

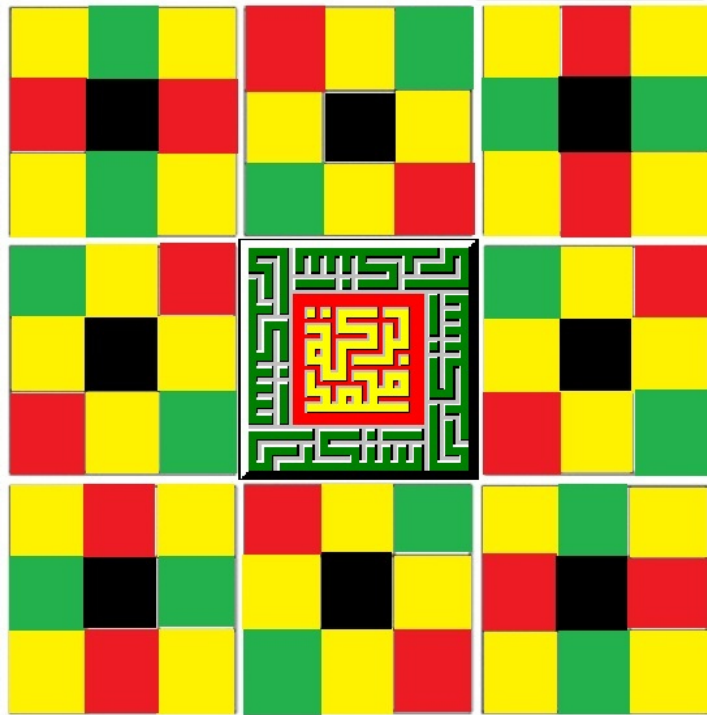
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التَّفْرِيقَةُ

The Book of Distinction



Institute of Islamic-African Studies International

By **Shehu Uthman ibn Fuduye'**

Edited & Translated by

SHAYKH MUHAMMAD SHAREEF BIN FARID

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The Palace of the Sultan of Maiurno

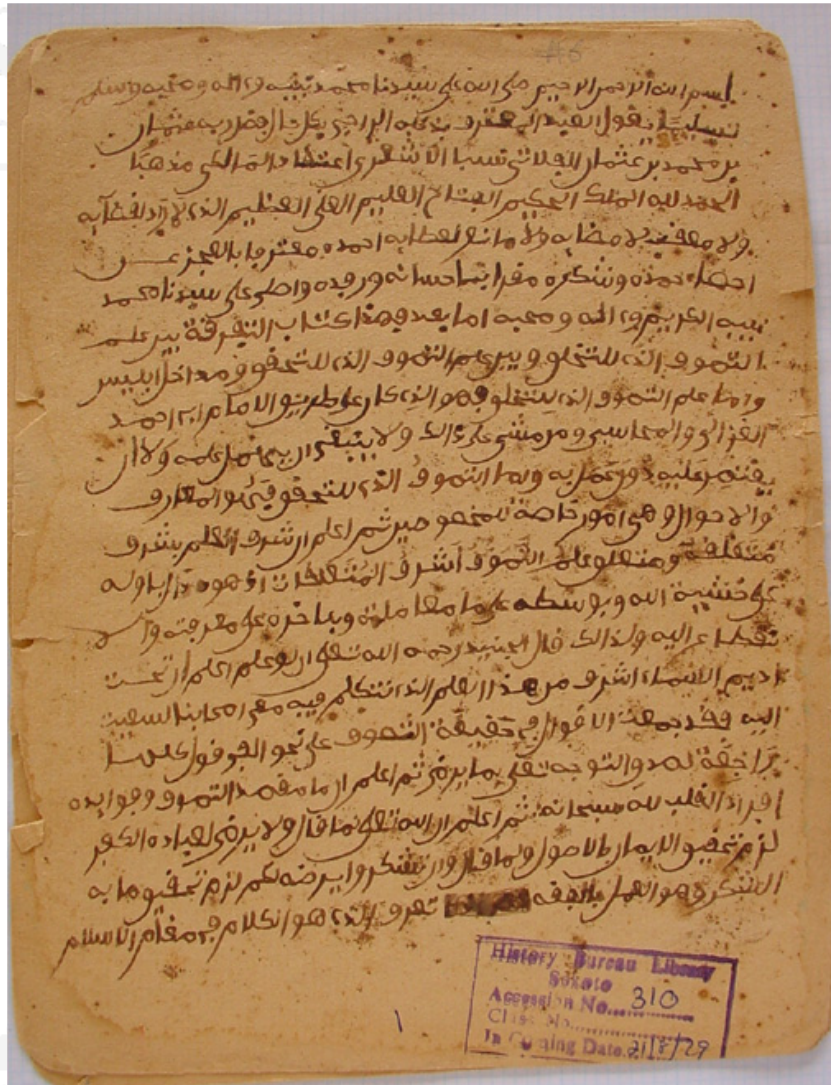
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الورقة الأولى من المخطوطة التي صورتها من مكتب الوزير جنيد بن محمد البخاري في صكوت نيجيرية

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-Tahaqquq 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in these lands who made false claims and pretended to have unveiling of hidden knowledge, even though they had not even withdrawn themselves out of the grip of *Satan* and their own corrupt passions.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 (*furuud `l-`ayaan*). Out of their ignorance they happened upon some of the books of the science of spiritual purification (*tasawwuf*). They then shrieved 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 (*furuud`l-`ayaan*) as al-Ghazzaali explained in his Ihya `Uluum `d-Deen and as Abd `r-Rahmaan as-Suyuti explained in his Itmaam `d-Diraaya Sharh an-Niqaaaya. The second division of the science of *tasawwuf* is related to spiritual certitude (*tahaqquq*) and includes the knowledge (*ma`rifa*) of the spiritual states (*ahwaal*) of the disciples (*murids*), the permanent spiritual stations (*maqamaat*) 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 (*furuud `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-Zarruq 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

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التَّفْرِقَةُ

بَيْنَ عِلْمِ التَّصَوُّفِ الَّذِي لِلتَّخَلُّقِ
وَبَيْنَ عِلْمِ التَّصَوُّفِ الَّذِي لِلتَّحَقُّقِ
وَمَدَاخِلِ إِبْلِيسَ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَأَلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
يَقُولُ الْعَبْدُ الْمُعْتَرِفُ بِذَنْبِهِ الرَّاجِي بِكُلِّ حَالٍ فَضَّلَ رَبِّهِ عُمَانُ بْنُ مُحَمَّدٍ بْنُ
عُمَانَ الْفُلَاتِيَّ نَسَبًا الْأَشْعَرِيَّ إِعْتِقَادًا الْمَالِكِيَّ مَذْهَبًا، الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَكِيمِ الْفَتَّاحِ
الْعَلِيمِ الْعَلِيِّ الْعَظِيمِ الَّذِي لَا رَادَ لِقَضَائِهِ وَلَا مَعْقَبَ لِأَمْصَائِهِ وَلَا مَانِعَ لِعَطَائِهِ، أَحْمَدُهُ
مُعْتَرِفًا بِالْعَجْزِ عَنِ إِخْصَاءِ حَمْدِهِ وَشُكْرِهِ مُؤَرًّا بِإِحْسَانِهِ وَرَفْدِهِ، وَأُصَلِّي عَلَى سَيِّدِنَا
مُحَمَّدٍ نَبِيِّهِ الْكَرِيمِ وَأَلِهِ وَصَحْبِهِ، أَمَا بَعْدُ: فَهَذَا كِتَابُ
التَّفَرُّقَةِ بَيْنَ عِلْمِ التَّصَوُّفِ الَّذِي لِلتَّخَلُّقِ وَبَيْنَ عِلْمِ التَّصَوُّفِ الَّذِي لِلتَّحَقُّقِ، وَمَدَاخِلِ
إِبْلِيسَ

عِلْمُ التَّصَوُّفِ لِلتَّخَلُّقِ وَالتَّحَقُّقِ

وَأَمَّا عِلْمُ التَّصَوُّفِ الَّذِي لِلتَّخَلُّقِ فَهُوَ الَّذِي كَانَ عَلَى طَرِيقِ الْإِمَامِ أَبِي حَمِيدٍ
الْغَزَالِيِّ وَالْمُحَاسِبِيِّ وَمَنْ مَشِيَ عَلَى ذَلِكَ، وَلَا يَنْبَغِي أَنْ يَحْتَمَلَ عِلْمُهُ وَلَا أَنْ يَقْتَصِرَ
عَلَيْهِ دُونَ عَمَلٍ بِهِ، وَأَمَّا التَّصَوُّفُ الَّذِي لِلتَّحَقُّقِ، فَهُوَ الْمَعَارِفُ وَالْأَحْوَالِ، وَهِيَ أُمُورٌ
خَاصَّةٌ لِلْمَخْصُوصِينَ.

مُتَعَلِّقُ عِلْمِ التَّصَوُّفِ

ثُمَّ أَعْلَمُ إِنَّ شَرَفَ الْعِلْمِ بِشَرَفِ مُتَعَلِّقِهِ، وَمُتَعَلِّقُ عِلْمِ التَّصَوُّفِ أَشْرَفُ
الْمُتَعَلِّقَاتِ، إِذْ هُوَ دَالٌّ بِأَوَّلِهِ عَلَى خَشْيَةِ اللَّهِ وَبِوَسْطِهِ عَلَى مَا مُعَامَلْتَهُ وَبِآخِرِهِ عَلَى
مَعْرِفَتِهِ، وَالْإِنْقِطَاعِ إِلَيْهِ، وَلِذَلِكَ قَالَ الْجَنِّيدُ رَحِمَهُ اللَّهُ تَعَالَى: "لَوْ عَلِمْتُ أَنَّ اللَّهَ عِلْمًا
تَحْتَ أَدِيمِ السَّمَاءِ أَشْرَفُ مِنْ هَذَا الْعِلْمِ الَّذِي نَتَكَلَّمُ فِيهِ مَعَ أَصْحَابِنَا لِسَعَيْتُ إِلَيْهِ"، فَقَدْ
جُمِعَتْ الْأَقْوَالُ فِي حَقِيقَةِ التَّصَوُّفِ عَلَى نَحْوِ الْفِي قَوْلِ كُلِّهَا وَاجِعَةً لِصِدْقِ التَّوَجُّهِ
تَعَالَى بِمَا يَرْضَى.

مَقْصَدُ التَّصَوُّفِ وَفَوَائِدُهُ

ثُمَّ إِعْلَمُ أَنَّ مَا مَقْصَدُ التَّصَوُّفِ وَفَوَائِدُهُ إِفْرَادُ الْقَلْبِ لِلَّهِ سُبْحَانَهُ، ثُمَّ إِعْلَمُ أَنَّ اللَّهَ
تَعَالَى لَمَّا قَالَ: ﴿وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ﴾ لَزِمَ تَحْقِيقَ الْإِيمَانِ بِالْأُصُولِ، وَلَمَّا قَالَ:
﴿وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ لَزِمَ تَحْقِيقَ مَا بِهِ الشُّكْرُ وَهُوَ الْعَمَلُ بِالْفِقْهِ تُعْرِفُ الَّذِي
هُوَ الْكَلَامُ فِي مَقَامِ الْإِسْلَامِ¹ وَلَا يَصِحُّ عَمَلُكَ إِلَّا بِهِ، فَلَا تَصَوَّفُ إِلَّا بِفِقْهِ، إِذْ لَا

¹ هنا انتهى الورقة 1 في المخطوطة.

تَعْرِفُ أَحْكَامَ اللَّهِ الظَّاهِرَةَ إِلَّا بِهِ، وَلَا فِيقَهُ إِلَّا بِالتَّصَوُّفِ إِذْ لَا عِبْرَةَ بِالفِقْهِ لَا يُصَحِّبُهُ
صِدْقُ التَّوَجُّهِ، وَلَا هُمَّا إِلَّا بِالإِيمَانِ إِذْ لَا يَصِحَّانِ دُونَهُ، وَلِذَلِكَ قِيلَ: "مَنْ تَصَوَّفَ
وَلَمْ يَتَّفِقْهُ فَقَدْ تَزَنَّدَقَ، وَمَنْ تَفَقَّهَ وَلَمْ يَتَّصِفْ فَقَدْ تَقَسَّقَ، وَمَنْ جَمَعَ بَيْنَهُمَا فَقَدْ
تَحَقَّقَ"، قَالَ أَحْمَدُ زُرُوقٌ: "وَذَلِكَ لِأَنَّ التَّصَوُّفَ مَدَارُهُ عَلَى إِفْرَادِ التَّوْحِيدِ وَعَمَلِ
بِمُقْتَضَاهِ، وَذَلِكَ تَجْرِيدٌ عَنِ عَمَلِ، وَذَلِكَ قَوْلُ بِالجَبْرِ وَالْأَخْرِ لَوْ عَنِ التَّوَجُّهِ
المُقْتَضَى التَّصَوُّفِ فِي الجَرَمِ بِالأَحْكَامِ وَعَمَلِ بِهَا المَوَادِي لِإِتْبَاعِ التَّأْوِيلِ بِمَجَرَّدِ
الهُوَى الدَّاعِي لِلخُرُوجِ عَنِ الحَقِّ وَاللَّهُ أَعْلَمُ"
نِسْبَةُ التَّصَوُّفِ إِلَى الدِّينِ

ثُمَّ إِعْلَمُ نِسْبَةَ التَّصَوُّفِ إِلَى الدِّينِ نِسْبَةَ الرُّوحِ مِنَ الجَسَدِ لِأَنَّهُ مَقَامُ الإِحْسَانِ،
قَالَ أَبُو الجَلَاءِ رَحِمَهُ اللَّهُ: "مَنْ عَامِلٌ الحَقِّ بِالحَقِيقَةِ وَالخَلْقِ بِالحَقِيقَةِ فَهُوَ زَنْدِيقٌ،
وَمَنْ عَامِلٌ الحَقِّ بِالشَّرِيعَةِ وَالخَلْقِ بِالشَّرِيعَةِ فَهُوَ سُنِّيٌّ، وَمَنْ عَامِلٌ الحَقِّ بِالحَقِيقَةِ
وَالخَلْقِ بِالشَّرِيعَةِ فَهُوَ صُوفِيٌّ"، قَالَ أَحْمَدُ زُرُوقٌ: "وَهُوَ أَحْصَى مِنَ السُّنِّيِّ فَوَصَفَ
السُّنِّيَّ تَبْرِيئَةً مِنَ البِدْعَةِ وَوَصَفَ الصُّوفِيَّ نِسْبَةً إِلَى الكَمَالِ لِأَنَّ السُّنَّةَ شَرْطٌ فِيهِ
عِلْمًا وَعَمَلًا".

نَظَرُ الفَقِيهِ أَعْمٌ مِنْ نَظَرِ الصُّوفِيِّ

ثُمَّ إِعْلَمُ أَنَّ نَظَرَ الفَقِيهِ أَعْمٌ مِنْ نَظَرِ الصُّوفِيِّ، فَلِذَلِكَ صَحَّ إِنْكَارُهُ عَلَيْهِ وَلَمْ
يَصِحَّ إِنْكَارُ الصُّوفِيِّ عَلَيْهِ، وَلَزِمَ الرُّجُوعُ مِنَ التَّصَوُّفِ لِلْفِقْهِ لَا مِنَ الفِقْهِ لِلتَّصَوُّفِ
بِإِعْتِبَارِ الحَكْمِ لَا بِإِعْتِبَارِ التُّرْكِ، ثُمَّ عِلْمُ التَّصَوُّفِ الَّذِي لِلتَّخَلُّقِ لَزِمَ بَدْلُهُ بِكُلِّ أَحَدٍ.

عِلْمُ التَّصَوُّفِ الَّذِي لِلتَّحَقُّقِ

وَأَمَّا عِلْمُ التَّصَوُّفِ الَّذِي لِلتَّحَقُّقِ فَيَقْصِرُ فِيهِ عَلَى الْمُرِيدِينَ وَالْعَارِفِينَ غَيْرَ أَنْ مَشَائِخَهُ ائْتَلَفُوا فِي بَدَلِهِ لِعَيْرِ أَهْلِهِ، وَقَالَ إِمَامُ الطَّائِفَةِ الْجُنَيْدُ: "يُبْدَلُ لِأَهْلِهِ وَلِغَيْرِ أَهْلِهِ"،² الْعُلَمَاءُ مَا جَانِبًا مِنْ أَنْ يَصِلَ إِلَى غَيْرِ أَهْلِهِ لَكِنَّهُ كَانَ يَجِبُ إِنْجَابُ السَّائِلِ عَنْ قَدْرِ سُؤَالِهِ كَمَا نَقَلَهُ الشَّهْرَوَنْدِيُّ عَنْهُ.

مَدَارُ كَلَامِ الصُّوفِيَّةِ

ثُمَّ إِعْلَمُ أَنَّ مَدَارَ كَلَامِ الصُّوفِيَّةِ عَلَى أَرْبَعَةِ أَطْرَافٍ: الطَّرْفُ الْأُولَى فِي التَّذَكُّيرِ الْبَاطِنِ بِالْأَخْلَاقِ الْمَحْمُودَةِ فِيهِ وَتَطْهِيرِهِ مِنَ الْأَوْصَافِ الْمَذْمُومَةِ، وَالطَّرْفُ الثَّانِي تَصْفِيَةُ الْأَعْمَالِ وَتَصْحِيحُ الْأَحْوَالِ بِتَزْكِيَةِ الْبَاطِنِ بِالْأَخْلَاقِ الْمَحْمُودَةِ فِيهِ وَتَطْهِيرُهُ مِنَ الْأَوْصَافِ الْمَذْمُومَةِ، وَالطَّرْفُ الثَّلَاثُ تَحْقِيقُ الْأَحْوَالِ وَالْمُعَامَلَةِ، وَالطَّرْفُ الرَّابِعُ الْمَعَارِفُ وَالْعُلُومُ الْإِلَهَامِيَّةُ.

مِفْتَاحُ الْمِفْتَاحِ فِي عِلْمِ التَّصَوُّفِ

وَأَمَّا مِفْتَاحُ الْمِفْتَاحِ فِي عِلْمِ التَّصَوُّفِ فَأَرْبَعَةٌ: أَوَّلُهَا تَصْحِيحُ الْعَقْدِ مَعَ الْعَمَلِ بِالْعِبَادَاتِ مِنْ غَيْرِ أَكْثَرِ مِمَلٍ وَلَا إِفْتَارٍ مَحَلٍ، فَإِنَّ مَنْ عَمِلَ بِمَا عِلْمٌ وَرَزَقَهُ اللَّهُ عِلْمًا مَا لَمْ يَعْلَمْ، وَالثَّانِي صِدْقُ الرَّغْبَةِ إِلَى اللَّهِ تَعَالَى وَاللِّجَاءِ إِلَيْهِ، مَا فِي الْفَتْحِ مِنْ غَيْرِ إِعْتِمَادٍ عَلَى سَبَبٍ، وَالثَّلَاثُ التَّشَوُّفُ لِحَقَائِقِ الْأُمُورِ وَالتَّقَطُّنُ لِمَوَارِدِ الْأَحْوَالِ حَتَّى لَا تَكَادُ تَسْقُطُ مِنْهُ شَعْرَةٌ إِلَّا تَقَطَّنَ لَهَا بِجُودَةٍ قَرِيحَتِهِ، الرَّابِعُ مَا أَشَارَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ حَيْثُ قَالَ: "أَوْصِيكُمْ بِوَصِيَّةٍ لَا يَعْرِفُهَا إِلَّا مَنْ عَمِلَ وَجَرَّبَ، وَلَا يَجْهَلُهَا إِلَّا مَنْ عَمِلَ فَحُجِبَ، وَهُوَ أَلَّا تَأْخُذُوا فِي هَذَا الْعِلْمِ مَعَ الْبِدْعَةِ وَالتَّكْبُرِ"، ثُمَّ قَالَ: "لَا تَجْعَلُوا لِأَحَدٍ مِنْ أَهْلِ الظَّاهِرِ حُجَّةً عَلَى أَهْلِ الْبَاطِنِ"، قَالَ أَحْمَدُ زَرُّوقٌ: "بَلْ حِرْصُهُمْ أَنْ يَجْعَلُوا أَهْلَ الظَّاهِرِ حُجَّةً لَهُمْ إِذْ كُلُّ بَاطِنٍ تَجَرَّدَ عَنِ الظَّاهِرِ بَاطِلٌ"، ثُمَّ إِعْلَمُ أَنَّ عِلْمَ التَّصَوُّفِ مَوْدِيًّا بِالْكِتَابِ وَالسُّنَّةِ.

² هنا انتهى الورقة 2 في المخطوطة.

مَدَاخِلُ إِبْلِيسَ

وَأَمَّا مَدَاخِلُ إِبْلِيسَ فَمَعْرِفَتُهَا وَاجِبَةٌ إِذَا الشَّيْطَانُ عَدَّوَا الْإِنْسَانَ وَأَشْرَفُ مَا فِي الْإِنْسَانَ قَلْبُهُ، وَمَرَادُ الشَّيْطَانِ إِفْسَادُهُ، فَلِذَلِكَ وَجِبَ وَجُوبًا عَيْنِيًّا عَلَى كُلِّ مُكَلَّفٍ حِمَايَةٌ قَلْبِهِ عَنِ إِفْسَادِ الشَّيْطَانِ، لَكِنَّ لَا يَتَوَصَّلُ لِذَلِكَ إِلَّا مَعْرِفَةُ مَدَاخِلِهِ وَمَا لَا يَتَوَصَّلُ إِلَى الْوَاجِبِ إِلَّا بِهِ وَاجِبٌ، فَحِينِنْدِ يَجِبُ مَعْرِفَتُهُ مَدَاخِلِهِ وَهِيَ صِفَاتٌ³ الْعَبْدِ هِيَ كَثِيرَةٌ.

وَمِنْ أَعْظَمِهَا الْحَسَدُ وَالْحِرْصُ، فَهَمْي كَانَ الْعَبْدُ حَرِيصًا عَلَى شَيْءٍ أَعْمَاهُ حِرْصُهُ وَأَصَمَّهُ، فَنُورُ الْبَصِيرَةِ هُوَ الَّذِي يَرِيكَ تَعَدُّ الْمَدَاخِلِ، فَإِذَا أَعْطَاهُ الْحِرْصُ وَالْحَسَدُ لَمْ يَبْصُرْ، فَحِينِنْدِ يَجِدُ الشَّيْطَانُ مَدْخَلًا إِلَيْهِ.

وَمِنْ أَعْظَمِهَا أَيْضًا الْغَضَبُ وَالشَّهْوَةُ، وَبِالْغَضَبِ يَضْعِفُ الْعَقْلَ فَيَلْعَبُ الشَّيْطَانُ بِالْعَضْبَانِ كَمَا يَلْعَبُ الصَّبِيُّ الْكُرَّةَ، وَإِيَّاكَ أَنْ تَجَالِسَ امْرَأَةً أَجْنَبِيَّةً، فَإِنَّ الشَّيْطَانَ رَسُولَهَا إِلَيْكَ وَرَسُولُكَ إِلَيْهَا.

وَمِنْ أَعْظَمِهَا أَيْضًا حُبُّ زِينَةِ الدُّنْيَا، فَإِذَا الشَّيْطَانُ حِينِنْدِ يَفْتَحُ لَهُ مِنْ الْمَلَاهِي وَالْفَوَاطِحِ عَنِ اللَّهِ وَأَيَاتِهِ وَرَسُولِهِ وَسُنَّتِهِ، وَمَا زِينَ لَهُ النِّبَاءُ عَلَيْهِ إِلَى أَنْ يَأْتِيهِ الْمَوْتُ، وَهُوَ عَلَى نَقْصِهِ وَغَفْلَتِهِ.

وَمِنْ أَعْظَمِهَا مَحَبَّةُ الْأَكْلِ وَالشَّرَابِ إِذَا شَبِعَ وَلَوْ مِنْ حَلَالٍ طَيِّبٍ إِذْ مَا يُقْوِي الشَّهَوَاتِ أَسْلِحَةُ الشَّيْطَانِ.

وَمِنْ أَعْظَمِهَا أَيْضًا الطَّمَعُ إِذَا غَلَبَ عَلَى قَلْبِ لَنْ يَزِلَّ الشَّيْطَانُ بِحُسْنِ التَّزَيُّنِ وَالتَّصْنَعِ لِلْمَطْمُوحِ فِيهِ بِأَنْوَاعِ الرِّيَاءِ وَالتَّلْبِيسِ حَتَّى يَصِيرَ كَأَنَّهُ إِلَهٌ، لَأَنْ يَزَالَ يَفْكُرُ فِي خِيَالِ التُّودِي وَالتَّحَبُّبِ إِلَيْهِ، وَالتَّوَصُّلِ إِلَى ذَلِكَ بِكُلِّ مَا يَرْضَاهُ وَإِنْ أَعْصَبَ اللَّهُ كَالْمَدَاهِنَةِ لَهُ بِإِقْرَارِهِ عَلَى فِعْلِ مُحَرَّمٍ.

وَمِنْهَا الْعَجَلَةُ لِأَنَّ الشَّرَّ يَدْخُلُ عَلَى مَنْ تَعَجَّلَ مِنْ حَيْثُ لَا يَشْعُرُ بِخِلَافِ مَنْ تَمَهَّلَ، فَإِنَّهُ يَحْصُلُ لَهُ بَصِيرَتُهُ، فَإِذَا لَا يَنْبَغِي الْإِسْتِعْجَالَ اللَّهُمَّ إِلَّا فِي وَاجِبٍ فُورٍ، فَهُوَ لَا مَسَاعَ لِلتَّمَهَّلِ فِيهِ.

³ هنا انتهى الورقة 3 في المخطوطة.

وَمِنْ أَعْظَمِهَا الْمَالُ إِذْ مَا زَادَ عَلَى الْحَاجَةِ وَالْقُوَّةِ، فَمَسْتَقَرَّ الشَّيْطَانُ، فَإِنْ مَنْ
لَيْسَ مَعَهُ ذَلِكَ فَارِغَ قَلْبُهُ، فَلَوْ وَجَدَ إِنْسَانٌ مِائَةَ دِينَارٍ مَثَلًا أَنْبَعَتْ مِنْ قَلْبِهِ عَشْرَ
شَهْوَاتٍ كُلُّ شَهْوَةٍ مِنْهَا تَحْتَاجُ إِلَى مِائَةِ دِينَارٍ، وَكَانَ قَبْلَ ظَفَرِهِ بِالْمِائَةِ مُسْتَعْنِيًا.
وَمِنْهَا الْبُخْلُ وَخَوْفُ الْفَقْرِ فَإِنَّهُ⁴ يَمْنَعُ مِنَ التَّصَدَّقِ وَالْإِنْفَاقِ فِي وُجُوهِ الْخَيْرَاتِ
وَيَأْمُرُ بِالِإِمْسَاكِ وَالتَّقْتِيرِ، قَالَ سُفْيَانُ: «لَيْسَ لِلشَّيْطَانِ سِلَاحٌ مِثْلَ خَوْفِ الْفَقْرِ».
وَمِنْهَا التَّعَصُّبُ لِلْمَذَاهِبِ وَالْأَهْوَاءِ وَالْحِقْدُ عَلَى الْخُصُومِ وَالنَّظَرُ إِلَيْهِمْ بِعَيْنِ
الِإِحْتِقَارِ، وَذَلِكَ مِمَّا يُهْلِكُ الْعِبَادَ وَالْعُلَمَاءَ فَضْلًا عَنْ غَيْرِهِمْ، فَإِنَّ الْإِسْتِعَالَ بِالطَّعَنِ
فِي النَّاسِ وَذِكْرِ نَقَائِصِهِمْ مِمَّا قِيلَ عَلَيْهِ الطَّبْعُ، فَعَلَيْكَ أَنْ تَصْلَحَ بَاطِنَكَ وَظَاهِرَكَ
وَلَا تَسْتَعِلَ بِغَيْرِكَ إِلَّا حَيْثُ كَلَّفَكَ الشَّرْعُ كَانَ تَأْمُرُكَ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ.
وَمِنْهَا حَمَلُ الْعَوَامِ عَلَى التَّفْكِيرِ فِي ذَاتِ اللَّهِ وَصِفَاتِهِ فِيمَا زَادَ عَلَى الضَّرُورَةِ
مِنْ عِلْمِ أَصُولِ الدِّينِ مِمَّا لَا يَبْلُغُهُ عُقُولُهُمْ.

وَمِنْهَا سُوءُ الظَّنِّ بِالْمُسْلِمِينَ، قَالَ اللَّهُ تَعَالَى: ﴿أَجْتَنِبُوهُ كَثِيرًا مِّنَ الظَّنِّ﴾،
وَمَنْ حَكَمَ بِشَرِّ مَنْ غَيْرِهِ بِمَجَرَّدِ الظَّنِّ حَمَلَهُ الشَّيْطَانُ عَلَى إِحْتِقَارِهِ وَعَدَمِ الْقِيَامِ
بِحُفُوفِهِ وَالتَّوَانِي فِي إِكْرَامِهِ وَإِطَالَةِ اللِّسَانِ فِي عِرْضِهِ، وَكُلُّ هَذِهِ مُهْلِكَاتٌ، وَقَدْ قَالَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَنْ أَبْصَرَاهُ يُكَلِّمُ زَوْجَتَهُ صَفِيَّةَ: ((أُمُكْمَا))، ثُمَّ قَالَ:
((الشَّيْطَانُ لِيَجْرِي مِنْ ابْنِ آدَمَ مَجْرِي الدَّمِّ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا
شَيْئًا))، فَأَشْفَقَ عَلَيْهِمَا، فَحَرَسَهُمَا وَعَلَى أُمَّتِهِ، فَعَمَلُهُمْ طَرِيقَ الْإِحْتِرَازِ مِنَ التَّهْمَةِ
حَتَّى لَا يَتَسَاهَلُ الْعَالِمُ الْوَرَعَ فِي أَحْوَالِهِ ظَنًّا مِنْهُ أَنَّهُ لَا يَظُنُّ بِهِ إِلَّا الْخَيْرَ إِعْجَابًا
مِنْهُ بِنَفْسِهِ، وَهَذِهِ زَلَّةٌ عَظِيمَةٌ إِذْ وَرَعَ النَّاسُ وَأَتَقَاهُمْ وَأَعْمَلُهُمْ لَا بُدَّ لَهُ مِنْ مُنْقِصٍ،
فَلِيَحْتَرِزُ عَنْ تَهْمَةِ الْأَعْدَاءِ وَالْأَشْرَارِ، فَإِنَّهُمْ لَا يَظُنُّونَ بِالنَّاسِ كُلِّهِمْ إِلَّا لِشَرِّ، وَكُلُّ
مَنْ رَأَيْتَهُ سِئءَ الظَّنِّ بِالنَّاسِ طَالِبًا لِإِظْهَارِ مَعَائِبِهِمْ، فَإِعْلَمْ إِنَّ ذَلِكَ لِحَبِثِ بَاطِنِهِ
وَسُوءِ طَوْبِيَّتِهِ، فَإِنَّ الْمُؤْمِنَ يَطْلُبُ الْمَعَادِيرَ لِسَلَامَةِ صَدْرِهِ، وَالْمُنَافِقُ⁵ يَطْلُبُ الْعُيُوبَ
لِحَبِثِ بَاطِنِهِ.

⁴ هنا انتهى الورقة 4 في المخطوطة.

⁵ هنا انتهى الورقة 5 في المخطوطة.

فَهَذِهِ بَعْضُ مَدَاخِلِ إِبْلِيسَ الشَّيْطَانِ إِلَى الْقَلْبِ، وَفِيهَا تَنْبِيهُ عَلَى بَاقِيهَا،
وَبِالْجُمْلَةِ فَلَيْسَ فِي الْأَدَمِيِّ صَفَةٌ مَذْمُومَةٌ إِلَّا وَهِيَ سِلَاحُ الشَّيْطَانِ، وَبِهَا يَسْتَعِينُ
عَلَى إِضْلَالِهِ، فَأَرْجِعْ إِلَى اللَّهِ لَعَلَّهُ أَنْ يَنْجِيكَ مِنْ مَكَائِدِهِ بِرَحْمَتِهِ، وَاتَّخِذْ ذِكْرَهُ سَمِيرًا
أَوْ بِذِكْرِ الْأَخْرَةِ مَعِينًا، إِذْ مَنْ دَامَ عَلَى ذَلِكَ يَحْفَظُ إِنْ شَاءَ اللَّهُ مِنْ سَائِرِ تِلْكَ
الْمَهَالِكِ، ثُمَّ تِلْكَ الْمَهَالِكِ كُلُّهَا يَرْجِعُ فِعْلُهَا إِلَى سُوءِ الْخَلْقِ، وَتَرْكُهَا إِلَى حُسْنِ
الْخَلْقِ، وَحُسْنُ الْخَلْقِ يَرْجِعُ إِلَى إِعْتِدَالِ قُوَّةِ الْعَقْلِ، وَإِعْتِدَالِ الْعَضْبِ وَإِعْتِدَالِ قُوَّةِ
الشَّهْوَةِ، وَجَمْعُ بَعْضِهِمْ عِلَامَاتُ صِفَاتٍ مِنْ حُسْنِ خَلْقِهِ، وَذَلِكَ أَنْ يُوصَفَ بِإِنَّهُ
كَثِيرُ الْحَيَاءِ قَلِيلُ الْأَذَى كَثِيرُ الصَّلَاحِ صُدُوقُ اللِّسَانِ قَلِيلُ كَلَامِ الدُّنْيَا كَثِيرُ الْعَمَلِ
قَلِيلُ الزَّلَلِ قَلِيلُ الْفُضُولِ، ثُمَّ هُوَ بَرٌّ وَصُورٌ وَقُورٌ صَبُورٌ رَضِي شُكُورٌ حَلِيمٌ رَفِيقٌ
عَفِيفٌ شَفِيقٌ لَا لِعَانٍ وَلَا سَبَابٍ وَلَا حُسُودٍ هِشَاشٌ بِشَاشٍ يَحِبُّ اللَّهُ وَيُبْغِضُ فِي اللَّهِ
وَيَرْضَى لِلَّهِ وَيَبْغِضُ لِلَّهِ.

فَهَذِهِ صِفَاتٌ مِنْ حُسْنِ خَلْقِهِ وَفَقْنَا اللَّهُ بِالتَّحْقِيقِ لِتَخْلُقَ بِهَا بَجَاهِ سَيِّدِ الْأَوْلِينَ
وَالْآخِرِينَ، اللَّهُمَّ اجْعَلْنَا فِي الدُّنْيَا مُهْتَدِينَ وَفِي الْأَخْرَةِ مَرْحَمِينَ وَلِنَعْمَتِكَ شَاكِرِينَ
وَبِطَاعَتِكَ عَامِلِينَ وَمِنَ الْمُعْصِيَةِ هَارِبِينَ وَمِنَ الشَّدَائِدِ مَحْجُوبِينَ وَمِنَ الْفِتْنَةِ سَالِمِينَ
وَعِنْدَ الْمَوْتِ فَرِيحِينَ وَعِنْدَ الْقَبْرِ تَابِتِينَ وَعِنْدَ النُّشُورِ أَمِنِينَ وَعَلَى الصِّرَاطِ جَاوِزِينَ
وَفِي الْحَوْضِ وَارِدِينَ وَمِنَ حُورِ الْعُيُونِ مُتَزَوِّجِينَ وَإِلَى وَجْهِكَ الْكَرِيمِ نَاطِرِينَ
وَأَرْحَمَنَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَاتُهُ وَسَلَامُهُ عَلَى الرَّسُولِ النَّبِيِّ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ⁶

SANKORE'

The Distinction

**Between the Science of *Tasawwuf* for Character Transformation
And the Science of *Tasawwuf* for Divine Realization
&
The Incursions of *Iblees***

Institute of Islamic-African Studies International

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`arif*) and spiritual states (*ahwaal*); and these are matters which are designated specifically for the spiritually elite (*khaassa li'l-makhsuṣeen*).

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 (*inqita` 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 Advanantage

Then realize that the real objective (*maqṣad*) of *tasawwuf* and its advantage (*fawaa`idihi*) is to devote the heart singularly (*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 (*tahqeeq`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 (*fiqh*). 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 *tasawwuf* without jurisprudence, since the outward legal judgments of Allah cannot be known except by means of jurisprudence. Furthermore, there can be no jurisprudence without *tasawwuf*, since there can be no precepts with jurisprudence unaccompanied with sincerity of attention. Consequently, both jurisprudence and *tasawwuf* 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 *tasawwuf* 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 *tasawwuf*, has become a sinner. However, whoever gathers the two together, has had spiritual realization.”

Ah

mad Zarruq said in explanation of that: “This is because the central theme (*midaar*) around which *tasawwuf* revolves is devoting oneself exclusively to the Divine Unity (*ifraad* ‘*t-tawhheed*) 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 *tasawwuf* 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 *Tasawwuf* to the Religion

Then realize that the relationship of *tasawwuf* 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-Jalaa’, 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 (*akhasa*) than the *sunni*. This is because the *sunni* is described as one free from heretical innovation (*tajarrid* ‘*an* ‘*l-bid’a*); 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-faqeeh*) 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 *tasawwuf* to jurisprudence, but it is not necessary to resort from jurisprudence to *tasawwuf* with regard to legal judgments, but not with regard to leaving a lawful action. Then realize that the science of *tasawwuf* 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`'t-tasawwuf li`'t-tahaqquq*), this science is confined (*yuqṣiru*) 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 Sufis, 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-Shahrwahi narrated.

The Pivot Around Which the Teachings of the Sufis Revolve

Then realize that the pivot around which the teachings of the Sufis revolves 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 (*taṭ`heerih*) from blameworthy attributes (*awsaaf madhmuuma*). 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`aamila*). The **fourth section** is direct experiential gnosis of Allah (*ma`aarif*) and visionary sciences (*`ulum ilhaamiyya*).

The Keys of the Key of the Science of Tasawwuf

As for the keys of the key (*mifaateeh`l-miftaah*) 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 (*tafaṭun 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 (*baatil*).” 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 (*waajib*), 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 (*himaayat qalbihi*) from the corrupting influence of Satan. However, a person cannot attain this except through awareness of the incursions of Satan. For, an obligation which cannot be attained 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 (*hirs*). 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 is having love for eating and drinking (*mahabbat 'l-'akli wa 's-sharaabi*). For, once the servant becomes satiated, even from lawful good things (*wa law min halaal tayyib*), it strengthens and reinforces the corrupt passions (*yuqawiya as-shahwaat*), which are the weapons of Satan.

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 (*bukhl*) and fear of poverty (*khawf 'l-faqr*), which prevents a person (*yamna`u*) from giving charity (*taṣaddaq*) and expending (*infaaq*) his wealth in directions of spiritual good (*wujuuh 'l-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 (*ta`aṣab li'l-madhaahib*) and ideological whims (*ahwaa`*), as well as having hatred (*hiqd*) for ideological antagonists (*khuṣuum*) and looking on them with the eye of disdain (*bi`ayn 'l-iḥtiqaar*). 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 (*iahtighaal bi`t-ta`an fee`n-naas*) and mentioning their shortcomings (*dhikri naqaa`iṣihim*) is from what is said is of low nature. Therefore, incumbent upon you is the correction of your inward and outward (*taslahā baatīnaka wa dhaahirka*) and do not be preoccupied with others, except in what the law holds you responsible (*kallafaka as-shar`u*) to command the good and forbid evil.

Among them is burdening the common people (*ḥamal al-`awaam*) with reflecting (*tafkeer*) into the Divine Essence of Allah, and His Divine Attributes in what is in excess to what is necessary (*zaada `alaa`d-daruura*) from the science of the foundations of the religion (*ilm usuul`d-deen*), which their intellects are unable to grasp.

Among them is having an evil opinion (*suu`d-dhann*) of the Muslims. Allah ta`ala says: "Avoid most suspicion." For, whoever judges another person with evil, based solely on suspicion, Satan induces him to show disdain towards that person (*iḥtiqaarihi*), to fail to establish his due rights (*idami`l-qiyaam bi huquuqihi*), to procrastinate in showing in respect (*tawaani fee ikraamihi*) and to extend his tongue in violating his honor (*itaala`l-lisaan fee`irdihi*). 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 (*tareeq`l-iḥtiraaz*) 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`l-yaḥtaruzu*) from the false accusations of enemies and evil people (*tuhmat`l-`adaa`wa`l-ashraar*), 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 khubathi baatīnihi*) and the evils of his inner conscious (*suu`taweeyatihi*). For, the believer seeks excuses (*yaṭlabu`l-ma`aadheer*) for others due to the health of his breast (*li salaamati ṣadrihi*), while the hypocrite seeks after faults (*yaṭlabu`l-`uyyub*) due to the filth of his inward state (*li khabathi baatīnihi*).

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`enan*); 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 (*suduug '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 (*haleem rafeeq*), principled in brotherhood (*'afeef shaqeeq*); 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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