

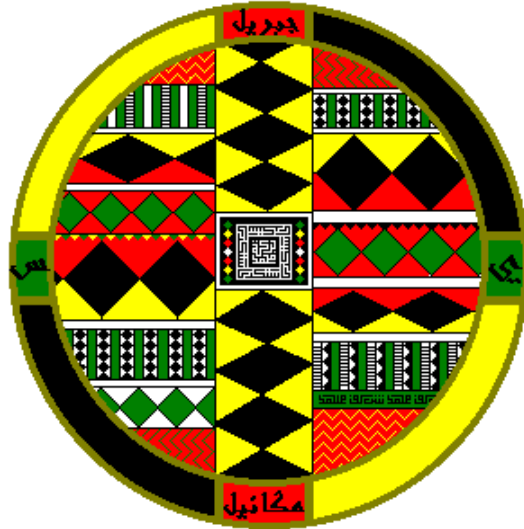
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سَبِيلُ النَّجَاةِ

The Way of Salvation



لِعَلَامَةِ السُّودَانِ الْمُجَاهِدِ الدَّاعِي إِلَى سَبِيلِ رَبِّهِ الْأَمِيرِ الْمُصَالِحِ أَمِيرِ جَيْشِ الْفَتْوحِ

الشَّيْخِ عَبْدِ اللَّهِ بْنِ فُؤَادِي

رَحْمَةُ اللَّهِ عَلَيْهِ

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`*

Institute of Islamic-African Studies International

راجعها وعلق عليها الفقير الى الله تعالى

الشيخ أبو الفا عمر محمد شريف بن فريد

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده أمين

Edited & annotated by the one in need of Allah ta`ala  
*Shaykh Abu Alfa Umar MUHAMMAD SHAREEF bin Farid Brooks*  
May Allah pardon him, forgive his teachers, parents, wives and children Amen

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**Institute of Islamic-African Studies International**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ **وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ**  
**وَكَرَّمِهِ وَسَلَّمَ تَسْلِيمًا**  
 وَيَقُولُ الْعَبْدُ الْبَغِيضُ الْمَخْضَرُ بِرَحْمَةِ رَبِّهِ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ  
 عَثْمَانَ الْجَلَانِي نَسْبًا الْمَلِكُ مِنْ آلِ الْفَخْرِ الْأَنْفَالِيِّ عِنْدَهُ  
 تَقَرَّرَ اللَّهُ بِرَحْمَةِ أَمِيرِ الْكُفَّةِ لِلَّهِ الْخَيْرُ بِرِثْلَيْهِ مِنْ  
 الْقَدَمِ إِلَى الْوَجْهِ وَأَخْرَجَ أَوْلِيَاءَهُ مِنَ الظُّلْمِ إِلَى النُّورِ وَنَهَى  
 قَلَمَ بِلَاقِمِ بِنْتِ الْكَيْسِ وَبَعَثَ مَرَاتِبَهُ بِحُجُوجِ الْعِلْمِ  
 كَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَدَّهُ إِلَى الطَّيِّبِيِّ الطَّالِبِيِّ وَالسَّلَامِ  
 تَسْلِيمًا وَبَعَثَ اسْتَشْفَى ذَا اللَّهَ تَعَالَى كَيْدًا وَنَجَّاهُ  
**الْحَيُّ الْبَرُّ الْوَهَّابُ الْمُنْتَهَى اللَّهُ لَهُ مِنَ الْمُسْلِمِينَ وَسَمِّيَتْهُ سَبِيلَ النِّجَاةِ**  
 وَالْقَامَرِ جَوَارِيسُ سَلَامٍ بِبُصْلَةٍ وَكَرَمِهِ وَأَعُوذُ بِهِ  
 صَمًا وَفِي كَيْهِ مِنْ خَطَرِ الْهَزْلِ وَبِهِ اسْتَجَابَ لِلَّهِ كَسْبُ الْعِلْمِ  
**اللَّهُ كَبِيرٌ بِالْبِكْرِ** التَّوْبَةُ وَعِلْمٌ كَقَطْرِ اللَّهِ أَلَّهُ تَعَالَى  
 جَلَّ الشُّعْبَةُ لَسْتَرِيَّةَ الْقَوْمِ مِنَ الْقَوْمِ وَطَهَّرَ رِيْبَةَ الْجَنَّةِ الرُّمْلِ  
 وَاللَّحْمَةَ الْمَأْمُورَةَ وَأَصْلًا كَالْمَايَةِ نَبِيٍّ وَكَانَ الْعَبْدَانِ بِقَدَمِهِ  
 تَأْتِيهِ مَوْتُهُ الْكُفُوبُ وَأَعْلَمُ أَنْ تَرَ طَلَا غُلْمًا وَالنَّسَبُ بِاللَّحْمَةِ  
 بِحَدِّ

الورقة 1 من مخطوطة *سبيل النجاة* للشيخ عبد الله بن فودي صورتها من مكتبة المركز للتدريس الإسلامية في جامعة الشيخ عثمان بن فودي في سكوت نيجيرية

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ  
 وَعَآلِهِ وَصَلَّى وَسَلَّمَ سَلَامًا يَفُورُ الْقَيْدَ الْقَبْرِ الْمَضْمُونِ  
 الرَّحْمَةَ رَحْمَةً مِنْ رَبِّهِ مُحَمَّدٌ بْنُ عَثْمَانَ الْبَلَاءِيُّ تَسْتَأْذِنُ  
 لَكَ مِنْ مَدِينَةِ الْأَشْفَرِ ذَا عَيْدٍ إِذْ أُعْزِمُ اللَّهُ لَكَ أَمِيرَ الْحَمْدِ لِلَّهِ  
 الْحَدِيثَ أَخْرَجَ مِنْ خَلْفِهِ مِنَ الْقَدِيمِ إِلَى الْوَجُودِ وَأَخْرَجَ أَوْلِيَاءَهُ  
 مِنَ الظُّلْمِ إِلَى الْغُورِ وَنَوَّرَ قُلُوبَهُمْ بِثَوْرِ الْحِكْمِ وَبَعَثَ مِنَ الْأَنْبِيَاءِ  
 بَعْدَهُ بِجِوَامِعِ الْكَلِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَمِلَ عَلَى الْعَمَلِ  
 الطَّيِّبِ الْمَطَاهِرِ وَتَسَلَّمَ عَلَيْهِ سَلَامًا وَبَعَثَ قَدْرًا سَائِرًا  
 اللَّهُ تَعَالَى فِي وَضْعِهِ مِنَ الْكَلِمَاتِ وَقَصْدِهِ فِيهِ جَمِيعٌ بِهِمْ  
 مَا فِي كِتَابِ الْأَيْتِ لَا يَتَّبِعُ بِهِ وَلَهُ شَاءَ اللَّهُ لَهُ مِنَ الْمُسْلِمِينَ  
 وَتَسْلِيمُهُ سَبِيلَ النِّجَاتِ وَاللَّهُ أَرْجُو أَنْ يَسْئَلَ جَمْعَهُ  
 بِقَضَلِهِ وَكَرَمِهِ وَأَعُوذُ بِهِ مِنْ أَوْقَعِ فِيهِ مِنْ خَطَايَا أَوْلِيَاءِ  
 فِيهِ أَسْتَعِينُ وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ **جاء الشَّوْبُ**  
 أَعْلَمَ رَحْمَةَ اللَّهِ أَنَّ اللَّهَ تَعَالَى جَعَلَ تَوْجِيهَ سُبُلِ الْقُورِيِّ  
 مِنَ الْقَمَرِ وَطَهَارَةَ الْجَمَانِيَةِ الزَّلِيلِ وَهُوَ الْعَامِ حَتَّى وَإِلَّا  
 كَالْمَالِيَةِ وَهُوَ الْجِيَاءُ بِهَذَا الْمَوْضِعِ مِنْ مَوْتِ الْقُلُوبِ  
 وَأَعْلَمَ أَنَّ نَزْكَهَا ظَلَمٌ وَاللَّسْتُوفُ بِهَا نِعْمٌ وَاللَّهُ شَكْرٌ

بها

الورقة 1 من مخطوطة ب سبيل النجاة للشيخ عبد الله بن فودي صورتها من مكتبة المركز للتدريس الإسلامية في جامعة الشيخ عثمان بن فودي في سكوت نيجيرية

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 Ijlaa' 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 1<sup>st</sup> 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 SIASI 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-Qadiri  
Thursday, 26<sup>th</sup> *Sha`baan* 1437 (June 2, 2016)  
Zawiyya Shehu Uthman ibn Fuduye`  
Yirimadio, Bamako, the Republic of Mali

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى<sup>1</sup> اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَأَلِيهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا  
**وَيَقُولُ** الْعَبْدُ الْفَقِيرُ الْمُنْطَرُ لِرَحْمَةِ رَبِّهِ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَثْمَانَ  
الْفَلَانِيَّ نَسَبًا الْمَالِكِيَّ مَذْهَبًا الْأَشْعَرِيَّ إِعْتِقَادًا،<sup>2</sup> [غَفَرَ اللَّهُ لَهُ أَمِينًا]،<sup>3</sup> الْحَمْدُ لِلَّهِ الَّذِي  
أَخْرَجَ خَلْقَهُ مِنَ الْعَدَمِ إِلَى الْوُجُودِ، وَأَخْرَجَ أَوْلِيَاءَهُ مِنَ الظُّلْمِ إِلَى النُّورِ، وَنَوَّرَ قُلُوبَهُمْ  
بِنُورِ الْحِكْمِ، وَبَعَثَ مَنْ لَا نَبِيَّ بَعْدَهُ بِجَوَامِعِ الْكَلِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ  
الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا، وَبَعْدُ: فَقَدْ اسْتَحَرْتُ اللَّهَ تَعَالَى فِي وَضْعِ هَذَا  
الْكِتَابِ، وَقَصَدْتُ فِيهِ جَمِيعَ بَعْضِ مَا فِي كُتُبِ الْأُئِمَّةِ لِإِنْتَفَعِ بِهِ وَلِمَنْ شَاءَ اللَّهُ لَهُ  
مِنَ الْمُسْلِمِينَ، وَسَمَّيْتُهُ:

### سَبِيلِ النَّجَاةِ

وَاللَّهُ أَرْجُو أَنْ يُسَهِّلَ جَمْعَهُ وَبِهِ أَسْتَعِينُ، وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ

### بَابُ التَّوْبَةِ

**إِعْلَمْ رَحِمَكَ اللَّهُ** أَنَّ اللَّهَ تَعَالَى جَعَلَ تَوْبَةَ سِنْتَةِ الْعَوْرَةِ مِنَ الْعَمَلِ، وَطَهَارَةَ  
لِجَنَابَةِ الزَّلْلِ، وَهُدْمًا لِمَا مَضَى، وَإِصْلَاحًا لِمَا يَأْتِي، وَهِيَ الْحَيَاةُ بَعْدَ الْمَوْتِ، أَعْنِي  
مَوْتَ الْقُلُوبِ، وَاعْلَمْ أَنَّ تَرْكَهَا ظُلْمٌ، وَالتَّسْوُفُ بِهَا<sup>4</sup> بَعْدُ، وَالتَّمَسُّكُ بِهَا قُرْبٌ، وَالمُبَادَرَةُ  
إِلَيْهَا فَرَضٌ، **قَالَ اللَّهُ تَعَالَى:** ﴿سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ  
وَالْأَرْضُ﴾<sup>5</sup>، يَعْنِي سَارِعُوا بِالتَّوْبَةِ مِنْ عِصْيَانِي وَاعْرِفُوا إِحْسَانِي تَسْتَوْجِبُوا جَنَّتِي  
وَرِضْوَانِي، **وَقَالَ تَعَالَى:** ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾<sup>6</sup>،  
**وَقَالَ تَعَالَى:** ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾<sup>7</sup>.

<sup>1</sup> وفي: ا، "صلى" بدون واو العطف.

<sup>2</sup> وفي: ا، اعتقادي. Institute of Islamic-African Studies Int.

<sup>3</sup> ما بين معقفين ساقط في: ب، وإستبدلها في: ا، بقوله: "تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ أَمِينًا".

<sup>4</sup> هنا انتهى الورقة 1 في: ب.

<sup>5</sup> 3 آل عمران: 132.

<sup>6</sup> 24 النور: 31.

<sup>7</sup> 2 البقرة: 222.



**فَأُولَ الْمَقَامَاتِ التَّوْبَةُ، وَلَا يُقْبَلُ مَا بَعْدَهَا إِلَّا بِهَا، مِثَالُ الْعَبْدِ إِذَا عَمِلَ**  
**الْمَعْصِيَةَ كَالْفِدْرَةِ الْجَدِيدَةِ تُوقَدُ النَّارَ تَحْتَهَا سَاعَةً، فَتَسْوَدُّ، فَإِنْ بَادَرْتَ إِلَى غَسْلِهَا**  
**إِنْغَسَلْتَ مِنْ ذَلِكَ السُّوَادِ، وَإِنْ تَرَكْتَهَا وَطَبَخْتَ فِيهَا مَرَّةً بَعْدَ مَرَّةٍ نَبَتَ ذَلِكَ السُّوَادُ فِيهَا،**  
**وَلَا يَفِيدُ غَسْلُهَا بَعْدَ ذَلِكَ شَيْئًا، وَالتَّوْبَةُ هِيَ الَّتِي تَغْسِلُ سَوَادَ الْقَلْبِ، فَتَبْرَزَ الْأَعْمَالُ**  
**وَعَلَيْهَا رَوَائِحُ الْقُبُولِ، فَإِنْ ظَفِرْتُ<sup>8</sup> بِالتَّوْبَةِ فَقَدْ أَحَبَّكَ اللَّهُ تَعَالَى<sup>9</sup> لِقَوْلِهِ تَعَالَى: ﴿إِنَّ**  
**اللَّهَ يُحِبُّ التَّوَّابِينَ وَإِنْ لَمْ تُثَبِّ فَأَنْتَ مِنَ الظَّالِمِينَ﴾، قَالَ اللَّهُ تَعَالَى: ﴿وَمَنْ لَمْ يَثْبُ**  
**فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾.<sup>10</sup>**

**فَمَنْ تَابَ ظَفَرَ وَمَنْ لَمْ يَثْبُ حَسِرَ، وَإِذَا وَقَعَ مِنَ الْعَبْدِ ذَنْبٌ، وَقَعَ مَعَهُ ظُلْمَةٌ،**  
**فَمِثَالُ الْمَعْصِيَةِ كَالنَّارِ وَالظُّلْمَةُ دُخَانُهَا، فَمَنْ أَوْقَدَ نَارًا<sup>11</sup> فِي بَيْتِهِ سَبْعِينَ سَنَةً إِلَّا تَرَاهُ**  
**يَسْوَدُّ؟ كَذَلِكَ الْقَلْبُ يَسْوَدُّ بِالمَعْصِيَةِ، فَلَا يَطْهَرُ إِلَّا بِالتَّوْبَةِ إِلَى اللَّهِ تَعَالَى، فَصَارَ**  
**الذُّلُّ وَالظُّلْمَةُ،<sup>12</sup> وَالْجِبَابُ مُقَارِنًا لِلْمَعْصِيَةِ، فَإِذَا ثَبَّتْ إِلَى اللَّهِ تَعَالَى زَالَتْ أَثَارُ**  
**الذُّنُوبِ عِنْدَكَ.<sup>13</sup>**

**وَلَا يَدْخُلُ عَلَيْكَ الْإِهْمَالُ إِلَّا بِإِهْمَالِكَ مُتَابَعَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا**  
**يَحْصُلُ لَكَ الرَّفْعَةُ عِنْدَ اللَّهِ تَعَالَى إِلَّا بِمُتَابَعَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالمُتَابَعَةُ**  
**عَلَى قِسْمَيْنِ جَلِيَّةٍ وَخَفِيَّةٍ، وَالجَلِيَّةُ كَقَوَاعِدِ الْإِسْلَامِ، وَالخَفِيَّةُ أَنْ تَعْتَقِدَ الْجَمْعَ فِي**  
**صَلَاتِكَ، وَالتَّدْبِيرَ فِي قِرَائَتِكَ، فَإِذَا فَعَلْتَ الطَّاعَةَ كَالصَّلَاةِ وَالْقِرَاءَةِ، وَلَمْ تَجِدْ فِيهَا جَمْعًا**  
**وَلَا تَدْبِيرًا، فَاعْلَمْ أَنَّكَ مَرِيضٌ مَرَضًا بَاطِنًا مِنْ كِبَرٍ أَوْ عَجْبٍ أَوْ غَيْرِ ذَلِكَ، قَالَ تَعَالَى:**  
**﴿سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾،<sup>14</sup> قَالَ الشَّاعِرُ:**  
**أَقْدَ تَنَكَّرَ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ \* وَيُنْكَرُ الْفَمُ طَمَعَ الْمَاءِ مِنْ سَقَمٍ**

<sup>8</sup> وفي: ا، فظفرت.

<sup>9</sup> ساقط في: ا. Institute of Islamic-African Studies Intern.

<sup>10</sup> 49 الحجرات: 11.

<sup>11</sup> هنا انتهى الورقة 2 في: ب.

<sup>12</sup> هنا انتهى الورقة 2 في: ا.

<sup>13</sup> وفي: ا، عنك آثار الذنوب.

<sup>14</sup> 7 الأعراف: 146.

**وَأَكْثَرَ مَا يَخَافُ عَلَيْكَ مُحْتَفَرَاتُ الدُّنُوبِ بِأَنَّ الْكِبَائِرَ رَبَّمَا اسْتَعْظَمَتْهَا فَنُبِتَ مِنْهَا، وَاسْتَحْفَرَتِ الصَّغَائِرَ، فَلَمْ تَنْبُ<sup>15</sup> مِنْهَا، قَالَ تَعَالَى: ﴿وَتَحْسِبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾،<sup>16</sup> وَالْكَبِيرَةُ صَغِيرَةٌ فِي جَنْبِ كَرَمِ اللَّهِ تَعَالَى وَالصَّغِيرَةُ كَبِيرَةٌ فِي جَنْبِ عَدْلِهِ، وَإِذَا أَصْرَرْتَ عَلَى صَغِيرَةٍ [صَارَتْ كَبِيرَةً لِأَنَّ السَّمَّ يُقْتَلُ مَعَ صِغَرِهِ، وَالصَّغِيرَةُ]<sup>17</sup> كَالشَّرَارَةِ مِنَ النَّارِ وَالشَّرَارَةُ قَدْ تُحْرِقُ بَلَدَةً أَكْثَرَ مَا يَخَافُ عَلَيْكَ مِنْ سُوءِ الْخَاتِمَةِ بِسَبَبِ إِطْفَاءِ جَمْرَةِ الْإِيمَانِ بِسُوءِ الْعِصْيَانِ بِسَبَبِ الْإِصْرَارِ عَلَى الدُّنُوبِ حَتَّى يَسْوَدَّ<sup>18</sup> الْقَلْبُ مِنْ غَيْرِ تَوْبَةٍ.**

**وَلِلتَّوْبَةِ شُرُوطٌ:**<sup>19</sup> [1] مَنَعَ الْقَلْبِ عَلَى الْعُودَةِ، [2] وَالنَّدَمُ عَلَى الْفِعْلِ، [3] وَتَرَكَ الْإِصْرَارَ<sup>20</sup> فِي<sup>21</sup> الْمُسْتَقْبَلِ، [4] وَرَدُّ الْمُظَالِمِ، وَرَفْضُ التَّسْوِيفِ بِالْعَمَلِ،<sup>22</sup> [5] وَكَثْرَةُ الْإِسْتِغْفَارِ مِنَ الزَّلَلِ، وَلَهَا دَعَائِمَتَانِ عَلَيْهِمَا بُنِيَتْ، وَبِهِمَا كَمُلَتْ، وَهُمَا مَعْرِفَةُ الْمِنَّةِ وَالشُّكْرُ لِلَّهِ تَعَالَى عَلَى التَّوْبَةِ، لِأَنَّهَا نِعْمَةٌ مُهْدَةٌ لَكَ وَفَائِدَةٌ نَزَلَتْ بِكَ، وَقَدْ أُحْرِمَ مِنْهَا غَيْرُكَ، فَإِذَا كَمُلْتَ شُرُوطُ التَّوْبَةِ قُبِلَتْ، ﴿وَهُوَ الَّذِي يُقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ﴾.<sup>23</sup>

<sup>15</sup> هنا انتهى الورقة 3 في: ب.

<sup>16</sup> 24 النور: 15.

<sup>17</sup> ما بين معقفين ساقط في: ا.

<sup>18</sup> وفي: ا، بسود. Institute of Islamic-African Studies Inter.

<sup>19</sup> وفي: ب، وشُرُوطُ التَّوْبَةِ بدون لام حرف جر.

<sup>20</sup> وفي: ا، الإمرار.

<sup>21</sup> هنا انتهى الورقة 3 في: ا.

<sup>22</sup> وفي: ا، بالفعل.

<sup>23</sup> 42 الشورى: 25.

## بَابُ فِي حِفْظِ الْأَعْضَاءِ الْخَمْسَةِ

وَمَنْ أَرَادَ أَنْ يَتَّقِيَ اللَّهَ<sup>24</sup> فَلْيُرَاعَهُنَّ فَإِنَّهُنَّ الْأُصُولُ وَهِيَ: [1] الْعَيْنُ [2] وَالْأُذُنُ [3] وَاللِّسَانُ<sup>25</sup> [4] وَالْقَلْبُ [5] وَالْبَطْنُ، فَلْيَحْتَرِزْ<sup>26</sup> عَلَيْهَا بِالصِّيَانَةِ لَهَا مِمَّا يَخَافُ مِنْهُ ضَرَرًا فِي أَمْرِ الدِّينِ مِنْ مَعْصِيَةٍ وَحَرَامٍ وَفُضُولٍ وَإِسْرَافٍ<sup>27</sup> مِنْ حَالٍ، فَإِذَا حَصَلَ صِيَانَةُ هَذِهِ الْأَعْضَاءِ فَمَجُوبٌ أَنْ يُكْفَى سَائِرَ<sup>28</sup> أَعْضَائِهِ.

ثُمَّ<sup>29</sup> عَلَيْكَ بِحِفْظِ الْعَيْنِ لِإِعْتِبَارِ ثَلَاثَةِ أُمُورٍ: [1] قَوْلُهُ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ: ﴿يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾<sup>30</sup> الْآيَةَ، وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((النَّظْرَةُ إِلَى مَحَاسِنِ الْمَرْأَةِ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ أِبْلِيسَ، فَمَنْ تَرَكَهَا أَذَاقَهُ اللَّهُ طَعْمَ عِبَادَةِ تُسْرُهُ، وَكَوْنُ الْعَيْنِ خُلِقَتْ<sup>31</sup> لِلنَّظْرِ إِلَى ذَاتِ اللَّهِ عَزَّ وَجَلَّ))، فَإِيَّاكَ أَنْ تَنْظُرَ بِبَصْرِكَ إِلَى مَا حُرِّمَ<sup>31</sup> عَلَيْكَ، وَأَحْفَظْ مِنْ خِطَابِ سَيِّدِكَ مَا عَهَدَ بِهِ إِلَيْكَ، وَلَا تَجْعَلْ مَحَاسِنَ النِّسَاءِ<sup>32</sup> مَنْظَرًا لِعَيْنَيْكَ، فَتَخْرُجَ عَظْمَةُ اللَّهِ عَزَّ وَجَلَّ مِنْ قَلْبِكَ، فَأَحْذَرُوهُنَّ<sup>33</sup> فَإِنَّهُنَّ<sup>34</sup> كَحُلِّ جَهَنَّمَ لِأَعْيُنِكُمْ وَقَسْوَةِ ثَمِيَّتِ قُلُوبِكُمْ وَمَرَضِ يُشِينُ إِيمَانَكُمْ وَدَاءِ يُبْعِدُكُمْ [عَنْ مَلِيكِكُمْ].<sup>35</sup>

<sup>24</sup> وفي: ا، إليه.

<sup>25</sup> هنا انتهى الورقة 4 في: ب.

<sup>26</sup> وفي: ب، فيحترز.

<sup>27</sup> وفي: ب، بسرّاف.

<sup>28</sup> وفي: ا، لثّاج.

<sup>29</sup> ساقط في: ا.

<sup>30</sup> وفي: ا، خلق. Institute of Islamic-African Studies International

<sup>31</sup> وفي: ا، حرام.

<sup>32</sup> هنا انتهى الورقة 4 في: ا.

<sup>33</sup> وفي: ب، فاحذرن.

<sup>34</sup> وفي: ب، فإن هن.

<sup>35</sup> ما بين معقّفين ساقط في: ب.

**وَقَالَ ابْنُ عَبِيدِ اللَّهِ:** "مَحَاسِنُ النِّسَاءِ بَحْرٌ مِنْ سُمٍّ وَعَضُّ البَصْرِ سَفِينَةٌ فَمَنْ رَكِبَ السَّفِينَةَ نَجَى<sup>36</sup> وَمَنْ تَخَلَّفَ عَرِقًا"، قَالَ ابْنُ عَبِيدِ الْمُجِيدِ: 38 "عَضُوا أَبْصَارَكُمْ فَإِنَّ عَضَّ البَصْرِ يَزِيدُ الإِيمَانَ كَمَالًا، وَيَزِيدُ الْمُؤْمِنَ جَمَالًا وَيَزِيدُ الشَّيْطَانَ نَكَالًا وَيُجَدِّدُ<sup>39</sup> لَذَّةَ الطَّاعَةِ فِي قُلُوبِكُمْ وَيُبْدِي مَعَالِمَ الإِيمَانِ فِي صُدُورِكُمْ وَأَغْتَمُوا الخَيْرَ مِنَ الأَفَاطِ العَارِفِينَ وَأَتْرَكُوا الشَّرَّ فِي رِقَابِ العَافِلِينَ".

**وَأَعْلَمَ رَحِمَكَ اللَّهُ** أَنَّ البَصَرَ شَبَهُ المِرْآةِ المَصْفُوعَةِ وَمَحَاسِنُ النِّسَاءِ تَتَجَلَّى فِيهَا وَالقَلْبُ نَاطِرٌ لِمَا يَتَجَلَّى فِي المِرْآةِ إِنْ إِرْتَاخَ<sup>40</sup> إِلَيْهَا، فَمَنْ كَانَتْ هَذِهِ صِفَتُهُ كَانَتْ نَاصِيئَتُهُ بِيَدِ الشَّيْطَانِ، قَالَ اللهُ تَعَالَى: ﴿وَمَنْ يَعِشْ عَن ذِكْرِ الرَّحْمَنِ نُفِضْ لَهُ شَيْطَانًا، فَهُوَ لَهُ قَرِينٌ﴾<sup>41</sup>، فَهَذِهِ صِفَةُ القَلْبِ الآعَمَى عَلَى الحَقِيقَةِ، ﴿فَإِنَّهَا لَا تَعْمَى الأَبْصَارَ وَلَكِنْ تَعْمَى القُلُوبَ الَّتِي فِي الصُّدُورِ﴾<sup>42</sup>.

**ثُمَّ<sup>43</sup> عَلَيْكَ بِحِفْظِ الأَذْنِ** عَنِ الغِنَا وَالْفُضُولِ لِأَمْرَيْنِ: مُشَارِكَةُ<sup>44</sup> القَائِلِ فِي الذَّنْبِ، وَالثَّانِي تَهْيِجُ الخَوَاطِرِ وَالتَّوَسُّوسِ فِي القَلْبِ، وَأَعْلَمَ رَحِمَكَ اللهُ أَنَّ كُلَّ لَفْظٍ يَجِبُ العِقَابُ عَلَيْهِ، فَقَدْ حَرَّمَ اللهُ عَلَيْكَ الإِسْتِمَاعَ إِلَيْهِ، فَإِنَّ القَائِلَ وَالمُسْتَمِعَ<sup>45</sup> شَرِيكَانِ فِي شَرِّ القَوْلِ وَخَيْرِهِ، وَشَرُّ الرِّجَالِ<sup>46</sup> مَنْ يُضَعُّ الأَفَاطَ<sup>47</sup> الحَنَا بِأُذُنِيهِ، وَقَالَ عَبْدُ

<sup>36</sup> وفي: ب، نجا.

<sup>37</sup> ساقط في: ا.

<sup>38</sup> هنا انتهى الورقة 5 في: ب.

<sup>39</sup> وفي: ب، تجدد.

<sup>40</sup> وفي: ب، تاح.

<sup>41</sup> 42 الزخرف: 36.

<sup>42</sup> 22 الحج: 46. Institute of Islamic-African Studies Inter

<sup>43</sup> ساقط وفي: ا.

<sup>44</sup> هنا انتهى الورقة 5 في: ا.

<sup>45</sup> وفي: ا، المتمتع.

<sup>46</sup> هنا انتهى الورقة 6 في: ب.

<sup>47</sup> وفي: ا، الالفاظ.

الْمَجِيد: "إِذَا رَأَيْتُمْ قَوْمًا اجْتَمَعُوا لِسَوْتِ الْغِنَاءِ فَلَعِبُوا أَوْ لَهَوْا<sup>48</sup> فَأَجْتَبَيْوهُمْ، فَإِنَّهُمْ عَنِ سَبِيلِ الْحَقِّ قَدْ ضَلُّوا وَعَمُوا"، وَقَالَ ابْنُ عَبِيدٍ اللَّهُ: "نَزَّهُوا أَسْمَاعَكُمْ عَنِ صَوْتِ الْغِنَاءِ وَالشَّتَمِ فَإِنَّهُ يُفْسِي الْقُلُوبَ وَيَهَمُّ<sup>49</sup> الْهَمَّ وَيُخْرِجُ عَظْمَةَ اللَّهِ عَزَّ وَجَلَّ مِنْ قَلْبِ سَامِعِهِ، وَيُنْبِتُ خَصْبَ<sup>50</sup> النَّقَاقِ فِي قَلْبِ قَائِلِهِ، وَلَا تُصَفُّوا الْفُحْشَ الْكَلَامِ مِنْ كُلِّ مَا سَمِعْتُمْ، فَإِنَّهُ شَرٌّ لَكُمْ،<sup>51</sup> وَوَبَالٌ عَلَيْكُمْ، فَإِنَّ الشَّرَّ إِذَا ثَبَتَ فِي الْقَلْبِ صَعَبَ عَلَى الْقَلْبِ مُعَالَجَةَ كَمَالِهِ."

**ثُمَّ عَلَيْكَ بِحِفْظِ اللِّسَانِ**، فَإِنَّهُ أَشَدُّ جَمَاحًا لِإِعْتِبَارِ خَمْسَةِ أُمُورٍ: الْأَوَّلُ إِعْوَاجُ الْأَعْضَاءِ<sup>52</sup> بِإِعْوَاجِهِ، وَالثَّانِي ضِيَاعُ وَفْنِكَ إِنْ أَرْسَلْتَهُ، وَالثَّلَاثُ ذَهَابُ حَسَنَاتِكَ إِنْ أَرْسَلْتَهُ إِلَى الْغَيْبَةِ إِلَى الَّذِي أَوْفَعَتِ الْغَيْبَةُ عَلَيْهِ، وَالرَّابِعُ عَدَمُ السَّلَامَةِ مِنْ أَقَاتِ الدُّنْيَا إِنْ أَرْسَلْتَهُ، وَالْخَامِسُ إِسْتِحْقَاقُ عَذَابِ اللَّهِ إِنْ كَلَّمْتَ قَوْلًا مَحْظُورًا.<sup>53</sup>

**فَاحْفَظْهُ أَيْضًا مِنَ الْمُبَاحِ** لِأَزْبَعَةِ أُمُورٍ: الْأَوَّلُ شُغْلُ الْكِرَامِ الْكَاتِبِينَ بِمَا لَا خَيْرَ فِيهِ، وَالثَّانِي<sup>54</sup> إِزْسَالُ الْكِتَابِ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْهَذْرِ وَاللَّغْوِ، وَالثَّلَاثُ قِرَاءَتُهُ بَيْنَ يَدَيْ الْمَلِكِ الْجَبَّارِ يَوْمَ الْقِيَامَةِ، وَالرَّابِعُ اللُّؤْمُ وَالنَّعْبِيرُ،

وَأَعْلَمُ رَحِمَكَ اللَّهُ أَنَّ الْقَلْبَ مَلِكٌ وَاللِّسَانَ تَرْجُمَانُهُ فَلَفْظُ اللِّسَانِ يَنْحَصِرُ<sup>55</sup> فِي ثَلَاثَةِ فُصُولٍ: **الْفَصْلُ الْأَوَّلُ** ذِكْرُ اللَّهِ تَعَالَى، وَتِلَاوَةُ كِتَابِهِ وَسُنَّةُ نَبِيِّهِ وَحِكْمَةِ أَوْلِيَانِهِ وَمَا ضَارَعَ ذَلِكَ مِنَ الْفَضَائِلِ وَالرَّغَائِبِ، وَذِكْرُ اللَّهِ عَلَى ثَلَاثَةِ أَوْجُهٍ: الْأَوَّلُ ذِكْرُ اللَّهِ تَعَالَى بِاللِّسَانِ مَعَ حُضُورِ الْقَلْبِ، وَزِينَتُهُ<sup>56</sup> الْخُضُورُ،<sup>57</sup> وَهُوَ ذِكْرُ الْقَوَامِ<sup>58</sup> مِنْ أَبْنَاءِ

<sup>48</sup> وفي: ب، ولهوا.

<sup>49</sup> وفي: ب، وَيُصِمُّ.

<sup>50</sup> وفي: ب، قصب.

<sup>51</sup> ساقط في: ا.

<sup>52</sup> وفي: ا، اعضاء. Institute of Islamic-African Studies Inte.

<sup>53</sup> هنا انتهى الورقة 6 في: ا.

<sup>54</sup> هنا انتهى الورقة 7 في: ب.

<sup>55</sup> وفي: ا، ينضم.

<sup>56</sup> وفي: ا، زينة.

<sup>57</sup> وفي: ب، الْخُضُورُ.

<sup>58</sup> وفي: ب، الْقَوَامُ.

الْآخِرَةَ، وَالْوَجْهَ الثَّانِي ذَكَرَ اللهُ تَعَالَى عِنْدَ فُجَاءَةِ الْمَحَارِمِ، وَزِينَتُهُ الْخَوْفُ وَمُفَارَقَةُ  
الْمَعَاصِي، وَهُوَ ذِكْرُ الْمُرِيدِينَ، وَالْوَجْهَ الثَّلَاثُ ذَكَرَ اللهُ تَعَالَى بِالْقَلْبِ عَلَى كُلِّ حَالٍ،  
وَزِينَتُهُ الْهَيْبَةُ وَالتَّعْظِيمُ وَالْإِجْلَالُ، وَهُوَ ذِكْرُ الصِّدِّيقِينَ.

**الفصل الثاني** لَفْظُ الْمُبَاحِ، فَيَكْفِيكَ مِنْهُ مَا يُبَلِّغُكَ مِنْهُ<sup>59</sup> حَاجَتَكَ، وَيُوصِلُكَ<sup>60</sup>  
بِعَيْنِكَ، [وَلَا تُوسِعُ فِيهِ مَنْطِقًا]<sup>61</sup> وَلَا تَحْكُ حِكَايَةً، وَلَا تَكُنْ قَاصًّا، وَلَا فَحَاصًّا عَنِ  
تَفَاضُلِ الْبِلَادِ وَشِعَارِهَا<sup>62</sup> إِلَّا<sup>63</sup> أَنْ تُرِيدَ الْإِنْتِقَالَ إِلَى بَلَدٍ، فَتَسْأَلْ<sup>64</sup> عَنِ ذَلِكَ، فَلَا  
حَرَجَ، وَفِي فَضُولِ الْكَلَامِ تُوجَدُ النَّدَامَةُ، وَفِي مَلَازِمَةِ الصَّمْتِ<sup>65</sup> تُوجَدُ السَّلَامَةُ، وَلِذَلِكَ  
قَالَ قَائِلُهُمْ أَنْزَلَ<sup>66</sup> مَا أَضْطَرَّرْتَ<sup>67</sup> إِلَيْهِ مِنَ الْكَلَامِ مُصِيبَةً<sup>68</sup>، وَمَا كُفَيْتَ مِنْهُ غَنِيمَةً،  
الصَّمْتُ مَا وَى الْعَارِفِينَ بِاللَّهِ عَزَّ وَجَلَّ، وَفُضُولُ الْكَلَامِ تَفُكُهُ لِلْغَافِلِينَ، فَمَنْ<sup>69</sup> رَجَحَ  
عَقْلُهُ كَثُرَ صَمْتُهُ وَقَلَّ كَلَامُهُ، وَمَنْ خَفَّ عَقْلُهُ كَثُرَ لَفْظُهُ وَتَسَلَّطَ<sup>70</sup> لِسَانُهُ، قَالَ إِبْرَاهِيمُ  
بُنْ أَدْهَمٍ لِرَفِيقِهِ لَهُ: "لَا تَنْظُرُ إِلَّا فِي اللهِ وَلَا تَتَكَلَّمُ إِلَّا فِي اللهِ، وَإِنْ تَرْضَى فِيمَا يَأْتِي  
مِنْ اللهِ"، وَأَعْلَمَ أَنَّ فَضُولَ الْكَلَامِ تَقْسِي الْقَلْبَ عَنِ ذِكْرِ اللهِ، وَتَنْقُضِي سَاعَاتِ الْعُمْرِ

<sup>58</sup> وفي: ب، العوام.

<sup>59</sup> ساقط وفي: ب.

<sup>60</sup> وفي: ا، يوملكك.

<sup>61</sup> ما بين معقفين ساقط في: ب.

<sup>62</sup> وفي: ب، وأسفارها، وفي: ا، الشعارها.

<sup>63</sup> ساقط وفي: ا.

<sup>64</sup> هنا انتهى الورقة 8 في: ب.

<sup>65</sup> وفي: ا، الصمة. Institute of Islamic-African Studies Inte.

<sup>66</sup> وفي: ا، نزل.

<sup>67</sup> وفي: ا، اضطرت.

<sup>68</sup> هنا انتهى الورقة 7 في: ا.

<sup>69</sup> ساقط وفي: ب.

<sup>70</sup> وفي: ب، سلط.



فِي غَيْرِ ذَاتِ اللَّهِ، وَيَجِبُ السُّؤَالُ عَنْهَا غَدًا بَيْنَ يَدَيْ اللَّهِ، وَذَلِكَ كُلُّهُ مُجَانِبُ الْأَحْوَالِ  
الْعَارِفِينَ بِاللَّهِ.<sup>71</sup>

**الفصل الثالث** لَفْظُ الْخَنَا وَهُوَ لَفْظٌ تَجِبُ الْعُقُوبَةُ عَلَى الْعَبْدِ مِنْ أَجْلِهِ، وَلَا مَنْجَا  
مِنَ الْعِقَابِ إِلَّا بِوُجُودِ الْعَفْوِ لِقَائِهِ، وَأَكْثَرُ آفَاتِ<sup>72</sup> اللِّسَانِ<sup>73</sup> فِي هَذَا الْفَصْلِ الْغَيْبَةُ،  
وَهِيَ قَصْدُنَا لِأَنَّهَا الْيَوْمَ مُصِيبَةٌ عَظِيمَةٌ، فَلَا تُمَرَّقُ<sup>74</sup> عَرَضَ أَحَدٍ، وَلَا تُبَدَّى لَهُ<sup>75</sup>  
عَيْبًا، فَإِنَّكَ لَسْتَ عَلَيْهِ بِوَكِيلٍ، وَلَسْتَ لَهُ رَبًّا، فَأَفْحَصْ<sup>76</sup> بِنُورِ الْعَقْلِ<sup>77</sup> عَنِ مَسَاوِي  
نَفْسِكَ، وَزَلَّاتِ عَمَلِكَ تُجِدُ هُنَاكَ عُيُوبًا جَمَّةً، تَشْعَلُكَ عَنِ عُيُوبِ غَيْرِكَ، وَأَعْلَمَ أَنَّكَ لَا  
تَعْتَابُ أَحَدًا إِلَّا فِي وَجْهِينَ فَقَطْ: إِمَّا فِي نَقْصِ يَتَبَيَّنَ لَكَ فِي جِسْمِهِ، وَإِمَّا فِي عَيْبِ  
يَتَبَيَّنَ لَكَ فِي فِعْلِهِ، فَإِنْ أَعْتَبْتَهُ<sup>78</sup> فِي جِسْمِهِ فَإِنَّ الْعَبْدَ عَلَى غَيْبَتِكَ إِيَّاهُ<sup>79</sup> فِي الْقِيَامَةِ  
يُطَالِبُكَ، وَالرَّبُّ سُبْحَانَهُ عَلَى غَيْبَتِكَ<sup>80</sup> لِصِنْعِهِ غَدًا يُحَاسِبُكَ، فَمَنْ أَعْظَمَ جُرْمًا مِّنْ  
مَّصْنُوعٍ يُعِيبُ<sup>81</sup> عَلَى الصَّانِعِ مَا صَنَعَ، فَإِنْ أَعْتَبْتَهُ فِي فِعْلِهِ، فَإِنَّ اللَّهَ تَعَالَى بِكَرَمِهِ  
أَسْبَلَ عَلَى خَلْقِهِ<sup>82</sup> سِتْرًا يَسْتُرُ بِهِ عُيُوبَهُمْ، وَأَنْتَ بِشُؤْمِكَ كَلْبٌ عَفُورٌ تُبَدَّى عُيُوبَهُمْ  
وَتُمَرَّقُ لِحُومَهُمْ، فَلَا النَّاسُ سَلِمُوا مِنْكَ، وَلَا دِينُكَ سَلَّمَ لَكَ، فَهَذِهِ مُصِيبَةٌ عَمَّتْ عَلَى

<sup>71</sup> ساقط وفي: ب.

<sup>72</sup> وفي: ب، عاهات.

<sup>73</sup> ساقط وفي: ا.

<sup>74</sup> وفي: ب، تمدق.

<sup>75</sup> وفي: ب، تبدله.

<sup>76</sup> وفي: ا، فحصل.

<sup>77</sup> هنا انتهى الورقة 9 في: ب. Institute of Islamic-African Studies

<sup>78</sup> وفي: ا، غتبتة.

<sup>79</sup> وفي: ب، أيام إيَّاه.

<sup>80</sup> وفي: ا، عيبك.

<sup>81</sup> وفي: ا، ممنوع يُعيب.

<sup>82</sup> هنا انتهى الورقة 8 في: ا.

أَهْلِ زَمَانِنَا الْيَوْمَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ<sup>83</sup> تَعَالَى: ﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا﴾،<sup>84</sup> الآية، نَسْتَلُّ اللَّهَ السَّلَامَةَ بِمَنِّهِ وَكَرَمِهِ.

**ثُمَّ عَلَيْكَ بِحِفْظِ الْقَلْبِ** وَإِصْلَاحِهِ، فَإِنَّهُ أَعْظَمُ الْأَعْضَاءِ خَطَرًا وَأَدْفَقَهَا<sup>86</sup> أَمْرًا وَأَشَقَّهَا إِصْلَاحًا لِإِعْتِبَارِ خَمْسَةِ أُمُورٍ: الْأَوَّلُ قَوْلُهُ تَعَالَى: ﴿يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَأَحْذَرُوهُ﴾،<sup>87</sup> وَنَحْوَهَا، وَالثَّانِي<sup>88</sup> قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ<sup>89</sup> وَأَبْسَارِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ))، وَالثَّلَاثُ أَنَّهُ<sup>90</sup> مَلِكٌ وَالْأَعْضَاءُ تَبِعَ لَهُ، إِذَا صَلَحَ صَلَحَتْ، وَإِذَا فَسَدَ فَسَدَتْ، وَالرَّابِعُ أَنَّ الْقَلْبَ خَزَانَةُ<sup>91</sup> كُلِّ جَوْهَرٍ كَالْعِلْمِ وَالْعَقْلِ، فَحَقٌّ لِمَثَلِ هَذِهِ<sup>92</sup> الْخَزَانَةِ<sup>93</sup> أَنْ تُصَانَ<sup>94</sup> عَنِ الْأَدْنَسِ، وَالْخَامِسُ إِنْ تَأَمَّلْتَهُ تَجِدُ لَهُ خَمْسَةَ أَحْوَالٍ لَيْسَتْ لِغَيْرِهِ: الْأَوَّلُ لَا يَقْصِدُ الشَّيْطَانُ وَالْمَلَكُ إِلَّا إِلَيْهِ، وَالثَّانِي أَنَّ الشُّغْلَ لَهُ أَكْثَرُ وَهُوَ مُعْتَرِكُ الْعَسْكَرَيْنِ: الْهَوَى وَجُنُودُهُ وَالْعَقْلُ وَجُنُودُهُ، وَهُوَ أَبَدًا بَيْنَ تَحَارِبِهِمَا،<sup>95</sup> وَالثَّلَاثُ أَنَّ الْخَوَاطِرَ لَهُ كَالسَّهَامِ [لَا تَزَالُ أَنْ تَقَعَ لَيْلًا وَنَهَارًا، لَا يَقْدِرُ

<sup>83</sup> وفي: ب، قال.

<sup>84</sup> 49 الحجرات: 12.

<sup>85</sup> وفي: ا، بحفيظ.

<sup>86</sup> وفي: ب، وأدوقها.

<sup>87</sup> وفي: ا، حذروه، 2 البقرة: 235.

<sup>88</sup> هنا انتهى الورقة 10 في: ب.

<sup>89</sup> وفي: ا، اموركم.

<sup>90</sup> وفي: ا، أنها. Institute of Islamic-African Studies International

<sup>91</sup> وفي: ب خزنة.

<sup>92</sup> وفي: ب، هذا.

<sup>93</sup> ساقط وفي: ب.

<sup>94</sup> وفي: ا، تمان.

<sup>95</sup> وفي: ا، تحاربيها.

عَلَى مَنْعِهَا]،<sup>96</sup> وَالرَّابِعُ أَنَّ عِلَاجَهُ عَسِيرٌ لِأَنَّهُ غَائِبٌ عَنكَ، وَالخَامِسُ أَنَّهُ أَسْرَعُ إِتْقَابًا  
مِنَ الْقَدْرِ [عَلَى الْآثَارِ]<sup>97</sup> فِي غَلِيَانِهَا.<sup>98</sup>

**[وَأَعْلَمُ أَنَّ الْقَلْبَ إِذَا نَظَرَ إِلَى الدُّنْيَا وَتَلَدَّدَ بِهَا]**،<sup>99</sup> وَأَعْمَتُهُ سَارَعَتِ الْجَوَارِحُ  
لِفِعْلِ الْقَبِيحِ، فَفَعَلَتْهُ،<sup>100</sup> وَإِنْ نَظَرَ فِي الْمَلَكُوتِ وَإِتْقَانِ صُنْعِ اللَّهِ الْبَدِيعِ سَكَنَتِ الْجَوَارِحُ  
وَهَدَاتِ<sup>101</sup> تَحْتَ ظِلِّ الْخُشُوعِ، فَإِنَّ<sup>102</sup> نِسْبَةَ الْجَوَارِحِ إِلَى الْقَلْبِ كَنِسْبَةِ<sup>103</sup> الظِّلِّ<sup>104</sup>  
إِلَى الْجَسَدِ، إِنْ تَحَرَّكَتْ جَارِحَةٌ<sup>105</sup> مِنَ الْجَسَدِ تَحَرَّكَتِ الظِّلُّ، وَإِنْ سَكَنَ الْجَسَدُ سَكَنَ  
الظِّلُّ بِسُكُونِهِ، وَكَذَلِكَ الْقَلْبُ مَعَ الْجَوْرِحِ، وَيَسْتَدِلُّ عَلَى الْأَشْيَاءِ بِظِلَالِهَا، وَاعْتَبِرْ ذَلِكَ  
بَعْدَ طُلُوعِ الشَّمْسِ يَوْمَكَ، فَإِنَّكَ تَرَى ظِلًّا يَسِيرُ بِسَيْرِكَ، وَهُوَ ظِلُّ جَسَدِكَ، وَأَنْتَ ظِلُّ  
الْقُدْرَةِ، وَالْقُدْرَةُ دِلَالَةٌ<sup>106</sup> عَلَى اللَّهِ عَزَّ وَجَلَّ، وَإِنَّمَا<sup>107</sup> تَحَقَّقَ ذَلِكَ بِنَظَرِ الْقَلْبِ بَعْدَ رَفْعِ  
الْعَوَائِقِ، وَاللَّهُ الْمُسْتَعَانُ.

<sup>96</sup> ما بين معقفين ساقط في: ب.

<sup>97</sup> ما بين معقفين ساقط في: ب.

<sup>98</sup> وفي: ا، غيانها.

<sup>99</sup> ما بين معقفين ساقط في: ا.

<sup>100</sup> وفي: ا، ففعله.

<sup>101</sup> هنا انتهى الورقة 11 في: ب.

<sup>102</sup> وفي: ا، صار.

<sup>103</sup> وفي: ا، كسبه.

<sup>104</sup> ساقط وفي: ا.

<sup>105</sup> هنا انتهى الورقة 9 في: ا.

<sup>106</sup> وفي: ا، دالة.

<sup>107</sup> ساقط وفي: ا.

**ثُمَّ عَلَيْكَ بِحِفْظِ الْبَطْنِ** عَنِ الْحَرَامِ وَالشُّبْهَةِ أَوَّلًا،<sup>108</sup> ثُمَّ عَنِ الْفُضُولِ ثَانِيًا،<sup>109</sup> إِنْ كَانَتْ لَكَ هِمَّةٌ فِي عِبَادَةِ اللَّهِ، إِنَّمَا يَلْزِمُكَ بَحْثُ الْحَرَامِ وَالشُّبْهَةِ لِثَلَاثَةِ أُمُورٍ: أَوَّلُهَا حَذْرًا مِنْ نَارِ جَهَنَّمَ، وَالثَّانِي أَكْلُهَا<sup>110</sup> مَطْرُودٌ يُوقِّقُ لِلْعِبَادَةِ،<sup>111</sup> وَالثَّلَاثُ أَكْلُهَا<sup>112</sup> عَمَلُهُ مَرْدُودٌ غَيْرُ مَقْبُولٍ،<sup>113</sup> وَأَمَّا فَضُولُ الْحَلَالِ، فَلَهُ عَشْرُ أَفَاتٍ: قَسْوَةُ الْقَلْبِ، وَفِتْنَةُ الْأَعْضَاءِ، وَقَلَّةُ الْعِلْمِ، وَقِلَّةُ الْعِبَادَةِ، وَفَقْدُ حِلَاوَةِ الْعِبَادَةِ، وَخَطَرُ الْوُقُوعِ فِي الشُّبْهَةِ وَالْحَرَامِ، وَشُغْلُ الْقَلْبِ وَالْبَدَنِ، وَشِدَّةُ<sup>114</sup> سَكَرَاتِ الْمَوْتِ، وَنُقْصَانُ النَّوَابِ فِي الْعُقْبَى، وَالْحَبْسُ فِي الْحِسَابِ، فَهَذِهِ عَشْرَةٌ، وَفِي إِحْدَاهَا كِفَايَةٌ بِالْعَمَّةِ،<sup>115</sup> وَاللَّهُ الْمُؤَقِّقُ لِلصَّوَابِ.

<sup>108</sup> وفي: ا، الأول.

<sup>109</sup> وفي: ا، عليك عن.

<sup>110</sup> وفي: ا، أكلهما. Institute of Islamic-African Studies Int.

<sup>111</sup> وفي: ا، للعباد للعبادة.

<sup>112</sup> وفي: ا، أكلهما.

<sup>113</sup> وفي: ا، مقبولة.

<sup>114</sup> هنا انتهى الورقة 12 في: ب.

<sup>115</sup> ساقط وفي: ب.

## خَاتِمَةٌ

**فِي كَلِمَاتٍ** لَوْ كُتِبَتْ<sup>116</sup> فِي ظُفْرِ لَوْسَعَهَا وَفِيهَا خَيْرُ الدُّنْيَا وَالْآخِرَةِ، وَهِيَ:  
"إِتَّبِعْ وَلَا تَبْدَعْ، اِتَّضِعْ لَا تَرْتَفِعْ، تَوَرَّعْ لَا يَتَّسِعْ"، اِنْتَهَى، ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا  
وَمَا كُنَّا لَنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ﴾،<sup>117</sup> اَوْصَلَى اللَّهُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ  
أَمِينَ].<sup>118</sup>

ثم الخط بحمد الله وحسن عونه<sup>119</sup>

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<sup>116</sup> وفي: ا، كتب.

<sup>117</sup> 7 الأعراف 43.

<sup>118</sup> ساقط وفي: ا.

<sup>119</sup> وفي: ا، كمل الكتاب وحسن عونه لو لا عون الله ما كتب حرف صلى الله عليه وسلم.

# SANKORE'



**The Way of Salvation**

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**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. Adhering to repentance is nearness to Him. Immediately undertaking repentance is obligatory. **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 (*mardān baatīnan*) 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 has its prerequisites** (*ashraaf*). They are: [1] preventing the heart from resorting to sins (*'awda*); [2] having regret (*nadam*) for sinful actions; [3] avoiding persistence (*tark'l-israar*) in sins in the future; [4] making recompense for acts of injustice (*radd'l-mudhaalim*); [5] rejecting procrastination (*raf'd't-tasweef*) in virtuous actions; and [5] making much forgiveness (*kathrat'l-istighfaar*) for past errors.

**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."*

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## 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 king and the tongue is 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 is 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.

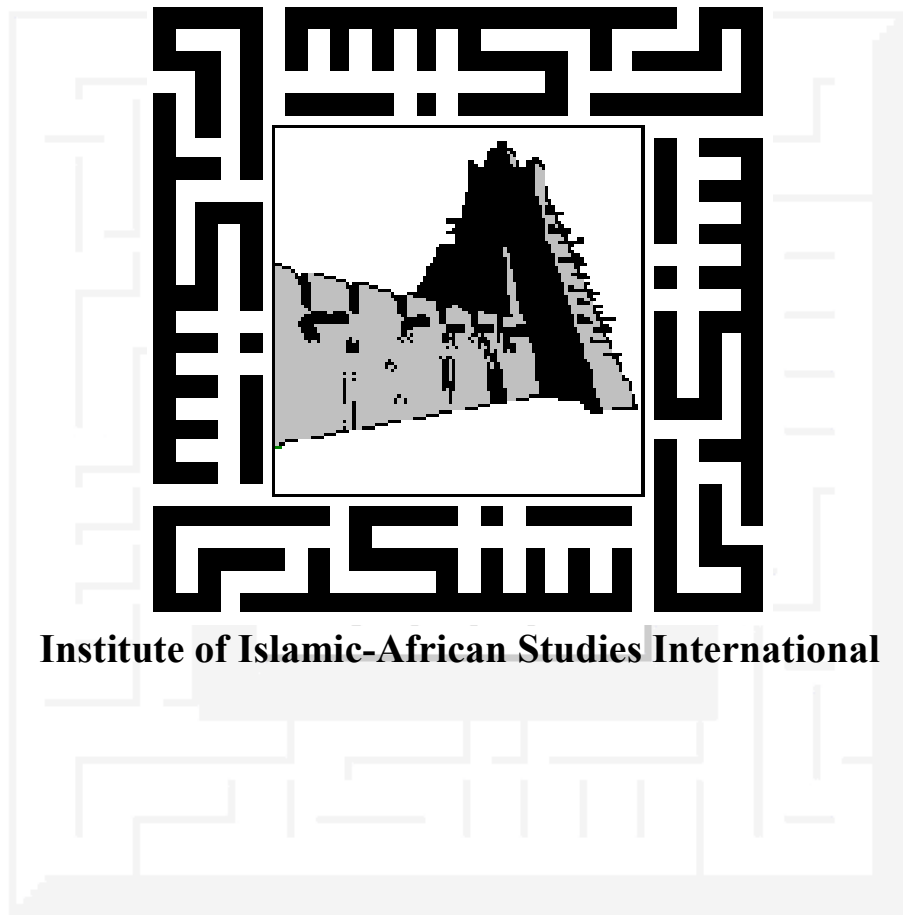
The script is complete with the praise of Allah and the best of His assistance.

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