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**Tahdheeb'l-Insaan Min'l-
Khisaal as-Shaytaan**

**The Training of Humanity Against
the Traits of *Shaytaan***

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This is book is dedicated to the Man of Allah
My *Amir* and Shade with whom is my oath of allegiance until the Day of Standing
the *Amir'l-Mu'mineen Khalifat'l-Muslimeen Amir'l-Muhajireen*
Sultan as-Sudan Sultan Maiurno

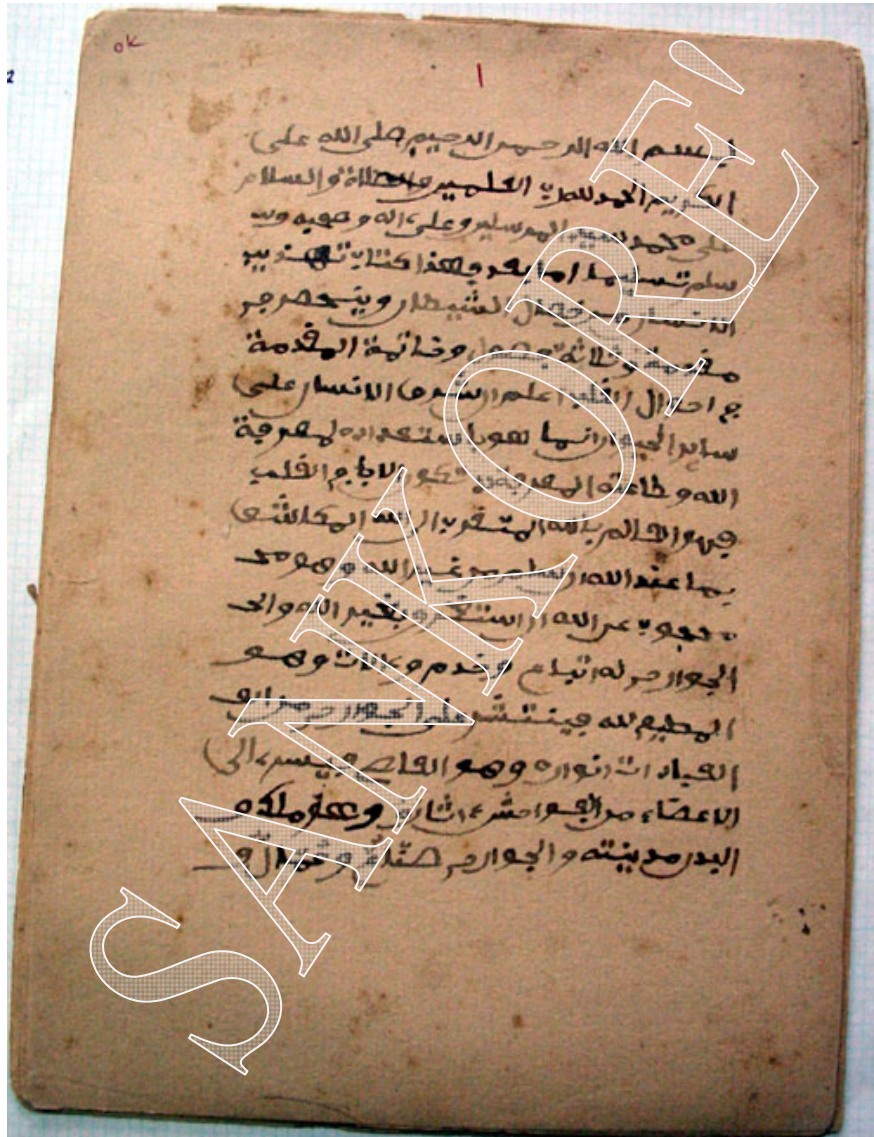


Al-Hajj Abu Bakr ibn Muhammad at-Tahir

Ibn Muhammad Bello Maiurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abi Bakr Ateeku ibn
Shehu Uthman ibn Fuduye'

May Allah engulf them in His mercy, extend their *baraka* and preserve them forever

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Folio 1 of the manuscript called Tahdheeb al-Insaan min Khisaal as-Saytaan of the Army Commander

Shaykh Abdullahi ibn Fuduye' may Allah be merciful to him

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**Tahdheeb'l-Insaan Min'l-
Khisaal as-Shaytaan**



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In the name of Allah, the Beneficent, the Merciful, may Allah bless the generous Prophet. All praises are due to Allah the Lord of the worlds and blessings and peace be upon Muhammad, the master of the messengers and upon his family and Companions.

To continue: This is the book called

The Training of Humanity Against the Traits of *Shaytaan*

I have confined this text into an introduction, three chapters, and a conclusion.

Introduction: On the States of the Heart (*Ahwaal 'l-Qalb*)

Realize, that the nobility of humanity over the remainder of animals (*sharf'l-insaan `ala saa'iri 'l-hayawaan*) is their propensity for direct experiential knowledge of Allah (*isti`idaadihi li ma`rifatillahi*) and obedience to Him (*taa`atihi*). This direct experiential knowledge does not occur except in the heart. The reason for this is that the heart is innately knowledgeable of Allah (*al-`aalim billahi*), in close proximity to Him (*al-mutaqaarib ila Allahi*), and spiritually unveiled to that which is with Allah (*al-mukaashif bimaa `inda Allahi*), especially when it is free of other than Allah. While on the other hand, the heart becomes veiled from Allah when it is completely submerged in other than Allah.

The bodily limbs (*al-jawaarih*) act as the subjects (*atba`un*) of the heart, its servants (*khidam*), and tools (*allaat*). When the heart is obedient to Allah, then this obedience spreads to the bodily limbs and illuminates them in the form of various forms of worship. However, when the heart is disobedient, then this disobedience extends itself to all the bodily members and leaves its traces in the form of corruption.

The heart is the ruler and the body (*al-badan*) is its kingdom. In this kingdom, the bodily limbs are like the kingdom's manufacturers (*sinaa`*) and civil servants (*`umaal*).¹ The intellect (*al-`aql*) acts as the heart's secretary of state (*wazeer*), while the passions are like the malevolent slaves (*`abd suu*) that reluctantly gather provisions for the kingdom. The innate anger (*al-ghaddab*) is like the chief of police (*sahib 's-shurta*), while *Shaytaan* is the avowed enemy of the kingdom.

The debased customs of the evil slaves are instinctively in constant struggle against the secretary of the state while they are innately in conformity to the whims of the enemy. The avowed enemy of the kingdom (*shaytaan*) has as his sole objective to dispose of the king (*qalb*) and destroy his kingdom. Thus, when the secretary of the state (*wazeer*) assist the ruler against the evil slaves (*hawaa*) and when the chief of police (*ghadab*) is placed under the authority of the secretary of state, then and only then will the evil slaves be subjugated and the kingdom will be protected from the plots of its enemies. Thus, the affairs of the state will be rectified and coordinated, otherwise the ruler, his civil servants, and helpers will revert to functioning for the enemy, by assisting the slaves. In this manner the kingdom is destroyed. So understand.

Then realize that what we mean by the heart in this discourse is that heart which is subtle (*al-lateefa*), grounded in lordly (*ar-rabbaniya*), and spiritual knowledge (*ar-ruhaaniya*), which has an immediate relationship with the physical heart. The subtleness of the heart is the reality of humanity, and its reality cannot be discovered except by

¹ Here ends folio 1 after 17 lines of colophon.

means of knowledge of unveiling (*al-`ilm al-mukaashifa*), not through knowledge of social behavior (*al-`ilm al-mu`aamilat*), which is its opposite.²

The reality of humanity is also referred to as the soul, that is the human soul (*nafs al-insaan*). However, in the technical terminology of the people of the science of spiritual purification (*at-tasawwuf*), they designate the term soul to refer to a comprehensive basis for the blameworthy characteristics of humanity (*as-sifaat al-madhmumuuma min al-insaan*), which initially emerges from unjust anger (*ghadab*) and corrupt passions (*shahwa*).

The human soul gathers within itself four qualities: [1] those of predatory animals (*as-sab`iya*); [2] those of livestock (*al-baheema*); [3] those of devils (*as-shaytaniya*); and [4] those of high lordly beings (*ar-rabbaaniya*). The blameworthy trait that underlines the predatory nature is unjust anger (*ghadab*). The blameworthy trait that underlines the livestock nature is corrupt passions (*shahwa*). The blameworthy trait that underlines devilish nature is a combination of both anger and passions. The blameworthy traits which underline the high lordly nature are a combination of eight: [1] love for exaltedness; [2] love for position; [3] love for designation; [4] autocracy in all affairs; [5] being singled out for leadership; [6] withdrawing from the bondage of servitude; [7] love for information of all the realities of things; and [8] the desire to subdue the whole of creation. All of these eight traits are characteristics that are in reality the qualities of Divine Lordship.

The heart is predisposed to direct experiential knowledge (*al-ma`arifa*) of all divine, celestial and terrestrial realities. However, the heart becomes veiled from these realities by means of five things: [1] disobedience (*al-ma`asiya*), [2] corrupt passions (*as-shahwaat*), [3] ignorance (*al-jahl*), [4] blind following (*at-taqleed*), and [5] *satanic* whispering.

The starting point of all human actions begins with inclinations (*al-khaatir*), then it moves to longing (*ar-raghba*), then it moves to objective intention (*an-niyya*) and finally it is realized in actions, which are either harmful or beneficial in the Hereafter. May Allah give us success in attaining His Divine Pleasure.

² Here ends folio 2 after 16 lines of colophon.

Chapter One On³ the Entrances of Satan Into the Hearts of Humanity

The means by which Satan enters into the human heart is through the blameworthy qualities (*sifaat al-madhmuma*), which are innumerable. However, we will mention here twelve of these fundamental traits.

Unjust Anger (*al-ghaddab*)

The first of the means that Satan enters into the hearts of humanity is through unjust anger. For whoever becomes angry and acts upon his anger, Satan enters his heart and plays and amuses himself with him.

Corrupt Passions (*as-shahwa*)

The second means by which Satan enters into the hearts of humanity is through corrupt passions. Whoever follows after his corrupt passions, Satan then enters upon his heart and makes these passions seem fair seeming to him until the person is eventually destroyed.

Satiation (*as-shabi`u*)

The third means by which Satan enters into the hearts of humanity is through over eating to the point of satiation. This is among the key entrances of Satan into the heart by which he fortifies and strengthens the corrupt passions, which are the sole weapons of Satan.

The Love of Adornment (*hubb at-tazyeen*)

The fourth means by which Satan enters into the hearts of humanity is through the love of adornment with beautiful clothing, gorgeous homes, and luxuriant mounts. For when Satan sees the love of adornment in the heart, he enters it and utilizes this love for adornment and germinates this in the heart and continuously extorts it until the person is preoccupied with self-beautification the entire period of his life. And since some human needs are naturally depended upon others to flow, thus, the need for beautification and adornment never ceases to desist until the death of humanity.

Covetousness (*at-tam`u*)

The fifth means by which Satan enters the human heart is through covetousness for what humans possess.⁴ The one who is overcome by covetousness, Satan persists in causing the person to smooth things out for the one whom he covets and to embellish himself to him by means of showing-off and fraudulent behavior until the thing which he covets become like something which is worshiped. He persists in exaggerating his love for the person with false praise with what the person is undeserving and sycophancy, until he fails to command the person to what is right and forbid him from indecency.

³ Here ends folio 3 after 17 lines of colophon.

⁴ Here ends folio 4 after 14 lines of colophon.

Haste (*al-`ujla*)

The six means by which Satan enters the human heart is through haste and rushing into every affair, which occur to the mind without giving researched insight into it; for Satan enters into the heart when he sees this and says to him, 'There is no doubt that the affair that you desire is correct.' He prevents him from pausing in his affairs until the person is eventually destroyed in it.

Excessive Wealth (*al-maal alladhi zaada `ala ad-daruura*)

The seventh means by which Satan enters the human heart is through wealth, which is in excess of what is necessary. By means of this, Satan enters the heart of a person and whispers to him about his needs until he becomes forever preoccupied with gathering needless wealth until he dies. His likeness is like a person who possess the sufficient amount of provision and whose heart is free from anxiety being independent of people. Then he comes upon one hundred additional golden coins, for example, then Satan caste into his heart one hundred different passions, each passion leading to one hundred different others passions. Thus, the money that he has come upon proves insufficient for all his invented needs. His heart then becomes confused with all types of thoughts about these 'needs' until he falls into many passions and eventually falls into Hell.⁵

Stinginess (*al-bukhl*)

The eighth means by which Satan enters the hearts of humanity is through stinginess. When Satan sees that a person's heart is overcome by stinginess, he cultivates in his heart the fear of poverty and induces him to hold fast to withholding expending money on others and giving charity. Satan then tempts him due to fear of poverty to begin hoarding wealth and he finally begins to have an evil opinion of his Lord.

Fanaticism (*at-ta`assub*)

The ninth means by which Satan enters the heart of humanity is through fanaticism. When Satan sees that fanaticism is dynamic in the heart, he moves in him the desire to be victorious over his adversaries without resulting to the truth. Satan then beautifies this fanaticism in the heart until it leads him towards hatred and envy.

Having An Evil Opinion of Muslims (*su'u ad-dhan bi'l-muslimeen*)

The tenth means by which Satan enters the heart of humanity is through having an evil opinion of the Muslims. Due to this, Satan enters the heart and causes the person to fall headlong into five subsequent traits: [1] making slander of Muslims, [2] being deficient with regard their rights, [3] procrastinating in showing respect towards them, [4] looking on them with pure disdain; and [5] seeing himself better than them.

Love for Rank (*hubb `l-jaah*)

The eleventh means by which Satan enters the heart of humanity is through love for rank. When Satan sees this destructive trait in the heart he cultivates in it innumerable detestable personality traits and guides him to self-deception until he is eventually destroyed. The person erroneously thinks that he is among the redeemed and there is

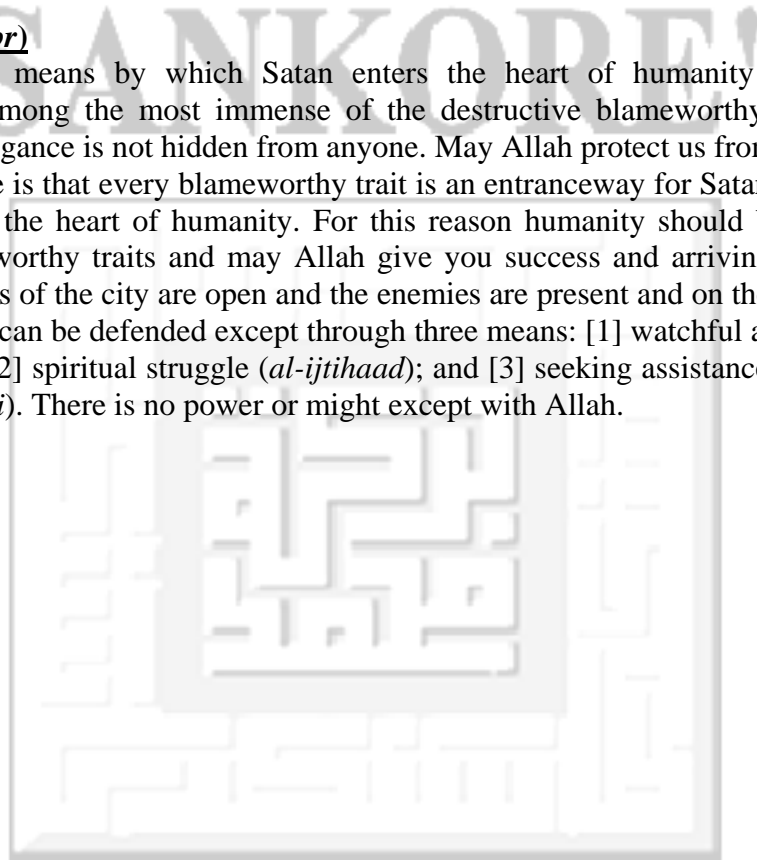
⁵ Here ends folio 5 after 17 lines of colophon.

none like him. Satan then cultivates in his heart the need to be preoccupied with giving lectures to people.⁶ Then by means of this self-deception, Satan causes him to be ostentatious by eloquently beautifying his words for the people, by falsely manifesting his desire for good for all the Muslims. Satan says to him, 'If you do not perfect your expressions for them then your words will plunge in the hearts of the people and they will not be guided to the truth.' Satan thus, urges him to showing-off and love for people's acceptance based upon what he says. He thus takes pride in his numerous followers and other destructive traits.

Arrogance (*al-kibr*)

The twelfth means by which Satan enters the heart of humanity is through arrogance. It is among the most immense of the destructive blameworthy traits. The abhorrence of arrogance is not hidden from anyone. May Allah protect us from it.

The outcome is that every blameworthy trait is an entranceway for Satan (*mudakhhal as-shaytaan*) into the heart of humanity. For this reason humanity should be on guard against all blameworthy traits and may Allah give you success and arriving at what is correct. If the gates of the city are open and the enemies are present and on the alert, there is no way the city can be defended except through three means: [1] watchful attentiveness (*al-muraaqaba*), [2] spiritual struggle (*al-ijtihaad*); and [3] seeking assistance with Allah (*isti'aanatu billahi*). There is no power or might except with Allah.



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⁶ Here ends folio 6 after 15 lines of colophon.

Chapter Two On the Subtypes of the Heart

The subtypes of the heart are three. The first type is the heart that is advanced with fearful awareness of Allah (*ma`amuur bi 't-taqwa*), and purified by spiritual discipline (*mazakiy bi'r-riyaada*) from the poisonous character (*khaba'ith al-akhlaaq*). This type of heart is the cradle of real government (*mahbitan li'l-mulk*), which is reinforced with the forces of⁷ illumination (*yamaddahu bi junuud al-anwaar*) and guided to all spiritual good. This type of heart will not be harmed by the intrigues of Satan because he will be protected within an impregnable fortress.

The second type is the heart that is made lethargic (*makhdhuul*) by following the corrupt passions and completely opened to Satan. When notions operate in this type of heart, the notions of the corrupt passions also become operative. Then the intellect rises to defend the heart from these onslaughts, but it finds the heart has become fond of being in the service to the corrupt passions and completely inclined to them. Thus, the intellect finds no way in which to defend the heart, which results in Satan encountering it and adorning the passions until the authority of true faith is weakened. The corrupt passions then ignite the fire of rebellion until its smoke arises to the intellect, confusing it and causing it to disobey the heart and eventually becomes conciliated to the passions. The heart then rushes into following after the corrupt passions until it becomes like the saying of Allah ta`ala: "*It is the same whether you warn them or do not warn them, they will not believe.*"

The third type is the heart, which is repeatedly wavering (*mutarradidu*) between thoughts of the passions (*khawaatir al-hawaa*) and thoughts of true faith (*khawaatir al-imaan*). This type of heart is constantly plagued with the armies of the lower soul (*an-nafs*) being dispatched to assist the corrupt passions (*al-hawaa*), while the intellect (*al-aql*) and its forces rises to give assistance to true faith (*al-imaan*). Satan, as a result, induces the corrupt passions to carry out military offensives (*hamlat*) against⁸ the intellect by strengthening the false claims of the corrupt passions. The ruler also orders military offensives against Satan, by seeking the assistance of the intellect and true faith. The result is that the governance of the heart remains constantly shifting between these two military forces (*al-junuud*) until the one that is foremost vanquishes the other. Allah ta`ala says: "*The one who Allah desires to guide him, He expands his heart to Islam, but the one He desires to lead astray, He makes his breast constricted and obstinate. If Allah assists you then there is none that can conquer you. If He desires to forsake you, who is there that can help after Him. So let the believers rely solely upon Allah.*"

⁷ Here ends folio 7 after 17 lines of colophon.

⁸ Here ends folio 8 after 14 lines of colophon.

Chapter Three On Disciplining the Soul and Protecting It From Its Illnesses

Realize that all illnesses (*al-amraad*) are only cured (*laa yu'aaliju*) by their opposites (*bi add'daad*). Thus, ignorance is cured by means of knowledge (*al-ilm*). Stinginess is cured by means of generosity (*as-sakha'u*), that is, by the person being open handed with his wealth unnaturally until it becomes easy and natural. Arrogance (*al-kibr*) is cured by means of humility (*at-tawadda'u*), that is, by the person persistently performing acts that are by nature humble until humility becomes easy for him.

Thus, all spiritual cures comes about through refraining (*al-kaff*) from all desirable things (*al-mushtaha*) in an unnatural manner, in much the same way that a person endures the bitterness of medication (*maraarat 'd-dawaa*) in order to bring about a cure for the physical body (*li's-shifaa al-abdaan*). In this same manner is all the remainder of character flaws cured.

The Categories of Those Suffering From Spiritual Illnesses

However, in benefiting from spiritual medicine, mankind is divided into four categories. [1] The first category is the person who is ignorant and heedless (*jaahil ghaafil*), unable to distinguish between truth and falsehood, while at the same time he is not⁹ overcome by corrupt passions (*as-shahawaat*). This person is susceptible of being cured swiftly. [2] The second category is the person who recognizes repulsive traits and their shortcomings (*'arafa al-qabeeh wa taqseerih*), however he is overcome by following after his corrupt passion (*'iataad ittibaa' as-shahwaat*). This person is susceptible to being cured only when he diligently stirs himself (*intihadd bi jidd*). [3] The third category is the person who also recognizes repulsive traits, but he believes that these disgusting traits are obligatory (*waajib*) or recommended (*mustahabb*). The reason for this is that he was reared to believe this is so (*tarabbiya 'alayhi*). The cure for such a person is very difficult (*'aseeran*). It is hardly hoped that he can ever be corrected spiritually, except in a rare case (*naadiran*). [4] The fourth category is the person who was raised from birth upon a very warped outlook (*ar-rayy 'l-faasid*) and was reared to behave in such a manner. He considers that there is some merit (*al-fadeela*) in the increase of evil (*katheera as-sharr*) and in the destruction of human souls (*istihlaak an-nufuus*). He even boasts in these repulsive traits and make them a means of the inflating of his status. Trying to apply a cure to this person is like the proverb: "Destruction can only occur in disciplining the senile person, and punishment can only occur from training the wolf."

⁹ Here ends folio 9 after 17 lines of colophon.

The Objective of Spiritual Discipline

Then realize that what is intended here by disciplining the soul (*ar-riyaada*) is not the complete destruction and eradication of destructive traits (*mahwa as-sifaat bi'l-kulliya*), but to simply return them back to moderation (*raddahaa ila al-'itidaal*). This entails the passions (*as-shahwaat*) and innate anger (*al-ghaddab*) being placed underneath the control (*dabt*) of the intellect (*al-'aql*) and the religion (*ad-deen*). This justice or moderation (*al-'itidaal*) can occur by means of Divine Generosity (*bi juudin ilahiyyin*) as it occurred for the Prophets¹⁰ and some of the protected friends of Allah (*al-awliyyaa*). Or it can occur by means of spiritual struggle (*mujaahida*) by the avoidance of corrupt passions (*bi tark as-shahwaat*) and by the perfection of character (*husni'l-khuluq*) through two things: [1] knowledge that distinguishes (*al-'ilm almumayyiz*) for him the difference between truth and falsehood (*al-haqq wa 'l-baatil*); and [2] the intellect (*al-'aql*) which subdues under its control the innate anger and the passions (*al-ghaddab wa 's-shahwaat*) until they are both underneath the instructing direction of the religion (*ishaarat 'd-deen*), having love for Allah (*hubban lillahi*) and being under His Divine influence. (*ithaaran lahu*).

The Means to Recognizing the Faults of the Soul

Assistance in recognizing the faults of the soul (*al-'isti'aanatu fii 'ilm 'uyuub*) occurs through four means: [1] by sitting (*bi'l-juluus*) between the hands of an insightful teacher (*shaykh baseer*) who has insight into his soul and helps him restrain and govern it. He must also follow his instructing guidance (*ishaarat*) in his spiritual struggle (*mujaahida*). [2] The second means is by seeking out a truthful and sincere friend (*sadeeq suduug*) who is insightful and very religious (*baseer mutadayyin*). He should allow him to be watchful over his soul (*raqeegan 'ala nafsihi*). [3] The third means is through the advantage of the knowledge he gains from the allegations of his enemies (*aqwaal 'adaa'ih*), even though his enemies' allegations are naturally disposed to fabrication (*takdheeb*). In spite of this the insightful person (*al-baseer*) who desires to be free of his evil soul (*li khalaas nafsahu*) takes benefit and advantage (*yantafa'u*) from the allegations of his enemies because his shortcomings (whether real or fabricated) is bound to be spread about on their tongues. [4] The fourth means is by intermixing with the people (*mukhaalitat an-naas*), so that every reprehensible thing (*karahahu*) that he sees from them, he should impute the same to his own soul (*yatlabu nafsahu*) and then seek to avoid it (*bi tarkihi*).

The Agencies of Spiritual Discipline

Then realize that a person must out of necessity seek to earn what is permissible (*talab al-halaal*), but he should limit his quest (*al-iqtisaar fihi*) to that which is sufficient for his needs (*'ala qadri ad-daruurati*),¹¹ in dress (*al-libaas*), conjugal relationship (*an-nikaah*), and homes (*al-maskan*). Along with this, he should adhere to four spiritual disciplines that will assist him in eliminating blameworthy character (*at-takhaliy bi al-akhlaaq al-madhmuma*) and augmenting himself with praiseworthy character (*at-tahalliyy bi'l-mahmuuda*). They are: [1] solitude (*al-khalwa*); [2] silence (*as-samt*); [3] hunger (*al-ju'a*); and [4] sleeplessness (*as-sahr*). Thus, he will be protected (*yusalam*)

¹⁰ Here ends folio 10 after 16 lines of colophon.

¹¹ Here ends folio 11 after 16 lines of colophon.

from the harm of hidden passions (*afaat shahwat al-batan*) like seeking after wealth and rank that leads to showing-off (*ar-riyaa*), boasting (*at-tafaakhir*), arrogance (*al-kibr*), envy (*al-hasad*) and enmity (*al-`adaawa*) and other traits.

A person can attain the benefits of hunger (*fawaa'id al-ju`a*), which will clarify for him the harm of satiation (*afaat 's-shabi*). The benefits of hunger are eight: [1] the purity of the heart (*safaa` 'l-qalb*) and softening it (*rarratahu*) through the pleasures of remembrance of Allah (*bi't-taladhadhi bi 'd-dhikr*) and its contrition (*inkisaaruhu*); [2] remembrance of the punishment of the Hereafter (*dhikr `adhaab al-akhira*); [3] taking mastery over the lower soul (*isti`ilaa `ala 'n-nafs*); [4] warding off sleep (*dafa` an-nawm*); [5] a healthy body (*sihat al-badan*); [6] light provisions (*khifat'l-mu`na*) since a little wealth will suffice him; [7] being secure against outside influences (*at-tamakin mina 'l-iithaar*); and [8] giving alms from his excessive wealth (*as-saddaqa bi'l-fadl*).

A person should protect (*yusalam*) himself from the harms of the tongue (*afaat al-lisaan*), like [1] talking about that which does not concern him (*al-kalaam fihi laa ya`aniy*); [2] excessive speech (*al-fuduul*); [3] plunging (*al-khawd*) into falsehood (*al-baatil*); [4] showing-off (*al-mara`*); [5] argumentation (*al-jadal*); and [6] disputes (*al-khusuuma*). A dispute goes beyond mere argumentation by using hurtful speech (*bi ta`ani kalaam*) towards other, showing pure disdain (*tahqeer*)¹² toward them and denying them their rights (*istifa' haqqahu*). Other forms of harmful speech are: [8] obscenity (*al-fahsha*); [9] derision (*as-sabb*); [10] cursing (*al-la`an*); [11] corrupt singing (*al-ghinaa`*) whether with musical instruments or otherwise; [12] much joking (*kathrat al-mazaah*); [13] mockery (*as-sakhariya*); [14] false promises (*al-wa`ad*); [15] deceptive speech (*al-kaadhib*); [16] lies (*al-kidhb*); [17] backbiting (*al-gheeba*); [18] slander (*an-nameema*); and [19] excessive praise (*al-madh al-mufrat*) which leads to lies and the like.

A person must take protection (*yusalam*) from the harms of unjust anger (*al-ghaddab*), hatred (*al-hiqd*), envy (*al-hasad*) and love for this world's life (*hubb 'd-dunya*), which includes every material thing, which will not benefit him in the Hereafter. He must protect himself from the harms of stinginess (*afaat al-bukhl*), love of the excessive wealth (*hubb'l-maal*) and rank (*al-jaah*). He must also protect himself from the harm of showing-off (*afaat ar-riyaa*), which is seeking rank (*talab 'l-jah*) by the use of worship (*bi'l-`ibaadat*). He must also protect himself from the harm of arrogance (*afaat 'l-kibr*), conceit (*al-`ujub*), and self-deception (*al-ghuruur*).

In addition to this, a person must seek to attain the benefits and advantages of [1] repentance (*at-tawba*); [2] patience (*as-sabr*); [3] gratitude (*as-shukr*); [4] fear (*al-khawf*); [5] hope (*ar-raja*); [6] truthfulness (*as-sidq*); [7] sincerity (*al-ikhlaas*); [9] reliance upon Allah (*at-tawakkal*); [10] love for Allah (*mahabat Allah*); [11] contentment with Him (*ridaa bihi*); [12] being attentively watchful of Him with every breadth (*maraaqabatuhu fi'l-anfaas*); [13] remembrance of death (*dhikr'l-mawt*), and other praiseworthy traits, may Allah give us success in attaining His pleasure.

¹² Here ends folio 12 after 16 lines of colophon.

Conclusion On the Disciplining of Children

Realize that the child is a trust from Allah to its parents. Its heart is pure (*taahir*) and free (*khaal*) of all forms of embellishment (*naqash*). The child naturally inclines towards everything that inclines towards it. For if the child is made accustomed and made used to (*uwwidā*) doing good and excellence (*al-khayr*), and if the child is educated (*ulima*) with excellent courtesies (*adab*), then organically it will be reared based upon excellence and educated courtesies. The child will, as a result, be joyous (*sa`ada*) in this world and the Hereafter, and more important its parents, its teachers (*mu`allam*), its educators (*mu`addib*) will all share in the reward of that worldly and celestial joy. However, when the child is made accustomed¹³ to doing evil (*as-sharr*) and is neglected in its edification, then it will be wretched (*shaqiyya*) and destroyed (*halaka*). But more significantly, the sin and responsibility (*al-wizr*) will be upon the neck of its caretaker (*al-qayyim*) and guardian (*al-waliyy*). Allah ta`ala says: “O you who believe save yourselves and your families from the fire.” Therefore, if the parent is responsible for protecting the child from terrestrial fire, then it is more responsible to save the child from the Fire of the Hereafter.

The manner in which the parent can protect its child from the Eternal Fire initially, is by four means: [1] instructing it in excellent character (*yu`allimuhu mahaasina al-akhlaaq*); [2] guarding it (*yahfadhu*) against immoral acquaintances (*al-qarna` s-suu`*); [3] not allowing the child to get accustomed to affluent living (*at-tan`ama*) and over adornment (*az-zinna*), if it is male (*dhakaran*); and [4] not permitting the child to get accustomed to the causative factors of luxuriant living, so that it does not waste its entire life chasing after these things.

When the child attains the time of nursing its parents should make sure that its nursing (*hiddaanat*) is done by a righteous woman (*imra`atan saalihatan*), who only consumes what is permissible (*al-halaal*). This is because milk, which originates (*al-laban al-haasal*) from that which is prohibited (*al-haraam*), eventually corrupts the heart of the nursing child (*yufsidu qalba as-sabyyi*).

Then, the first thing that awakens in the child after it has the ability of discretion (*at-tamyeez*) is the passion for food (*shahwa at-ta`am*). Thus, the parent first teaches the child to eat with his right hand (*akhadha bi`l-yameen*) and to mention the name of Allah (*yusammi Allah*) when he consumes his food. The parent should also instruct the child to eat what is immediately in front of him (*mima yaleehi*) and prevent it from hurrying while eating (*yamna`u al-mubaadira ila at-ta`am*) and not to gaze (*an-nadhara*) at others who are eating with him. The parent should get the child accustomed to eating plain foods (*al-qifaar*)¹⁴, by decidedly not persistently serving it lavish types of food. They should also generate a dislike (*yaqbaha*) for eating too much food (*kithara al-akl*) in the child. Thus, the child should be blamed (*yadhamma*) when it eats too much,¹⁵ but commend (*yamdahu*) it when it voluntarily reduces the intake of food (*yuqallula al-akli*). The parent should also generate in the child the love of wearing white clothing (*at-*

¹³ Here ends folio 13 after 18 lines of colophon.

¹⁴ The term *al-qifaar*, designates specifically plain or dry bread. I believe the author, may Allah be pleased with him utilizes his term to refer to all foodstuffs which are simple and not lavish.

¹⁵ Here ends folio 14 after 17 lines of colophon.

thiyaab al-bayd) over and above colorful clothing (*al-mulawwan*), if the child is male.¹⁶ The parent should also instruct the male child that the wearing of colorful clothing is among the effeminate qualities of women (*sha'an an-nisa'*) and resemblance to them (*at-tashbaheen*). The parent should not allow the child the liberty (*laa yarkhas lahu*) of neglecting to cover its private parts (*tark satrat'l-`awrat*) and they should generate in the child an innate dislike of going uncovered (*yaqbaha `alayhi dhalika*). In addition, the parent should guard the child (*yahfadhu*) from those children who are accustomed to lavish living (*tu`awwidu 't-tana`aama*) and ostentatious attire (*at-thiyaab al-faakhira*).

The parent should encourage the child to be preoccupied with learning and studying (*yashghalu bi ta`allam*) the *Qur'an*, and order them show high respect for its teachers (*bi ta`adheem mu`addibihi*), give service to him (*al-khidhma lahu*) and obey him in every command he gives the child (*wa taa`atahu fi kulli maa amara*). By this, the child will attain Divine blessings (*al-baraka*). With all of this, the parent should also order the child to be modest (*yu`amara bi'l-haya'a*).

The parent should see that the child learns and studies (*ya`allamu*) the prophetic traditions of the Prophet (*ahaadeeth*), may Allah bless him and grant him peace, as well as the narratives of the righteous (*hikaayaat as-saaliheen*), in order to implant in the heart of the child the love for the righteous (*li yangharisu fi qalbihi hubba 's-saaliheen*). More importantly, whenever the child exhibits refined character (*khulqun jameelun*) and praiseworthy actions (*fi`lun mahmuudun*), it should be honored, revered (*akrima `alayhi*) and even rewarded for it (*jawiza `alayhi*), so that the child can grow an innate joy (*yafraha bihi*) for good character and good deeds, and so that it can be reinforced in it (*yuqawweehi `alayhi*). However, when the child acts contrary to the above (*yukhaalifu dhaalika*) in certain circumstances, as is natural, it is essential for the parent to ignore that (*fayanbaghi an yataghaafilu `anhu*) and not uncover the child's faults which are hidden (*yahtaku satarahu*), especially when the child seeks to conceal his mistakes. The parent should also make strenuous effort in teaching the child to conceal¹⁷ his faults (*ikhfa'ahu*), for if the child is overcome with mistakes (*idhfaraahu*), perhaps they will flow freely upon him until it no longer cares whether others know or not (*laa yubaalii bi `an yua`alimu*). However, when the child invites openly to his faults (*da`a ilayhi*) then it should punish secretly (*yu`aatib sirran*) and the affairs of his mistakes should be shown to be immense. The parent should say, warning the child: "Beware of people being exposed to these shameful acts from you, while why are you exposing yourself to them!" However, the parent should not be overly excessive with punishing words against the child (*laa yakthiru al-qawl `alayhi bi'l-`itaab*) all the time, because this will only make listening to blame irrelevant (*yuhawwin `alayhi samaa` al-malaama*) and diminish the weight of committing repulsive acts (*rukuub al-qabaa'ih*) in the mind of the child. On the contrary, the parent should only reprimand the child with discipline (*laa yuwabikhahu al-adab*) rarely (*ahyaanan*). The mother should threaten (*tukhawwifuhu*) the (male) child with its father, but she should forcibly restrain him (*tazjaruhu*) from committing repulsive acts (*`an 'l-qabaa'ih*).

The parent should prevent the child from over sleeping (*yamna`u 'n-nawm*) during the day, because this engenders laziness (*yuwarithu 'l-kasala*). However, the child

¹⁶ This clearly is an indication that colorful clothing is a custom for women and girls, as the author will state clearly in the following testimony.

¹⁷ Here ends folio 15 after 16 lines of colophon.

should not be prevented from sleeping at night, whenever it desires. The child should be prevented from sleeping on the floor (*al-firaash al-watti'at*) until its limbs have become strengthened and solidified (*tatasallabu a`addaa'ahu*). The child's limbs and body should not be allowed to become feeble and weakened¹⁸. The parent should accustom the child to be patient against lavish living, rather the child should be made accustomed to unrefined bedding, clothing and food (*al-khushuuna fi'l-furush w'l-malbas wa'l-mata'am*). In addition to this, the parents should accustom the child (*yu`awwiduhu*) to walking during the daylight hours (*al-madhyi fi'n-nihaar*), dynamic movement (*al-harakaat*) and physical exercise (*ar-riyaadat*) so that it is not overcome with laziness (*laa yaghlibu`anhu al-kasal*).

The parent should accustom the child to not revealing its exquisite things (*attraaf*) and it should be prevented from being boastful to close friends (*al-iftikhaar*) with anything that the parents possess (*yamlikuhu waalidahu*) or from anything that it consumes, and wears. Rather, the child should be made accustomed to being humble (*at-tawaada`u*), showing respect (*al-ikraam*) to all of its associates (*`aashirahu*), and not to be noisy while chatting with them. The parent should prevent the child from begging from other children (*su'aal as-sibyaan*) for their possessions. In addition the parent should teach the child that honor (*ar-rifa`*) is in giving, not in receiving (*al-akhdh*). The parent should teach the child that always receiving possessions from others is blameworthy (*la'ima*) and despicable (*khassat*), and that covetousness (*at-tam`u*) is a disgraceful trait (*mahaana*) among the instinctive tendencies of dogs.

The parent should prevent the child from spiting in assemblies (*al-basaqa fi 'l-majlis*), blowing its nose (*at-tamakhuta*), or yawning in the presence of others (*at-tathaawuba bi mahdari ghayrihi*). The parents should teach the child to be reflective and attentive (*liyastadbiru*) and prevent the child from too much talking (*kathrat'l-kalaam*). They should teach him that his is from the actions of the children¹⁹ of blameworthiness (*abna'a 'l-li'aam*). The child should be prevented from excessive speech (*yumni`u mina'l-fuduul*) whether he speaks truthfully or falsely (*saadiqan aw kaadhiban*), so that this does not become customary. The child should be taught to listen and pay attention (*an yasjami`u*) to whoever is speaking to him (*mahma tukallimu*) from those who are senior than him in years as well as his parents, and also to make way for them in the assemblies. The child should be prevented from obscene speech (*al-fahish*), cursing (*al-li`an*) and denunciation of others (*as-sabb*) as well as mixing with other youth who allow the above to flow from their tongues. For verily this cannot be easy to do when the parent allows the child to have immoral acquaintances (*al-qurnaa' as-suu'*). The child should be prevented from screaming out when it is struck in the schools of learning (*al-maktab*) and from seeking assistance from anyone during that time. Rather, the child should be taught to be patient and one should say to him: "This patience is the hallmark of courage, bravery (*da'abu as-shujaa'i*) and freemen (*al-ahraar*), while screaming out (*as-saraakh*) is the stamp of those who are enslaved (*da`abu al-mamaaleek*)."

It is then essential that the child be allowed after leaving the school of learning to play wonderfully and skillfully (*la`aban jameelan*) in order that it can be a respite and recreation (*yastareehu*) from the exhaustion of the school of learning (*ta`abi'l-maktabi*). However the child should not be allowed to exhaust itself in play (*laa yatlabu fee 'l-*

¹⁸ Here ends folio 16 after 13 lines of colophon.

¹⁹ Here ends folio 17 after 15 lines of colophon.

la`abi). And realize that the fountainhead of harm is preventing the child from being able recreation, while making him study all the time, this causes [1] his heart to die (*yamutu qalbahu*), [2] corrodes his adeptness for learning (*yabtilu dhakaa`a*), and [3] causes his livelihood to be inadequate (*yanqisu `eeshahu*),²⁰ until the child seeks to be completely free of learning all together.

In addition, it is essential to teach the child to be obedient to its parents, its teacher, its instructor (*taa`at waalidayhi wa mu`allamahu wa mu`addabahu*), and every person who is older than him in years (*akbaru minhu sinnan*), whether that person is near of kin or a stranger. They should be taught to look upon these with the eye of esteem (*bi`ayn`t-ta`dheem*) and to avoid joking and playing in their presence..

And whenever the child reaches the age of maturity (*balagha at-tamyeez*) it is necessary not to be indulgent to him when he neglects ritual purification and the prayer (*fee tarki`t-tahaarati wa`s-salaati*). It is also necessary to teach the child what it needs to know from the limits of the law (*min huduud `s-shar`i*), make him fearful of theft (*yukhawwifu min `s-sarqati*), eating what is forbidden (*akli`l-haraam*), acting treacherously (*al-khiyaana*), lying (*al-khidhab*) and all kinds of obscenities (*al-fuhash*).

As the child approaches puberty (*qaaribu `l-buluugh*) it is essential to teach him that food is medication (*al-at`ima adwiyatun*) and that its purpose is simply to bestow the strength necessary to worship Allah (*al-quwwat `ala taa`atillahi*). Also teach him that this entire world`s life will not last forever (*laa baqaa`a lahaa*) and that death will soon cut off its blessings (*al-mawtu yaqta`u na`eemahaa*). Teach the child that the truly intelligent person (*al-`aaqil*) is the one who takes provision from this world`s life as provision for the Hereafter (*tazawwadu minhaa li`l-akhira*) until his station becomes immense with Allah in Paradise (*hataa ta`adheema darajatahu `inda Allahi fee`l-janaan*).

However, when the child is raised different from this (*an-nashuu bikhilaaf dhalika*) until it grows to love playing (*al-la`iba*), obscenities (*al-fuhsha*), idleness (*al-waqaaha*), improper foods and²¹ attire (*sharaha at-ta`am wa`l-libaas*) and excessive adornment and boasting (*at-tazyeen wa`l-tafaakhir*), then this prevents the child`s heart from accepting and embracing the Truth (*nabaa qalbahu `an qabuulu`l-Haqq*). This barrier becomes like a high wall made of dry earth that blocks all affairs that leads to scrupulous uprightness (*turaa`aa*).

The Messenger of Allah may Allah bless him and grant him peace said: "Every child born is born upon the natural disposition of Islam. It is their parents who make them a Jew, a Christian or a Magian." We seek protection from Allah by means of His Bounty and Favor from everything that prevents arrival to Him. "O our Lord give us *giid* in this world`s life and good in the Hereafter and save us from the punishment of Hell."

²⁰ Here ends folio 18 after 15 lines of colophon.

²¹ Here ends folio 19 after 16 lines of colophon.

The author, Abdulahi ibn Fuduye' says here ends our book: *Tahdheeb'l-Insaan Mina Khisaal as-Shaytaan* with the help of Allah the Benefactor, on Thursday, one day remainig from the sacred month of *al-Muharram*, the first month of the year of *RASHEE JAMMA* (1243) from the *hijra* of the Prophet, may Allah bless him and grant him peace.²²

The scribe was Muhammad ibn Abdullahi ibn Muhammad al-Basheer ibn Fuduye' ibn Abd'l-Qaadir ibn Uthman, may Allah be pleased with then completed it on Sunday.²³

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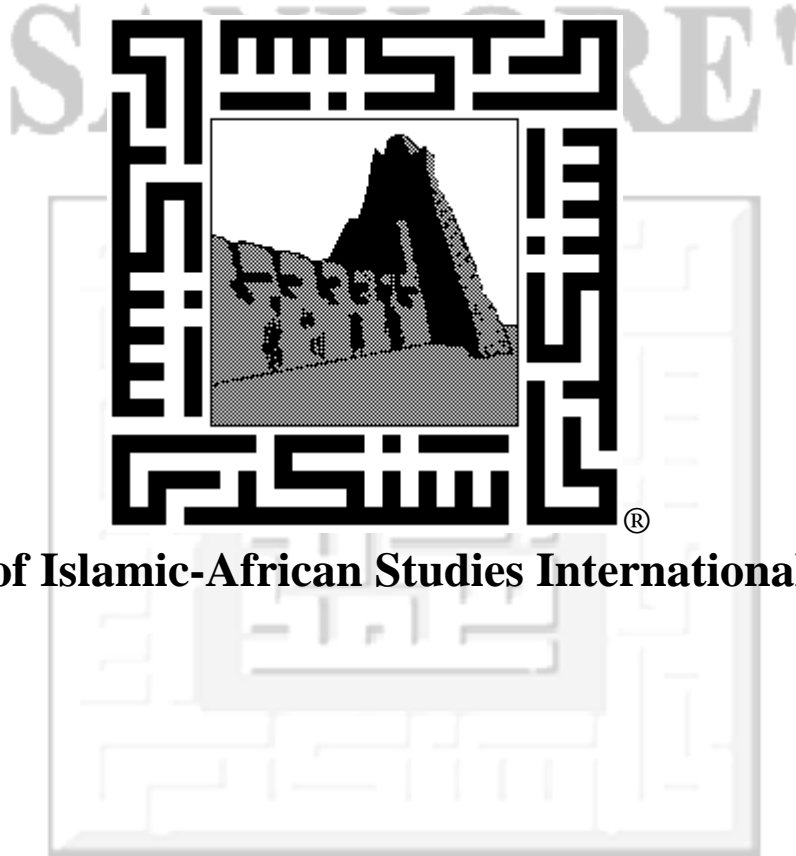


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²² This corresponds with 25 July 1827.

²³ Here ends folio 20 after 20 lines of colophon.

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