

التذكيرة

AT-TAZKIRAH
THE REMINDER

“And keep reminding, because reminding
benefits the believers (51:55)”

Morocco North Africa

By Shaykh Sājīd Ibrāhīm Sūfī



Part 1



التذكرة

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Map of Morocco



Morocco, a North African country bordering the Atlantic Ocean and Mediterranean Sea, is distinguished by its Berber, Arabian and European cultural influences, and the capital is Rabat.

They speak Moroccan Arabic, dialect is known as Darija and Moroccan Berber, local currency is Moroccan Dirham. Some of the traditional Foods in Morocco is Couscous, Tagine and Harira. Morocco is also known for its famous Mint Tea.

**Traditional Food invitation at our host
‘Abdul Hādi’s residence in Atlas
mountains, Amlogui village.**



Couscous



Tagine





Ladies of Misr cut their hands whilst cutting fruits on seeing Hadhrat Yūsuf (AS). We saw this in Italy, Scotland and now in Morocco at ‘Abdul Hādi’s house, where they gave us whole fruits with knives. On seeing this, it reminded me again of the story of Hadhrat Yūsuf (AS).



Mint Tea



Moroccan Dirham



**200 Dirham equals to
£15.80p approximately**

Muslims in Morocco are Māliki by Fiqh

Imām Mālik (RH) was born in 93 AH in Madīna Munawwara. He memorised the Qur'ān early in his childhood, he also began to study and memorise hadīth. Imām Mālik (RH) began teaching hadīth at the tender age of 17.

Amongst his illustrious students, are Imām Shāfi, Imām Muhammad, Imām Laith and 'Abdullāh bin Mubārak (RH).

The “Muwatta” was the first hadīth book on the pattern of Fiqh. It is a highly acclaimed book, which many rank as the most authentic kitāb (book) after the Qur'ān. It took him a period of 11 years to compile this Kitāb. Thousands have studied “Muwatta” under him.

الموطأ للإمام مالك

المحشى بحاشية

كشف المعطى عن رجز الموطأ

للعامة محمد أشفاق الزحمن الكاندهلوى

المجلد الأول

طبعة جديدة صحيحة موزنة

مكتبة الشريعة

قسم الطباعة والنشر

جمعية نور هدى كورنيلي الطبية (المجلة)
كراتشي، باكستان

Imām Mālik (RH) was famous for his piety and staunch obedience to the Sunnah.

His extent of love and respect was such that he never rode an animal in Madīna, saying “I feel ashamed to ride an animal on the soil where Rasūlullāh ﷺ placed his feet”. Due to his profound love and respect for Rasūlullāh ﷺ, he himself claimed that not a night passed wherein he was not blessed with the noble vision of Rasūlullāh ﷺ in his dreams.

Imām Mālik (RH) passed away at the ripe age of 86 in Rabī’ul-Awwal, 179 AH, in the blessed city of Madīna Munawwarah and is buried in the famous cemetery of Baqī’, as was his lifelong desire.

In Morocco they recite The Holy Qur’ān in the narration of Warsh.

**Ibn 'Abbās (RA) reported Allāh's Messenger ﷺ
as saying:**

**Jibrīl taught me to recite in one style. I replied
to him and kept asking him to give more
(styles), till he reached seven modes (of
recitation). Ibn Shihāb said: It has reached me
that these seven styles are essentially one, not
differing about what is permitted and what is
forbidden.**

(Sahīh Muslim)

**For more information on this subject,
please refer to the relevant books.**

*I purchased a copy of The holy Qur'ān in the
narration of Warsh from the bookshop in
Rabat Market.*



Rabat Bookshop



سُورَةُ الْبَقَاةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ
الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③
إِيَّاهُ نَعْبُدُ وَإِيَّاهُ نَسْتَعِينُ ④
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤
صِرَاطَكَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ⑦

وَقَائِدُهَا 7

سُورَةُ الْمَسَدِ

وَقَايَاتُهَا 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ①
 مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ②
 سَيَصْلَىٰ نَارًا غَايَاتٍ لَّهَبٍ ③
 وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ④
 فِي جِيدِهَا حَبْلٌ مِّمَّسٍ ⑤

سُورَةُ الْإِخْلَاصِ

وَقَايَاتُهَا 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ①
 اللَّهُ الصَّمَدُ ②
 لَمْ يَلِدْ وَلَمْ يُولَدْ ③
 وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْقَلَوِ

وَقَايَاتُهَا 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَغْوَىٰ بَرِيءٌ الْقَلَوِ ①
 مِنْ شَرِّ مَا خَلَقَ ②
 وَمِنْ شَرِّ غَاسِقِينَ إِذَا
 وَفَى

وَقَبَّ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ ⑤

سُورَةُ النَّاسِ

وَأَيُّهَا 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فَلْأَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ
شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

Marrakech

“The red city”

The ancient section of the city, known as the medina, was designated as a World Heritage site.

The medina in Marrakech is called the “red city” because of its buildings and walls of beaten clay. Much of the medina is still surrounded by 12th-century walls.

Many saints are buried in this location.

The Old City - Marrakech













Local Masjid & Madrasah in the old city - Marrakech

We performed our ‘Asr Salāh in one of the local masājid, after Salāh, students gathered for their Qur’ān hifz studies.

We asked the teachers and students their method of memorising the Holy Qur’ān.

They informed us that firstly they would memorise their sabaq (lesson), thereafter they would write their sabaq, which they have learnt by memory on a wooden board.

The following day the teacher would listen to their Sabaq from the board by memory, and rectify any mistakes if necessary.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحَمْدُ لِلَّهِ الَّذِي لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَاتِيَّةً قِيَامًا قَوْفًا
قَامًا الَّذِينَ لَا يَمْنُوا بِيَوْمِ الْحِسَابِ إِنَّ اللَّهَ يَرْجِيهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا قَبُولًا قَبُولًا قَبُولًا قَبُولًا قَبُولًا
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ
الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْهُمْ بَعْدَ مِيثَاقِهِ وَيَقْبِضُونَ مَا آمَنَ
بِاللَّهِ بِهِمْ أَنْ يَوْصَلَ وَيُفَسِّدُوا فِي الْأَرْضِ إِنَّهُمْ لَا يُعْزِزُونَ
كَتَبْنَاكَ قَبْرًا بِاللَّهِ وَكَثُرُوا قَبْرًا قَبْرًا قَبْرًا قَبْرًا قَبْرًا
ثُمَّ نُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
وَقَبُولًا كُلِّ شَيْءٍ عَالِمٌ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَعَلَّمَ
آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَ عَلَيْهَا لَقَدْ عَلَّمْتُمْ لَهَا
لَكُمْ كُنْتُمْ صَادِقِينَ قَالُوا لَا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ
أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالُوا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ خَيْبَ السَّمَوَاتِ
وَالْأَرْضِ وَآلَمْ مَا تُبْذَرُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَالشَّيْطَانُ كَذِبٌ
وَالْكَافِرُونَ

الحَمْدُ لِلَّهِ الَّذِي لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَاتِيَّةً قِيَامًا قَوْفًا
قَامًا الَّذِينَ لَا يَمْنُوا بِيَوْمِ الْحِسَابِ إِنَّ اللَّهَ يَرْجِيهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا قَبُولًا قَبُولًا قَبُولًا قَبُولًا قَبُولًا
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ
الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْهُمْ بَعْدَ مِيثَاقِهِ وَيَقْبِضُونَ مَا آمَنَ
بِاللَّهِ بِهِمْ أَنْ يَوْصَلَ وَيُفَسِّدُوا فِي الْأَرْضِ إِنَّهُمْ لَا يُعْزِزُونَ
كَتَبْنَاكَ قَبْرًا بِاللَّهِ وَكَثُرُوا قَبْرًا قَبْرًا قَبْرًا قَبْرًا قَبْرًا
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فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَعَلَّمَ
آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَ عَلَيْهَا لَقَدْ عَلَّمْتُمْ لَهَا
لَكُمْ كُنْتُمْ صَادِقِينَ قَالُوا لَا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ
أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالُوا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا
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وَالْأَرْضِ وَآلَمْ مَا تُبْذَرُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرُسُلِكَ أَنْ يَنْفَعَهُ بَيَانُهُ إِلَّا
بِإِذْنِ اللَّهِ فَإِنَّمَا جَاءَ الْمُؤْمِنِينَ بِالْحَقِّ وَاللَّهُ فَضْلُ الْخَيْرِ
مَنْفَعُهُمْ وَلِيُخَلِّقُوا عَلَيْهِمْ مَا يَشَاءُ مِنْ دُونِ مَا كَانُوا يَكُونُونَ وَلَهُمْ فِيهِمْ
كُتُوبٌ وَبُيُوتٌ وَبَنَاتٌ وَأَنْتَ عَلَى الْخَلْقِ
تَسِيرُ أَفَرَأَى الْأَرْضَ فَيَنْظُرُ وَالْجِبَالَ كَأَنَّهَا تَكُونُ أَكْفَامًا
قَبْلَهُمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَنْشَبَ قُوَّةً رَأْفًا لِرِجَالِهِمْ
أَعْنَى عَنْهُمْ هَذَا كَانُوا يُكْسِبُونَ فَلَمَّا جَاءَهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَرَحُوا بِصَالِحِهَا فَكَلَّمُوا رُسُلَهُمْ فَقَالُوا
وَكَفَرُوا بِهَا كَمَا كَفَرُوا بِهَا قَبْلُ وَأَنَا سَتَا قَالُوا أَوَلَمْ يَكُنْ لَهُمْ
أَيُّمٌ مِمَّنْ خَلَقْنَا أَوَلَمْ يَكُنْ لَهُمْ آيَاتُنا أَنْ يَتَذَكَّرُوا
فِيهَا فَيَحْشُرُوا قُلُوبَهُمْ فَلَهُمْ عَذَابٌ عَظِيمٌ
يَعْنِي أَنَّ رُسُلَهُمْ كَانُوا سَتَا قَالُوا أَوَلَمْ يَكُنْ لَهُمْ آيَاتُنا أَنْ يَتَذَكَّرُوا
فِيهَا فَيَحْشُرُوا قُلُوبَهُمْ فَلَهُمْ عَذَابٌ عَظِيمٌ

There are 'Seven Saints' buried in Marrakech



Grave & Complex of Shaykh Abū 'Abdullāh Muhammad bin Sulaymān al- Jazūli (RH)

ضريح سيدي محمد بن سليمان الجزولي

The Mausoleum of Sidi Mohamed Ben Slimane Al Jazouli

Abou Abdellah Mohamed Ben Slimane Al Jazouli was one of the most prominent Moroccan scientific figures and among the greatest mystics of the Islamic world. He was educated in Fez, traveled to Tangier, and from it sailed to Mecca, Medina and Jerusalem. When he returned, he devoted his life to worship and authorship and was followed by many. He contributed to the renewal of the Shadhiliya order and the establishment of the Jazouliya method, which gave birth to several other methods. He wrote many books, including : "Dala'il Al Khayrat", "Hizb Al Falah", "Hizb Al Jazouli". He died in Marrakesh, but sources disagreed on the exact date of his death between 869 Ah/1464 Ad and 875 Ah/1470 Ad. He was considered one of the most distinguished saints.



•ΛΘΙΞ | ΘΣΛΞ

ΓΣΦ•ΓΓ•Λ ΘΙ ΘΗΞΓ•Ι ΗΙ•Ζ•ΗΞ

•Θ• Η•ΘΛΞΗΗ•Φ ΓΣΛ•ΓΓ•Λ ΘΙ ΘΗΞΓ•Ι
ΗΙ•Ζ•ΗΞ, Γ•Ι ΖΞ ΣΧ•+•ΟΙ | +Γ•Θ•Θ•+ Χ
ΗΓ•Υ•ΟΞΘ, Λ Γ•Ι ΖΧ ΨΛΓ•ΠΙ ΓΥΖΞ•ΟΙ
| +Θ•ΖΞ+ Χ ΨΓ•Ε•Η | ΗΞΘΗ•Γ, ΞΥ•Ο
Χ Η•Θ, ΞΓΓ•ΛΛΞ Υ•Ο Ε•Ι•Ο, ΖΞΚ•Θ
ΞΛΛ• Υ•Ο Γ•Κ•Κ• Λ ΗΓ•ΛΞΙ• Λ ΗΖ•Λ•Θ,
•ΗΗΞΧ Λ ΞΠ•Ο•ΟΞ, ΞΥΖΞΓ• ΓΞΧ•Ι
ΞΘΧΧΨ•Θ•, Η•Κ• +Ζ•ΗΗ• •Η Ξ+•+•Ο•.
ΕΗ•ΟΙ+ ΓΞΛΛΙ ΞΧΧΨ•Ι, Ι+•+•Ι •Χ
ΘΓ•Γ•ΙΨΙ +•Ο•Ο•Γ+ +•Γ•ΛΞΗΞ+, ΞΘΚ•Θ
+•Ο•Ο•Γ+ +•Ι•Ζ•ΗΞ+ Η• ΖΞ Λ ΗΖ•Ι+
ΓΞΧ•Ι | +•Ο•Ο•ΓΞΙ. ΓΨΛΙ•Λ ΓΞΧ•Ι |
ΞΛΗΞΘΙ. ΞΓΓ•Γ+ Χ ΓΚΚ•Κ•ΓΞ ΞΙΧ•Θ 869
Λ 875 •ΦΞΙ•ΟΞ / 1464 Λ 1470
•ΓΞΗ•ΛΞ ΞΧ• •ΓΖΞΖ•+ | Θ• | ΞΘΧΖΙ
| ΓΚΚ•Κ•ΓΞ.



Shaykh Abū ‘Abdullāh Muhammad bin Sulaymān al-Jazūli (RH)

The book, ‘Dalā’ilul Khairāt’, was written by the pious saint and scholar, Shaykh Abū ‘Abdullāh Muhammad bin Sulaymān al-Jazūli (RH). He grew up amongst the Berbers of North Africa in Soūs and later moved to Fez, where he studied Fiqh and memorised the Mudawwana of Imām Mālik (RH).

More than twenty thousand students learnt Tafsīr and Fiqh from him and many narrated Hadīth from him.

Shaykh Abū ‘Abdullāh Muhammad bin Sulaymān al-Jazūli (RH) passed away while in sajdah during Fajr salāh and was buried in Soūs. Seventy years after his death, his body was transferred from Soūs to another location (Marrakech). Amazingly, his body was completely intact.

Source: Pearls from the Path, compiled by Moulānā Afzal Ismā’īl





الله
ان الدين
قالبوا ربنا الله
نمرا استقاموا افلا
خوفو عليه ولا هم يحزنون







Grave & Complex of Imām Abul Qāsim 'Abdur Rahmān bin 'Abdullāh al- Suhayli (RH)



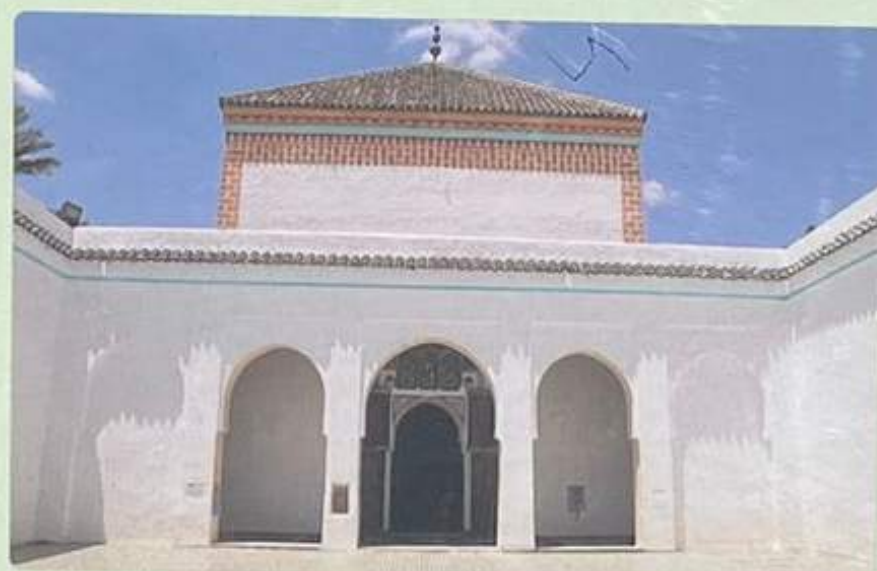
ضريح سيدي ابو القاسم عبد الرحمن السقيلي

Sidi Abou
errahman

The Mausoleum of Sidi Abu
Al Qassim Abderrahman
Al Souheili

Abderrahman Ben
Al Khathmai, lié à la
d'origine Yéménite.
/ 1114 après JC. Il
adie qui lui a fait
il avait dix-sept ans.
a forte mémorisation
a été formé par des
Al-Arabi, Ben Taraoua,
venu l'un des grands
l'Occident Islamique.
son ascétisme et sa
versité, et il s'exalta
qui le considérait
saints de la ville de
ut en 581 AH / 1185

Abou Al Qassim Abderrahman Ben
Abdellah Al Souheili Al Khathmai of
Khath'am origin in Yemen. He was born in
508 AH/1114 AD and lost his sight at the
age of 17 as a consequence of a disease,
but he was endowed with a sharper
memory and an outstanding intelligence.
He learned «Fiqh», interpretation,
grammar, language and history from his
contemporary scholars, such as Ben Al-
Arabi, Ben Taraoua and others. He became
a leading scholar and author in the Islamic
West. Being renowned for his fortitude and
patience, he was considered one of the
seven saints of Marrakesh where he died
in 581 AH / 1185 AD.



و القاسم
سقيلي

بن عبد الله السقيلي
القبيلة اليمنية، ولد عام
508 هـ / 1114 م في
بصرى، تميز بقوة الحافظة
وأصول الفقه والتفسير
يخ عن عدد من علماء
وابن بصرى، وغيرهما،
وعلماء والمؤلفين في الغرب
في الدنيا والصبر على
بين الناس فعدوه أحد
مدينة مراكش التوفي بها
م.



Imām al-Suhayli (RH)

According to the information provided on the board outside the complex, Imām al-Suhayli (RH) was born in Yemen (but according to other sources he was born in Al-Andalus, Spain).

He lost his sight at the age of 17 as a consequence of a disease, but he was endowed with a sharper memory and outstanding intelligence.

He has authored many books, the most famous is ‘al-Rawḍ al-unuf’, commentary on ‘al-Sīrah al-Nabawiyyah’ of Ibn Hishām.

مقبرة الامام السعيد

قال تعالى

وَالَّذِينَ يَبِيتُ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَالُهُمْ حَيَاءٌ عِنْدَ
رَبِّهِمْ يُرِيقُونَ فَرَحَيْنَا إِمَّا نَأْتِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ
بِالَّذِينَ آمَنُوا يَخْتَرِفُونَ مِنْ خَلْفِهِمُ الْأَخْوَفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
صدق الله العظيم





ضريح سيدي ابراهيم القاسم عبد الرحمن المتفيل (الامام الصغير)

Residence of Sheikh Ibrahim al-Qasbi, the Small Imam, in the town of Qasbi, near the city of Marrakech.

The Residence of Sheikh Ibrahim al-Qasbi, the Small Imam, in the town of Qasbi, near the city of Marrakech.



الشيخ سيدي ابراهيم القاسم عبد الرحمن المتفيل (الامام الصغير) هو من مشايخ الطريقة الشاذلية، ولد في بلدة قاسبي قرب مراكش. كان له دور كبير في نشر المذهب الشاذلي في المغرب. توفي في سنة 1040 هـ.











الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً

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مكتوباً

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الحمد لله الذي جعل القرآن
مكتوباً

الحمد لله الذي جعل القرآن
مكتوباً



Grave of Qādi 'Iyād (RH), author of 'as-Shifā'

قريح القاضي عياض

The Mausoleum of Cadi Ayyad

Abou Al-Fadl Ayyad Ben Moussa Ben Ayyad Sebti was closely related to Imam Malik Ben Anas in lineage. He was born in 476 AH/1083 AD in the city of Ceuta and died in Marrakesh in 544 AH/1149 AD. Ceuta, then, was a center of Sheikhs, Oulemas and eminent personalities of literature. He learned from different scholars and was influenced by them, in particular those of his mother's family. He grew up in this environment and excelled to become Imam of «Hadith» and «Fiqh», a good speaker and a fervent defender of the Maliki School. He had a sharp memory for history and events. He also was a linguist, a writer and a creative poet. Cadi Ayyad held official positions in education and the judiciary. Among his famous works : « Al Chifa Fi Taarifi Houqouqi Al Mostafa ». He was considered as one of the seven saints of Marrakech.



•ΛΘΙΞ | ΗΖ•ΕΞ ΗΞΣ•Ε

•Θ• ΗΖ•ΕΗ ΗΞΣ•Ε ΘΙ Γ•Θ• ΘΙ ΗΞΣ•Ε
Θ•Θ•Θ•Ξ, •Χ•Θ•Θ•Ι ΗΘ ΣΗΚΕ ΗΞΕ•Ε
Γ•ΗΞΚ ΘΙ•Θ•, ΣΗΘ•Λ Χ •Θ•Χ•Θ•
| 476 •ΘΞΙΟΞ / 1083 •ΓΞΗ•ΛΞ
Χ Θ•Θ•Θ•, ΞΓΓ•† Χ Γ•Θ•Θ•Χ Χ
•Θ•Χ•Θ• | 544 •ΘΞΙΟΞ / 1149
•ΓΞΗ•ΛΞ. †•ΓΛΞ† | Θ•Θ•Θ• †ΗΗ•
†ΗΓΓ• Θ ΞΓ•Θ•Θ• | ΛΛΞ Λ
†Γ•Θ•Θ•† Λ †ΘΚΗ•, ΗΞΣ•Ε Σ•Υ•Η Σ•Ι
ΖΧ ΞΛ ΗΞΓ•Ε | ΗΛ•ΛΞ† Λ ΗΗΞΠΘ,
ΞΕΗ•Θ †ΞΘ•Θ•ΞΗΞ† | †ΞΙΓΗ | ΗΞΓ•Ε
Γ•ΗΞΚ, ΞΧ• •Γ•Θ•Θ• | ΞΗΥΓΞΘ†, Λ ΠΞ†
†•†Η•Σ†, ΞΧ• •ΠΛ •ΓΛΣ•Ζ Λ •Γ•Θ•Σ
ΓΠΠ•Θ†. Η• Σ•ΓΖ †•Π•ΘΞ | ΣΘΗΓΛ
Λ †ΘΕ•Σ†. ΞΧ• Σ•Ι ΖΞ Θ• | ΞΘΧΖ†
| Γ•Θ•Θ•Χ.







In'shā'Allāh to be continued in part 2.