

The Ahmed Baba Institute of Higher Islamic Studies and Research

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The Republic of Mali is a vast country extending over 1 204 000 square kilometres. It is one of the largest countries in West Africa and one of the most widely open to the Arab world, bordering as it does on Algeria and the Islamic Republic of Mauritania. It has close ties with the Arab world, namely, Morocco, Libya, Tunisia, Egypt, Saudi Arabia and Sudan, as evidenced in manuscripts at the Ahmed Baba Institute of Higher Islamic Studies and Research (formerly the Ahmed Baba Centre or Cedrab [Centre de Documentation et de Recherches Ahmed Baba]).

Founded by the Imagharen Tuareg at the beginning of the twelfth century, Timbuktu was, at the outset, a mere watering place where, according to local legend, a woman named Bouctou had settled. These same Tuareg entrusted their heavy baggage to her when they had to travel. Tombouctou, or Timbuktu, means 'property of bouctou' in Kel Tamasheq.

Timbuktu made its debut in history with what would thereafter be its essential characteristics: a multiracial and multi-ethnic society where observance of the same religious faith (Islam), as well as a pronounced liking for business on the part of the inhabitants, were to be the principal factors in development and intermingling. A trading point for goods coming from the Maghrib and the Mashreq via Toghaza, Arawan, Biru (Walata) or Al Suq and from the south via Jenne, Timbuktu soon became the rallying point for people of diverse races, ethnic groups and cultures. Its commercial calling resulted from a series of factors which harmoniously took over from one another in space and time: the complementarity between the Maghrib and the Bilad al-Sudan, the switch of Saharan trade routes from west to east following the destruction of Ghana by the Almoravids, the Islamisation of the population and, lastly, Timbuktu's situation on the Niger River.

Opposite: Architect's model showing plans for the construction of the Ahmed Baba Institute building in Timbuktu. Construction is expected to be completed in 2008.

As to its Islamic calling, this dated back to the time of its foundation. It did not have to overturn its gods in order to embrace another faith. Did not al-Sa'di write: 'It is a city unsullied by the worship of idols, where none has prostrated save to God the Compassionate'?'²

An ideal trading place between the Maghrib and the Bilad al-Sudan, Timbuktu soon became a coveted city. Thus it passed successively under the domination of the Mandingo Empire (after 1325), the Songhay Empire (after 1468), the king of Morocco (from 1591), the Peul Kingdom (1826–62), the Toucouleur Kingdom (1862–63), the Kunta (1863–65) and, finally, French colonial rule (1893–1960).

From August to September 1966, an international committee of experts convened in Abidjan to finalise a project on the general history of Africa. In accordance with the committee's recommendations, the general conference of the United Nations Educational, Scientific and Cultural Organisation (Unesco) adopted a resolution³ pertaining to the study of African cultures. In terms of this resolution, Unesco organised a meeting of experts in Timbuktu on the use of written sources of African history in 1967. The idea of creating a regional resource and research centre for historical studies in the Niger valley was proposed at this meeting.

In the minds of its promoters, this centre would cover the basin of the Niger in the general sense of the word, that is, the Sudano-Saharan zone stretching from Mauritania to the edges of Lake Chad, including Mali, Niger and Burkina Faso as well as the Saharan regions of North Africa.

In line with these suggestions, on 23 January 1970 the Mali government passed a decree⁴ providing for the creation of the Ahmed Baba Resource and Research Centre (Cedrab). It was opened on 8 November 1973. The aims of Cedrab were to:

- ❖ organise the search for and collection of documents written in Arabic and African languages about the history of Africa;
- ❖ classify, microfilm and catalogue the documents;
- ❖ ensure the preservation of the manuscripts using modern, scientific methods;
- ❖ try to publish some of the catalogues and manuscripts in books and journals;
- ❖ diffuse African culture in the Arabic language, using historical manuscripts;
- ❖ strive for the development of Arabic-Islamic culture, of which Timbuktu represents one of the largest centres;
- ❖ become a central point for the exchange of information, a reception centre for researchers, a point of union for cultural relationships between Mali and the Arab world and all other countries interested in African civilisations and cultures.

The Ahmed Baba Institute of Higher Islamic Studies and Research

Following Act 00–029, Cedrab became the Ahmed Baba Institute of Higher Islamic Studies and Research (IHERI-AB) on 5 July 2000. Since then it has been a financially independent, national establishment of a scientific, technological and cultural nature.

It must, however, be emphasised that the Institute is not yet fully functional. A number of departments have experienced difficulties getting started, one problem being that of human resources. In fact, it is practically impossible to find the specialised professors needed by the Institute in order for it to function, and the only solution is to request technical assistance from other Islamic countries and organisations whilst waiting for nationals to be trained to fill the posts. For example, the Institute proposes technical assistance in the form of tripartite co-operation between Mali, which will be responsible for the visiting professors' accommodation costs; institutions such as the Islamic Educational, Scientific and Cultural Organisation and the Islamic Development Bank; countries such as Libya, Kuwait and the United Arab Emirates, which will pay the professors' salaries; and countries such as Mauritania, Morocco, Egypt and Sudan, which have sufficient human resources to supply professors and take charge of their transport.

Other problems include the facilities, notably the lack of classrooms and equipment, especially in the publishing domain. The manuscript room does not meet the scientific norms for preservation and the current library will have to be enlarged. We hope that with the co-operation of the Republic of South Africa, these problems will be solved.

It is estimated that the Institute has a manuscript collection of more than 20 000 documents, thanks to support from the national budget and the subsidies granted by the kingdom of Saudi Arabia. This figure, which makes the Ahmed Baba Institute the largest Arabic manuscript documentation centre in black Africa, represents only a fraction of the manuscript resources available in Timbuktu and its region. However, it must be noted that, despite our selective treatment of manuscripts in private libraries, the manuscripts remain exposed to damage and destruction by water, insects, fire and other factors.

Part of the Institute's collection is indexed in bilingual catalogues (Arabic–French) of 1 500 titles each, completed with the assistance of the al-Furqan Foundation of London. The Institute is looking for a partner for the Arabic edition of the remaining volumes and for the English version of the entire collection.

The Institute is collaborating with several countries, including:

- ❖ Norway – the Saumatom project (Salvaging the manuscripts of Timbuktu) is financed by Norad (Norwegian Agency for Development Cooperation);
- ❖ South Africa – for the training of persons skilled in restoration, and the construction of the Institute's new headquarters;



Left: Sign above the entrance to the existing Ahmed Baba Institute.

Right: Director of the Ahmed Baba Institute, Dr Mohammed Gallah Dicko.

❖ Luxembourg – which is intervening via Unesco to take responsibility for training personnel, educating those persons in possession of manuscripts, digitising manuscripts, etc.

All these projects reinforce the activities connected with electronic filing, preservation, research and training, originally undertaken with the Arelmat project (Electronic Filing of the Manuscripts of Timbuktu), financed by the Ford Foundation for one year in 2000.

The Institute inherited from the Ahmed Baba Centre a scientific journal named *Sankoré* which has experienced publication problems, but at the time of writing its fifth issue was in the process of being published. Thanks to the funds at its disposal for research, the Institute can undertake two study projects every year from now on. For example, in 2004 it launched the study project on traditional education in Timbuktu and another on the 333 saints of Timbuktu.

To summarise, the Institute has constraints on two levels, namely: a shortage of personnel, aggravated by the departure of staff due to retirement; a shortage of financial means for the acquisition of manuscripts disposed of by private persons who are no longer able to keep them in their homes. Project funds do not extend to the collection of manuscripts, which is one of the Institute's basic missions, and this constitutes a real problem for the Institute. Admittedly, the Institute's share in the national budget has been revised upwards since 2004 but this does not enable it to carry out its activities.

The Institute's statutes and structures

The Institute is a state institution, incorporated into the Ministry of Education. It has three departments: education and research, information and publishing.

The education and research department is responsible for undergraduate and post-graduate education and research. It has five sections dealing with Islam; history; social anthropology; Arabic–African linguistics and literature; and Arab–African medicine and pharmacopoeia. The information department is responsible for finding, collecting and digitising manuscripts written in Arabic and other languages; classifying and cataloguing the collection and ensuring its preservation; and promoting information about African culture and the use of Arabic through the manuscripts. The publishing department is responsible for publishing and distributing the products of the Institute's research.

The Institute's objectives and some difficulties

The overall aims of the Institute are to:

- ❖ collect and purchase manuscripts;
- ❖ educate and inform those in possession of manuscripts;
- ❖ determine the state of the localities in which the collections are held;
- ❖ make an inventory of the manuscripts;
- ❖ draw up a map of private libraries in Mali.

The results expected include digitising the private libraries (and so enriching the Institute's databank) and making the manuscripts' contents available to researchers. However, the transport available to the Institute is inadequate, so hindering its ability to successfully carry out its mission to collect, inventory and classify ancient manuscripts from all of the eight regions of Mali, covering a surface area of over one million square kilometres. At present personnel travel to the depots that they are able to reach with the means at their disposal. Nevertheless, the most remote places that cannot be reached are those most rich in manuscripts. The Institute is planning a large public awareness campaign in these zones. Clearly, this will be impossible without suitable transport. (In 2007, new vehicles were donated to the Institute.)

A possible spin-off which could guarantee the viability of the above-mentioned projects is tourism. As more tourists are attracted to Timbuktu, so more money will come into the city and thus the government can invest more money in making the project more attractive for tourists and researchers to visit.

In close collaboration with the Ministry of Tourism, such a programme would consist of exhibiting manuscripts at the Institute. The programme could also be widened to include the exhibition of private collections and other museum structures containing manuscripts in Mali. Note, however, that for maximum profitability, all facets of the tourism industry would need to be embraced, including accommodation, catering and transport. Tourism would not prove viable if it were limited to revenue collected from guided tours only.

South African archivist, Mary Minicka, studying watermarks on a manuscript at the Ahmed Baba Institute.



The history of Mali's manuscripts

As has been noted, the presence of manuscripts in Mali is linked to the Islamisation of the country. The use of Arabic in diplomatic relations with the contemporary Arab-Islamic empires, Almoravids, Merinides and so on contributed to the development of this language. The pilgrimages of Emperor Mansa Musa in the fourteenth century and Emperor Askiya Muhammad in the fifteenth century were just as instrumental in bringing this part of Africa into contact with the Arab-Muslim world of the Maghrib and the Middle East. Between the first half of the eighteenth century and the first half of the nineteenth century a plethora of erudite persons from the north of Timbuktu rose to prominence, amongst which were the Kunta, Ansaré, Suqi and Arawani peoples. The Peul and Toucouleur Islamic revolutions also fuelled a wealth of literature in Arabic and Fulani.

Colonisation dealt a hard blow to the legacy left by these people. Many collections were burned, looted or taken away. As a result of the droughts in the early twentieth century, many who possessed manuscripts got rid of their patrimony by burying it in the sand or entrusting it to neighbours before emigrating in large numbers to other countries. Despite these vicissitudes, West Africa – and Mali in particular – still harbours many unlisted, unidentified manuscripts and, even today, many families still jealously hide their collections. Those who are searching for manuscripts are denied access to them, as there is fear of a repetition of the requisitioning and pillaging which occurred during the colonial era. The Ahmed Baba Institute has embarked on search missions in the regions of Timbuktu, Gao and Mopti. The objectives of these missions are to educate

and inform those persons possessing manuscripts about their importance, to locate the manuscripts, microfilm them or even negotiate their possible surrender to the Institute, as it is a national institution.

The Institute envisages proceeding with these missions in other regions of the country in order to enable it to draw up a map of existing private libraries, to find out about the state they are in and to propose a comprehensive strategy which would serve as a plan of action for the preservation of the manuscripts.

Content of the manuscripts

Those at the Institute understand the word ‘manuscript’ to refer to all works handwritten in the Arabic script by Malian and foreign writers of past centuries: literary books, legal agreements, correspondence and other documents. The manuscripts occupy a special place in our culture, otherwise considered to be for the most part oral. They have in fact contributed to the cultural development of our country across time and space, and are preserved in family collections throughout the country.

Apart from those belonging to the Institute, the manuscripts generally enjoy private legal status, for they are bequeathed to their owners, from father to son, down through the generations, sometimes for several centuries. Despite their legal status as private property, the manuscripts form part of the national written heritage, which is why the Institute is seeing to their proper preservation, giving assistance to educate and inform their owners and sometimes intervening in the treatment of the manuscripts. The importance of the manuscripts lies in their quantity, the quality of their contents and the owners’ attachment to them. The manuscripts represent a patrimony bequeathed by forebears and are therefore of great spiritual and moral value to the owners. For them the manuscripts are a sacred legacy, and it is as difficult to sell them as it would be to exchange their father’s cap for money. Family pride is largely the reason. Unfortunately, most of those who possess manuscripts are no longer in a position to preserve their collections due to a lack of means and expertise.

Furthermore, there is the problem connected with the contents of the manuscripts themselves. The manuscripts deal with all manner of topics and recount facts relating to all aspects of life: historical, political, social and private events. The nature of some of these events, which happened a very long time ago, may have serious repercussions on current social life. For example, among the manuscripts there are commercial deeds and legal transactions which may compromise families who are well placed in the social hierarchy by recounting all sorts of unfortunate events or despicable acts involving their ancestors. There are some which mention a family’s debt with regard to another family or unjustly acquired wealth (land, house) by a certain family.

Whether the manuscripts are of a legal or commercial nature or mere correspondence, they contain countless details. We find documents originating from kings, princes and

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imately 2 per cent of the manuscripts are *ajami* and have not yet been sorted according to these categories.

The manuscripts constitute for Timbuktu and Mali a source of justifiable pride, a jealously guarded treasure. Among our populations, anything written in Arabic script assumes a sacred character because this script is also that of the Holy Qu'ran.

The calligraphy of the manuscripts

To date, very little work has been done on the calligraphy used in the manuscripts, despite its importance in the written heritage, and practically no study has been made of the writing tools and the inks used. This nevertheless constitutes an interesting field of research. According to Ibn Khaldun, the calligraphy in African manuscripts derives from Andalusian calligraphy, whence the introduction of Andalusian books in our sub-region. (Also see Chapter 5 of this volume.)

Different calligraphic styles found in manuscripts in Timbuktu. From left to right, these are examples of Suqi, Sudani, Sahrawi and Maghribi script.

The principal forms of calligraphy used in the manuscripts at the Institute are:

- ❖ the eastern form, which is characterised by the simplicity of the letters and the absence of embellishment;
- ❖ the African form, used by the Peuls, Toucouleurs, Soninkés, Hausa and Wolofs. The letters are thick and solid, particularly those used by the Hausa. This form is thought to originate from the Maghribin writing;
- ❖ the Sanhajan form, prevalent among the Berber tribes, thought to be a local creation and related to Tafiñagh, like the Suqi form.

After independence, the eastern calligraphic forms imposed themselves with the arrival of academics from countries like Egypt and Arabia, giving the local forms of calligraphy an archaic connotation. The Institute is currently trying to revive these forms of writing by revitalising the copyist profession.⁵

The writing tool used in West African manuscripts in general, including those at the Institute, was the calamus, varying in length from 12 to 16 centimetres and made from the branch of a local shrub or a bird quill. The ink container, shaped like a small bottle, was made locally from leather or wood from the calabash tree.

The most common colours of ink used were black and then red. Other colours used were brown, yellow and blue. Inks were made from charcoal and gum arabic, but sometimes other products were added to make them brighter (gelatine) or indelible (iron rust). These products are very acidic and, with time, rot and perforate the paper.

Preserving the manuscripts

Preservation involves the set of techniques and processes intended to halt or retard the progressive deterioration of the organic, material components of the manuscripts. These components (parchment, paper, ink, etc.) are subject to ageing.

It is an undeniable reality that the manuscripts are in a state of deterioration. Nature has endowed us with a warm, dry climate suitable for the preservation of paper, but that does not mean that our manuscripts are secure from all danger. There are many other harmful factors, such as biological (insects), chemical (acidity, humidity), natural (fire, water, wind, dust) and human (careless handling, theft, fraudulent sales, etc.). To guard against this threat, the Institute clears the depots of dust and regularly fumigates the manuscripts. In spite of this, most of our manuscripts are in a serious state of deterioration and show signs of irreversible damage caused by water, insects and the incorrect preservation methods to which they were subjected before reaching us. They are faded and discoloured, which often renders the texts illegible.

The room in which the manuscripts are stored at the Institute is also inadequate. It is cramped and poorly equipped, with a shortage of glass cabinets – currently the preferred storage space. The increasing number of manuscripts – 20 000 in a room designed for

5 000 – has resulted in the manuscripts being stacked one on top of the other, which is detrimental to their preservation as they are old and their own weight is crushing them. The library has no ionometer to measure the acidity of the paper and of consumables such as glue and leatherette.

With the aid of partners, the Institute today possesses the equipment necessary to cope with the problem of preservation and restoration, as well as a large amount of computer hardware and consumables for both preservation and digitisation. In the workshop where the binding and restoration is carried out, modern equipment is used to make the covers for the documents and to bind and restore the manuscripts. Restoration is a highly technical profession which necessitates the completion of a training programme, and is not to be confused with binding. Nowadays preservation and restoration techniques are highly developed, with continuous research in the domain, and those involved must keep abreast of developments in research.

Physical preservation is an essential aspect of the safe keeping of the manuscripts and, cognisant of this, the Ahmed Baba Institute equipped itself with a restoration–preservation unit in 2000. Those employed in this unit include local artisans and graduates from the National Arts Institute of Mali.

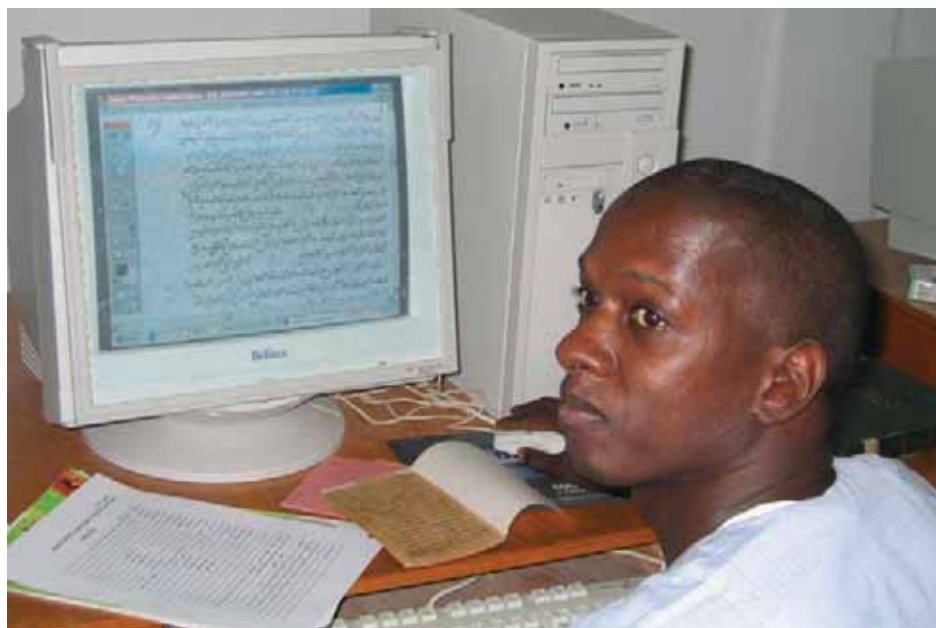
The work in this unit consists of clearing the manuscripts of dust, regenerating the inks or restoring those manuscripts which are deteriorating before making the protection boxes to ensure more long-term preservation. Prior to being restored, the manuscripts undergo the following procedure:

- 1 Transport from the storage room to the workshop.
- 2 Recording the details of the file containing the manuscripts: number of manuscripts; number of folios; dimensions; identification of the type of binding.
- 3 Assessment of each manuscript's state of preservation.
- 4 Identification of the destructive elements (acidity, mould, fungus etc.).
- 5 Filming the manuscripts before preservation work is undertaken.
- 6 Determination of the work to be done on each manuscript.

The manuscripts are scanned again after the preservation work has been carried out. At present the construction of the protection boxes for the manuscripts constitutes the unit's principal activity. The technique used consists of assembling several pieces of cardboard, previously cut up according to the dimensions of the manuscript to be protected. Once assembled, the pieces of cardboard are then wrapped in a neutral (acidless) fabric which is in turn covered with leatherette of different colours – the latter for purely aesthetic reasons. The finished product is a simple box with a lid facilitating the opening and closing of the cover for the documents without damaging the manuscript or manuscripts. The boxes are designed to hold one or several manuscripts, depending on the volume of manuscripts. All the boxes are numbered. All the materials used – glue, paper, leatherette – are acid free. Thus protected, the manuscripts have a longer preservation period.



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The role of the South African specialists who have worked in Timbuktu to train local conservators has been invaluable.

Digitisation

This is one of the sections most recently created by the Institute in collaboration with technical and financial partners. It was created out of concern for safeguarding the original manuscripts and facilitating their accessibility to a maximum number of researchers, by making the written documents available in another medium. At the time of writing, 55 500 pages of 325 manuscripts had been digitised.

Digitisation work consists of digitising (scanning) each manuscript page by page. The work is carried out on the software Adobe Photoshop. The resolution used is 150 PPP (Point-to-Point Protocol). The Tiff format is used for registering the back-up of a maximum amount of data, as the JPEG format only accepts part of the image. The digitised pages are then codified for consultation and identification. The digitisation work is carried out using a flat, cold-light scanner (CanoScan FB1210U). On average, 100 pages are digitised daily. The Institute has three functional scanners. Following this, the manuscript is saved on to CD with its identification sheet.

Digitisation is important for the preservation of the manuscripts: it allows for minimum handling of the original documents by researchers, documents which are often fragile on account of their age, and protects them from further deterioration; the CDs containing the manuscripts constitute a very useful form of safeguarding and preservation; the Zoom Tool or the colour level can be used to render legible those manuscripts which have deteriorated; the digitised documents will also form a virtual library on the internet (the manuscripts digitised as TIFF files will be converted to JPEG).

However, there are some problems: the Institute's computing equipment is getting older and older and the computers do not have a large capacity, hence the problem of image storage. The dimensions of the scanners prevent certain manuscripts from being properly digitised and the digitisation process is very slow.

Cataloguing

Cataloguing is an important aspect of the work done on manuscripts. It allows for the identification and indexing of the documents. This work consists of reading the document meticulously and selecting 33 items of information from each manuscript. This information is then entered on a data identification sheet together with the number of the manuscript, the identity of the author and the document, its physical condition, a summary of the document and the bibliographic sources referred to in the document. After this, the data identification sheets are captured on MS Word software. Depending on the volume, the condition and the theme of the manuscript, each researcher processes an average of one manuscript per day.

This work is important because it identifies each manuscript and gives some idea about its content. The data identification sheet is a useful tool for researchers who may work with the manuscript. The identification sheet also accompanies the digitised manuscript on CD. It will consequently enable us to develop a manuscript database and thereby facilitate accessibility on intranet or internet once the Institute is connected, thus opening up access to the manuscripts to the outside world. It will also play a part in publishing a catalogue of the manuscripts for the Institute. At the time of writing, 2 224 manuscripts had been processed, catalogued and captured on MS Word.

Some of the difficulties encountered by those cataloguing the manuscripts are:

- ❖ the advanced state of deterioration of certain documents, rendering the text illegible;
- ❖ difficulty in identifying the types of calligraphy used;
- ❖ no recorded authors for certain manuscripts;
- ❖ manuscripts having several authors and therefore not knowing who wrote what;
- ❖ difficulty in identifying the make and quality of the paper;
- ❖ the absence of coordination and contact with those working on the cataloguing in other countries;
- ❖ the need for further education to raise the skill level of those working in the libraries and doing the cataloguing.

Training

In order to keep up to date in matters of preservation and restoration, the Institute attaches much importance to training. The Institute has initiated a training workshop in restoration and preservation, conducted by trainers from the Institute, for the benefit of library workers at Timbuktu's private libraries.

The Institute receives international experts – chosen by Unesco and the Institute – to supervise its activities and provide training (Hubert Emptoz for digitisation and Jean-Marie Arnould for preservation).⁶ Each year, training over a period of two to four months is given to library workers in Bamako and in Timbuktu, as well as in other countries, for example France.

Within the scope of its collaboration with the Institute, South Africa receives library workers each year for a series of training courses at the National Archives of South Africa. Some of the difficulties encountered in the training process are:

- ❖ the size of the Institute's premises, which were originally designed for a limited number of workers and are too small to host more training staff;
- ❖ the high cost of importing consumables and other materials needed in the training courses, and that are not available on the Malian market;
- ❖ the shortage of equipment such as presses and cutters (at present there is only one press available at the Institute);
- ❖ the lack of measuring equipment and apparatus;
- ❖ the lack of documentation in matters relating to restoration and preservation.

Training of personnel is imperative as much for the Institute as for the private libraries. However, manuscript libraries are currently not sufficiently well established to generate funds with a view to professionalising their personnel. For this reason it is important to consider creating a course in library science at Bamako University. Efforts in training will come to naught, though, if other incentives are not given: financial, material and legal protection of the manuscripts in order to create professions for the trainees to move into.

NOTES

- 1 Translated from French by Verity Newett.
- 2 See Hunwick (1999: 29).
- 3 Resolution number 3324.
- 4 Decree number 12/PGRM.
- 5 The profession of copying manuscripts and reproducing them was common in the Islamic world before the popularisation of the printing press and was the way manuscripts were propagated and preserved.
- 6 Professor Hubert Emptoz from the Laboratoire d'Informatique en Images et Systèmes d'information (LIRIS), Lyon, France. Jean-Marie Arnoult, General Inspector of Libraries, French government.

REFERENCE

Hunwick J (1999) *Al-Sa'di's Tarik al-Sudan down to 1613 and other contemporary documents*. Leiden: Brill

ضَرًا وَلَا نَفْعًا إِلَّا أَسْمَاءُ اللَّهِ أَكْبَرُ أَجْلًا لِمَا أَجَلْتُمْ
بِأَجْفَتِمْ تَجْرُونَ سَاعَةً وَلَا يَسْتَفِيدُونَ فَالْإِسْمَ ارْأَل
تَكْرَمَ عَدَايَةَ بَيْتًا أَوْ نَفَارًا مَاذَا يَسْتَفِيدُونَ مِنْهُ الْعَمْرُ
مُؤْمِنًا أَنْتُمْ إِمَامًا أَوْ فَعَامِنْتُمْ بِهِ الرِّوْفَكَ كُنْتُمْ بِهِ تَسْتَعْمَلُونَ
نَمَّ فَيَلْتَمِسُ كَلِمَاتٍ وَفِيهَا مِنْهَا أَيْ الْخَلْدُ بِهَا تَجْرُونَ وَالْأَل
بِمَا كُنْتُمْ تَكْسِبُونَ وَيَسْتَبْتُونَكَ أَحْوَجُ فَرَاكِهِ وَرَبِّي
إِنَّهُ لَعَنَ الْكُفْرَ وَالشِّرْكَ وَالْمَجْرِمِينَ وَوَلَعَ أَرْوَاحَهُمْ فِي حُلُقُمَاتِهِمْ
الْأَرْضَ لَا فَتَدَفُّ بِهِمْ وَأَسْرُ وَاللَّهُ أَمَّةٌ لِقَارَارِ وَالْعَذَابِ وَفِي
بَيْتِنَا بِالْأَفْسَحِ وَنَهْمًا لَا يَخْلَمُونَ إِلَّا بِاللَّهِ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ حَيٌّ وَلَكِنْ أَكْثَرُ
نَهْمًا لَا يَقْلَمُونَ نَهْمًا نَجِيًّا وَبَيْتًا وَالِيهِ تَرْجِعُونَ يَا
يَعْبَا النَّاسُ فَمَا جَاءَتْكُمْ مِنْ عَذَابٍ مِنْ رَبِّكُمْ وَشِئَاءِ
لِقَاءِ الصُّدُورِ وَنَهْمًا وَرَحْمَةً لِلْمُؤْمِنِينَ فَارْتَضِ
اللَّهُ وَبِرَحْمَتِهِ فِي ذَلِكَ فَلْيَجْرَحُوا نَهْمًا خَيْرًا مِنْ
نَهْمًا خَيْرًا رَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْنَاهُمْ
مِنْهُ حَرَامًا فَزَوْحَلًا فَاللَّهُ أَدْنَى لَكُمْ أَمَّ عَلَى اللَّهِ