير تعرض لكيف ولا تاويل ومذهبهم فى
الاحكام مذهب الفقهاء المحرّرين غير أنهم يأخذون من
المذاهب بما يوافق الحديث ليجمعوا بين نور الاقتداء ونور
الاهتدا مع تقييدهم بالمذهب الواحد وعدم مخالفتهم
٨ للاحوط والمشهور إلامن // ضرورة ومذهبهم فى الفضائل مذهب
المحدّثين فلا يأخذون بموضوع كصلاة الاسبوع ونحوها
وان كان(٦) الشيخ أبو طالب قد أثبتها للمناسك وتبعه الغزالى
على ذلك وانفردوا فى مذهبهم فى الادب بأصل هو جمع

(١) د : قال الله : الزمر ٣٩/ ٧ من سورة .
(٢) د : اذلاحقيقة الا بالعمل .
(٣) د : وان كان .

قلوبهم على مولاهم بأي وجه تمكن لهم سواء كان مباحا صريحا ورخصة أو أمر مختلفا فيه فمن ثم قالوا بأشياء أنكرها عليهم من لم يعرف قعدهم وطالبهم بما طالبوا به أنفسهم في العبادات من الاحتياط وايثار الاولى وقد أشار الجنيد رضى الله عنه لهذا الاصل بقوله كلما يجمع العبد على ربه فهو مباح وقال القشيري عن ابي علي الدقاق رضى الله عنه أنه قال عن المشائخ أنهم قالوا ما يجمع قلبك // على الله فلا بأس به انتهى. فصل في عمدة طريق أهل التصوف وأصوله قال الغزالي عمدة طريق التصوف أمران ترك ما تشغل(١) عن الله والملازمة لذكر الله ، وأما أصوله فخمسة أشياء كما قال أحمد الزروق الاول تقوى الله تعالى في السر والعلانية فتحقيق التقوى بالاستقامة على الواجبات والورع عن المحرمات، الثاني اتباع السنة في الاقوال والافعال وتحقيق السنة بالتحفظ وحسن الخلق وهو معاملة كل أحد بما يسره الا في ما يخالف الشرع، الثالث الاعراض عن الخلق في الاقبال والادبار وتحقيق الاعراض عن الخلق بالصبر والتوكل، الرابع الرضى عن الله بالقناعة [في القليل والكثير وتحقيق الرضى عن الله] (٢) والتفويض، الخامس الرجوع الى الله في // السراء والضراء تحقيق الرجوع الى الله بالحمد والشكر (٣) والالجاء اليه في الضراء. فصل في ذكر أصول هذه الخمسة وهي خمسة أيضا كما قال أحمد الزروق الاول ألهمة (٤) وهو أن يختار النفيس أبدا دون الخسيس فيختار الله تعالى في عبادته لا الدنيا ولا الكشوفات ولا الكرامات، الثاني حفظ حرمة الله وحرمة الشيخ وحرمة الخلق فحفظ حرمة الله بامتثال أوامره واجتناب نواهيه وحفظ حرمة الشيخ بتعظيم شأنه وحفظ

(١) د : ما شغل .
(٢) أ : العبارة التي بين القوسين ساقطة .
(٣) د : والشكر والسراء .
(٤) د : علو الهمة .

(٥)

حرمة الخلق بالشفقة عليهم، الثالث حسن الخدمة وهو موافقة السنة في العمل، الرابع نفوذ العزمة لان الانسان عدو يوقف بين النفس والشيطان فاذا
١١ عزم على أمر ديني عارضاه فلينفذ // عزمه مخالفا لهما، الخامس تعظيم نعمة الله وتعظيمها بشكرها ليستوجب المزيد فمن علت همته ارتفعت رتبته ومن حفظ حرمة الله وحرمة الشيخ وحرمة الخلق حفظت حرمته وحسنت (١) خدمته وثبتت كرامته ومن حفظ (٢) عزمته دامت هدايته ومن عظم نعمة الله استوجب المزيد عليها، فصل في أصول المعاملات وهي خمسة كما قال أحمد الزروق أيضا الاول طلب العلم للقيام بالامر، الثاني صحبة المشايخ والاخوان للتبصر لانّ الصحبة الصالحين من أسباب تحصيل العمل الصالح فمن صحب المصلي فالغالب أنه يصلي وكذا من صحب الصائم فالغالب أنه يصوم ونحو ذلك، الثالث -
١٣ ترك الرخص للتحفظ، الرابع // ضبط الاوقات بالاوراد ليحصل له الحضور مع الله، الخامس اتهام النفس للخروج من الهوى والسلامة من الغلط وطلب العلم آفته صحبة الاحداث سنّا وعقلا وآفة صحبة المشايخ والاخوان الافتراء والفضول وآفة ترك الرخص الشفقة على النفس وآفة ضبط الاوقات بالاوراد اتّساع النظر في العمل بالفضائل وآفة اتهام النفس الانس بحس أحوالها واستقامتها، فصل في أصول ما تداوى به علل النفس وهي خمسة أيضا كما قال أحمد الزروق ؛ الاول

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(١) د : ومن حسنت .

(٢) ب ج : ومن احفظ .

تخفيف المعدة من الطعام ، الثاني الالتجاء الى الله فيمما ينزل به من عارض للنفس عند نزوله فان حجاب الوصول أربعة : النفس والشيطان والدنيا والخلق ، وحجاب النفس والشيطان أقوى من غيرهما // اذ حجاب الخلق يزول بالعزلة عنهم وحجاب الدنيا يزول بالزهد فيها وحجاب النفس أقوى من حجاب الشيطان اذ الشيطان يمكن دفعه بالذكر والحوقلة والتلاوة والنفس لا تدفع بشيء الا بالإلتجاء الى الله ، الثالث أن يفرّ من مكان يخاف فيه وقوع الذنب كموضع بروز النساء مثلا ، الرابع أن يصحب من يدل على الله تعالى أو على أمره ، الخامس دوام الاستغفار والصلاة على النبي المختار وعدّت استغفاره في كل يوم مائة أو سبعون وأعلا الصلاة ألف في كل يوم ووسطها خمس مائة وأقلها مائة . فصل في ذكر أصول البلاء وهي ثلاثة كما

١ قال ابن عبد الصادق // في هداية العبيد ، الاول رضاك عن نفسك بالعيب ، الثاني سقوط خشيتك بالغيب ، الثالث اصرارك على الذنب ، فصل في بيان الطرق التي يعرف بها الانسان عيب نفسه وهي أربعة كما قال الغزالي في الاحياء ، الاول أن يجلس بين يدى شيخ بصير بعيوب النفس(١) مطلع

(١) د : بصير يعرف بعيوب النفس .

على خفايا الشافات ويحكمه على نفسه ويتبع إشارته في
مجاهدته وهذا شأن المريد مع شيخه والتلميذ مع أستاذه ـ
فيعرّفه شيخه أو أستاذه عيب نفسه ويعرفه طريق علاجه ،
الثاني أن يطلب صديقا صدوقا متدينا وينصبه رقيبا على
نفسه ليلاحظ أحواله وأفعاله فما كرهه من أخلاقه وأفعاله
١٥ وعيوبه الظاهرة والباطنة // نبهه عليها ، الثالث أن يستفيد
عيوب نفسه من لسان أعدائه فان عين السخط تبدى المسايا
ولعل اتقاء الانسان بعدو مشاخن يذكره عيوبه أكثر من
انقباضه بصديق مداهن يثني عليه ويمدحه ويخفي عنه عيوبه
الا أن الطبع مجبول على تكذيب العدو وحمل ما يقوله
على الحسد ولكن البصير يخلق على[1] الاغتفاء بقول أعدائه
فان مساويه لابد أن تنتشر على ألسنتهم ، الرابع أن يخالط الناس
فكل ما يراه مذموما فيما بين الخلق يطالب نفسه بتركه
وينسب نفسه اليه فان المؤمن مرآة المؤمن فيرى عيوب غيره ،
عيوب نفسه ويعلم أن الطباع متقاربة في اتباع الهوى فما
١٦ يتصف به واحد من الأقران لا // ينفك القرين الاخرى عن
مثله أو من أعظم[2] منه أو من شيء منه فيتفقد نفسه ويطهرها
من كل شيء يذمه من غيره وناهيك بهذا تأويبا فلو
ترك الناس كلهم ما يكرهونه من غيرهم لاستغنوا عن المودب فصل
فيما يدل على تكذيب من ادّعا حالا مع الله وكل من ادّعا
حالا مع الله ثم ظهر منه أحد خمسة أشياء فهو كذاب ومسلوب
والعياذ بالله : الاوّل ارسال الجوارح في معاصي الله ، الثاني التقصير
في طاعة الله ، الثالث الطمع في خلق الله ، الرابع الوقيعة
في أهل الفقه ، الخامس عدم احترام المسلمين على الوجه الذي
أمره الله به ما يختم له بالاسلام ، فصل في شروط الشيخ المربي

(١) د : لايخلق .
(٢) د : أو عظم .

١٧ وهي حسب كما قال أحمد الزروق // الاوّل علم صحيح مأخوذ
من الكتاب والسنة، الثاني ذوق صحيح، الثالث هيئة عالية، الرابع
حالة مرضية موافقة للكتاب والسنة على حسب ما عليه مشايخ
الطريق، الخامس بصيرة نافذة يستدل بظواهر الأشياء على بواطنه
بتلك البصيرة النافذة، فصل في أصل السلوك والتربية والمشيخة -
فاعلم أن الاوائل من القوم لم يكن لهم ترتيب في المشيخة
معروف ولا اصطلاح في السلوك مألوف وانما كانت عندهم الصحبة
واللقاء فكان الادنى منهم اذا لقي الاعلى استفاد برؤيته
أحوالا لانّ من تحقق بحالة لم يخل حاضروه منها والاحوال موروثة
١٨ فلذلك قال ابن العزيف(١) رضي الله عنه كيف // يفلح
مبن لم يخالط مفلحا وكانت الصحابة رضي الله عنهم ينتفعون
برؤيته صلى الله عليه وسلم وكانت الصحبة عندهم لتعلم الادب
وأخذ العلم ويوالي أحدهم شيخه موالاة من يرى فضله عليه ويشكر
احسانه عليه من غير زائد على ذلك وأصلهم في ذلك
قوله تعالى: "واتبع سبيل من أناب الي ثم الي مرجعكم
فأنبئكم بما كنتم تعلمون"(٢)(٣) فلما غلب الخبط على النفوس
والتخليط على القلوب ظهر متأخرو الصوفية بالاصطلاح في
التربية وترتيب المشيخة على ما هو معلوم من شأنهم مستندين
لما ذكرنا من قوله تعالى واتبع سبيل من أناب اليّ ولانه عليه الصلاة والسلام كان يربّي
١٩ أصحابه فيعطي كلا ما يليق به اذ قد أوصى واحد بقوله // لاتغضب(٤) وقال
لغيره قل ربي الله ثم استقم وقال للآخر لايزال لسانك رطبا
بذكر الله وخص قوما بأذكار وعلوم وقال لعبد الله بن
عمرو صم وافطر وأقرا على سرد الصوم همزة عمر الاسلمي الى
غير ذلك من وجوه التربية فافهم ثم جروا في ذلك على
مقتضى العلم والحقيقة فلم [يدخلوا على المريد في مقام

(١) د: قال الغزالي ابن العريف.
(٢) د: قوله واتبع.
(٣) من سورة لقمان ٣١/١٥.
(٤) من اربعون حديث للإمام النووي.

التقوى الذي هو فعل الواجبات وترك المحرمات[(١)] سوى أخذ
العهد قصدا للتوثيق في التزام خصال التقوى مستندين بحديث
عبادة بن الصامت رضى الله عنه الذي قال فيه عليه الصلاة والسلام
بايعوني على أن لا تشركوا بالله شيئا الحديث فكان عليه الصلاة
٢٠ والسلام يكرر البيعة في مواضع // كما وقع له مع سلمة بن
الاكوع وغيره كماهو معلوم وفي أحاديث[(٢)] المغازي ثم هو
عليه الصلاة والسلام انما دعاهم لذلك مع وفور ايمانهم
وبتوجههم مما ذكر فكان قصدا للتاكيد والله أعلم ولم يدخلوا
عليه في مقام الاستقامة وهو حمل النفس على أخلاق القرآن
والسنة غير تعريفه بالاصلح له من غير زيادة ولا نقص لاتساع
هذا الباب وجهل الانسان بما يليق به وألزموه في مجاهدة الكشف
بما يوصل اليه من الجوع والسهر والصمت والخلوة والزموه
اظهار ما عنده ليحل لما عندهم فكان بين أيديهم كالميت
بين يدي الغاسل كما هو معلوم في شرط المريد مع الشيخ لكنهم -
٢١ لم يلزموه هذا حتى رأوا فيه أهلية الجمع // والكمال فصل
في شروط ارادات المريد ومعتصمه وحصنه قال الغزالي في الاحياء
ينبغي للمريد أن يعلم ان له شروطا لابد له من تقديمها
في بداية الارادة وله معتصم لابد له من التمسك به وله حصن
لابد من التحصن به ليامن من الاعداء القطاع لطريقه أما
شروط التي لابد من تقديمها في الارادة وهو رفع الحجاب بينه
وبين الخلق والحجاب بين المريد وبين الحق أربعة أشياء الاول —
المال، الثاني الجاه، الثالث التقليد، الرابع المعصية، وإنما يرتفع
حجاب المال بأن يعرفه ويخرجه عن ملكه حتى لا يبقى له الاقدر
ضرورة وانما يرتفع[(٣)] الذكر تعاطى اعمال تنفر (قلوب الخلق
عنه وانما يرتفع)[(٤)] حجاب التقليد بأن يترك التعصب لأقوال
الشيوخ في فن التوحيد وأن يصدق بمعنى قوله لا اله الا الله
٢٢ //محمد رسول الله تصديق ايمان ويحرص في تحقيق صدقه
بأن يدفع كل مقصود له سوى الله عز وجل وأعظم مقصود له

(١) د : العبارة التي بين القوسين ساقطة .
(٢) ا، ب، ج : معلوم وأحاديث .
(٣) د : يرفع حجاب الجاه بالبعد عن مواضع الجاه بالتواضع وايثار الخمول والهروب من أسباب - الزيادة (٤) العبارة التي بين القوسين ساقطة .

الهوي حتى اذا فعل ذلك انكشف له حقيقة الامر فى معنى اعتقاده
الذي تلقفه فلا ينبغى أن يطلب كشف ذلك من المجاذ لة
فان قلب عليه التعصب لقول الشيخ معين ولم يبق فى قلبه متسع
لغيره وكان ذلك قيدا له وحجابا وأمالمعصية فهى حجاب
لايرفعها الا التوبة والخروج من المظالم تصميم العزم على ترك
العود وتحقيق الندم على ما مضى ورد المظالم وارضاء الخصوم
وأما معتصم المريد بعد تقديم شروط المذكورة فهو شيخه
فليتمسك به تمسك الاعمى بالبصيرة على شاطئى البحر واذ قدم
٢٣ // المريد هذه الشروط الاربعة كان كمن تطهر وتوضأ وصار صالحا
للصلاة فيحتاج الى امام يقتدي به فكذلك المريد يحتاج
الى شيخ أو أستاذ يقتدي به لا محالة ليهتدي به الى سواء السبيل
فانسبيل الدين غامض وسبل الشيطان كثيرة ظاهرة ويفوّض المريد
الى شيخه أمره بالكلية ولا يخالفه فى شيء وليعلم
ان نفعه فى خطإ شيخه لو أخطأ اكثر من نفعه فى صواب
نفسه لو أصاب وأما حصن المريد الذي يدفع عنه قواطع
الطريق أربعة أمور؛ الاول الاعتزال عن الناس الا في وقت الصلاة /وفي وقت القراءة
/وغير ذلك من الفوائد الدينية ، الثاني الصمت فلا يتكلم
٢٤ الا قدر الضرورة ، الثالث الجوع فلا يأكله // الا قدر الضرورة ، الرابع
السهر فلا ينام الا قدر الضرورة وهذه الامور الاربعة هي حصن
المريد من القواطع فان مقصود المريد / اصلاح قلبه
ليشاهد ربه ويطلع لقاءه ، فصل فى مسلك المريد فى رياضة
نفسه بتغيير الاخلاق المذمومة وقبوله الاخلاق /تغير بالرياضة ،
قال الغزالى فى الاحياء ان الطريق فى الرياضة سلوك مسلك
المضادة لكل ما تهواه النفس وتميل اليه وأما قبول الاخلاق
للتغير بطريق الرياضة فثابت قطعا . قال الغزالى أيضا
فى الاحياء لو كانت الاخلاق لا تقبل التغيير لبطلت الوصايا
والمواعظ والتاديب فكيف ينكر هذا فى حق الادمى وتغيير خلق
البهيمة ممكن اذ قد ينقل الصبي

٢٥ // من التوحش الى التآنس والكلب من الاكل الى التادب والفرس
من الجماح الى الانقياد وكل ذلك تغيير الاخلاق، وقال الغزالي
أيضا في الاحياء حسن الاخلاق يحصل بوجهين أحدهما
أن تحصل الاخلاق الحسنة بجود الهمي وكمال فطري، الثاني أن تحصل
بالمجاهدة والرياضة فمن أراد مثلا أن يحصل لنفسه خلق الجود
فطريقه أن يتكلف تعاطي فعل الجود وهو بذل المال فلا يزال
يواظب عليه تكلفا مجاهدا لنفسه فيه حتى يصير له
طبعا وتتيسر عليه فيصير جوادا وكذلك من أراد أن يحصل
لنفسه خلق التواضع وغلب عليه التكبر فطريقه أن يواظب
على أفعال المتواضعين مدة وهو فيها مجاهد نفسه
٢٦ ومتكلف // الى أن يصير ذلك خلقا وطبعا فيتيسر عليه
التواضع وجميع الاخلاق المحمودة شرعا تحصل بهذه الطريق
وغايتها الى أن يصير الفعل (١) الصادر منه لذيذا واذا فهمت
هذا كله عرفت قطعا ان هذه الاخلاق الجميلة يمكن اكتسابها
بالرياضة ويعرف ذلك بمثال وهو أن من أراد أن يصير الخاتون
في الكتاب حتى يصير كاتبا بالطبع فلا طريق له
الا أن يتعاطى بجارحة اليد ما يتعاطاه الحاذق (٢) متكلفا
ثم لا يزال يواظب عليه حتى يصير له ذلك صفة (٣) راسخة
في نفسه فيصدر منه الخط الحسن طبعا كما صدر له ذلك
في الابتداء تكلفا وينبغي للشيخ المربي أن ينظر في مرض
٢٧ المريد وفي حاله وَيَقْوِيني على ذلك //رياضته فان كان
المريد مبتدءا جاهلا بحدود الشرع فيعلمه اولا بالطهارة
والصلاة وظواهر العبادات وان كان مشغولا بمال حرام أومقام
لمعصية فيامره أولا بتركها فاذا تزينت بالعبادات ظواهره
وطهرت (٤) عن المعاصي الظاهرة جوارحه نظر بقرائن الاحوال الى
باطنه ليتفطن لاخلاقه وأمراض قلبه وان رأى مثلا ان الغالب

(١) أو غايتها ان يصير الفعل .
(٢) د : الحاذق ويواظب عليه مدة طويلة فينشبه بالكتاب ـ الزيادة .
(٣) د : ذلك كله صفة .
(٤) د : ظواهرة وطهرت .

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عليه النظافة فى البدن والثياب ورءا قلبه مائلا إليه
فرحا ملتفتا اليه فيستخدمه فى تعهّد بيت الماء وتنظيفه
وكذالمواضع القذرة (أو ملازمة المطبخ ومواضع الدخان
حتى يتشوش عليه رهونته) [1]فى النظافة وكذاان رآ شره
٢٨ الطعام غالبا عليه الزمه الصوم // وتقليل الطعام اولا. ثم
يكلفه أن يصنع الاطعمة اللذيذة ويقدمها الى غيره وهو
لايأكل منهاحتّى تقوى بذلك نفسه فيتعود الصبر وينكسر
شرههوكذلك اذا رآ شابا متشوّقا الى النكاح وهوعاجز
عن النكاح فيامره بالصوم وربما لايكسر ذلك شهوته فيامره
بأن يفطر ليلة على الماء البارد دون الخبز وليلة على الخبز
دون الماء ويمنعه اللحم والادام حتى يتذلل نفسه وتنكسر شهوته
فلا علاج فى مبادي الارادة انفع من الجوع وان رءا الغضب غالبا
عليه الزمه الحلم والسكوت فهذه الامثلة تعرفك طريق معالجة
القلوب على الطريق الكلي فليس غرضنا تفصيل جميع ذلك
٢٩ لأن تفصيل جميع ذلك طويل وانما غرضنا // التنبيه على
أن الطريق الكلي فيه سلوك مسلك المضادّة لكل ماتهواه النفس
وتميل اليه وقد جمع[2] الله ذلك كله فى كلمة واحدة فقال
تعالى :"وأما من خاف مقام ربه ونهى النفس عن الهوى فان
الجنة هى المأوى". [3]فصل فى كيفية تدريج المريد فى رياضة
نفسة بالجوع . قال الغزالى . فى الاحياء اعلم أن فى المريد
فى بطنه وماكوله أربع مراتب ; المرتبة الاولى أن لا يأكل
الا حلالا وتبقى ثلاث مراتب خاصة بالاكل وهم تقدير قدر
الطعام القلة والكثرة وتقدير وقته فى الابطاء والسرعة وتعيين
الجنس المأكول أما تقليل الطعام فسبيل الرياضة
٣٠ فيه التدريج فمن تعود الاكل الكثير // فانتقل دفعة الى قليل
لم يحتمله مزاجه عظمت مشقته فينبغي أن يندرج إليه قليلا
وذلك أن ينقص قليلا من طعامه المعتاد (فان كان يأكل

(١) د : العبارة التى بين القوسين ساقطة .
(٢) د : وجمع .
(٣) صفر سورة النازعات ٧٩/ ٤١ - ٤٠

(١٣)

رغيفين مثلا واراد أن يرد نفسه الى رغيف في شهر ولايضرر به ولايظهر آثره [(١) فان شاء فعل ذلك بالوزن وان شاء بالمشاهدة فيترك كل يوم مقدار لقمة فينقصه عما أكله بالامس ثم هذا فيه أربع درجات أقصاها أن يرد نفسه الى قدر القوام الذي لا يبقى دونه وهو اختيار سهل الدرجة الثانية أن يرد نفسه بالرياضة في اليوم والليلة الى مقدار ثلث البطن الدرجة الثالثة أن يردّ نفسه الى مقدار ثلثي البطن (الدرجة الرابعة أن يرد ما ثلثي البطن](٢)
شيئا قليلا وها هنا طريق خامس لا تقدير فيه ولكنه //
٣١ // موضع غلط وهو أن ياكل اذا صدق جوعه يقبض يده وهو على شهوة صادقة بعدو لكن الغالب إن لم يقدر منع نفسه رغيفا أورغيفين فلا يثبت له الجوع الصادق ويشتبه بالشهوة الكاذبة وقدذكرت للجوع الصادق علامات إحداها أن لا يطلب الادام بل ياكل الخبز وحده بشهوة أي خبز كان فمهمى طلب خبزا بعينه أو طلب ادامًا فليس ذلك بجوع وقيل أن تبذق فلا يقع عليه الذباب فيدل ذلك على خلوّ المعدة ومعرفة ذلك فحامض فالصواب للمريد أن يقدر مع نفسه قدر الذي لا يخفّفه عن العبادة فاذا انتهى اليه وقع وان بقيت شهوته وأما وقت الاكل ومقدار تاخيره ففيه أيضا درجات
٣٢ ثلاث الدرجة // الاولى وهي أعلاها أن يطوي ثلاثة أيام فما فوقها وفي المريدين من رد رياضة النفس بالجوع الى على لا إلى المقدار حتى انتهى بعضهم الى ثلاثين وأربعين يوما وانتهى اليه جماعة من العلماء يكثر عددهم منهم سهل بن عبد الله وعبد الرحمان ابن ابراهيم التيميّ وسليمان الخواص الدرجة الثانية أن يطوي يومين الى ثلاثة الدرجة الثالثة وهي أدناها أن يقتصر في اليوم والليلة على أكلة واحدة وأما الجنس الماكول من

(١) د : العبارة التي بين القوسين ساقطة .
(٢) أ ب ج : العبارة التي بين القوسين ساقطة .

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الطعام في حق المريد[1] زمن الرياضة فهو ما ليس من الاطعمة
الذيذة وعادة سالكي طريق الاخرة الامتناع من ادام والشهوات
على الدوام فمن لم يقدر على ترك ما يشتهي فينبغي أن لا -
٣٣ يأكل // عن نفسه[2] ولا ينهمك في الشهوات ويستحب أن لاينام على
الشبع فيجمع بين غفلتين فيعتاد الفتور ويقسوا قلبه لذلك
ولكن ليصل أو يجلس فيذكر الله تعالى فانه أقرب الى
الشكر وأقل ذلك أن تصلي أربع ركعات وتسبح مائة تسبيحة
وكان سفيان الثوري اذا شبع ليلة أحياها ثم أعلم أن المطلوب
في رياضة النفس بالجوع الوسط اذ خير الأمور أوسطها
وماورد في الأحاديث من فضائل الجوع ربما يوهم أن لافراط
في ذلك هو مطلوب وهيهات والعالم يدرك أن المقصود الوسط
فالافضل أن ياكل بحيث لا يحس ثقل المعدة ولا يحس الم الجوع
٣٤ بان المقصود بالاكل بقاء الحياة وثقل الطعام // يمنع من -
العبادة والم الجوع يشغل القلب عنها أما في بدايد الامر اذا كانت
النفس جموحا متشوقة الى الشهوات مايلة الى الافراط فاعتدال
لا ينفعها بل لابد من المبالغة في ايلامها بالجوع كما يبالغ
في ايلام الدابة بالجوع والضرب في أول الامر الى أن تعدل
فاذا ارتاضت واستوت رجع الى الاعتدال وترك تعذيبها
ثم اعلم أنه يدخل تارك الشهوات عافتان عظيمتان هما أعظم
من أكل الشهوات احداهما أن لا يقدر على ترك بعض الشهوات
فيشتهيها ولكن لايريد أن يعرف بأنه يشتهيها ويأكل في
الخلوة ما لا ياكل[3] في الجماعة الثانية أن يقدر على ترك
الشهوات لكنه يفرح بأن يعرف بذلك ويشتهر بالتعفف
٣٥ // عن الشهوات فمن ترك شهوة الطعام ووقع في شهوة الرياء
كان كمن هرب من عقرب الى حية لان شهوة الرياء أضر من شهوة
الطعام فعمل في تاديب المريد ليلا يخدع بافواء الشيطان ومكايده
ويكون ممن يطلب الفتح دون شروطه أيها المريد لاتوثر الجهل على
العلم ولا تكن ممن يتعزز بمجرد الطريق ودم على السنة ولا تتجاوز
الى البدعة واتبع أهل الحق ولا تتبع أهل الباطل

(١) آ، ب، ج، : في المريد
(٢) د : من نفسه . (٣) أ : ومالا ياكل .

يشتغل باستمالة الوجوه اليه وظهور الدعاء دون صدق واترك
مجبة أبناء الدنيا وقف مع الاصول ولا تكن ممن يغتر
بحكايات الرجال التى خرجت عن أصول الطريق . فصل في
٣٦ آداب المريد مع // الشيخ والاخوان واذا كان أهل التصوف
التى يستعملون بها فى مقصودهم وأما آداب المريد مع الشيخ
والاخوان فخمسة كما قال أحمد الزرّوق الاول اتباع الامر وان ظهر
خلافه الثانى اجتناب النهي وان كان فيه فقده الثالث حفظ حرمته
غائبا وحاضرا وحيا وميتا الرابع قيام بحقوقه بحسب الامكان
بلا تقصير الخامس عزل عقله وعلمه ورياسته الا ماكان
موافقا لشيخه من ذلك وهذه الادّاب الخمسة هى بعينها معاملة
الاخوان وان لم يكن شيخ مرشد وان وجدت شيخا ناقصا من
الشروط الخمسة المذكورة قبل فاعتدعليه فيما كمل فيه وعامل
٣٧ بالاخوان عن الباقي[1] وأما الاذكار //التى يستعمل بها أهل التصوف
فى مقصودهم فكثير لا تنضبط منهم من كان ذكره الله ومنهم من
كان ذكره لا اله الا الله محمد رسول الله ومنهم من كان ذكره
سبحان الله والحمد لله ولا اله الا الله[2] والله أكبر ومنهم من كان
ذكره الصلاة على النبي[3] وهى أنفع الاذكار فى تقوية النفوس
لانها كالماء البارد فى احيائها بعد الكسل وقال غير[4] واحد
من العلماء ان الصلاة على النبي[5] توصل العبد الى ربه وتقوم له
مقام الشيخ المربى أن فقده ببركة النبي[6] فصل[7] فى بيان الكرامة
الحقيقة والقرب من الله تعالى والوصول اليه وأما الكرامة الحقيقة
٣٨ فقد[8] قال ابن عطاء الله السكندري // فى الحكم بما وزق الكرامة
منه من لم تكمل له الاستقامة قال شارحه الكرامة الحقيقة
انما هى حصول الاستقامة والوصول الى كمالها ومرجعها

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(١) أ : بالاخوان الباقى بدلا من بالاخوان فى الباقي .
(٢) د : الا الله - ساقطة .
(٣) د : على النبي صلى الله عليه وسلم .
(٤) أ ، ج ، وقال غيره : د : قال بعضهم ، ولعل ما اثبتناه اقرب للصواب .
(٥) د : على النبي صلى الله عليه وسلم .
(٦) د : صلى الله عليه وسلم .
(٧) أ ،ب ،ج ، : فصل - ساقطة .
(٨) د : فقد - ساقطة .

(١٦)

الى أمرين صحة الايمان بالله تعالى واتباع ما جاء به رسول الله (١) ظاهرا وباطنا فالواجب على العبد أن لا يحرص الا عليهما وأما الكرامة بمعنى خرق العادة فلا عبرة بها عند المحققين وأما القرب من الله فمعناه شهود العبد لقربه تعالى قال ابن عطاء الله أيضا فى الحكم قربك منه أن تكون شاهد القربة قال شارحه القرب الحقيقى القرب الله منك (٢) وحظك من ذلك انما هو شاهد لقربه فتستفيد (٣) بهذه المشاهدة شدة المراقبة (٤) وغلبة الهيبة والتأدب للحضوت (٥) // وأما أنت فلا يليق بك الا وصف العبد وشهود ٣٩
من نفسك وأما الوصول فقال ابن العباد الوصول الى الله تعالى المذي يشير اليه أهل هذه الطريقة هو الوصول الى العلم الحقيقي بالله تعالى قلت وليس المراد بالعلم الحقيقي [أن يصل العبد الى ادراكه حقيقة ذاته وصفاته وانما مراد (٦) أن يصل العبد اليه تعالى بعلم ذوق مستغن عن الاستدلال بمخلوقاته عليه وهو غاية سلوك السالكين ومنتهى سير السائرين انتهى ما قصدنا من تاليف أصول الولاية وشروطها بعون الله قالى اللهم يا من كرمه لا يعد وفضاؤه لا يرد وصفة ذاته قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد .
٤٠ // افعل بنا ما أنت أهله ولا تفعل بنا ما نحن أهله فانك أهل التقوى وأهل المغفرة والصلاة والسلام على خير خلق الله أجمعين وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلى العظيم الحمد لله رب العالمين وأفضل الصلاة وأتم التسليم على سيدنا محمد وعلى آله وصحبه أجمعين ورضى الله تعالى عن السادات التابعين

(١) د: رسول الله صلى الله عليه وسلم .
(٢) أ،ب،ج ، : قال شارحه القرب الله منك .
(٣) د : لقربة فقط فيستفيد .
(٤) د : المشاهدة المراقبة .
(٥) د : للحضرة .
(٦) د العبارة التى بين القوسين . ساقطة .

والعلماء العاملين والايمة الاربعة المجتهدين(١) ومقلديهم الى يوم الدين ، تمت بحمد الله وحسن عونه الحمد لله الذي هدانا لهذا وما كنا لنهتدي لو لا أن هدانا الله اللهم صل وسلم على سيدنا محمد وعلى آله وسلم ، انتهى ، والسلام على من اتبع الهدى.(٢)

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(١) ا، ج : والايمة المجتهدين .

(٢) ب: تمت بحمد الله وحسن عونه والصلاة والسلام على سيدنا محمد وآله وصحبه وسلم الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله اللهم صل وسلم وبارك على سيدنا محمد وسلم .

د : اللهم اغفر للمؤمنين والمؤمنات الاحياء والاموات اللهم ارحم أمة محمد رحمة عامة كاتبه في هو صاحبه يد الكاتب أعمى .

CHAPTER FIVE

The Translation of the Arabic Text

Introduction

INTRODUCTION

THE PRINCIPLES OF SAINT HOOD (WILAYAH)

A BOOK ON THE PRINCIPLES OF SAINT HOOD AND ITS CONDITION. by Shaykh Uthman b. Muhammad b. Uthman as Ibn Fodio may Allah cover him with his mercy Amen.

In the name of Allah, the most Gracious, the most Merciful. May Allah bless our leader Muhammad, members of his family and his companions with much peace.

The poor servant, who is in need of the mercy of his cherisher, Uthman b. Muhammad b. Uthman a fulani by origin, follower of a maliki school of law, and Ash'ari[1] school of thought, says:- Praise be to Allah, the cherisher of the worlds. And may the most gracious of blessings and most perfect peace be upon our leader, Muhammad, his family and companions altogether.

And may Allah, the exalted, be pleased with the succeeding leaders, the practising scholars the four diligent Imams and those who follow them, till the day of ressurection.

This is a book on the principles of Saint hood and its requirements. I say and perfection is with Allah - oh my brother, you should know that the

principles of Saint hood and its requirements are cultivated by adherence to the book (Quran) and the Sunnah. They are also built onl leaving caprices, and (Satanic) innovations, respecting the honour of the Shaykhs, recognising the fact that creations are
p.2 nothing, regular practice// of litanies and avoiding Rukhsah (cheap concessions) (Abu al-Qasim[2] al Junaid (r.a.) said:- All Sufi paths lead to nothing except those that follow the track of the messenger of Allah (S.A.W.). And Sahh[3] b. Abd-Allah (r.a.) said:- Its requirements are based upon six things:- The book of Allah, the sunnah of his messenger, eating the lawful (food) avoiding haram and sins, repentance, and giving rights to whom it is due. Abu[4] Hamzatah al-Baghadadi (r.a.) said "if one knows the path to the truth, it would be easy for him to follow. He also said, there is nothing that leads to the path of Allah, the exalted, except by following the beloved (S.A.W.). He who compels himself to be disciplined by the sunnah, will have his heart illuminated with the light of knowledge.

And, by Allah no position is more honourable than following the beloved (Prophet) (S.A.W.) in

p.3 his commandments// deeds sayings and behaviours. Al-[5] Shaiban (r.a.) was asked concerning sufism and he said it means emulating the messenger of Allah, may Allah bless him with peace, that is all. Note that there are many quotations in this section. However, success is due to Allah.

SECTION I

THE PRINCIPLES OF STEADFASTINESS IN OBEDIENCE TO (ALLAH) THE ALMIGHTY AND THE GREAT.

The requirements of steadfastiness are five according to Ibn Abd -[1] al - Sadiq in his book HIDAYATUL - ABID. The first is that you worship Allah as a servant. The second is to know that you are being used for other than yourself and therefore earning nothing. The third is to know that the property in your hand belongs to the one who created you. The fourth is that what you spend on yourself or other than yourself, like your family is from your labour. The fifth is that you look at the favours of Allah, the exalted, upon you as a grant from him, and upon his punishment as an expiation for your sins.

p.4 These are all the principles// of stead fastiness.He who works to fulfil them certainly enters into the path of sainthood al-Wilayah).

SECTION II

THE CHIEF ATTRIBUTES OF STEAD FASTINESS

They are fifteen habits mentioned by Ibn'Abd al-Sadiq(1) in his book Hidayatul al-Abid,listed by al Ghazali(2) in his Minhaj and explained in such details that, no addition is required.

The first is knowledge, the amount of which is obligatory for us in the disciplines of the foundations of the religion, jurisprudence and sufism. The second is repentance from every sin whether committed against your lord or His Creations (fellow beings). The third is renounciation of this world except for ncessity. The fourth is isolation from the people except in the times of prayers, reading or other religious benefits.

p.5 The fifth is waging war //against the satan by seeking refuge and resistance. The sixth is exertion of the soul and restraining it with the fear of Allah. The seventh is trust in Allah on matters of means of livelihood.

The eighth is entrusting affairs to Allah, the exalted when in danger. The nineth is to be

satisfied or pleased with the decree of Allah. The tenth is patience over calamities. The eleventh is constant fear of the punishment of Allah as a duty. The twelveth is constant hope in the mercy of Allah as a duty, the thirteenth is to despel showing - off by sincere work. The fourteenth is despelling self importance by remembrance of the destiny of Allah, the exalted.

And the fifteenth is to be bound to praises and thanksgiving for the favours of the Great and the Glorious (Allah).

SECTION III

THE CLARIFICATION OF THE PATH OF SUFISM AND WHAT IS IS BUILT UPON.

Ahmad[1] al - Zuruq said, in Umdat al - murid al - Sadiq:- know that jurisprudence and sufism are brothers in guiding to the laws of Allah, the glorified
p.6 and the exalted//, for sufism can be traced to the sincerety of attention to Allah, the exalted; while jurisprudence and the fundamentals of the religion are its condition and anything conditioned cannot be correct without its requirement. Allah, the exalted, said;- ".....

but He liketh not ingratitude from among His servants". This requires true faith. "if ye are grateful, He is pleased with you." (39:7). This requires the practising of Islam.

There is no sufism except with jurisprudence for the plains laws of Allah would not be known except through it. So also there is no jurisprudence except with sufism for there is no true knowledge except with deeds andn no true deeds except with sincere intention. And these two cannot stand except with faith sinee the two are not correct without it (faith), except that, the consideration of the jurist is limited to what would dispel inconcenience while the consideration of the theologian is confined to what ever explains the faith and the sunnah. And the consideration of sufism focuses attention on what makes Ibadah. And this is sought for
p.7 acceptable to God as explained by faith// and the sunnah.

Thus, the consideration of the sufi is reckoning with what will perfect it hence it is sought in the sphere of the fundamentals of the religion as an embellishment of faith in certanity until it leads him to the mine of reality with regards to the jurisprudence,

he should hold on to the sphere for ever. Then he is bound by law in that for ever, in all his affairs, he should be following the best and the perfect. Allah the exalted, has said, "Those who listen to the word and follow the best (meaning) of it",(Q39:18) That is why their (sufis) path, in terms of belief, is the path of the predecessors which is of pure belief and dispelling doubt without questioning how or seeking interpretation.

Their path, in respect to laws, is the path of the enlightened jurists. They also hold to the path that is in consonant with the hadith so as to combine the light of followership with the light of quidance. This is so despite that they are held up by one school of law and never differeed from the safest and more popular view p.8 except by// necessity. Their path, in respects to supererogatory acts is the path of the traditionists. They therefore, do condon fabrications, like the prayers of a weak and the like, even though Shaykh Abu Talib[2] has sanctioned it, for the purpose of worship and was followed by al Ghazali[3] in thet regard. They had remained alone in their school of thought with the principles of uniting themselves under their master by all possible means, its all the same, whether it is clearly agreeable by concession or disputed.

It is on this basis that they said many things which anyone who is ignorant of their intentions finds objectionable or criticises. He also required from them what they required from themselves in terms of acts of devotion in all areas and choosing that which is best Certainly, Junaid[4], may Allah be pleased with him, alluded to this principle in his saying ! "Whatever will unite a servant with his God, is permitted". And Al- Qushairi[5] said from Abu Aliyu [6] al-Daqaqi, may Allah be pleased with him, that it is learnt from the Shaykhs that they said: there is no objection on whatever p.9 will unite your heart//to Allah.

SECTION 4

THE FOUNDATION OF THE PATH OF THE SUFIS AND ITS PILLARS

Al-Ghazali[1] said: The pillars of the sufi path are two; leaving whatever will divert attention from Allah and holding fast to the remembrance of Allah. But its foundations are five things as said by Ahmad al-Zuruq[2]

The first is consciousness of Allah, the exalted both secretely and publicly. And real consciousness of Allah is achieved by holding fast to the obligations and safeguarding oneself from the prohibitions.

The second is following the sunnah (traditions of the Prophet), in words and deeds. And the sunnah is established by compliance with it. And good character. This means relating to every one in a manner pleasant to him, except in what contradicts the Sharia.

The third is avoiding people with patience and trust in Allah. The fourth is to be pleased with whatever Allah gives you whether little or plenty. This is achieved by contentment and consignment (of ones soul to
p.10 Allah). And the fifth is turning to Allah in//prosperity and adversity.

This is established by thanks giving and turning to Him in adversity.

SECTION 5

THE BASIS OF THE FIVE PRINCIPLES

They are still five as said by Ahmad[1] al-Zuruq. The first is resolution. This means he should always choose (what is morally) precious and not (what is) vicious or shameful.

He should choose, Allah the exalted in his devotion and not the world or illumination or miracles. The second is respecting the laws of Allah, that of the Shaykh, and of the people in general.

Respecting the authority and the laws of Allah entails obeying his commandments and avoiding His prohibitions. But safeguarding the honour of the Shaykh is by respecting his affairs, while safeguarding the honour of the people is by being compasionate towards them.

The third is an excellent service that is approved by the sunnah in practice.

The fourth is firm intention because a person is an enemy suspended between the soul and the devil (Satan). If he strives to carry out any affairs of religion, they
p.11 both opposed him. Now let him carry out// what he intends against both of them.

The fifth is honouring the favours of Allah and this is done by thanks giving so as to be entitled to an addition.

Now he whose intention is resolute, his dignity will be high. And he who safeguard the honour of Allah, the Shaykh and the people, his honour will be safeguarded, his service will be made good and his dignity will be established. And he who protects his intention has a continuous guidance.

And he who honours the favours of Allah will be entitled to an addition.

SECTION 6

THE PRINCIPLES OF SOCIAL INTERACTION

They are five as said by Ahmad[1] al-Zaruq again. The first is seeking for the knowledge of establishing an affair. The second is companionship with the Shaykh and fellow brothers for the purpose of deliberation since campanionship with the righteous ones is a means of getting righteous deeds. He who keeps the company of a worshipper (i.e. the one who performs salat) will himself turn out to worship (i.e. engage in the performance of salat). Similarly he who keeps the company of a fasting person will himself turn to fast etc. etc.

The third is avoidance of concessions for the purpose
p.12 of precaution. The fourth// is controlling the use of the time by (recitation of) litanies so as to achieve meeting with Allah. And the fifth is accusation of the heart so as to be free of desires and safe from error.

As for the seeking of knowledge, its blights contains in keeping the company of the young ones in age and thought. And the faults in the companionship of the Shaykhs and the brothers, is deception and inquisitveness. The blight of avoiding the conssessions is sympathy towards

the self. The blight of controlling time by litanies is an indept consideration of meritourious acts. And the blight of accusation of the heart is sociability by its excellent disposition and stead fastness.

SECTION 7

THE PRINCIPLES OF HOW THE DISEASES OF THE HEART ARE THREATED

They are five again as said by Ahmad[1] al-Zaruq. The first is relieving the stomach of food. The second is taking refuge in Allah from personal afflicts from Allah. What usually hinder attaining nearness (with Allah) are four:- The heart, the devil, the world and the people. The heart and the devil are stronger barriers than the

p.13 remaining two// because the barrier of the people disappears by shuning them while that of the world disappears by renouncing it. The barrier of the heart is stronger than that of the devil because the devil could be resisted by remembrance and (recitation) of "Lahaula wala Quwwata-Illa billahi" (There is neither might nor power but in Allah), and recitation (of the Quran). But the heart cannot be resisted by any thing except by taking refuge in Allah.

The third is to avoid any place where it is feared that sin might be committed, like the place where women expose themsleves.

The fourth is to keep the company of one who would lead one to Allah, the exalted, or make one to (Comply with) His command.

The fifth is seeking for forgiveness and the offering of salutations of peace to the prophet, the choosen one. The seeking for forgiveness every day is one hundred or seventy. The maximum salutation (to the prophet) is a thousand times everyday. The medium is five hundred and its minimum is one hundred.

SECTION 8

THE ROOT OF MISFORTUNE

They are three as mentioned by Ibn Abd - al -[1] p.14 Sadiq// in Hidayat al-Abid

The first is taking pleasure with fault. The second thing is losing the fear of hidden things (i.e. the unknown). The third is persistence in committing sin.

THE EXPLANATION OF THE WAYS THROUGH WHICH A PERSON COULD KNOW HIS OWN FAULTS.

They are four as said by al-Ghazali[1] in the Ihyal The first is that he should stay with a Shaykh who has

an insight to the faults of the minds, and a keen awareness of the hidden blights. And he should make him a judge ouer himself and follow his guidance in his endeavours. This is the case of a disciple with his Shaykh, and a student with his teacher.

So his Shaykh or teacher informs him of the faults of his mind and he explains to him the ways of curing them. The second is that he should seek for a friend who is trustworthy and religious. He then appoint him to be an observer over his heart so that could observe his dispositions and his actions and alert him in whatever he finds objectionable in his behaviour, actions and faults
p.15 both openly and secrectly//.

The third is that he should learn of his faults from the words of his enemies, because malicious eyes expose faults. And perhaps, what a man learn from his malicious enemy who reveals his faults, is greater than what he learn from a friend who is a cajolar and would praise him and speak good of him, hiding his faults.

Nevertheless, the natural disposition is moulded upon believing the enemy and considering whatever he says about him as cavetousness. However, the man of understanding is created to benefit from the saying of his enemies

because for sure, his faults will be spread through their tongues.

The fourth is that one should mix with people and whatever one sees as balme worthy among them, one should seek to avoid and change himself with it, because the believer is a mirrow to the believer. He sees in the faults of others his own faults.

And he should know that habits are close to each other with respect tc following desires. Whatever one of the
p.16 companions is characterised of// must be true of the other in a greater or less magnitude, He should therefore search and purify himself from anything he finds blame worthy in others. This is enough a consideration for your resort. And were all people to avoid what they dislike in other people, they would have no need for the disciplinarian.

SECTION 10

EVIDENCE OF FABRICATION IN THE CLAIM OF ONE WHO DECLARE BEING WITH GOD

Whoever claims to be spiritually with God but displays things in his actions is but a liar and devoid of any spiritual virtue,may Allah protect us.

The first is the habit of disobeying the law of Allah. The second is dissimulated mode of worship, or abnormal style of worship. The third is greed in what is in the hand of creatures of Allah. The fourth is slendering those who submit to Allah, the fifth is lack of respect of fellow muslims as required by the moral laws of Allah as makes one be recognised to be a muslim.

SECTICN 11

QUALIFICATION OF THE SHAYKH WHO GIVES SPIRITUAL TRAINING

p.17 They are five as Ahmad al-Zaruq mentioned//. The first is sound knowledge derived from the Book (the Qur'an) and the sunnah. The second is sound experience. The third is high dignity. The fourth is the satisfactory condition which is agreement with the Book (Qur'an) and the sunnah on which the Tariqa shaykhs are.

The fifth is a valid understanding which is capable of infering from the apparent things, their hidden meanings (with that valid understanding).

SECTION 12

THE ROOT OF THE SUPI PATH, THE TRAINING AND THE SHAYKH-HOOD

Know that the first (generation) of the people had not known hereachy of shaykhs or organised path that they were

accustomed to. But what they had was companionship and contact. When any humble among them met with another who was higher, he sought to benefit by observing his behaviour. This is because he who ascertains a behaviour will not find his attendants devoid of it. And habits are inheritable. That is why Ibn Al-Arif[1] p.18 (May Allah be pleased with him) said:- "How// could he succed; he who does not related with the successful ones".

The Companions (of the prophet), May Allah be pleased with them, used to benefit from observing the prophet (may Allah bless him with peace). Companionship to them was to learn etiquettes and acquire knowledge.

Every one of them used just to be friend or keep company with his shaykh whom he considered better than himself and would thank his goodness to him and no more. And their basis for this is the saying of the exalted:-

"And follow the way of those who turn to me (in love) In the end the return of you all is to me, and I will tell you the true (and meaning) of all that ye did" (Q.31:15). Now, when confusion became Predominant and there was mixed-up in the hearts, the later sufis came out with

technical definitions with regards to the issues of training and succession in shaykh-hood as it is known from their affairs, relying on what we have mentioned concerning the saying of Allah the exalted, "And follow the way of those who turn to Me (in love)" (31:15). And for the fact that Prophet (upon whom is peace and blessings) used to train his companions giving each of them what was suitable for him (or he could cope with)
p.19 for indeed he advised one, with his saying:-// "Do not be angry" (Hadith 7) and he said to another,

"Say, my lord (nourisher and sustainer) is Allah and be firm", and he said to yet another, "your tonque should not cease being wet out of remembrance of Allah". And he gave some particular people adhkar (forms of remembrance) and sciences (of knowledge), He said to Abd-Allah bn Umar" Fast and eat" whereas he acknowledge the successive fasting for Hamzah Umar[3] Al-Aslami. This was in addition to other various forms of training you try to understand.

Then the (sufis) followed this as far as knowledge and reality demanded. They never initiated the. novice into any state of the consciousness (of Allah),

which is carrying out the obligatory acts and avoiding prohibitionsexcept taking covenent by way of ensuring adherence to the habits of taqwa (consciousness of Allah). Theydepended in this on hadith of 'Uba dahlbn al-Samit[4] (May Allah be pleased with him) in which,he (upon whom be peace and blessings) used to repeat the
p.20 allegiance in many places//like it happened between him and Salmah[5]. Ibn al-Akwa and others as it is weill known The same is found in the hadiths of the expeditions. Military He (upon whom be peace and blessing) called them to all that not with standing the strength of their faith and their attention to what is mentioned. This was intended for emphasis (and firmness). Allah knows best.

The (Sufis) never initiate him (the novice) into a state of steadfastness, which is directing the heart along the morals taught by the Qur'an and the sunnah without teaching him what is the best for him, with no additions or subtraction. The reascn fcr this is the vast extension of this sphere, and the ignorance of a person of what is suitable for him. And they (Sufis) obliged him (Novice) to struggle for illumination by what ever will make him attain such as hunger, wakefulness

in the night, silence and seclusion. They obliged him to expose what is with him in order to get what is with them. He is before like the corpse in the heads of one who washes it, as it is well known in the condition of the novice and the shaykh. Hoever,
p.21 see in him, the suitability for combination//and perfecticn.

SECTICN 13

THE CONDITIONS OF THE INTENTIONS OF THE NOVICE, HIS WEAPON AND FORTRESS

Al-Ghazali[1] said in (Ihya) that it is worthy of the Novice to know that he has some conditions which there is no doubt, he has to advance at beginning of his intention. He has a weapon which he must hold tenaciously. He also has a fortree with which, hem must fortify himself to be safe from enemies who might way-lay him.

As for the conditions which he has no option but to advance during his intention, they include removing the veils (or barriers) that stand between the novice and the people. And the veils (barriers) that stand between the novice and the people are four things.

The first is wealth; the second is dignity. The third is imitation (i.e. blind followeship). The fourth is sin (i.e. disobedience to Allah. The veil of the wealth could be removed by immesing it and removing it from his possession so that nothing remains for him except what is enough to cover his necessities.

The veil of imitation (blind followership) is removed by avoiding fanaticism in the sayings of the Shakhs in science of Tawhid. And he should believe sincerely
p.22 the meaning of his sayings "There is no deity say Allah// Muhammad is a Messenger of Allah". And he should be keen in relaising his sincerity by putting off any other deity save Allah, the mighty and the Great. And the greatest of (false) deities to him is Caprice (i.e. his desire). Until he does that the true meaning of his belief, which he utters, will not become known to him. It is not advisable for him to seek to realize that through debate.

If fanaticism in the sayings of a particular Shaykh so over powers him that no space remains in his mind for others, that becomes for him a shackle and a veil.

As for disobedience (to Allah), it is a veil which nothing removes it save repentance, injustice, sincere determination against committing sin a realistic

regret over what has passed; returning what was wrongfully taken and conciliating the adversaries.

As for the resort of the Novice after advancing the conditions that have been mentioned above, it is his shaykh. He should hold fast to him as the blind on the sea shore will hold fast to the one who sees. If the

p.23 Novice advances//tne four conditions, he becomes like one who purifies himself, performs ablution and thus becomes fit for salat for which he needs an Imam to follow. In the same way, the novice is in need of a shaykh or teacher to follow with out compromise, so as to lead him to the straight path. Surely, the path of the religion is obsure while the paths of the satan are many andp plain.

The Novice should submit to the spiritual guidance of his shaykh in all his affairs. He should not disagree with him in anything. And he should know that his benefits from the mistake of his shaykh, if at all he commits mistakes, are more than he benefits in his own right were he to be right.

As for the fortress of the novice with which to repel from himself the high way robbers[1] they are four things.

The first is withdrawal from thep people except in the time of salat (prayers), reading or other benefits.

The second is keeping silence. He should not speak except when it is necessary. The third is hunger. He
p.24 should not eat// except what is of necessity.

The fourth is wakefulness in the night. He should not sleep except for the amount that is of necessity.

The above four things are the fortification for the Novice from the robbers; since the wish of the Novice is the reformation of his heart so as to witness his lord and perfect the meeting with Him.

SECTION 14

THE NOVICE METHOD OF PRACTISING HOW TO CHANGE FROM THE BLAME WORTHY TO THE (PRAISE WORTHY) CHARACTER

Al-Ghazali[1] said in Ihya that the method of training is to embark on the opposite of anything the heart desires, and inclines to. As for accepting the change of character through the practice, the method is established. Again, al-Ghazali[2] said in Ihya: Had it been that character will not accept change, then the advice, admonitions, and moral lessons would have been futile. How could this fact be denied with regard to human beings when such a change in the behaviour of the animal is possible since hunting is capable of

p.25 making a wild//animal tame.

The dog can also be changed from a bitting brute into a trained animal,and the horse from an uncontrolable animal into a submissive one. All these are changes of behaviours.

And al-Ghazali[3] said again in the Ihya:- Good character is acquired by two means - one of them is to acquire the good character by grace natural disposition and of determination. The second is acquired by streneous, efforts and training. He who desives for instance to acquire for himself the character of generousity should take the trouble of always giving out of genersity, i.e. spending money (for others) as his method. He should not cease persevering it with all the troubles, exerting all efforts uponh himself in doing it until it becomes his nature and easy for him and he thereby becomes a generous person.

In the like manner, the method of he who wishes to ecquire for himself the character of humility, having been overpowered by arrogance, is persevering in the acts of the humble ones, over a space of time.

of disobedience he (the shaykh) should order him first to leave that. If his outlooks become adorned with acts of worship and his limbs become free from apparent sins he (the shaykh) should look through the novice circumstances of his inward state so as to understand his manners and diseases of his heart. If he (the shaykh) beholds,for instance that the pervailing thing on him (the Novice) is cleanliness of the body and cloth; and observes that his heart inclined to and pre-occupied with that.

He (the shaykh) should employ him (i.e. make him work) in looking after the toilet and cleaning it. Also (he should make him work in filthy places, or the kitchen and the places of smoke, so that he becomes convice of his thoughtlessness in the cleanliness.

Similarly, if he observes that he is a gourment, he p.28 (the shaykh) should oblige him to fast//and reduce the quality of his food first. He shculd then give him the task of preparing delicious kinds of food and give it to others without him eating from it until his heart becomes accustomed tc that, and he becomes accustomed to patience. And his gourmandism is broken. So also, if he observes a young novice filled with yearning desire

for marriage but he is in capable of marrying; he should order him to fast. And should that fail to break his desire, he should order him to beeak the fast in one evening with cold water only without any bread and in another, with bread without water. And he should deny him any meat or additional food that goes with bread so that he could overcome his heart and break his desire. Indeed there is no better treatment for destroying desires than by hunger.

And if he observes that it is anger that prevails on him, he should oblige him with clemency and silence.

All these examples should make you know the method of curing the heart in general terms. It is not our aim to provide the detail of all that, for to give the detail

p.29 of all that will be quite long. However, our aim//is to awaken (you) to the fact that in the general path, there are ways of opposing.anything the heart desires and towards which it inclines Allah has brought together all these in one word where the exalted said:-

> "And for such had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desire's their Abode will be the Garden" (Q.79:40-1).

SECTION 15

THE MANNER BY WHICH THE NOVICE GRADUALLY TRAINS HIMSELF WITH HUNGER

Al-Ghazali[1] said in Ihya:- Know that there are four conditions for the novice to satisfy concerning his eating habits and choice of diet.

The first grade is that he should eat not except what is lawful. The remaining three grades are concerned with eating. They are:-

Estimation of the quantity of the food: estimation of its time in terms of slowness and quickness; and specification of the kind of food. As for reducing the food, the method of training in it is in degrees. He
p.30 who is used to eating much//will find it unbearable if he changes at once to (eating) little and his hardship will be great. He therefore ought to do that gradually by reducing the amount he eats gradually. If for instance he is used to and wish to reduce it within a month to one loaf without being adversely affected he may do that by reducing the weight or by reducing what he eats every day by a morselfrom the amount he ate the previous day. Again in this, there are four degrees. The highest of the degrees is for him to reduce

himself to the quantity that could provide the stamina (i.e to support - life) without which nothing remains. This is the easy option.

The second degree is that he should reduce himself by training day and night to the measure of a third of the stomach.

The third degree is that he should reduce himself to the measure of two thirds of the stomach just a little thing.

There is a fifth way in which there is no clear
p.31 estimation it is//an area of mistake that is, for him to eat only when his hunger is true (but) with holds his hand still even while he is on true appetite. However in most cases, if he is not capable of depriving himself a loaf or two. The extent of true hunger can not be established and he becomes doubtful of the false appetite. Indeed the signs of true hunger have been mentioned, one of them is that he (the hungry one) does not look for any additional but eats the bread alone with pleasure, whatever kind of bread it may be.

But whenever he seeks an additional thing to go with it, that is not hunger. It is said that if you

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spit and the fly does not attend it, that indicates emptiness of the stomach. And the knowledge of this is hidden. Therefore, what is right for the novice is to estimate for himself the quantity that will not weaken him in devotion. If he attains it (the estimated quantity) he should stop even if his desire remains.

As for the time of eating and the extent of its
p.52 there are three degrees//the first degree which is the highest is to starve for three days or more. There are among the novices who reduce the training of the heart with hunger to starvation, and not to any estimate until some of them reached between thrity to forty days. The large number of scholars who did this include Sahi Ibn Abd Allah[2], Abd al-Ranman Ibn Ibrahim[3], Al-Taymiyya and Suleiman al-Khawwas[4].

The second degree is for him to starve for two to three days and the third degree which is the least of them, is that he should be satisfied in a day and a night with only one meal.

As for the kind of the food which the novice should eat for training, it should not be delicious for the habit of those who follows the path of the hereafter is continuous from luxurious food and desires.

He whc is not able to abandon whatever ne desires,
p.33 snould not allow//himselt to get abdicted tc such desires.

It is prefered that he does not sleep with his stomach filled with food thus combining two weaknesses. He then becomes used tc luke warmness and nardens his heart. Never-the-less, he should offer prayers (salat) or sit down and remember Allan the exalted. This is closest to thanks-giving. And tne least of this is that you offer four genuflections (raka'ats) and glorify (Allah) a hundred times. Whenever, Sufyan al-Thawri[5] ate to satisfaction he spent thenight in acts of devotion. Next, you should know that what is required in training the heart with hunger is the middle course, since the best of affairs is the intermediate of them. And it might be misunderstood from what is in the (tradition) of the merit of hunger that execess in that is what is required. But it is far from that. The learned of course understands that what is required is the middle course.

All in all, what is best is that he novices should eat in such a manner that neither tne weight of the stomach nor tne pay of hunger is for, the purpose of
p.34 eating is preserving life. And heavy eating//hinders devction while the pay of nunger distracts the heart from it.

But in the first instance, if the heart is defiant and always longing for desires with inclination towards excess, moderation cannot help it. Rather it should be severely tried with hunger just as an animal is severely tried with hunger and beating in the beginning before it becomes moderate.

And if it becomes submission and becomes upright, then return it to moderation and stop punishing it. Next, you should know that two great blames have been identified with the one leaving off desires both of which are greater than eating out of desire itself. The first of them is his inability to abandon some desires which he will be longing for but wouldnot want it known that he longs for them. (In that case), he will be eating in seclusion what he will not eat in public. The second is for him to have the power to abandon the desire; buthe drives pleasures from
p.35 being so known and famous virtous//in abandoning the desires.

Now he who abandons the desire for food and falls into the desire of *Riya* is like the one who runs away from scorpion to snake. This is because the desire for showing off is more harmful than the desire for food.

SECTION 16

ON TRAINING OF THE NOVICE SO THAT HE IS NOT DECEIVED BY ENTICEMENT AND DECEPTIVE DEVICES AND HENCE BECOMES LIKE ONE SEEKING VICTORY WITHOUT ITS CONDITION

O you Novice, never take guidance from ignorance instead of knowledge and never be like those who take pride in just the sufi way. And be constant in the following of the Sunnah and never pass over to the innovation. Follow the right, and never the false people. Never be like who is busy, attracting faces to himself (i.e. draw attention to himself and manifesting suplication without sincerity.

Avoid companionship of the worldly people and stay with the fundamentals. Never, be among those who keep the stories of men who are out of the fundamentals of the path.

SECTION 17

p.36 ON THE QUETTE OF THE NOVICE IN RELATION TO//THE SHAYKH AND THE BROTHER (IF THEY ARE PEOPLE OF SUFISM WHO APPLY IT IN THEIR WISHES).

The etiquettes of the Novice in relation to the Shaykh and the brothers are five as mentioned by Ahmad al-Zuruq[1].

The first is obeying commands even if it is contrary to reason.

The second is avoiding the prohibitions even if his death is contained in it.

The third is preserving his honour (or dignity) whether he is absent or present, and whether he is alive or dead.

The fourth is to support his claim as much as possible without neglect. The fifth is removal of his own reasoning knowledge and leadership except that which agrees with his shaykhs.

These five ettiquettes in their essence also hold true for relationship with the brothers if there is no shaykh, the Guide, And if you have a shaykh who is deficient inthe five conditions mentioned before, then reckc

..with him in what he perfects and relate with brothers

p. p.37 in what remains. As for the forms of the remembrance//which the sufis apply in their intentions (i.e. to achieve their aims), they are so many without exactness (of number).

Among them are those whose remembrance consists in "Allah". Among them are those whose remembrance is "La ilaha illa Allah Muhammadu rasulu Allah". (i.e. there is no deity save Allah. Muhammad is the messenger of Allah)

Among them are those whose remembrance is "Subbana Allah wal-hamdu Lillah wala - ilan Illah Allah wallahu Akbar" (i.e. Glory be to Allah, gratitude be to Allah and there is no deity save Allah and Allah is the greatest)

And among them are those whose remembrance is Salat. Upon the prophet which is the most useful form of remembrance at times of strengthening the hearts. In fact, it is like the cold water in reintalising it, after ingorance.

More than one scholar have said that the salutations upon the prophet leads a servant to his lord and it can stand for him in the position of the shaykh, the trainer, if he missed him all for the blessing of the prophet.

SECTION 18

ON THE EXPLANATION OF THE TRUE (KARAMAH) MIRACLE AND THE CLOSENESS TO ALLAH AND REACHING HIM

As for the true (lesser, miracle Ibn[1] Ata Allah p.38 Al-Askandarihas said//in Al-Hukm at times one is granted with the qualities of karamah, before attaining the status of spiritual discipline and the ability to satisfy its full requirement. This is achieved through

two things:- A sound belief in Allah the exalted, and complying with the teachings of what the messenger of Allah came with, both openly and secretly.

What is essential for the servant is that, he should not aspire to anything other than them (i.e. sound belief and following the sunnah). As for the Karamah which means the super natural, there is no example of such from the people of the truth. As for the closeness to Allah, its meaning is the servants perception of his closeness to Allah, the exalted, Ibn ata - Allah[2], again said in Al-Hukum that, "your closeness to Him is for you to be perceptive of His closeness". The commentator (of the book) said, the nearness of Allah to you and your chance, of achieving such blessing becomes a reality when you percieve how close you are to Him.

This enables you to achieve strong sense of realisation of Devine presence, over shadowed by voice of the Devine prestige with great sense of humility towards
).39 voice of the Devine instruction//. The only impression you are able to percieve of yourself is of the servant and the realisation of Devine presence.

As for al-wusul, according to Ibn Ubbad[3] the wusul which enables one realise Devine presence of Allah Almighty

as mentioned by those who follow mystrical way implies the discovery of the true knowledge of Allah the exalted I say, the object of the true knowledge of Allah isn not that the servant should reach or attain the true understanding of His essence and His attributed. But its object is for the servant to reach Him, the exalted by knowledge of spritural experience, without depending on logical proofs, from His creation to Him.

This is the limit of the path for its followers and the end of the journey for the travellers who kept vigil.

What we intended in writing the "principles of sainhood and its conditions" is completed witht the help of Allah, the exalted.

O Allah! you whose honour is innumerable and whose Decision is irrefutable, and the attributes of whose essence is "Say, He is Allah" the one and only. Allah, the eternally Besought of all. He begetheth not nor was (He) p.40 begotten and there is none comparable unto Him (Q.112:1-4)//. Do to us what we deserve (by worth) You are the Lord of righteousness, and the Lord of forgiveness". (Q74:56). May the peace and blessings be upon the best of Allah's creation altogether. And Allah is sufficient for us and

most excellent is He in whom we trust. And there is neither might nor power but in Allah, the most High, the supreme (in glory).

Praise be to Allah, the Lord of the world's. And may the most gracious of blessings, and most complete peace be upon our master, Muhammad, his family and companions altogether. And may Allah, the exalted, be pleased with the succeeding leaders, the practising scholars, the four deligent leaders and those that follow them with goodness till the Day of judgement.

This book is completed in the name of Allah and with the best of His help. Gratitude to Allah who guided us to this which we would not have been guided to if Allah had not wished. Blessing and peace be upon our master Muhammad, his family and companions with much peace.

And may Allah's peace be on all those who are following the right path.

5.0 FOOT NOTES

1. Ash'ari Abul Hassan Aliyu Ash'ari - born in the year 875 - 935 A.D. A jurist, who started his life as a Mu'tazilite later own returened to sunni and worked hard to its development which led him to establish a new school of thought. Some scholars considered his views as a new innovation until he developed it. Nizam Mulk al-Saljuki supported him, later on Imam al-Ghazali completed what he has initiated. He supported Ahlil sunna against the Mu'tazilites, and wrote many works although very few among them are available such as Al-Ibanah, Usul - Al-Diyanah and Kitab Al-lu mu' fial raddi ala ahlil - Azz Aigi Wal bi da'L. (See Al Munjid page 35).

2. Abul Qasim Al-Junaid - He was Abul'Qasim al-Junaid b. Muhammad a Jurrist and famous Mystic, He was a contemporary of al-Muhasibi and died 297 A.H.

Abu Abdul Rahman al-salami related that Junaid explained "We have not learned sufism from narration trasmitted by people but from the taste of hunger, abandoning worldly ambitions and avoiding passions

and conveniences of life.

3. SAHL bn Abd Allah - He is probably Ibn SahL, Ahmad b. Abd al-karim (d.270 A.H./883 AD). He is said to be be well versed in the field of Kharaji. He was the author of Kitab al-Kharaj. Kahalah: Mujam al-Mu'a Vol. II P.120, Zirikli:-al-A'Iam Vol. 1 page 205. (See also Tukur M.Ed. Thesis 1991, P.196).

4. Abu Hamza - I have found no information about him.

5. Al-Shaiban (r.a.):- I have found no information about him.

SECTION I

1. Abd - al - Sadiq:- I have found no information about him.

SECTION II

1. See Foot-Note 1 and Section 1.

2. AL-GHAZALI:- He was Abu Hamid, Mohammad b. Muhammad born at Tus around 150 A.H. His father died when he was young, yet had the previlage to be trained to be famous jurist of his period, which won him the friendship of Nizam al-Mulk saljuq V. Zier.

He seem to be responsible for making jurists accept mysticism as the style of life for the-ahlul sunnah. He wrote famour references in mysticism under the title Ihy a' Ulum al-din. Munquih min al-dalal. al-Mivar, minhaj al-abidin, and many others. He died in his home Tus 505 A.D. (See Dr. Yusuf Dalhat thesis page 194).

SECTION III

1. Ahmad Zuruq (846 - 899 A.H)/1442 - 1493 A.D. A famous Maghribi jurist traditionist and a sufi leader of the 15th century who died in Tarabulus and is compared to al-Ghazali in the way he combined figh and sufism. His works were studied and utilized by the jihad leaders and are often quoted by Shayleh. Uthman b. Fadi. (See Dr. U.F. Malumfashi Ph.D Thesis).

2. Shayleh Abu Talib:- I have found no information about him.

3. AL-GhaZALI:- See Foot-Note No.2 in Section II above.

4. Al-Junaid:- See foot-note No.2 in the introduction above.

5. Al-Qushairi:- He was Abul Kasim al-Qushai born in the year 986 - 1072 A.D. A jurist, a sufi and a shafi by school of thought, He studied in Nisabor, he travelled to Bagadda, he is also the author of Risalah fi rigalil Tariqah (the book is on sufism) (See Al-Munjid page 416).

6. Abu Aliy al-Dagagi:- I have found no information about him.

SECTION IV

1. AL-Ghazali:- See Foot-note 2 in Section II above.

2. Ahmad al-Zuruq:- See Foot-note One in Section III above.

SECTION VIII

1. Ibn Abd-al-Sadiq:- I have found no information about him.

SECTION 9

1. AL-Ghazali:- See Foot-note above.

SECTION 12

1. IBN AL-ARIF (r.a):- His name is Abul-Abbas Ahmad b. Muhammad b. Musa b. ATA Allah Al SANHADI, a distinguished man of intellect and celebrated sufi.

Born in 481/12 July 1088, died in Marrakush 25 safar 536/27 September, 1141. He earned a reputation as a traditionist, reader of the Quran and poet. His examplary life and his appitude for ascetisicm and Meditation enabled him to become a respected sufi,[2] surrounded by many disciples. (See ENI. of Islam Vol.III page 712).

2. Abd Allah bn Amr:- He is Abu Amr or Abu Yahaya He was a native of Egypt and al-shafic's by his biography.

3. I have found no information about him.

4. Ubadah bn al-sanit:- He is Abdullahi bn Ubadah Ibn Mohammed born in Andalus in Yea 1332 - 1389, a jurist and a sufi who preached Tasawewuf, also he wrote many books, among his writing is gaisu al-Mawahibu al Risalatul - Kubrah (The science of Tasawewuf). (See Al Munjid fil-Luggatul Wal-a'alan.

5. I have found no information about him.

2. Sahl bn Abd Allah:- He is probably Ibn Sahl, Ahmad b. Abd al-Karim (d.270 A.H./883 A.D)

Abd al-Karim (d.270 A.H./883 A.D):- He is siad to be well versed in the field of Kharaj. He

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was the author of Kitab al-kharaj. Kahalah; mujam al-Mu'allifin - Vol.II p.120 XZioikli: al-A'Iam Vol.I p.205. (See also Tukur M.Ed. Thesis page 196.

5. Abd al-Rahman Ibn Ibrahim al-Taymiyyah:- He is Takiyudden Ahmad b. Taymiyyah 1263 - 1327 A.D.,born in Horan in Syria, stayed in Damascus and learned. He is a Hambah jurist he performed pilgrimage in Makkah and travelled to Egypt, learn many of his learning: such as the Holy Quran and its sciences, Hadith and its sciences, Figh and jurisprudence, theology and II Mul Kalam.

He followed his predessors Ahlul-sunnah and criticised the shafi'L jurist who prevened him from learning. He wrote many books which include al-siyasa Al-shariyah fi Islahi Ar'ra war ra'Iyah. (See Al-Munjid page 159).

4. Suleim al-Khawawas:- I have found no information about him.

5. SUFYAN AL-Thawri:- He was a traditionist and theologian born in Kufah, in the year (715 - 777 A.D). His father was a reknown scholar, and he was a wel] known pious. He visited many centres of learning which

include Yamel, Mecca, and Bassarah. He influence the leaders of Baghdad with his views. He is also the author of Jami'ul al-Kabir Jami'ul al-Saqir. (See Al-Munjid page 161).

SECTION 18

1. IBN AT a' Allah al-Askandan:- He is an Arab mystic, follower of the doctrine of the mystic al-shadhili. He was born in Cairo (1351 - 70) (d.656 A.D). He wrote a biographical work on the life and teaching of both mystic, entitled lat a'if al-Minan fi manakib. (See ENL of Islam Vol.III page 722).

2. IBN AT a' Allah:- See Foot-note above.

3. IBN Ubbad:- See foot-note Four in Section 12.

6.0 DISCUSSION ON THE EDITED VERSION OF USUL - WILAYAH

This Section forcuses its attention on the discussions concerning the work of edition and the translation of Usul-Wilayah. The previous Sections had already presented to readers the subject matter of this research which is mainly the edition, which is followed by the translation of the text in question.

Section II - is supposed to convey the message of the Arabic version which may not necessarily be a literal translation of the Arabic but attempt is made to present carefully the views of the writer according to the general sense of the Arabic version. It is common knowledge to scholars that perfect translation in the absolute sense of the word may be difficult to achieve, the edited version is then presented immediately after the translation. In the edited version an attempt is made to record carefully all the veriations noticeable between one manuscript and the others among the four (4) copies on which the edited work is based.

The copy described as (ج) is adopted as the mother copy because it has less ommissions, distortions or any other form of variation which seems to be in

in consistence with the supposed original copy of Usul-Wilayah: this not withstanding, the variations recorded in the foot-note will enable critical reader to reproduce each one of the four (4) copies, then decide own choice, but the edition has attempted to provide sufficient ground which justifies (ج) to be the best copy closer to the original which the remaining three supply few corrections to be made in it. Because deficiency normally occurs in any manuscript other than the copy written by the first writer and although the actual copy written by the author not found, the present work concludes beyond reasonable doubt that Usul-Wilayah was written by Shaykh Uthman b. Fodio. The conclusion is based on internal evidence and external evidence.

To explain the internal evidence which may justify the authenticity of Usul-Wilayah, there is need to provide various illustration. The first point of consideration for an internal evidence of reliability is how the writer introduces the book. If this book is compared with other manuscripts written by Shaykh Uthman like "Bayan Wuju-AlHyrah, IHYA SUNNAH, BAYANIL - BAD'I al-SHAYTANIYYAH and a host of other books, the manner in which all such books were written indicates

a striking similarity; they all begin with "Basmalah", salat on the prophet (S.A.W), a declaration of the name of the author and the subject matter of the book and implied purposes why such books were written by Shaykh Usman b. Fodio. The only thing which is absent in the Introduction of Usul-Wilaya is the outline concerning the Chapters and the subject matter of the book.

Another internal evidence justifying the reliability of Usul-Wilayah is the basis of the book. The author has stated in this book that its subject matter is on the principles and qualification of Wali and which is based on the following:- regular teaching of the Quran, the sunnah, avoidance of blind ambitions and innovations and avoidance of the inclinations towards the side or Compromise in matters of religion. This is consistent with the purpose of da'a wa militant jihad conducted by shaykh Uthman of which most books written by Shaykh Uthman either explained such matters or put elaborations of the same basic Sharia. Message of Islamic way of life, this can therefore be recognised as an internal evidence confirming authority of the book.

The concern of the book is to guide sincere Muslims toward spiritual perfection or reform which leads the faithful towards attaining the status of sainthood. The key terms

al-wali and al Taawwuf are of much significance to be examined more closely and critically as they appear in Usul-wilayan, know very well from "Tazyiail at-waragat" of Abdullahi b. Fodio that the jihadist of the Sokoto caliphates had some connection with the Qadiriyyah which is a sufi order, there are several leading sufi scholars who feature in Usul-Wilayah, like Abu Hamid al-Ghazali, Abdul-Kasim al-Junaid, Ahmad Zuruq, and others but all the ideas of sufism expressed in the book of Usul-wilayah are certainly consistent with the spirit of the Sunnah explained in various books by Shaykh Uthman b. Fodio.

The book did not present to its readers a precise definition of wali but it has explained that the NOVICE who wishes to receive spiritual training from his shaykh towards attaining the status of wilayah must take note of important conditions which led him to success. The NOVICE must be aware that devil may attempt to ambush him or set traps for him at any stage along the way, he must, therefore, receive training from shaykh who is sunni and not the shaykh who is corrupt, his guidance must take bearing from knowledge not ignorance, he must not be under pretence that any sufi order or methodology of spiritual training will lead him to success without

complying to the requirement of the sunnah, he must avoid all forms of innovations and must be able to recognise the truth then put his confidence in Allah. Such explanation clearly indicates the concept of Wali and the concept of Wilayah which can be attained by the NOVICE as being the type consistent with the spirit of the sunnah. It contrasts clearly what one expects shi'a to tell any NOVICE attached to Imam in the same manner the NOVICE of Usul-wilayah becomes attached to sufis shaykh. The difference is in the fact that shia Imam is assumed to be infalable and the only significant qualification is his claim of authority and biological link which indicates him to be a member of "Anlil" Bait the sufi also seems to emphasise in their literature that the shaykh who has the authority to train others may have some link with "ahlil bait", but the warning signals which shaykh Uthman gave a NOVICE suggest that shaykh Uthman did not in his views of Usul-wilayah assume any shaykh to be infaliable. It is therefore another consistency with the sunni views advocated by shaykh Uthman which confirmed the ideas of Usul-wilayah to be the voice and views of shaykh Uthman b. Fodio.

Shaykh Uthman did not give a precise definition of Tasawwuf in Usul-wilayah but he had provided several

observations which by implication explained what regarded to be sufism. The observations will be explained below, each of them itemised, so that readers will grasp the meaning and examing it more closely. The first observation which explained shaykh ideas about Tasawwuf is what he described as "Al-sidiqu Al-Tawaj-junu (Sincerity of devotion). Shaykh explained that the essence of Tasawwuf is sincerity of devotion in the fear of Allah, but this is subject to certain conditions one of which is the knowledge of "Al-Fiqhu" (Islamic Law), and the knowledge of Usul (interpretations of creeds). Then any practise in Islam which is intended to be a form of devotion must be within the scope and limit of Islamic law. If any sufis manifest certain benaviour contradictory to the law, he should be regarded to have committed not a mistake of moral virtue, but a manifestation of error. The practice of the sufis must also be consistent with the articles of faith.

The Shaykh empnasised that sufism is not valid without compliance with the teaching of sunnah and the Shariah, the rational behind Tasawwuf is not an attempt to acquire qualifies of producing miracle or an ability to see an extra ordinary version or to attain any social or political status, but its objective is seeking the pleasure of Allah

through devotional services. This leads us to the second point in the observation that a sincere muslim should always seek for "Al-NAFIS" (what is invaluable) this implies that the faithful should hate means of sincere devotion, work for paradise not for fame and glory or convenience of this world. The third point in the observation is that sufism advises Muslims to be in company with the virtues who is a man of knowledge having proper understanding of Kitab al-sunnah who is a man of vision and virtue sothat the muslim learns how to cultivate vertual helps, sufis described such man of virtue as shaykh but the Novice is warned, however there are faults shaykhs who claimed to be men of God, but they are supper armed robbers in the world of religion or imposture, such faults shaykh have among others four characteristics.

A. They do not restrain their links from committing crimes.

B. They are greedy

C. They manifest abnormal habits in the practice of devotions.

D. They are careless about cheating Muslims.

The four (4) points in the observation is what Shaykh Uthman indicated to be the basis of Tasawwuf, one of

basis according to him is the saying of Allah Almighty "watta bi'l sabilah man Anaba illayyah thumman ikayyah mar ji Ikum (31:15). This particular verse teaches that a sincere muslim must follow the virtuals and must not be a deciple of a vicious shaykh. If examined all such observations which define what shyakh regarded to be sufism or what shaykh regarded to be the essence of suti order It may be justified to conclude that anuthing which is consistent with the spirit of Quran or Hadith which does not imply any form of innovation can be accepted as an aspect of genuine sufism and anything which contradicts it must be regarded as false claim or wrong ideas of false sufism, this conformity to sunnah which shaykh has done in Usul-wilayah-inspite of the fact that the has in confidence quoted from the prominent sufis, he has used their terminologies, he has accepted some of their observations. Yet he has never accepted or approved any form of innovation from the beginning of the book up to the end of the book, This is therefore, another convineincing idea which probe the idea that usul-wilayah was written by shaykh.

The external evidence which also supports the idea that the book was written by shaykh is also held by many,

some of them can be obtained from the writings of both Abdullahi and Bello of which three basic points can be dediced. They have described the behaviour and views of shaykn Uthman which will enable readers understand now to correlate tne content of Usul-wilayah with the views and personality of shaykh, the researcher has attempted to read from their writing and in various occasion used resource person, and in that, there is nothing which makes the reseracher develop a reasonable doubt concerning the book, that has also confirmed the fact that the jihadists accepted sufism but did not accept anything which conflicts with the sunnah. A great area of concern which clearly demarcates sufism of tne jihadist and sufism manisfested by some of our contemporary followers of the sufis order is that tney tend to create impression in ones minds that "wali" is infalliable but tne attitude of Abdullahi toward shaykh by glorifying shaykh in "TALYINIL-WARA QAT"and at times criticising Shaykh, where he thougnt shaykh was wrong in politically related matters clearly indicate that Abdullani did not consider shaykn intalliable. _ If both shaykh and Abdullani were followers of qadiriyyah order, then none of them ever regarded Abdul-Kadir Jaylani or any wali of Qadiriyyah

order to be infallable and it is such habit of shaykh which we see in the spirit of Usul-wilayah.

Another external evidence which probes Usul-wilayah reliability are various other copies of the book which the researcher is able to see non of them has indicated in their variations any point of serious concern suggesting a form of fabrication, interpretation, distortion, or an ommission of fundamental idea on the part of the copies or any other in relations to the book. The harmony of the ideas appear to be essential qualities of the book. We can in this respect draw a convenient conclusion out of both the Internal and External evidance probing the realiability and authenticity of the assumption that the book was written by Shaykh Uthman b. Fodio. The remaining discussion below will relate to person observations to followers of "IZALAH" organisation, our politicians, our wealthy men all of them receiving from this research observations in particular and for the other citizens of Nigeria in general relate to the spread of Islam and well being of the Muslim Umman in Nigeria.

The Teachings Of Usul -Wilayah

Scholars who are familiar with the writings of the Jihadist would find Usul-Wilayah very interesting. In many books written by shaykh Uthman b.Fodio references were made to issues of usul-din. The book however distinguishes itself from others on matters of Usul din in the sense that it relates diretly to practices rather than theoritical interpretations. It seeks to direct the attention of the faithfuls towards what they will do to achieve spiritual perfection in what pleases their creator Allah. It also seeks to reform Muslims who commits offences out of ignorance or vicious habits through spiritual training.

The first basic idea discussed byShaykh in Usul-Wilayah relates to what he described as the essential requirement which a sincere Muslim fulfils so that he attains the status of Wali. The requirements mentioned by Shaykh at the beginning are seven:-

1) Putting the teaching of Quran into practice

2) The practice should be consistent with the spirit of the sunnah.

3) Avoding vicious habits and innovations.

4) Honouring shaykhs

5) Depending on God along for needs, for furtune and faith assuming in relation to such thins asi if creatures did not exist, expect Allah aone.

6) Regular recitation

7) Avoding laxiness in practising religion.

Shaykh added also other requirements such as earingin a living through legitimate means, refraining oneself from offending people, keeping away from vices, repenters, granting people their rights and understanding the spiritual path that is understanding the guiding prinprinces towards spiritual perfection. Among all the requirements mentioned, it is important to draw attention to readers to some of them. Shaykh mentioned among the requirements the need to honour shaykh and recitation of latness. This clearly shows that shaykh was taken as sufi, but his emphasis on the need to comply to the teaching of Ahlul-sunnah distinquishes him as sunni and makes his ideas consistent with the spirit of revivalism which became his mission throughout the jihad period,

He was never tired of quoting several scholars who advocated strict compliance to the teaching of the sunnah, immitation of the prophet (S.A.W) to the extent of quoting a question put to one al-shay-bani who was asked the true

meaning of sufism. Shaybani replyed that it was strict compliance to the teaching of the prophet. The neat idea discussed relates to one's ability to maintained himslef along the spiritual path and be able to habitually consolidate himslef along the way which led him to spiritual perfection. The roles, according to shaykh, of such consolidations are five:-

1) whenever a sincere muslim commits himself to any act of devotion he should realise that he is not a slave int the hands of Allah. He shojld ignore his personal glories and convinience, but realise only the glory of Allah and seeking this approval.

2) he should realise he is practising such devotion to earn for himself the pleasure of Allah not materail benefit.

3) He should realise that any furtune available to him is important for him to seek the pleasure of Allah God put him to taste by its so that he knows how much he submits to him.

4) His source of sustainance must be lawful. This particular point is emphasised many times in various ways by shaykh.

5) All forms of grace which are fortunate to receive from Allah are forms of blessing from Him, but misfortune should be regarded as a form of atonement for His sins. Another idea discussed by Shaykh Uthman relates to the characteirsits of wali which explained the concept of wali as understood by shaykh. Every wali should possess such attributes or his regular habits by which he achieves spiritual discipline and consolidates himself along the way. The attributes are fifteen in number:-

1. every wali bases his action of devotion on sound religious education which is essential in practising moral obligation like proper understanding of Usul-dim then proper understanding of Islamic law andp proper understanding of the true meaning of sufism.

2. Absolute repentence

3. Taking one's minds out of worldly fortunes then following ascetic life.

4. He should not seek after worldly ambitions expect such which is dictated by necessity, isolating himself from the public except prayer and recitation of Quran or things commanded by the religion. This particular points means wali is not expected to be seen committing vices or among the shaykh circles or where crimes are committed.

5. He should always be seen to be at war with the devil.

6. He should always be putting more effort to improve his spiritual status.

7. He should always look towards Allah for his self subtanance.

8. He should also look toward Allah for protection on personal security.

9. He should be ready to accept the decision of God concerning his ambitions and faith.

10. He should cultivate the habit of perseveranse

11. He should always be God concious.

12. He should always be hping to receive the grace of God.

13. He must not behave as a hypocrite.

14. He should always be thankful to Allah.

Another idea discussed by shaykh explains the attribute of good sufi and such attributes are explained below

Shaykh explained that new practice of sufism is acceptable if it contradicts the rules of fiqhu. This is because the ultimate goal of sufi is to cultivate the

habit of sincerity of devotion, such things could not be achieved without following the rules of fiqhu: One the other hand, following the rules of fiqhu without sincerity of devotion cannot make one win the pleasure of God and His practices in Islam will not be accepted by God. a fiqhu teaches one the sharia requirement of Islam while sufism leads one towards the directtion of spiritual perfection. Sincereity of devotion and spiritual perfection are the greatest concern on who wishes to be wali.

Sufis must learn Usul al-Din so that they receive full realisation of Iman. This particular idea of shaykh reminds one of a reference of Quran concerning prophet Ibrahim's (A.S.) appeal to enable him see how Allah revived the death {Behold Abrahim said: "My lord' show me how thou givest life to the death". "Yea! but to satisfy my own understanding He said, "Take four birds Tame them to turn to thee, put a portion of them on every hill and call to them; they will come to thee (flying) with speed. Then know that God is exalted in power, wise (Q2:260).

Shaykh continued to explained that a beliver should always decorate his Iman through an attempt to discover

the spiritual truth. Sufis must also learn fiqhu very well but in what he learns he should always be the best suggestion, the best of law in matter of devoction, in a situation where options are given to him "Allah the Almighty said in the Quran "Those who listen to the word, and follow the best (meaning) in it; those are ones whom God has guided, and those are the ones endued with understanding" (Quran 39:18). He should also consider the view point of earlier scholars in analysing issues of pride. He should realise that there is no point of analogy or comparison between the attribute of God and attribute of creation. He should not accept legal views which appear to be not authentic in matters of Nawafil, like "salat al-Usbileh. The ultimate goal of sufism is for beliver to strive hard in pleasing Allah by whatever means approved by the shariah.

Shaykh observed that the ultimate goal of sufist is to follow all possible ways approved by the shariah which brings him closer to Allah. Such habits at times make them appear relatively odd in their society in the eyes of one who does not know the shariah or is unable to realise their good intention. These principles had already been mentioned according to shaykh by al Junaid. In the

word of al Junaid "anything sincere believer will do to bring him closer to Allah is approved by the shariah One will certainly appreciate this particular point which, shaykh was emphasing, it may be that a sincere sufi who is using his relative understanding and experience of the shariah with high ambitions to be cloer to Allah - may realise certain practice to be valid while other people who do not discover the basis of his action regard such an action as wrong. Our sympathy to sincere sufi not with standing, this particular point can only be understood in agreement with other vasic principles which shaykh mentioned that a sincere practice of sufism must be in agreement with the requirements of Islamic law. It is necessary for this researcher to draw the attention of scholars to the problems of such sufi view expressed by Junaidu and accepted by shaykh, the view suggests that the controvercial statment of Al-hallaj, in which scholars reported him to have said there is nothing in my garment expect God: such statement should be assumed . to have a valid meaning in the shariah.

However, if we take note of the best principles expressed by shaykh we should still insist that all practices of sufi must be consistent with the Islamic

shariah, while at the same time judgement should be reserved concerning any practice of sufi if its full meaning is not well understood. Shaykh Uthman quoted Al-Ghazali who emphasises that the essential requirement of sufisms, requires a beliver to take his mind away from anything disapproved by Allah amngg the worldly ambitions, then direct his attention fowards Allah alone. One of the ways a believer can achieve this is to have strong "Al Takwah" which is fear of Allah in public or when he is alone, then he should observe all religious obligations.

He should also avoid all things probbiited by Allah; the spirit of the sunnah should always be guiding him.

He should try to be kind to people except what is objected by Allah. He should have perseverance and patience.

He should always be confident in the help of Allah. He should be pleased with what Allah gives

him regarding fortunes, ne should be contented in whatever position he finds himself regarding fortune or social status. He should nave strong sense of commitment in matters of Ibadah.

Shaykh Uthman emphasises another sıgnificant point that the objective of sufism is not to cultivate the art of miraculous qualities or to see vısions but to cultivate habit that will always please Allah. He should also emphasise the significance of seeking for knowledge without which the act of devotion will not be valid and will not be accepted by Allah. Being desciple of sufi but for the purpose of learning good habit shaykh observed that whoever wishes to cultivate the habit of praying should always learn from shaykh or good friend, whose habit is observing prayer. So a: lso is the same with all other acts of devotion. A Novice should however, take not of shariah prınciples in such matter. Shaykh who is not sunni oriented cannot guide anyone and no good habit could be learnt from him.

A novice should also relaised that blind ambitions, devil and his associates are obtaaceles which block his way toward achieving spiritual perfection.

There are some signs of misfortune which a sincere novice should take note of; these are, driving pleasure, peace of mind and confidence in committing crimes and offences, or when he realises he has no sense of fearing God. Therefore, makes him sensitive to offences which he commits or while he tries to make committing vices his permanent habit. It is therefore advisable for him to be close to sufi shaykh or good friend who is able to discover his bad habit and is able to criticise him for that. Many at time man drives greater benefit from his critique than people from people who glorify him. Shaykh Uthman has emphasised that not all people or sufist who claim to be with God are sincere. Any sufi Shaykh seems to be committing crimes is a liar or when he is saying with peculiar habit of worship or when he appears to be ambitious in wealth or deserving what is in the ahnd of men or when he fails to respect or honour the integrity of Muslim.

Shaykh Uthman continued to give the qualifications of sufi shaykh, one is he must have sound knowledge of Quran or sunnah, he must possess relevant experience

He should be man of integrity and people should always be with him as approved by the Quran and sunnah. He should have the ability to discover the human faults so as to be able to guide them. All these explanations are what distinguish him clearly with the characteristics of true revivalism.

Shaykh quoted an important verse of the Holy Quran which explaines the nature of true sufism in which Allah said "But if they strive to make thee join In worship with me things of which thou hast No knowledge; obey them not; yet bear them company in this life with justice (And consideration), and follow they way of those who Turn to me (in love): in the end the return of you all is to me, And I will tell you the truth (and meaning) of all that ye did" (Quran (30:15).

There are realy a number of things observed by the shaykh which this Chapter cannot doj justice to by explaining them all or by presenting them in form of analysis. The best way a scholar can understand the nature of sufism accepted by shaykh Uthman b. Fodio is by consulting Usul-Wilayah in which an attempt is made to present edited text of Arabic or the English

translation. It has outlined a number of principles like the value of fasting in spiritual training, the value of Zikur" the need to make sound knowledge to be true guide not blind immutation.

The need to eat food according to the dicatate of need instead of luxury, the value of solitade and circumstance of public interruption, social ethnic standard, the public etiquette of good sufi and number of other observations, which shaykh was able to discover from experience of learning and great desire revive the sunnah. The overall message of Usul wilayah teaches a sincere muslim to realise the need and that he should not be contented with being ordinary muslim or just a muslim but he should strive hard to perform extra devotion which Allah is his grace rises him with it to the status of wali.

Other two books which we need to comment on are kitab salasilue Qadiriyyah and Salasihul Zahbiyyah. These two books were said to have been written by shaykh Uthman b. Fodio where a certain element inside the books indicates them to have doubtful connection with Shaykh, unless further evidence exposed foreign

element to have been introduced by strange personalities, and example of that is where salasihul Qadiriyyah claimed that Abdukadir Jelani had the ability to help people who called his name in this world after his death. Thus mode of suflication to God for need is not consistent with the spirit of the sunnah.

Usul-wilayah relates expression from or of sufism and observation obtained from their relative experiences of sufi Shaykh. But it has not approved of novice to accept what is not consistent with the spirit of the sunnah.

RECOMMENDATION

The authenticity and realiability of Usul-Wilayah has now been established. Its significance and relevance to Nigerian society cannot be over emphasised Nigerian scholars of what ever field whether their field is Islamic Sciences or secular Sciences they need this book as an important manual of guidance for religious affairs, academic interest, political, social and by extension economic affairs of our society, the activities and contribution of Nigerian scholars toward the solution of our moral crises clearly reveals that most of them suffer from chronic deficiency of knowledge or proper awareness of the wealth of ideas and moral advice contained in the collection of Sokoto Jihad Manuscript. We may note that scholars outside Nigeria need such collection as much as Nigerian scholars. Even though a scholar of Islamic Studies of whatever nation will suffer from serious gap of knowledge, if collection of books or scholars he made do not produce similar ideas as of the Sokoto Manuscript.

It is a matter of obligation and necessity to every Nigerian scholar to study collections of books which create in his mind correct vision and real sensitivity

towards the revival of Islamic religion and uncompromising solution to only the authority of Quran. We can identify the basic areas of necessity which require the attention of Nigerian scholars. The first area of concern is the attitude of "IZALAH" and followers of sufi orders it is the desire of members of "Izalah" organisation to revive the sunnah and distroy the innovation. They have made much effort in this area, they have created awareness in the society of the need to comply matters of devotion, to the spirit of the sunnah their influence encourage even those who accused them in putting greater effort on Islamic education especially the increasing number of schools of Islamiyyah for women and children, and frequency of public preaching and debate which has made our Nigerian society a little more critical regarding their practice of or attitude towards Islamic Religion. But when "Izalah" people concentrated greater effort towards attacking the "Tariqa" organisation, many of them failed woefully to realise their own mistake some time they have a mistake of wrong strategies at times they fail to use a proper method in the style of expression some of them have manifested the tendency of Khwarij of demonstrating high religious spirit,

but making unguided uttrances before completing a research on the subject matter,they therefore, at times become narrow minded of condeming sufism without distinguishing clearly what Shariah has approved from what it has not approve. There is justification if one entends to limit their analysis to various innovations manifested by the "Tariqah" organisation, their credit in that not withstanding, they need a matter of obligation to acknowledge without distorsion of fact, that there were sufis whose sufism is approved by the shariah like shaykh Uthman b. Fodio, Ibn Al-Hajj, Abu Hamid Al-Ghazali and others, although good sufis are few and shaykh Uthman was one of them, when even ultrances are made in such matters the merits of shaykh Uthman as a sufi must be acknowledged without distortion of fact, the references of shaykh Uthman b. Fodio to sufism.

In his books are too many to be counted in which all such references represented views of shakyh Uthman b. Fodio of condomning sufism which is consistance with the spirit of the sunnah, the Sokoto jihad collection has indicated connection of shaykh Uthman b. Fodio with Abdul-kadir jelani, even though not in the manner Qadiriyyah practices as seen today.

To announce that Shaykh Uthman b. Fodio has changed habit in his respect for sufism or Abdul Kadir Jelani without concrate evidence which has come to the lame light much stronger than his references to sufis, such conclusion will be a serious distortion of fact, it is in this respect the researcher recommends Usul-wilayah which may help Muslim scholars abandon procurelism in Ijtihad and it may create proper awareness and direct the attention of muslim scholars towards other collections of manuscripts written by shaykh Uthman b. Fodio. If scholars study such collections they include in their agenda of revivalism, the need to put greater effort in converting to non-muslim to Islam which naturally helps to revive and preserve the sunnah and the Ummah, they may also realise the need to include in their agenda the need to introduce measure which checks the domination of Jews ideals of usury and resism and also christian ideals in politics which not only encroach deeply but has dominated the Nigerian culture absolutely so much that it aborts every effort a religious preacher make to reform his own society and now because of this reason Muslim refuse

to understand one another, they fail to grant reasonable concenssion to one another, they fail to unite against unbelievers, they are unable to gather their force, they become confused from their friends all because of the influence and domination of Jews Christian and forces of traditional religion in the society, Allah the Almighty said in the Qurran "O you who believe! fear Allah as He should be feared, and die not except in a state said of Islam" (3:102). And Allah has also said "strongest among men in enimity to the believers will thou find the Jews and pagans, And nearest among them in love to the believers with thou find those who say, we are christians..... (5:82). Allah has also said and obey Allah and His messenger; and fall into no disputes..... .." (8:46). Another area of concern is the atttitude of "Tariqah organisation", various scholars like Al-Qushairi who wrote Al-'Risalah' and Abu Hamid Al-Ghazali have attempted to explain the meaning of Al-Tasawwuf, although some scholars tend to give the impression that sufism began from the period of the prophet (S.A.W.), the reality is the fact that Islam began from the period of the prophet (S.W.A) as a way of life or it began from

the period of Adam (A.S.) Sufism however, is a method of spiritual training based on the experiences of various scholars who cared about sincerity of devotion and such spiritual training iminated from sinful form of asceticism or zuhd later it developed into more vigorous spiritual training in which an experienced shaykh trained his Novice step-by-step and gradually leading them towards the ultimate goals of spiritual perfection, when development of Zuhd reached this stage the term Tasawwuf was introduced by such scholars to describe the act of spiritual training, this was done in the second part of the caliphal Administration of the Abbasid dynasty. The term Tasawwuf should be regarded as the second stage of development concerning this type of spiritual training and system of thought.

While the third stage of its development began after five Hundred years of the Hijarh. Suffism began to be much more organised into order. The term 'Tariqah' was in this regard introduced, during the period of Abu Hamid Al-Ghazali, sufism was yet to be organised formally into order. Around or after the period of

Abdul Kadir Jelani the 'Tariqah' organisation began to take formal shape in which later one of such orders was named after Abdul-Kadir-Jelani, that was the popular Qadiriyyah, later on among several other orders, Tijjaniyyah one of the most popular sufi orders of North Africa emerged, its foundation was attributed to one mystic called Ahmad Tijjani who died about a hundred years (100) before the emergence of shaykh Uthman b. Fodio.

Tijjaniyyah orders later spread in West Africa *including Nigeria by Shaykh Umar Futi after the death* of shaykh Uthman b. Fodio. From the explanation one will understand that suffism seek to train its followers spiritually on Islamic virtues according to the Quran and the spirit of the sunnah, but sufism as a system of thought, spiritual ideals or institution was introduced in the Abbasid period it was therefore a serious of distortion of fact to assume that spiritual training of Islam began with this name from the period of the Prophet (S.A.W).

A scholar should at the same time acknowledge the fact that its ideals not necessary, the name may be consistant with Kitab al-sunnah, it is also a

serious distortion of fact to call the prophet (S.A.W) sufi, the approval which the term received by the shariah not withstanding, this is like saying that the prophet (S.A.W) was the first scientist simply because Islam has approved science just as it approved sufism which is not in complete with the shariah. Some teaching of the prophet (S.A.W) confirmed scientific facts, the teaching of the prophet (S.A.W) is revealation not result of scientific investigation. The prophet was in this sense neither sufi nor scientist but a prophet.

Sufism as apiritual institution or as ideas of spiritual training is not what constitute a serious problem in matters of spiritual reforms.

What constitute a serious problem are the innovation introduced by some sufis and insisted that it was part of Islam. most of such innovations appear clearly as shi'ates ideas concerning the attribute of Wali or hierarchy of auliyah or the concept of shafa'a or what shariah borrowed from Mu'tazilah concerning Tafsir bil Ra'ayah and others. Abu Hamid Al-Ghazali and Sokoto Jihad literature have mentioned and provided several illustration concerning a brand of sufism which is not consistent with the shariah.

The justification of "Izalah" attack will be found in similar criticism and similar issues treated by Ghazali in 'Ihya' Ulumul-din, munkil-minal zalah or in the views of shaykh Uthman b. Fodio which will be found in Usul-wilayah, masa'Llil - Muhimmah . Bayanil Bad'I shaytaniyyah or Kitabul-Mudhali of Ibn Hajj.

The issue between Izalah and Tariqah consistituted a serious area of research. The scope of this research cannot be analysed in detail because its main concern is the edition and translation of Usul-Wilayah this long explanation concerning sufism and the conflicts of sufi orders with "Izalah" is necessiated by the fact that elaborate discussions will be required to be a background for the recommendation which the researcher has made concerning the value for Usul-Wilayah , it is not a compromised of intellectaal principles to state that both "Izalah and Tariqah may be right in some aspect and it is not an intellectual contradiction it is not also a distortion of fact, it is not also exaggeration to state in confidence that both some "Izalah" scholars and some sufi expressed ideas or manifest attitude which is in direct conflict of the shariah. Izalah need to understand sufism and sufi

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orders very well so that all their ulterancy and criticism become accurate, valid and justified.

They need to consult, for instance, Ihya Ulumu al-din of Al-Ghazali, al mankl minal alal of Al-Ghazali,- Minhaj-Abid of Al-Ghazali, Kitabul - Madhakhal Ibn Hajj, Usul wilayah of shaykh Uthman b. Fodio and Tazaniyl waraqat of Abdullahi b. Fodio and a number of other books which may give Izalah scholars sufficient back ground about sufism. Some prominent followers of Tariqah have written books to replay the attacks of Izalah like al-Mugiri and Al-Takafir, but instead of addressing squarely the fundamental issue of Tariqah The writers wasted more of their time in rhetoric and defence of propaganda leaving common people and ordinary minds without the answer of the vital questions. Sufi orders really need to illiminate contradiction in their teaching, some of these contradictions are explained below:- All sufi's are unconscious of the fact that the message of Tariqah which relates to aurad (litateness) and membership of Tariqah order itself are not wajib but mandub, but in contradiction to this fact, Tijjaniyah order claim that whoever joines Tijjaniyah order cannot as a matter of personal opinion decide to change to another Tariqah, whoever

does that will do it at the risk of completing his life as unbeliever.

This suggests the fact that any person who has joined Tijjaniyyah is not free to join any other Tariqah. If followers of sufi orders claim that all Tariqah are the same, such claim is only a propoganda They have also claimed that the message received by awliyah are forms of "Ilham" because they are not prophet, at the same time some of them treat salatil fatih and salatul Jawharah as forms of inspiration of the highest order.

Some orders claimed to be sunni their consultation of Quran and Hadith - actually support this fact, and at the same time they become reluctant to correct mistakes contained in some of their rituals, this is because they do not regard themselves qualified to correct such mistakes and they claim as a general rule that all their awliyah are related to the prophet (S.A.W) through Ali b. Abi Talib. Some of them assume that all members of Tariqah orders are entitled to Shafa'ah through their awliyah without emphasising the condition of Iman concerning such shafa'ah.

This point can only be explained briefly:- there are several other contradictions. At this juncture it is significant to emphasise the fact that shaykh Uthman b. Fodio considered sufism to be consistent with shariah, the mistakes and innovations of some sufis not withstanding.

There are six important elements in the concept of sufism which will be found in various books of shaykh Uthman b. Fodio. The first is sincereity of devotion. The second is total repentance, the third honouring religious obligation and prohibitions the fourth is practising Nawafil the fifth receiving spiritual training from the men of virtue.

All we explained concerning the issue between "Izalah and Tariqah are important but there are issues which are more important. Of such important issue which is a matter of great concern is the issue of unity such which will enable Muslims in Nigeria to face the challenges of "Ahlul Kitab" in matters of religion, education, politics, economy, and social life.

Without unity muslim cannot face such challenges, the unity of muslim begins at the level of Ulamah

then it moves to the level of politicians. Unnecessary disagreement between:- Izalah and Tariqah, Northern scholars and the Ulamah of Southern State, the Ulamah and scholars of Western education and various other forms of disunity will certainly prevent Muslim from achieving the desired unity.

Reading the manuscript of Shaykh Uthman b. Fodio especially Usul - Wilayah will contribute much in contributing towards the desired unity among the scholars of Muslim Ummah. It is on this ground that the author recommend strongly the consultation of Usul-Wilayah as a religious Manual.

6.3 GLOSSARY

Al-Macrifah -	gnosis
Haqitn -	Deeds, sayings and approvals of propnet Muhammad (ɔ.A.W).
Haqiqah -	Literallyı it means trutn terminologically it is a sufi patn.
Ipadah -	Devotion, way of obedience to Allah.
Iknlas -	Sincerity in following and executing alı the commands and pronibitions of Allah.
Iman -	Faıth, beliet one of the Five piilars or Islam.
Jinad -	Struggle to remove injustice and replace ıt with justice through tne use ot tongue, hand or heart.
Karamah -	Chrisma, Chrismatic performance of sufis which contradicts law ot nature.
Kashf -	Lite of a veil from eyes mumination an act tnrough which a pious can see unlike ordinary man, see beyond tne veil.
Kharaj -	(ıncome, revenue, land tax) being a rent tor utilizing land belonging to the ıslamic State.

Khawas - (Sing, Khassan). The elite: the nobles.

Miracle - A wonderful event that one would not have thought possible.

Novice - A person who has just joined a religious order and is still on trial.

Kijan - Simulations.

Sufa - Name to a person supposed to have been dedicated by his mother to the service of Kaabah during the Jahiliyyah period.

Surfa - Platform, a high platform erected by the Prophet (S.A.W) in his mosque at Madina.

Sufi - A person who practices Tasawwaf for self purification of soul and leading a virtuous life on earth.

Suffiyyah - Plural of sufi, a group of people that adapt Tasawwuf as a way of life.

Shariah - The Divine law revelaed by Allah to govern all aspects of life of the Muslims/

Shaytan - Stan, the enemy of Muslims that seeks to always divert their attention from following the commands and prohibitions of Allah.

Tasawwuf -An islamic discipline and thought meant to inculcate good virtues in a Muslim who professes it.

Tahqiq - Realization, actualization, effectuazation ascertainment, affirmation, confirmation verification.

Tanrir - Recording, writing, editing.

Takbir - The saying of Allah Akbar, Allan is greatest.

Taknlif - Legal responsibility.

Tanfir - Driving away.

Tawhid - Unity of God: Oneness of Allah, branch of Muslim theology which is concerned with the unity or God.

Zuhd - Asceticism, renunciation, mortification in life in sufi circle.

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