The Way of Salvation

The most Erudite Scholar of the Lands of the Blacks, the Warrior, the Inviter to the Way of his Lord, the Government Minister & General of the Army of Victory

Shaykh Abdullahi ibn Fuduye`
Folio 1 from manuscript A, Sabeel’-n-Najaat of Shaykh Abdullahi ibn Fuduye’, digitized from the archives of the Center for Islamic Studies at the University of Shaykh Usman Danfodio, Sokoto, Nigeria.
Folio 1 from manuscript B, Sabeel'n-Najaat of Shaykh Abdullahi ibn Fuduye', digitized from the archives of the Center for Islamic Studies at the University of Shaykh Usman Danfodio, Sokoto, Nigeria.
Preface

This concise work, Sabeel’n-Najaat (the Way of Salvation) by one of Black Africa’s leading statesmen, military generals and scholars, Shaykh Abdullahi ibn Fuduye’, is believed to have been produced after 1827 when he retired from active rule of the Gwandu region of the Sokoto Caliphate. During this period, ‘the professor’, as he was known by the notables and common people, dedicated himself to inward spiritual pursuits and teaching. According to Saad ibn Abd’r-Rahman, Shaykh Abdullahi had more than eight hundred students who studied with him during this later period of his life. Gwandu at that time became one of the leading learning centers of the Sokoto Caliphate, along with Salame, Zamfara and Daura.

This work reflected the kind of instructions Shaykh Abdullahi was engaged in during this period. The two original manuscripts I used to translate this work were no less than 10 folios and no more than 13 folios respectively. Thus, the work is relatively small. It is divided into two chapters followed by a small conclusion. The first chapter is on repentance and its conditions. The second chapter is on guarding the five limbs which Shaykh Abdullahi enumerates as: the eyes, the ears; the tongue; the heart and the stomach. In his conclusion, ‘the professor’ simply reiterates a quote presumably taken from the conclusion of his brother, Shehu Uthman’s Ihya’s-Sunna wa Ikhmad’l-Bid’a, where he quotes from an Andalusian scholar, Abu’l-Abbas al-Abyaani. This work is thus an epitomizing of the fundamentals of spiritual purification for the transformation of character (tasawwuf li’t-takhalluq) composed for the beginner in the spiritual path. Most of the works composed by the ‘professor’ during this latter period of his life followed the same trend, of addressing the basic fundamentals of spiritual purification, fearful awareness and directing oneself towards the Hereafter. It is rare to find a man who was a stalwart general and military tactician; who by force of arms had transformed the entire central bilad’s-sudan; then retire from power, rank and the prestige these bring, to a quiet contemplative life of teaching and self-transformation. His humility and erudition stand as a model of a true leader and exemplifies what one poet said:

“It is not an impossibility that Allah Can gather the entire cosmos in a single individual.”

For a more thorough glimpse of the life of Shaykh Abdullahi, see my introduction to the commentary of the Akhlaaq’l-Mustafa which I called Nayl as-Safa’ wa Iljaa’ ad-Dujaa Fee Sharh ‘Ala Akhlaaq al-Mustafa (The Attainment of Spiritual Clarity and the Removal of Spiritual Darkness Regarding the Commentary Upon the Character Traits of the Chosen One). Shaykh Abdullahi ibn Fuduye’ died on a Wednesday, the 1st of Muharram in the year 1245 A.H. (August 2, 1829 C.E.) at the age of sixty-six. One of his leading disciples at the time, Shaykh Abdullahi ibn al-Qadi al-Hajj said of him in his at-Ta’reef: “Many of the poets and literary men of the time eulogized him with many eloquent songs. This man of erudition performed many glorious deeds and was well known for his frequent jihad against disbelievers and his strenuous effort in defense of Islam and its people against the people of heresies and corruption. He was a stalwart supporter of the religion of Muhammad and the true and upright Sunna by means of his sword and tongue. He was steadfast and tranquil of heart at times when courageous and brave men would flee. He was strong in the religion of Allah and did not fear the criticism of the criticizer. He was a natural lover of students and the people of righteousness and vehement against the people of evil and apostasy. He was thoroughly dedicated at all times to teaching knowledge and composing scholarly works. That was his pastime and fixation from the time he was a
child until the time he went to his Lord, may He be pleased with him and make the highest stations of al-Firdaws his final destiny, by means of His universal baraka and His sublime and blessed favor.” Sultan Muhammad Bello said about him in poetic eulogy:

“A majestic misfortune was unleashed with the loss of one who
In knowledge there was no companion that could compare with him
The schools of sciences have become effaced and abandoned
Are their pillars from the loss of this judge whom we all loved
The disciplines of the divine law now weep because of his loss
Not to speak of Qur’anic exegesis which he poured out generously
The science of prophetic traditions, jurisprudence, and legal decisions
Grammar, the verbal conjugation were all pliant when next to him
The science of eloquence, and likewise the linguistic sciences weep for him
Knowledge itself has died due to the loss which came from his direction.”

The most important disciple of the professor, Shaykh Mustafa ibn Muhammad at-Turuudi said in poetic eulogy of him:

“He was the helper of the religion, the upholder of the banner of knowledge
Of his time, he was an adept erudite and a proficient scholar
When he moved about he walked with honor in the garment
Of knowledge majestically, and his crown was Qur’anic exegesis
He shamed the sun as well as the full moon, and surpassed
As a result of his embossing of knowledge silk and embellishment
If a young man due to the bounty of his virtue could have attained
The very heavens, then this proficient scholar would have attained it
Rather, he surmounted above it and became momentous therein
Since there his spirit already existed as an illumination and light.”

In these last days and times when tribulation, injustice, hypocrisy and inequity have filled our planet, it is with pleasure mixed with a little irony that we at SIIASI present this very concise but dense work on the basic research of repentance and guarding ones limbs from everything other than that which pleases Allah.

Shaykh Muhammad Shareef bin Farid al-Qaadiri
Thursday, 26th Sha`baan 1437 (June 2, 2016)
Zawiyya Shehu Uthman ibn Fuduye
Yirimadio, Bamako, the Republic of Mali
بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وأليه وصحبه وسلم تسليماً

وقول: {العبد الفقير المضطرب لرحمة ربي ربي ريحان بن محمّد بن عمّان}

والله الذي لا شريك له سيبنا محمّد وأليه وصيّبه وسلم تسليماً

وقول: {العبد الفقير المضطرب لرحمة ربي ربي ريحان بن محمّد بن عمّان}

وقول: {لا شريك لربى سيبنا محمّد وأليه وصيّبه وسلم تسليماً}

وينبغي أن يُسمى المقالكي مذهبًا الأشعري اعتقادًا لأنّ رحمته سببًا

ومن المُسلمين، وصفينه:

سبيل النجاة

والله أُجزِّي أن يُسهِّل جمعة ويهُصّبي، وهو حسنًا ويغم الوكيل

باب النبوة

إجليم رجح الله أن الله تعالى جعل نبوة سورة العزوة من العمل، وظهارة

لجذابة الزوال، ولهذا لما مضى، وإصلاحاً لما يأتي، وهي الحياة بعد الموت، أعني مؤذن الخالق، وإجليم أنه تركه الله، وتشدّب بها، والمُباذرة

إليها فرض، قال الله تعالى: {سارعوا إلى مغفرة من ركّم و견ة عرضها السماوات

والأرض}، 5 يعني سارعوا بالنبوة من عصبياني وأعرّفوّا أحساني تستوجّدو حشتي

ورضائي، وقال تعالى: {تروبو إلى الله جميعًا أيها المؤمنون لعلكم تفلحون}، 6

وقال تعالى: {إن الله يُحب التوابين ويحب المتطمئنين}.
فأول المقامات النبوية، ولا يقبل ما بعدها إلا بها، مثلاً العبود إذا عمل المخصوصة كالقادر الجذري، فوقد النازع تحتها ساعة فسوف، فإن باذرت إلى غسلها إنغسلت من ذلك السواد، وإن تركتها وطحبت فيها مرة بعد مرة تثبت ذلك السواد فيها، ولا يقيد غسلها بعد ذلك شيئاً، والندوة هي التي تغسل سواد القلب فتبزر الأعمال، وعليها رواج القبول، فإن ظفرت بالنبوة فقد أحبت الله تعالى لقوله تعالى: "إن الله يحب النذمين وإن لم تثبت فآتى من الظلمين"، قال الله تعالى: «ومن لم يثبت فولئك هم الظلمون».

 فمن تاب ظفر ومن لم يثبت خسر وإذا وقع من العبود ذنب، وقع معه ظلمة، مثلاً المعصية كالقادر والأظلمة دخلها، فكما أوقى نازل في بيته سبعين سنة ألا تراه بنوؤ؟ كذلك القلب يسود بالمخصصية فلا يظهر إلا بالنبوة إلى الله تعالى، فصار الذن والظلمة، والجواب مقارنا للمخصصية، فإذا تبعت إلى الله تعالى زالت آثار الذنوب عتك.

 ولا يدخل عليك الإهمال إلا بإمضاء متابعة النبي صلى الله عليه وسلم، ولا يحصل لك الرفعة عند الله تعالى إلا بمتابعة النبي صلى الله عليه وسلم والمتابعة على قسمين جليّة وخفية، والجليّة كقواعد الإسلام، والخفية أن تعتقد الجمع في صلاةك، والتدبر في قرأتك، فإذا فعلت الطاعة كالصلاة والقراءة، ولم تجد فيها جمعاً ولا تدبَّراً، فعلم أنك مريض مرضًا بالغة من كبير أو حجج أو غير ذلك، قال تعالى:

«سأصرف عن أبيتي الذين ينكرون في الأرض يغفر الحق»، قال الشاعر:

قد تذكرون الحزن ضوء الشمس من رماد* وينكر الفم طمع النمل من سمٍّ.

وفي: 1، ظفرت.

9 ساقط في: 1.

10 الحجرات: 11.

11 هنا انتهى الورقة 2 في: ب.

12 هنا انتهى الورقة 2 في: 1.

13 وفي: 1، عنك أثار الذنوب.

14 الآيات: 146.
وأخطر ما يخف عليك محتقرات الذلوب بأن الكباريز رتبما استعظمتها فثبت منها، واستعن قوم الحوار، فلم تثبت منها قال تعالى: "وتحسبونه هينا وهم عند الله عظيم"، والكبري صغيرا في جنب كرم الله تعالى والصغيرة كبيرة في جنب عذب، فإذا أصرتم على صغيرة [صارت كبيرة] لأن السم يقتل مع صغرها والصغيرة] كالشرارة من النار والشرارة قد تخرج بلدة أكثر ما يخف عليك من سوء الخاتمة بسبب إطفاء جمرة الإيمان بسواد العصني يسبب الإصرار على الذلوب حتى يسؤد القلب من غير نوبة.


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15 هذا انتهى الورقة 3 في: ب.
16 24 النور: 15.
17 ما بين معقدين ساقط في: أ.
18 وفي: أ، بسوود.
19 وفي: ب، وشروط التوبة بدون لم حرف جر.
20 وفي: أ، الإصرار.
21 هذا انتهى الورقة 3 في: أ.
22 وفي: أ، بالفعل.
23 42 الشورى: 25.
باب في حفظ الأعضاء الخمسة


ثم 29 عليك بحفظ العين لأعتبار ثلاثة أمور: [1] قوله: عز وجل للؤمنين: «غصبوا من أبصرهم وحفظوا فروعهم» الآية، وقوله: صلى الله عليه وسلم: "النظرة إلى محاسن المرأة سههم سههم من سهام أبييس، فمن تركها أذقه الله طعم عبادة شرها، وكون العين خلفت للنظر إلى ذات الله عز وجل، فإن لاحظ بيصره إلى ما حرم عليكم، وأحفظ من خطاب سيدك ما عهد به إلك، ولا تجعل محاسن النساء منظرًا لعينيك، فخرج عظمة الله عز وجل من قلبيك، فأخرجوه: 33 فإنهم 34 حذ ر جهٍم لأعينكم وفسوقة نبت عينكم ومرض يشين إيمانكم وذاء بهبكم [عن مليكم]. 35

وفي: ا، إليه.

هنا انتهى الورقة 4 في: ب.

وفي: ب، فيحترز.

وفي: ب، بسراف.

وفي: ا، لناج.

ساقط في: ا.

وفي: ا، خلق.

وفي: ا، حرام.

هنا انتهى الورقة 4 في: ا.

وفي: ب، فاحترن.

وفي: ب، فإن هن.

ما بين معقفين ساقط في: ب.

وفي: ا، إليه.
وقال ابن عبيد الله: "محاسب النسان يخرج من سم وغض البصر سفينة فمن ركب السفينة نجى ومن تخلف غرق" قال ابن عبد المجيد: "غضبنا أنصاركم فإن غض البصر يزيد الإيمان كمالا ويزيد المؤمن جمالا ويزيد الشيطان كمالا وتزيد 39 لذة الطاعة في قلوبكم ويندي معامون الإيمان في صدوركم وأعنيم أخير من ألفاظ العلماء وأذكرك الشر في رقاب الفاظين.

وأعلم رغم الله أن البصر شيئ الزيادة المصفولة ومحاسب النسان يتجلى فيها والقلب ناظر لما يتجلى في الزيادة إن إرتاح إلى هده فمن كانت هذه صفة كانت ناصبة بين الشيطان، قال الله تعالى: "ومن يطيب عن ذكر الرحمن نقيض له شيطانًا، فهو له قريب"، فهذه صفة القلب الأممية على الحقيقة، فإنها لا تعم الأبصار ولكن تعم القلوب الطي في الصدور. 42

ثم عليك بحفظ الأذن عن الغنا والفضل لأمرين: مشاركة القائل في الذنب، والثاني تهيج الخواطر والوسواس في القلب، وأعلم رحمك الله أن كل لفظ يجيب العقاب عليه، فقد حرم الله عليك الإستماع إليه، فإن القائل والمسمع 45 شريكان في شر الفؤاد وخيره، وشر الرجال 46 من يضع ألفاظه الخنا بأذنيه، وقال عبده...
المحب: "إذا رأيتِ قومًا يجتمعون لصوّت الغناء، فليلبُوا أو لهوأ؟ فاجتيبوهُم، فإنهم عن سبيل الحق قد ضلُّوا وعمواً، وقال إبن عبيد الله: "نهرُوا أسماعكم عن صوّت الغناء والشهِم فإنه يغني الكلام ويخرج عظمة الله وجل من قلب سامعه، ويبلغ خصوب النطق في قلب قائله، ولا تصلفُّو الفُحشَ الكلام من كل ما سمُّيت، فإنه شرٌ لكم، ووذالك عليكم، فإن الشّر إذا ثبت في القلب صعب على القلب، متعالجة كماله.


فإختلف أيضًا من المباح لأربعة أمور، الأول شغل الكرام الكاتبين بما لا خيار فيه، والثاني: إرسال الكتاب إلى الله عزّ وجل من البذار واللغو، والثالث: قراءته بين يدي الملك الجبار يوم القيامة، والرابع: اللوم والتبذير، وأعلم رجلكم الله أن القلب ملك اللسان ترجمهُ فلفظ اللسان يحصر في ثلاثة فصول: الفصل الأول ذكر الله تعالى، وثلاوة كتابه وسِنَة نبيه وحكمة أولئك، وما ضارع ذلك من الفضائل والرغائب، وذكر الله على ثلاثة أوجه: الأول ذكر الله تعالى باللسان مع حضور القلب، وزيتته الخضور، وهو ذكر الواقم من أبناء..."
ذكر الله تعالى عند فجاءة المحراب، وزيثته الخوف ومفارقة المعاصي، وهو ذكر المريدين، والوجه الثالث ذكر الله تعالى بالقلب على كل حال، وزيثته الله تعالى والغفوة والإجلاس، وهو ذكر الصمدين.

الفصل الثاني: فظ المباح، فيكفيك من ما يبلغك من حائشتك، ووصلك بغيثتك. [ولا تسوغ فيه منفقة] ولا تحك حكايتك، ولا تكل قاصئًا، ولا فحاصًا عن تفاضل البلد، وشغارها. إن تريد الانتقال إلى بلد، فسئيل عن ذلك، فلا حرج، وفي فصول الكلام وقَدْ توج النذامة، وفي ملزمة الصمت توج السلمة، ولذلك قال قائلهم أنزل ما أضطررت إليه من الكلام مصيبًا، وما كفيت منه غنيمة، الصمت مارى الغارفين بالله عر وجل، وفصول الكلام تفكك للغافلين، فمن حرج عقله كثير صمتة وقل كلامه، ومن خف عقله كثير فظته وشبلت لسانه، قال إبراهيم بن أذهم لزفيق له: لا تتظاهر إلا في الله ولا تنكر إلا في الله، وإن تمضي فيما يأتي من الله، وأعلم أن فصول الكلام تفضى القلب عن ذكر الله، وتتقضي ساعات العمر.
في غير ذات الله، ويجب السؤال عنها غداً بيني يدي الله، وذلك كلنا مجابي الأحوال العارفين بالله.

الفصل الثالث: في الخنا وهو لظ نجيب العقوبة على العبد من أجله، ولا منجا من العقاب إلا يوجود العقوف لقائله، وأكثر آيات الله في هذا الفصل الغيبة، وهي قصدننا لأنها اللهم مصيبه عظيمة، فلا تمرق عرض أحد، ولا يبدى له عيباً، فإنك لست عليه يوكيل، ولست له زماناً، فأفحص بئور العقل 77 عن معاني نفسك، وزولات عملك تجد هناك عيوبي جمة، تغلبك عن عيوب غيرك، وأعلم أنك لا تغتنب أحداً إلا في وجهين فقط: إما في نفس يبتينك لك في جسمه، وإما في عيب يبتينك لك في فعله، فإن أبتينه 78 في جسمه فإن العبد على غيرته 79 في القيادة يطاليك، والزرب سبحانه على غيرته 80 لصنعه عدى يحاسبك، فمن أعظم جرماً من مصنوع يعيب 81 على الصانع ما صنع، فإن أبتينه في فعله، فإن الله تعالى بكلمه أسلم على خلقه 82 ستراً يسره عيوبه، ولدت يرميك كلب عقور بيد عيوبهم وتمرق لخومهم، فلا الناس سلموا مثلك، ولا دينك سلم لك، فهذه مصيبه عمت على...

71 ساقط وفي: ب.
72 وفي: ب عاهات.
73 ساقط وفي: 1.
74 وفي: ب تمدق.
75 وفي: ب تبده.
76 وفي: ا، فحص.
77 هذا انتهى الورقة 9 في: ب.
78 وفي: ا، اعتنته.
79 وفي: ب، آياته.
80 وفي: ا، غيبيك.
81 وفي: ا، مصنوع يعيب.
82 هذا انتهى الورقة 8 في: 1.
أهل زماننا اليوم إلا من عصمه الله عز وجل، وقال تعالى: ன لا يغضب بغضكم بغضًا، الأية، تسلم الله السلامه بمنه وكرمه،

ثم علّك بحفظ القلب وإصلاحه، فإنه أعظم الأعضاء خطراً وأدفيها أمراً وصفها إصلاحاً لإعتبار خمسة أمور: الأول قوله تعالى: يعلم ما في أنفسكم فأخبر، ونحوها، والثاني قوله تعالى: إن الله لا ينظر إلى صوركم وأيضاً، وإنما ينظر إلى قلوبكم، والثالث أنه ملك الأعضاء قبّع له، وإذا صلح صلحت، وإذا فسد فسدت، والرابع أن القلب خزانة كل جهير كالعلم والعقل، فحَقّ لمثل هذه الخزانة أن يُنْتَصَن عن الأدناس، والخامس أن يُتَأَثَّرَه تيدّ له خمسة أحوال ليست لغيره: الأول لا يقصد الشيطان والملك إلا إليه، والثاني أن الشعل له أكثر وهو معترف المصريين، الهوى وجذوته وعقل وجدوته، وهو أبدا بين الحارارهما، والثالث أن الخواطر له كالسهام لا تزال أن تنفع ليلا ونهاراً، لا يُبِدَّر

83 وفي: ب، قال.
84 وفي: الحجرات: 12.
85 وفي: أ، يحفظ.
86 وفي: ب، والذين.
87 وفي: ا، حذروه، 2 البرق: 235.
88 هذا أنتهى الوفرة 10 في: ب.
89 وفي: ا، أوركم.
90 وفي: أ، أنها.
91 وفي: ب، خذنكة.
92 وفي: ب، هذا.
93 ساقط وفي: ب.
94 وفي: ا، تمان.
95 وفي: ا، تحاربها.
على منعبها]. وازرع أن علاجه عسير لأنها غالب عنك، والخامس أنها أسرع إنقلابًا من القذر [على الأثار] في غيابها.98 وأغلب أن القلب إذا نظر إلى الدنيا وقلبّ بها،99 وأعمتته سارعت الجوارح لفعل الفحص، فقلعته،100 وإن نظر في المنزل وافق صنع الله البديع سكنت الجوارح.101 وهذان 100 تحت ظل الخشوع، فإن 102 نسبة الجوارح إلى القلب كنسبته 103 للظل إلى الجسد، إن تحركت جازة من الجسد تحركت الظل، وإن سكن الجسد سكن الظل بسكونه، وكذلك القلب مع الجروح، ويستند على الأشياء بطلالها، وإعتبر ذلك بعد طلوع الشمسم يعمرك، فإذن ناز ظل يسير بسرك، وهو ظل جسدك، وإن ظل القذر، والثورة دالة على الله عز وجل، وإنما 107 تحقق ذلك بنظر القلب بعد رفع العوائق، والله المستعان.102

ما بين معففين ساقط في: ب.96
ما بين معففين ساقط في: ب.97
وفي: ا، غيابها.98
ما بين معففين ساقط في: ا.99
وفي: ا، فعله.100
هذا انتهى الورقة 11 في: ب.101
وفي: ا، صار.102
وفي: ا، كسبه.103
ساقط وفي: ا.104
هذا انتهى الورقة 9 في: ا.105
وفي: ا، داله.106
ساقط وفي: ا.107
ثم عليك بحفظ البطن عن الحرام والسبأة أولًا، ثم عن ۱۰۹ الفضول ثانيةً، إن كانت لك همةٌ في عبادة الله، إِنَّما يُذَرُّكُ بِحَثِّ الحرام والسبأة لثلاثة أمور: أولها حذرًا من نار جهنم، والثاني أكلها ۱۱۰ مطرودً يُوقف للعبادة، والثالث أكلها ۱۱۱ عمله مزدود غير مقبول، وأما فضول الخلال، فله عشر أفات: فسوا القلب، وفتنة الأعاصِاء، وقلّة العلم، وقلّة العبادة، وقد حلّة العبادة، وخطر الوقوع في السبأة والحرم، وشغل القلب والبدن، وشدّة ۱۱۲ سكرات الموت، ونقصان النّواب في الغيب، والحبن في الحساب، فهده عشرة، وفي إحداها كفاية بالغة، وله الموت للفضول.

۱۰۸ وفي: ۱، الأول.
۱۰۹ وفي: ۱، عليك عن.
۱۱۰ وفي: ۱، أكلهما.
۱۱۱ وفي: ۱، للعباد للعبادة.
۱۱۲ وفي: ۱، أكلهما.
۱۱۳ وفي: ۱، مقبولًا.
۱۱۴ هذا انتهى الورقة ۱۲ في: ب.
۱۱۵ ساقط وفي: ب.
خاتمة

في كلمات لَوْ كَتَبْتِ 116 في طَفْرٍ لَوُسَعْهَا وفيها خَيْرٌ الدُّنْيَا والآخِرَةِ، وَهِيَ:
"إِنْتَعَجْ وَلاْ تُبْدِعَ، إِنْتَضِعْ لَوْ تَرْتَقَعَ، تَرْقَعَ لَوْ يُسِعَ، يُسِعَ لَوْ يَنْثَبْ، يُنْثَبْ لَا يَنْتَهِي، يُنْتَهِي لَا يُقْلَعْ، يُقْلَعْ لَا يَنْتَهِي.
وَمَا كَتَبْنَا لَنَتْبَتْدَى لَوْ لَوْ أَنَّ هَذَا اﷲُ 117 [وَصَلَى اﷲُ عَلَى مِنْ لَا بَيْ بَعْدَهُ]
أَمِينَ.118

ثم الخط بحمد الله وحسن عونه 119

وفي: 1، كتب.
7 الآعراف 43.
سايق وبُغي: 1.
وفي: 1، كمل الكتاب وحسن عونه لو لا عون الله ما كتب حرف صلى الله عليه وسلم.
The Way of Salvation
In the name of Allah the Beneficent the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and grant them peace

Says the poor slave in dire need of the mercy of his Lord, Abdullahi ibn Muhammad ibn Uthman al-Fulani by lineage, al-Maliki by school of thought and al-Ash`ari by doctrine of belief, may Allah forgive him Amen: All praises are due to Allah who brought His creation out of none existence into existence; who brought His friends out of darkness into the light, illuminated their hearts with the light of wisdom and sent the one after whom there will be no other prophet with comprehensive speech, may Allah bless him and grant him peace and his pure and virtuous family and grant them abundant peace. To continue: I sought Allah’s guidance in composing this book and I have aimed to gather in it some of what is in the books of the Imams in order that I and whomever Allah will from the Muslims to benefit. I have named it:

The Way of Salvation

I hope that Allah will make it easy in collecting it, since it through Him that I seek assistance. He is enough for me and the best of guardians.

Chapter of Repentance

Realize and may Allah be merciful to you, that Allah ta’ala has made repentance the veil for the nakedness of deeds, purification for the impurities of errors, a destruction of what has passed and a correction for what is to come. Repentance is the life after death, meaning the death of the hearts.

Realize that abandoning repentance is injustice. Procrastinating concerning repentance is remoteness from Allah. Immediately undertaking repentance is nearness to Him. Allah ta’ala says: “Hurry to forgiveness from your Lord and to a Paradise whose extent is as wide as the heavens and the earth.” This means to hurry by means of repentance from disobedience to Me and know that My excellence necessitates you attaining My Paradise and pleasure. Allah ta’ala says: “Repent to Allah all together O you who believe so that you may be successful.” He says: “Indeed Allah loves those who repent often and He loves those who have a care for purity.”

The first of the spiritual stations is repentance. Nothing after it is accepted except by means of it. The likeness of the servant when he commits an act of disobedience is like a new cooking pot under which one ignites a fire for some time and it becomes darkened. If you immediately set out to wash it then it will be cleansed of that darkness. However, if you neglect it and cook in it time after time, then that darkness will become established in it. Then there will no benefit in trying to clean it thereafter. Similarly, repentance is that which washes the darkness of the heart. Then actions emerge and upon them are the fragrances of acceptance. Thus, when you succeed in repentance, Allah ta’ala will love you based upon His words: “Indeed Allah loves those who repent and if you do not repent then you are among the unjust.” He also says: “Whoever does not repent, then they are among the unjust.”

Therefore, whoever repents has triumphed and whoever fails to repent has loss. When sins occur from a servant, darkness also occurs. The likeness of disobedience is like fire and the darkness of disobedience is like the smoke from that fire. Whoever ignites a fire in his home for seventy years, will he not see that its walls will have become darkened? This is the same with the heart, which becomes darkened as a result of disobedience. The heart cannot be purified except by means of repentance to Allah ta’ala. Humiliation, injustice and spiritual veiling are intimately connected to disobedience. Thus, when you repent to Allah ta’ala then the traces of sins are also removed from you.
However, negligence (*ihmaal*) in making repentance cannot enter you unless you have been negligent in following the Prophet, may Allah bless him and grant him peace. Similarly, spiritual elevation (*rif’a*) with Allah ta’ala can never occur for you following the Prophet, may Allah bless him and grant him peace. Following the Prophet, may Allah bless him and grant him peace is divided into two divisions: [1] explicit (*jaliyya*) and implicit (*khafiyya*). Explicit following of the Prophet is like the apparent principles of Islam; while implicit following of the Prophet includes being completely gathered during your prayers and being thoroughly attentive during your recitation of the *Qur’an*. When you do an act of obedience like the prayer and *Qur’anic* recitation and find that you are not completely gathered and you are not attentive; then realize that you are sick with an inward sickness (*mardan baatinan*) from either arrogance (*kibr*), conceit (*’ujb*) or other than these from inward ailments. Allah ta’ala says: “I will turn away from My signs those who are arrogant in the earth without right.” A poet once said:

> “The eye denies the brightness of the sun due to conjunctivitis
> And the mouth denies the sweetness of water due to some malady.”

The most that is feared for you is considering sins insignificant, by magnifying major sins such that you repent from them and considering minor sins insignificant and not repenting from them. Allah ta’ala says: “You consider it insignificant, but with Allah it is immense.” Major sins are insignificant with respect to the generosity of Allah ta’ala, while minor sins are immense with regard to His justice. Thus, when you persists in committing minor sins, they eventually become major because an insignificant amount of poison kills even when it is a small amount. Minor sins are like a small spark from a fire and it is well known that mere sparks can burn down an entire land. The most of what is feared for you is having an evil ending as a result gradually extinguishing the embers of faith by the darkness of disobedience by reason of being persistent in committing sins, until the heart eventually becomes completely darkened without ever making repentance.


Repentance also has two supports (*du’amataan*) upon which it is constructed and by which it is completed. They are: [1] knowledge of divine favors (*ma’rifat’l-minna*) and [2] gratitude to Allah ta’ala for repentance, because it is a blessings giving as a gift (*muhhadatun*) to you and an advantage (*faa’ida*) which has been sent down to you and which has been prohibited to others. Thus, when you complete the prerequisites of repentance, it will be accepted: “He is the One who accepts repentance from His servants and pardons sins and He knows what you do.”
Chapter On the Protection of the Five Limbs

Whoever desires to have fearful awareness of Allah, should be scrupulous (yuraa’a) regarding these five limbs, because they are the foundations: They are: [1] the eyes; [2] the ears; [3] the tongue; [4] the heart; and [5] the stomach. One should guard them by safeguarding (siyaana) them from what is feared of harm for them in the matters of the religion from acts of disobedience, prohibited acts, superfluity and being excessive in what is lawful. When safeguarding these limbs have been obtained, then it will suffice in the remainder of his limbs.

Therefore obligatory upon you is the preservation of eyes with respect to three matters: [1] His words ‘azza wa jalla to the believers: “Lower your gazes and protect your privates parts”; and his words, may Allah bless him and grant him peace: “Looking at the beauties of a woman is a poisonous arrow from the arrows of Iblis. Whoever avoids it, Allah will make him taste the sweetness of worship which he will experience. The existence of the eyes were created for looking at the Essence of Allah ‘azza wa jalla.” Therefore, beware of gazing with your eyes at what has been prohibited and protect yourself from the address of your Master in what He has covenanted you with. Do not make the beauties of women the place of gazing with your eyes, for then the immensity of Allah ‘izza wa jalla will be removed from your heart. Therefore, be wary of them, for the beauties of women is kohl of Hell to your eyes, a hardness which causes your hearts to die, an illness which disfigures your faith and a sickness which makes you remote from your Sovereign.

Ibn ‘Ubaydullah said: “The beauties of women is an ocean of poisons, and lowering the gaze is a ship. Whoever boards the ship will be saved and whoever refuses will be drowned.” Ibn Abd’l-Majid said: “Lower your gazes, for indeed in the lowering of the gaze it increases the perfection of one’s faith; it increases the believer in physical beauty; it increases Satan in punishment; it renews the sweetness of obedience in your hearts; it initiates the signs of belief in your breast; you are able to obtain advantages of spiritual good from the words of the gnostics; and you are able to abandon the harm which weighs on the backs of the heedless.”

Realize, may Allah be merciful to you that sight resembles a polished mirror. The beauties of women become manifest in this mirror while the hearts gazes upon whatever manifest in it, especially when the sight is content with this. Whoever has this characteristic, then his forelock is in the hands of Satan. Allah ta’ala says: “Whoever is blind to the remembrance of the All Compassionate, We will tie to him a devil who will be for him a consort.” This is the attribute of a heart which is blinded to reality. “Indeed it is not the sights which are blinded, but it is the hearts which are in the breasts which are blinded.”

Then it is incumbent upon you to guard the ears from corrupt singing and excessive things for two reasons: [1] he becomes a partner with the speaker in sin; and [2] one’s thoughts become agitated along with the whispering in the heart. Realize and may Allah be merciful to you that every expression of the tongue will require punishment. Thus, Allah has prohibited you from listening to it, for both the speaker and the listener are partners in the evil or good of what is said. The most evil of people who allows the expressions the words of obscene language to be deposited in his ears. Abd’l-Majid said: “When you see people gathering together to listen to the voices of profane singing; while they are playing and amusing themselves; then avoid them for they have gone astray and are blind from the path of truth.”

Ibn ‘Ubaydullah said: “Steer your listening from the voice of profane singing and vilification, for indeed this hardens the hearts, induces passions, removes the immensity of Allah ‘izza wa jalla from the heart of the listener, and causes weeds of
hypocrisy to grow in the heart of the one who sings profanely and vilifies. Do not repeat everything you hear from obscene speech because it is harmful to you and unhealthy. Indeed evil when it becomes firmly fixed in the heart, it is difficult to completely cure it thereafter."

Then it is incumbent upon you to guard your tongue. It is the most severe in recalcitrance with respect to five matters: [1] the first is that the crookedness of the remaining limbs result from its crookedness. [2] The second is that your time is lost due to its utterances. [3] The third is the transfer of your good deeds to the one you slander when your tongue utters slander. [4] The fourth is the lack of safety from the destructive qualities of this worldly life due to its utterances. [5] The fifth is the deserving of the punishment of Allah if you spoke grievous words.

You should also guard your tongue from lawful speech due to four matters: [1] The first is the preoccupation of the two noble scribes with that in which there is no good; [2] the second is that the books of deeds will be dispatched to Allah `izza wa jalla full of idle talk and nonsense; [3] the third is that these books of deeds will be read in the presence of the Mighty King on the Day of Judgment; and [4] the fourth is Divine rebuke and address. Realize, may Allah be merciful to you, that the heart acts as the tongue and its translator. Thus, the expressions of the tongue can be classified into three divisions.

The first division comprises: remembrance of Allah ta`ala; recitation of His Book, the Sunna of His prophet, the wisdom of His awliyya and what is similar to that from meritorious and objective speech. The remembrance of Allah is divided into three perspectives. The first is remembrance of Allah ta`ala with the tongue along with the presence of the heart, and its adornment is being present. This is the remembrance of the people from the children of the Hereafter. The second perspective is the remembrance of Allah ta`ala at the unexpected occurrence of the forbidden. Its adornment is fear and distancing oneself from disobedience. This is the remembrance of the spiritual disciples. The third perspective is the remembrance of Allah ta`ala with the heart in every circumstance. Its adornment is dignity, honor and esteem. This is the remembrance of the champions of truth.

The second division are the lawful expressions of the tongue. What will suffice you from this is what should assist you to attain your needs and reach your goals; but which is not verbose in articulation and is devoid of narrating tales. At all cost, do not be a story teller and do not use your expressions to overly scrutinize into the differentiations of a country and its distinguishing features except if you desire to relocate to that country. Then you can inquire about it without there being any harm. Realize that in excessive speech you will eventually encounter regret, while in adhering to silence you will encounter safety. It is for this reason that those who say it say: “Descending into what you are compelled to say leads to affliction; while saying what is sufficient leads to advantage.” Silence is the sanctuary of the knowers of Allah `izza wa jalla, while excessive speech is the pastime of the heedless. The one whose intelligence is preponderant increases his silence and decreases his speech. The one whose intelligence is negligible increases his expressions and is overcome by his own tongue. Ibrahim ibn Adham once said to one of his close friends: “Do not look into anything except that regarding Allah and do not speak except for that regarding Allah. And if you must be content about anything, then let it be about that which comes from Allah.” Realize that excessive speech hardens the hearts from the remembrance of Allah and causes the hours of one’s allotted years to be wasted in what is other than the Essence of Allah. It will also necessitate be questioned
tomorrow in the presence of Allah. All of this is completely opposite the spiritual states of the knowers of Allah.

The third division includes obscene and vulgar language. It is the kind of verbal expression which necessitates punishment for the servant as a result. There is no redemption from divine punishment except with the pardon for the one who expresses this kind of speech. The majority of the destruction brought on by the tongue in this area comes from slander. Hence, this will be our main objective because in these present times it is an immense affliction. The reality is that slander does not destroy the honor of anyone, nor does it expose anyone’s faults. For, you are not the guardian responsible for the person you slander, nor are you his Lord. Therefore examine with the light of reason the evils of your own soul and the apparent errors of your own actions, and you will find there abundant faults which should preoccupy you from the faults of others. And realize that you cannot slander another person except in two directions. Either you slander him in the deficiencies which become apparent to you in his body; or you slander him in the faults which become apparent to you in his actions. Thus, if you slander him in his body, indeed the servant will demand this of you regarding your slander of him on the Day of Standing. Furthermore, tomorrow the Lord, subhaanahu will reckon with you regarding your slander of that which He fashioned. For, who is worse in crime than a created being finding fault with the Creator in what He created. However, if you slander him in his actions, for Allah ta`ala out of His nobility let the veil fall over His creature in order to conceal his faults; while you with your evil omen like a rapacious wolf sought by means of slander to reveal his faults and to rend his flesh. As a result no humans are safe from you, nor is your religion safe for you. This is an affliction which has become widespread today among the people of these times of ours, except for those whom Allah `izza wa jalla has protected. Allah ta`ala says: “Do not slander one another.” We ask Allah for safety from that by means of His favor and generosity.

Then it is incumbent upon you to guard the heart and see to its correction and amelioration, because it is the greatest of the bodily limbs in significance, the most precise of them in direction and the most difficult of them in correction. This is with respect to five matters. The first is that Allah ta`ala says: “He knows what is in your souls, therefore be aware of Him”; and it’s like in Qur’anic verses. The second is his words, may Allah bless him and grant him peace: “Indeed Allah does not look at your outer forms or your appearances, but He looks into your hearts.” The third is that the heart is a treasure house of every precious thing such as knowledge and reason. It is therefore fitting for the like of this treasure house that it be protected from impurities. The fifth is that when you examine it closely you find five state which no other bodily limb has. The first is that Satan and the Angels only target the heart. The second is that its preoccupation is more than the other limbs, since it is the battleground of two opposing armies: the corrupt passion and its forces; and reason and its forces. The heart is always caught between the wars of these two forces. The third is that thoughts and notions are like arrows which constantly assail the heart night and day; and it is impossible to ward off these thoughts and notions from the heart. The fourth is that the cure of the heart is very difficult mainly because it is hidden from you. The fifth is that the heart is swiftly overturned due to the extent of the impact from its velocity.

Realize that the heart when it examines this world’s life, takes pleasure from it and this pleasure spreads though it; then the limbs are swiftly influenced to commit repulsive deeds; which they then do. However, when the heart examines the unseen
kingdoms and has certainty in the creation of Allah, the Originator; then the limbs become tranquil and are guided underneath the shade of submissiveness. Realize also that the relationship of the limbs to the heart is like the relationship of the shadow to the body. When the limbs of the body move, then the shadow also moves. When the body is tranquil then the shadow is also tranquil. Likewise with the heart in its relationship with the bodily limbs; for one can obtain evidence about a thing based upon its shadow. Examine this after the rising the sun during your day; you will see the shadow moving with your movement. This movement is the dynamics of the shadow of your body; while you are the shadow of the divine decree. The divine decree if evidence of Allah `izza wa jalla. You will realize this with the vision of the heart after the lifting of impediments; and may Allah give His assistance.

Then it is incumbent upon you, if you have a genuine resolve for the worship of Allah, to first guard the stomach from what is forbidden and dubious; and then to guard the stomach from excess. It is necessary that you research into what is forbidden and dubious from food and drink for three reasons; the first is in order to take precaution against the fires of Hell; secondly consuming forbidden and dubious food and drink banishes success in worship; and three it is an action which is rejected and not acceptable to Allah. As for excess consumption of what is lawful, it has ten destructive qualities: [1] the hardening of the heart; [2] it causes tribulation in the limbs; [3] it diminishes knowledge; [4] it diminishes worship; [5] it causes the loss of the sweetness of worship; [6] the danger of falling into what is dubious and forbidden from actions; [7] it causes the preoccupation of the heart and the body; [8] it leads to the severity in the pangs of death; [9] it causes deficiency in the reward of the next life; and [10] it will be the cause of one being detained and questioned during the reckoning. These are the ten destructive qualities in consuming excessive lawful food and drink; but in the first one is sufficient to drive home the point. May Allah provide success in what is correct.
Conclusion

There exist in a few words, which if you were to write them upon a fingernail, there would be enough room; and in these words are the good of this world’s life and the Hereafter. They are: “Adhere, do not innovate. Be humble, do not exalt yourself. Be scrupulous, do not be over accommodating.”

“Allah praises are due to Allah who guided us to this, and we would not have been guided had he not guided us.” May send blessings upon the one after whom there will be no other prophet – Amen.

The script is complete with the praise of Allah and the best of His assistance.