

Yan Taru



Publishing

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وَتَذَكِّرِ الْعَاقِلِينَ إِلَى طُرُقِ الصَّالِحِينَ

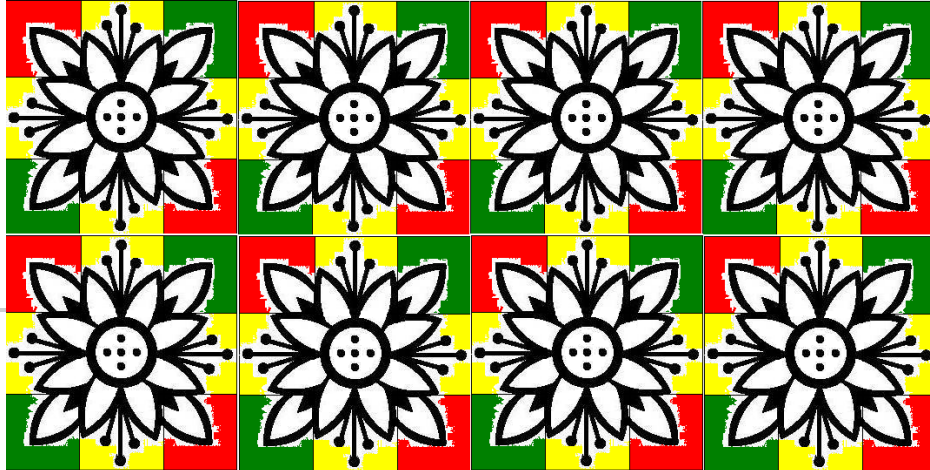
The Awakening of the Heedless And Reminder to the Intelligent Regarding the Path to Paradise

By

Jaji Nana Asmau bint Shehu Uthman ibn Fuduye`
May Allah engulf them in His mercy and make us inherit their *baraka*

Edited, annotated with Arabic text with translations into English, French and Spanish by

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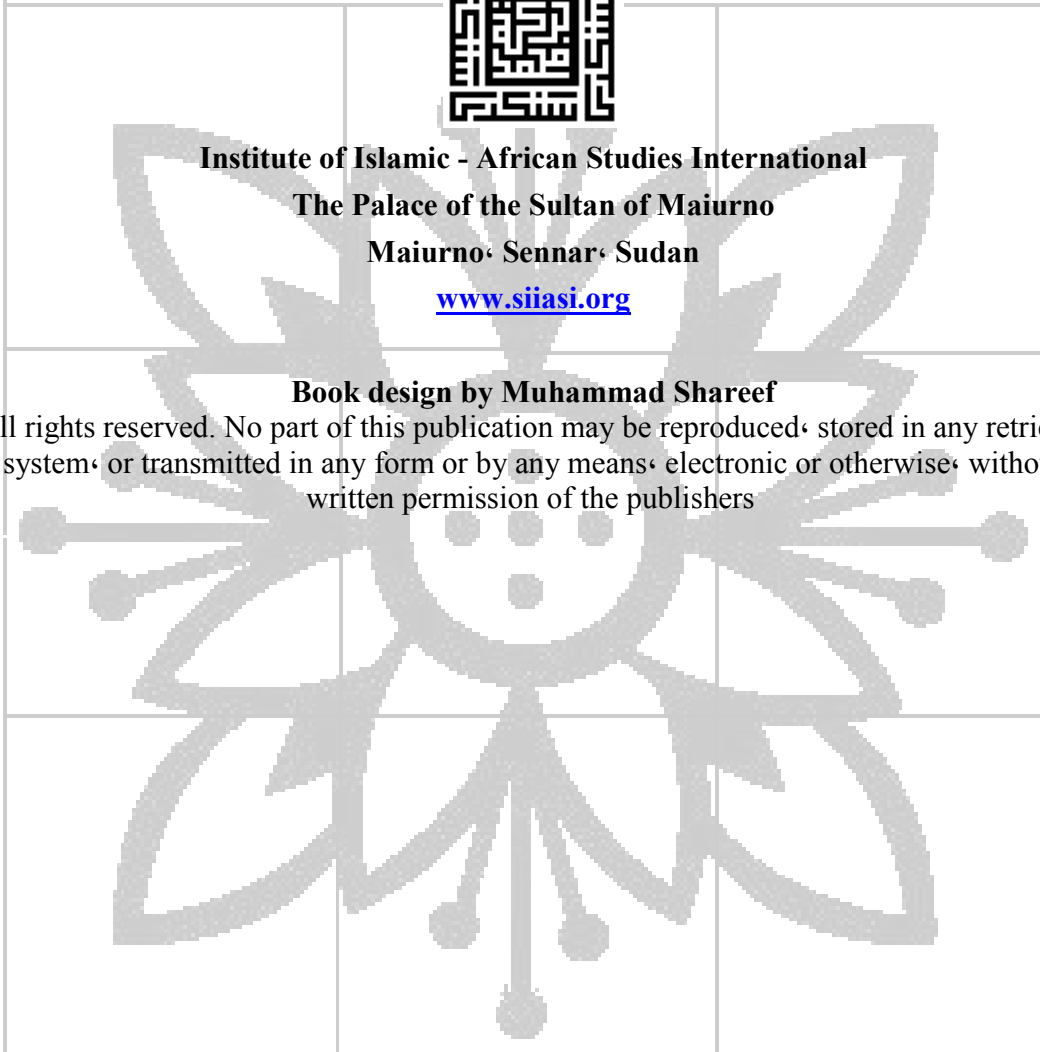


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَيَّ وَعَلَىٰ آلِيَّ الْكَرِيمِ
هَذَا تَالِيَةُ الْعَالِمَةِ الرَّاهِدَةِ الْعَائِدَةِ الْعَالِمَةِ
أَسْمَاءُ بِنْتُ الْمَجْدِ ذِي شَيْخَانَا عَثْمَانَ تَعَمَّذَةَ اللَّهُ بِرِ
حَقِّهِ أَمِيرِ الْأَحْمَدِ لِلْمَرْبِيَّةِ الْعَلِيمِ وَالْقَلَاءَةِ وَالسَّلَا
مَ عَلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيَّ وَسَلَّمِ أَمَّا بَعْدُ وَهَذَا
كِتَابٌ سَمِّيْتَاهُ تَبْيِيحُ الْخَوَالِيسِ وَتَذَكُّرُ الْخَوَالِيسِ الَّتِي
طَرَفُوا فِيهَا الْحَبِيرِ وَإِنَّهُ وَضَعْتُهُ عَلَيَّ أَرْبَعَةَ أَقْسَامٍ الْأَوَّلُ
ذِكْرُ الْغِيَاذِ بِيْرِ الْبَيْرِ الْمَرْءِ وَالْجَنَّةِ وَالثَّانِي ذِكْرُ
الْخَمَالِ الْمَقْلُكَاةِ وَالثَّلَاثُ ذِكْرُ الْخَمَالِ الْمُنْجِيَاتِ
وَالرَّابِعُ عَلَامَةُ الْبَتَاءِ السَّنَةِ الْبَتَاءِ الْأَوَّلِ فِي الْغِيَاذِ
بَيْنَ بَيْرِ الْمَرْءِ وَالْجَنَّةِ وَهِيَ تِسْعَةُ الْأَوَّلِ الْمَقُونِ وَهِيَ مَعْدُ
بِهِ الْمَقُونِ وَأَمَّا حِدَاوَةٌ تَرْكُ مَعْصِيَةٍ وَكَثْرَةُ الصَّدَقَاتِ
فَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيَّ وَسَلَّمِ سَهْلٌ
مِنَ الذَّنُوبِ يَسْتَهْلُ عَلَيْكَ الْمَقُونُ وَالثَّانِي سَوَالُ مَنْكُمْ
وَتَكْبِيرُ

Introduction

Before discussing the merits of this concise but remarkable work, the Tanbeeh 'l-Ghaafileen wa Tadhkir' l-'Aaqileen by *Nana Asma' bint Shehu* Uthman ibn Fuduye'; it is important to say the following about her life. It was back in 1985 when I was fortunate enough to come across two works by *Waziri* al-Junaydu ibn Muhammad al-Bukhari which gave an accurate but concise depiction of who *Nana Asma' bint Shehu* Uthman ibn Fuduye' was. They were his Nayl 'l-Arab Fi Istifsaai 'n-Nasab and his Dabt'l-Multaqataat Minna'l-Akhbaar 'l-Muftaraqaat fi'l-Mu'alifaat. I came across these works in the home of one of the descendents of *Nana Asma' bint Shehu*, Ahmad `Abideen, who lived in a southern suburb of Khartoum. The author, *Waziri* al-Junayd ibn Muhammad al-Bukhari was one of my *shaykhs*, and was considered by many the most learned Muslim scholar on the African continent. He was no doubt the most prolific Muslim scholar in Africa, having produced close to 400 works. Because he was a direct descendent of *Nana Asma'*, I felt there was really no other authority one could rely on in getting an accurate and intimate picture of who *Nana Asma'* was. After reading these two texts, it was my intention of translating them into English, in order to present *Nana Asma'* and her many erudite and pious siblings to western audiences.

Fortunately, before I could ever get around to doing just that, *Jaji* Jean Boyd, and her intellectual comrade, Dr. Beverly Mack, beat me to the punch. Together they produced the most profound work on the life and works of *Nana Asma'* and her associates of the *Yan Taru* that had ever been produced in any language – The Collected Works of *Nana Asma'*. Once I read the work, I threw in the towel. There was no way any person could have done better. This work became a fundamental text of study within the *Jama`at* of the *Shehu* in the western hemisphere. I myself, used it as a prerequisite of study in several penal institutions in the US, in helping to rehabilitate and reorient Muslim inmates. Today, this seminal work, is read and studied like a litany by a host of Muslim women throughout the US and the UK. The fact that *Jaji* Jean Boyd had the blessing and support of the *Sultan* of Sokoto, the late *Waziri* al-Junaydu, and the former president of Nigeria, *Shehu* Shagari, indicates that her and Dr. Mack's work could be placed along side the other works produced by the Sokoto scholars. The Collected Works became apart of the epistemology of Sokowato Studies.

This great work was then followed by another insightful work which Dr. Beverly Mack called – One Woman's Jihad, which delves even deeper into the life, times and virtue of *Nana Asma' bint Shehu* Uthman as well as the network of Muslim women *Sufi* Shaykhs which played a major role in the emergence of what arguably became the crowning achievement of African Islamic civilization – the Sokoto Caliphate.

So, for anyone desiring to know about *Nana Asma' bint Shehu* Uthman ibn Fuduye', I would strongly suggest that they get their hands on the above cited works by *Jaji* Jean Boyd and Dr. Beverly Mack. For me it was 'a game changer' and completely altered my conception of Muslim women as mother, sister, wife and daughter; their indispensable roles in society, and the heights which they can achieve intellectually, socially and spiritually in the emergence, development and resurgence of Islamic civilization.

Having said that, let me say that she was *Umm* Abd'l-Qadir, *Asma'*, the daughter of *Shehu* Uthman ibn Fuduye' Muhammad ibn Uthman ibn Saalih ibn Harun ibn Muhammad Ghurtu. Her mother was Maymuna, whose nickname was Muna, the

daughter of the learned Muhammad Haaj ibn Ibrahim ibn Maani ibn Muhammad ibn Haaju bint Latti. The mother of this Maymuna was Inna Kabbu, the blood sister of Muhammad Fuduye'. The husband of Asma' bint *Shehu* Uthman was the learned *Wazir* and Envoy Uthman Gidadu ibn Muhammad Laima. She had four boys: *Waziri* Abd'l-Qadir; *Waziri* Ahmad, Uthman and Muhammad Laima. *Nana* Asma' was a polyglot haven mastered her mother tongue Fulfulde`, Hausa, Arabic and Tedmeket. *Waziri* al-Junaydu ibn Muhammad al-Bukhari said about his great-grandmother in his 'Urf ar-Rayhaan: "She, may Allah be pleased with her, was a righteous sage, ascetic, erudite, fearfully aware and a giver of sound admonition. She produced many works of counsel, and her non-Arabic poetic compositions were innumerable. She also composed many songs in praise of the Prophet, may Allah bless him and grant him peace. She always remained persistent in commanding the good and forbidding evil, and encouraging the people to follow the *shar`ia*, to adhere to the *Sunnah*, maintain the ties of kinship, and to adhere to excellent character. She, may Allah ta`ala be pleased with her had memorized the *Quran*, and was always extremely patient with the evils of people. She possessed sublime spiritual states. The bottom line is that her virtues were too innumerable to count."

One of her nephews and intellectual comrades, *Shaykh* Abd'l-Qadir ibn Mustafa said the following about her in his famous Mausufa'at as-Sudan:

"For this is the Description of the Blacklands

It will be of benefit after to those in times to come
 I will narrate in it what Asma'u put in poetic verse
 Of hers composed in non-Arabic in which she dictated
 A woman of noble attributes and the mother of dauntless heroes
 An assessment of her by the universal judgment of the times as is well known
 Where her fragrance defused among the *Nujaba*
 And the People of Contentment numbered her among the *Nuqaba*
 I compose it seeking *baraka* from her and from that of the Reformer
 Her father, the spiritually unveiled and master of distinction
 Rather, I compose it in order to attain the dominion of success
 And that we may congregate tomorrow based upon Divine approval
 Upon both of them be the Divine pleasures of our Lord
 Along with bounty, mercy and spiritual excellence"

This poem composed by one of the leading mystics of Africa, indicate that *Nana* Asma' was counted among the perfected sages who rule the inward sovereignty of the world as representatives (*khulafa'*) of Allah on His earth. In this regard, she was one of the spiritual captains under her father, the *Shehu*. Her husband, Gidadu Ibn Laima related a story from her regarding the conquering of Alkalawa in which she tells of her father and her assisting in the conquering of the city although they were hundreds of kilometers away. She told him that during the conquering of Alkalawa, Muhammad Bello, Abdullahi ibn Fuduye`, Ali Jeddo and Muhammad Namoda had a difficult time breaching the walls of the city. They were being constantly repelled by the armies of the city. Hundreds of kilometers to the west in the town of Gwandu, the *Shehu* was in his compound with his daughter Asma' who was sitting before a fire cooking, when the *Shehu* received the news of the difficulty the Muslims were facing at Alkalawa. The *Shehu*, then pointing at the eastern wall of the compound and suddenly said to his daughter, Asma': "Behold! There

is Alkalawa!” Asma’ saw the entire city and the difficulty the Muslims were facing projected on the eastern wall of the compound. She then took a burning ember of coal and flung it at the apparition of the city and shouted: “Burn Alkalawa!” Immediately, the western walls of the city caught aflame and began to burn causing confusion in the city. This allowed the Muslim armies to breach the walls and eventually conquer the city. This conquering of Alkalawa occurred on a Thursday the 10th of *Rajab* 1224 A.H. (circa 1 September 1808 C.E.). When Muhammad Bello and the armies returned to Gwandu, to inform the *Shehu* about what occurred, the *Shehu* instead informed him, Abdullahi, Ali Jeddo, and Muhammad Namoda about everything they encountered and how it was *Nana Asma’*, whose miracle with the burning embers allowed them to breach the walls and conquer Alkalawa. The conquering of Alkalawa marked the end of the Habe’ Hausa warring states and the beginning of the Sokoto Uthmani Caliphate. This miracle of *Nana Asma’* not only confirmed her spiritual status with her father, but it was an example of what the Messenger of Allah, may Allah bless him and grant him peace said: “Indeed Allah gives victory to this *Umma* by means of those deemed weak among them, by their supplications, righteousness and sincerity.” In another narration: “Seek out those who are deemed weak among the Muslims, for indeed you are provided your daily provision and given victory by means of those who are deemed weak among you.” Allah grants victory to Islam by means of the supplications and virtue of *awliyya* who are outwardly weak, in the same way that water being the softest element yet it wears down the hardness of stone eventually turning it to sand.

It is with this in mind that we now turn our attention to this work, the Tanbeeh ‘l-Ghaafileen wa Tadhkir’l-‘Aaqileen. At first glance, the text is extremely concise, being no more than 1,105 words long. It is divided into four small sections. The wisdom in dividing the Tanbeeh’l-Ghaafileen into four sections or parts is because according to the People of spiritual unveiling the realities of appraisal and achievement is constructed upon four foundations by which the form of a thing can be achieved in its perfection. Much like a room which requires four walls, speech which requires four necessities, or the parts of speech such as the noun and verb which require four signs; similarly existence is constructed on four foundations: [1] a divine foundation; [2] a spiritual foundation; [3] a celestial foundation; and [4] a natural foundation. It is at the natural foundation that the form of existence emerges. However, this cannot be perfected except with a harmony of the four elements of: [1] fire; [2] air; [3] water; and [4] earth. It is with the solidification and materialization of earthly existence, that universal form reaches its natural perfection. However, this perfection cannot be complete without the manifestation of the four temperaments of: [1] hot/dry; [2] hot/wet; [3] cold/wet; and [4] cold/dry. With the balanced mixture of these four temperaments, the perfection of human existence emerges whose existence has four realities: [1] his spirit; [2] his reason; [3] his soul; and [4] his physiognomy. It is when these four hierarchies of existence are in harmony with one another that creation reaches its completion and perfection and Allah ta`ala says to His vicegerent: “*This Day have I perfected for you your religion, completed My favor upon you, and am content with Islam for you as a religion.*”

Thus, *Nana Asma’* constructs four walls which enclose the city of the sciences of the religion with all of its disciplines of *‘aqeeda*, *fiqh* and *tasawwuf*. The first section deals with the fields that lay between a person and Paradise. The second section discusses the destructive traits of the human heart and character. The third section covers the

redemptive and praiseworthy traits of the human heart and character. The fourth section delineates the signs of those who follow the *Sunna* among men and women. The common person and those spiritually veiled will see nothing significant or extraordinary in this simple text. However, it is its simplicity and brevity which makes it a profound spiritual treatise. Much like the *al-Faatihah*, the *Umm'l-Kitaab* (the Mother of the Book) which contains only seven verses, yet in reality it conceals, the entire *Qur'an*, the *Torah*, the *Zabur* and the *Injil*; and everything concealed in the Guarded Tablet.

In the first section of the Tanbeeh'l-Ghaafileen, *Nana Asma' bint Shehu* draws a map of the universe of the Hereafter, from death at its appointed time (*mawt bi-l-ajli*) to the People of the Heights (*ahl'l-'Araaf*), who stand on the precipice before the Gates of Paradise looking down into the punishments of Hell. Like our own solar system, with its sun at the center and nine orbiting planets; *Nana Asma'* establishes nine orbital systems, which she calls 'fields' (*maydaan*), which everyone must pass or cross in order to enter Paradise. The first orbit or field is death. The second orbit or field is the questioning of the graves. The third orbit or field is the darkness, remoteness and loneliness of the graves. The fourth orbit or field is the Day of Judgment and its terrors. The fifth orbit or field is the Reckoning. The sixth orbit or field is the giving of books of deeds. The seventh orbit or field is the crossing of the Bridge over Hell. The eighth orbit or field is the *Kawthar* of the Prophet, may Allah bless him and grant him peace. And finally, the ninth orbit or field is the Heights.

Thus, the first section of the text deals strictly with the matters of the Hereafter; which are included in the realm of *Imaan*, or the foundation of the religion (*usuul'd-deen*). For each of these nine fields of the Hereafter which stand between the servant and Paradise, *Nana Asma'* offers cures (*dawa'*). In some cases she offers a single cure, in some two, while in some she offers three cures. Some of these cures are from the medicine of *Islam*, (outward obligations and practices); while some of these cures are from the medicine of *Ihsaan* (the inward virtues and character).

The second section is a concise discussion of the eight destructive human qualities (*khiṣaal muhlikaat*). She defines the first as having enmity towards believers (*'adaawat'l-mu'min*). This is especially insightful in these times where Muslims are slaughtering one another on behalf of American and NATO forces in Afghanistan, Pakistan, Iraq, Syria, Libya, Yemen and other hot spots around the world. The second destructive quality, she delineates as unlawful and useless disputations (*munazi'aat*) where every person feels that they are authorities in religion. The third is greediness (*bukhl*) which results from consumerism and being slaves of the market places. The fourth is hoarding (*takaathur*) which is related to stinginess and lays the foundation for a multitude of social disfunction and turmoil. The fifth is boasting (*tafaakhur*), which emerge from conceitedness, arrogance and pride. The sixth, seventh and eighth destructive qualities, *Nana Asma'* makes a direct attack upon three prevailing evils in West African society: [1] consulting sorcerers; [2] worshipping *jinn*; and [3] practicing occult magic. In addressing these eight destructive qualities, *Nana Asma'* cites verses from the *Qur'an* and the sayings of the Prophet, upon him be peace to eradicate these sicknesses from the hearts of Muslims.

The third section of this work, *Nana Asma'* addresses the eight praiseworthy redemptive qualities of the soul; which are [1] repentance (*tawba*); [2] being precise and diligent regarding worship of Allah; [3] persistence in remembrance of Allah (*dhikr*) with the heart and the tongue; [4] being generous by expending (*saddaqa*) - one's wealth,

energy and knowledge on behalf of others; [5] voluntary fasting (*sawm*) which is the key to gnosis of Allah; [6] patience (*sabr*) in obedience, and patience in the face of disobedience and afflictions; [7] maintaining the ties of kinship (*sillat'r-rahm*); and [8] excellent companionship (*husn'l-'ashura*) with one's spouse, children and dependents. Like in the preceding section, *Nana Asma'* cites verses from the *Qur'an* and the prophetic traditions to drive her point home to her reader.

In the fourth section of the *Tanbeeh*, *Nana Asma'* literally takes a page out of one of the books of her paternal uncle, *al-Ustadh* Abdullahi ibn Fuduye', and named it with the same title: 'the Sign of Those Who Follow the *Sunna* of the Messenger of Allah.' With the exception of a few omissions and additions, this section is a complete copy of that small work by *Shaykh* Abdullahi. This is a clear indication of the kind of collaboration between the Sokwato scholars which Jean Boyd and Beverly Mack often discuss in their seminal researches. In short, the *Tanbeeh'l-Ghaafileen* is a handbook on *Islam*, *Iman* and *Ihsan* composed by an erudite and pious African Muslim woman for not just African Muslim women or even African Muslim societies, but for all Muslim women and the entire Muslim *Umma*.

We have published the Arabic along with the English. In addition *Jaji* Alimah Ramos provided the Spanish translation of the text; and the head of the US *Yantaru*, *Jaji* Dylia Camara provided the French translation. Hence, the Sankore' Institute of Islamic-African Studies (SIIASI) under the guidance of the Yantaru Muslim Women Association in the USA, is proud to present this concise but comprehensive work by one of Black Africa's most influential Muslim female thinkers, writers, nation builders and reformers – *Nana Asma'* bint *Shehu* Uthman ibn Fuduye'.

Shaykh Muhammad Shareef bin Farid
Zunyi, People's Republic of China
2011



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

هَذَا تَأْلِيْفُ الْعَالِمَةِ الرَّاهِدَةِ الْعَابِدَةِ الصَّالِحَةِ أَسْمَاءِ بِنْتِ الْمُجَدِّدِ شَيْخِنَا عُثْمَانَ تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ أَمِينٍ، ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَّا بَعْدُ: فَهَذَا كِتَابٌ سَمِّيْنَاهُ:

تَنْبِيهِ الْغَافِلِينَ وَتَذَكِرِ الْعَاقِلِينَ إِلَى طُرُقِ الصَّالِحِينَ

فَأَنِّي وَضَعْتُهُ عَلَى أَرْبَعَةِ أَفْسَاجٍ: الْأَوَّلُ ذِكْرُ الْمِيَادِينَ الَّتِي بَيْنَ الْمَرْءِ وَالْجَنَّةِ، وَالثَّانِي ذِكْرُ الْخِصَالِ الْمُهْلِكَاتِ، وَالثَّلَاثُ ذِكْرُ الْخِصَالِ الْمُنْجِيَاتِ، وَالرَّابِعُ عَلَامَةُ إِتِّبَاعِ السُّنَّةِ.

الْبَابُ الْأَوَّلُ فِي الْمِيَادِينَ الَّتِي بَيْنَ الْمَرْءِ وَالْجَنَّةِ

وَهِيَ تِسْعَةٌ، الْأَوَّلُ الْمَوْتُ وَهِيَ مُعَذِّبَةُ الْمَوْتِ لِكُلِّ نَفْسٍ، قَالَ تَعَالَى: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾¹، وَأَمَّا دَوَاؤُهُ: [1] فَتَرْكُ² الْمَعَاصِي³، [2] وَكَثْرَةُ الصَّدَقَةِ، كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((سَهْلٌ مِنَ الذُّنُوبِ⁴ يَسْهَلُ عَلَيْكَ الْمَوْتُ))، وَالثَّانِي سُؤَالُ مُنْكَرٍ⁵ وَتَكْبِيرِ فِي الْقَبْرِ كَمَا قَالَ تَعَالَى: ﴿بَيَّنَّتْ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾، وَأَمَّا دَوَاؤُهُ فَلُزُومُ⁶ قِرَاءَةِ [1] سُورَةِ الْمُلْكِ [2] وَالْإِخْلَاصِ، وَالثَّلَاثُ الْجُلُوسُ فِي الْقَبْرِ وَظُلْمَتُهُ⁷ وَوَحْشَتُهُ، وَأَمَّا دَوَاؤُهُ [1] فَحُسْنُ⁸ الْخَلْقِ [2] وَالطَّهَارَةُ، وَالرَّابِعُ الْقِيَامَةُ وَأَهْوَالُهَا، وَأَمَّا دَوَاؤُهُ الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْخَامِسُ الْحِسَابُ، وَأَمَّا دَوَاؤُهُ [1] فَحُبُّ⁹ الْخَيْرِ لِجَمِيعِ الْمُسْلِمِينَ [2] وَبُغْضُ الشَّرِّ لَهُمْ [3] وَتَرْكُ ثَلَاثَةِ {أَشْيَاءٍ}¹⁰ وَهِيَ: الْحَسَدُ وَالْبُغْضُ وَالرِّيَاءُ، كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الْحَسَدُ تَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، وَالْبُغْضُ يُفْسِدُ الدِّينَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ، وَالرِّيَاءُ لَا يَقْبَلُ اللَّهُ عَمَلًا فِيهِ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ مِنَ الرِّيَاءِ))، وَالسَّادِسُ الْكِتَابُ كَمَا قَالَ تَعَالَى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾ فِي

¹ ما بين معقفين ساقط في: ا.

² حرف العطف "الفاء" محذوف في: ا.

³ وفي ا: معصية.

⁴ هنا انتهى الورقة 1 في: ب.

⁵ هنا انتهى الورقة 2 في: ا.

⁶ حرف العطف "الفاء" محذوف في: ا.

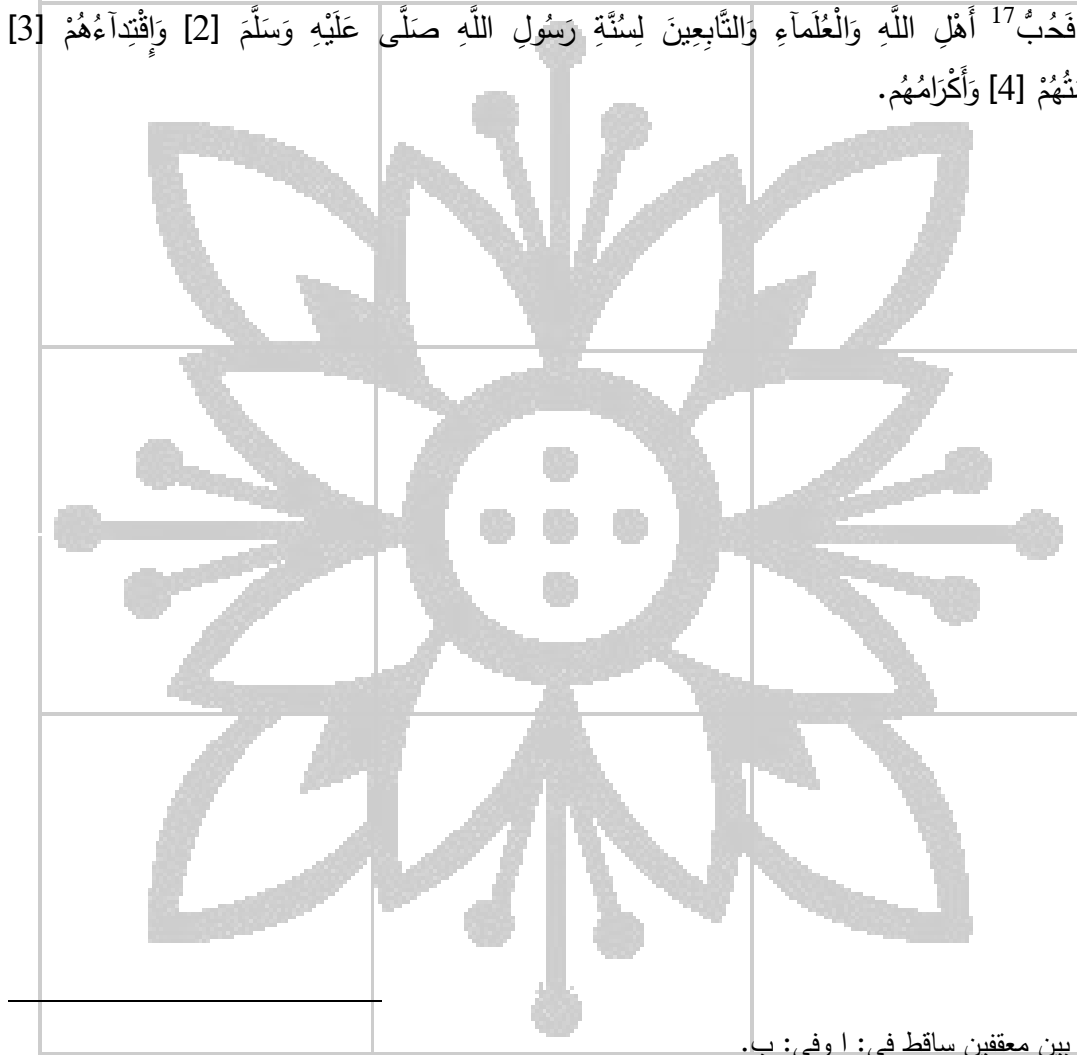
⁷ وفي ب: ظلمة.

⁸ حرف العطف "الفاء" محذوف في: ا.

⁹ حرف العطف "الفاء" محذوف في: ا.

¹⁰ ما بين معقفين ساقط في: ا.

حَقُّ الْمُؤْمِنِينَ ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [وَيُنْقَلَبُ إِلَىٰ أَهْلِهِ مَسْرُورًا]*¹¹ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ¹² فِي حَقِّ الْكَافِرِينَ ﴿فَسَوْفَ يَدْعُو ثُبُورًا﴾¹³ وَيَصْلَىٰ سَعِيرًا﴿، وَأَمَّا دَوَاؤُهُ [1] إِبْتِغَاءُ السُّنَّةِ، [2] وَتَرْكُ الْبِدْعَةِ، وَالسَّابِغُ الصَّرَاطُ¹⁴ وَأَمَّا دَوَاؤُهُ [1] فَاسْرَاعُ¹⁵ التَّوْبَةِ عِنْدَ الْمَعْصِيَةِ [2] وَالْإِسْتِغْفَارُ لِلَّهِ، وَالثَّامِنُ الْكُوْنُزُ وَأَمَّا دَوَاؤُهُ [1] فَصِلَّةُ¹⁶ الرَّحْمِ [2] وَحُسْنُ الْعَشِيرَةِ مِنَ الْجَبْرَانِ [3] وَإِقَامَةُ السُّنَّةِ، كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((بِدَادَ عَنْهُ مَنْ بَدَلٍ وَغَيْرٍ))، وَالتَّاسِيعُ الْأَعْرَافُ وَأَمَّا دَوَاؤُهُ [1] فَدَبُّ¹⁷ أَهْلِ اللَّهِ وَالْعُلَمَاءِ وَالتَّابِعِينَ لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [2] وَإِفْتِدَاءَهُمْ [3] وَخِدْمَتُهُمْ [4] وَأَكْرَامُهُمْ.



¹¹ ما بين معقنين ساقط في: ا وفي: ب.

¹² هنا انتهى الورقة 3 في: ا.

¹³ هنا انتهى الورقة 2 في: ب.

¹⁴ في: ب الصرط.

¹⁵ حرف العطف "الفاء" محذوف في: ا.

¹⁶ حرف العطف "الفاء" محذوف في: ا.

¹⁷ حرف العطف "الفاء" محذوف في: ا.

البَابُ الثَّانِي نِذْرُ الْخِصَالِ الْمُهْلِكَاتِ

وَهِيَ ثَمَانِيَةٌ¹⁸ خِصَالٍ: الْأَوَّلُ عِدَاوَةُ الْمُؤْمِنِ وَالْتَعَرُّضُ لَهُ، وَالثَّانِي الْمُنَارِعَةُ فِي غَيْرِ حَقِّ اللَّهِ وَرَسُولِهِ، قَالَ تَعَالَى: ﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾، وَالثَّلَاثُ الطَّمَعُ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الطَّمَعُ يُعْمِي وَيُصِمُّ))، وَالرَّابِعُ¹⁹ التَّكَاثُرُ كَمَا قَالَ تَعَالَى: ﴿الْهَآكُمُ التَّكَاثُرُ * حَتَّى زُرْتُمُ الْمَقَابِرَ﴾، وَالْخَامِسُ التَّفَاخُرُ قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾، وَالسَّادِسُ سُؤَالُ الْكُهَّانِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ أَتَى عَرَافًا فَصَدَّقَهُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ))، وَالسَّابِعُ إِتْبَاعُ الشَّيْطَانِ الَّتِي تَسْمَى بُورِي،²⁰ قَالَ تَعَالَى: ﴿يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مَنِ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجْلَنَا الَّذِي أَجَلْتُمْ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا﴾، وَالثَّمَانُ السَّحْرُ كَمَا قَالَ تَعَالَى: ﴿وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾، [وَقَالَ تَعَالَى]:²² ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ﴾ إِلَى قَوْلِهِ: ﴿مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾.²³

¹⁸ وفي: ا وفي: ب، تسعة، وهو الخطاء لأن لا ذكرت في هذا الباب إلا ثمانية خصال.

¹⁹ هنا انتهى الورقة 4 في: ا.

²⁰ هنا انتهى الورقة 3 في: ب.

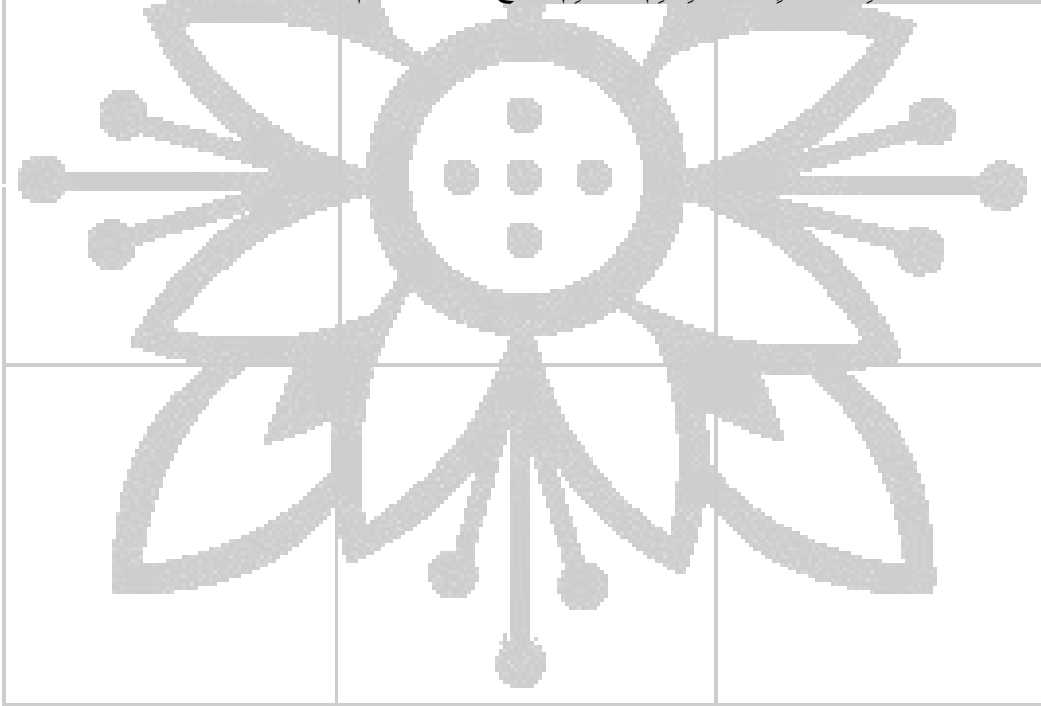
²¹ وفي: ا وفي: ب نَسَحَ الآية: ﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا﴾، وهو الخطاء.

²² ما بين معقفين ساقط في: ا.

²³ فأما الآية بتمامها فهي: ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَرَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾.

البَابُ الثَّالِثُ فِي الْمُنْجِيَّاتِ

وَهِيَ ثَمَانِيَّةٌ: **الأوَّلُ التَّوْبَةُ**²⁴ قَالَ تَعَالَى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾، وَقَالَ تَعَالَى: ﴿تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحاً﴾، **وَالثَّانِي** لَزُومُ الْعِبَادَةِ مَعَ ضَبْطِ الْأَوْقَاتِ صَبَاحًا وَمَسَاءً وَشَيْئاً مِنَ الدَّلْجَةِ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾، **وَالثَّالِثُ** الذِّكْرُ قَالَ تَعَالَى: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾، وَقَالَ تَعَالَى: ﴿وَاذْكُرُوا اللَّهَ كَثِيراً²⁵ لَعَلَّكُمْ تُفْلِحُونَ﴾، **وَالرَّابِعُ** الصَّدَقَةُ قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ﴾، **وَالخَامِسُ** الصَّوْمُ وَأَقْلَهُ ثَلَاثَةٌ فِي كُلِّ شَهْرٍ وَأَوْسَطُهُ²⁶ يَوْمُ الْخَمِيسِ وَيَوْمٌ لِاثْنَيْنِ وَأَكْثَرُهُ صَوْمُ دَاوُدَ عَلَيْهِ السَّلَامُ كَمَا جَاءَ فِي الْحَدِيثِ، **وَالسَّادِسُ** الصَّبْرُ كَمَا قَالَ تَعَالَى: ﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾، وَقَالَ تَعَالَى: ﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾، **وَالسَّابِعُ** صِلَةُ الرَّحِمِ، قَالَ تَعَالَى: ﴿وَاتِّ ذَا²⁸ الْقُرْبَى حَقَّهُ﴾، **وَالثَّامِنُ** حُسْنُ الْعَشْرَةِ وَهُوَ الْإِحْسَانُ إِلَيْهِمْ وَنَفْعُهُمْ وَدَفْعُ الضَّرِّ عَنْهُمْ.



²⁴ هنا انتهى الورقة 5 في: ا.

²⁵ هنا انتهى الورقة 4 في: ب.

²⁶ وفي: ا، أوسط.

²⁷ ما بين معقنين ساقط في: ا.

²⁸ هنا انتهى الورقة 6 في: ا.

البَابُ الرَّابِعُ فِي عِلَامَةِ الْمُتَّبِعِينَ لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ²⁹

وَهِيَ: الْإِيمَانُ بِجَمِيعِ مَا جَاءَ بِهِ، وَالطَّاعَةُ لَهُ فِي ذَلِكَ، وَالنِّزَامُ مُحَبَّبَةً³⁰ بِالْإِفْتِدَاءِ بِهِ فِي أَقْوَالِهِ وَأَفْعَالِهِ وَأَخْلَاقِهِ، وَإِخْلَاصُ النِّيَّةِ فِي ذَلِكَ.

وَمِنْ³¹ عِلَامَةِ مُحَبَّةِ الرَّسُولِ إِمْتِنَالُ أَمْرِهِ³² وَإِجْتِنَابُ نَوَاهِيهِ، وَإِبْتِئَارُ السُّنَّةِ وَإِجْتِنَابُ الْبِدْعَةِ وَالْعَوَائِدِ الْمُخَالَفَةِ³³ لِلْسُّنَّةِ وَالْإِجْتِهَادُ فِي تِلَاوَةِ الْقُرْآنِ وَتَفَهُمُهُ وَالْعَمَلُ بِهِ، وَالشَّفَقَةُ عَلَى الْأُمَّةِ³⁴ بِالسَّعْيِ³⁵ فِي مَصَالِحِهِمْ وَدَفْعِ الْمَضَارِّ عَنْهُمْ، وَالرُّهُدُ فِي الدُّنْيَا، وَإِبْتِئَارُ الْآخِرَةِ، وَالْحُسُوعُ عِنْدَ ذِكْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِعْظَامُ أَهْلِ بَيْتِهِ وَأَصْحَابِهِ، وَأَمَاكِنِهِ مِّنْ مَّكَّةَ وَالْمَدِينَةَ، وَاشْتِيَاقُ³⁶ الْوُصُولِ إِلَيْهِمَا، وَكَثْرَةُ الصَّلَاةِ عَلَيْهِ، وَالتَّخَلُّقُ بِأَخْلَاقِهِ³⁷ مِنَ الْقِيَامِ بِمَا يَرْضَى اللَّهُ، وَمُخَالَفَةُ³⁸ مَنْ خَالَفَ دِينَ اللَّهِ وَلَوْ كَانَ أَبًا وَابْنًا وَأَخًا مَعَ الشَّفَقَةِ عَلَيْهِمْ، وَالْحِلْمُ لَهُمْ، وَالْعَفْوُ مَعَ الْقُدْرَةِ، وَصَبْرُ النَّفْسِ عَلَى³⁹ مَا تَكَرَّرَ، وَالنَّوَاضِعُ لِلْمُؤْمِنِينَ، وَتَرْكُ التَّمْيِيزِ مِّنْ بَيْنِهِمْ، وَحُسْنُ الْعَشِيرَةِ مَعَ أَهْلِهِ وَخِدَامِهِ⁴⁰ وَأَصْحَابِهِ بِطَلْقَةِ الْوَجْهِ لَهُمْ وَحُبِّ الْخَيْرِ لِجَمِيعِهِمْ، وَالْخِدْمَةُ لَهُمْ، وَتَرْكُ طَلْبِ الْعُلُوِّ عَلَيْهِمْ، وَمَشَاوَرَتِهِمْ فِي الْأُمُورِ، وَمَعَاوَنَتِهِمْ بِمَالِهِ وَبَدَنِهِ، وَتَرْكُ الطَّمَعِ فِيمَا بِيَدِيهِمْ، وَسِتْرُ مَا أُطْلِعَ عَلَيْهِ مِنْ

²⁹ في الحقيقة إن هذا الباب بإسْتِنَاءٍ قَلِيلٍ مِنْهُ إِقْتِبَاسٌ مِنْ كِتَابِ عِلَامَاتِ الْمُتَّبِعِينَ لِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الرِّجَالِ وَالنِّسَاءِ لِعِلَامَةِ السُّودَانِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ فُودِي رَضِيَ اللَّهُ تَعَالَى عَنْهُ الَّذِي يَلْخَصُهُ مِنْ كِتَابِ الشُّفَا بِتَعْرِيفِ حَقُوقِ الْمُصْطَفَى لِلْعِلَامَةِ الْمُحَقِّقِ الْقَاضِي عِيَاضِ بْنِ مُوسَى رَضِيَ اللَّهُ تَعَالَى عَنْهُ، فَقَدْ يَخْتَلِفُ بَيْنَهُمْ فِي عِدَدِ عِلَامَاتِ الْمُتَّبِعِينَ لِلْسُّنَّةِ، فَقَدْ جَعَلَتْ عِدَادُهَا فِي هَذَا الْكِتَابِ ثَلَاثَةَ وَسِتُونَ عِلَامَاتٍ كَعِدَدِ سِنِينَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي هَذَا سِرِّ عَظِيمٍ بِاعْتِبَارِ الْحَقِيقَةِ الْمُحَمَّدِيَّةِ وَأَنْوَارِهَا.

³⁰ وفي: أ، محبة.

³¹ وفي: أ، ساقط واو العطف.

³² وفي: أ، أمره.

³³ وفي: أ، المختلفة.

³⁴ هنا انتهى الورقة 5 في: ب.

³⁵ وفي: ب، والسعي.

³⁶ وفي: أ، الشتياق.

³⁷ هنا انتهى الورقة 7 في: أ.

³⁸ وفي: أ، مخالفه.

³⁹ ساقط في: أ.

⁴⁰ وفي: أ، قدامه.

أَحْوَالِهِمُ الدَّمِيمَةَ، وَالْإِعْتِدَارِ⁴¹ لَهُمْ فِي ذَلِكَ، وَعَدَمَ الْإِفْتِحَارِ عَلَيْهِمْ بِالْمَالِ وَالْجَاهِ أَوْ مَجِيءِ الْأَكَابِرِ إِلَيْهِ⁴²، وَعِيَادَةَ مَرْضَاهِمَ، وَتَعْلِيمَهُمْ بِالنُّصَحِ مِّنْ غَيْرِ تَبَيُّنِ جَهْلِهِمْ⁴³، وَكَثْرَةَ الْحَيَاءِ، وَشَرُّ⁴⁴ النَّاسِ مَن لَّا يَسْتَحْيِي أَنْ يَرَاهُ النَّاسُ⁴⁵ مُسِيئًا، وَكَثْرَةَ السَّخَاءِ، فَالْبَخِيلُ⁴⁶ بَعِيدٌ مِنَ الْجَنَّةِ وَقَرِيبٌ مِنَ النَّارِ⁴⁷، وَالتَّوَسُّطُ فِي الْمَنَآكِلِ وَالْمَشَارِبِ وَالْمَلَابِسِ مِّنْ غَيْرِ تَأْتِقٍ وَلَا إِسْرَافٍ، فَجَرُّ الْإِزَارِ وَالْقَمِيصِ وَغَيْرِهِمَا مُخَالَفٌ لِلْسُنَّةِ فِي الرَّجَالِ وَسُنَّةٌ فِي النِّسَاءِ شَبْرًا وَدِرَاعًا، وَالتَّوَسُّطُ {فِي النَّوْمِ}⁴⁸ بِنَوْمِ أَوَّلِ اللَّيْلِ وَقِيَامِ نِصْفِهِ الثَّانِي، فَيَسْتَاكُ وَيَتَوَضَّأُ وَيُصَلِّي، وَالتَّوَسُّطُ عَلَى جَانِبِ الْأَيْمَنِ، ذَاكِرًا لِلَّهِ تَعَالَى غَيْرَ مُمْتَلِيٍّ الْبَطْنِ عَلَى الْفِرَاشِ وَالْحَصِيرِ وَالْأَرْضِ.

وَمِنْ عَلَامَتِهِمْ صَرَفُ الْهَمَّةِ إِلَى طَاعَةِ اللَّهِ بِاجْتِهَادٍ فِي تَصْحِيحِ الْإِيمَانِ، وَعِلْمِ جَمِيعِ مَا أُوجِبَهُ اللَّهُ⁴⁹ عَلَيْهِ أَوَّلًا، ثُمَّ يَلْتَزِمُ التَّوْبَةَ فِي كُلِّ ذَنْبٍ ظَاهِرًا وَبَاطِنًا⁵⁰ لِيُحْصِلَ لَهُ الطَّاعَةَ وَقُبُولَهَا، فَيُفِضِي جَمِيعَ مَا تَرَكَ مِنَ الْوَاجِبَاتِ، وَيَتَحَلَّلُ مِنَ حُقُوقِ الْعِبَادِ فِي الْمَالِ وَالنَّفْسِ وَالْعَرَضِ وَالْحُرْمَةِ وَالدِّينِ، ثُمَّ يَجْتَهِدُ فِي دَفْعِ عَوَاقِبِ الْعِبَادَةِ مِنَ الدُّنْيَا وَالنَّاسِ وَالشَّيْطَانِ وَالنَّفْسِ بِالرُّهْدِ عَنِ الدُّنْيَا فِيمَا سِوَى الضَّرُورَةِ وَالتَّقَرُّدِ مِنَ الْخَلْقِ إِلَّا فِي حَالِ⁵¹ ضَرُورَةِ الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ وَمَحَارِبَةِ الشَّيْطَانِ، وَاللَّجَاءِ إِلَى اللَّهِ، وَاسْتِعَاذَةِ بِهِ، وَكَثْرَةِ الذِّكْرِ، وَدَفْعِ وَسْوَسِ الشَّيْطَانِ، وَمَعْرِفَةِ حِيلَتِهِ، وَالْجَامِ النَّفْسِ بِلِجَامِ النَّفْثَى بِمَنْعِهَا مِنْ اتِّبَاعِ الْأَهْوَاءِ⁵² مَعَ ضَبْطِ⁵³ الْأَوْقَاتِ بِالْعِبَادَةِ، وَالِاسْتِعَانَةِ⁵⁴ بِاللَّهِ، وَحَفْظِ الْعَيْنِ مِنَ النَّظَرِ فِي الْحَرَامِ وَالْفُضُولِ، وَحَفْظِ اللِّسَانِ مِنَ الْقَوْلِ الْحَرَامِ، وَحَفْظِ الْقَلْبِ مِنَ الْأَمَلِ

⁴¹ وفي: ا، الاعتذرا.

⁴² ما بين معقنين ساقط في: ا و في: ب، وفي: ا، وَالْمَجْعَ لَهُمْ، وفي: ب، والمجد.

⁴³ ساقط في: ا، وفي: ب.

⁴⁴ وفي: ا، وسر.

⁴⁵ هنا انتهى الورقة 6 في: ب.

⁴⁶ وفي: ا، وفي: ب، والبخيل، وفي: ب زاد قبله بقوله: "بَعِيدٌ مِنَ النَّارِ وَقَرِيبٌ مِنَ الْجَنَّةِ"، وهو الخطاء.

⁴⁷ هنا انتهى الورقة 8 في: ا.

⁴⁸ ما بين معقنين ساقط في: ا وفي: ب.

⁴⁹ ساقط في: ا.

⁵⁰ وفي: ب، ظاهر وباطن.

⁵¹ هنا انتهى الورقة 9 في: ا.

⁵² وفي: ب، هواها.

⁵³ وفي: ا: وضبط وكلمة "مع" ساقط.

⁵⁴ هنا انتهى الورقة 7 في: ب.

وَالِإِسْتِعْجَالِ⁵⁵ وَالرِّيَاءِ وَالتَّكْبُرِ وَالْعُصْبِ، وَحَفْظِ الْأُذُنِ مِنْ إِسْتِمَاعِ كَلَامِ الْفُحْشِ وَالْغَيْبَةِ، وَحَفْظِ الْفَرْحِ مِنْ الرِّئَا وَاللَّوْاطِ، وَحَفْظِ الرَّجْلَيْنِ مِنَ الْمَشْيِ إِلَى الْحَرَامِ، وَحَفْظِ الْجَسَدِ كُلِّهِ مِنْ تَرْكِ الصَّلَاةِ وَعُقُوقِ الْوَالِدَيْنِ وَالْفِرَارِ مِنَ الرَّحْفِ⁵⁶ وَأَفْسَادِ⁵⁷ أَمْوَالِ النَّاسِ، وَتَعْفُرِ الصَّغَائِرِ بِاجْتِنَابِ الْكِبَائِرِ مَا لَمْ يُصْرَ⁵⁸ عَلَيْهَا.

هَذَا آخِرُ مَا أَرَدْنَا إِيرَادِهِ، وَرَزَقْنَا اللَّهُ وَإِيَّاكُمْ عَلَى⁵⁹ إِتْبَاعِ⁶⁰ السُّنَّةِ⁶¹ إِلَى الْمَمَاتِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،⁶² وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، انْتَهَى كِتَابَ أَسْمَاءِ بِنْتِ الشَّيْخِ عَثْمَانَ الْمُجَدِّدِ الشَّيْخِ الْوَرَعِ أَمِيرِ الْمُؤْمِنِينَ الْمَعْرُوفِ بِابْنِ فُودِي تَعَمَّدهُ اللَّهُ بِرَحْمَتِهِ أَمِينٍ، تَمَّ بِحَمْدِ اللَّهِ وَحَسَنِ عَوْنِهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.⁶³

⁵⁵ وفي: ا، إستعجال.

⁵⁶ وفي: ا، الرحف.

⁵⁷ وفي: ب، فساد.

⁵⁸ وفي: ا، بِصَرْفٍ.

⁵⁹ ساقط في: ا.

⁶⁰ وفي: ب، الإِتْبَاعِ.

⁶¹ ساقط في: ب، هنا انتهى الورقة 10 في: ا.

⁶² أظن هنا انتهى كلام أسماء بنت الشيخ عثمان بن فودي لأن ما جاء بعده مختلف في المخطوطتين بين يدي، فالمكتوب في: ا بعد قولها الحمد لله رب العالمين: "وَالصَّلَاةُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَتَابِعِ التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ وَقَفْنَا اللَّهُ إِلَى مَا فِيهِ تَقْوَاهُ وَرِضَاهُ، أَمِينٍ، انْتَهَى بِحَمْدِ اللَّهِ وَحَسَنِ عَوْنِهِ"، فهنا انتهى الورقة 11 في: ا.

⁶³ هنا انتهى الورقة 8 في: ب.

In the name of Allah, the Beneficent the Merciful, may Allah send blessings upon the Noble Prophet

This is a work of the learned ascetic pious and righteous Asma', the daughter of the *Mujaddid*, our spiritual guide, Uthman ibn Fuduye', may Allah engulf him in His mercy –Amen. All praises are due to Allah, and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace. To continue: this book we have named

The Awakening of the Heedless and Reminder to the Intelligent

Regarding the Paths of the Righteous

I have arranged it into four divisions: **the first** is mentioning the fields that lay between a person and Paradise; **the second** is mentioning the destructive traits; **the third** is mentioning the redemptive traits; and **the fourth** is regarding the signs of following the *Sunna*.

Chapter One: Regarding the Fields Laying Between a Person and Paradise

They are nine: **the first** is death which actually refers to the pangs of death which every soul must endure. Allah ta'ala says: *“Every soul must taste of death.”* As for its remedy, they are: [1] abandoning all acts of disobedience; and [2] giving abundant charity; as the Messenger of Allah, may Allah bless him and grant him peace said: *“Reduce your sins and death will be made easy for you.”* **The second** is the questioning of *Munkar* and *Nakeer* in the graves as Allah ta'ala says: *“Allah will establish those who believe with a firmly established pronouncement.”* As for its remedy it is to be persistent in reciting: [1] *surat'l-Mulk*; and [2] *surat'l-Ikhlaas*. **The third** is the actual sitting in the graves with its darkness and its desolateness. As for its remedy they are: [1] excellent character; and [2] always being in a state of ritual purity. **The fourth** is the Day of Standing and its terrors. As for its remedy it is much sending of blessings upon the Prophet, may Allah bless him and grant him peace. **The fifth** is the Reckoning. As for its remedy they are: [1] loving good to befall all the Muslims; [2] hating harm to befall them; and [3] abandoning three things, which are: envy, hatred and showing-off; as the Messenger of Allah, may Allah bless him and grant him peace said: *“Envy consumes good deeds as the fire consumes dry wood. Hatred spoils the religion just as vinegar spoils honey. As for showing-off, Allah will never accept any action in which there is even the weight of a mustard seed of showing-off.”* **The sixth** is the giving of books of deeds as Allah ta'ala says: *“As for the one who will be given his book in his right hand”,* regarding the believers: *“he will be reckoned with an easy reckoning and will return to his family joyous. As for the one who will be given his book from behind his back”* regarding the disbelievers: *“he will be summoned to destruction and will arrive at the blazing inferno.”* As for its remedy they are: [1] following the *Sunna*, and [2] abandoning heretical innovations. **The seventh** is the Bridge over Hell. As for its remedy they are: [1] being swift to rush to repentance during acts of disobedience; and [2] seeking forgiveness of Allah. **The eighth** is the *Kawthar*. As for its remedy, they are: [1] maintaining the ties of kinship; [2] showing excellent sociability with one's neighbors; and [3] establishing the *Sunna*; as the Messenger of Allah, may Allah bless him and grant him peace said: *“Those who altered and changed things will be driven from it.”* **The ninth** is the Heights. As for its remedy, they are: [1] loving the People of Allah, the scholars, and those who follow the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace; [2] following them; [3] serving them; and [4] honoring them.

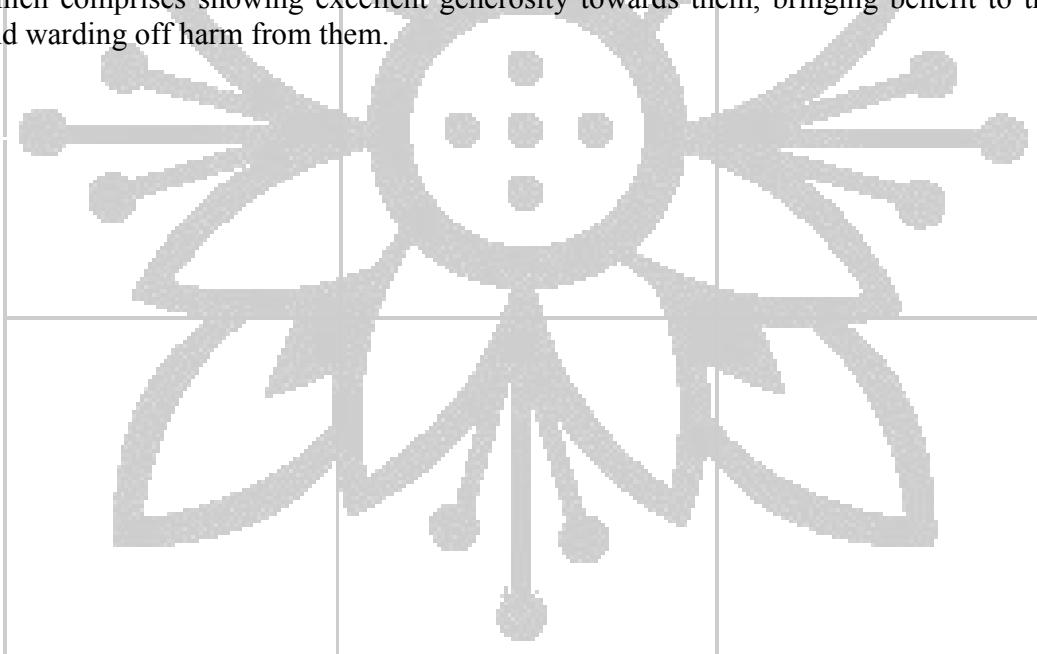
Chapter Two: Mentioning the Destructive Traits

They are eight traits: **the first** is having enmity towards a believer and turning away from him; **the second** is disputing regarding something other than the rights of Allah and His Messenger. Allah ta'ala says: *"Allah will not guide an unjust people."* **The third** is greediness as the Messenger of Allah, may Allah bless him and grant him peace said: *"Greediness blinds and deafens."* **The fourth** is hoarding wealth, as Allah ta'ala says: *"Hoarding preoccupies you until eventually arrive at your graves."* **The fifth** is boasting as Allah ta'ala says: *"Indeed Allah does not love every swaggering boaster."* **The sixth** is consulting sorcerers as the Messenger of Allah, may Allah bless him and grant him peace said: *"Whoever goes to a soothsayer, and then believes in him, has denied what Allah revealed to Muhammad."* **The seventh** is following the Devil which is named Bori. Allah ta'ala says: *"O gathering of jinn you have become more numerous than mankind, and some of their friends from human beings will say: Our Lord some of us gave ear to others and our appointed time which appointed for us has reached us. He will say: 'The Hell Fires is your final destiny in which you will abide forever'."* **The eighth** is magic as Allah ta'ala says: *"The magician will never prosper wherever he goes."* Allah ta'ala says: *"And they followed what the devils transmitted to the kingdom of Sulayman. It was not Sulayman who disbelieved but it was the devils who disbelieved, teaching mankind magic, and what was revealed upon the two Angels in Babel";* up until His words: *"...he will have nothing in the Hereafter."*



Chapter Three: Regarding the Redemptive Traits

They are eight: **the first** is repentance as Allah ta`ala says: *“Repent to Allah all together O you who believe so that you may be successful.”* Allah ta`ala says: *“Indeed Allah loves those who are repentant and He loves those who have a care for purity.”* Allah ta`ala says: *“Repent to Allah with a sincere repentance.”* **The second** is being persistent in worship along with seizing the times of the early morning, the evenings and something from wee hours of the night, as Allah ta`ala says: *“I have not created jinn and mankind except to worship.”* **The third** is remembrance as Allah ta`ala says: *“And the remembrance of Allah is greater, and Allah knows what you do.”* Allah ta`ala says: *“And remember Allah abundantly so that you may be successful.”* **The fourth** is voluntary charity as Allah ta`ala says: *“O you who believe expend from what We have provided for you before there comes a Day in which there will be no commerce, no property, intercession.”* **The fifth** is fasting, and the least one should fast is three days in every month. The intermediate level of fasting is every Thursday and Monday of the week. The most one should fast is the fast of Dawud, upon him be peace, as it has been transmitted in the prophetic traditions. **The sixth** is being patient as Allah ta`ala says: *“And Allah loves those who are patient.”* Allah ta`ala says: *“Indeed Allah is with those who are patient.”* **The seventh** is maintaining the ties of kinship, as Allah ta`ala says: *“And give the nearest of kin their rights.”* **The eighth** is excellent companionship with one’s family, which comprises showing excellent generosity towards them, bringing benefit to them, and warding off harm from them.



Chapter Four: Regarding the Signs of Those Who Follow the *Sunna* of the Messenger of Allah, may Allah bless him and grant him peace

They comprise: [1] absolute belief in all that he came with; [2] obedience to him in that; [3] adhering to love of him by imitating him in his words, deeds, and character; and [4] having sincerity of intention in that.

Among the signs of love for the Messenger are by: [5] obeying his commands; [6] avoiding what he has prohibited; [7] giving preference to the *Sunna*; [8] keeping away from heretical innovations and customs which contradict the *Sunna*; and [9] endeavoring in the recitation of *Qur'an*, comprehending its meanings and living in accordance with it.

And among these signs are: [10] being compassionate towards the *Umma* by striving to ensure their welfare and repelling harm from them; [11] being austere towards this world; [12] giving preference to the Hereafter; [13] showing humility during the mentioning of the name of the Prophet may Allah bless him and grant him peace; [14] acknowledging the immensity of the People of his household, his Companions and his places in Mecca and al-Medina and yearning for arrival at them. Among these signs are: [15] sending abundant blessings upon him; [16] behaving in accordance with his character by undertaking only that which pleases Allah and being in opposition to one who opposes the religion of Allah, even if he be one's father, son or brother, while at the same time: [17] being compassionate towards them; [18] being forbearing towards them; and [19] pardoning them despite one's ability to punish them.

And among these signs are: [20] making the soul endure what it dislikes; [21] being humble towards the believers; [22] avoiding showing discrimination between them; [23] showing excellent companionship with one's family, servants and companions by: [24] showing cheerful countenance towards them; [25] loving good to befall all of them; [26] by rendering service to them; [27] by avoiding seeking an elevated position with them; [28] by consulting with them in important matters; [29] by rendering assistance to them with one's wealth and body; [30] by avoiding having greed for what is in their hands; [31] by concealing what becomes apparent of their blameworthy circumstances; and by providing excuses for them in that; [32] by avoiding boasting around them of one's wealth, position or the coming and going of the prominent people to one's home; [33] by visiting their sick; [34] and by teaching them with good counsel without making apparent their ignorance.

Among these signs are: [35] having much shame and modesty because the most evil of people is the one who is not ashamed when people see him doing evil. Among these signs is: [36] being exceedingly generous, because the miser is far from Paradise, and distant from the hearts of people. Among these signs are: [37] taking the middle course in food, drink and attire without resorting to elegance or extravagance; for the dragging of the waist-wrap, the shirt or any other clothing on the ground is in contradiction of the *Sunna* with regard to men, but it is a *Sunna* for women to let them drag the length of a hand span or an arms length.

And among these signs are: [38] taking the middle course in sleep by first sleeping the first part of the night and then standing in prayer for the second half of it; [39] by cleaning the teeth with a *siwak*; performing ablution and then praying; [40] by then sleeping on the right side; [41] remembering Allah ta'ala; without the stomach being full; and [42] by laying on a bed, grass mat, or the earth.

Among these signs are exerting all one's efforts towards the obedience of Allah by: [43] making diligent effort to rectify one's beliefs; [44] by learning first all that Allah has made obligatory upon you; [45] by adhering to repentance of all outward and inwards sins, so that the acceptance of one's repentance can occur; [46] by making up all the obligations that were neglected; [47] by freeing oneself from violating the rights of the servants of Allah with regard to their wealth, soul, honor, womenfolk and their religion; and [48] by making effort in repelling those things that obstruct worship, such as worldly things, the company of people, Satan and the corrupt soul. This can be accomplished by [49] being abstinent in worldly matters outside of necessities; [50] by isolating oneself from the company of people except during necessary religious or worldly circumstances; [51] by making war with Satan, taking recourse to Allah, seeking refuge with Him, by abundant remembrance of Allah, by repelling the whisperings of Satan and being acquainted with his tricks; [52] by bridling the soul with the bridle of fearful awareness of Allah by preventing it from following its own passions along with strictly observing the times of worship and seeking the help of Allah; [53] by protecting the eyes from gazing at forbidden things and excess; [54] by protecting the tongue from forbidden utterances; [55] by protecting the heart from false hope, haste, showing-off, arrogance, and anger; [56] by protecting the ears from listening to obscene speech and slander; [57] by protecting the private parts from adultery, fornication and homosexuality; [58] by protecting the feet from walking to what is forbidden; [59] by protecting the entire body from abandoning the prayer; [60] from disrespecting parents; [61] from fleeing from an army; and [62] from violating the wealth of the people. Finally, [63] small sins are forgiven by simply avoiding the major sins, as long as one is not persistent in committing them.

This is the end of what we desired to put down in writing regarding this. May Allah provide us and you with the ability of following the *Sunna* until death. All praises are due to Allah the Lord of the worlds. Peace and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace.

The book of Asma' bint *Shehu* Uthman, the *Mujaddid*, the pious spiritual guide, the *Amir'l-Mu'mineen* who was known as Ibn Fuduye', may Allah engulf him in His mercy – Amen – has been completed with the praise of Allah, and the best of His assistance. Peace and blessings be upon the Messenger of Allah, may Allah bless him and grant him peace.

Tanbeeh al Ghafileen

**Le Réveil de l'Inattentif Le Rappel à l'Intelligent
Concernant la voie du Paradis**

Par:

**Jaji Nana Asmaou bint Shéhou Uthman
ibn Foudouyé**

Qu'Allah les enveloppe dans Sa miséricorde et nous fasses hériter de leur Baraka

Corrigé, annoté et traduit en Anglais, Espagnole et Français

Par:

**Jaji Oumm Talhah Alymah Ramos - Jaji Dylia bint Hamadi Camara &
Shaykh Muhammad Shareef avec le Texte Arabe et Commentaire**

Au nom d'Allah le Miséricordieux, le très Miséricordieux, qu'Allah bénisses le Noble Prophète

Ceci est un ouvrage de l'ascète, la savante pieuse et vertueuse, Asma', Fille du Moujaddid, notre guide spirituel, Sheikh 'Outhman Dan Fodio, qu'Allah l'ensevelisses de Sa Miséricorde- Amin. Louanges à Allah, paix et salut sur le Messager d'Allah, qu'Allah le bénisses et lui accorde la paix. Pour continuer : Ceci est le livre que nous avons intitulé :

Le Réveil de l'Inattentif et le Rappel pour l'Intelligent Concernant la Voie du Paradis

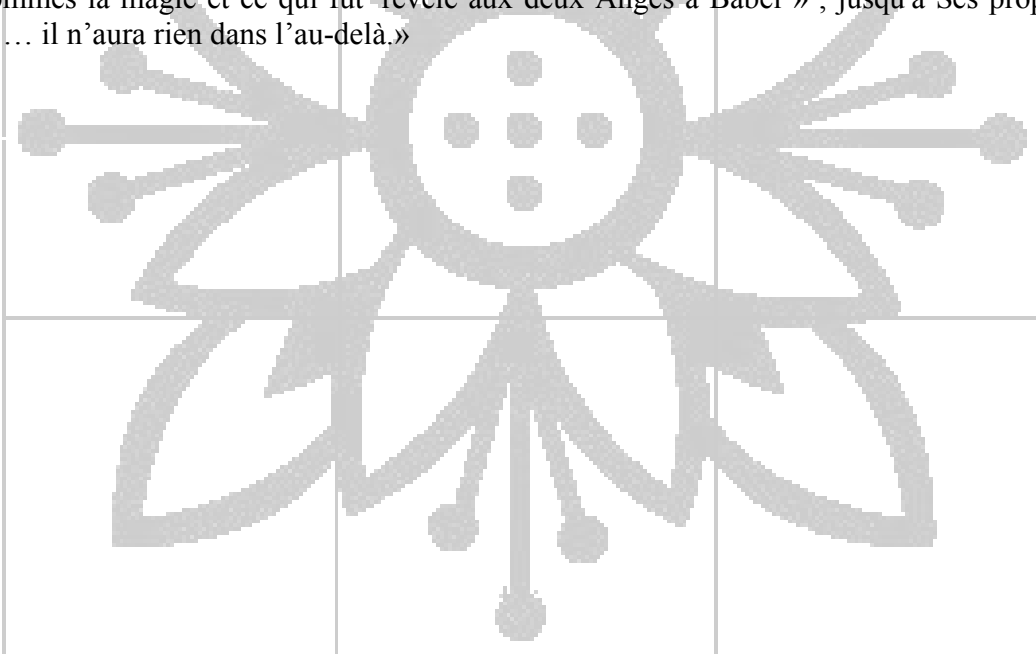
Je l'ai arrangée en quatre chapitres. Le premier traite des champs qui s'étendent entre une personne et le Paradis. Le deuxième traite des traits destructeurs. Le troisième parle des traits rédempteurs. La quatrième parle des signes relatifs à l'adhérence à la Souna.

Premier Chapitre : Les champs qui s'étendent entre une personne et le Paradis

Il y en a neuf : Le premier c'est la mort qui en réalité fait référence aux tourments de la mort que toute âme doit endurer. Allah ta'ala dit : « Chaque âme goûtera à la mort ». Quant aux remèdes, c'est [1] d'abandonner tous les actes de désobéissance et [1] faire de la charité en abondance. Comme le Messager d'Allah, paix et salut sur lui, a dit : « Diminuer vos péchés et la mort vous sera rendue facile ». Le deuxième c'est l'Interrogation par Al-Mouunkar et Al-Nakir dans la tombe. Comme Allah ta'ala dit: « Allah rendra inébranlables ceux qui ont cru avec une parole inébranlable ». Quant à son remède, c'est d'être persister à réciter [1] Surat al- Moulk et [2] Surat al-Ikhlâs. Le Troisième c'est le fait d'être assis dans la tombe avec son obscurité et vide. Quant à son remède c'est : [1] un caractère excellent et [2] avoir toujours ses ablutions. Le quatrième c'est le jour de la résurrection et ses terreurs. Quant à son remède c'est d'envoyer beaucoup de bénédictions au Prophète, qu'Allah le bénisses et lui accorde la paix. Le Cinquième c'est la reddition des comptes. Son remède c'est: [1] de souhaiter du bien pour tout les Musulmans ; [2] abhorrer que tout mal ne leur surviennent, et abandonner trois choses qui sont : l'envie, la haine et l'ostentation. Comme le Messager d'Allah, qu'Allah le bénisse et lui accorde la paix a dit : « l'Envie dévore les bonnes œuvres comme le feu dévore le bois. La haine abime la religion comme le vinaigre abime le miel. Quant à l'ostentation, Allah n'acceptera aucune œuvre qui contient même le poids d'un atome d'ostentation ». La sixième c'est la remise des livres contenant les œuvres. Conformément à ce qu'Allah ta'ala dit : « Celui qui recevra son livre en sa main droite », à propos des Croyants, « sera soumis à un jugement facile ». « Quant à celui qui recevra son livre derrière son dos, à propos des mécréants, « il invoquera la destruction sur lui-même, et il brûlera dans un feu ardent ». Quant à son remède c'est [1] de suivre la Souna et [2] d'abandonner les innovations hérétiques. Le Septième c'est le pont au dessus de l'enfer. Quant à ses remèdes ils sont : [1] se hâter au repentir après avoir commis des péchés et [2] demander pardon à Allah. Le Huitième c'est Al Kawthar. Son remède c'est [1] d'entretenir les liens de parenté ; [2] d'être très sociable avec les voisins ; [3] établir la Souna ; Comme le Messager d'Allah, qu'Allah le bénisse et lui accorde la paix a dit : « Ceux qui ont altérés les choses, en seront éconduits ». Le Neuvième ce sont les hauteurs. Quant à ses remèdes ils sont : [1] d'aimer les gens d'Allah, les Erudits, et ceux qui suivent la Souna du Messager d'Allah, qu'Allah le bénisses et lui accorde la paix; [2] de les imiter ; [3] les servir et ; [4] les honorer

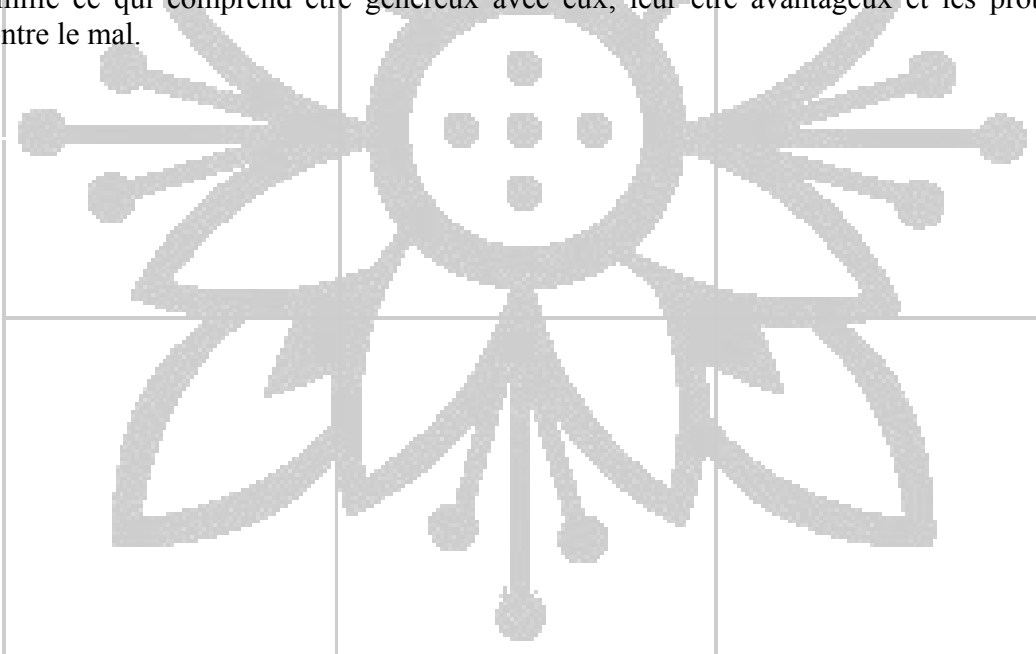
Chapitre Deux : Concernant Les Traits Destructeurs

Il y a huit traits. Le Premier c'est d'avoir de l'inimitié à l'égard d'un croyant et de lui tourner le dos. Le Deuxième c'est de se disputer à propos d'une chose autre que les droits d'Allah et Son Messager. Allah ta'ala dit : «Allah ne guidera pas les injustes». Le Troisième c'est l'avidité. Comme le Messager d'Allah, qu'Allah le bénisses et lui accorde la paix, a dit : «L'avidité aveugle et assourdit ». Le Quatrième c'est d'amasser les richesses. Comme Allah ta'ala dit: « La course aux richesses vous distrait, jusqu'à ce que vous visitiez les tombes ». Le Cinquième c'est la vantardise. Comme Allah ta'ala dit: « Allah n'aime pas les vantards prétentieux". Le Sixième c'est consulter les sorciers. Le Messager d'Allah, qu'Allah le bénisses et lui accorde la paix, a dit: « Quiconque visite un sorcier et croit ce qu'il dit, a renié ce qui fut révélé à Muhammad », qu'Allah le bénisses et lui accorde la paix. Le Septième c'est de suivre le Satan appelé 'Bori'. Allah ta'ala dit : « O assemblée des djinns, vous êtes devenus plus nombreux que les hommes, et certains de leur amis parmi les humains diront : Notre Seigneur, certains d'entre nous ont prêtés oreilles à d'autres et l'heure que tu as déterminée pour nous a sonnée ». Il dira : « L'Enfer est votre destinée finale où demeureriez éternellement ». Le Huitième c'est la magie comme Allah ta'ala dit : « Le magicien ne réussira jamais, qu'importe où il aille », et « Ils suivirent ce que les diables ont transmis au royaume de Salomon. Et ce n'est pas Salomon qui a mécré mais ce sont les diables qui ont mécrus, ils apprenaient aux hommes la magie et ce qui fut révélé aux deux Anges à Babel » ; jusqu'à Ses propos : « ... il n'aura rien dans l'au-delà.»



Chapitre Trois : Concernant les Traits Rédempteurs:

Ils sont huit. Le Premier c'est le repentir comme Allah ta'ala dit : « O vous les croyants, repentez-vous à Allah afin que vous réussissiez ». Allah ta'ala dit : « Car Allah aime ceux qui se repentent et Il aime ceux qui se purifient ». Allah ta'ala dit : « Repentez-vous à Allah d'un repentir sincère ». Le Deuxième c'est la persévérance dans l'adoration ainsi que saisir les heures matinales, nocturnes et au milieu de la nuit. Comme Allah ta'ala a dit : « Je n'ai créé les djinns et les hommes que pour m'adorer ». Le Troisième c'est le rappel comme Allah ta'ala dit: « Le rappel d'Allah est certes ce qui y a de plus grand, et Allah sait ce que vous faites ». Allah ta'ala dit: « Invoquez beaucoup Allah afin que vous réussissiez ». Le Quatrième c'est de faire de la charité volontairement comme Allah ta'ala dit : « O vous qui croyez ! Dépenser de ce que Nous vous avons attribué, avant que vienne le jour où il n'y aura ni commerce ni propriété ni intercession. » Le Cinquième c'est le jeûne et le minimum qu'une personne doit jeûner c'est trois fois par mois. La moyenne c'est de jeûner chaque Lundi et Jeudi dans la semaine. Le maximum qu'une personne devrait jeûner c'est le jeûne de Dawoud, la paix soit sur lui comme il fut transmit dans les traditions Prophétiques. Le Sixième c'est la patience. Allah ta'ala dit : « Et Allah aime les endurents. Allah ta'ala dit : « Et Allah est avec les endurents ». Le Septième c'est d'entretenir les liens de parenté comme Allah ta'ala dit: « “Et donne au proche parent ce qui lui est dû ». Le Huitième c'est de vivre en bonne entente avec sa famille ce qui comprend être généreux avec eux, leur être avantageux et les protéger contre le mal.



Chapitre Quatre: Concernant les Signes de Ceux qui adhèrent à la Sounna du Messager d'Allah, qu'Allah le bénisses et lui accorde la paix.

Ils comprennent : [1] avoir la foi absolu en tout ce qu'il a amené ; [2] lui obéir en cela ; [3] se dévouer à l'aimer en l'imitant dans ses paroles, œuvres et personnalité ; et [4] avoir des intentions sincères en le faisant.

Parmi les signes qu'on a de l'amour pour le Prophète, paix et salut sur lui, Il y a : [5] obéir ses commandes ; [6] éviter ce qu'il a prohibé ; [-7] préférer sa Sounna ; [8] Se distancer des inventions hérétiques et des coutumes qui contredisent la Sounna; [9] œuvrer pour réciter le Coran, le comprendre et vivre en conformité avec ce dernier.

Et parmi ces signes il y a : [10] être compatissant envers la oumma en œuvrant pour s'assurer de son bien-être et repoussant tout mal; [11] être austère par rapport à ce monde ; [12] préférer l'au-delà; [13] avoir de humilité quand le nom du Prophète, qu'Allah le bénisses et lui accorde la paix, est mentionné ; [14] reconnaître la grandeur des membres de sa famille, ses compagnons, ses sites à la Mecque et Médine; et désirer les visiter ; [15] lui faire des bénédictions abondantes ; [16] se comporter en imitant sa personnalité en faisant seulement ce qui est agréable à Allah et en s'opposant à quiconque conteste la religion d'Allah qu'il soit son père, fils ou frère, tout en : [17] étant compatissant envers eux ; [18] étant gracieux avec eux ; [19] leur pardonner même si on a la capacité de les punir.

Et parmi ces signes sont : [20] faire endurer à l'âme ce qu'elle n'aime pas ; [21] être humble avec les croyants ; [22] éviter de discriminer entre eux ; [23] être agréable avec sa familles , les servants et camarade : [24] en étant de bonne humeur avec eux; [25] en leur souhaitant du bien; [26] en leur rendant service; [27] en évitant de rechercher un haut rang à leur yeux; [29] en les consultant sur les questions importantes; [30] en les aidant financièrement et physiquement; [31] en évitant de convoiter ce qu'ils possèdent; [31] en dissimulant leur fautes qui apparaissent en leur trouvant des excuses; [32] en évitant de se vanter de sa richesse en leur présence, rang ou des allés et venues de gens important chez soi; [33] en rendant visite à leur malades ; [33] en leur enseignant par de bons conseils sans exposer leur ignorance.

Parmi ces signes sont: [34] avoir beaucoup de honte et pudeur car la pire des personnes est celle qui n'a pas honte quand on la voit transgresser. Parmi ces signes il y a: [36] être très généreux car le pingre est loin du Paradis et distant du cœur des gens. Parmi ces signes sont : [37] le juste milieu dans le manger, le boire et les vêtements sans élégance ou extravagance car trainer le pagne par terre, la chemise ou tout autre vêtement contredit la sounna concernant les hommes mais c'est une sounna pour les femmes de laisser trainer d'une main ou d'une coudée.

Parmi ces signes sont : [38] le juste milieu dans le sommeil signifie dormir dans la première partie de la nuit et puis prier dans la seconde moitié ; [39] se nettoyer les dents avec un siwak ; faire ses ablutions et ensuite prier ; [40] en dormant sur le coté droit ; [41] se rappelant Allah ta'ala, sans le ventre plein ; [42] se couchant sur un lit, une natte d'herbe ou au sol.

Parmi ces signes sont: lutter pour l'obéissance à Allah ta'ala: [43] en œuvrant pour rectifier sa foi ; [44] en apprenant tout d'abord tout ce qu'Allah a rendu obligatoire pour vous ; [45] en adhérant au repentir de tout péché externe et interne afin d'avoir l'acceptation du repentir ; [46] en restituant toutes les obligations qui furent négligées ; [47] en ne se livrant pas à la violation des droits des serviteurs d'Allah en matière de leur

richesse, âme, honneur, femmes et religion ; et [48] en s'efforçant d'enlever tous ce qui obstrue à la pratique religieuse tels que les affaires de ce monde, la compagnie des gens, Satan et l'âme corrompue. Ceci peut être accompli en: [49] étant abstinent dans les affaires de ce monde en dehors des nécessités ; [50] en s'isolant de la compagnie des gens sauf dans les circonstances requises du monde et religieuses ; [51] en faisant la guerre à Satan, ayant recours à Allah, rechercher refuge auprès de Lui par l'invocation abondante d'Allah, en repoussant les murmures de Satan et en connaissant ses ruses ; [52] en attachant l'âme avec les rênes de la conscience craintive d'Allah en restreignant l'âme de suivre ses propre passions ainsi qu'observer précieusement les heures du culte et rechercher l'aide d'Allah ; [53] en gardant les yeux de regarder les interdits et de l'excès; [54] en épargnant la langue de prononcer l'illicite; [55] en protégeant le cœur contre les fausses espérances, contre la hâte, l'ostentation, l'arrogance et la colère; [56] en protégeant les oreilles des obscénités et la calomnie; [57] en dispensant les parties intimes de l'adultère, la fornication et l'homosexualité; [58] en sauvegardant les pieds de marcher vers ce qui es prohibé ; [59] en préservant le corps tout entier d'abandonner la prière ; et [60] d'être irrespectueux envers les parents; [61] de fuir le champ de bataille; et [62] de ravager les avoirs des gens. Finalement, [63] Les péchés mineurs sont pardonnés en évitant simplement les péchés mortels, tant que l'on ne persiste pas à les commettre.

Ceci achève ce que nous désirions écrire à ce sujet. Qu'Allah subviennne à nous et à vous la capacité de suivre la Sounna jusqu'à la mort. Louange à Allah, Seigneur des mondes. Que paix et bénédictions soient sur le Messager d'Allah, qu'Allah le bénisse et lui accorde la paix.

Le livre d'Asmaou bint Shéhou 'Outhman, le Moujaddid, le guide spirituel pieux, l'Amir al Mouminin qui fut connu en tant que Ibn Foudouyé, qu'Allah l'ensevelisses de Sa miséricorde- Amin- fut terminé avec la louange d'Allah et la meilleure de Son assistance. Que paix et bénédictions soient sur le Messager d'Allah, qu'Allah le bénisses et lui accorde la paix.



Tanbeeh al Ghafileen

**El Despertar de los Desatentos y Aviso Para los
que Poseen Intelecto en Cuanto al Camino de los
Piadosos**

Por:

**Yayi Nana Asmau bint Sheju Uthman ibn Fuduye
(Que Al-láh los envuelva en su Misericordia ~Amén)**

Traducido por:

Yayi Umm Talhah Alymah Ramos

En el nombre de Al-láh, el Misericordioso, el Compasivo, Paz y bendiciones sean sobre el Noble Profeta.

Esta es una obra escrita por la erudita, ascética y piadosa Asmau la hija del Muyadid, nuestro guía espiritual, Uthman ibn Fuduye, que Al-láh los envuelva en Su Misericordia, Amén. Todas las alabanzas le pertenecen a Al-láh, paz y bendiciones sean sobre el Mensajero de Al-láh. Para continuar, hemos titulado éste libro:

El Despertar de los Desatentos y Aviso para los que Poseen Intelecto en Cuanto al Camino de los Piadosos

Lo he ordenado en cuatro partes: **la primera** es mencionar las barreras que hay entre la persona y el paraíso; **la segunda** es mencionar las características destructivas; **la tercera** es mencionar las características de redención y finalmente **la cuarta** es lo que está relacionado en cuanto al seguir la Sunna.

Capítulo Uno: En Cuanto a las Barreras entre una Persona y el Paraíso

Son nueve: **la primera** es la muerte y se refiere a las ansias de la muerte que toda alma debe soportar. Al-láh ta`ala dice, “Cada alma probará la muerte.” En cuanto a sus remedios, son [1] abandonar todos los actos de desobediencia, y [2] dar caridad en abundancia; como nos ha dicho el Profeta Muhammad, (paz y bendiciones sean sobre él) “Reduzca sus pecados y la muerte se le hará más fácil.” **La segunda** es el interrogatorio en la tumba por Munkar y Nakir. Al-láh ta`ala dice, “Al-láh establecerá aquellos que creen con una declaración firme.” En cuanto a su remedio es el recitar con persistencia [1] Sura Mulk (67) y [2] Sura Ijlas (112). **La tercera** es la tumba con su obscuridad y desolación. En cuanto a sus remedios, son [1] tener carácter excelente, [2] y estar siempre en un estado de pureza ritual. **La cuarta** es el Último Día y sus terrores. En cuanto a su remedio, es enviar bendiciones abundantemente sobre el Profeta (paz y bendiciones sean sobre él). **La quinta** es la Hora de la Verdad. En cuanto a sus remedios, son [1] desear el bien para todos los musulmanes, [2] desear que no les pase daño, [3] y abandonar tres cosas; la envidia, el odio y el alardeo. El Mensajero de Al-láh (paz y bendiciones sean sobre él) ha dicho, “La envidia consume las buenas obras como el fuego consume la leña, el odio causa daño a la religión como el vinagre daña la miel. En cuanto al alardeo, Al-láh nunca aceptará una acción en la cual haiga ni el peso de un grano de mostaza en ella.” **La sexta** es la entrega de los libros de hechos. Al-láh ta`ala dice sobre los creyentes, “Así pues al que reciba su libro en la derecha, se le tomará y volverá a su gente contento.” Sobre los incrédulos dice, “Pero a quien se le dé el libro detrás de la espalda pedirá que se acabe con él y será introducido en un fuego ardiente.” En cuanto a sus remedios, son [1] seguir la Sunna y [2] abandonar innovaciones heréticas. **La séptima** es el puente sobre el Infierno. En cuanto a sus remedios son [1] ser rápido en arrepentirse durante actos de desobediencia y [2] pedir el perdón de Al-láh. **La octava** es Kawthar. En cuanto a sus remedios, son [1] mantener los lazos de parentesco [2] tener una sociabilidad excelente con sus vecinos y [3] establecer la Sunna. El Mensajero de Al-láh (paz y bendiciones sean sobre él) ha dicho, “Aquellos que alteraron y cambiaron las cosas, serán expulsados de ella.” **La novena** son las Alturas. En cuanto a sus remedios, son [1] tener un gran amor por la gente de Al-láh, los eruditos, y los que siguen la Sunna del Mensajero de Al-láh (paz y bendiciones sean sobre él) [2] seguirlos [3] servirles y [4] honrarlos.

Capítulo Dos: Lo Que Tiene que Ver con las Características Destructivas

Son ocho: **la primera** es tener enemistad hacia un creyente y darle la espalda; **la segunda** es discutir en respecto a otro que los derechos de Al-láh y Su Mensajero. Al-láh ta`ala dice, “Al-láh no guía a las gentes injustas.” **La tercera** es la codicia, como ha dicho el Mensajero de Al-láh (paz y bendiciones sean sobre él), “La codicia ciega y ensordece.” **La cuarta** es la acumulación de riquezas. Al-láh ta`ala dice, “La acumulación los ocupará hasta que llegan a sus tumbas.” **La quinta** es la jactancia, Al-láh ta`ala dice, “Al-láh no ama al que es presumido y jactancioso.” **La sexta** es el consultar a los hechiceros, como ha dicho el Mensajero de Al-láh (paz y bendiciones sean sobre él), “Aquel que valla y consulte con un adivino, y creé en él, ha negado lo que Al-láh le ha revelado a Muhammad.” **La séptima** es seguir a un demonio llamado Bori. Al-láh ta`ala dice, “¡Comunidad de genios! Llevasteis a la perdición a muchos hombres. Dirán sus aliados de entre los hombres: ¡Señor nuestro, nos aprovechamos unos de otros y el plazo que nos diste nos ha llegado! Él dirá: Vuestro pago es el Fuego donde seréis inmortales.” **La octava** es magia. Al-láh ta`ala dice, “El que usa la magia, venga de donde venga, no tendrá éxito.” También dice, “Siguen lo que practicaron los demonios en el reinado de Suleiman. Pero no fue Suleiman quien cayó en incredulidad, sino que fueron los demonios al enseñar a los hombres la magia que le había sido revelada a los dos ángeles Harut y Marut en Babel,” hasta Sus palabras, “no tendría parte en la Última Vida.”

Capítulo Tres: Lo Que Tiene que Ver con las Características de Redención

Son ocho: **la primera** es el arrepentimiento. Al-láh ta`ala dice, “Y volveos a Al-láh todos, oh creyentes, para que podáis tener éxito.” Al-láh ta`ala dice, “Es cierto que Al-láh ama a los que se vuelven a Él y a los que se purifican.” Y también dice, “Volveos a Al-láh sinceramente.” **La segunda** es ser persistente en actos de adoración al igual que aprovechar las horas temprano en la mañana, las tardes, y algo de las altas horas de la madrugada. Al-láh ta`ala dice, “Y no he creado a los genios y a los hombres sino para que Me adoren.” **La tercera** es recordar a Al-láh. Al-láh ta`ala dice, “Recordad mucho a Al-láh para que así podáis tener éxito.” **La cuarta** es dar caridad voluntariamente. Al-láh ta`ala dice, “¡Creyentes! Gastad de lo que os damos antes de que llegue un día en el que no haya comercio ni amistad y nadie pueda interceder por nadie.” **La quinta** es el ayuno, lo mínimo que se debe ayunar en el mes, son por lo menos 3 días. El nivel intermedio es ayunar todos los lunes y jueves, y lo más que se puede ayunar, es el ayuno de Dawud (paz sea con él) como se ha trasmitido por la tradición profética (ayunar un día si y un día no). **La sexta** es tener paciencia, como dice Al-láh ta`ala, “Al-láh ama a los pacientes.” Y también dice, “Y tened paciencia, pues ciertamente Al-láh está con los pacientes.” **La séptima** es mantener los lazos de parentesco porque Al-láh ta`ala dice, “Haced el bien a vuestros padres, así como a los parientes.” **La octava** es tener excelente compañía con su familia que constituye de mostrarle generosidad, traerles bien, y protegerlos de daño.

Capítulo Cuatro: Lo Que Está Relacionado En Cuanto al Seguir la Sunna

Constituyen de: [1] creer absolutamente en todo con lo que él (paz y bendiciones sean sobre él) vino; [2] obedecerle en ello; [3] adherirse al amor por él e imitarlo en sus palabras, hechos, y carácter; y [4] tener intención sincera en ello.

Entre las señales del amor por el Mensajero (paz y bendiciones sean sobre él) son: [5] obedecer sus órdenes; [6] evitar lo que ha prohibido; [7] dar preferencia a la Sunna; [8] mantenerse lejos de las innovaciones heréticas y costumbres que contradicen la Sunna; [9] hacer esfuerzo en recitar el Corán, comprender su significado y vivir de acuerdo a él.

Y estas señales son: [10] ser compasivo hacia la Umma y esforzarse para asegurar su bienestar y repeler cualquier daño que se les acerque; [11] ser austero hacia éste mundo; [12] dar preferencia a la vida del Más Allá; [13] demostrar humildad cuando se menciona el nombre del Profeta (paz y bendiciones sean sobre él); [14] reconocer la inmensidad de la Gente de Su Hogar, sus compañeros, y sus lugares en Mecca y Al-Medina y desear llegar allá. Las señales de esto, son: [15] enviarle abundantes bendiciones; [16] portarse de acuerdo a su carácter por solamente ejercer lo que complace a Al-láh, y estar en oposición al que se oponga a la religión de Al-láh, aunque sea su padre, hijo, o hermano. Mientras al mismo tiempo, [17] seas compasivo hacia ellos; [18] seas paciente con ellos; y [19] perdonarlos aunque tengas la habilidad de castigarlos.

Y entre las señales de esto, son: [20] hacer que el alma soporte lo que le cause disgusto; [21] ser humilde hacia los creyentes; [22] evitar muestra de discriminación entre ellos; [23] demostrar compañerismo excelente con su familia, siervos, y compañeros por: [24] mostrarles un rostro alegre; [25] desear su bienestar; [26] servirles; [27] evitar el querer tener posición entre ellos; [28] consultar con ellos en casos importantes; [29] asistirles con su cuerpo y de su riqueza; [30] evitar la avaricia por lo que tienen; [31] ocultar culpas en circunstancias ajenas y proveer excusas para ellos; [32] evitar alardear de tener dinero, posición, o de la gente que va y viene de su casa; [33] visitar a los enfermos; [34] enseñarle con buenos consejos, sin hacerles sentir ignorantes.

Entre las señales de esto, son: [35] tener vergüenza y modestia porque la gente de gran maldad son las que no tienen vergüenza cuando los ven haciendo sus maldades. Entre las señales de esto, son: [36] ser sumamente generoso, porque el avaro (tacaño) está lejos del Paraíso y lejos de los corazones de la gente. Entre las señales de esto, son: [37] tomar el curso medio en comidas, bebidas, y ropa sin recurrir a la elegancia y la extravagancia; porque el arrastrar de la ropa en el piso contradice la Sunna en cuanto al hombre, pero es una Sunna para la mujer que arrastre por lo menos un palmo o la longitud de un brazo.

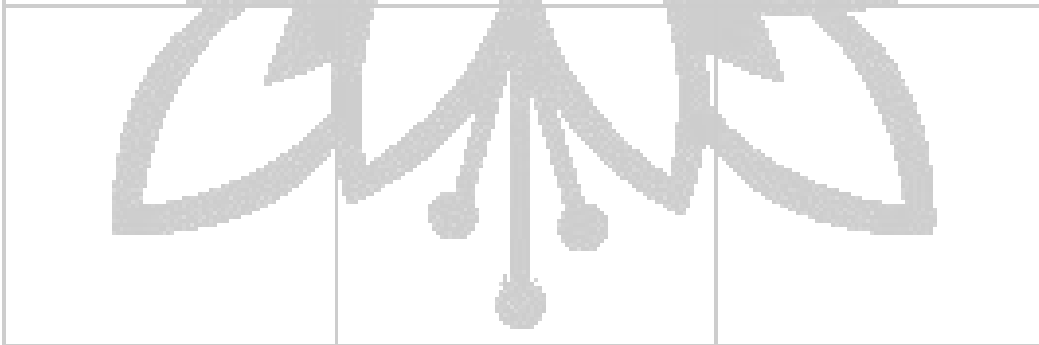
Y entre las señales de esto, son: [38] tomar el curso medio en el sueño por dormir la primera parte de la noche y de pie en oración la segunda parte de la noche; [39] limpiar sus dientes con un siwak, hacer wudu (purificarse) y después orar; [40] dormir del lado derecho; [41] recordar a Al-láh ta`ala sin tener el estomago lleno; [42] acostarse en una cama, una estera de hierba o la tierra.

Entre las señales de esto, son: ejercer todos los esfuerzos hacia la obediencia de Al-láh por medio de: [43] hacer esfuerzo diligente para rectificar sus creencias; [44] aprender primeramente todo lo que Al-láh ha hecho obligatorio; [45] adherirse al arrepentimiento de todo pecado externo e interno, para que su arrepentimiento sea aceptado; [46] compensar por todas las obligaciones que ha abandonado; [47] por librarse de violarle los derechos a los siervos de Al-láh en cuanto a su riqueza, alma, honor, sus

mujeres y su religión; y [48] hacer esfuerzo en repeler las cosas que obstruyen la adoración, como cosas mundanas, la compañía de la gente, Satanás y el alma corrupta. Esto se puede lograr con: [49] ser abstinerente en cosas mundanas fuera de necesidades; [50] aislarse de la compañía de la gente excepto durante circunstancias religiosas necesarias o mundanas; [51] hacer guerra con Satanás, recurrir a Al-láh, buscar refugio en Él, por recordar abundantemente a Al-láh, repeler los susurros de Satanás y conocer sus trucos; [52] embriidar el alma con la brida de temor consiente de Al-láh por prevenirle de seguir sus pasiones, al igual que observar estrictamente los tiempos de adoración y buscar la ayuda de Al-láh; [53] por proteger a sus ojos de mirar cosas prohibidas y el exceso; [54] por proteger la lengua de decir cosas prohibidas; [55] proteger al corazón de la falsa esperanza, prisa, alardeo, arrogancia y enojo; [56] por proteger los oídos de escuchar habla obscena y calumnia; [57] por proteger las partes privadas de cometer adulterio, fornicación, y homosexualidad; [58] por proteger a los pies de caminar a lugares prohibidos; [59] por proteger al cuerpo entero de abandonar la oración; [60] de faltarle el respeto a los padres; [61] de huir del ejército; [62] de violar la riqueza de la gente. Y finalmente, [63] los pecados menores se perdonan por simplemente evitar los pecados mayores, mientras no persista en cometerlos.

Este es el final de lo que deseamos tener por escrito en cuanto a esto. Que Al-láh nos provea con la habilidad de seguir la Sunna hasta la muerte. Todas las alabanzas le pertenecen a Al-láh, El Señor de Los Mundos. Paz y bendiciones sean sobre el Mensajero de Al-láh.

El libro de Asmau bint Sheju Uthman, el Muyadid, el piadoso guía espiritual, el Amir Al-Mu'minin, conocido como Ibn Fuduye (que Al-láh lo envuelva en Su Misericordia) ~Amén. Se ha completado con alabanza de Al-láh y la mejor de Su asistencia. Paz y bendiciones sean sobre el Mensajero de Al-láh.



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