

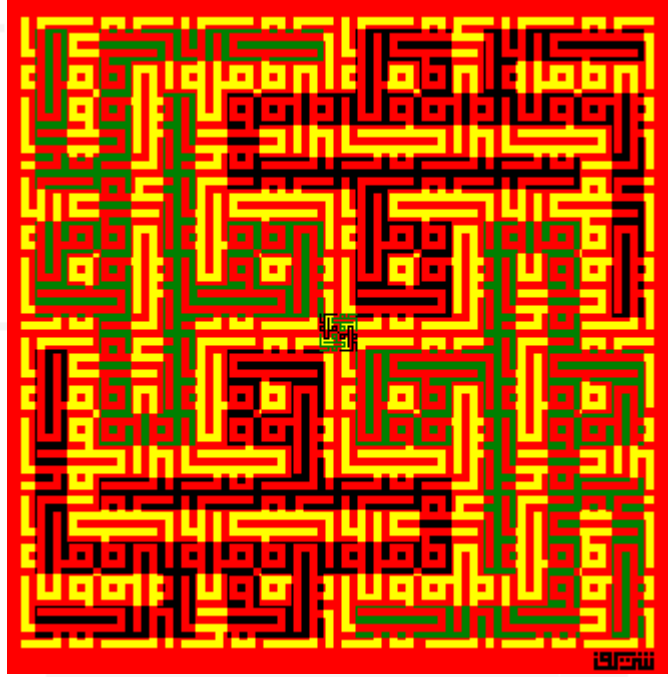
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أَخْلَاقُ الْمُصْطَفَى

The Character Traits of the Chosen One



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

الشَّيْخِ عَبْدِ اللَّهِ بْنِ فُودِي

Shaykh Abdullahi ibn Fuduye`

Institute of Islamic African Studies International

المترجم إلى الإنجليزية والفرنسية

الشيخ محمد شريف بن فريد - وجاجي دلية بنت أحمدى كمارى

عفا الله عنهما وغفر لشيوعيتهما ووالديهما وأولادهما أمين

Translated into English & French by

Shaykh Muhammad Shareef bin Farid & Jaji Dylia bint Hamadi Camara

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The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

www.siiasi.org

Book design by Muhammad Shareef

The motif is the *I-Ching* of the name Muhammad composed in block *Kufic* script written four times in a paired pattern which creates the *Ba Gua* (8 grapheme) of green and black superimposed with the same motif in gold where the name Muhammad is written 64 times creating an *I-Ching* of the Muhammadan Reality

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ **أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ**
 أَمِيرِ الصَّلَاةِ وَالسَّلَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ
 وَعَلِيِّ بْنِ أَبِي طَالِبٍ **أَبِي عَبْدِ اللَّهِ**
فَهْدَاهُ أَخَاهُ الْمَصْطَفَى فَمَرَّ فَتَدَاة
 فِيهَا جَبْرٌ كَانَ عَلَيْهِ السَّلَامُ أَعْلَمَ النَّاسِ
 وَأَزْرَعُ النَّاسِ وَأَزْهَدُ النَّاسِ وَأَكْرَمَ النَّاسِ
 وَأَمْدُ النَّاسِ وَأَحْلَمَ النَّاسِ وَأَسْخَى النَّاسِ
 لَا يَسِيكُ مَعْدَةَ دَرَاهِمٍ وَلَا دِينَارٍ وَلَا
 يَسْأَلُ شَيْئًا إِلَّا مَعْطَاهُ وَلَا يَبْجَاهُ أَحَدًا
 بِمَا يَكْفُرُهُ وَيَسْأَلُ كُلَّ أَحَدٍ مِمَّا
 يَمْتَنِي بِكَفَرَانِهِ أَمْرٌ عَلَيْهِ مِنْ جَمِيعِ
 أَوْلِيَاءِهِ وَكَانَ أَسَدَ النَّاسِ سَيِّدًا
 وَتَمَاضَا لَا يَثْبُتُ بِمَرَّةٍ فِي وَجْهِهِ

وَأَعْفَ النَّاسَ

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الورقة 1 من المخطوطة أخلاق المصطفى للعلامة الشيخ عبد الله بن فودي التي صورتها من أرشيف المحفوظات في المركز الدراسات الإسلامية في جامعة عثمان ضان فودي في صكت، النيجرية

Folio 1 of the manuscript Akhlaaq'l-Mustafa of the learned *Shaykh* Abdullahi ibn Fuduye', which I digitized from the manuscript archives of the Center for Islamic Studies at the University of *Shaykh* Usuman Danfodio, Sokoto, Nigeria. Première page du manuscrit Akhlaaq 'al-Moustapha de l'érudit *Sheikh* Abdoullahi Dan Fodio, que j'ai numérisé à partir des archives de manuscrits du Centre d'Etudes Islamiques de l'Université de *Shaykh* Usuman DanFodio, Sokoto Nigeria.

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أَخْلَاقُ الْمُصْطَفَى

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ فَهَذِهِ:

أَخْلَاقُ الْمُصْطَفَى

فَمَنْ أَفْتَدَاهُ فِيهَا صَفَى.

كَانَ عَلَيْهِ السَّلَامُ أَعْلَمَ النَّاسِ وَأَوْزَعَ النَّاسِ وَأَزْهَدَ النَّاسِ، وَأَكْرَمَ النَّاسِ وَأَعْدَلَ النَّاسِ وَأَحْلَمَ
النَّاسِ وَأَعَفَّ النَّاسِ، **وَأَسْحَى النَّاسِ** لَا يَبِيْتُ عِنْدَهُ دِرْهَمٌ وَلَا دِينَارٌ، **وَلَا يُسْأَلُ شَيْئًا إِلَّا عَطَاهُ، وَلَا**
يُوجِبُهُ أَحَدًا بِمَا يَكْرَهُ، وَيُبَاسِطُ كُلَّ أَحَدٍ مِّنْ أَصْحَابِهِ حَتَّى يَظُنَّ أَنَّهُ أَعَزُّ عَلَيْهِ مِنْ جَمِيعِ أَصْحَابِهِ.
وَكَانَ أَشَدَّ النَّاسِ حَيَاءً وَتَوَاضَعًا لَا يَثْبُتُ بَصْرُهُ فِي وَجْهِ أَحَدٍ، وَيَخْصِفُ نَعْلَهُ، وَيَرْقَعُ ثَوْبَهُ،
وَيَخْدُمُ أَهْلَهُ، **وَيُجِيبُ** دَعْوَةَ الْحُرِّ وَالْعَبْدِ، وَيَقْبَلُ الْهَدِيَّةَ وَيُكَافِي عَلَيْهَا، وَيَعُودُ مَرَضَ الْمَسَاكِينِ الَّذِينَ لَا
يُثْبِتُهُ لَا يُفْطِنُ لَهُمْ، وَيَخْدِمُهُمْ بِنَفْسِهِ، **وَيَتَفَقَّدُ** مَنْ أَنْقَطَعَ عَنْهُ مِنْ أَصْحَابِهِ، يَقُولُ: ((لَعَلَّكَ يَا أَحِي
وَجَدْتَ مِنِّي أَوْ مِنْ إِخْوَانِنَا شَيْئًا)).

وَكَانَ لَا يَطَأُ عَقِبَهُ رَجُلَانِ قَطُّ، إِنْ كَانُوا ثَلَاثَةً مَشَى بَيْنَهُمَا، وَإِنْ كَانُوا جَمَاعَةً قَدَّمَ بَعْضَهُمْ،
وَكَانَ أَسَكَتَ النَّاسِ وَأَبْلَغُهُمْ مِنْ غَيْرِ تَطْوِيلٍ، **وَأَحْسَنُهُمْ** بَشْرًا لَا يُهَوِّلُهُ شَيْءٌ مِّنْ أَمْرِ الدُّنْيَا، **وَيَلْبَسُ** مَا
وَجَدَ مِنَ الْمُبَاحِ، **وَيَرْكَبُ** مَا يُمْكِنُهُ، فَمَرَّةً فَرَسًا وَمَرَّةً² بَعِيرًا وَمَرَّةً بَعْلَةً وَمَرَّةً حِمَارًا وَمَرَّةً يَمْشِي رَاجِلًا
مُنْتَعِلًا وَحَافِيًا لِيَعُودَ الْمَرْضَى فِي أَفْصَى الْمَدِينَةِ.

وَكَانَ يُحِبُّ الطَّيِّبَ وَيَكْرَهُ الرَّائِحَةَ الرَّدِيَّةَ، **وَيُؤَاكِلُ** الْفُقَرَاءَ، **وَيُكْرِمُ** أَهْلَ الْفَضْلِ فِي أَخْلَاقِهِمْ،
يَتَأَلَّفُ أَهْلَ الشَّرَفِ بِالْإِحْسَانِ إِلَيْهِمْ، **وَيُكْرِمُ** ذَوِي رَحْمِهِ وَيَصِلُهُمْ مِنْ غَيْرِ أَنْ يُؤَثِّرَهُمْ عَلَى مَنْ هُوَ
أَفْضَلُ مِنْهُمْ، **وَلَا يَجْفُوا** عَلَى أَحَدٍ وَلَوْ فَعَلَ مَعَهُ مَا يُوجِبُ الْجَفَاءَ **وَيَقْبَلُ** **إِعْتِذَارَ** الْمُعْتَذِرِ وَلَوْ فَعَلَ مَا
فَعَلَ، **وَيَمْرُخُ** النِّسَاءَ وَالصَّبِيَّانَ، وَلَا يَقُولُ إِلَّا حَقًّا، **وَيَرَى** اللَّعِبَ الْمُبَاحَ وَلَا يُنْكِرُهُ، **وَلَا يَزْتَفِعُ** عَلَى عِبِيدِهِ
وَإِمَائِهِ فِي مَأْكَلٍ وَمَشْرَبٍ³ وَمَلْبَسٍ، **وَلَا يَمْنُضِي** لَهُ وَفَتْ فِي غَيْرِ عَمَلٍ لِلَّهِ أَوْ فِيمَا لَا بُدَّ لَهُ مِنْهُ مِنْ
صِلَاحِ نَفْسِهِ، **وَيَخْرُجُ** كَثِيرًا إِلَى بَسَاتِينِ أَصْحَابِهِ فَيَأْكُلُ مِنْهَا تَطْيِيبًا لِقُلُوبِهِمْ، **وَلَا يَحْقِرُ** مِسْكِينًا، وَلَا
يَهَابُ مَلِكًا لِمُلْكِهِ، يَدْعُوا هَذَا وَهَذَا إِلَى اللَّهِ دُعَاءً وَاحِدًا، وَلَا يَسْتَمُّ أَحَدًا، **وَلَا يَعِيبُ** مَضْجَعًا قَطُّ، إِنْ
فَرَشُوا لَهُ إِضْطَجَعَ وَإِلَّا جَلَسَ عَلَى الْأَرْضِ وَأَضْطَجَعَ عَلَيْهَا.

¹ هنا انتهى ورقة 1.

² هنا انتهى ورقة 2.

³ هنا انتهى ورقة 3.

وَكَانَ لَيْنًا يَعْفُوا وَيَصْفَحُ، وَيَبْدَأُ مَنْ لَقِيَهُ بِالسَّلَامِ وَيُصَافِحُهُ، وَلَا يُعْرِفُ مَجْلِسَهُ مِنْ مَجَالِسِ أَصْحَابِهِ لِأَنَّهُ حَيْثُ انْتَهَى بِهِ الْمَجْلِسُ جَلَسَ، وَأَكْثَرَ جُلُوسِهِ⁴ إِلَى الْقِبْلَةِ، وَيَكْرَهُ كُلَّ دَاخِلٍ عَلَيْهِ، وَيُؤَثِّرُهُ بِالْبِسَاطِ وَالْوَسَادَةِ، وَيُعْطِيهِ نَصِيْبَهُ بِالْيَشَاشَةِ، وَيُكْنِي أَصْحَابَهُ.

وَكَانَ أَبْعَدَ النَّاسِ غَضَبًا وَأَسْرَعَهُمْ رِضَى، وَكَانَ أَرَفَ النَّاسِ بِالنَّاسِ، وَأَنْفَعَ النَّاسِ لِلنَّاسِ، وَعَمِلَ مَعَهُمْ بِيَدِهِ فِي حَفْرِ الْخَنْدَقِ، وَإِذَا قَامَ مِنْ مَجْلِسِهِ قَالَ: ((سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ))، وَكَانَتْ عَيْنَاهُ كَثِيرَ الدُّمُوعِ، وَضَحِكُهُ النَّبَسُ، أَكْثَرَ النَّاسِ تَبَسُّمًا، وَلَا يَأْكُلُ الطَّعَامَ الْحَارَّ، وَيَقُولُ: ((إِنَّهُ غَيْرُ ذِي بَرَكَةٍ))، يَأْكُلُ مِمَّا يَلِيهِ، وَأَحَبُّ إِلَيْهِ الطَّعَامُ اللَّحْمُ، وَيُحِبُّ الْقُرْعَ، وَيَغْضِبُ لِرَبِّهِ وَلَا يَغْضِبُ لِنَفْسِهِ، وَيَأْكُلُ⁵ مَا حَضَرَ، لَا يَتَوَرَّعُ عَنْ مَطْعَمٍ حَلَالٍ، يَأْكُلُ الدَّجَاجَ وَالطَّيْرَ الَّذِي يُصَادُ، وَيُحِبُّ الدُّبَاءَ، وَلَا يَأْكُلُ الثُّومَ وَالْبَصَلَ وَالْكَرَاتِ، وَمَا ذَمَّ طَعَامًا قَطُّ.

وَكَانَتْ لَهُ قِصْعَةٌ لِلضُّيُوفِ يَحْمِلُهَا أَرْبَعُ رِجَالٍ، وَكَانَتْ لَهُ مِرْءَاةٌ وَمُشَطٌّ وَمِقْرَاضٌ وَالسَّوَاكُ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ إِنْ شَرِبَ، وَكَانَ إِذَا عَتَمَ أَرْخَى عِمَامَتَهُ بَيْنَ كَتْفَيْهِ، وَكَانَ كُمُهُ إِلَى الرَّسْغِ، وَطُولُ رِدَائِهِ سِتَّةُ أَذْرُعٍ فِي ثَلَاثِ وَشَبْرٍ، وَلَمْ يَنْهَ كُلَّ لَوْنٍ مِنَ اللَّبَاسِ لَكِنْ يَكْرَهُ لِأَصْحَابِهِ الْأَحْمَرَ الْخَالِصَ، وَكَانَ لَهُ سَرَوِيلٌ، وَيَلْبَسُ الْخَاتِمَ، وَيَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ، يَتَقَنَّعُ بِرِدَائِهِ تَارَةً وَيَتْرُكُهُ عَلَى كَتْفَيْهِ أُخْرَى، وَكَانَ كَثِيرًا مِمَّا يَلْتَمِحُ الْعِمَامَةَ⁶ مِنْ تَحْتِ الْحَنَكِ.

وَيَكُونُ مَعَ أَصْحَابِهِ وَأَزْوَاجِهِ كَوَاحِدٍ مِنْهُمْ، وَيَكُونُ فِي السَّفَرِ فِي سَاقَةِ أَصْحَابِهِ لِأَجْلِ الْمُنْقَطِعِينَ، وَيُرْدِفُهُمْ وَيَدْعُو لَهُمْ، وَكَانَتْ ثِيَابُهُ فَوْقَ الْكَعْبَيْنِ، وَكَانَ لَهُ ثَوْبَانِ لِمَجْمَعَتِهِ خَاصَّةً، وَيَلْبَسُ الْقَلَانِسَ تَحْتِ الْعِمَامَةِ وَغَيْرَ عِمَامَةٍ، وَطُولُ فِرَاشِهِ ذِرَاعًا أَوْ نَحْوَهُ، وَعَرْضُهُ ذِرَاعٌ وَشَبْرٌ أَوْ نَحْوَهُ، وَيَنَامُ وَيَشْرَبُ مِنْهَا، وَكَانَ يَقِيلُ عَلَى الْحَصِيرِ وَحَدَّهُ لَيْسَ تَحْتَهُ شَيْءٌ، وَلَهُ مِظْهَرَةٌ مِنْ فَخَّارٍ يَتَوَضَّأُ وَيَشْرَبُ مِنْهَا.

وَكَانَ يَقُولُ: ((لَا تَبْلُغْنِي عَنْ أَصْحَابِي إِلَّا خَيْرًا فَإِنِّي أَحِبُّ أُوْرَجَ إِلَيْهِمْ وَأَنَا سَلِيمٌ الصَّدْرِ))، وَيَسْتَلِمُ عَلَى الصَّبِيَّانِ وَيُبَاسِطُهُمْ وَلَا يَزْجُرُ⁷ أَحَدًا إِلَّا عَنِ حَرَامٍ، وَيُسَمِّي دَوَابَّهُ وَسِلَاحَهُ وَمَتَاعَهُ، وَلَا يَنَامُ إِلَّا إِذَا دَعَتْهُ الْحَاجَةُ إِلَى النَّوْمِ، فَيَنَامُ عَلَى جَنْبِهِ الْأَيْمَنِ غَيْرَ مُمْتَلِي الْبَطْنِ مِنَ الطَّعَامِ وَالشَّرَابِ،

4 هنا انتهى ورقة 4.

5 هنا انتهى ورقة 5.

6 هنا انتهى ورقة 6.

7 هنا انتهى ورقة 7.

وَلَا يَتَّخِذُ الْفُرَشَ الْمُرْتَفَعَةَ، وَيَضَعُ خَدَّهُ عَلَى الْوِسَادَةِ، وَيَنَامُ أَوَّلَ اللَّيْلِ، وَيَقُومُ نِصْفَهُ حِينَ يَصِيحُ الدِّيْكُ
أَوَّلًا.

وَكَانَ يُهَيِّئُ الطَّهَارَةَ مِنَ الْمَطَهَرَةِ وَالسَّوَاكِ لَا يَكِلُ ذَلِكَ إِلَى خَادِمِهِ إِلَّا لِضُرُورَةٍ، **وَكَانَ** لَا يَقْعُدُ
فِي بَيْتٍ مُظْلِمٍ حَتَّى يُضَاءَ لَهُ بِسِرَاجٍ، وَكَذَلِكَ يَفْعَلُ الصَّحَابَةُ الْخُلَفَاءُ الرَّاشِدُونَ، **قَالَتْ** أُمُّ سَلْمَةَ: "كَانَ
فِرَاشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتٍ نَحْوًا مِمَّا يُوضَعُ الْإِنْسَ فِي قَبْرِهِ"، **وَيَقُولُ**: ((إِذَا نِمْتُمْ
فَأَطْفِنُوا سِرَجَكُمْ فَإِنَّ النَّارَ عَدُوٌّ لَكُمْ))، **وَفِي رُويَةٍ**: ((لَا تَتْرَكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنْمُونَ)).

وَكَانَ يَكْرَهُ النَّوْمَ عَلَى الْوَجْهِ، وَيَكْرَهُ النَّوْمَ فِي الصُّبْحِ، **يَقُولُ**: ((يَفْسِمُ اللَّهُ أَرْزَاقَ الْخَلَائِقِ مَا
بَيْنَ الصُّبْحِ وَطُلُوعِ الشَّمْسِ))، **وَكَانَ** يَقْرَأُ عِنْدَ النَّوْمِ الْفَاتِحَةَ وَالْإِخْلَاصَ وَالْمُعَوِّذَتَيْنِ، **وَيَقُولُ**: ((أَعُوذُ
بِكَلِمَاتِ اللَّهِ النَّامَاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ أَوْ أَنْ يَحْضُرُونَ)).

وَكَانَ يَحْتُ عَلَى بَرِّ الْوَالِدِينَ، وَيَحْرِمُ الْعُقُوقَ، وَيَذْكُرُ فِيهِ الْوَعِيدَ الشَّدِيدَ، وَيَأْمُرُ بِسِتْرِ
الْعَوْرَاتِ، وَيَدْمُ تَتَبَعُ عَوْرَاتِ النَّاسِ، **وَيَقُولُ**: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِي جَارَهُ
وَلِيْحْسِنَ إِلَيْهِ))، وَيَأْمُرُ بِصِلَةِ الرَّحِمِ، **وَيَحْتُ** عَلَى قِضَاءِ حَوَائِجِ الْمُسْلِمِينَ، فَادْخَالَ السَّرُورِ عَلَيْهِمْ،
وَالشَّفَقَةَ عَلَى النَّاسِ وَالْحَيَوَانَ، وَالسَّعْيَ فِي مَصَالِحِ الْجَمِيعِ، وَالْإِصْلَاحِ بَيْنَ النَّاسِ، وَقَبُولِ اعْتِدَارِ مَنْ
اعْتَدَرَ مُحَقًّا كَانَ أَوْ بَاطِلًا.

وَيَأْمُرُ بِزِيَارَةِ الْإِخْوَانِ وَالصَّالِحِينَ، وَإِكْرَامِ الزَّائِرِ⁹، وَيَأْمُرُ بِالِاسْتِيْذَانِ وَأَدَابِهِ، **وَيَأْمُرُ** بِطَلَاقَةِ
الْوَجْهِ وَطَيِّبِ الْكَلَامِ وَالْمُصَافَحَةِ، **وَيَأْمُرُ** بِطَلْبِ الْجَلِيسِ الصَّالِحِ وَمُجَانِبَةِ الْجَلِيسِ السُّوءِ، **وَيَأْمُرُ**
بِكِتْمَانِ السَّرِّ، **وَيَمْنَعُ** الْجُلُوسَ عَلَى الطَّرِيقَاتِ إِلَّا لِضُرُورَةٍ، فَيُعْطِيْعَا حَقَّهَا مِنْ غَضِّ الْبَصْرِ وَكَفِّ
الْأَدْيِ وَرَدِّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَإِرْشَادِ الضَّالِّ وَإِغَاثَةِ الْمَلْهُوفِ وَحُسْنِ
الْكَلَامِ، **وَيَمْنَعُ** تَتَاجِيْ إِنْثَتَيْنِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يَحْزُنُهُ، **وَكَانَ ابْنُ عَمَرَ** إِذَا كَانَ عِنْدَهُ إِنْثَانٍ وَجَاءَ
الثَّالِثُ يُشَاوِرُهُ عَنْ شَيْءٍ يَقُولُ لِلرَّجُلَيْنِ: "اسْتَأْخِرَا شَيْئًا"، وَإِذَا كَانَ عِنْدَهُ وَاحِدٌ يَطْلُبُ لَهُ ثَانِيًا حَتَّى
يُشَاوِرَ الدَّاخِلَ.

وَكَانَ عَلَيْهِ السَّلَامُ يَنْهَى عَنِ الْقِيَامِ لِلدَّاخِلِ، **وَقَالَ**: ((لَا تَقُومُوا كَمَا يَقُومُ الْأَعَاجِمُ يُعْظَمُ
بَعْضُهُمْ بَعْضًا))، وَقَامَ رَجُلٌ لِمُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ¹⁰ فَأَمَرَهُ بِالْجُلُوسِ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **يَقُولُ**: ((مَنْ أَحَبَّ أَنْ يَتَمَثَّلَ لَهُ النَّاسُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ فِي النَّارِ))، **وَيَنْهَى**

⁸ هنا انتهى ورقة 8.

⁹ هنا انتهى ورقة 9.

¹⁰ هنا انتهى ورقة 10.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقِيمَ رَجُلٌ أَحَدًا وَيَجْلِسُ مَكَتَهُ، **وَقَالَ:** ((لَا يَحِلُّ لِلرَّجُلِ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا))، **وَيَقُولُ** لِمَنْ يَرَاهُ قَائِمًا فِي الشَّمْسِ: ((تَحَوَّلَ إِلَى الظِّلِّ فَإِنَّ القِيَامَ فِي الشَّمْسِ مَفْعَدُ الشَّيْطَانِ)).

وَكَانَ يَأْمُرُ بِإِكْرَامِ ذِي الشَّيْبَةِ وَحَامِلِ الْقُرْآنِ وَذِي السُّلْطَانِ الْفَسِطِ، **وَقَالَ:** ((مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِرْ كَبِيرَنَا فَلَيْسَ مِنَّا))، **وَقَالَ:** ((مَنْ أَخَذَ بِرِكَابِ رَجُلٍ لَا يَرْجُوهُ وَلَا يَخَافُهُ غَفِرَ لَهُ))، **وَكَانَ** يَأْمُرُ بِتَشْمِيمِ الْعَاطِشِ ثَلَاثًا ثُمَّ إِنْ عَطِشَ فَمَرْكُومًا، **وَيَأْمُرُ** النَّحَّابَ فِي اللَّهِ وَالتَّوَادِدَ فِي اللَّهِ وَالتَّعَاوُدَ وَالتَّسَاعُدَ وَالتَّشَاعَةَ، **وَيَذُمُّ** ذُو الْوَجْهَيْنِ، يَأْتِي هُوَلاءِ بوجهه¹¹ وَهُوَلاءِ بوجهه.

وَيَأْمُرُ بِعِيَادَةِ الْمَرْضَى، وَيُنْهَى عَنِ التَّهَاجُرِ وَالتَّدَابُرِ، **وَيُنْهَى** عَنِ أَحْتِقَارِ النَّاسِ، وَيَقُولُ: ((لَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالذِّينِ))، **وَيَقُولُ:** ((لَسْتُمْ بِخَيْرٍ مِنْ أَحْمَرٍ وَلَا أَسْوَدٍ إِلَّا أَنْ تَقْضُوا بِالتَّقْوَى ﴿إِنْ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾))، **وَيُنْهَى** عَنِ الْحَسَدِ، وَيَأْمُرُ بِالتَّوَاضُعِ لِلْمُؤْمِنِينَ، وَبِقَوْدِ الْعُمَيَّانِ، وَحُبِّ الْفُقَرَاءِ وَالمَسَاكِينِ وَالمَجَالِسَتِهِمْ، وَالإِنْفَاقِ فِي وُجُوهِ الْخَيْرِ، وَإِطْعَامِ الطَّعَامِ، وَسَقْيِ الْمَاءِ، وَشَطْرِ الْمَعْرُوفِ وَإِنْ قَلَّ، وَالمُكَافَاةِ عَلَيْهِ، وَالرُّهْدِ عَنِ الدُّنْيَا، وَإِمَاطَةِ الأَدَى عَلَى طَرِيقِ الْمُسْلِمِينَ، **وَكَانَ يَقُولُ:** ((الإِيمَانُ بَضْعٌ وَسَبْعُونَ شُعْبَةً أَدْنَاهَا إِمَاطَةُ الأَدَى عَنِ الطَّرِيقِ وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ)).

رَزَقْنَا اللَّهُ الإِمَاتَةَ عَلَى هَذَا الْقَوْلِ، وَيَسَّرَ لَنَا الْعَمَلَ بِجَمِيعِ هَذِهِ الشُّعْبِ بِجَاهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولِهِ الْكَرِيمِ، وَأَخْلَافِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرَةً، فَمَنْ أَرَادَهَا فَلْيُكْثِرْ مُطَالَعَةَ كُتُبِ الْحَدِيثِ وَالسِّيَرِ، وَفِيمَا ذَكَرْنَاهُ كِفَايَةً لِمَنْ وَفَّقَهُ اللَّهُ لِلْعَمَلِ بِهَا، يَسَّرَ اللَّهُ لَنَا ذَلِكَ بِمَنَّةٍ وَكَرَمِهِ.

قَالَ الْمُؤَلِّفُ يَسَّرَ اللَّهُ لَنَا إِتِمَامَ هَذَا الْكِتَابِ **يَوْمَ الأَحَدِ ضَحَى**، هَذَا مَا تَيَسَّرَ جَمْعُهُ قَبْلَ الظُّهْرِ، انْتَهَى تَمَ هَذَا الْكِتَابَ بِإِذْنِ اللَّهِ الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدِي أَمِينَ¹²

¹¹ هنا انتهى ورقة 11

¹² هنا انتهى ورقة 12

SANKORE'

Akhlaaq'l-Mustafa

The Character Traits of the Chosen One

Institute of Islamic-African Studies International

In the name of Allah the Beneficent the Merciful. *All praises are due to Allah, the Lord of the worlds*, and blessings and peace be upon the master of the Messengers and upon his family and Companions, all of them.

To continue: this is the book:

The Character Traits of the Chosen One

Whoever emulates him in these traits will become spiritually lucid (*saaafa*).

He upon be peace was the most knowledgeable of mankind. He was the most meticulous of mankind in his piety. He was the most austere of mankind in this world's life." He was the most noble of mankind. He was the most equitable of mankind. He was the most tolerant of mankind and the most forgiving of mankind. He was the most generous of mankind. He did not leave behind a single gold or silver coin. He was never asked for anything except that he gave it. He never faced off anyone in ways that they would dislike. He was exceedingly sociable towards each one of his Companions to the point where each of them assumed that he was the most honored of the Companions to the Prophet, may Allah bless him and grant him peace.

He was the most sensitive of people with regard to his modesty and the most humble would never allow his eyes to be affixed on the face of anyone. He used to mend his own shoes, patch his own garments and serve his family. He used to answer the invitation of the free man as well as the slave. He used to accept gifts and he would suffice for them. He used to visit the sick and infirm among the destitute who had no one to look after them and he would serve them himself. He would sorely miss those Companions who were cut off from him for some reason: 'It is as if, O brother, you discovered in me or in our brothers something you disliked'.

He never allowed two men to walk behind him at all. If there were three people walking he would walk between them and if there were a large group of people walking he would walk ahead of some of them. He was the quietest of people and when he did speak he was eloquent without being verbose. He was the most excellent of people in optimism. He was never dismayed by anything from the affairs of this world's life. He wore whatever was available from what is lawful. He used to ride whatever was possible for him to ride. Thus, sometimes he would ride a horse. Sometimes he would ride a camel. Sometimes he would ride a mule. Sometimes he would ride a donkey and sometimes he would walk on foot, either with shoes or barefooted in order to visit the sick in the furthest parts of al-Medina.

He used to love perfume and he used to dislike foul smells. He used to take personal responsibility for the poor. He used to show respect and honor to the people of bounty in their characters. He would show affection for the people of nobility by being generously kind to them. He used to show honor and respect to his relatives and maintain ties with them without giving preference to them over those superior to them. He did not alienate anyone even when they did something with him which necessitated them being alienated. He used to accept the excuse of those who gave excuses regardless of what they may have done. He used to kid around with women as well as children and in that he only spoke the truth. He used to see the people occupied in lawful recreation and he did not object to it. He did not elevate himself over his male servants and female servants in food, drink or attire. A moment did not pass without him performing an action for the sake of Allah or in doing something that was required of him to do such as seeing to the needs of his soul. He used to often go out to visit the gardens of his Companions and eat

from them. He never showed contempt for the destitute and he did not venerate rulers because of their worldly kingdom. For, he would invite that one and that one to Allah with a single invitation and he never insulted anyone. He did not find fault with any kind of bedding at all for when bedding was spread for him he would take his repose if not he would simply sit upon the earth and lay down on it.

He was very accommodating, pardoning and forgiving. He used to always initiate the greetings of peace to those whom he encountered and would shake their hands. He could not be readily recognized when sitting in the assemblies with his Companions because wherever he found a place in the assemblies to sit, he would sit. The majority of his sitting would be facing the direction of the *qibla*. He would show honor and respect to everyone who entered upon him and he gave preference to them by spreading out for them pillows and he would show him his due share of cheerfulness. He would give his Companions honorific names.

He was the furthest of people from anger and he was the swiftest of them in contentment. He was the kindest of people towards people and he was the most beneficial of the people to the people. He worked alongside his Companions with his own hands in digging the ditch. Whenever he would rise from his assemblies he would say: 'Glory be to You O Allah and with Your praises. I bear witness that there is no deity except You. I seek forgiveness from You and turn to You in repentance. His eyes used to be full of copious tears and his laughter was merely a smile. He was the most smiling of all the people. He did not consume hot foods and he used to say: 'It does not have *baraka*'. He used to eat what was near him. The most beloved of food to him was meat. He used to love squash. He would get angry for the sake of his Lord and he never became angry for himself. He ate whatever was present and he was not scrupulous regarding any lawful food. He used to eat chicken and fowl which were hunted. He liked pumpkin. He did not eat garlic, onions and leeks. He never disparaged foods.

He possessed a large bowl for the benefit of his guest that could feed four men. He also possessed a mirror, a comb, scissors and a tooth brush. And when he drank he did not blow in drinking containers. Whenever he put on a turban he would let his turban hang between his shoulder blades. His sleeves reached to the wrist and the length of his robe was six cubits by three cubits and one hand span. He did not prohibit any specific color in attire, however, he disliked for his Companions wearing only red clothing. He possessed a long under garment and he wore a signet ring and he would turn the stone of the ring towards his palm. Sometimes he would completely veil himself in his robe and at other times he would leave it over his shoulders. Often he would fold the turban underneath his chin.

He was with his Companions and wives as if he were one of them. When he was on a journey he used to follow behind his Companions, because of those who could possibly be disconnected and he used to allow them to ride behind him and he would make supplication for them. His attire reached above his two ankles. He possessed two specific garments for the *juma`a* prayer. He wore skull caps beneath turbans and without a turban. The length of his bedding was two cubits or the like, and its width was a cubit and a hand span or the like. He would sleep upon it and drink upon it. He used to take naps upon a single grass mat without anything being placed underneath him. He possessed a receptacle made from earthenware with which he would make ablution and drink from.

He used to say: “Do not convey anything to me about my Companions except good. I like going out to them and my heart is at rest. He used to give the greetings of peace to children and would act magnanimously towards them. He did not deter or restrain anyone from anything except from that which was forbidden. He gave names to his riding beasts, his weapons, and his personal items. He never slept except when a need required him to. He would then sleep on his right side without his stomach being full with food or drink. He did not utilize a raised bed and he would simply place his cheeks on a cushion. He would sleep in the first part of the night and then stand in prayer during the middle of the night when the rooster would make its first crow.

He would prepare the appliances required for purification from containers and tooth brush and would not make that a responsibility for anyone of his servants, except out of necessity. He would never sit in a dark house except after a lamp was lit for him. Likewise, this is what the Companions, the Righteous *Caliphs* used to do as well. Umm Salama once said: ‘The bedding of the Messenger of Allah, may Allah bless him and grant him peace in his home was like that which is placed for a human in his grave’. He once said: “When you go to sleep put out your lamps, for fire is an enemy to you.” In another narration: “Do not leave fires burning in your homes when you go to sleep.”

He disliked sleeping upon the face and disliked sleeping during the mornings and said about that Allah divides the sustenance of creation between the dawn and rising of the sun. When he went to sleep, he used to recite *al-Faatiha*, *al-Ikhlaas* and the *Mu`adhatayn* and then say: “I seek refuge with the Perfect Words of Allah from His anger, punishment from the evils of His servants from the goading of devils or their being present.”

He used to encourage being filial towards parents and prohibited being undutiful to them. He would remind people of the severe punishment regarding that. He commanded people to conceal their private parts and severely censured following after the privacy of the people. He used to say: “Whoever truly believes in Allah and the Last Day should never cause harm to his neighbor but should be benevolent towards him. He used to command the people to keep the ties of kinship. He would encourage people to take care of the needs of the Muslims, cause happiness to enter among them, showing compassion towards humanity and animals, endeavoring to take care of the welfare of all bringing about reconciliation between people and acceptance of the excuses of those who proffered excuses whether their excuses were genuine or bogus.

He used to command the people to visit brothers and the righteous and to honor and respect the visitor. He commanded the people to seek proper permission when entering homes and to act in that with proper courtesy. He used to command the people to be cheerful in demeanor to speak with pleasant speech and to shake hands. He used to command the people to seek righteous companions and to avoid evil companions. He used to command the people to conceal secrets. He prohibited people from sitting in the roads, except out of necessity and then he required them to give the public roads its due diligence, by lowering the gaze, preventing harm, returning the greetings of peace, commanding the good and forbidding evil, guiding those who are lost, giving succor to those aggrieved and speaking with benevolent speech. He prohibited two people speaking intimately excluding a third person due to the fact that this would cause the latter to be dismayed. In this regard, Ibn Umar whenever there were two people with him, and a third person came in order to seek council from him; he would say to the two people: “Hold on

for a bit. And when he was with one person who desired advice he would seek out a second person in order to take council with the one who entered upon him.

He, upon him be peace, used to prohibit standing for a person who entered an assembly. He said: “Do not stand the way the foreigners stand in exalting one another. A man once stood for Mu`awiyya, may Allah be pleased with him and he then ordered him to sit down and then said: ‘I once heard the Messenger of Allah, may Allah bless him and grant him peace say: ‘Whoever likes people to treat him such that they stand for him has then prepared a place for himself in the Fire. The Messenger of Allah, may Allah bless him and grant him peace forbade a man standing in order for another to sit in his place. He said: “It is not lawful for a man to separate two men sitting except with their permission. “He once said to someone he saw standing in the heat of the sun: “Move to the shade, for indeed standing underneath the sun is the terrace of the devil.”

He used to command the people to show honor and respect to those who possessed white hair the bearers of the *Qur’an* and the equitable possessors of authority. “He said: “Whoever does not show compassion for our young and does not venerate and respect our elderly then he is not from among us. He also said: “Whoever takes hold of the saddle of a man not hoping anything from him or fearing him will be forgiven. He used to command people to request blessings for the one who sneezes three times then if he sneezes again to consider that he has a cold. He used to command people to have mutual love for one another for the sake of Allah to have affection for one another for the sake of Allah, to give mutual assistance to one another to cooperate with one another and to intercede on behalf of one another. He used to disparage the two faced person who goes to this people with one face and to that people with another face.

He used to command people to make regular calls upon the sick and infirm and forbade them from alienating themselves from one another and from having mutual enmity towards one another. He used to prohibit people from showing contempt towards people by saying: Not one of you is superior to another except by means of religion. “You are not superior to the red nor the black, except by your superiority over them by fearful awareness of Allah. Allah says: ‘*The most noble of you with Allah is the one who is most fearfully aware*’. He used to prohibit people from having envy for someone. He used to command people to have natural humility towards a believer, guiding those who are blind showing love for the poor and destitute; to accustom themselves to sitting in their assemblies expending finances in benevolent causes feeding meals to others giving drink to those who need it being grateful for acts of kindness even if it is something insignificant, and sufficing for it having austerity from this world’s life and removing harmful things from the roads of the Muslims. He used to say regarding that. True belief has seventy something branches. The least of them is removing something harmful from the road, and the highest of them is saying: ‘There is no deity except Allah, Muhammad is the Messenger of Allah.

May Allah provide us with dying upon those words and make it easy for us to act in accordance with all of these branches by the rank of His noble Messenger, Muhammad, may Allah bless him and grant him peace. For, the character traits of the Messenger of Allah, may Allah bless him and grant him peace are countless. Whoever desires to know and act upon them should frequently peruse the books of the prophetic traditions and biographies of the Messenger. However, in what we have cited here is

sufficient for the one whom Allah has given success in acting in accordance with it. May Allah make that easy for us by means of His favor and generosity.

The author ends by saying that Allah made it easy for me to begin the completion of this book on **Sunday during the forenoon**, the result being that this text as you see it, was made easy to put together just before *dhuhr*, of the same day. Finally, it is completed with the permission of Allah. All praises are due to Allah for that. O Allah forgive me and my parents – Amen

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La Personnalité de l'Élu

Par l'iman Moujtahid, le rénovateur de l'islam,
Le Savant, le Connaisseur d'Allah,
L'Éloquent Poète, l'Ascète,
Le Guerrier, l'émir
Et le Wazir

CHEIKH ABDULLAHI DAN FODIYO

Qu'Allah lui fasse miséricorde, illumine sa tombe,
Sanctifie son secret et que nous
Bénéficiions de la baraka
De son savoir
Et son rang.
Amin

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La personnalité de l'Élu

Au nom d' Allah le Miséricordieux, le très Miséricordieux. Louanges à Allah, Seigneur de l'univers. Que bénédiction et paix soient sur le maître des messagers, Muhammad et sur sa famille et ses compagnons.

Pour continuer ceci est

la personnalité de l'Élu

quiconque l'imite sera purifié.

Il (paix et salut sur lui) était très instruit, très prudent et évitait ce dont la permissivité n'était pas claire par crainte que cela ne conduise à un interdit. Il était très indifférent aux choses matérielles, très noble, juste, patient, pudique, généreux- il ne gardait ni argent ni or plus d'une journée. On ne lui demanda jamais rien sans qu'il ne le donnât. Il ne se comportait jamais de manière déplaisante avec les gens et était remarquablement agréable avec ses compagnons au point que chacun croyait qu'il lui était le plus cher.

Il était exceptionnellement modeste et humble, jamais il ne fixait le visage des gens avec insistance. Il réparait ses propres sandales, raccommodait ses habits et servait sa famille. Il acceptait les invitations des hommes libres ainsi que celle des esclaves. Il acceptait les cadeaux et en offrait à son tour. Il visitait les malades pauvres, ceux dont personne ne s'occupait et les servait lui-même. Il était réceptif aux sentiments de ses compagnons. Il allait trouver quiconque de ses compagnons prenait ses distances et lui demandait : *mon frère, j'espère que ni nos frères ni moi t'avons offensés ?*

Quand il marchait avec deux hommes, ces derniers ne marchaient jamais derrière lui mais plutôt il se mettait entre les deux afin d'être côte à côte et s'il y en avait plus, certains prenaient de l'avance. Il était à la fois le plus silencieux sans être arrogant et le plus éloquent sans être trop long. Il était très joyeux. Il ne se souciait jamais pour les affaires de ce bas monde. Il portait n'importe quel habit licite en sa possession, et montait ce qu'il pouvait quelquefois un cheval, chameau, une mule, ou un âne. Puis parfois il marchait chaussé de simples sandales et des fois même il marchait pieds nus afin de rendre visite aux malades qui étaient très éloignés de la ville.

Il aimait les huiles parfumées et détestait les odeurs désagréables. Il mangeait avec les pauvres, appréciait ceux au caractère vertueux. Il était gentil avec les nobles et honorait sa famille. Il entretenait de bonnes relations avec ses parents sans les préférer à ceux meilleur que sa famille. Il n'était jamais rude avec les gens même s'ils avaient fait quelque chose qui nécessitait une réponse âpre et il acceptait toujours les excuses même si l'offense avait été grave. Il était jovial avec femmes et enfants tout en leur disant que la vérité et il prenait part aux divertissements licites sans les condamner. Jamais Il ne mangeait, buvait ou s'habillait mieux que ses esclaves. Jamais un moment ne passait sans qu'il n'œuvre pour l'amour d'Allah ou ne s'occupe de ce qui était absolument nécessaire pour son bien-être. Il rendait fréquemment visite à ses compagnons dans leurs jardins et en mangeait pour leur faire plaisir. Il n'avait ni mépris pour le pauvre ni crainte du roi ni de son royaume. Il invitait celui-la et celui-ci à Allah de la même manière. Jamais Il n'a

insulté personne où ne trouvaient des défauts à sa literie. Si on lui préparait un lit il s'y couchait sinon il s'asseyait par terre et s'y couchait aussi.

Il était amical, clément et pardonnant. Il était le premier à faire les salutations de paix et serrait la main de ceux qu'il rencontrait. Nul ne connaissait son siège car il s'asseyait partout où il y avait de la place. Il avait l'habitude de s'asseoir face à Makkah et honorait toute personne qui venait le voir, en lui offrant une natte, un coussin et lui donnant tout ce qu'elle voulait avec le sourire à la bouche. Quand il s'adressait à ses compagnons il disait père de tel ou mère de tel au lieu de les appeler par leur noms.

Il était très difficile de le mettre en colère et très facile de lui faire plaisir. Il était fort bienfaisant et avantageux pour les gens. De ses propres mains, il aida ses compagnons à creuser la grande fosse autour de la ville de Madina. Quand il se levait il disait : « *Tu es exalté au delà d'imperfections, O Allah je te loue avec Tes louanges ; je déclare qu'il n'y a point de divinité que Toi, j'implore ton pardon et je me repenit à toi.* » Il pleurait souvent, son rire n'était qu'un sourire et il était infiniment plaisant. Il ne mangeait pas la nourriture trop chaude, il disait, « *En vérité elle est dépourvue de bénédiction.* » Quand il mangeait avec les autres il prenait juste ce qui était devant lui. Sa nourriture préférée était la viande et il aimait aussi la citrouille. Il ne se mettait en colère que pour l'amour de son Seigneur mais jamais pour une chose personnelle. Il mangeait ce qu'on lui servait et ne se méfiait pas des nourritures licites. Il mangeait le poulet, les oiseaux de chasse et aimait aussi la courge. Il n'aimait pas que les gens mangent les reins, organes reproductifs, vessies et vésicules biliaires des animaux. Il ne mangeait pas l'ail, les ornions ou poireaux. Jamais il ne trouvait de défaut à la nourriture.

Pour servir ses invités, Il avait un grand bol appelé « al-ghira » qui ne pouvait être transporté que par quatre hommes. Il avait un miroir, peigne, coupe-ongle et cure dent. Il ne respirait pas dans un récipient pendant qu'il y buvait. Quand il attachait son turban il laissait le pan tomber entre ses deux omoplates. Ses manches lui arrivaient jusqu'aux poignets. Sa cape (rida') était approximativement 2.88m de long et 1.68m de largeur. Son pagne (Izard) était approximativement 2.16 m de long et 1.2m en largeur. Jamais a-t-il interdit de porter des habits d'une couleur particulière mais il n'aimait pas que ses compagnons soient tout en rouge. Il avait un pantalon et portait une bague avec la pierre tournée vers la paume. Parfois il se voilait partiellement le visage avec sa cape et autrefois il la drapait sur ses épaules. Il couvrait fréquemment sa mâchoire avec son turban en l'enveloppant sous son menton.

Il était avec ses compagnons et femmes comme l'un d'entre eux. Pendant les voyages il y avait une distance entre lui et la plus part de ses compagnons afin d'être avec ceux qui traînaient derrière, il chevauchait derrière ceux-la et priait pour eux. Ses habits lui arrivaient aux dessus de ses chevilles. Il avait deux vêtements spécialement pour joumou'ah. Parfois il portait un bonnet en dessous de son turban et parfois il le portait sans le turban. Son lit était approximativement 96 cm de longueur et environ 72cm de largeur et il y dormait et buvait. Il faisait la sieste sur une natte de gazons sans rien en dessous. Il avait un récipient en argile qu'il utilisait pour ses ablutions et aussi pour boire.

Il disait : « *ne me communiquer à propos de mes compagnons que le bien ; car en vérité j'aime avoir le cœur claire quand je les rencontre.* » Il saluait les enfants avec la paix et était aimable avec eux. Il ne réprimandait jamais quelqu'un sauf concernant un interdit. Il nommait ses animaux, armes et possessions. Il ne dormait jamais à moins qu'il en ait absolument besoin. Alors il se couchait sur son côté droit, jamais avec le ventre

plein, et toujours sur un lit à même le sol. Il plaçait sa joue sur le coussin et dormait pendant la première partie de la nuit puis il était debout pour la prière durant la dernière partie au premier chant du coq.

Il préparait pour la purification rituelle récipient et cure dent, il n'en chargeait jamais ses domestiques sauf quand cela était nécessaire. Il ne s'asseyait pas dans une maison sombre sans y allumer une lampe ; les califes droits faisaient de même. Oumm Salamah (qu'Allah l'agrée) a dit : « Chez moi le lit du messenger d'Allah (paix et salut sur lui) ressemblait à ce sur quoi on mettrait quelqu'un dans sa tombe. » Il (paix et salut sur lui) disait: *Quand vous dormez, éteignez vos lampes ; en effet le feu est un ennemi pour vous* ». Dans une autre narration il dit: « *ne laissez pas le feu brûlé quand vous vous couchez* ».

Il n'aimait pas que les gens dorment sur leur visages ou qu'ils se reposent le matin, à propos de quoi il disait Allah distribue les vivres de toutes les créatures entre l'aube et le lever du soleil. Avant de dormir il récitait al-Fatiha, al-Ikhlâs, et les deux protecteurs- al- Falaq et an Nas, il suppliait: (« *Je me réfugie dans tous les mots d'Allah contre Son courroux, Sa punition, le mal de ses esclaves, contre les suggestions des diables et leur rapprochement.*»)

Il encourageait la gentillesse envers les parents et interdisait l'irrespect à leur égard pour lequel la punition est sévère. Il recommandait de cacher les défauts d'autrui et condamnait la préoccupation avec ces derniers. Il disait : « *Quiconque croit en Allah et au jour dernier ne doit pas faire du mal à son voisin mais doit plutôt le traiter avec gentillesse.* » Il recommandait d'honorer les liens familiaux, encourageait de s'occuper des besoins des musulmans, leur apporter de la joie, à être compatissant envers les gens, animaux et de lutter pour assurer le bien-être de tous, de réconcilier les gens, et d'accepter les excuses de quiconque sans égard qu'elles soient vraies ou non.

Il commandait de rendre visite aux confrères musulmans et aussi à ceux qui était connus pour leur piété et honorer les visiteurs. Il recommandait aux gens de demander la permission et d'observer les éthiques convenables avant d'entrer chez autrui. Il commandait de faire et répondre aux salutations de paix des musulmans, d'être souriant, tenir des propos aimables et se serrer la main lors des rencontres. Il a enjoint la compagnie des gens droits et d'éviter ceux qui sont corrompus. Il recommandait de garder les secrets. Il a interdit de s'asseoir dans les rue à moins que ce soit nécessaire, en quel cas il fallait donner à la rue ses droits, qui sont : détourner le regard de l'interdit, répondre aux salutations de paix, enjoindre le louable et interdire le blâmable, guider quiconque se perd, aider ceux qui en ont besoin, et tenir des propos agréables. Quand trois personnes étaient ensemble il interdisait que deux d'entre elles conversent à l'exclusion de l'une, car cela ferait de la peine. Quand Ibn Oumar (qu'Allah l'agrée de même que son père) était avec deux personnes et qu'une troisième arrivait pour lui parler alors il s'excusait et demandait à ses compagnons de bien vouloir patienter jusqu'à son retour. Et si il était avec une personne et qu'une autre venait pour conférer avec lui ainsi il trouvait quelqu'un pour tenir compagnie à la première puis il s'occupait de celle qui était venue lui parler.

Il (paix et salut sur lui) interdisait de se lever pour quelqu'un qui joignait un groupe. Il dit : *Ne vous lever pas l'un pour l'autre comme certain étrangers se lèvent pour honorer les autres.* « Un homme se leva pour Mou'awiya (qu'Allah l'agrée), il ordonna à l'homme de s'asseoir et dit « j'ai entendu le Messager d'Allah (paix et salut sur lui) dire : *« quiconque désire que les gens se lèvent pour l'honorer devrait prendre place dans la fournaise ».* Le Messager d'Allah (paix et salut sur lui) interdit aussi de faire lever quelqu'un pour qu'un autre prenne sa place. Il a dit : Il n'est pas licite de séparer deux personnes sans leur permission ». Et il disait à quiconque était sous le soleil, « va donc à l'ombre, en vérité c'est Satan qui se tiens sous le soleil ».

Il recommandait d'honorer les plus âgés, ceux qui ont mémorisé tout le coran et les dirigeants droits. Il a dit « *Quiconque ne montre ni de la compassion pour nos jeunes ni de l'estime pour nos vieux n'est pas des nôtres.* ». Il a aussi dit : « *Celui qui aide quelqu'un à se mettre sur sa monture ne désirent rien en retour et ne craignant pas de mal, tous ses péchés lui seront pardonnés.* ». Il recommandait aux gens de dire Ya HarmokAllah (qu'Allah te fasses miséricorde) à celui qui éternue et qui dit Louange a Allah jusqu'au troisième éternuement. S'il éternue une quatrième fois alors ce dernier a probablement un rhume et donc la formule ne s'applique plus. Il recommanda de s'aimer les uns et autres, l'affection mutuelle pour l'amour d'Allah, de se fortifier, de s'entraider et il enjoignit l'intercession au nom des autres. Il dénonça l'hypocrisie : « *Qu'une personne soit d'une manière quand elle est avec un certain groupe et qu'elle soit différente avec les autres.* ».

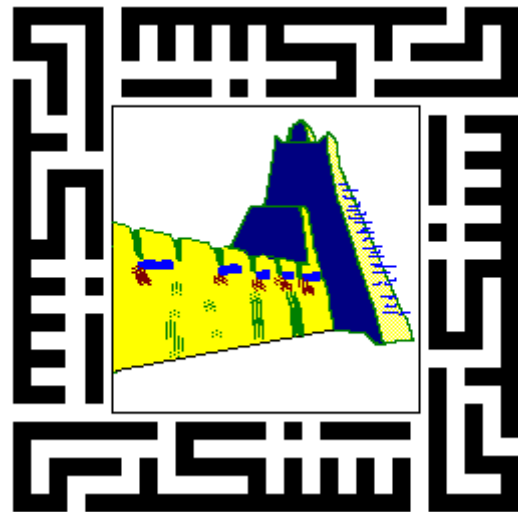
Il recommandait de rendre visite aux malades et interdisait de s'éloigner volontairement des autres ou de briser les relations. Il interdit le dédain pour les autres en disant : « *Nulle n'est supérieur à l'autre sauf en matière de religion ou œuvres de piété.* » et « *Nulle n'est mieux qu'une personne rouge ou noire sauf si elle la surpasse en piété. En vérité le plus noble chez Allah est celui qui est le plus pieux.* » Il interdisait l'envie, recommandait l'humilité aux croyants musulmans, la guidée de l'aveugle, l'amour pour les pauvres ainsi que les destitués en plus de leur tenir compagnie, dépenser pour des causes vertueuses, nourrir les autres, donner de l'eau à boire aux autres, exprimer de la gratitude pour la gentillesse d'autrui petite soit-elle et la réciproquer, l'indifférence pour les choses matérielles et d'ôter les objets dangereux sur les passages. Il disait « *La foi consiste de soixante-dix et quelque branches, la plus basse c'est d'enlever un objet dangereux du chemin et la plus haute c'est la déclaration : Point de divinité à part Allah et Muhammad est le Messager d'Allah.* ».

Qu'Allah le bénisse et lui accorde la paix, qu'Allah nous accorde la mort tout en croyant en cette déclaration, et qu'il nous facilite d'agir en conformité avec toutes ces branches par le rang de Muhammad son noble Messager (Qu'Allah le bénisse et lui accorde la paix). Son noble caractère est immense, alors quiconque en désire plus devrait s'adonner à l'étude de ses traditions et sa biographie.

Ce que nous avons mentionné ci-dessus suffit pour celui à qui Allah donné la réussite de l'imiter. Qu'Allah nous facilite tous cette tâche Par ses bénédictions et générosité. Allah nous a permis d'achever ce livre **un dimanche -Après-midi**. Ceci est ce qui nous a été facile de compiler avant le duhur. Louange à Allah, le Seigneur de l'univers, bénédictions et paix soient sur le messager d'Allah, qu'Allah le bénisse et lui accorde la paix.

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