التَّفْرَقاَة

The Book of Distinction

By

Shehu Uthman ibn Fuduye`.

Edited & Translated by

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The first folio from the manuscript which I digitized from the archives of the Waziri Junaidu History Bureau in Sokoto Nigeria.
Preface

In the name of Allah, the Beneficent, the Merciful; may Allah send blessings upon our master Muhammad, his family and Companions and grant them abundant peace

The Tafriqa of Shehu Uthman ibn Fuduye` is an early text on the science of Sufism, written during the beginning of the reform movement that resulted in the establishment of the SOKOTO CALIPHATE, the largest most successful Islamic polity in Africa. The text is called: at-Tafriqa Bayn `Ilm 't-Tasawwuf Alladhi Li ‘t-Takhalluq wa Bayna `Ilm 't-Tasawwuf Alladhi li ‘t-Tahaqqiq wa Madaakhil Iblees (The Distinction Between the Science of Tasawwuf for Character Transformation and the Science of Tasawwuf for Divine Realization & the Incursions of Iblees into the Souls). The style of writing indicates that the text was composed between the period of 1780 and 1787, when the Shehu was attempting to confront the antagonists of the path of Sufis as well as the charlatans within the path that had become prevalent during that period.

Sultan Muhammad Bello tells us in his Infaq al-Maysuur: “Likewise, he (Shehu) refuted another faction which had become prevalent in these lands who made false claims and pretended to have unveiling of hidden knowledge, even though they had not even withdrawn themselves out of the grip of Satan and their own corrupt passions. Many of these false claimants knew nothing of what was incumbent upon them from the individual obligations (furud ‘l-`ayaan). Out of their ignorance they happened upon some of the books of the science of spiritual purification (tasawwuf). They then shriveled their huge nafs into the attire of dignity and asceticism as a means of conjuring the rubble of this world’s life. Out of jealousy and stupidity they would fight those who resembled them from among the genuine and false Sufis. Some of them knew nothing of the path of tasawwuf but only pretended to that in order to prevail upon this world and to pilfer its vanities.”

The Tafriqa is divided into three sections:
1: On the Science of Tasawwuf for the Transformation of Character
2: On the Science of Tasawwuf for Divine Realization
3: On the Incursions of Iblees Into the Soul of Humanity

In his Fat'hu al-Basaa’ir, the Shehu said: “The first division is related to the reformation of character (at-takhalluq) and it is the abandonment (at-takhalli) of every blameworthy trait from the heart - like conceit (`ujb), pride (kibr), unjust anger (ghadab bi’l-baatil), envy (hasad), greed (bukhl), showing off (riya’u), the love of rank (hubb’l-jaah), the love of wealth (hubb’l-maal) in order to boast, false hope (amal), and having an evil opinion of the Muslims (isa’at d-dhann). It also includes the endowment (at-tahalli) of the heart with every praiseworthy characteristic - like repentance (tawba), sincerity (ikhlaas), fearful awareness (taqwa), patience (sabr), doing without (zuhd), reliance (tawakkul), leaving matters over to Allah (tafweed), contentment (ridaa), fear (khawf), and hope (rajaa). This division is apart of the individual obligations (furud ‘l-’ayaan) as al-Ghazzaali explained in is Ihya ‘Uluum ‘d-Deen and as Abd ‘r-Rahmaan as-Suyuuti explained in his Itmaam ‘d-Diraaya Sharh an-Niqaaya. The second division of the science of tasawwuf is related to spiritual certitude (tahaqqiq) and includes the knowledge (ma’rifa) of the spiritual states (ahwaal) of the disciples (murids), the permanent spiritual stations (maqaamaat) of the protected friends (awliyya), the knowledge of the Self Disclosure (tajalli) of the Acts, the knowledge of the Divine Names and the Self Disclosure of the Divine Essence (tajalli ad-dhaat). This division is not only among the collective obligations (furud ‘l-kifaaya), but part of this science is specifically established for the awliyya -
without dispute. The responsibility for explaining the first division related to character formation (takhalluq) fell to men like Imam Abu Hamid al-Ghazaali and Imam al-Muhaasibi. Whoever wants to follow this should take them as an example. The responsibility for explaining the second division related to spiritual certitude (tahaqquq) fell to men like Shaykh Abu ’l-Hassan as-Shadhili, may Allah be pleased with him - as Ahmed az-Zarruuq clarified in his Qawaa’id ’t-Tasawwuf.”

In the final section, the Shehu clarifies exactly how Satan makes his incursions on the spiritual Path to prevent the mureed from attaining their Goal. This section was the source from which Shaykh Abdullahi ib Fuduye’ composed his Tahdheeb ‘l-Insaan Min Khisaal as-Shaytaan. You can say that this final section is a ‘war manual’ on how to conquer and subdue the enemy of Allah and humanity.

In this age when charlatans to spirituality abound and ‘murshids’ are self-appointed or appointed based upon intrigue, it is important for those of us who want to direct ourselves sincerely on this spiritual Path, that we know what it is, and what it is not. The Shehu said in his Usuul ‘l-Wilaayat quoting one of the fixed stars of the spiritual Path: “Whoever knows the Path, traveling it is made easier for him.” The Tafriqa does just that. It clarifies what is ‘sufism’ and it delineates the intrigues that Satan makes in order to prevent humanity from arriving at direct gnosis of their Lord.

Shaykh Muhammad Shareef bin Farid
Tuesday, the 5th Sha’baan, 1438, (May, 2, 2017)
Zawiyya Shehu Uthman ibn Fuduye’
Zerni, Yerimadio, Bamako, Mali
بناءً على الحفاوي نصّ اللهủ على سيّدنا محمّد، وليّه وصحبه وسلم، تسليماً

يقول العين والمثنى ببيب الراجي: "فِي حان فتح ربيه غمان بن محمّد بن
عثمان الفتالي نسيب الأشعري: "يعتقدا المالكي مذهبّة: انّ الحمد لله الملك الحكم الفتح
العلم العالي العظيم الذي لا زاد له لغاسا ولا معقب لأمضاء ولا منع لبطاينه، أيّهذا
مغتفرًا بالجزء عن إحكام حمد وشكره مقرّ بإحساسه وزفده، وأصولي على سيّدنا
محمّد نبيه الكريم وأليّه وصحبه، أما بعد: فهذا كتاب
النحو بين علم التصوف الذي للتحقيق وبين علم التصوف الذي للتحقيق، ومداخل
إيليس

علم التصوف للتحقيق والتتحقيق
وأما علم التصوف الذي للتحقيق فهو الذي كان على طريق الإمام أبي حميم
الغزلي والمحماسي ومن مشيّ علّه ذلك، ولا ينبغي أن يختتم علمه ولا أن يقتصر
عليه دون عمله، وأما التصوف الذي للتحقيق فهُو المعجزات والأخوان، وهي أمور
خاصة للمخصصين.

متعلق علم التصوف

ثمّ أعلم إن شرف العلم يشرف متعلّقه، ومتعلق علم التصوف أشرف
المتعلقات، إذ هو ذال باوله على خشبة الله وبوسطه على ما معاملته وياخره على
معرقته، والإيطاع إليه، ولذلك قال الجَنَّةُ رجمة الله تعالى: "لو علمت أن الله علماّ
ثالث أدم السماء أشرف من هذا العلم الذي تتكلّمن فيه مع أصحابنا لسمعنا إليه"، فقد
جمعت الآفاق في حقيقة التصوف على نحن الفي قول كليها واجبة لصدق التوجه
 تعالى بما يرضي.

مفتّصّ التصوف وفواحة

ثمّ إعلم أنّ ما مفتصّ التصوف وفواحة إفراز القلب لله سبحانه، ثم إعلم أن الله
 تعالى لما قال: "ولا يرضي لعباده الكفر" لزم تحقيق الإيمان بالأصول، ولما قال:
"إن تشكروا يرضي لكم لزم تحقيق ما به الشكر وهو العمل بالله تعرف الذي
هو الكلام في مقام الإسلام، ولا يصح عمله إلاّ به، فلا تصحف إلاّ بِه، إذ لا

١ هنا أنتهى الورقة ١ في المخطوطة.
تُعرف أحكام الله الظاهرة إلا به، ولا فائدة إلا بالتصوف إذ لا عبرة بالفقه لا يُضحى به صدق التوجيه، ولا هم إلا بالإيمان إذ لا يمثجان دينه، ولذلك قيل: "من تصوف ولم يعفّه فقد تزبدق، ومن عفّه ولم يتصوف فقد تفشى، ومن جمع بينهما فقد تحقق"، قال أحمد زروق: "وشك أن التصوف مدارة على إفراد التوجيه وعمل بفضضا، وذلك تجديد على عمل، وذلك قول بالجبر والأخر لى على التوجه المقتضى للتصوف في الجرم بالأحكام وعمل بها الموازي لإتباع التأويل بمجرد الهوى الداعي للخروج عن الحق والله أعلم".

نسبة التصوف إلى الدين

ثم إعلم نسبة التصوف إلى الدين نسبة الروح من الجسد لأنه مقام الإخمان، قال أبو الجلّاء زوام الله: "من عمل الحق بالحقيقة والخلق بالحقيقة فهو زنديق، ومن عمل الحق بالشرعية والخلق بالشرعية فهو شريعي، ومن عمل الحق بالحقيقة والخلق بالشرعية فهو صوفي"، قال أحمد زروق: "وهذا أخص من الشعبي فوصف الشعبي تبريّة من البدعة ووصف الصوفي نسبة إلى الكمال لأنه الميئة شرط فيه علم وعمل".

نظر الفقهية أعلم من نظر الصوفي

ثم إعلم أن نظر الفقهية أعلم من نظر الصوفي، فذلك صرح إنكاره عليه ولم يجعل إكبار الصوفي عليه، ولزم الربح من التصوف للفقه لا من ألفية للتصوف بإعتبار الحكم لا بإعتبار الترك، ثم علم التصوف الذي للخلق لزم بذلك ب견 أحد.
علم التصوف الذي للحقيق

وأما علم التصوف الذي للحقيق فيصّر فيه على المرتدين والعارفين غير أن المشايخ أختلفوا في بنائه لغير أهله وقال إمام الطائفة الجَنِينيّ: "ينزل لأهله وليغفر أهله".1 العلماء ما جانبا من أن ينص إلى غير أهله لكنه كان يجب إجاب السائل عن قدر سؤاله كما نقله الشهروني عليه.

مدار كلام الصوفيّة

ثم إعلم أن مدار كلام الصوفيّة على أربعة أطراف: الطرف الأول في التذكير بالباطن بالأخلاص المحمود عليه وتطهيره من الأوصاف المذمومة، والطرف الثاني تضيي الأفعال وتصحيح الأخوات بتركية الباطن بالأخلاص المحمود عليه وتطهيره من الأوصاف المذمومة، والطرف الثالث تحقيق الأخوات والمعاملة، والطرف الرابع المعارف والعلوم الإلهاميّة.

مفاتيح المفتاح في علم التصوف

وأما مفاتيح المفتاح في علم التصوف فأربعة: أولها تضحية الغفر مع العمل بالعبادات من غير أكثر عمل ولا إفتبار مخل, فإن من عمل بما علم وربته الله علمًا ما لم يعلم, والثاني صدق الرغبة إلى الله تعالى واللقاء إليه, ما في الفتح من غير إعتماد على شبي, والثالث الشؤوف لحقائق الأمور وال бюджет لموارد الأخوات حتى لا تكاد تشغب منه شغرة إلا نطق لها بجوده قرب حته, الرابع ما أشار إليه أبو عبد الله حيث قال: "أوصيكم بوصيّة لا يعرفها إلا من عمل وجزر, ولا يجهّلها إلا من جفل فحجب, وهو ألا تأخذوا في هذا العلم مع البذعة والتكبر", ثم قال: "لا تجعلوا لأحد من أهل الظاهر حجة على أهل الباطن", قال أحمد زرّوق: "بل حرضهم أن يجعلوا أهل الظاهر حجة لهم إذ كل باطن تجرد عن الظاهر باطل", ثم إعلم أن علم التصوف مؤديا بالكتاب والشنة.

هنا انتهى الورقة 2 في المخطوطة.
من داخل إبليس

وأما مداخل إبليس فعرفتها واجبة إذا ابتز السُّجَّاح عدو الإنسان وأشرف ما في الإنسان قُلبه، ومراذ السُّجَّاح إفساده، فذلك وجب ووجوبَاً عيِّنًا على كل مكلف جمالية قلبه عن إفساد السُّجَّاح، لكن لا يتوصف لذلك إلا معرفة مداخله وَما لا يتوصَّل إلى الواجد إلا واجب، فخيرُ يجيب معرفة مداخله وهي صفات العُبيد هو كثرَة.

ومن أعظمها الخَد والحِر، فمهمى كان العُبيد خريصاً على شيء أعمى حَرمه وأضمه، فتفر القصرة هو الذي يزك تعد المداخل، فإذا أعطاه الحَرص والخَد لَم ينصُر، فخيرُ يجيب السُّجَّاح مدخلاً إليه.

ومن أعظمها أيضًا الضَّع، والشَّهوة، والضَّع ضعف القلب فجعل السُّجَّاح بالمحذور كما يلب الصَّبغي الكَر، وإياك أن تجاس إمرأة أجنبية، فإن السُّجَّاح رُسلها إليك ورسولك إليها.

ومن أعظمها أيضًا قبض وذنب، فإذا السُّجَّاح خَيَّر يفتح له من الملاهي والظواحي عن الله وأذبه ورسوله وشيته، وما زين له البقاء عليه إلى أن يأتيه الموت، وَهو على نفسه وغلته.

ومن أعظمها حُب الأكل والشراب إذا شبع وله من خلال طَيْب إذ ما يقوى الشهوات أسلحة السُّجَّاح.

ومن أعظمها أيضًا الطَّمَع إذا غلب على قلب لِن يزل السُّجَّاح يخشى الثَّنُّين والتصنَّع للشعار فيه بأنواع الزياء والثِّلبيس حتَّى يصير كائنًا إليه، لا يزال يفكر في خِلال التَّوَدُّي والطَّمَع إِلَيَّ، والتوصول إلى ذلك يكون ما يرضيه وأناَ غَضب الله كالمحذرة له، إنْ أقراره على فعَّل مَّحَرَّم.

ومنها الملحَّة لِأنّ الشر يدخلا على من تجَّل من حيث لا يشعر بِخِلاف من تجَّل، فإنه يحصل له بصريته، فإن لا ينبغي الإستناجال لهم إلا في واجب فوراً، فهو لا منع للثَّمَل فيه.

هنا انتهى الرقة 3 في المخطوطة.
ومن أعظمها المال إذ ما زاد على الحاجة والقوة، فستقر الشيطان، فإن من ليس معه ذلك فارغ قلبه، فله وجد إنسان مائة دينار، مثلًا أثبت من قلبه عشر شهوات كأن شهوة منها تحتاج إلى مائة دينار، وكان قبل ظهره بالمائة مستغنئًا.

ومنها البخل وخوف الفقر فإنه يمنع من التصددق والإلفاق في وجه الخيرات.

ويأمر بإمساك والقبض، قال سفيان: ليس للشيطان سلاخ مثل خوف الفقر، ومنها التحسب للمذاهب والأهواء والجذب على الخصوم والنظر إليههم بعين الإختيار، وذلك مما يهلك العباد والعلماء، فضلًا عن غيرهم، فإن الإشغال بالطعن في الناس وذكر نافضهم مما قبل عليه الصلب، فعليك أن تصلح باضتك وظامرك ولا تشعث بعبري إلا حيث كلفك الشرع كان تأمرك بالمغزو وتبنيه عن المكرر، ومنها حمل العوم على التفكير في ذات الله وصفاته، فيما زاد على الصورة من علم أصحاب الذين مما لا يبلغه عقولهم.

ومنها شوء الطن بالمسلمين، قال الله تعالى: (أختبئوا كثيرًا من الظن)، ومن حكم يتسرب من غيره بمجرد الظن، حملة الشيطان على إختياره وعذم القيام بخوفه والتواني في إكرامه وإطالة اللسان في عرضه، وكأن هذه مهكمة، وقد قال صلى الله عليه وسلم لمن أعلى دعاء يكمل زوجته صفيحة: (أمكنما)، ثم قال (الشيطان يخبئ من إن أدم مجري الدهم، وإلى خشي أن يغذف في قلوبكم شئًا)، فأشفق عليهما، فحرسهما وعلى أمته، فعلهم طريق الاختيار من التهمة حتى لا يتساهل العالم الورع في أحواله ظنًا منه أنه لا يظن به إلا الخطر إجابًا منه بنفسه، وهذه رئة عظيمة إذ ورع الناس وأتاقهم وأعملهم لا يجد له من مصصى، فليختارن عن ثغمة الأذئاب والأشرار، فإنهم لا يطلبون بالناس كلهن إلآ الشر، وكان من رأيته سوء الطن بالناس طالبًا لإظهار مغايبرهم، فإعلم إن ذلك لخبيث باطني وسوء طوبيته، فإن المؤمن يطلب المعادير لسلامة صدري، والمنافق يطلب العيوب لخبيث باطني.

٤ هنا انتهى الرقة ٤ في المخطوطة.
٥ هنا انتهى الرقة ٥ في المخطوطة.
فهذِهِ بعض مداخل إبليس الشيطان إلى القلب، وفيها ثبيّة على بقائها،
وبراجمات قليل في الأمدي صفعة مذمومة إلا وهي سلاح الشيطان، وبها يشقيق
على إضلاله، فزجٌ إلى الله لعله أن ينجّيك من مكاذبته وانتخذ بكرة سميزة
أو ذكرك الأجزاء معينًا، إذ من ذم على ذلك يخفّط إن شاء الله من سائر تلك
الملاك، ثم تلك المهالك كلها يزجع فعلّها إلى شوء الخلق، وتركها إلى حسن
الخلق، وحسن الخلق يزجع إلى اعتقال قوة العقل، واعتقال الغضب واعتقال قوة
الشهوة، وجمع بعضهم علامات صفات من حسن خلقه، وذلك أن يوصف بإله
كثير الخياء قليل الأذى كثير الصلاح صدّوقٌ السّنان قليل الدّنيا كثير العمل
قليل الرزائل قليل الفضل، ثم هو بر وصول وفوت صبرٌ ضيمشيّ خليمٌ رقيق
عذف شفيع لا لعان ولا سبب ولا خشود هشاش يشال يحب الله ويبغض في الله
ويضي الله ويطغب الله.
فهذه صفات من حسن خلقه وفقنا الله بالتحقيق إلى خلق بها بجاه سيّد الأولين
والآخرين، اللهم أجعلنا في الدنيا مهتدين وفي الآخرة مرحمين ولنغمتك شاكرين
وبطاعتلك عابرين ومن الفصيحة هاربين ومن الشذائدة محجوبين ومن الغثاء سالمين
وعند الموت في رحيم وعند أموت ثابتين وعند النشور أمنين وعلى الصراط جاورين
وفي الحوض واردين ومن خور الفيروز متروجين ولي وﺞهك الكريم ناظرين
وأرحمنا برحمتك بالرحم الرحيمين.
الحمد لله رب العالمين وصلاً وسلامًا على الرسول النبي الكريم صلُّى الله عليه
وسلَّم ٦
The Distinction
Between the Science of *Tasawwuf* for Character Transformation
And the Science of *Tasawwuf* for Divine Realization
&
The Incursions of *Iblees*
In the name of Allah, the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and grant them peace.

Says the slave aware of his sins yet hopeful in every condition of the bounty of his Lord, Uthman ibn Muhammad ibn Uthman, Fulani by lineage, al-Asha’ri by doctrine and Maliki by school of thought.

All praises are due to Allah the Wise King, the All Knowing Opener, the Exalted the Mighty whose decision is never repelled, whose conclusions is never ended and whose divine gifts are never prevented. I praise Him recognizing my inability to accurately praise Him, and I thank Him as a means of drawing near His excellence and support. I send blessings upon our master Muhammad, his Generous Prophet, his family and Companions.

To continue: this is the book called

The Distinction Between the Science of Tasawwuf for Character Transformation and the Science of Tasawwuf for Divine Realization & the Incursions of Ibless into the Souls

On the Science of Tasawwuf for Character Transformation and Divine Realization

As for as the science of tasawwuf for character transformation, it is the science based upon the Path crystallized by the Imam Abu Hamid al-Ghazaali, Imam al-Muhaasibi and others who followed upon that. It is not required to try and take all of its knowledge, nor should they restrict themselves to simply knowing this science without acting in accordance with it. As for the science of tasawwuf for divine realization, it comprises of direct experiential gnosis (ma’aarif) and spiritual states (ahwaal); and these are matters which are designated specifically for the spiritually elite (khaassa li’l-makhsuseen).

The Correlation of the Science of Tasawwuf

Then realize that the nobility of any science is based upon the nobility of what it is connected to (muta’allaqatihi). The connection of the science of tasawwuf is with the most noble of connections, since it initially guides in its beginning to fear of Allah (khashiyati illah), it guides in its middle to correct behavior with Him (mu’amilatihi), and in its end to direct experiential gnosis of Him (ma’arifatihi) and being completely devoted to Him (inqitaa’ ilayhi).

It is for this reason that al-Junayd, may Allah ta’ala be merciful to him said: “If I knew that Allah possessed a knowledge underneath the canopies of the heavens more noble than this knowledge which we discuss with our companions, I would have run to it.” The teachings of the reality of tasawwuf has been gathered into about two thousand principles, each of them returning back to the single principle of sincerity of attention (sidq’t-tawajjuh) to Allah in accordance with what pleases Him.

The Objective of Tasawwuf and Its Advantages

Then realize that the real objective (maqsad) of tasawwuf and its advantage (fawaa’idhi) is to devote the heartingularly (ifraad’l-qalb) to Allah glory be to Him. Then realize that when Allah ta’ala says: “He is not content that His servants be in disbelief”, makes it indispensable to verify true faith (tahgeeq l-imaan) by means of the foundations (usuul). When Allah ta’ala says: “...and if you show gratitude, He will be content with you”; makes it indispensable to verify that by which gratitude is known; which is behaving in accordance with outward jurisprudence (fijih). This is known because it comprises the teachings regarding the outward station of Islam; for
your outward actions cannot be valid except by means of acting in accordance with jurisprudence. There is no ṭaṣawwuf without jurisprudence, since the outward legal judgments of Allah cannot be known except by means of jurisprudence. Furthermore, there can be no jurisprudence without ṭaṣawwuf, since there can be no precepts with jurisprudence unaccompanied with sincerity of attention. Consequently, both jurisprudence and ṭaṣawwuf cannot be realized except with genuine belief (imaan), since they cannot be valid devoid of it. It is for this reason it is said: “Whoever acts according to ṭaṣawwuf and does not act in accordance with jurisprudence, has become a heretic (tazanddaq). Whoever acts in accordance with jurisprudence and does not act in accordance with ṭaṣawwuf, has become a sinner. However, whoever gathers the two together, has had spiritual realization.”

Ahmad Zarruq said in explanation of that: “This is because the central theme (midaar) around which ṭaṣawwuf revolves is devoting oneself exclusively to the Divine Unity (ifraad ‘t-tawheed) and behaving in accordance with its judgments. This requires you divesting yourself from your own actions (tajreed ‘an ‘amalin); which is the teachings of rectification of the soul and the Hereafter. When it is from direction of the judgment of ṭaṣawwuf it requires being absolutely certain about the legal judgment; and acting with it leading to the following of inward interpolation free of the kind of whims which induce a person to abandon the truth, and Allah knows best.”

**The Relationship of Ṭaṣawwuf to the Religion**

Then realize that the relationship of ṭaṣawwuf to the religion is like the relationship of the human spirit (ruuh) to the corporeal body, because it is the station of spiritual excellence (maqaam ‘l-ihsaan). Abu’l-Jala’, may Allah be merciful to him once said: “Whoever encounters the Absolute Being with the Divine reality and creation with the Divine reality, then he is a heretic. Whoever encounters the Absolute Being with the Divine law and creation with the Divine law, then he is a Sunni. Whoever encounters the Absolute Being with the Divine reality and creation with the Divine law, then he is a Sufi.”

Ahmad Zarruq said in explanation of the above: “The Sufi is more special (akhassa) than the Sunni. This is because the Sunni is described as one free from heretical innovation (tajarrid ‘an ‘l-bid’aa); while the Sufi is described based upon his relationship to spiritual perfection; since adherence to the sunna is a precondition of the Sufi, both in knowledge and behavior.”

**The Legal Consideration of the Jurist is More General Than the Spiritual Consideration of the Sufi**

Then realize that the legal considerations of the jurist (nadhr ‘l-faageeh) are more general and comprehensive than the spiritual considerations of the Sufi. It is for this reason that it is valid for the jurist to object (inkaar) to the some of the teachings of the Sufi, but it is not valid for the Sufi to object to the legal rulings of the jurist. It is further, incumbent to resort from ṭaṣawwuf to jurisprudence, but it is not necessary to resort from jurisprudence to ṭaṣawwuf with regard to legal judgments, but not with regard to leaving a lawful action. Then realize that the science of ṭaṣawwuf for the transformation of character is required to be given and transmitted to everyone.
The Science of *Tasawwuf* for Divine Realization

As for the science of *tasawwuf* for divine realization (*'ilm 'tasawwuf li-*t-tahaqqiq*), this science is confined (*yuqsiru*) to the spiritual disciples (*murideen*) and the gnostics (*'aarifeen*); although the guides of this Path differ regarding transmitting it to other than its people. The Imam of the cadre of the *Sufris*, al-Junaid said: “This science should be transmitted to its People and other than its people.” The majority of the scholars do not avoid connecting this science to other than its people, however it is incumbent to answer a questioner based upon the capacity of his question; as as-Shahrwahli narrated.

The Pivot Around Which the Teachings of the *Sufris* Revolve

Then realize that the pivot around which the teachings of the *Sufris* revolve are upon four sections (*atraaf*). The first section is inward exhortation (*tadhkeer baatin*) by means of the innate praiseworthy characteristics (*bi akhlaaq mahmuuda*) and cleansing it (*tat'heerihi*) from blameworthy attributes (*awsaaf madhuuma*). The second section is purification of actions (*tasfiyya'l-'amaal*) and making sound of the spiritual states (*tas'heeh 'l-ahwaal*) by the refinement of the inward (*tazkiyya'l-baatin*) with its innate praiseworthy characteristics and cleansing it from blameworthy attributes. The third section is the verification of spiritual states (*tahqeeq 'l-ahwaal*) and the verification of social behavior (*mu'aa'mila*). The fourth section is direct experiential gnosis of Allah (*ma'aarif*) and visionary sciences (*'uluum ilhaamiyya*).

The Keys of the Key of the Science of *Tasawwuf*

As for the keys of the key (*mifaaateeh 'l-mifaatah*) in the science of *tasawwuf*, they are four. The first is making sound the spiritual covenant (*tas'heeh al-'aqd*), along with acting in accordance with worship devoid of tediousness (*mimal*) and rejected inconsistencies (*iqtaar makhal*). For, whoever acts by what he knows, Allah will make him inherit knowledge that he did not previously know. The second is sincerity of yearning (*sidq 'r-raghba*) for Allah ta'ala and sincerity of resorting (*al-lijaa*) to Him. For, there can be no spiritual opening (*al-fat'h*) without taking reliance upon some causative factor (*i'timaadin 'alaa sabbabin*). The third is anticipating and yearning for the divine realities behind all affairs (*tashawwuf li haqaa'iq 'l-umuur*) and having thorough comprehension of the descent of spiritual states (*tafatun li mawaarid 'l-ahwaal*), until rarely even a follicle of hair will fall from the person without him having deep comprehension of it with the proficiency of his intelligence (*juuda qareehatihi*). The fourth is what Abu Abdallah indicated by his words: “I advise you with advice that no knows it except one who acts upon it and experiences it (*man `amila wa jaraba*); and that no one is ignorant of it except the one heedless and then spiritual veiled (*man ghafila fa hujiba*). It is that you not take this science by way of heretical innovation (*al-bid'a*) and arrogance (*takabbur*).” He then said: “Do not make anyone from the people of the outward as proof or evidence against (*hujjatan `alaa*) the people of the inward.”

Ahmad Zarruq said in explanation of that: “On the contrary, their concern is to make the people of the outward evidence for them, since every matter of the inward which is free of outward evidence is false and invalid (baa'til).” Then realize that the science of *tasawwuf* is corroborated (*ma `adiyan*) with the Book and the *Sunna*.
The Incursions of Iblees

As for the incursions (madaakhil) of Iblees, for knowledge of this is an obligation (waajiba), since Satan is an enemy of humanity (`aduwwa `l-insaan). Realize that the noblest of what is in humanity is the heart; and Satan desires to corrupt it. For this reason, it is an individual obligation (wujuuban `ayniyyan) upon every responsible person (mukallaf) to protect his heart (himayat qalbihi) from the corrupting influence of Satan. However, a person cannot attain this except by something makes that something also obligatory (wa maa yatawassalu ila `l-waajibi illa bihi waajibun). Thus, it is incumbent to know the incursions of Satan into the human heart. These entrances of Satan are the attributes of the servant which are innumerable.

Among the most immense of them are envy (hasad) and covetousness (hirz). For, whenever the servant is covetous for something, his avariciousness makes him blind and deaf. It is the illumination of the inner-vision (nuur `l-baseera) which discloses to you the multiple entrances of Satan into the heart. Once covetousness and envy clouds a person, they cannot have insight; and as a result Satan finds an entrance to make an incursion into his heart.

Among the most immense of them also are rage (ghadab) and corrupt passions (shahwa). By means of rage and anger the reason becomes weakened, resulting in Satan playing with his anger the way a kid plays with a ball. Further, beware of sitting in the company of women who are not kin to you. For, Satan is the one who sends her to you and he is the one who sends you to her.

Among the most immense of them also is love of the beauties of this world’s life (hubb zeenat `d-dunya). For, when Satan sees this in a person, he opens to him all the things of amusement and which cuts him off from Allah, His signs, His messenger and his Sunna. What Satan beautifies for him from this world’s life continues to afflict him until death comes to him while he is in a state of deficiency and heedlessness.

Among the most immense of them also is greed (tam`u), for when it overcomes the heart, Satan continues to seduce him through the embellishment and pretentiousness (tazyeen wa tasana`u) for that which he craves, by all kinds of showing-off and posturing (riyaa` wa talbis) until that which he craves for becomes a deity to him. He will continuously think about imagined possibilities and fancies (khiyaal `t-tawadi` wa `t-tahabbubi). By means of these imaginations he tries to attain everything that pleases him, even when it incurs the Divine anger of Allah, such as his fawning over the thing he craves for until it induces him to commit that which is forbidden.

Among them is impulsiveness (`ajla) because evil inexorably enters upon the heart of the person who is impulsive from a direction that he is unawares. Unlike the one who is circumspect, for his prudence attains for him inner insight into that thing. If hurrying (isti`jaal) is necessary, then by Allah, let it be for what is immediately obligatory (waajib fawrin). In that case, being circumspect and cautious has no place.

Among the most immense among them is wealth which is in addition to what is required and for strength. For, this is the place of residence (mastaqarra) of Satan. The one who does not have this kind of wealth, his heart is free. For example, when a
human discovers he has one hundred gold coins, there materializes in his heart more than ten different desires, where every single desire requires one hundred gold coins in order to attain it; when before he discovered the one hundred, he was inwardly rich.

Among them are stinginess (buḵhī) and fear of poverty (khwīf ʿl-faqr), which prevents a person (yamnaʿu) from giving charity (taṣaddaq) and expending (infaaq) his wealth in directions of spiritual good (wujuh ʿl-khayr). Satans commands him to hold back from spending (imsaak) and to be closed-fisted (taqteer). Sufyan once said: “Satan has no weapon like the fear of poverty.”

Among them are fanaticism for particular schools of thought (taʿṣab liʿl-madhahib) and ideological whims (ahwaaʾ), as well as having hatred (hiqd) for ideological antagonists (khuswām) and looking on them with the eye of disdain (bi ʿayn ʿl-ʿiḫtiqaar). This is what will eventually destroy the sincere worshippers and the scholars, not to speak of others. For when a person becomes preoccupied with maligning the people (iḥtiqaal bi ʿt-qaʾan fee ʿn-naaṣ) and mentioning their shortcomings (dhikri naqaʾaʿ iṣīhim) is from what is said is of low nature. Therefore, incumbent upon you is the correction of your inward and outward (taslaha baṭṭinaka wa dhaʾīrka) and do not be preoccupied with others, except in what the law holds you responsible (kallafaka as-sharʿu) to command the good and forbid evil.

Among them is burdening the common people (ḥamal al-ʿawaam) with reflecting (tafkīr) into the Divine Essence of Allah, and His Divine Attributes in what is in excess to what is necessary (zaada alaʿa ʿd-durarwa) from the science of the foundations of the religion (ʿilm usūl ʿd-deen), which their intellects are unable to grasp.

Among them is having an evil opinion (suʿsuʿ ʿd-dhann) of the Muslims. Allah taʿāla says: “Avoid most suspicion.” For, whoever judges another person with evil, based solely on suspicion, Satan induces him to show disdain towards that person (iḥtiqaarīhi), to fail to establish his due rights (ʿidami ʿl-qiyaam bi ḥuqquqīhi), to procrastinate in showing in respect (tawāanī fee ikramīhi) and to extend his tongue in violating his honor (iṭaḏal ʿl-liṣān fee ʿirdīhi). All of these qualities are among the destructive characteristics. He, may Allah bless him and grant him peace once said to two men who saw him speaking to his wife Safiyya: “She is the mother of you two!” He then said: “Satan flows through the son of Adam like the flowing of his blood. I feared that he would cast into your two hearts some evil.” Therefore, he, upon him be peace showed his compassion for them; and protected them and his Umma.

He behaved with them according to the path of precaution (tareq ʿl-īḥtiiraẓ) against making false accusations (tahama), in order that a pious scholar not be over indulgent regarding his circumstances, as an estimation of himself that others only have a good opinion of him. He would do this being amazed with himself. This is an immense error, since the most pious of the people are those who have the most fearful awareness of Allah; and are aware that their actions, no doubt, are deficient.

Therefore take precaution (fa ʿl-yāḥtaruzu) from the false accusations of enemies and evil people (tuḥmat ʿl-ʿadaʿ wa ʿl-āshraar), because, by nature, they only suspect all people of evil. So each person you see who has an evil opinion of the people, seeking to manifest their faults, then know that that comes from the filth of his inward state (li kḥubatī baṭṭinihi) and the evils of his inner conscious (suʿuʿ tawwāyatihi). For, the believer seeks excuses (yaṭlābu ʿl-maʿaadheer) for others due to the health of his breast (li salaamati ṣadrihi), while the hypocrite seeks after faults (yaṭlābu ʿl-ʿuyyuub) due to the filth of his inward state (li kḥabatī baṭṭinihi).
These are just some of the incursions of the Satan Iblees, into the hearts. In them are admonitions against the remainder. In summation, there does not exist in the Adamic creature any blameworthy attribute except that it is one of the weapons of Satan. By means of these weapons, he is assisted in leading mankind astray. Therefore, return to Allah so that, by means of His mercy, He can redeem you from Satan’s plot and schemes. Take hold of His remembrance as a companion (sameeran) or remembrance of the Hereafter as an assistant (ma`eenan); for whoever is persistent in that Allah will protect him, Allah willing from the remainder of the destructive attributes (muhlikaat).

Then realize that of all of these destructive traits, their actions stems from evil character (suu` al-khalqi), while abandoning them springs from excellent character (husn al-khalqi). Excellent character, itself, derives from moderation of the strength of reason (i`tidal quwwat `l-`aql), restraint of anger (i`tidal `l-ghadab) and self-control of desires (i`tidal as-shahwa).

The gathering of all of these traits of temperance is the signs of the attributes of excellent character in a person. For this, such a person is described with much modesty (katheer `l-hayaa`), causing little harm to others (qaleel al-adhaa), much uprightness (katheer as-salaah), truthfulness of tongue (sudduq `l-lisaan), few words of this worldly life (qaleel kalaam `d-dunya), many good deeds (katheer `l-`amal), few errors (qaleel `z-zallil) and few extravagances (qaleel `l-fuduul). Then such a person is described as: virtuous in achievement (birr wusuul), dignified in patience (wuquur sabuur), content in gratitude (radiy shakuur), tolerant in friendship (`afeef rafeeq), who does not curse, defame or envy; optimistic (hishaash) and jovial (bishaash); who loves Allah, hates for the sake of Allah, is content and angry for the sake of Allah. These are the attributes from a person who has good character.

We ask Allah to make us successful in verifying in ourselves character transformation, by the rank of the master of the first and last. O Allah make us guided in this world, the recipients of mercy in the Hereafter, grateful for Your blessings, acting in accordance with Your obedience, fleeing from disobedience, concealed from hardships, safe from tribulation, joyful at death, well established in the graves, protected at the resurrection, sanctioned to cross the Siraat, brought before the Prophet’s basin, married to the huur`l-`uyuun, and gazing upon Your Generous Face. Be merciful to us O Most Merciful of the merciful.

All praises are due to Allah, the Lord of the worlds, and may His blessings and peace be upon the Generous Prophet and Messenger, may Allah bless him and grant him peace.
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