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أَسَانِيدُ الْفَقِيرِ الْمُعْتَرِفِ بِالْعَجْزِ وَالتَّقْصِيرِ

The Chains of Authority of the Impoverished One
Recognized by His Impotence and Deficiency



نور الزمان مجدد الدين سيف الحق إمام الأولياء

الشيخ عثمان بن فودي محمد بن عثمان

The Light of the Age, the Reviver of the Religion the Sword of Truth the *Imam* of the *Awliya*

Shehu Uthman Dan Fuduye' Muhammad ibn Uthman

Translated by

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الشيخ أبو الفا عمر محمد شريف بن فريد شريف بروكس

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده وجميع المحسنين والمحسنات أمين

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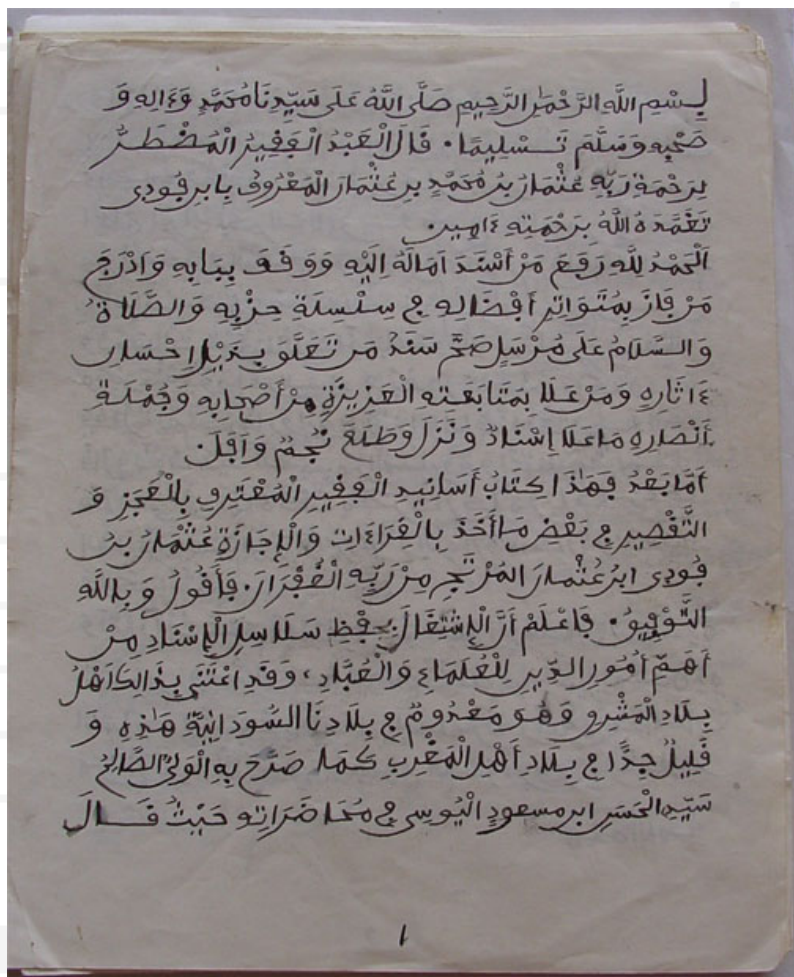
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Folio 1 of the manuscript *Asaaneed'l-Faqeer of Shehu Uthman ibn Fuduye'*, digitized from the archives of the *Waziri* Junaydu History Bureau in Sokoto, Nigeria

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

All praises are due to Allah, the Lord of the worlds, who transmitted to mankind the legal judgments of His *shari`a* and the paths of His *haqeeqa* by means of the chains of authority (*asaaneed*). May Allah send elevated and eternal blessings and uninterrupted and unremitting peace upon our master Muhammad, the commencement of the hierarchies (*silaasil*) of the Messengers, Prophets and *awliyya*; and the source of the chains of authority (*asaaneed*) of all the transmitted sciences of the right-acting scholars; and upon his family and Companions the bearers of the highest and soundest transmissions; and upon all those who follow them in linking themselves with their Golden Chains until the Day of Judgment to the number, extent and *baraka* of all corroborated chains of authorities (*asaaneed*) and intergenerational bonds (*silaasil*). To continue:

I was asked on many occasions by some of our brothers and sisters to put in writing a list of those scholars from whom I received knowledge and to record all of the licenses (*ijaazaat*) and chains of authorities which my teachers transmitted to me and the licenses they gave me to transmit to others. The key chains of authorities and licenses that our *jama`at* were concerned with and those which I gave preference to over all others were those which I received regarding the works of the Light of the age, the *mujaddid* of the religion, the reviver of the *Sunna*, *Shehu* Uthman ibn Fuduye`, may Allah be pleased with him, as well as the scholars and *awliyya* associated with his *jama`at*. In fact, some of the request made to me, included a request for the transmission of the books of the *Shehu* and his comrades.

Initially, I was reluctant due to what I saw in my soul as in this request of vanity (*`ujb*), showing off (*riya*) and seeking to attract the hearts of people (*mayl quluub`n-naas*). However, as time passed, I began to forget a few of the earlier scholars with whom I studied and I feared that as my appointed time approached that I would die in violation of the orders of the Messenger of Allah, may Allah bless him and grant him who said: “Deliver from me, even if it is a single *Qur`anic* verse”; and his words: “Let those present deliver the message to those absent; for perhaps those who receive the message will be more fortunate than those who originally heard it”; and his words: “Whoever is asked about some knowledge and he conceals it, will be bridled with a bridle of fire on the Day of Judgment.” These prophetic traditions stand as everlasting proof against the concealing of beneficial knowledge from those who deserve it.

In addition to this, our *jama`at* in the US sent to me one of my students, *Sidi* *Hamza* *Perez* *ibn* *Yahya* to receive from me the above mentioned *asaaneed* and *ijaazaat* in order to connect them with the Golden Chains of the *Shehu* and that Allah ta`ala by means of these *asaaneed* will grant them His divine reinforcement (*ta`yeed*) and victory (*nasr*) during these times which are some of the darkest which Muslim national minorities have ever had to face.

Subsequently, after making *istikhaara* with Allah, I decided to reply to their requests by translating and transmitting the **Asaaneed ‘l-Faqeer al-Mu`tarif bi’l-‘Ajazi wa’t-Tagseer** (The Chains of Authority of the Impoverished One Recognized by His Impotence and Deficiency) of *Shehu* Uthman ibn Fuduye`. I received absolute *ijaaza* in this text from my spiritual master the jurist and *khateeb* *Shaykh* Muhammad al-Amin ibn Adam Kari`annga, may Allah ta`ala ennoble his secret; and it is to him that I extend

immense gratitude, supplications and unremitting good deeds. He was my father of meaning and my soundest connection with the Prophet, his Companions, the righteous ancestors (*salaf saalih*) and the scholars of the Living *Sunna*. Significantly, for me, this *Shaykh* of mine was my means to reconnect with the lost Islamic traditions of our righteous African ancestors. By extension, my objective in translating this work is to help to reconnect the fastest growing Muslim population in the world, the descendants of enslaved Africans throughout the western hemisphere, with their authentic Islamic cultural heritage. This authentic anthropology is what the Preamble of the United Nations Declaration on the Rights of Indigenous Peoples in 2007 rightly called “indigenous knowledge”; so essential to a people in their quest for self determination.

The master of corroborated chains of authority, Abu Bakr Muhammad ibn Sirin pointed out during the early generations of Islam that the corroborated chains of authorities are unique to the Muslim community in general and it distinguishes them from all earlier religious communities. It constitutes our indigenous knowledge which was developed after the passing of the first generations of Islam. Ibn Sirin said: “In the first age the people did not seek after the chain of authority (*isnaad*). However, when tribulation (*fitna*) befell the people, they began to pursue the chains of authority, in order to take the prophetic traditions of the people of the *Sunna* and avoid the prophetic traditions of the people of heretical innovations.” This is the foundation for the development of the corroborated chains of authority in Islam; and I believe it is this aspect of indigenous knowledge which must be revived and preserved if Muslim communities around the world are to see a revival of Islamic civilization.

The Social Milieu in Which the Asaaneed’l-Faqeer Was Composed

The title of the text of the Asaaneed ‘l-Faqeer al-Mu’tarif bi’l-’Ajazi wa’t-Taqseer (The Chains of Authority of the Impoverished One Recognized by His Impotence and Deficiency) is extremely significant because it reflects the profound spiritual station which the *Shehu* had achieved at the time of its composition. The text was composed on a Wednesday, the 28th of *Jumad’l-Awwal*, 1213 A.H. (November 7th, 1798 C.E). At the time the *Shehu* was 45 years old and had already achieved the spiritual station of *qutbaaniyya* (spiritual pivot/pole or central point); had reached the level of *ijtihaadiyya* (independent judgment); and was recognized as the *mujaddid* (social reformer/renewer) of the 12th century *hijra*. It was composed during the reign of Nafata ibn Yaqubu ibn Baabari over the Gobir Habe` kingdom of Hausaland in the central *Bilad ‘s-sudan*. Because of the growing appeal of the *Shehu* and the growth of his *jama`at*, Nafata repealed all of the concessions of the social contract that the *Shehu* had won for the Muslims of Gobir under one of the previous rulers named Bawa in 1205 A.H. (circa 1790 C.E.).

This period marked a time of increased harassment and repression of the Muslim communities throughout Hausaland. Nafata met with his consultative assembly and developed a policy on how to contain and disrupt the growth of Islam that was initiated by *Shehu* Uthman ibn Fuduye`. They attempted to restrain and deter those who were dedicated to inviting people to Allah as well as break the unity of the clerical networks that had been organized throughout the central *Bilad as-Sudan*. The purposes of this edict were to hinder and dismantle the growth of Islam in his kingdom. The government passed an edict obligating every convert to Islam to return to the religion of their parents and

ancestors. This edict included three decrees: [1] that the government was not content for any person to give public lectures to the people, except the *Shehu* alone; [2] the government was not content for anyone to embrace the religion of Islam except those who had inherited it from their forefathers. Those who did not inherit the religion of Islam from their forefathers, then it was incumbent for them to return to what religion their fathers and grandfathers adhered to; and [3] henceforth no one would be allowed to wear a turban, nor would women be permitted to wear face veils.

Backing up this attempt to secure the Habe' homeland from the growth of Islam, there emerged a cadre of evil scholars ('*ulama as-suu*') among the Muslims who were used by the government to contain and control the increasing volatile Muslim populations. These Muslim scholars and intellectuals benefitted from the domestic colonization of the Muslims of the Habe' kingdoms, and actively or passively endorsed the fundamental pagan principles of the kingdom. These venile scholars benefited from the domestic colonization of the Muslim populations and maintained their *madrasas*, immense *masaajid*, agricultural and merchant enterprises based upon the effectiveness that they contained Muslims in a semi-*dhimmi* status. Learning and commerce centers such as Yandoto, which long held a prominent relationship with the Gobir authorities were the main clerical centers which opposed the *Shehu*. They claimed that he was a mere upstart whose 'invitation' was simply showing off. This thorough work by the *Shehu* defended him from the attacks of those scholars who were envious and who called into question his authenticity as a scholar. Chinese strategists say when you are weak project yourself as strong and when you are strong project yourself to be weak.

The Importance of *Sanad* in the Transmission of Islamic Sciences

The political dichotomy which the *Shehu* found himself and his *jama'at* in explained the reason for the title of the text **Asaaneed 'l-Faqeer al-Mu'tarif bi'l-'Ajazi wa't-Tagseer** (The Chains of Authority of the Impoverished One Recognized by His Impotence and Deficiency). It is important here to first discuss the technical meaning of the word '*isnaad*' (the chain of authority - the singular for *asaaneed*), and its intellectual, social and spiritual implications. The expression '*asaaneed*' is the plural of '*isnaad*' and takes its root from '*sanad*' (support-prop) and means natural or manmade entities emerging from the earth taken as a form of support or reliance. *Shaykh* Abd'l-Karim ibn Abdallah al-Khudayr said in his commentary upon the **al-Lu'lu'l-Maknuun**: "The expression '*asaaneed*' is the plural of '*sanad*'. Linguistically it means 'that which is elevated from the earth' and it is what is appropriate to a mountain or what is analogous to a mountain, but it is that part which is higher than the foot of the mountain. When one leans against something (*asnadu ila 's-shay'*), then that thing is one's base (*musnad*) or reliance (*sanad*). It is said that reliance (*asnadu*) upon a mountain happens when one ascends it (*sa'aduhu*); like when you say: 'So-and-so is reliant (*al-fulan sanadun*)'; which means he is dependable (*mu'tamad*). For, a '*sanad*' is something upon which reliance is taken where one depends upon it for resting and the like. Technically, it is understood to be the conveyance or transmission (*ikhbaar*) of the path of a text (*matin*). Ibn Hajr said: 'It is the story behind the path of the text (*matin*). The story behind the path of a text means the path which connects to one to that text'."

In his *Alfiyyat'l-Isnaad*, *Shaykh* Muhammad Murtaḍa said regarding the difference between text (*matin*), source (*sanad*) and chain of authority (*isnaad*): “We say regarding the actual expressions of the prophetic tradition that it is ‘the text’ (*matin*), by the narration of which its meaning is established. When referencing (*rafʿu*) the text back to its original narrator (*qaaʿil*) it is called its ‘*isnaad*’ (chain of authority). In this way it is known by the appraisers of this science. The ‘*sanad*’ (support) is the conveyance (*ikhbaar*) of the path of the text. It is in this manner that distinction is made between them based upon verification. It is also said that both the ‘*sanad*’ and the ‘*isnaad*’ are a single entity, due to their proximity in meaning in defining the textual citation.”

My teacher, *Shaykh* Muhammad al-Amin ibn Adam used to always say to me when I made a factual or erroneous assertion: “Trace it back to its source (*astanad*)!” That is to say, your assertion may be correct, but you cannot know it without first tracing it back to the *Qurʿan*, the *Sunna*, the *Ijmaʿ* or reason. He would then recite His words: “*Stop in affairs until you know the judgment of Allah regarding it.*” Thus, tracing a statement back (*istanad*) is to follow the logic of an assertion as far back to its legal source as possible; as if ascending (*ṣaʿad*) a mountain. It is from this meaning that the prophetic tradition related by Abdallah ibn Anees said: “...then ascend it (*asanadu*) in order to reach the watering place.”

Corroborated Knowledge (*ʿilmʿl-musnad*)

Thus, knowledge which is properly traced back is called ‘*musnad*’ (corroborated); because according to the scholars of the legal foundations (*usuul*), corroborated knowledge (*ʿilm musnad*) is that which can be traced back to the four aspects of the realm of truth (*daʿiratʿl-haqq*); which are: [1] the *Qurʿan*; [2] the *Sunna*; [3] the *ijmaʿ* (scholarly consensus); and [4] reason (*ʿaql*). This follows that uncorroborated knowledge is that which cannot be traced back to these four abodes (*manaazil*) and is considered by the scholars as the realm of falsehood (*daʿiratʿl-baṭil*).

From this we can grasp that the emergence of real knowledge is a descent (*tanzeel*) and knowing it is an ascent (*tasaaʿid*). The *Qurʿan* is called a descending revelation (*tanzeel*) because it is divine inspiration (*wahyi*). Allah taʿala says: “*Alif Lam Meem. Revelation (tanzeel) of the Book, in which there is no doubt, from the Lord of the worlds.*” The confirmed Living *Sunna* is also a descending revelation (*tanzeel*) because it too is divine inspiration (*wahyi*). Allah taʿala says: “*He does not speak from his passion. What he says is nothing but revealed revelation (wahyi yuhaa).*” It is for this reason that sound prophetic traditions which are corroborated (*musnad*) are nothing but a synonym (*muraadif*) of the Living *Sunna*. *Shaykh* Haafidh ibn Ahmad al-Hakami said in his *al-Luʿluʿ al-Maknuun*: “For the *Sunna* of the Prophet is the second revelation * Upon them the concept of the two revelations apply absolutely.” *Shaykh* Abdʿl-Kareem ibn Abdallah al-Khadeer said in his commentary of above words: “The Book and the *Sunna* are the two revelations. Thus, when the concept ‘the textual evidence of the two revelations’ (*nuṣuṣʿl-wahyayn*) is mentioned it refers to the textual evidence of the Book and the *Sunna*.” To the People of Allah these two are inseparable because they are the point where the Divine and mundane meet. To them the Living *Sunna* is the *Qurʿan* walking; they are inseparable.

The unanimous scholarly consensus (*ijmaʿ*) of the Muslims can also be considered a form of revelation (*tanzeel*). Allah taʿala says: “*Those who oppose the*

Messenger after the guidance has been made clear unto him and then follows other than the way of the believers; We shall appoint him to that unto which he himself has turned, and expose him to Hell - an evil destiny." The expression: '...other than the way of the believers...' establishes that the believers have a consensus (*ijma`*) that by its very nature is corroborated knowledge. The Messenger of Allah, may Allah bless him and grant him peace said: "My community cannot agree (*yajstami`uu*) upon an error." Thus, the unanimous consensus is the intergenerational agreement of the scholars of Islam about an issue up to the early generations of Islam.

It is from this reality that the concepts of a sacred family, a sacred community, a chosen nation or exceptionalism emerge. The *asabiyya* (group solidarity) or what Nietzsche called 'the will to power' of every people is fueled by the concept that their existence is tied in with the Divine. In Islam this concept is exemplified in the idea of *ijma`*, whose primary example is the social behavior and consensus of the People of Medina. However, at the deeper spiritual levels it was exemplified in the Family of the Prophet through the emergence of the spiritual orders, the precise articulation of Divine gnosis and the systemization of the intoxicating esoteric sciences.

As for reason (*`aql*), it too can be considered a form of revelation (*tanzeel*), but not in the technical sense of the word. Allah ta'ala says at least thirteen times in the *Qur'an*: "...will you not use your reason (*afalaa ta`aqluun*)?" This is an indication that reason (*`aql*) is innately connected to truth and what is real. The Messenger of Allah, may Allah bless him and grant him peace is reported to have said: "The first thing that Allah created was reason (*`aql*)." This no doubt indicates that reason is a primordial reality and is a descent (*tanzeel*) upon mankind and distinguishes him from other sentient beings. It is for this reason that the scholars of legal foundations (*usuul*) have established that reason (*`aql*) is the last of the four aspects of the realm of truth. However, there is a distinction between the 'reason' of the common person and the 'reason' of a perfected awakened individual (*`aarif kaamil*). It is the reason of the latter which is given transcendence as the first of the celestial realities because it is what subjugates and controls the soul. The reason of the common person is under the subjugation of their lower soul and whims, and thus is used to develop utilities, conveniences and luxuries in this world's life; but is veiled from the higher purposes for which reason was originally created - to know Allah ta'ala.

Thus, the *Qur'an*, the Living *Sunna*, the consensus (*ijma`*) of the *Sunni* scholars and the awakened reason (*`aql*) are the foundation of corroborated knowledge (*`ilm musnad*) to which all chains of authorities (*asaaneed*) are traced. The utilization of the chain of authority (*isnaad*) is the distinguishing quality of the Islamic *Umma*. Imam Malik said: "The chain of authority (*isnaad*) is apart of the religion." It is what distinguishes the followers of Muhammad, may Allah bless him and grant him peace from all the other prophetic communities, because they failed to rely upon the chains of authority in transmission (*naql*) and narration (*riwaaya*). For this reason falsification and alteration befell their narrative and epistemology and they were disconnected from the revealed sources of their spiritual tradition. Ibn Hazim said: "Transmission from a reliable source on the authority of a reliable source connected inter-generationally until it reaches the Prophet, may Allah bless him and grant him peace is what Allah distinguished the Muslims with, over and above all the remaining religious communities."

Thus, Islamic reform goes hand in hand with the revival of corroborated knowledge (*'ilm'l-musnad*). Whenever history witnessed the revival of genuine Islamic civilization, at the background there also emerged the revitalization of the chains of authority (*asaaneed*). Similarly, wherever the chains of authority were renewed, the result was always a qualitative advancement of Islam as a civilizational power and sovereignty. This was proven twice in African Islamic history when in 1592 the Moroccan army led by Portuguese mercenaries invaded the Songhay Caliphate in order to gain control of the vast salt minds of Taghaza, the rich gold markets centered in Tinbuktu and African labor for the newly established sugar plantations off the coast of Africa. This invasion faced fierce oppositions from all quarters of the society even though the Songhay government in Gao had been effectively dislodged. The Arab and Portuguese invaders realized that the real power of the Songhay state was not in its executive power, but in the clerical/mercantile center led by the Muslim judiciary. The Songhay Islamic judiciary centered in Tinbuktu were the purveyors of corroborated knowledge exemplified in the chains of authority which proliferated throughout the *Bilad's-Sudan*. Once the judiciary and clerical circles were broken in Tinbuktu, it was then that the entire region of the western *Bilad's-Sudan* suffered a breakdown of Islamic civilization and sovereignty. This was the key factor which led to the expansion of the trans-Atlantic slave trade.

Similarly, between the periods of 1861 to 1903, the French and the British, in order to break African Islamic sovereignty and consolidate their control over Sudanic societies across Africa; they also successfully undermined and demolished the Muslim judiciary and clerical class who were the transmitters of Islamic civilization through the innumerable chains of authority. With the collapse and disruption of the chains of authority, Sudanic Africa witnessed the devolution of Islamic sovereignty and civilization; and the beginning of what *Shehu* Uthman ibn Fuduye' foretold as the '*Zaman'n-Nasaara*' (the hour of the European Christians). It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace stated that the well-being or corruption of his *Umma* is a reflection of the well-being or corruption of the purveyors of Islamic scholarship. Once the system of Islamic epistemology has been compromised then the entire edifice of Islamic civilization is forfeited.

The End of Time and the Decrease in '*Ilm'l-Musnad*'

It is in this light that the prophetic tradition regarding the 'decrease of knowledge' (*qillat'l-'ilm*) in the End of Time must be understood. The decrease in knowledge means that there will be an alteration of what is known as knowledge because uncorroborated knowledge will usurp the place of corroborated knowledge (*'ilm musnad*). In fact, this alteration will occur at the hands of the malevolent scholars (*'ulama as-suu*) who will learn knowledge for the purpose of attaining wealth, rank, fame and prestige. They will utilize the lexicon of the people of knowledge in order to gradually and imperceptibly alter the sacred traditions of transmission and render it null and void, emptying corroborated knowledge of its social transformative ability. This will be done at the behest of the dominant culture in order to maintain the continued domestic colonization of the volatile Muslim populations. This will be one of the causes behind the decrease of knowledge, the acceptance of fabrication, the denying of veracity, the vilification of the reliable and the acclamation of the fraudulent; all which are among the signs of the End of Time. Thus, the decrease in knowledge will not be a decrease in information (*khabr*),

but a decrease in corroborated knowledge traced back to the Prophet, may Allah bless him and grant him peace.

It is for this reason that *Imam* Malik, may Allah be merciful to him said: “Knowledge is not excessive narrations. Knowledge is a light which Allah cast into the heart.” Thus, genuine corroborated knowledge (*‘ilm musnad saheeh*) is not knowledge of information which is acquired rationally. This low level of knowledge will not decrease. On the contrary it will increase at an exponential rate and will fall into the hands of the venial scholars and become their currency by which they purchase their portion of this world’s life – which today amounts to a mere digital blip of binary numbers on a computer screen; more worthless and unreal as a stack of Lehman Brothers stock. The Messenger of Allah, may Allah bless him and grant him peace described this trait as: “selling the religion for this world’s life”; and equated to a person trading that which is valuable for that which is worthless. It is for this reason that such a ‘scholar’ cannot be really be called *‘aalim*, because a reasonable person would never trade a diamond for a worthless rock. Likewise a genuine scholar would not sell his knowledge in order to attain by it worldly position, rank, wealth or a place in the hearts of people. Because the venal scholar does not act upon his knowledge and he uses his knowledge as a hook in order to gain worldly advantage, his knowledge amount to information only.

Shaykh al-Akbar described the knowledge of information as that knowledge which occurs out of necessity or which results from examining evidence and is partly sound and partly false based upon the rational abilities of the individual. This level of knowledge is shared by Muslims and disbelievers, men and *jinn*. This level of knowledge increases and grows exponentially with the growth and development of the one knowing. This indicates that information in and of itself advances but does not necessarily stop the decomposition and decay of the individual and the society ruled by this syndrome.

The ancient Egyptians referred to such a society as being under the influence of *anubis*. *Tawheed* demands that we look at the concept of *anubis* as the universal process of self absorption and decay symbolized by the jackal (*anubis*), which rends its prey into pieces, then buries it and does not consume it until it has decomposed. Then the jackal retrieves this decayed matter and consumes it where it goes through a third level of decomposition in the bowels of the jackal. This function describes a society which has lost the vital elements of transformative knowledge and races after the analytical, technical, and constituent nano-elements of information with all the worldly benefits these provide, but which adds to the destruction of the environment and does not prevent the rapid moral decay and decomposition of that society. On the contrary, as this level of knowledge increases it also leads to the disintegration of the psychological makeup and social institutions of the society. The more minute, reductionist, and mechanistic rational knowledge becomes the more the society breaks down into smaller decomposed parts. The higher minds gifted to guide humanity out of its nightmare fall prey to deconstructionism and end up deleting the very inner metaphysical software designed to make humans humane. It is not surprising, now that there is an obsession with nano-technology; and if Dr. Michio Kaku is right, the most widely used technology of the future will be sexbots, high tech sex toys, and instruments designed to enhance virtual sex. The result being that human interaction will collapse. So, we are witnessing an amazing almost magical advancement in technology for humans, while at the same time the usage to which this magical nano technology is being put is to fulfill the most ignoble and base

desires of the human lower soul. With the superempowered expansion of human technology, yet it cannot stop the accelerated pace of individual, family and social decomposition.

Genuine corroborated knowledge is the opposite of this. It is vital, holistic, intuitive, organic and transformative. Allah ta'ala describes it as 'water' which revives a barren earth. It is this knowledge, that *Shaykh* al-Akbar described as the knowledge of spiritual states and the knowledge of secrets; which will decrease as we approach the End of Time. Spiritual states and secrets are the direct result of putting knowledge into practice. Abu Hayaan at-Taymi reported that a man once said: "The scholars are three: the knower of Allah; the knower of the commands of Allah, and the knower of Allah who does not know the commands of Allah. As for the knower of the commands of Allah, he is not necessarily a knower of Allah. The knower of Allah and the commands of Allah, is the one who actually fears Allah and knows the limits and obligations. The knower of Allah who does not know the commands of Allah, is one who fears Allah, but is ignorant of the limits and obligations. The knower of the commands of Allah, who is not a knower of Allah, is the one who knows the limits and the obligations, but he does not fear Allah." It is the latter type of scholar of information of the outward, the suave intellectual who will increase in number in the End of Time; while the masters of spiritual states and possessors of transformative secrets resulting from acting upon their knowledge will decrease. *Imam* as-Shafi said in one of his many poetic verses:

"I once complained to Waki' of the ills of my memorization

He then guided me to avoid all forms of disobedience

He informed me that knowledge is a light

And the light of Allah is not given to the disobedient."

Thus, corroborated knowledge (*'ilm musnad*) in a general sense includes all awareness and understanding resulting from obedience to Allah and which can be attributed to the *Qur'an*, the *Sunna*, the *ijma'* and the reason (*'aql*) of an illumined obedient individual. Allah ta'ala says: "*Are they the same, those who know and those who do not know? But only those who possess understanding will be mindful.*" *Imam* al-Qurtubi informs us in his *al-Jaami' Li'l-Ahkam'l-Qur'an* that this verse means: "Just as those who know and those who do not know are not the same, similarly those who are obedient (*mutee'u*) and the disobedient (*'aasee*) are not the same. Some of the scholars have said about this verse: 'Those who know are actually those who gain benefit from their knowledge and act in accordance with it. As for the one who does not benefit from his knowledge and fails to act in accordance with it, he is in the position of one who actually has no knowledge'. His words: '*But only those who possess understanding will be mindful*', means those who possess reason (*as'haab'l-'uquul*) from among the believers." Those who know and act on what they know are indistinguishable from the oft repeated Qur'anic designation of: "...*those who believe and do righteous deeds...*" This is the general meaning of corroborated knowledge (*'ilm musnad*).

In a deeper sense corroborated knowledge refers to the transmitted knowledge of the right acting scholars (*'ulama 'aamiliun*) disseminated to the obedient and virtuous students of knowledge. It has been related by at-Tabarani in his *al-Kabir* on the authority of Mu'awiyya who said that the Messenger of Allah, may Allah bless him and grant him peace said: "O people, knowledge only comes with instructions and understanding only comes with seeking it. For whomever Allah desires good, He gives him understanding of

the religion: ‘*Indeed those who truly fear Allah are His servants from the scholars*’.” This means that corroborated knowledge (*‘ilm musnad*) can only be considered those sciences which are taken from the prophets and their inheritors by way of instructions.

Technically, *Shaykh* al-Azhari defined corroborated knowledge (*‘ilm musnad*) with respect to the transmitted sciences connected directly to the Prophet, may Allah bless him and grant him peace as: “...that which connects its chain of authority (*isnaad*) until it is traced back to the Prophet, may Allah bless him and grant him peace. Thus, the prophetic traditions which are *mursal* (consigned) or *munqati‘u* (cut off) are those which are not connected directly to the Prophet, may Allah bless him and grant him peace.” These two however, are not necessarily considered fabrication (*mawdu‘u*) and can in many circumstances be considered sound sources of law. It is with this more specific meaning that corroborated knowledge is related directly to the science of prophetic traditions and sayings. Its outward benchmark being the sound unbroken chain of authorities going back inter-generationally to the Prophet.

The first of the scholars to systematize the usage of the chains of authority was the illumined sage *Shaykh* Abu Bakr Muhammad ibn Sirin al-Ansaari. He was the freedman of Anas ibn Malik, the erudite servant of the Messenger of Allah, may Allah bless him and grant him peace. He was born during the last years of the *khilaafa* of Umar ibn al-Khattab and met with and took transmission from thirty Companions of Muhammad, may Allah bless him and grant him peace. It has been related by Ibn al-Athir on the authority of Ibn Sirin that he said: “In the first age the people did not seek after the chain of authority (*isnaad*). However, when tribulation (*fitna*) befell the people, they began to pursue the chain of authority, in order to take the prophetic traditions of the people of the *Sunna* and avoid the prophetic traditions of the people of heretical innovations.”

This is significant because it delineates the social utility of the chain of authority which emerges at a time of tribulation (*fitna*). It is for this reason that it is considered an intangible weapon against social diseases, spiritual dysfunction and the debilitation of Islamic sovereignty. Ibn Sirin indicated this when describing the causes of the fabrication and alteration of the scriptural sources of the earlier religious communities. The mere existence of the *asaaneed* among learned Muslim communities is a proof of the persistence of Islamic civilization.

Human Impoverishment (*faqr*) as a Means to Divine Empowerment (*tamkeen*)

In addition to the broader meaning of the concept of *asaaneed* in the title of this work, the *Shehu* also utilized the comprehensive terminologies of ‘*faqeer*’ (the impoverished one), ‘*‘ajz*’ (powerlessness) and ‘*taqseer*’ (deficient) to convey a much more expansive meaning than its explicit meaning conveys. In his title the *Shehu* referred to himself as: “...the impoverished one recognized by his impotence and deficiency.” This unflattering self characterization conceals a far more transcendent meaning especially when examined from its *sufic* origin. “Things are hidden in their opposites”; is a phrase often conveyed by the people of gnosis in Islam. The environment which the *Shehu* lived was not unlike the present social crisis which Muslims are facing around the globe. This self deprecation on the part of the *Shehu* comprised the essence of the true spiritual state of a *rajul* of Allah representing repressed Muslim minorities under non Muslim sovereignty. It must be understood that in 1205 A.H. (1790 C.E.) about 8 years

prior to composing this text the *Shehu* had an intense mystical experience wherein divine favor and gnosis were bestowed upon him. He mentioned in his *Kitab al-Wird* that he had attained a state of enhanced physical equilibrium and heightened perception where he became acquainted with every facet of his physic and was able to perform super empowered and miraculously feats. He said:

“When I attained the age of thirty-six Allah removed the cloak from my eyes, the burden from my hearing and smell, the dullness from my taste, the thickness from my hands and the heaviness from my feet. I could see the far like the near and hear the far like the near. I could smell those who worshipped Allah with the sweetness of their scent and the stench of those disobedient with the foulness of their odor. I could recognize what was permissible in food by taste before it reached my throat and I could recognize the prohibited in the same manner. I could then take with my two hands what was far from me while remaining in my place. I could walk with my two feet the distance which a fleet horse could not travel in years. This was a favor from Allah which He gives to whom He wills. I was then made familiar with my entire physiognomy; every organ, bone, nerve, muscle, and hair follicle. I was made to understand each of these from their distinctive grade and function.”

The *Shehu* became what mystics of China call *chih-sheng* (‘an utmost sage’), that is to say, a perfected friend of Allah (*waliy*) to whom Allah subjugates the whole of creation from his own soul, his physiognomy, and the rest of created existing things; as Allah’s representative (*na’ib*) and . Because the *Shehu* had become a super empowered individual (*faa’id mufawwud*), it is clear that the choice of the title ‘impoverished one’ was not an attempt at false modesty, but was an external depiction of a far reaching transcendent spiritual state required for the social crisis the Muslims found themselves in at that time. Again, in 1208 A.H. (circa 1795 C.E.) some three years before composing this text, the *Shehu* attained his greatest spiritual opening at the age of 40 in which he was named the *Imam* of the *Awliyya* and was given the Sword of Truth (*sayf’l-haqq*) to unleash against the enemies of Allah. In this astonishing spiritual vision he was given the three cloaks of knowledge, saintliness and sovereignty; and was given the keys to all the lands of the Blacks and the Tuareg. It was because of this that systemic measures were enacted to contain the influence and growing power of the *Shehu* throughout the central *Bilad as-Sudan*. It was also during this period that the *Shehu* advised his *Jama`at* to start collecting weapons in preparation for *jihaad* by his famous edict: “The making ready of weapons is a *Sunna*.”

As a consequence, the *jama`at* began to collect weapons throughout the seven Hausa kingdoms, in preparation for the impending conflict with the authorities. The right acting scholars also began to collect and gather their weapons, which are the chains of authority (*asaaneed*) through license (*ijaaza*) and transmission (*naql*) and developed regional clerical networks that stretched from the far western lands of the Soninke` in present day Mali to the far eastern lands of Dar Fur in present day Sudan. The *awliyya* began to gather their weapons of supplication (*du`a*), reliance upon Allah (*tawakkul*) and recognition of their inability (‘*ajaz*) and deficiency (*taqseer*). *Shaykh* Abdullahi tells us in his *Tazyeen’l-Waraqat*: “...we began to prepare weapons and the *Shehu* began to supplicate to Allah that He would show him the sovereignty of Islam in these lands of the Blacks.” Clearly, the political and social climate, which the *Shehu* found himself in

indicated that the choice of the name of this text had a deeper meaning than mere humility and false modesty.

The Muslim communities were being prepared for outward sovereignty and political empowerment and thus the leader of the Muslims had to be in a state of emptiness and preparation that only recognition of one's 'impoverishment' (*iftaqar*) can give. Thus, it was due to the excellence of his opinion of Allah ta'ala, his recognition of his own inabilities, and acknowledgment of his impoverishment and weakness, that he then resorted to Allah with sincere repentance, unifying Allah, extolling Him, and praising Him with every variety of remembrance and supplication. Then, Allah ta'ala assisted him just as He assisted His friends among the first and foremost; as he upon him be blessings and peace said: "Indeed Allah gives victory to this *Umma* by means of the oppressed among them, by their supplications, righteousness and sincerity." In another narration: "Seek out the oppressed among the Muslims, for indeed you are provided your daily provision and given victory by means of the oppressed among you."

This recognition of one's impoverishment (*faqr*), impotence (*'ajz*) and deficiency (*taqseer*) is what was implemented by the Prophet, may Allah bless him and grant him peace on the eve of the Battle of Badr as it was related in the Saheeh of al-Bukhari on the authority of Ibn Abbas, may Allah be pleased with them that the Prophet, may Allah bless him and grant him peace, said while standing under a cupola: "O Allah! I implore You regarding Your pledge and promise! O Allah! If it is Your will, You will not be worshipped after this day!" Then Abu Bakr took hold of his hand and said: "Enough O Messenger of Allah! You have committed your cause over to your Lord!" In another narration he, may Allah bless him and grant him peace said: "O Allah make me see what You promised! O Allah give me what You promised me! O Allah if this small cadre from the people of Islam is destroyed then You will not be worshipped on the earth."

It was this demonstration of complete inability, impoverishment, and insignificance before the Omnipotent Being which reinforced the Muslims with forces from the Unseen. In the narration of al-Bukhari it stated that at the time he, may Allah bless him and grant him peace, was dressed in armor and he then came out saying: "*The whole of them will be destroyed and they will show us their backs. Indeed the Hour will be their rendezvous, for the Hour is severest and harshest.*" In this prophetic tradition it establishes that supplication is the most superior of the weapons of the Muslims and it is strengthened by the extent of their recognition of their own incapacity and impoverishment.

The fact that the Messenger of Allah, may Allah bless him and grant him peace recognized in his supplication his own impoverishment, impotence and deficiency is the secret of the manifestation of the empowerment of Allah, His omnipotence and ability. It is this 'emptying' of the vessel or what modern theoretical physicists describe as creating a vacuum for 'negative energy' which allows the positive energy of Allah to transform the circumstance of the Man of Allah and grant him decisive victory (*fat'h mubeen*). Thus, sincere supplication is the real weapon of the believer. *Jihaad* in all of its facets cannot be rectified except by means of invocation, remembrance of Allah, and imploring Him with humility and broken heartedness.

Incapacity as a Social and Spiritual Weapon

The reality is that there is no more redemptive refuge for the servants from any harm in this world's life and the Hereafter than the remembrance of Allah, and imploring Him with supplications. It has been related by Abu Ya'ala in his Musnad as well as al-Haakim in his al-Mustadrak on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The supplication is the weapon of the believer, the support of the religion, and the light of the heavens and the earth."

It has been related by ad-Daylami in his Musnad 'l-Firdaus on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The best weapon of the believer is patience and supplication." What is meant here by supplication being the weapon of the believer is that during the *jihad* or any encounter between repressed Muslims and dominant non-Muslims is that the actual Doer in reality is Allah glory be to Him the Exalted, not the *mujaahiduun*. Allah ta'ala says: "*You did not fight them rather it was Allah who fought them. You did not throw when you threw; rather it was Allah who threw.*" It is not the believers who defeat the disbelievers, nor is it their weapons. It is Allah ta'ala who defeats them by means of His Omnipresent Will and Power. Allah ta'ala says: "*He has created you and your actions.*" This is clear refutation against those who say that the servants are the creators of their own actions. For the meaning of this verse is that you did not throw by means of your own strength when you threw, but it was by the Strength of Allah that you threw. This is clear evidence for the doctrine of belief of the People of Truth, that it is Allah ta'ala who is the creator of the actions of humanity, and that they only possess acquisition of these actions. He, Allah, is the Doer in reality. The believers possess no quantitative power or might in and of themselves, except their supplication, imploring Allah, resorting to Him with humility and being broken before Him in the station of fear and firm confidence in the promise of Allah ta'ala that He will destroy the disbelievers, and will manifest His religion over all the other religions even though the disbelievers may detest it. This is the 'negative energy' required of the *rajul* of Allah which entails recognition of one's impoverishment, impotence and deficiency.

The ancient Chinese sages coined a phrase which depicts this negative energy or emptiness in the concept of "*wu wei*" (無為). The character '*wu*' (無) means 'without' or 'none', while the character '*wei*' (為) means 'action' or 'doing'. When these characters are combined they mean 'doing less' or 'the least activity', or more precisely 'action by non-action'; as the Tao De Ching states: "Doing nothing, yet there is nothing that is not done." The concept of *wu wei* is more than a two dimensional idea. It is dynamic potential hidden behind the veil of non-existence and none being as it was in pre-existence in the Knowledge of Allah. The *sufis* refer to this as *fana* (annihilation) or absolute eradication or pulverization, characterized by a dislocation of the being in realization of the majestic existence of the Absolute Being (*al-Haqq*).

If you understand this, then you know that the best acquisition which a human being can acquire is his realization with certainty that he possesses no power or might except by Allah the Exalted the Mighty, and that in *jihad* and fighting that he only possesses incapacity, indigence, and urgent need of his Creator, glory be to Him the Exalted. In this is an immense secret of the distinction between those attain gnosis of Allah through the Art of War and those who attain gnosis through other means. In the art

of war; or the martial arts, the idea of 'emptiness' is not reactive. Emptiness is proactive and creates the incentive for the opponent to attack. This is the same idea behind the feigned retreat in sword play and in troop movements. *Shaykh* Abd'l-Qadir al-Jaylani summed up this state in terms of gnosis when he, may Allah exalt his secret said: "All the gates to gnosis of Allah were crowded, except the gate of humility and inability; so I entered!" This is the secret of the meaning of the *Shehu's* words in the title of his text: "...the impoverished one recognized by his impotence and deficiency".

In fact, whenever the *awliyya* and the right acting scholars utilize the phrase '*faqeer*' (impoverished), it is a recognition of their emptiness, vacuity and preparedness which is the negative energy essential for the Self Disclosure of the Acts, Names, Attributes and Essence of Allah ta'ala. Allah ta'ala says: "*O mankind you are impoverished and Allah is the Independently Rich the Praiseworthy.*" *Shaykh* Ibn 'Arabi al-Hatimi said: "The impoverished one is he who is in need of everything and nothing is in need of him. In the opinion of the realized ones the impoverished one is the pure absolute slave, whose state in the reality of his existence is the same as his state in the reality of his non-existence." What this means is that the servant reaches a level of realization that his present existence is the same as the rich potential he possessed during his non-existence within the Knowledge of the Absolute Being. It is this level of being which comprise the negative energy, or vacuum into which the Acts, Names and Attributes of the eternal Essence of Allah unfold. *Shaykh* Ibn al-Hajj said regarding the impoverished one: "He is the one who has left worldly affairs behind him and has turned towards his Hereafter in preoccupation with his Lord; and has embarked upon the correction of his soul and purifying it of 'otherness'. For each heart in which there resides other than Allah is in the realm of genuine abandonment and dejection. And in each heart in which nothing resides besides Him, glory be to Him the Exalted there occurs spiritual openings, Self manifestations and intimate converse in his secret in congruence with the strength of his spiritual state." Thus, this state of emptiness ('*wu*') is in actuality a fullness. In actual combat it is from this state of emptiness that the appropriate strike or movement emerges.

The *Wali* Abu Yazid al-Bustami, may Allah be merciful to him said: "The Absolute Being once said to me: 'Draw near to Me with that which is not Mine: humiliation and impoverishment'." *Shaykh* Ahmad ibn 'Ajiba, may Allah be pleased with him said: "As for the truly dependent and impoverished he is deficient of everything except Allah. He has rejected everything which preoccupies him from Allah. It is for this reason that the masters of this station say: 'The truly impoverished one is he who does not control nor is he controlled.' This means that he does not own any created thing and no created thing owns him. The prerequisites of the person of this station are four: [1] elevated spiritual purpose; [2] excellent service; [3] extolling that which is sacred; and [4] piercing determination." When the impoverished one calls upon Allah with these four traits his supplication becomes a defensive and offensive weapon. The strength of his weapon is based upon the scope of his impoverishment and need of his Lord. When this is coupled with other weapons, then the *rajul* of Allah is well armed and impregnable.

This is the meaning of the complete title of the text: **Asaaneed 'l-Faqeer al-Mu'tarif bi'l-'Ajazi wa't-Taqseer** (The Chains of Authority of the Impoverished One Recognized by His Impotence and Deficiency). This is because in addition to the weapons which the impoverished, impotent and deficient servant gains in supplication;

the chains of authority provide him with auxiliary weapons, as at-Thawri is reported to have said: “The chains of authority are the weapons of the believer. If he has no weapon then with what can he fight?” It is as though, the *Shehu* composed a text which was the key to the victory of the Muslims at a time when they were suffering intense tribulation and enhanced systemic repression. We ask Allah ta’ala to provide us with the intangible weapons, the *baraka* and secret of this text, and all those cited in it, by the rank of our master Muhammad, upon him be the best blessings and most eternal peace.

“History repeats itself” is an expression often reiterated by scholars and laymen alike; and its efficacy as a principle can be tested through the study of history. It is this principle which underpins the prophetic statement describing how his *Umma* would follow in the footsteps of the earlier religious communities and suffer the same afflictions and hardships that they had to endure.

The Pharisees/Sadducees Divide as a Precursor to the Salafist/Shia-Sufic Conflict

In 63 B.C.E. Imperial Roman invaded the lands of the Prophets in Palestine and erected their pagan deities within the sacred grounds of the Temple of Jerusalem; the Hebrew communities had already distorted and/or lost the sacred traditions bequeathed to them from Musa and the other early Prophets of the Banu Isra’il. The corroborated knowledge which also constituted the historical consciousness of the Banu Isra’il had been irretrievably altered except with a few ascetic sages who fled into the deserts of Jordan, present day Iraq, the mountains of Syria and Lebanon, the wastelands of Sinai, Yemen, Abyssinia and the Arabian peninsular. What emerged in this vacuity of knowledge were two main groups: the Pharisees and the Sadducees.

The Pharisees took their name from the Hebrew expressions: ‘*perusim*’ (separated ones) and ‘*parosim*’ (those who specify). It denoted a group among the rabbinical clerisy who saw themselves as the exclusive and authentic heirs of the Jewish traditions and those responsible for interpolating the law to the common people. They were divided into two groups: [1] the conservative priesthood of the Temple responsible for the sacrifices, conducting religious rites and teaching the people. This group later known as ‘*Hasidim*’ collaborated with the Romans by denying the right of the Banu Isra’il for independent sovereignty. [2] The second group among the Pharisees was an extremist element who became known as the ‘Zealots’ due to their zealotry for the Law and their opposition to the Roman occupation. It was from their ranks that emerged a terrorist group of assassins called ‘*siccari*’ (the wielders of the knife). In a sense both elements of the Pharisees could be considered ‘zealots’ because both embodied a kind of obdurate interpolation of the Law of Moses. The frequent military actions of the second group among the insurgent Pharisees, were the causative factor behind the Roman invasion and the eventual destruction of the city of Jerusalem and its Temple.

The second main ruling class among the Jews during the Roman occupation of Palestine were the Sadducees. They took their name from the Hebrew phrase ‘*sadduq*’ (the righteous) and traced their origins to an ascetic mystic by the name of Zadok. The Sadducees were esotericists who believed in a more transcendent meaning of the Law. In fact, they were responsible for the hellenization of Hebrew traditions by convincing the people that there was redeeming value in the adoption of Hellenistic customs and mores. They were opposed to a literal interpolation of the Law, promoted an allegorical

understanding of the doctrinal and legal precepts; and actively pursued a policy of integration of Palestine into Roman political and cultural hegemony.

This volatile period just before the emergence of John the Baptist (*Yahya ibn Zakariyya*) and the Messiah Jesus (*Isa ibn Maryum*), upon them peace, was contaminated with the on going ideological and sectarian strife between the Pharisees and the Sadducees. It was in this period of tribulation that the Prophets, *Yahya* and *Isa* emerged. Both prophets embodied the inherited corroborated knowledge of the earlier Jewish scriptures and brought a new spiritual dispensation for the Banu Isra'il which would prepare them for the Seal of the Prophets and Messengers. *Yahya* in particular embodied the authentic Law (*shari'a*) and Book of Musa and could trace his chain of authority within this sacred learning tradition through his father *Zakariyya* going back in an unbroken line to Musa, upon them be peace. Allah ta'ala says about him: "*O Yahya adhere to the Book stridently*"; and *We gave him wisdom as a child.*" *Isa* embodied the spiritual reality (*haqeeqa*) and the inner realities of the scriptures. In addition he was given a new revelation, the *Injil*, which abrogated some of the earlier 'laws' promulgated by the rabbinical Jewish clerics in the Talmud. Allah ta'ala says about him: "*And We gave Isa the son of Mary clear exposition, and strengthened him with the Holy Spirit.*"

It is clear that *Yahya* was sent as a proof against the extremists and hypocritical trends among the Pharisees, while *Isa* was sent as a proof against the Hellenists and esotericists among the Sadducees. They were able to cause many from both groups as well as the common people to return back to the sacred transformative traditions of their fathers. It was the appearance of *Yahya* and *Isa* which caused these two destructive and warring groups among the rabbinical clerisy to unite against them, and collaborate with the Romans in killing them. Eventually, Prophet *Yahya* was killed and an attempt was made on the life of Prophet *Isa*. Both Prophets were heralds of the Seal of the Prophets, Muhammad, may Allah bless him and grant him peace who would embody the divine law (*shari'a*) and the divine reality (*haqeeqa*) and would establish a epistemology of transmission which would remain unbroken until the End of Time.

My reason for citing this history of the Banu Isra'il is to demonstrate that apart of the decrease in knowledge and alteration of our sacred traditions would occur among Muslims in the same way that it occurred during the tribulation of the Roman occupation of the land of the Prophets in Palestine. *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye' said in his Kitaab'd-Dhikr:

"It has been related by at-Tabraani in his al-Awsat on the authority of al-Mustawridi. He said that the Messenger of Allah, may Allah bless him and grant him peace: "This community will not neglect a single thing of the customs of the first communities except that they will do them." It has been related by al-Bukhari on the authority of Abu Hurayra. He said that the Messenger of Allah, may Allah bless him and grant him peace said: "The Hour will not be established until my community takes on precisely what the earlier generations before them took on." It was said: "Like the Persians and Romans, O Messenger of Allah?" He replied: "Who else but these people." It has been related by al-Haakim on the authority of 'Abdullah ibn 'Umar. He said that the Messenger of Allah, may Allah bless him and grant him peace said: "There will befall my community precisely what befell the Bani Isra'il until if there were among them one who openly had sex with his mother, there will be the like in my community." This tradition was also related by al-Haakim on the authority ibn 'Abaas and Abu

Hurayra. It has been related by al-Bukhari, Muslim, Ibn Maja and Ahmad ibn Hanbal on the authority of Abu Sa'id al-Khudri, may Allah be pleased with him. He said that the Messenger of Allah, may Allah bless him and grant him peace said: "You will certainly follow in the footsteps of the customs of those before you precisely, until if they had entered the hole of a lizard, you will certainly enter it as well." They said to him: "Do you mean the Jews and the Christians?" He replied: "Who else?"

It is clear from the above that the present crisis Muslims are facing with the military occupation and destruction of their lands by western powers, the inundation of their traditions with the fetishism and pagan mythologies which have informed western concepts of 'democracy', 'progress' and 'development'; as well as the capitulation of the Muslim clerisy to the western whims of wrathful youth, is a repeat of what happened to the Banu Isra'il. Like them our epistemology has been 'hijacked' and altered by both extremist uncompromising literalists and collaborating 'hellenists' in the guise of the so-called *salafist* vs. *shia/sufi* factions in Islam. Neither group actually ingesting the reality of the name they claim. Those who claim the *salafiyya* today are as far removed from the ancient path of the *Salaf as-Saalih* as the Pharisees were from the law they proclaimed. Likewise those who claim the *sufiyya* today are as removed from the ancient Path of *tasawwuf* as the Sadducees were from gnostic path of *siddiquun* of their day. Our *shia* have devolved back into a kind ancestral worship where the blood of the Prophet's descendents are more valuable than the profound erudition, the deep spirituality and crystalline gnosis of Allah that they bequeathed to us.

Today, we have all witnessed the suffocating and hypocritical narrative of the so-called *salafist* movement, whose impoverished doctrine both sanctions the present western control of the lands of Islam, and has given birth to the present asymmetrical Muslim terrorists who are being used as the ideal pretext to enhance the worldwide repression of Muslims. We also have to stomach the duplicity of the modern *sufic* movement which also sanctions the present western hegemony over Muslim lives, deny the validity of *jihad* and Islamic sovereignty, while upholding western interpolations of 'democracy' and the 'values' of the masonic 'founding fathers' of the US as a standard for all Muslims to follow.

Just as the Pharisees/Sadducees dichotomy helped in the spread of Pax-Romana, the *Salafi* vs *Shia/Sufi* dichotomy is helping in the spread of Pax-Americana. Both groups claim that they are the heirs of the genuine transmitted knowledge of the early Islamic community. Both cite their chains of authorities and sources to accentuate their control over the minds of their followers. Both have their well known ideologues accompanied with their clerics giving them legitimacy for their views. The reality is that both groups are presently using our sacred epistemology to undermine the sacred learning tradition itself. This trend will not change, but will increase as *Qadi* Modi Abdu said in 1903: "...until when the amply honored *Sunna* of the Prophet perishes and pitch black innovation (*bid'a*) is revived..."

It has been related by al-Bukhari and Muslim on the authority of Abdallah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said: "Truly Allah will not take away knowledge completely, snatching it away from his servants. Rather He will take away knowledge by the seizing of the scholars, until when no scholar shall remain. And then people will take ignorant ones as their leaders. They will then be questioned and they will give legal decisions without knowledge. Wherefore,

they will have gone astray and will have led others astray”. This prophetic tradition indicates that ‘knowledge’ will persist in some form, but that the genuine transmitters of knowledge will be taken away from the *Umma*, and we will be left with venial scholars (*‘ulama as-su’u*) who will have information, but will be ignorant of the true import, relevance and meaning of knowledge. They will have the outer appearance of the scholars, but they will lack the inner transformative and transmuting abilities of genuine scholars. They will utilize knowledge as a form of currency to gain prestige, rank and wealth and to control and contain Muslims within their present state of international and domestic colonization; but they will lack the ability to articulate the sciences in a manner which heals and proactively transform the people.

This was further corroborated by a tradition related by ad-Daarimi on the authority of Ziyaad ibn Judayr, who said: “Umar once said to me: ‘Do you know what will destroy Islam?’ I said: ‘No’. He said: ‘It will be destroyed through the errors of the learned men (*zallatu ‘l-‘aalim*), from the disputes of the hypocrites (*jidaalu‘l-munaafiq*) about the Book of Allah and from the legal decisions of misguided leaders (*al-a‘ima ‘l-muddaleen*)’.” This tradition also indicates a disintegration of the epistemology of Islam at the hands of those responsible for maintaining it. In other words the knowledge of Islam will exist, but it will be the usage to which this knowledge is put which will lead to the destruction of Islam foretold by Umar ibn al-Khattab. I am saying, and success in this is from Allah, that the same destructive Pharisaic/Saddusiac paradigm which undermined the epistemology of the Banu Isra‘il is the same trend now undermining the vitality of Islamic civilization around the world.

Fortunately, The Messenger of Allah, may Allah bless him and grant him peace gave us the good news as it was related by al-Bukhari and Muslim where he said: “There will always remain a group from among my *Umma* visibly establishing the truth (*dhaahireena ‘ala ‘l-haqq*) until the command of Allah comes (meaning by that the Hour)”. This is the good news which establishes the immense advantages of corroborated knowledge (*‘ilm ‘l-musnad*) because it is intergenerational and continuous. It connects a person to the prophetic dispensation through the sound chains of authority and affords a person to be a portal or sign of the Living *Sunna*. For those cut off from the courtesies of their own ancestral traditions, the chains of the authority up to the Prophet are the strongest bonds to the best of ancestry. What can be better news for a people snatched away from their Islamic heritage through slavery and domestic colonization; than to reconnect with the elevated chains of authority to the Prophet via their own righteous Muslims ancestors?

Shehu Uthman ibn Fuduye` highlighted the therapeutic function which taking knowledge via one’s righteous ancestors in his *Wassiya*, where he said:

“...following the ways of my fathers and imitating the traces of my grandfathers who have passed. This is because our ancestors were the people of uprightness, guidance, learning, and struggle in the Way of Allah against the enemies of the religion; in order to make it wide and to deliver it. I am doing this following the command of the Prophet and answering his call when he said, may Allah bless him and grant him peace: “Deliver the message from me even if it is just a single verse...This is our inheritance and the inheritance of our grandfathers. We are upon that mission without being kings and rulers who practice oppression and injustice. And those who follow me in that then they are from me, and if not, then not! So that all those who love me from the brothers, the descendents and loved ones, rather all

those who follow my commands and are content with my teachings and have answered my call – may know that ...it is necessary and obligatory for every reasonable believer to follow the traces of their believing ancestors, to follow the Way of their righteous grandfathers and imitate them. For this reason, I have chosen to imitate my grandfathers in adhering to the *Sunna* strongly so that I can be a guide to what is good like they were; for the one who guides to what is good is like the one who does that same good and will attain the reward of those who act on it.”

This principle delineated by the *Shehu* constitutes the key element which will assist in the cure of millions of African Muslims in the Diaspora and those on the continent who remain under some form of neo-colonialism or domestic colonization. More importantly, this approach to Islamic reform established by the *Shehu* will render African Muslims immune to attempts by illegal terrorist groups such as *daesh*, *al-qaeda* or *boko haram* to infiltrate the continent with a political narrative that is foreign to the illuminating, transformative and proactive narrative that defined African Islamic civilization since the time of the First *Hijra* to Abyssinia until the beginning of the Age of the European Christians in 1901.

The Scholars of Transmission Cited in the Asaaneed'l-Faqeer

In the Asaaneed'l-Faqeer, *Shehu* Uthman explains that the chain of authority (*sanad*) and the transmission of license (*ijaza*) is the one miraculous element by which Allah ta'ala distinguishes the Islamic *Umma* from every other religious community. Quoting many scholars, the *Shehu* establishes that the historical consciousness which the chains of authority provide constitute the best weapon of the believers. Although the *Shehu* had many teachers throughout his sixty-three years, in the year 1798 when the Asaaneed'l-Faqeer was composed he listed eight key teachers from whom he received *sanad* and licenses in the various sciences of Islam.

Among them was the *Shehu's* paternal and maternal uncle *Shaykh* Abu Muhammad al-Hajj Muhammad ibn ar-Raj ibn Modibo ibn Hamm ibn 'Aal ibn Muhammad Jubba ibn Muhammad Sanbu ibn ibn Masiraan ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli ibn *Imam* Muhammad Danbuba al-Fulani at-Turuudi. It was from this learned uncle that the *Shehu* received the majority of the chains cited in this text. In fact the chains and licenses he received from *Shaykh* Muhammad ibn ar-Raj were the highest (*'alaa*) because of the fewer names between him and the authors of the texts. Abdullahi ibn Fuduye' describes him as one of the most important teachers in the central *Bilad's-Sudan* prior to the ascendancy of *Shaykh* Jibril ibn 'Umar. In his I'da'n-Nusuukh, *Shaykh* Abdullahi said:

“He (the *Shehu*) learnt the science of prophetic traditions from our maternal and paternal uncle, al-Hajj Muhammad ibn Raj ibn Modibo ibn Hamm ibn 'Aal, reading with him the entire Saheeh of al-Bukhari, while I listened. Then he gave us license (*al-ijaza*) to pass on all the narrations that he received from his teacher, Abu'l-Hassan Ali al-Madini, whose origin was from Sind.”

In addition to the Saheeh of *Imam* al-Bukhari the *Shehu* received licenses in the Saheeh of *Imam* Muslim, the Sunan of Abu Dawuud, the al-Jaami'l-Kabeer of *Imam* at-Tirmidhi, the Sunan's-Sughra of *Imam* an-Nisaai', the Sunan of Ibn Maja, the Musnad of ad-Darimi, the Musnad of Abu Hanifa, the Muwatta of *Imam* Malik, the Musnad of *Imam* as-Shafi', the Musnad of *Imam* Ahmad ibn Hanbal, the Shifa of *Qadi* 'Iyad ibn Musa, the al-Mashaariq of *Imam* al-Hassan ibn Muhammad as-San'aaniy, the al-Masabeeh of *Imam* al-Baghawi, the Mishkaat'l-Masaabeeh of *Imam* at-Tabreezi, the as-Shima'il

Muhammadiyah of *Imam* at-Tirmidhi, the Sunan of ad-Daraqutni, the Sunan of Abu Muslim al-Kathiy, the Sunan of Sa'id ibn Mansur, the Musanif of Ibn Abi Shayba, the Sharh's-Sunna of al-Baghawi, the Musnad of Abu Dawuud at-Tayyalisi, the Musnad of Ibn Humayd, the Musnad of al-Harith ibn Usama, the Musnad of al-Bazzar, the Musnad of Abu Ya'ala al-Musali, the Musnad Abu Abd'r-Rahman al-Handhali, the Musnad of Abdu Abdallah al-Hakeem at-Tirmidhi, the Musnad of at-Tabarani, al-Khateeb al-Baghdadi, the Musnad of Yahya ibn Ma'ayyin, the Musnad of Abd'r-Razzaq, the as-Sunan'l-Kubra, the work of al-Husayn al-Bayhaqi, and the Mukhasar of Muslim and the Dala'il'l-Khayraat *Imam* al-Jazuli. All of these texts he received from *Shaykh* Muhammad ibn ar-Raj in his town of birth, Mornona in the year 1200 A.H (1786 C.E.) in the month of *Rabi'l-Awwal*, when he was thirty-two years old. This occurred during the reign of Bawa ibn Babari over the Gobir state and the *Shehu* was able to establish a formidable social contract between the state and fast growing Muslim populations. Thus, the social status of the Muslim communities improved with the transmissions the *Shehu* received from this uncle of his.

The second scholar from whom the *Shehu* received *sanad* and *ijaza* from was his paternal and maternal uncle *Shaykh* Muhammad Bu'tughu ibn Muhammad ibn al-Hassan ibn Hamm ibn 'Aal ibn Muhammad Jubbu ibn Muhammad Sanbu ibn Masiraan ibn Ayyub ibn Buuba Baaba ibn Abu Bakr ibn Musa Jokolli ibn Muhammad Danbuba al-Fulani at-Turudi. *Shaykh* Abdullahi ibn Fuduye` tells us in his I'da'n-Nusuukh that he and the *Shehu* studied many texts with this learned uncle and received license in the Alfiyat al-Athar of *Imam* as-Suyuti with complete license to pass on all of his transmissions. One of the most of important *sanads* he received from him was the *ijaza* in the al-Jaami's-Saheeh of *Imam* al-Bukhari.

The third scholar from among the *Turude`* Fulani, from whom the *Shehu* received *ijazas* was *Shaykh* Abd'r-Rahman ibn Muhammad al-Fulani at-Turudi. *Shaykh* Abdullahi ibn Fuduye` he and the *Shehu* learned from this scholar the intricacies of the science of grammar (*'ilm 'n-nahw*). There is no doubt that it was from this scholar that *Shaykh* Abdullahi was able to reach the level of absolute independent judgment (*mujtahid mutlaq*) in the linguistic sciences. In addition to the linguistic sciences *Shaykh* Abd'r-Rahman taught the Mukhtasar with its commentaries. It was from *Shaykh* Abd'r-Rahman also that the *Shehu* received one of his *sanads* in the al-Jaami's-Saheeh of *Imam* al-Bukhari. This teacher gave the *Shehu* license to pass on all that he had narrated, from this and other texts he learned from his father, Muhammad, who was known as Hamada. He in turn received these *asaaneed* from *Shaykh* Ghabindi who was the great grandfather of one of the wives of the *Shehu*, the learned and pious A'isha Ghabindu, may Allah be merciful to her.

The fourth of the scholars which the *Shehu* cites as his source for *asaaneed* and *ijaazaat* in this work was the Hausa erudite who came from the learned center of Kano, *Shaykh* Muhammad al-Kanawi al-Hausawi. From him the *Shehu* received two *sanads* in the al-Jaami's-Saheeh of *Imam* al-Bukhari, the Muwatta of *Imam* Malik ibn Anas, the as-Shifa of *Qadi* 'Iyad ibn Musa, the al-Jaami's-Saghir of *Imam* Abd'r-Rahman as-Suyuti.

The fifth of the scholars cited in the Asaaneed'l-Faqeer as a source of transmission was the Knower of Allah, *Shaykh* Muhammad Amkadhar ibn Sidqi from the *Shehu* received the *sanad* in *Mahmudiyya Tareeqa*. This sage came from the lands of Air

and was one of the leading mystics who revived the spiritual path among the Tuareq and Sahrawi clans in northern Niger, Mali and Algeria. The sixth scholar who transmitted *asaaneed* to the *Shehu*, was the reknown *Shaykh* `Ali al-Hajj al-Maghribi who was the key *Qaadiiriyya* leader of the central *Bilad's-Sudan*. It was from him that the famous *Qaadiiri* litany, the '*aali'd-daar*' spread throughout the region.

After *Shaykh* Muhammad ibn ar-Raj, two of the most influential teachers that had lasting impact upon the central *Bilad's-Sudan* in general and *Shehu* Uthman ibn Fuduye' in particular were *Shaykh* Abu'l-Amana Jibril ibn `Umar al-Aghdasi and his son, *Shaykh* Abu't-Tawfeeq `Umar ibn Jibril al-Aghdasi. From both, the *Shehu* received the *sanad* for *al-Fatihah*, the *sanad* for Qur'anic recitation, the *sanad* for the prophetic tradition of mercy, the al-Jaami's-Saheeh of al-Bukhari, the Saheeh of Muslim, the Sunan of Abu Dawuud, the al-Jaami'l-Kabeer of at-Tirmidhi, the as-Sunan as-Sughra of an-Nisaai', the Sunan of Ibn Maja, the Musnad of Abu Hanifa, the Muwatta of *Imam* Malik, the Musnad of *Imam* as-Shafi', the Musnad of Ahmad ibn Hanbal, the as-Shima'il of at-Tirmidhi, the al-Jaami's-Sagheer of as-Suyuti, the *sanad* for the sciences of jurisprudence (*fiqh*) and spiritual purification (*tasawwuf*), the *sanad* for the handshake (*musafaha*), the *sanad* of the *sufi* cloth (*khirqah*) of the *Qaadiiriyya*, the *sanad* of the noble words of the Two Testimonies in the *Khalwatiyya Tareeqa*, and the *sanad* of the Dala'il al-Khayraat of al-Juzuli.

Of all the teachers cited in the Asaaneed'l-Fageer, *Shaykh* Jibril ibn `Umar was the most influential upon the *Shehu* and his mission of reviving the religion in the central *Bilad's-Sudan*. In his I'da'n-Nusuukh, *Shaykh* Abdullahi informs us that the *Shehu* first studied with *Shaykh* Jibril when he was nineteen, taking from him all of his *asaaneed* until his teacher decided to make the pilgrimage to Mecca in 1188 A.H. (circa 1774/5 C.E.). Abdullahi said:

"The *Shehu* Uthman went to seek knowledge from our *shaykh* Jibril and accompanied him for almost a year. He studied with him until he came to the town of Agadez. Then *Shaykh* Jibril returned him to his father and went on pilgrimage. This is because Uthman's father had not given him permission to make the pilgrimage."

This marked a turning point for the *Shehu*, who constructed his entire spiritual methodology upon intense love and yearning for the Messenger of Allah, adherence to the *Sunna* of the Messenger of Allah, and the constant sending of blessings upon the Messenger of Allah, may Allah bless him and grant him peace. When he realized that he could not journey with his teacher, *Shaykh* Jibril, to visit the Best of Creation, the *Shehu* composed his famous song called ad-Daaliyya in which he lamented over the deep yearning and love he had for the Prophet. But, this song also marked a new dedication upon the part of the *Shehu* which amounted to making the Living *Sunna* of the Prophet present in all the regions of the central *Bilad's-Sudan*. The *Shehu* said:

"Is there a way for me to travel swiftly in the direction of Tayba;

In order to visit the grave of the Hashimite Muhammad?"

It was this absence (*ghayba*) or sense of 'negative energy' that we discussed previously which created a major vacume which was filled with the lights of the Living *Sunna*. This reflected the profound impact that *Shaykh* Jibril had upon the *Shehu* and defined his mission, that if he could not go to our master Muhammad, that he would bring the Living *Sunna* of Muhammad to the whole of western regions of Black Africa. It was in 1201 A.H. (circa 1786 C.E.) that *Shaykh* Jibril ibn `Umar again returned from the

Hijaz and Egypt at which point both the *Shehu* and *Shaykh* Abdullahi sat with him and received all the above mentioned chains of authority and licenses. About this *Shaykh* Abdullahi said:

“From him I learned books on the origin of the law (*usuul 'l-fiqh*), such as the books of al-Qarafi, al-Kawkab as-Saati and the Jamu' al-Jawaami and its commentaries. I also read with him some of his own writings. I stayed with him and profited much from him. He instructed me, together with my brother and *shaykh*, the above-mentioned Uthman, initiating us in the pronunciation of the word of *tawheed*. He also gave us license to pass on all that he had related. He gave us the Alfiyat's-Sanad that his *shaykh*, al-Misri Murtada composed and gave him license to pass on, together with all that he related as well. It was this *shaykh* about whom my brother, the *Amir 'l-Mu'mineen* Uthman said praising him:

If there be said of me that which is said of good report

Then I am but a wave from the waves of Jibril.”

The influence which *Shaykh* Jibril had upon the *Shehu* was deep and thorough. He described this influence in his Shifaah 'l-Ghaleel Fi Hillu Ma Ashkala Min Kalaam Shaykhina Jibril, (where he was enumerating his merits):

“Among his merits, may Allah be pleased with him, is that he was one of those who upheld the banner of learning during his time. He was honored by visiting the Sacred House of Allah and visiting the grave of his Prophet Muhammad, may Allah bless him and grant him peace - at least twice. He reached the furthest limit in preoccupation with the Book of Allah and the *Sunna*. He directed the people towards them as well. He was the first to stand to drive out these blameworthy customs that prevail in these lands of ours, the *bilad's-sudan*. It was by means of his *baraka* that this has been completed at our hands. He attained the furthest limit in sound worship, excellent character, and jealousy for the religion of Islam. He was forbearing, soft hearted and kind. He gave the best speech to those who encountered him. He never had hatred for anyone nor ever showed a frown on his face. He disclosed the best of speech to all people with a cheerful face until everyone considered themselves to be his closest friend. He was cheerful and good-natured. He was ennobled with the attire of dignity. In all his affairs, he demonstrated the most awe-inspiring demeanor. He reached the highest limit in exalting the Chosen One, may Allah bless him and grant him peace, until whenever he would refer to him he would call him - “the Best of Creation” (*Afdal 'l-Khalq*). The merits of *Shaykh* Jibril, may Allah be pleased with him, are innumerable and incalculable. In what we have mentioned is sufficient for the one who desires to know them. We, by our relationship with his station, are like the relationship of the lame to the sturdy; or like the relationship of the hornet with the melody of the Psalms. For by Allah! We do not know if Allah would have guided us to the path of the *Sunna* and avoiding blameworthy customs, had this blessed teacher not clarified it for us. For everyone who revives the *Sunna* and abolishes blameworthy customs in these lands of ours, the *bilad 's-sudan* - is simply a wave from his waves’.”

The impact which *Shaykh* Jibril had upon *Shehu* Uthman and Islamic reform in the central *Bilad's-Sudan* was thorough and it paved the way for the re-emergence of Islamic sovereignty that spread across the *sahel* of Africa just before the age European imperialism or the '*Zaman 'n-Nasaara*'.

Shaykh Muhammad Murtaḍa and Tajdeed in West Africa

One of the most significant transmitters of knowledge and Islamic sciences during the 18th and 19th centuries' scholarly networks in the Middle East, who also had a major impact upon the whole of Islamic African scholarship was the *Sayyid Shaykh* Abu'l-Fayd Muhammad Murtaḍa ibn Muhammad ibn Abd'r-Razaq al-Husayni az-Zabidi al-Waasiti [1145-1205 A.H./1732-1790 C.E.]. He was the key teacher of the above mentioned Jibril ibn 'Umar and thus helped in the formulation of the *tajdeed* movement led by the *Shehu*. He was the author of the famous dictionary and lexicon *Taaaj'l-Uruus* as well as the *Alfiyyat'l-Isnaad* from which the majority of the chains of the authority of the *Shehu* Uthman ibn Fuduye' are drawn from. He was the *qutb* of the sciences of prophetic traditions of his time and revived the acquisition of the chains of authority in Egypt. The majority of the chains of the authority in this text come from him by way of *Shaykh* Abu'l-Amana Jibril ibn Umar, may Allah ta'ala e merciful to both of them.

In Egypt *Shaykh* Muhammad Murtaḍa had an assembly of knowledge and a circle of instructions which included students, professors, young and old, youthful attendants and *shuyukh*, members of the ruling government and slaves; all of them came to him from every part of the Muslim world in order to acknowledge and take advantage of the depth of his erudition and piety. During the later part of the 18th century there were no Islamic reformist movements, learning circles or gatherings of the People of Allah except that they were influenced in some way by *Shaykh* Muhammad Murtaḍa. He was the *baraka* of the age and the acknowledge *qutb* of knowledge and the successive chains of authority of his time. My teacher, *Shaykh* Muhammad al-Amin ibn Adam once said that the gift of the Indian subcontinent to the *Umma* was this descendent of the Prophet from the lands of Sind.

The above mentioned work of *Shaykh* Murtaḍa which informed the ***Asaaneed'l-Faqeer*** of *Shehu* Uthman as well as the *Diya's-Sanad* of his brother *Shaykh* Abdullahi was his reknown *Alfiyyat'l-Isnaad*. This work is a thousand line poem on the chains of authority which *Shaykh* Muhammad Murtaḍa received from his teachers in the science of prophetic traditions and other than them from the sciences of the religion. This text became widely read and studied throughout the lands of Islam, especially among the scholars and jurists of the *Bilad's-Sudan*. *Shaykh* Abdullahi ibn Fuduye' said in his *'Ida'n-Nusuukh*: "He (meaning *Shaykh* Jibril ibn Umar) gave us the *Alfiyat 's-Sanad* that his *shaykh*, al-Misri Murtaḍa composed and gave him license to pass on, together with all that he related as well." The poem discusses: an explanation of the types of prophetic traditions; an explanation of the meaning of text (*matan*), chain of authority (*sanad*) and chains of authority (*isnaad*); an explanation of the ranks of the transmitters; the correct courtesies of the student of prophetic traditions; the types of licenses (*ijaaza*) and other than these; an explanation of the age which it is best to narrate prophetic traditions; an explanation of what is acceptable in taking from the teachers; what is required of a traditionist (*muhaddith*); what is required of a master of prophetic traditions (*haafidh*); and then a list of all the many chains of authorities he received of the books of prophetic traditions and other sciences. It was from *Shaykh* Muhammad Murtaḍa by way of *Shaykh* Jibril and his son *Shaykh* Umar ibn Jibril that the *Shehu* and *Shaykh* Abdullahi received the majority of their chains of authority and licenses.

Shaykh Abdullahi said in his Diya's-Sanad:

وَبَعْدُ: فَأَقْبِلُوا ضِيَاءَ لِّلْسَنَدِ * لَنَا إِلَى كُلِّ كِتَابٍ مُتَّعَمِدٌ

“To continue: accept the Diya li's-Sanad

Of ours to every reliable and corroborated text;

مِنَ الْقُرْآنِ الْأَصْلِ وَالصَّحَاحِ * السِّتِّ وَالْمَوْطَأِ الصَّحَاحِ

Such as the Qur'an the foundation and the sound
six books of traditions and the sound al-Muwatta,

وَفَقْهِ مَلِكٍ وَنُعْمَانَ الْعَلِيِّ * وَالشَّافِعِيِّ وَأَحْمَدَ بْنَ حَنْبَلٍ

And the jurisprudence of Malik and Nu'maan the elevated
And that of as-Shafi' and that of Ahmad ibn Hanbal

شِمَائِلِ وَالْجَامِعِ الصَّغِيرِ * مَعَ الشِّفَا وَدَلَائِلِ الْكَبِيرِ

The as-Shimaa'il and the Jaami's-Sagheer,

Along with the as-Shifa, and the immense Dalaa'il.

كَذَلِكَ أَحْزَابِ الْوَلِيِّ الشَّاذِلِي * وَالْخِرْقَةِ الْمُصَفَّحَاتِ فَاشْمُلِ

Likewise the litanies of the wali as-Shadhili,

And the sufi khirq, and handshake (musaaafa); so take hold

مِمَّا أَجَازَنَا بِهِ الشَّيْخُ الرِّضَى * جِبْرِيلُ عَنْ مُحَمَّدٍ ذَا الْمُرْتَضَى

From what we were given license by the pleasing Shaykh

Jibril on the authority of Muhammad the possessor of pleasing states;

أَجَازَهُ عَنْ سَادَةِ أَمَجَدِ * مَا خَطَّ فِي الْفِيَةِ الْإِسْنَادِ

He was given licenses from the noblest spiritual masters,

Based on what he transcribed in his Alfiyyat 'l-Isnaad.

وَكُلُّ مَا تَرَاهُ فِي كِتَابِي * فَإِنَّهُ مِنْهَا بِلاَ إِرْتِيَابِ

Thus, most of what you see in this book of mine,

For it is extracted from it without any doubt,

إِلَّا قَلِيلًا سَيَجِي مُبَيَّنًا * عَنْ غَيْرِهِ بِإِسْمِهِ مُعَيَّنًا

Except a little, which I will explain clearly

Citing the others by name in particular.”

Thus, among the scholars and idealogues of the Fudiawa in particular and the clerical classes of the central Bilad's-Sudan in general, the learned Shaykh Muhammad Murtada al-Hassani al-Waasiti was the most influential in the sciences related to prophetic traditions and chains of the authority. Both the above mentioned Diya's-Sanad and Shehu's Asaaneed'l-Faqeer were arranged along the same lines of the Alfiyyat'l-Isnaad of Shaykh Murtada.

The Arrangement of the Asaaneed'l-Faqeer

The *Shehu* divided the Asaaneed'l-Faqeer into an introduction, ten chapters and a conclusion; making a total of twelve chapters. In the introduction, the *Shehu* establishes the importance of the revival of the chains of authorities as an important element in the revival of the Living *Sunna*. He cites Muslim luminaries such as at-Thawri, Ibn 'Uyayna, Ibn al-Mubarak, al-Ghazali, as-Sha'raani and many others, in order to demonstrate that the chains of authority are indispensable for the people of both the exoteric and esoteric sciences. The *asaaneed* in the opinion of the *Shehu* is not just a list of authorities which corroborate a text. To him the spirits of the people of the *sanad* are with the living person in that line and move with him/her in their endeavors. Indeed, the Messenger of Allah, may Allah bless him and grant him peace said that when a person dies there are only three things which benefit them: [1] knowledge that benefits others which the *sanad* represents; [2] a continuous charity which the *sanad* comprises since knowledge transmitted to others constitute a form of charity; and [3] a righteous son/daughter who prays for them which the last person on the chain represents. The *sanad* not only verifies

In the first chapter, the *Shehu* narrates his first chain of authority for the most important chapter of the *Qur'an* called *al-Faatiha* ('the Opening') going back to the *jinn*. This is significant because the chain of authority of *al-Faatiha* was transmitted to the *Shehu* by means of invisible psychic beings; introducing the reader immediately to the world of the unseen ('*aalim'l-ghayb*). It is for this reason the *Shehu* and all the narrators of the *sanad* of *al-Faatiha* through this means refer to it as an extraordinary chain of authority. Immediately in the first chapter the *Shehu* introduces us to the world of the unseen ('*alam'l-ghayb*) because the narration of the recitation *al-Faatiha* comes to us via invisible beings called the *jinn*.

Allah ta'ala says in His Infallible *Qur'an*: "*Indeed we heard an amazing Qur'an that guides to what is right. So we believed in It and we do not associate anything with our Lord.*" It has been related by Ahmad on the authority of Ibn Abass who said: "The Prophet, may Allah bless him and grant him peace went out one day with a group of his Companions heading for the 'Ukaadh market place. At that time a barricade had occurred between the demons and news from the heaven, and they were pursued by shooting stars whenever they attempted to steal news from the heavens. The demons, as a result were impelled to return to their people to whom it was said: 'What is wrong with you?' They said: 'A barricade has come between us and the news of heaven, and then shooting stars pursue us.' They said: 'What has created a barricade between you and the news from heaven is an immense occurrence on earth. Therefore, disperse through the eastern and the western regions of the earth and see what has been the cause of the barricade between us and heaven'. So they dispersed through the earth, and a group of the *jinn* that went in the direction of Tihaama towards the Prophet, may Allah bless him and grant him peace, while he was sitting under a date palm on the way to the 'Ukaadh market place. At the time he was praying the *fajr* prayer with his Companions. When the *jinn* heard the *Qur'an*, they paused to listen to it. Then they said: 'This, by Allah, is what has come between us and heaven'. They then returned to their people and said: 'O people! '*Indeed we heard an amazing Qur'an that guides to what is right. So we believed in It and we do not associate anything with our Lord*'. Then Allah ta'ala revealed to His Prophet: '*Say: It has been revealed to me that a group among the Jinn listened...*'. What was revealed to him was the dialogue of the *Jinn*." This is a proof that the *jinn* are both believers and

disbelievers; good and malevolent; righteous and corrupt. They have the capacity to become *awliyya*, deeply learned in the principles of the *shari`a*; and to be instructed by humans and instruct humans.

It has been related by Ibn al-Mundhir on the authority of Abd'l-Malik who said: "The heavens were not protected during the period between `Isa and Muhammad. When Allah sent Muhammad, may Allah bless him and grant him peace, the lower heavens became protected and the *Jinn* were stoned with shooting stars. As a result, they all gathered before *Iblees* who said: 'An immense event has occurred on earth, so go and learn what happened and then inform us.' Thus, the most noble of the *Jinn* and their masters from the direction of Yemen, were those sent to Tihaama. They discovered the Prophet, may Allah bless him and grant him peace praying the early morning prayer underneath a date palm tree. They listened to his reciting of the *Qur'an*. When they approached him, he said: 'Be silent!' When he completed the prayer of *subh* he turned to his people and warned them and incited them to faith and gave no heed to the *Jinn* until Allah revealed: 'Say: *It has been revealed to me that a group among the Jinn listened...*'. It is said that they were seven *Jinn* from among the people of Naseebin." This is evidence that some of the *Jinn* are nations and social units like human. In his *Munaaajaat*, the *Shehu* makes intercession to Allah by means of the *jinn* who were Companions of the Prophet by his words: "O Allah accept my supplications by the sanctity of the Companions among the *jinn*, their *awliyya*, scholars, righteous, worshippers and believers." This is clear reference to the right acting scholars among them whom Allah ta'ala took as protected friends as a result of the spiritual struggle discipline and worship of their Lord.

In the second chapter the *Shehu* gives his *sanad* regarding the science of *Qur'anic* recitation (*qira`at*). According to al-Qanuuji the science of *Qur'anic* recitation (*ilm'l-qira`at*) is a science which examines the form and harmony of the Speech of Allah ta'ala from the perspective of the different unbroken successive narrations of its recitation. Its advantage is that it protects and preserves the Speech of Allah ta'ala from distortion and alteration. Allah ta'ala says: "And We have recited it in a measured order (***wa ratalnaahu tarteelan***)." Imam at-Tabari said in his *Qur'anic* exegesis: "The meaning of 'tarteel' with regard to recitation is a leisurely, measured and verified manner." Imam al-Hassan said that it means to recite the *Qur'an* with clear recitation (*qira`at bayyina*). It is in this regard that the Messenger of Allah, may Allah bless him and grant him peace said as it was related by Ahmad, al-Bukhari and Muslim on the authority of Umar: "Verily the *Qur'an* was revealed upon seven letters. So therefore recite what is easiest from them."

Shaykh Abdullahi ibn Fuduye' said in his *Faraa'id'l-Jaleela*: "The successive transmission of the letters and vowel movements are agreed upon. However, they came with differences in the manner in which they were recited based upon what was transmitted to the different *Qur'an* reciters." These differences revolved around the principles of shortening (*qasar*), emphatic accentuation (*tafkheem*), weakening (*tarqeeq*), facilitating (*tas'heel*), substantiation (*idh'haar*), consolidation (*idghaam*), deflection (*imaala*) and other than these from the diverse principles extracted by the *Imams* of *Qur'anic* recitation.

These seven recitations were preserved from the Messenger of Allah, may Allah bless him and grant him and were bequeathed to Ubay ibn Ka'b, Qays ibn Askan, Zayd ibn Thaabit, Uthman ibn Affan, Mu'adh ibn Jabal, Saalim the freedman of Abu Hudhayfa, Abu'd-Darda' `Uwaymir, Ibn `Ubayd, Ali ibn Abi Taalib and Abdallah ibn

Mas'ud. From the Companions these seven variants were taught to the masters of recitation among the *Taabi'uun*; and they were A'raj, Mujaahid, 'Ikrama, 'Alqama, al-Aswad ibn Qays, Zirru ibn Hubaysh, 'Aṭaa', Hassan, Yazid ibn al-Qa'qaai', 'Ubayda, Masruuf, and Sa'id. From these the science of recitation was taught to the seven *Imams* of this discipline. They were: [1] Abdallah ibn Kathir al-Mekki; [2] Naafi' ibn Abi Nu'aym al-Medini; [3] Abdallah ibn 'Aamir as-Shaami; [4] Abu 'Amr ibn al-'Alaa' al-Basri; [5] 'Aasim ibn Abi'n-Najuud; [6] Hamza [7] and Abu'l-Hassan Ali ibn Hamza ibn Abdallah al-Kasaa'iy. From these seven the science of *Qur'anic* recitation was transmitted to thirteen individuals: [1] *Imam* Warsh Uthman ibn Sa'id al-Qibṭi; [2] *Imam* Abu Musa Qaaluun 'Isa ibn Meena; [3] *Imam* Abu Umar ad-Duuri; [4] *Imam* Abu Shu'ayb as-Suusi; [5] *Imam* Hafs; [6] *Imam* Abu Bakr; [7] *Imam* Abu'l-Haarith; [8] *Imam* Khalaf; [9] *Imam* Khalaad; [10] *Imam* Ibn Dakwaan; [11] *Imam* Hishaam; [12] *Imam* al-Bazi; [13] *Imam* Qanbal

In the third chapter the *Shehu* narrates his *sanad* on the tradition of mercy connected with the first of narrations (*awwaliyya*). This prophetic tradition is named the first of narrations because it is the first of the prophetic traditions to be narrated by a traditionist to his students. The text of the prophetic tradition is: "The compassionate ones the Compassionate One will show compassion to. Be compassionate with those in the earth and those in heaven will show compassion to you." This prophetic tradition is a clear incitement to being tolerant, openhanded, generous, soft hearted and yielding to creation. The fact that it the first tradition that a narrator relates to his students is proof that the religion of Islam calls believers to look at the whole of creation with the eye which the Compassionate One looked at them when He desired to bring them into existence. The prophetic tradition describes the essence of the character traits of the perfected *awliyya* and is an extension of the words of Allah regarding the Messenger of Allah: "*We have not sent you except as a mercy to all the worlds*" and His words: "*There has come to a messenger from among yourselves; dear to him what afflicts you; deeply concerned for you; and to the believers he is kind and merciful.*" Allah ta'ala gave the Prophet two names from His own Names: '*ra'uf*' (kind) and '*rahim*' (merciful) in order to indicate that the Messenger of Allah, may Allah bless him and grant him peace is the Vicegerent of Allah in His earth intended by His words: "*Indeed I will place in the earth a vicegerent.*" Thus every person who takes on a portion of compassion, kindness, mercy, empathy and tolerance towards creation shares in the mercy that Allah inundated the Messenger of Allah with, may Allah bless him and grant him peace. Just as the Messenger of Allah, may Allah bless him and grant him peace is the vicegerent of Allah on earth due to him being "*sent as a mercy to all the worlds*"; similarly the *awliyya* are the vicerents of the Messenger of Allah due to their taking own the traits of mercy, kindness, benevolence, tolerance and empathy towards creations.

In the fourth chapter the *Shehu* narrated his *sanad* of the famous collections of prophetic traditions connected to their narrators. This chapter is the longest of the ten chapters and list eighteen of the well known collections of prophetic traditions with their *asaaneed* going back to the original narrator. Included in these are the six sound collections (*saheeh sitta*): the al-Jaami's-Saheeh of al-Bukhari, the Saheeh of Muslim, the Sunan of Abu Dawuud, the al-Jaami'l-Kabeer of *Imam* at-Tirmidhi, the Sunan's-Sughra of *Imam* an-Nisaai' and the Sunan of Ibn Maja. The *Shehu* also includes in this

chapter the *sanad* of the narrations of prophetic traditions for which he had no successive chain (*salaasil*) going back to the original narrator.

In chapter five the *Shehu* gives his *sanad* of the sciences of jurisprudence (*al-fiqh*) and spiritual purification (*at-tasawwuf*) going back to the acknowledged codifiers of these two sciences: *Imam* Abu *Hanifa* an-Numaan and *Shaykh* Abd'l-Qaadir al-Jaylani, respectively. This *sanad* connects the reader to the sources of the two branches of the religion: the outward branch (*furuu` dhaahir*) which is Islam or jurisprudence/*shari`a*; and the inward branch (*furuu` baatin*) which is *Ihsan* or spiritual purification/*haqeeqa*.

In chapter six, he narrates the profound *baraka* of the *sanad* of the handshake going back to the Messenger of Allah, may Allah bless him and grant him peace via those *awliyya* among the Muslims whom Allah ta'ala blessed to be long-lived (*mu`ammir*). In this way the *Shehu* connects the reader to two sources of blessings: [1] the blessings of attaining increase in *baraka* by being connected to the *awliyya* who were long-lived and [2] being included among those about whom the Messenger of Allah, may Allah bless him and grant him peace:

((مَنْ صَافَحَنِي أَوْ صَافَحَ مَنْ صَافَحَنِي إِلَى يَوْمِ الْقِيَامَةِ دَخَلَ الْجَنَّةَ))

“Whoever shakes my hand, or shakes the hand of one who shook my hand until the Day of Judgment will enter Paradise.” *Shaykh* al-Mawaaq in his *at-Tawala wa't-Taraqi* said that it is necessary for those shaking hands that they send blessings upon the Prophet, may Allah bless him and grant him peace and then say:

رَبُّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord give us good in this world and good in the hereafter and save us from the punishment of hell.”

In chapter seven the *Shehu* discusses the *sanad* of the *sufi* cloth as transmitted through the *Qaadiriyya* Path. The *Shaykh* of our *shaykhs*, Abu'l-Fayd Muhammad Murtada said in his *Taaaj'l-Uruus* that the expression '*khirqa*' (cloth) has an etymological meaning (*ma`anaa lughawiiyyan*) and a technical meaning (*ma`anaa istilaahiyyan*). As for its linguistic meaning the '*khirqa*' is simply a piece (*qit'a*) of tattered garment (*thawb mumazziq*). Technically the '*khirqa*' is what a teaching *Shaykh* puts upon a disciple as a sign that the disciple has been inducted into that particular spiritual path. In the past it was literally a piece of torn garment indicating the disciple entering into a life of austerity and asceticism and turning one's heart away from the deceptions and preoccupations of this life. It was usually sewn upon the disciples garment. Eventually, the *khirqa* was symbolized by the wearing of wool garments, the wearing of a cloak, or the turban.

In this chapter, the *Shehu* narrates two *sanads* for the *khirqa*. One is from Uways'l-Qarni who received it from `Umar ibn al-Khattab and `Ali ibn Abi Taalib, on the orders of the Messenger of Allah, may Allah bless him and grant him peace to dress him with it. The other *sanad* is from *Imam* al-Hassan al-Basri who received it from *Imam* `Ali ibn Abu Taalib. Some of the scholars of prophetic tradition reject the latter *sanad* claiming that al-Hassan al-Basri never associated with *Imam* `Ali because he was too young. They also deny that `Ali instructed him in the words of the *shahada* or any transmission. However, both the traditionist Ibn Hajr and his disciple the traditionist *Imam* Jalaal'd-Deen confirm that *Imam* al-Hassan did take directly from *Imam* `Ali. In a prophetic tradition whose *sanad* is sound and whose men of the transmission are reliable (*thiqaat*) that al-Hassan al-Basri said: “I once heard `Ali, may Allah be pleased with him

say: ‘The Messenger of Allah, may Allah bless him and grant him peace said: ‘My *Umma* is like the rain. It is not known whether its first part is good or it’s last’.” Further, *Imam* as-Suyuti said: “It is firmly established with me and with a large group of the traditionist that the narrations of al-Hassan on the authority of ‘Ali ibn Abi Taalib, may Allah be pleased with him are firmly established (*thubuut*).” Further, *Imam* Ibn Hajr said that al-Hassan al-Basri used to pray behind ‘Uthman ibn ‘Affan, may Allah be pleased with him. When he was killed, he used to then pray behind ‘Ali, may Allah be pleased with him and would meet with ‘Ali at least five times per day. This establishes that the giving of the *khirq*a by ‘Ali to *Imam* al-Hassan al-Basri is sound and corroborated by *sanad*. The *Shehu* tells us in his as-Silaasil’d-Dhahabiyya that courtesy with the early community in transmitting the *khirq*a is to narrate the *sanad* before dressing the disciple in it.

Similarly, in the eighth chapter, the *Shehu* gives his *sanad* for the initiation (*talqeen*) of the words of the *shahada* based upon three well known spiritual paths: the *Qaadir*yya, the *Khalwat*yya and the *Mahmudiyya*. Again the transmitting of the words of the *shahada* is a well established *Sunna*. It is an obligation for the one entering Islam as *Shaykh* Abd’l-Qaadir al-Jaylani said in his al-Ghuniyat’t-Taalib: “That which is first obligatory upon everyone who desires to enter in the religion of Islam is to pronounce upon the tongue the two testimonies (*shahadatayn*): There is no deity except Allah, Muhammad is the Messenger of Allah”; by doing so freeing themselves of all religious traditions except that of the religion of Islam; believing with his heart in the oneness of Allah ta’ala.” The *Shehu* gives us the outward legal reason for the transmission of the *shahada* in his Sawq’l-Umma Ila ‘Ittiba’'s-Sunna where he said:

“It has been in the Saheeh of al-Bukhari on the authority of ‘Uthman ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace, said: “Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), he who says: ‘Laa ilaha ill Allah’; seeking by that the continence of Allah.” In it also on the authority of Anas ibn Malik, may Allah be pleased with him, who said that the Prophet, may Allah bless him and grant him peace, said to Mu’adh (while Mu’adh was seated behind on his saddle): “O Mu’adh ibn Jabal!” He replied: “At your beck and call O Messenger of Allah and at your service! (Three times).” He, may Allah bless him and grant him peace, said: “No one testifies to ‘Laa ilaha illa Allah wa Muhammadun rasulullah’, sincerely in his heart except that Allah forbids the Fire from him (that is the Fire of eternity).” In it also on the authority of Abu Hurayra, who said: “O Messenger of Allah! Who will be the most fortunate of people with your intercession (*shafa’at*) on the Day of Standing?” The Messenger of Allah, may Allah bless him and grant him peace, replied: “O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realize your enthusiasm for learning the traditions. The most fortunate of people with my intercession (*shafa’at*) on the Day of Standing will be he who said: ‘Laa ilaha illa Allah’, sincerely in his heart or soul.”

This establishes the legal obligation of pronouncing the words of the *shahada* as well as its advantages in this life and the Hereafter. However, in his as-Silaasil’d-Dhahabiyya, the *Shehu* establishes the foundation for the *talqeen* from the Prophet, may Allah bless him and grant him peace both in congregation and individually as a means for spiritual transformation in this life. This *talqeen* is the key to crystalline gnosis of Allah ta’ala and is the first of the *adhkaar* which initiates the transformation and transmutation of the soul (*nafs*). Just as all outward legal obligations are invalid without first pronouncing the *shahada*, similarly the spiritual journey (*suluuk*) cannot be completed without first receiving the *talqeen* of the *shahada* from a spiritually realized teacher with

his *sanad* going back to the Prophet, may Allah bless him and grant him peace. The *Shehu* said:

"I say and success is with Allah, realize that the foundation of initiative instructions (*talqeen*) in this *kalimat* in the way in which we have indicated is in accordance with what has been related by at-Tabraani, al-Bazaari and others that the Messenger of Allah may Allah bless him and grant him peace, instructed (*laqqana*) his Companions in the *kalimat* of **Laa ilaha illa Allah**, both in a group (*jamaa`at*) and individually (*furaaday*). As for the instruction of the Companions in a group, Shadaad ibn Aws, may Allah be pleased with him said: "We were once with the Prophet, may Allah bless him and grant him peace when he said: 'Are there any strangers among you?' He meant by that the People of the Book. We then answered, 'No O Messenger of Allah.' He then ordered us to lock the door. He then said: 'Raise your hands and say - **Laa ilaha illa Allah**.' We then raised our hands and said: '**Laa ilaha illa Allah**', for some time. Then the Messenger of Allah, may Allah bless him and grant him peace said: 'O Allah, You sent me with this *kalimat*. You ordered me to adhere to it and You promised me Paradise because of it. You do not go against Your promise.' He, may Allah bless him and grant him peace, then said: 'Will you all not rejoice! For Allah has forgiven you.'" As for his instruction, may Allah bless him and grant him peace, to his Companions individually, Ali ibn Abi Taalib, may Allah be pleased with him said: "I once asked the Messenger of Allah, may Allah bless him and grant him peace a question. I said: 'O Messenger of Allah! Guide me to the nearest path to Allah, the easiest path to His slaves and the best path with Allah ta`ala?' The Messenger of Allah, may Allah bless him and grant him peace said: 'O Ali! It is a must that you always be in the remembrance of Allah `azza wa jalla, secretly and openly (silently and aloud).' Ali, may Allah be pleased with him then said: 'All the people do remembrance of Allah. However, I want for you to single me out with something special.' Then the Messenger of Allah, may Allah bless him and grant him peace said: 'Pay attention Ali! The best of what I have said and the Prophets before me is **Laa ilaha illa Allah**. If the seven heavens and the seven earths were placed upon the scales and **Laa ilaha illa Allah** were placed upon the scales, then the **Laa ilaha illa Allah** would outweigh them.' Then the Messenger of Allah, may Allah bless him and grant him peace said: 'O Ali! the Hour will not be established as long as there is someone upon the earth who says **Laa ilaha illa Allah**!' Ali, may Allah be pleased with him then said: 'What is the methodology of saying it, O Messenger of Allah?' He, may Allah bless him and grant him peace said: 'Close your eyes and listen to me say **Laa ilaha illa Allah** three times. Then you say three times **Laa ilaha illa Allah** while I listen to you.' Then the Messenger of Allah, may Allah bless him and grant him peace raised his voice and said while his eyes were closed - **Laa ilaha illa Allah** three times while Ali listened. Then Ali, may Allah be pleased with him said while his eyes were closed - **Laa ilaha illa Allah** three times, while the Prophet, may Allah bless him and grant him peace listened'."

Prior to this *Shehu* explained that the *talqeen* is the basis for the disciple receiving and understanding the outward sciences of Islam and having access to the esoteric sciences as well. He tells us that the courtesy of transmitting the *talqeen* is that first the disciple should be given the transmission and then given the *sanad* going back to the Prophet, may Allah bless him and grant him peace. He quoted from *Shaykh Abd'l-Wahhab as-Sha`raani* who said:

"In spiritual instructions and initiation (*talqeen*) there are two major benefits: a general benefit; and an extraordinary benefit. As for the general benefit is concerned, when one is initiated into the chain of authority of the People, it will be as though he has become one of the links from among their chain. Thus, when he advances towards an affair all of the spirits of those in the link of the chain moves with him in that affair. However, whoever has not received instructions and

initiation (*wa man lam yatalaqqan*), he is like a disconnected link who when he advances in anything no one moves with him in that affair due to the lack of his affiliation with anyone. As for the extraordinary benefit of initiative instructions in the spiritual journey (*suluuk*) after entering the chain; its ceremony is that the *Shaykh* faces him and when he says 'Say - **Laa ilaha illa Allah**', he unloads upon the disciple all that has been apportioned for him from the sciences of the *shari'a* after which there will be no need for the disciple to diligently study books."

Now this final statement must be qualified. I read this text in which the *Shehu* quoted Abd'l-Wahhab as-Sha'raani with my teacher *Shaykh* Muhammad al-Amin ibn Adam Kari'angha many times and I questioned him about the meaning of his statement: "...the *Shaykh* faces him and when he says 'Say - **Laa ilaha illa Allah**', he unloads upon the disciple all that has been apportioned for him from the sciences of the *shari'a* after which there will be no need for the disciple to diligently study books." He said that this does not mean that knowledge of the individual obligations (*fard 'ayyaan*) which are an obligation upon every responsible person (*mukallaf*) to learn would no longer be required. On the contrary, the disciple is obligated to learn these sciences, if he does not know them. What is meant here by not being in need of diligent study of books, is that these sciences will be made easy for him to understand and comprehend after receiving the *talqeen*; and that there will be no need for him to read the works of the *awliyya* on the sciences of the *haqaa'iq* because what Allah ta'ala has decreed for him from these sciences will come to him at the moment he receives the *talqeen*, in the same way that the entire *Qur'an* descended to the heart of the Messenger of Allah, may Allah bless him and grant him peace on the Night of Power and thereafter was revealed piecemeally over a twenty-three year period as the circumstances required. In the same manner the sciences of the *haqaa'iq* comes to the heart of the disciple at the moment he receives the *talqeen*, but emerges in his heart over the years as the circumstances require. This is an affair which I have experienced first hand.

In the ninth chapter of the **Asaaneed'l-Faqeer**, the *Shehu* gives his *sanad* for the reknowned Dala'il 'l-Khayraat wa Shawaariq al-Anwaar Fi Dhikr as-Salaat 'Ala an-Nabbi al-Mukhtar of the perfected spiritual master (*sayyid kaamil*) Abu Abdallah Muhammad ibn Sulayman ibn Abi Bakr al-Jazuli as-Shareef al-Hassani as-Shadhili. *Shaykh* Shihab'd-Deen an-Najafi described this work as one of the signs among the miraculous signs of Allah regarding the sending of blessings upon the Prophet, may Allah bless him and grant him peace. This work has been consistently recited and read in the Islamic lands of the east, the west and even in the lands of eastern Europe. It was narrated in the as-Shifa of *Qadi 'Iyad* ibn Musa on the authority of Abu Ibn Ka'b who said:

"I once said to the Messenger of Allah, may Allah bless him and grant him peace: 'Indeed I perform much blessings upon you. How much of my supplications should I make for you?' He said: 'What ever you will.' I said: 'A fourth?' He said: 'Whatever you like, but if you increase it will be good for you.' I said: 'A half?' He said: 'Whatever you like, but if you increase it will be good for you'. I said: 'Two thirds?' He said: 'Whatever you like, but if you increase it will be good for you'. I then said: 'I will make all of prayers for you.' He said: 'In that case, your resolution which suffice you and your sins will be forgiven'."

Thus, *Sidi* al-Juzuli composed a text which comprises all the *baraka* and advantages cited in the above mentioned prophetic tradition. He divided the text into seven chapters based upon the seven days of the week in which he gathers innumerable forms of sending blessings upon the Prophet, may Allah bless him and grant him peace taken from many sources from the early community (*as-salaf*) as well as the *awliyya*

from around the Muslim world. The Dala'il'l-Khayraat is text or litany utilized by all the Islamic spiritual paths and exemplifies the importance which worshippers gave to the sending of blessings upon the Prophet, may Allah bless him and grant him peace.

The tenth and final chapter of the Asaaneed'l-Faqeer gives the *sanad* of the litanies (*ahzaab*) of the *Qutb* Abu'l-Hassan 'Ali ibn Abd'l-Jabbar as-Shadhili al-Idrisi al-Hassani, may Allah be pleased with him. He was born in the year 571 A.H. among the Ghamariyya ethnicity of Morocco. He studied the religious sciences and took the *sufic* path in Tunisia at the hands of this spiritual master the *Qutb Shaykh* Abd's-Salaam ibn Mashish. May Allah be pleased with him. He established his *zawiyya* (spiritual center) in Alexandria, Egypt from where his unique approach to the annihilation of the *nafs* and his distinct language in the sciences of the *haqeeqa* spread throughout the Muslim world. He died 656 A.H. at a place called Wadi Humaythara in the Sahara dessert on his way to perform the pilgrimage to the House of Allah. The *Shehu* has as special relationship with as-Shadhili because he descends from him by way of his mother. According to Sultan Muhammad Bello ibn *Shehu* he said:

“As for the those from the direction of my paternal grandmother, for I am Muhammad Bello, the son of Uthman, the son of Hawaa, the daughter of Muhammad, the son of Faṭīma, the daughter of Muhammad ibn Abd's-Samad ibn Ahmad as-Shareef ibn 'Ali ibn Abd'r-Razaaq ibn as-Saaliḥ ibn al-Mubaarak ibn Ahmad ibn Abi'l-Hassan as-Shadhili ibn Abdallah ibn Abd'l-Jabaar ibn Tamim ibn Hurmuz ibn Haatim ibn Qusay ibn Yusef ibn Yushu' ibn Wardi ibn Baṭaal ibn Ahmad ibn Muhammad ibn 'Iesa ibn Muhammad ibn al-Hassan ibn 'Ali ibn Abi Taalib. The mother of Ahmad as-Shareef, she was Tarqath, the daughter of as-Shi'r ibn al-Haaj ibn Ibrahim ibn Abi Bakr al-Mu'ajir ibn Abdallah ibn Abu'l-Hassan as-Shadhili...”

The Ahzaab of *Imam* as-Shadhili include eleven litanies: his famous *Hizb'l-Bahr*, the *Hizb'l-Barr*, the *Hizb'l-Jalaala*, the *Hizb'd-Da'ira*, the *Hizb's-Shaykh*, the *Hizb't-Tamas*, the *Hizb'n-Nuur*, the *Hizb'l-Lutf*, the *Hizb'l-Makhfi*, the *Hizb'n-Nasr*, the *Hizb Min Adhkaar's-Shadhili*. Each of these *ahzaab* by the gnostic Abu'l-Hassan as-Shadhili have specific qualities and utilities to be recited a specific times. The main objective of these *ahzaab* is to transform the heart for spiritual openings (*fath 'r-rabbaniyya*) and to acquaint the inner secret (*sirr*) with the proper intimate conversation (*munaajaat*) with the Absolute Being (*al-Haqq*). In addition these *ahzaab* are recited for health, well-being, during combat, to ward off afflictions and demons, to assure safe travel, to subject the elements and elementals and other advantages. These are a summation of the *asaaneed* of *Shehu* Uthman ibn Fuduye', may Allah be pleased with him narrated in this work. He concluded the Asaaneed'l-Faqeer with a general discussion of the manner in which *ijaazas* are given. We will return to this in the next section when examining the impact that the revival of the *asaaneed* and *ijaaza* has on the Islamic reform (*tajdeed*).

The *Ijaaza* (Transmission License) and Its Role in the Revival of Islamic Civilization

The etymology of the word '*ijaaza*' (license) is from the verb '*juuza*' or '*jaaza*' (to traverse or pass). It also has the meaning of to allow or permit something like when you say: "*hadhaa mimmaa laa yujawwizuhu 'l-'aqlu*" (That is something which reason does not allow.) The word '*ijaaza*' as a technical term in Islamic epistemology means 'permission' (*idhn*). The *Shaykh* of our *shaykhs* Abu'l-Fayd Muhammad Murtaḍa said in his *Taaaj'l-'Uruus* cited an example which encompasses the meaning as it has come to be utilized today by his words:

أَجَّازَ لِفُلَّانٍ جَمِيعَ مَسْمُوعَاتِهِ مِنْ مَشَائِخِهِ

"He granted him a license to teach everything that he heard from his teachers."

This concept became apart of what scholars came to understand as corroborated knowledge (*'ilm 'l-musnad*). Where not only the veracity of the text being transmitted was accurately verified; but the very right to transmit it was included in the overall concept of corroborated knowledge. The right or permission to teach a text was just as authoritative as the text itself. It is for this reason the scholars from the *Bilad's-Sudan* such Muhammad ibn Ahmad ibn Abu Muhammad at-Tazakhti, the chief justice al-Aqib ibn Mahmud ibn Umar ibn Muhammad Aqit ibn Umar ibn Ali ibn Yahya 's-Sanhaji, Abu Bakr ibn Ahmad ibn Umar ibn Muhammad Aqit, Ahmad ibn Ahmad ibn Umar ibn Muhammad Aqit ibn Umar ibn Ali ibn Yahya, Muhammad Baghyuyu ibn Mahmud ibn Abu Bakar al-Wangari at-Timbukti, *Sidi Saalih* al-Fulaati, Jibril ibn 'Umar, Muhammad Sanbu, Muhammad ibn ar-Raj and many others traveled far to receive transmission and *ijaazas* to teach. The pilgrimage to Mecca became the key route by which these teachers were able to revive the system of *ijaaza* in the western *Sudan*; and subsequently revive the religion and transform their societies.

My friend, Dr. Abd'l-Baqi Muhammad Kaburi said in his doctoral dessertaion on the history of Islamic government in West Africa during the 10th century of the *hijra*: "The system of license (*al-ijaaza*) has been the custom of the people of *Bilad 's-Sudan* in their Islamic education since the 7th century *hijra*. It is a diploma, which is given to the students of education after the completion of particular text. The awarding of an *ijaaza* was customarily done through verbal pronouncement or written. The scholars designated three degrees in conferring the *ijaaza*. The first was the diploma received through listening (*shahaadat's-samaa'*) where the student meticulously followed the exact wordings of the teacher and memorized them. The second was the contingent diploma (*shahaadat 'l-'arad*) where the student enumerated particular texts and committed them to memory and understood their commentaries. The final one was the complete license (*ijaazat 'l-kaamila*) where the student reached the stage where he could mention the chains of authority (*asaaneed*) going back to their original starting point."

This syetem always emerged with the revival of Islamic reform. The *ijaaza* and *asaaneed* system can be properly depicted as a flowing river which surges abundantly on the surface of the earth during the times of *tajdeed* (social reform), but submerges and disappears during periods of crisis and decline. Subsequently in African Islamic societies we witnessed an acute rise in this system during the height of the 10th century with the establishment of the Songhay Caliphate and the rise in clerical mercantile cities such as Walata, Tinbukti, Jenne, Kabara and Messina. However, in 1592 with the destruction of the Songhay polity, this system of epistemology disappeared for almost a century throughout the western *Bilad's-Sudan* and did not witness a revival until the emergence

of the 18th century millenarian *jiḥād* movements with Nasir'd-Deen, Malik Si, Sulayman Baal, Abd'l-Qaadir Kan and *Shehu* Uthman ibn Fuduye'. This decline in the system of *ijaaza* and *asaaneed* as a defining element of social decline was clearly stipulated in the **Asaaneed'l-Faqeer** where the *Shehu* said: "Since I have seen the lack of reliance upon the chains of authorities (*salaasil 'l-isnaad*) in the lands and that no two people differed about the urgent need for such, thus I gathered together these chains of authority in order to benefit, by means of reliance, those who have yearning for this affair among my children, my companions and all of the brethren. Realize that the chains of authority are among the special qualities of this *Umma*." It is clear that the *Shehu* saw the revival of the *asaaneed* and *ijaaza* system as a key element to the revival of the religion among his ethnicity and fellow countrymen.

In the introduction to the **Asaaneed'l-Faqeer**, *Shehu* demonstrates how the neglect of preserving the chains of authorities in lands such as the far west and the *bilad's-sudan*, has been one of the key reasons for the decline in corroborated knowledge (*'ilm'l-musnad*) in these lands. Wherever Islam was revived as an epistemology and a spiritual tradition, it always revolved around the re-emergence of the authentication of the chains of authority. One of the most significant quotes in the introduction is that of *Shaykh* Abd'l-Wahaab as-Sha'raani where said:

"Realize Oh disciple, may Allah give us and you success in that which is His pleasure, that whoever does not know his fathers and grandfathers in the Path (*at-tareeq*) is actually blind. He will perhaps attribute himself to other than his true father and then will be included among those about whom he, may Allah bless and grant him peace said: 'Allah curses the one who attributes himself to other than his true father.' The general practice of all of the righteous early ancestors (*as-salaf as-saalih*) was to teach the disciples about the courtesies of their fathers and knowledge of their spiritual lineages (*ansaab*). All of them are agreed that whoever does not have sound relationship with the People, then he is like a foundling who has no father in the Path."

This citation is extremely important in these times because it highlights the fraud which has engulfed the spiritual path in Islam. It rectifies this problem by re-engaging the the path of *tasawwuf* with the chains of authority and lines of spiritual descent which gave the Path its authenticity. More, importantly, this quote by *Shaykh* as-Sha'raani, underscores the mental illness which many Africans of the diaspora suffer from as a result of the severance brought on by slavery and domestic colonization. There is a tendency for African-Americans, particular, to self medicate by creating false lineages back to well known ethnicities in Africa. This destructive trend does nothing to remedy the real mental and spiritual disconnect which they suffer. While the creation of a false narrative or meta-history for a collective group of people cut off from their genuine heritage can be politically empowering and culturally rejuvenating; it does just the opposite for the individual who intentionally claims a lineage to a father or mother other than their own. The break down of the Black family in the US first began with slavery and continued under domestic colonization, to the extent that today, it is rare to find an individual who was not the result of extreme family dysfunction.

In one notable case, an African-American male born out of wedlock to a mother addicted to drugs, insisted that his father was an African Muslim from a notable family in West Africa. His shame and desire to be connected to nobility was so acute that he invented a personal family narrative that was fictitious; inadvertently bringing eternal misfortune upon himself and his children. Apart of his misfortune is that this lie became a

major barrier which prevented him from self transformation, because he began to believe the lie. It became difficult to give him guidance (*naseeha*) that he could accept. The prophetic saying: “He who knows himself knows his Lord”; implies that the one who lies to themselves is cut off from gnosis of their Lord. The one cut off from gnosis of Allah is cursed. The **Asaaneed 'l-Faqeer** remedies this psychological trauma by connecting the individual through the chains of authority of African Muslim scholars and sages to the Best of Creation, may Allah bless him and grant him peace.

In the conclusion (*khatima*) of the **Asaaneed'l-Faqeer**, the *Shehu* raises the question of the legitimacy of giving a general license to as many people as possible in order to allow the persistence of the *baraka* which Allah ta'ala distinguished this *Umma* to have over and above all other religious communities. This kind of *ijaaza* comprised of a scholar saying that he grants anyone who says the *shahada* to have *ijaaza* in what he narrated; or that he grants license to anyone who was present in his lectures, or who read his text, or who lived in a particular country. This type of *ijaaza* was rejected by many well known traditionists such Ibn as-Salaah, Abd'r-Rahim ibn al-Husayn al-'Iraqi and others. However, the view held by the *Shehu* was clearly with the majority (*jamhuur*) such as Abu'l-Fadl Ahmad ibn al-Hassan ibn Khayrun al-Baghdadi, Abu'l-Walid ibn Rushd al-Maliki, Abu Tahir as-Salafi, Abu Ja'far Muhammad ibn al-Husayn Abu'l-Badr al-Kaatib al-Baghdadi, Abu Bakr ibn Khayr al-Ashbili, Sharaf'd-Deen Abd'l-Mu'min ibn Khalaf ad-Dimyaati, Abu'l-Hajjaj al-Mazwi, Abu Abdallah ad-Dhahabi, Abu Muhammad al-Barzali, Abu Sa'id al-'Alaa'iy, Abu'l-'Abbas ibn 'Uqda and many others. All of these traditionists and scholars permitted the giving of general license in a wide-ranging manner to as many people as possible.

Based upon this, I believe the *Shehu* wanted the *ijaaza* for his **Asaaneed'l-Faqeer** to be given to as many people as possible. One of the common oral traditions disseminated among the descendents of the *Shehu* along the Blue Nile in the towns of Maiurno, Wadi Hashim and along the towns bordering Ethiopia in the east such as Gidaref; is that the Awaited *al-Mahdi* will receive the *asaaneed* of the *Shehu*. In this way the *jama'at* of the *Shehu* will connect directly to the Awaited *al-Mahdi* by unbroken successive chain of authority. The *Shehu* indicated this in his Fulfulde' poem called *Yimre' Tanasabuje'* (the Song of Comparison) where he said:

لَطِيفٌ غَتَّيْدُ مَهْدُ نَكَيْجُ بُرْنَا * مِئِّيَ اللّٰهُ كَنْجُمُ بُرْنِيَامُ

“With many-sided nobility is *Mahdi* clothed *

I thank Allah that with this am I too clothed.”

My teacher, *Shaykh* Umar Ahmad Zaruuq said that this ‘many-sided nobility’ refers to the innumerable *asaaneed* and *ijaazaat* that the *Shehu* was able to revive and cause to persist until the appearance of the Awaited *al-Mahdi*. This is also a corroboration of his statement that his *jihaad* would persist until it reaches the Awaited *al-Mahdi*. This is especially significant if the *asaaneed* is considered as a weapon of the believer (*silaah 'l-mu'min*) with which he is able to fight. It is with this objective and intention that the **SIASI** presents this work, the **Asaaneed'l-Faqeer** to the public. I received a general, absolute and complete *ijaaza* in this work from my teacher *Shaykh* Muhammad al-Amin ibn Adam; who received it from his father *Shaykh* Adam Kari'angha ibn Muhammad Tukur; who received it from his teacher *Shaykh* Musa al-Muhajir; who received it from the perfected *wali* and completely unveiled gnostic *Imam* and *Khaateeb* 'Ali Dinbu ibn Abu Bakr Ma'lami; who received it from the light of the

age, the reviver of the religion, the *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye'; and I give a general license (*ijaaza`aama*) to any Muslim who comes across this text, studies it and desires to be a part of the Golden Chain of the *awliyya* and *`ulama* cited in this seminal text; and who desire to share in the *baraka* of *Shehu* Uthman ibn Fuduye'. I believe this is what the *Shehu* would have wanted for this Muslim *Umma* in these final decades of the '*Zaman'n-Nasaara*' (the Hour of the Christians).

From, one perspective, the Asaaneed 'l-Faqeer is genuine *knowledge of self* for a people systemically cut off from their ancestral roots, because it connects the reader with the one whose lineage will never be disrupted or disconnected when all others will, our master and chief Muhammad, may Allah bless him and grant him peace. Through the chains of authority of *Shehu* Uthman ibn Fuduye, the fast growing population of Muslims among those descended from enslaved Africans in the west, have an authentic anthropological link with indigenous knowledge which is theirs. At the same time, the Asaaneed 'l-Faqeer is a redeeming factor for the entire *Umma* of Muhammad, may Allah bless him and grant him peace. Just as descendents of enslaved Africans can find a direct cure to the sickness of spiritual and cultural disconnection through this text, similarly, all Muslims can utilize it as a cure for the global malaise resulting from having ones very existence called into question. In every single western country, Muslims are being forced to re-examine and question their very right to exist. This text establishes that not only do Muslims around the world have the right to exist, but their existence is essential to the continuity of humanity.

In his Shajarat'l-Kawn, our master, *Muyh'd-Deen* Ibn 'Arabi described the universe or the cosmos as a singular entity and that the spirit of this organism is the *Sunna* of Muhammad, may Allah bless him and grant him peace. That is to say, that the completion or perfection of the cosmos was with the emergence of Muhammad, and when he, may Allah bless him and grant him peace passed away; the cosmos went to sleep. It is with the revival of the Living *Sunna* that existence persists; is awakened and revived. This was promised on the tongue of the Prophet, when he said, as related by *Imam* Ahmad ibn Hanbal: "At the head of every century, Allah will raise up one for this religious community who will revive the religion."

This line of transmission provides those Africans of the western hemisphere the means to reconnect with the highest traditions which were stripped from them as a result of slavery and colonization. It is in this light, that we present this work to the reader, as a cognizant transmission (*diraaya*) and license (*ijaaza*) with the hope that Allah ta'ala will raise up from among them and their descendents a cadre of women and men, mothers and fathers, daughters and sons and descendents who will be more fortunate in carrying the banner of Islam and delivering it to the next generation than the present generation. *Shaykh* Ibn ar-Rumi said:

"How many fathers are elevated by a son related to him in ancestry

On high as the Messenger of Allah elevated the status of Adnaan?"

Similarly, how often is an inconsequential teacher raised up and exalted by the astounding feats and merits of one of his illustrious students who sincerely practiced what his teacher faithfully transmitted, and then inherits a level of *baraka* and comprehension far beyond the teacher? Just as the *Shehu* composed the text at a time of immense repression as a weapon for the believers in their struggle for self determination; we also present this text in these times of immense repression of Muslims all over the world as

the key element of their resurgence. The text provides the reader with a solid sense of historical consciousness and connects them with their intangible ancestors, who are the scholars of the religion and the transmitters of its traditions. *Imam* an-Nawawi said: “The teachers of a man are his parents in the religion, and they constitute the connection between him and the Lord of the worlds. How is it possible for there to be no evil in a man who remains ignorant of the connections between himself and the Lord of the worlds; when he has been ordered to make supplication for them, mention their virtues, extol them and show gratitude for them?!” The **Asaaneed ‘I-Faqeer** of *Shehu* Uthman ibn Fuduye`, is remembrance, commendation, supplication and gratitude for the scholars of our sacred Islamic epistemology.

I ask Allah ta`ala to make this work purely for His sake, and that He make it beneficial to me, my children, my siblings, my parents, my comrades, my students, the entire *jama`at* of *Shehu* Uthman ibn Fuduye` and all those who may rely upon it from among the Muslims. To my children, Abd’r-Rahman, Alfa Umar, Modibo Muhammad, Ahmad Mazin, *Shehu* Uthman, Nana Tasneem, Fa`uuma Mo’ina, Musa Jokolli, Asiyah Meimei, Nana Asmau (their mothers and all their posterity), I present this text as a well-fortified bequest (*‘atiyyat haseenat*) and an unassailable bond (*sillat hareezat*) between them and the Greatest Father of Meaning (*al-abaway’l-ma`aani’l-`aadhim*), the master of the Messengers and seal of the Prophets, our master Muhammad, may Allah bless him and grant him peace as long as mothers gaze with affection into the eyes of their children.

I am particularly concerned that this text benefits our students and comrades in the penal colonies of the United States who are lifers as well as others, whose circumstances prevent us from giving them direct transmission. In this light, I make a special license to our incarcerated leader *Imam* Jamil al-Amin (H. ‘Rap’ Brown), Sekou Odinga and other Muslim political prisoners behind the walls of the penal colonies of the US. To all of them I present this book as an all embracing license (*ijaaza`aama*), with the proviso that they study it with those who know. This manner of transmitting license was permitted by many of the scholars of transmission such as *Imam* al-Khateeb, *Qadi* Abu’t-Tayyib at-Tabari and others; as the *Shehu* will corroborate at the conclusion of this work.

In addition, I make the same all embracing license to all the *amirs*, *wuzara*, *jajis* and Muslim chaplains of the *jama`at* of *Shehu* Uthman ibn Fuduye` in order that they and all those under their charge may be connected to the Messenger of Allah, may Allah bless him and grant him peace. My only stipulation that they read the text with me or read it with someone who read it with me. For anyone among the believing Muslims who happen upon this text, I also give license as a form of blessing (*tabarrukan*) connecting them with the persistent *baraka* of the author, *Shehu* Uthman ibn Fuduye`, may Allah be merciful to him and benefit us by him. From all of you I ask that you include me in your sincere supplication and to be a witness for me on the Day of Judgment.

For all our African Muslim brothers and sisters scattered throughout the western and northern diasporas who descend from those African Muslims kidnapped and stolen during the most horrendous period of human trafficking in history; we present this great work as a symbol of your heritage. It is your historical consciousness connecting you with the core of Islamic civilizational principles through the medium of your own righteous African ancestors. The scholarly lineages cited in this work by *Shehu* Uthman go back through the great periods of Islamic African civilization such as Takruur, Djia, Mali, Ghana, Songhay, Ahir, the oldest African market and great trading metropolis of

Kano, Kanem-Bornu, the powerful and ancient kingdom of *Fur* (Darfur), the Funj, Haraar and the dynamic learning and trading centers that spread from the Horn of Africa all the way down to the Swahili coast of east Africa.

The **Asaaneed al-Faqeer** depicts an extremely cosmopolitan image of African Islamic epistemology which had been well developed across the vast continent. This sophisticated network of learning and trade explains why immediately after the ending of slavery in the US, their descendants among the African-American national minorities set about establishing across the south and in those states just north of the mason/Dixon line a network of educational institutions designed to awaken and enlightened a people kept in abject ignorance and humiliation. This drive for literacy on the part of a large portion of African-Americans during the post slavery period and pre apartheid era did not emerge from a vacume. This text by *Shehu* Uthman demonstrates that the intellectual push which created a mind like Dr. W.E.B. DuBois in the early 20th century find its roots in an age old Islamic system of education whose network of *zawiyya*, *rabats*, trading warehouses, urban *madrasas*, and remote *khalawi* laid the foundation of the circulation of civilizational trends going back more than fourteen centuries. The reinstatement of an authentic historical consciousness and the restructuring of a genuine identity construct are the cure for a people whose exploitation was built on the destruction of their culture, religion, and mores.

It is my intention, if Allah ta'ala grants me significant years on this earth to compose a commentary on the **Asaaneed'l-Faqeer** in which I hope to give: a brief biography of all the scholars which the *Shehu* cites in this immense text; discuss the significance of the works he studied and the status that these scholarly works had and still have among Muslim jurists. My ultimate aim is to garner the *baraka* of the *Shehu* by extending his scholarly inventory to include a marginal mention of the lives and merits of the scholars and *awliyya* he cites. The Messenger of Allah, may Allah bless him and grant him peace once said: "The mercy of Allah descends with the mentioning of the *awliyya*." I hope to name it **Fat'h'l-Qawl 'l-Muneer bi Ta'reef Fadaa'il Man fee Asaaneed'l-Faqeer** (The Opening of Illuminating Ideas by Recognizing the Merits of Those Cited in the **Asaaneed'l-Faqeer**), may Allah ta'ala fulfill this intention by His bounty and might.

If the reader finds any advantage in this text I beg him/her to include the *Shehu* in their sincere supplications that Allah ta'ala will provide him with what He promised him in this life and the Next. In addition I beg the reader to include me as well; asking Allah ta'ala for forgiveness of sins, the covering of faults and that I, my parents, siblings, wives and offsprings be gathered with the *Shehu* under the Banner of the Prophet, may Allah bless him and grant him peace on the Day of Judgment.

Shaykh Muhammad Shareef bin Farid
Director of the SIIASI
Cotonou, Benin, West Africa
Sunday, 11th *Jamad'l-Akhir* 1437 A.H.
(March 20, 2016 C.E.)

أَسَانِيدُ الْفَقِيرِ

الْمُعْتَرِفِ بِالْعَجْزِ وَالتَّقْصِيرِ

تأليف

نور الزمان مجدد الدين سيف الحق إمام الأولياء

الشيخ عثمان بن محمد بن عثمان

المعروف

بإبن فودي

راجعها وعلق عليها

الشيخ أبو الفاء عمر محمد شريف بن فريد بروكس

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده أمين

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ **عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ** الْمَعْرُوفُ بِ**إِبْنِ فُؤَادٍ**، تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ أَمِين.

الْحَمْدُ لِلَّهِ رَفَعَ مَنْ أَسْنَدَ آمَالَهُ إِلَيْهِ، وَوَقَفَ بِبَابِهِ وَأَدْرَجَ مَنْ قَارَ بِمُتَوَاتِرِ أَفْضَالِهِ فِي سُلْسِلَةِ حَزْبِهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُرْسِلِ صَحِّ سَنَدٍ مَنْ تَعَلَّقَ بِذَيْلِ إِحْسَانِ أَثَارِهِ، وَمَنْ عَلَا بِمَتَابَعَتِهِ الْعَزِيزَةِ مِنْ أَصْحَابِهِ وَجُمْلَةِ أَنْصَارِهِ مَا عَلَا إِسْنَادًا وَنَزَلَ وَطَلَعَ نَجْمًا وَأَقْلَ، أَمَّا بَعْدُ: فَهَذَا كِتَابُ

أَسَانِيدُ الْفَقِيرِ الْمُعْتَرِفِ بِالْعَجْزِ وَالتَّقْصِيرِ فِي بَعْضِ مَا أَخَذَ بِالْقِرَائَاتِ وَالْإِجَازَةِ

عُثْمَانُ بْنُ فُؤَادٍ بْنِ عُثْمَانَ الْمُزْتَجِ مِنْ رَبِّهِ الْغُفْرَانِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ: فَاعْلَمْ أَنَّ الْإِشْتَغَالَ بِحِفْظِ سُلَاسِلِ الْإِسْنَادِ مِنْ أَهَمِّ أُمُورِ الدِّينِ لِلْعُلَمَاءِ وَالْعِبَادِ، وَقَدْ اعْتَنَى بِذَلِكَ أَهْلُ بِلَادِ الْمَشْرِقِ، وَهُوَ مَعْدُومٌ فِي بِلَادِ السُّودَانِيَّةِ هَذِهِ، وَقَلِيلٌ جِدًّا فِي بِلَادِ أَهْلِ الْمَغْرِبِ كَمَا صَرَّحَ بِهِ الْوَلِيُّ الصَّالِحُ سَيِّدِي الْحَسَنُ ابْنُ مَسْعُودٍ الْيُوسَي فِي مُحَاضَرَاتِهِ حَيْثُ قَالَ: ¹ "وَالْإِعْتِنَاءُ بِالْأَسَانِيدِ قَلِيلٌ جِدًّا فِي الْمَغَارِبَةِ وَغَلَبَ عَلَيْهِمْ فِي بَابِ الْعِلْمِ الْإِعْتِنَاءُ بِالدَّرَايَةِ دُونَ الرِّوَايَةِ وَفِيمَا سِوَى ذَلِكَ لَا هِمَّةَ لَهُمْ"، ثُمَّ قَالَ: "وَكَانَ أَبُو عَبْدِ اللَّهِ مُحَمَّدٌ الْحَاجُّ ابْنُ أَبِي بَكْرٍ الدَّلَائِي يَذْكُرُ فِي كِتَابِهِ مِرَاةَ الْمَحَاسِنِ: أَنَّهُ كَمَ فِي الْمَغْرِبِ مِنْ فَاضِلٍ قَدْ ضَاعَ مِنْ قِلَّةِ إِعْتِنَائِهِمْ بِالْأَسَانِيدِ"، صَحَّ وَهُوَ كَذَلِكَ، ثُمَّ قَالَ الْحَسَنُ الْيُوسَي: "وَقَدْ سَأَلْتُ شَيْخَنَا الْأُسْتَاذَ أَبَا عَبْدِ اللَّهِ بْنِ نَاصِرٍ رَحِمَهُ اللَّهُ وَرَضِيَ عَنْهُ يَوْمًا عَنِ السَّنَدِ فِي بَعْضِ مَا كُنْتُ أَخْذُهُ عَنْهُ فَقَالَ لِي: لَمْ تَكُنْ لَنَا رِوَايَةً فِي هَذَا، وَمَا كُنَّا نَعْتَنِي بِذَلِكَ، قَالَ: وَقَدْ قَضَيْتُ الْعَجَبَ مِنَ الْمَشَارِقَةِ وَاعْتِنَائِهِمْ بِمِثْلِ هَذَا حَتَّى إِنِّي لَمَّا دَخَلْتُ مِصْرًا كَانَ كُلُّ مَنْ يَأْخُذُ عَنِّي عَهْدَ الشَّاذِلِيَّةِ يَكْتُبُ الْوَرْدَ وَالرِّوَايَةَ وَالزَّمَانَ وَالْمَكَانَ الْوَاقِعَ فِيهِ ذَلِكَ"، انْتَهَى.

¹ هنا انتهى الورقة 1 في المخطوطة.

وَلَمَّا رَأَيْتُ عَدَمَ الإِغْتِنَاءِ بِسَلْسِلِ الإِسْنَادِ فِي هَذِهِ الْبُلْدَانِ وَمَسَّ الْحَاجَةَ فِيهِ لَا يَخْتَلِفُ فِيهِ إِثْنَانِ جَمَعْتُ هَذِهِ الْأَسَانِيدَ لِيَنْتَفِعَ بِالإِسْنَادِ إِلَيْهَا مَنْ لَهُ رَغْبَةٌ فِي هَذَا الشَّأْنِ مِنَ الْأَوْلَادِ وَالْأَصْحَابِ وَجَمِيعِ الْإِخْوَانِ، وَهِيَ مِنْ خَصَائِصِ² هَذِهِ الْأُمَّةِ، وَقَدْ تَمَسَّكَ بِسَلْسِلِهِ الذَّهَبِيَّةِ فِي جَمِيعِ الْأَعْصَارِ أَعْلَامَ جُمُعَةٍ، وَفِي هَذَا رَوَاهُ الْحَاكِمُ فِي عُلُومِ الْحَدِيثِ وَأَبُو نُعَيْمٍ وَابْنُ عَسَاكِرٍ عَنْ عَلِيٍّ: "إِذَا كَتَبْتُمُ الْحَدِيثَ فَأَكْتُبُوهُ بِإِسْنَادِهِ، فَإِنْ يَكُ حَقًّا كُنْتُمْ شُرَكَاءَ فِي الْأَجْرِ، وَإِنْ يَكُ بَاطِلًا كَانَ وَزْرُهُ عَلَيْهِ"، وَفِي هَذَا الْحَدِيثِ تَرْغِيبٌ عَلَى الإِغْتِنَاءِ بِطَلَبِ الْأَسَانِيدِ فِي أُمُورِ الدِّينِ، وَيَنْبَغِي لِكُلِّ مُتَدَبِّرٍ أَنْ يَعْتَنِيَ بِهَا سِلَاحَ الْمُؤْمِنِ، وَعَنِ الثَّوْرِيِّ: "الإِسْنَادُ سِلَاحُ الْمُؤْمِنِ، فَإِنْ لَمْ يَكُنْ مَعَهُ سِلَاحٌ فَبَيَّي شَيْءٌ يُقَاتِلُ؟"، قَالَ ابْنُ الْمُبَارَكِ: "مِثْلُ الَّذِي يَطْلُبُ أَمْرَ دِينِهِ بِلَا إِسْنَادٍ كَمِثْلِ الَّذِي يَرْقَى السَّطْحَ بِلَا سُلْمٍ"، وَقَالَ أَيْضًا: "الإِسْنَادُ مِنَ الدِّينِ، لَوْ لَا الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ".

قَالَ عُلَمَاءُ السُّنَّةِ رَضِيَ اللَّهُ عَنْهُمْ: "إِنَّ الإِسْنَادَ سُنَّةٌ مَحْبُوبَةٌ وَالْقُرْبُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُتْبَةٌ مَطْلُوبَةٌ³ مَنْ فَاتَهُ نَسَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُتْبَةٌ مِنْ جِهَةِ الْوِلَادَةِ وَالْقَرَابَةِ، فَعَلَيْهِ أَنْ يَقْصِدَ أَهْلَ الْأَسَانِيدِ الْعَالِيَةِ، فَيَأْخُذَ عَنْهُمْ وَلَوْ بِالِجَارَةِ لِأَنَّ الْأَبَاءَ فِي الدِّينِ أَعْظَمُ دَرَجَةً مِنْ آبَاءِ الْوِلَادَةِ كَمَا أَنَّ عُقُوقَ آبَاءِ الدِّينِ أَكْبَرُ خَطَرًا مِنْ آبَاءِ الْوِلَادَةِ"، وَفِي هَذَا قَالَ الْحَافِظُ التَّرْمِذِيُّ: "يَا لَائِمِي فِي إِشْغَالِي بِالْحَدِيثِ أَفَقُّ أَهْلُ الْحَدِيثِ، لَهُمْ بِالْمُصْطَفَى نَسَبٌ، أَهْلُ الْحَدِيثِ هُمْ أَهْلُ النَّبِيِّ، وَإِنْ لَمْ يَصْحَبُوا أَنْفُسَهُ أَنْفَاسُهُ صَحَبُوا".

Institute of Islamic-African Studies International

² هنا انتهى الورقة 2 في المخطوطة.

³ هنا انتهى الورقة 3 في المخطوطة.

وَأَعْلَمَ أَيْضًا أَنَّ عِلْمَ الظَّاهِرِ وَالْبَاطِنِ سِوَهُ فِي الْإِحْتِيَاجِ إِلَى الْإِسْنَادِ، قَالَ عَبْدُ
الْوَهَّابِ الشَّعْرَانِيُّ فِي مَدْرَاجِ السَّالِكِينَ: "فَاعْلَمْ أَيُّهَا الْمُرِيدُ وَفَقَّنَا اللَّهَ وَإِيَّاكَ لِمَرْضَاتِهِ إِنَّهُ
مَنْ لَمْ يَعْرِفْ أَبَاهُ وَأَجْدَادَهُ فِي الطَّرِيقِ فَهُوَ أَعْمَى وَرَبَّمَا أُنْشِبَ إِلَى غَيْرِ أَبِيهِ، فَيَدْخُلَ فِي
قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَعَنَ اللَّهُ مَنْ انْتَسَبَ إِلَى غَيْرِ أَبِيهِ))"⁴.

وَقَدْ دَرَجَ السَّلَفُ الصَّالِحُ كُلُّهُمْ عَنْ تَعْلِيمِ الْمُرِيدِ آدَابَ آبَائِهِمْ وَمَعْرِفَةَ أَسَابِهِمْ
وَأَجْمَعُوا كُلُّهُمْ عَلَى مَنْ لَمْ يَصِحْ لَهُ نَسَبُ الْقَوْمِ، فَهُوَ لَقِيطٌ لَا أَبَ لَهُ فِي الطَّرِيقِ، وَقَالَ
الْغَزَالِيُّ فِي رِسَالَتِهِ: "أَنَّهُ يَنْبَغِي لِلسَّالِكِ شَيْخٌ مُرْشِدٌ مُرَبٌّ"، ثُمَّ قَالَ: "وَشَرَطُ الشَّيْخِ الَّذِي
يَصْلُحُ أَنْ يَكُونَ نَائِبًا لِلرَّسُولِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ أَنْ يَكُونَ عَالِمًا مُعْرِضًا عَنْ حُبِّ
الدُّنْيَا وَحُبِّ الْجَاهِ، وَكَانَ قَدْ تَابَعَ الشَّيْخُ بِتَسْلُسُلٍ مُتَابِعَتِهِ حَتَّى يَصِلَ إِلَى سَيِّدِ الْمُرْسَلِينَ"،
إِنْتَهَى.

وَإِذَا فَهِمْتَ هَذَا كُلَّهُ فَاَعْلَمْ إِنِّي رَتَبْتُ هَذَا الْكِتَابَ عَلَى عَشْرَةِ فُصُولٍ:

الْفَصْلُ الْأَوَّلُ فِي سَنَدِ الْفَاتِحَةِ مِنْ طَرِيقِ الْجَنِّ.

الْفَصْلُ الثَّانِي فِي سَنَدِ الْقِرَاءَاتِ.

الْفَصْلُ الثَّلَاثُ فِي سَنَدِ حَدِيثِ الرَّحْمَةِ الْمُسْلَسِلِ بِالْأَوَّلِيَّةِ.

الْفَصْلُ الرَّابِعُ فِي سَنَدِ كُتُبِ الْأَحَادِيثِ النَّبَوِيِّ الْمَشْهُورِينَ بَيْنَ عُلَمَاءِ الْأُمَّةِ الَّتِي لَنَا فِيهَا
أَسَانِيدُ الْمُتَّصِلَةِ إِلَى أَصْحَابِهَا.⁵

الْفَصْلُ الْخَامِسُ فِي سِلْسِلَةِ سَنَدِ الْفَقْهِ وَالتَّصَوُّفِ.

الْفَصْلُ السَّادِسُ فِي سَنَدِ الْمُصَافَحَةِ مِنْ طَرِيقِ الْمُعَمَّرِينَ.

الْفَصْلُ السَّابِعُ فِي سَنَدِ الْخِرْقَةِ الصُّوفِيَّةِ الْقَادِرِيَّةِ.

الْفَصْلُ الثَّامِنُ فِي سَنَدِ تَلْقِينِ كَلِمَةِ الشَّهَادَةِ فِي طَرِيقَةِ الْقَادِرِيَّةِ وَالْخَلُوتِيَّةِ وَالْمَحْمُودِيَّةِ.

الْفَصْلُ التَّاسِعُ فِي سَنَدِ دَلَائِلِ الْخَيْرَاتِ.

الْفَصْلُ الْعَاشِرُ فِي سَنَدِ أَحْزَابِ الْقُطُبِ أَبِي الْحَسَنِ الشَّاذَلِيِّ رَضِيَ اللَّهُ عَنْهُ.

⁴ هنا انتهى الورقة 4 في المخطوطة.

⁵ هنا انتهى الورقة 5 في المخطوطة.

الفصل الأول في سند الفاتحة من طريق الجن

أما الفاتحة فقد تلقيناها من شيخنا أبي الأمانة جبريل بن عمر وولده النجيب أبي التوفيق عمر، وهما من أبي الفيض محمد مرتضى الحسيني الواسطي، وهو من عمر بن أحمد بن عقيل الحسني، وهو من خاله البصري، وهو من الإمام الطبري، وهو من الخطيب الحضاري، وهو من محمد التتائي المالكي الأظهري، وهو من البرهان مؤدب الأطفال شيخ الجن، وهو من قاضي القضاة الجن شمهروش الولي، وهو الولي، وهو من النبي صلى الله عليه وسلم.

ومثل هذا يذكر تبركا بالسند الغريب كما قال أبو الفيض محمد مرتضى الحسيني الواسطي حيث قال في الفيته للسند، ومثله إن لم يكن معتبرا لكنه يذكر حتى ينظر تبركا للسند الغريب وليس في السياق للمغيب.⁶

⁶ هنا انتهى الورقة 6 في المخطوطة.

الفصل الثاني في سند القراءات

وأما القراءات فقد أجازنا بها شيخنا أبو الأمانة جبريل بن عمر وولده النجيب أبو التوفيق عمر كما أجاز لهما بها أبو الفيض محمد مرتضى الحسيني الواسطي، وقد تلقاها من المفسر إسماعيل ابن محمد المعروف بالبازي، وهو من شيخ القراءات علاء الدين، وهو من أخيه عبد الله المرحاجي، وهو من عبد الله العدني، وهو من محمد بن علي اليمني، وهو من الإمام أحمد بن الشاوري، وهو من الملحاني، وهو من محمد بن أبي بكر اليمني، وهو من محمد بن الناشري اليمني، وهو من محمد بن الجزري.

الفصل الثالث في سند حديث الرحمة المسلسل بالأولية

أما حديث الرحمة المسلسل بالأولية فقد أخبرنا به النجيب أبو التوفيق عمر بن الشيخ أبي الأمانة جبريل بن عمر، وهو أول حديث سمعته منه، قال أخبرنا أبو الفيض محمد مرتضى الحسيني الواسطي وهو أول حديث سمعته منه، قال أخبرنا شيخنا السيد العلامة عمر بن أحمد بن عقيل الحسيني وهو أول حديث سمعته منه بالمدينة المنورة، قال أخبرنا شهاب الدين⁷ أحمد بن محمد بن عبد الغني الدميطي وهو أول حديث سمعته منه، قال أخبرنا المعمر شمس الدين محمد بن عبد العزيز الموفقي وهو أول حديث سمعته منه، قال أخبرنا المعمر أبو الخير بن عموس الرشيدي وهو أول حديث سمعته منه، قال أخبرنا شيخ الإسلام زكرياء بن محمد الأنصاري وهو أول حديث سمعته منه، قال أخبرنا الحافظ شهاب الدين أحمد بن علي بن حجر العسقلاني وهو أول حديث سمعته منه، قال أخبرنا الحافظ زين الدين عبد الرحيم بن الحسين العراقي وهو أول حديث سمعته منه، قال أخبرنا أبو الفتح محمد بن محمد الميذومي وهو أول حديث سمعته منه، قال أخبرنا عبد اللطيف بن عبد المنعم الحراني وهو أول حديث سمعته منه، قال أخبرنا الحافظ أبو الفرج عبد الرحمن بن علي بن الجوزي وهو أول حديث سمعته منه، قال أخبرنا أبو سعيد إسماعيل بن أحمد بن عبد الملك النيسابوري وهو أول حديث سمعته منه، قال أخبرنا والدي وهو أول حديث سمعته منه، قال أخبرنا أبو طاهر محمد بن أحمد محمش النيسابوري وهو أول حديث سمعته منه، قال أخبرنا أبو حامد أحمد بن محمد بن يحيى بن بلال وهو أول حديث سمعته منه، قال أخبرنا عبد الرحمن بن بشر بن الحكم العبدي وهو أول حديث سمعته⁸ منه، قال أخبرنا سفيان بن عيينة وهو أول حديث سمعته منه عن عمرو بن دينار عن أبي قابوس مولى عبد

⁷ هنا انتهى الورقة 7 في المخطوطة.

⁸ هنا انتهى الورقة 8 في المخطوطة.

اللَّهُ بِنِ عَمْرٍو بِنِ الْعَاصِ عَنْ عَبْدِ اللَّهِ بِنِ عَمْرٍو بِنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَانُ تَبَارَكَ وَتَعَالَى إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ)).

وَمِنْ طُرُقٍ سَنَدِنَا أَيْضًا فِي رِوَايَةِ هَذَا الْحَدِيثِ الْمُسْتَسْلِلِ بِالْأَوَّلِيَّةِ سَنَدُهُ الَّذِي أَجَازَنَا بِهِ شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَنْ شَيْخَيْهِمَا أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنِ الْعَلَامَةِ الشُّبْرَاوِيِّ، وَهُوَ عَنِ الزُّرْقَانِيِّ، وَهُوَ عَنْ أَبِيهِ، وَعَنِ الشُّبْرَامَلِيسِيِّ، وَهُمَا عَنْ أَبِي النَّثَاءِ الْبَيْلُونِيِّ، وَهُوَ عَنْ أَحْمَدِ السَّمَاعِ بِالْإِسْنَادِ وَالْحَلَبِيِّ وَإِبْرَاهِيمَ الرَّبِيعِيِّ الْحَنْفِيِّ وَإِبْنِ أَبِي بَكْرٍ بِنِ عَزَّازٍ، وَكُلُّهُمْ عَنْ مُسْنَدِ الْحَجَّازِ مُحَمَّدِ بْنِ عُمَرَ بْنِ فَهْدٍ، وَهُوَ عَنِ النَّقِيِّ جَدِّهِ وَإِبْنِ الزَّيْنِ وَالْمَرَاغِيِّ وَالْمَرْشَدِيِّ، وَهُمْ عَنْ أَحْمَدَ بْنِ مُثَنَّبٍ، وَهُوَ عَنْ أَبِي الْفَتْحِ مُحَمَّدِ بْنِ مُحَمَّدٍ الْمِيدُومِيِّ، وَهُوَ عَنْ عَبْدِ اللَّطِيفِ بْنِ عَبْدِ الْمُنْعِمِ الْحَرَّانِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ بَيَانُهُ الْآنَ.

وَمِنْ طُرُقٍ سَنَدِنَا أَيْضًا فِي رِوَايَةِ هَذَا الْحَدِيثِ الْمُسْتَسْلِلِ بِالْأَوَّلِيَّةِ سَنَدُهُ الَّذِي أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ عَنِ السَّيِّدِ عُمَرَ بْنِ أَحْمَدٍ الْعُلُوِيِّ⁹ الْمَكِّيِّ عَنْ جَدِّهِ أَبِي أُمِّهِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ عَنِ الْبَابِلِيِّ عَنِ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ الشُّبَلِيِّ الْحَنْفِيِّ عَنِ الْجَمَالِ يُوسُفَ بْنِ شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ الْأَنْصَارِيِّ عَنِ الْجَمَالِ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْقُفُشْنَدِيِّ عَنِ الْمُسْنَدِ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الْمُقَدَّسِيِّ عَنِ النَّجِيبِ أَبِي الْفَرَجِ عَبْدِ اللَّطِيفِ بْنِ عَبْدِ الْمُنْعِمِ الْحَرَّانِيِّ بِالسَّنَدِ الْأَوَّلِ بِهَذَا الْحَدِيثِ.

وَمِنْ طُرُقٍ سَنَدِنَا أَيْضًا فِي رِوَايَةِ هَذَا الْحَدِيثِ الْمُسْتَسْلِلِ بِالْأَوَّلِيَّةِ سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَنْ شَيْخَيْهِمَا مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنِ الْعَلَامَةِ الْإِمَامِ مُحَمَّدِ بْنِ الطَّيِّبِ، وَهُوَ عَنْ أَبِيهِ، وَهُوَ عَنْ أَحْمَدَ بْنِ نَاصِرٍ، وَهُوَ عَنْ زَيْنِ الْعَابِدِينَ الْإِمَامِ الطَّبْرِيِّ، وَهُوَ عَنِ الْخَطِيبِ الْمُسْنَدِ الْحَضَارِيِّ، وَهُوَ عَنِ الْعَمَرِيِّ، وَهُوَ عَنْ حَافِظِ الْعَصْرِ شِهَابِ

⁹ هنا انتهى الورقة 9 في المخطوطة.

الدِّينِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ حَجَرٍ الْعَسْفَلَانِيَّ، وَهُوَ عَنْ عَبْدِ الرَّحِيمِ بْنِ الْحُسَيْنِ الْعِرَاقِيِّ
بِالسَّنَدِ الْأَوَّلِ لِهَذَا الْحَدِيثِ.

وَمِنْ طُرُقٍ سَنَدِنَا أَيْضًا فِي رَوَايَةِ هَذَا الْحَدِيثِ الْمُسْلَسِلِ بِالْأَوَّلِيَّةِ سَنَدُهُ الَّذِي
أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ¹⁰ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَنْ
شَيْخَيْهِمَا مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنِ الشَّهَابِ أَحْمَدَ بْنِ الْحَسَنِ
الْجَوْهَرِيِّ الْخَالِدِيِّ، وَهُوَ عَنِ الْإِمَامِ الْحَافِظِ الْبَصْرِيِّ، وَهُوَ عَنِ السُّوسِيِّ، وَهُوَ عَنِ سَعِيدِ
التُّونِسِيِّ الدَّانِيِّ، وَهُوَ عَنْ مُفْتِي تِلْمَسَانَ، وَهُوَ عَنِ الشَّهَابِ أَحْمَدَ الْوَهْرَانِيِّ، وَهُوَ عَنِ
النَّازِيِّ، وَهُوَ عَنِ الْمَرَاغِيِّ، وَهُوَ عَنْ عَبْدِ الرَّحِيمِ ابْنِ الْحُسَيْنِ الْعِرَاقِيِّ بِالسَّنَدِ الْأَوَّلِ لِهَذَا
الْحَدِيثِ.

وَمِنْ طُرُقٍ سَنَدِنَا أَيْضًا فِي رَوَايَةِ هَذَا الْحَدِيثِ الْمُسْلَسِلِ بِالْأَوَّلِيَّةِ سَنَدُهُ الَّذِي
أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَنْ
شَيْخَيْهِمَا مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ الْمَشْهُورِ بِالْعَلَامَةِ،
وَهُوَ عَنْ عَلِيِّ نَزِيلِ أَرْضِ الْيَمَنِ، وَهُوَ عَنِ الشَّهَابِ أَحْمَدَ الْمَرْحُومِ، وَهُوَ عَنِ الْمَرَاغِيِّ،
وَهُوَ عَنْ سَالِمِ أَبِي النَّجَا، وَهُوَ عَنِ الشَّهَابِ أَحْمَدَ الْهَيْثَمِيِّ، وَهُوَ عَنْ شَيْخِ الْإِسْلَامِ
زَكَرِيَاءَ ابْنِ مُحَمَّدٍ الْأَنْصَارِيِّ ح.

وَقَدْ رَوَى عَنِ الْبُخَارِيِّ هَذَا الْحَدِيثَ عَنِ الْعَلَامَةِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْبَاقِيِّ، وَهُوَ
عَنْ أَحْمَدَ بْنِ الْعَجَلِ الْقَيْدَاقِ، وَهُوَ عَنِ السَّعُودِيِّ بْنِ بُرْهَانَ، وَهُوَ عَنِ ابْنِ¹¹ سَامُونَ، وَهُوَ
عَنْ أَبِي الْفَضْلِ السَّعُودِيِّ الْمَالِكِيِّ، وَهُوَ عَنِ السَّخَاوِيِّ.

Institute of Islamic-African Studies International

¹⁰ هنا انتهی الورقة 10 في المخطوطة.

¹¹ هنا انتهی الورقة 11 في المخطوطة.

الفصل الرابع في سند كتب الأحاديث النبوي المشهورين بين علماء الأمة التي لنا فيها أسانيد المتصلة إلى أصحابها

وهي [1] الجامع الصحيح البخاري و[2] صحيح مسلم و[3] سنن أبي داود و[4] الجامع الكبير للترمذي و[5] السنن الصغرى للنسائي المسمى بالمجتبى بالمؤجدة وقيل بالنون، و[6] سنن ابن ماجه، و[7] مسند الدارمي، وهو مرتب على الأبواب، فليس مسنداً بالمعنى الاصطلاحي، و[8] مسند الإمام الأعظم والهمام المقدم أبي حنيفة تخرج الحارث، و[9] موطأ الإمام مالك بن أنس برواية يحيى بن يحيى الأندلسي و[10] محمد بن الحسن، و[11] مسند الإمام الشافعي، و[12] مسند الإمام أحمد بن محمد بن حنبل، و[13] الشفاء في تعريف حقوق المصطفى صلى الله عليه وسلم، و[14] المشارك لأبي الفضائل الحسن بن محمد الصنعاني، و[15] المصابيح للبغوي، و[16] مشكاة المصابيح للإمام ولي الدين بن محمد بن محمد بن عبيد الله بن الخطيب التبريزي، و[17] الشمائل للترمذي، و[18] الجامع الصغير لعبد الرحمن السيوطي.

سندنا للجامع الصحيح

أما الجامع الصحيح لأبي عبد الله محمد بن إسماعيل البخاري فقد أخبرنا به شيخنا أبو محمد محمد بن الرّاج بقراءته عليه لجميعه بمزنون سنة مائتين بعد ألف (1200\1786) من الهجرة النبوية في الربيع الأول¹² منها، ثم أجازنا به أيضاً عن شيخه أبي الحسن السندي المدني سماعاً عليه بقراءة عبد الرحيم المجاور في رباط قراباش في المسجد النبوي من باب فيه شعر الجارية ويوم الوشاح إلى آخر الكتاب، قال: ثم قرأت عليه بعد ذلك من أول الكتاب إلى ذلك المحل، قال: أخبرنا شيخنا محمد الحياه المقدم قراءة عليه وأنا أسمع في مسجد النبي الكريم صلى الله عليه وآلي صاحبه وسلم بمعظمه وإجازة لسائره عن الشيخ عبد الله بن سالم البصري إجازة عن الشيخ أبي عبد

¹² هنا انتهى الورقة 12 في المخطوطة.

اللَّهُ مُحَمَّدُ بْنُ عَلَاءِ الدِّينِ الْبَابِلِيِّ الْمَصْرِيِّ قِرَاءَةً عَلَيْهِ لِبَعْضِهِ وَسَمَاعًا لِمُعْظَمِهِ وَاجَازَةً لِسَائِرِهِ عَنْ أَبِي النَّجَّاسِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْفَيْطِيِّ بِقِرَاءَتِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ شَيْخِ الْإِسْلَامِ أَبِي يَحْيَى زَيْنِ الدِّينِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ بِقِرَاءَتِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ حَافِظِ عَصَرِهِ شَهَابِ الدِّينِ أَبِي الْفَضْلِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ حَجَرِ الْعَسْقَلَانِيِّ بِقِرَاءَتِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ الْأُسْتَاذِ إِبْرَاهِيمَ بْنِ أَحْمَدَ التَّنُوخِيِّ (بِفَتْحِ الْفَوْقَانِيَّةِ وَضَمِّ الثُّونِ الْخَفِيفَةِ) بِسَمَاعِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ أَبِي طَالِبِ الْحَجَّارِ بِسَمَاعِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ السَّرَاجِ الْحُسَيْنِ الْمُبَارَكِ الزُّبَيْدِيِّ (بِفَتْحِ الزَّايِ) الْحَنْبَلِيِّ بِسَمَاعِهِ عَلَيْهِ لَجَمِيعِهِ عَنْ أَبِي الْوَقْتِ عَبْدِ الْأَوَّلِ عَيْسَى بْنِ شُعَيْبِ السَّجَزِيِّ¹³ (بِكَسْرِ السَّيْنِ الْمُثَمَّلَةِ وَسُكُونِ الْجِيمِ وَالزَّيِّ) الْهَرَوِيِّ عَنْ أَبِي الْحَسَنِ عَبْدِ الرَّحْمَنِ بْنِ مُظَفَّرِ بْنِ دَاوُدَ الدَّأُوْدِيِّ سَمَاعًا عَلَيْهِ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ أَحْمَدَ السَّرْخَسِيِّ سَمَاعًا مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ يُوسُفَ بْنِ مَطَرٍ بْنِ صَالِحِ الْفَرَبْرِجِيِّ سَمَاعًا مِنْهُ عَنْ الْحَافِظِ الْحُجَّةِ أَمِيرِ الْمُؤْمِنِينَ فِي الْحَدِيثِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزِيَةِ الْبُخَارِيِّ الْجَعْفِيِّ سَمَاعًا مِنْهُ.

وَأَمَّا سَدْنَانَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ: مِنْ طَرِيقِ شَاهَانِ فَقَدْ أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ رَاجٍ بَعْدَ قِرَاءَتِي لَهُذَا الْجَامِعِ الصَّحِيحِ عَلَيْهِ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحِيمِ عَنْ شَيْخِهِ مُحَمَّدٍ حَيَاةَ عَنِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَالِمٍ عَنِ الْعَلَامَةِ إِبْرَاهِيمَ ابْنِ حَسَنِ الْكُورَانِيِّ الْمَدَنِيِّ عَنِ الْعَبْدِ الصَّالِحِ الْمُعَمَّرِ الصُّوفِيِّ عَبْدِ اللَّهِ بْنِ سَعْدِ اللَّهِ الْأَهْوَرِيِّ نَزِيلِ الْمَدِينَةِ الْمُنَوَّرَةِ عَنِ الشَّيْخِ قُطُبِ الدِّينِ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْرَوَالِيِّ عَنِ وَالِدِهِ عَلَاءِ الدِّينِ أَحْمَدَ بْنِ مُحَمَّدٍ النَّهْرَوَالِيِّ عَنِ الْحَافِظِ نُورِ الدِّينِ أَبِي الْفَتْوحِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي الْفَتْوحِ الْوَاسِطِيِّ عَنِ الشَّيْخِ الْمَعْرُوفِ أَبَا يُوسُفَ الْهَرَوِيِّ عَنِ الشَّيْخِ الْمُعَمَّرِ مُحَمَّدِ بْنِ شَادَبَخْتِ الْفَرْعَانِيِّ

¹³ هنا انتهت الورقة 13 في المخطوطة.

عَنِ الشَّيْخِ الْمُعَمَّرِ أَبِي لُقْمَانَ يَحْيَى بْنِ عَامِرٍ بْنِ مُقْبِلِ بْنِ شَاهَانَ الْخُثْلَانِيَّ¹⁴ بِسَمَاعِهِ
مِنَ الْفَرِيرِيِّ عَنْ مُؤَلَّفِهِ.

وَقَدْ أَجَازَنَا الشَّيْخُ الصَّالِحُ مُحَمَّدُ الْكُنُوزِيُّ بِهَذَا الْجَامِعِ لِلْبُخَارِيِّ أَيْضًا عَنْ شَيْخِهِ
الْمَعْرُوفِ بِالْأَوَّلِ إِجَازَةً عَنْ شَيْخِهِ الْحَاجِّ عُمَرَ بْنِ الشَّيْخِ الْحَاجِّ الْمُصْطَفَى إِجَازَةً عَنْ
شَيْخِهِ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ عَنْ شَيْخِهِ مُحَمَّدِ بْنِ عَلَاءِ الدِّينِ
الْمَرْجَاجِيِّ عَنْ شَيْخِهِ الْبُرْهَانَ إِبْرَاهِيمَ ابْنِ حَسَنِ الْكُورَانِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ الْآنَ.

وَقَدْ أَجَازَنَا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ
بِهَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ عَنْ طَرِيقِ بْنِ شَاهَانَ أَيْضًا عَنْ شَيْخَيْهِمَا إِبْنِ الْفَيْضِ
مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً بِمَصْرِ فِي عَاشِرِ رَبِيعِ الثَّانِي سَنَةِ ثَمَانٍ وَتِسْعِينَ
وَمِائَةً بَعْدَ أَلْفٍ مِنَ الْهَجْرَةِ النَّبَوِيَّةِ عَنْ شَيْخِهِ الْإِمَامِ الْفَقِيهِ الْمُحَدِّثِ النَّاسِكِ أَبِي عَبْدِ اللَّهِ
مُحَمَّدِ بْنِ عَلَاءِ الدِّينِ بْنِ عَبْدِ الْبَاقِي الْمَرْجَاجِيِّ الْحَنْفِيِّ الرَّبِيدِيِّ قِرَاءَةً عَلَيْهِ، وَهُوَ يَسْمَعُ،
وَالشَّيْخُ الصَّالِحُ حَسَنُ ابْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْكُورَانِيِّ، وَهُوَ جَدُّ الثَّانِي بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ
لِأَبِي مُحَمَّدٍ مُحَمَّدِ بْنِ الرَّاجِي مِنْ طَرِيقِ ابْنِ شَاهَانَ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ¹⁵ الْمُسْتَسْلِ بِالْحَنْفِيَّةِ
فَقَدْ أَخْبَرَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ
إِجَازَةً، وَهُمَا عَنْ شَيْخَيْهِمَا إِبْنِ الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ
شَيْخِهِ عَبْدِ الْخَالِقِ بْنِ أَبِي بَكْرٍ الْمَرْجَاجِيِّ النَّمَرِيِّ الْأَشْعَرِيِّ، وَهُوَ عَنْ ابْنِ خَاصٍ، وَهُوَ
عَنْ أَبِيهِ أَيْضًا، وَهُوَ عَنْ عَمِّهِ الْمُسْنَدِ، وَهُوَ عَنْ عَمِّهِ أَبِي الْفِدَاءِ إِسْمَاعِيلَ وَصْنُوهُ مُحَمَّدٌ،
وَهُمَا عَنْ صَاحِبِ التَّحْقِيقِ الصَّادِقِ الصَّدِيقِ وَأَبِي حَفْصِ عُمَرَ بْنِ مُحَمَّدٍ، وَهُمَا عَنْ
أَبِيهِمَا وَعَمَّهُمَا أَحْمَدُ الصَّفِيِّ الْمُسْنَدِ، وَهُوَ عَنْ مُفَنِّي الْأَنَامِ الْقُرَيْشِيِّ، وَهُوَ عَنْ الشَّهَابِ
الْمُسْنَدِ الْحَجَّارِ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ.

Institute of Islamic-African Studies International

¹⁴ هنا انتهت الورقة 14 في المخطوطة.

¹⁵ هنا انتهت الورقة 15 في المخطوطة.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ الْمُسْلَسِلِ بِبَنِي جَمْعَانَ، فَقَدْ أَخْبَرَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ إِجَارَةَ، وَهُمَا عَنْ شَيْخَيْهِمَا إِبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَارَةَ، وَهُوَ عَنْ شَيْخِهِ عَبْدِ الْخَالِقِ بْنِ أَبِي بَكْرٍ الْمَرْجَاجِيِّ، وَهُوَ عَنِ الْعِمَادِيِّ الْأَهْدَلِيِّ، وَهُوَ عَنْ أَحْمَدَ الْجَمْعَانِيِّ، وَهُوَ عَنْ أَبِيهِ، وَهُوَ عَنْ جَدِّهِ مُحَمَّدٍ،¹⁶ وَهُوَ عَنْ عَمِّهِ مُحَمَّدٍ، وَهُوَ عَنْ أَبِيهِ، وَهُوَ عَنْ أَبِي الْقَاسِمِ بْنِ الطَّاهِرِ، وَهُوَ عَنْ أَبِيهِ الْبُرْهَانَ ابْنَ أَبِي الْقَاسِمِ، وَهُمَا عَنْ أَحْمَدَ بْنِ عُمَرَ، وَهُوَ عَنْ إِبْرَاهِيمَ، وَهُوَ عَنِ الْفَقِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِالذَّوَالِ، وَهُوَ عَنْ أَبِيهِ مُوسَى، وَهُوَ عَنْ شَيْخِ قَطْرِ الْيَمَنِ بُرْهَانَ دِينَ اللَّهِ نُورِ الزَّمَانِ، وَهُوَ عَنِ الشَّهَابِ أَحْمَدَ الشَّمَاخِ، وَهُوَ عَنْ أَبِي الْخَيْرِ، وَهُوَ عَنْ أَبِي بَكْرٍ الشَّرَاحِيِّ وَالسِّيَاحِيِّ وَالْحَضْرَمِيِّ وَعَبْدَ السَّلَامِ مَجْدَ الدِّينِ الْأَنْصَارِيِّ وَسُلَيْمَانَ إِمَامَ مَكَّةَ وَابْنَ الرَّكِيِّ خَمْسَتُهُمْ عَنِ الْحَافِظِ بْنِ أَبِي الصَّيْفِ وَيُونُسَ الْهَاشِمِيِّ الْعَبَّاسِيِّ نَزِيلِ بَيْتِ اللَّهِ، وَهُمَا عَنْ عَلِيِّ بْنِ حَمِيدٍ، وَهُوَ عَنْ أَبِي مَكْتُومٍ عَيْسَى، وَهُوَ عَنْ أَبِيهِ أَبِي ذَرٍّ، وَهُوَ عَنِ الْمُسْتَمْلِيِّ وَأَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ أَحْمَدَ السَّرْحَمِيِّ وَالْكَشْمِيرِيِّ، وَهُمَا عَنِ الْفَرَبْرِ، وَهُوَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ الْمُسْلَسِلِ بِالْحَنْفِيَّةِ مِنْ طَرِيقِ الْكُشَانِيِّ وَالْمُسْتَعْفَرِيِّ، فَقَدْ أَخْبَرَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ إِجَارَةَ، وَهُمَا عَنْ شَيْخَيْهِمَا إِبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَارَةَ بِالسَّنَدِ الْمُنْقَدَّمِ ذِكْرُهُ¹⁷ الْمُسْلَسِلُ بِالْحَنْفِيَّةِ قَبْلَ الْمُسْلَسِلِ بِبَنِي جَمْعَانَ إِلَى الشَّهَابِ أَحْمَدَ الْمُسْنَدِ الْحَجَازِيِّ، وَهُوَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ الْمُفْتِيِّ الْقُرَشِيِّ الْعُمَرِيِّ، وَهُوَ عَنْ شَمْسِ دِينَ اللَّهِ الْجَعْفَرِيِّ، وَهُوَ عَنِ الْإِمَامِ حَافِظِ الدِّينِ، وَهُوَ عَنْ أَبِيهِ، وَهُوَ عَنْ حَافِظِ الدِّينِ الْإِمَامِ النَّسْفِيِّ، وَهُوَ عَنْ أَبِي الْمَكَارِمِ الْمَحْبُوبِيِّ، وَهُوَ عَنْ عُمَرَ

¹⁶ هنا انتهى الورقة 16 في المخطوطة.

¹⁷ هنا انتهى الورقة 17 في المخطوطة.

الْمَعْرُوفِ بِالرَّزَجَرِيِّ، وَهُوَ عَنِ الْفَقِيهِ أَبِي سَهْلٍ، وَهُوَ عَنْ أَبِي حَاجِبِ الْكَشَّانِيِّ، وَهُوَ عَنِ الْفَرَبْرِ، ح.

وَرَوَاهُ الْجَعْفَرِيُّ أَيْضًا بِهَذَا السَّنَدِ عَنْ أَبِيهِ، وَهُوَ عَنْ صَاحِبِ الْكُشْفِ الْمُحَقِّقِ وَالتَّاجِ الرَّوْزِيِّ، وَهُمَا عَنِ الشَّمْسِ الْإِمَامِ الْكَرْدِيِّ وَحَافِظِ الدِّينِ الْبُخَارِيِّ، وَهُمَا عَنِ الْإِمَامِ صَاحِبِ الْهُدَايَةِ، وَهُوَ عُمَرُ النَّسْفِيُّ، وَهُوَ عَنْ ابْنِ الْقَاسِمِ، وَهُوَ عَنْ جَعْفَرِ الْمُسْتَعْفَرِيِّ، وَهُوَ عَنِ الْكَشْمِيهَنِيِّ، وَهُوَ عَنِ الْفَرَبْرِ، وَهُوَ عَنْ أَمِيرِ الْمُؤْمِنِينَ فِي الْحَدِيثِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ أَبِي ذَرٍّ مُسَلَّسًا بِالْمَغَارِبَةِ، فَقَدْ أَخْبَرَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ إِجَازَةً، وَهُمَا عَنْ شَيْخِهِمَا إِبْنِ الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنِ الْإِمَامِ مُحَمَّدِ بْنِ الطَّيِّبِ، وَهُوَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْقَادِرِ، وَهُوَ¹⁸ عَنْ أَبِيهِ، وَهُوَ عَنْ عَبْدِ الرَّحْمَنِ عَمَّ وَوَالِدِهِ، وَهُوَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْقَصَّارِ، وَهُوَ عَنْ تَاجِ الْعِلَاءِ مُحَمَّدِ الْيَسِينِيِّ، وَهُوَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ غَازِيٍّ، وَهُوَ عَنْ ابْنِ مَثُورٍ الشَّرِيفِ، وَهُوَ عَنْ أَبِي زَيْدٍ الْإِمَامِ الْجَادِيٍّ، وَهُوَ عَنْ أَبِي الْوَلِيدِ بْنِ الْأَحْمَرِ، وَهُوَ عَنْ يَحْيَى الْأَنْثَوَارِ الْعَسِيِّ، وَهُوَ عَنْ أَبِي الْحُسَيْنِ ابْنِ أَبِي الْأَخْوَصِ، وَهُوَ عَنْ ابْنِ سَالِمٍ الْكَلَاعِيِّ، وَهُوَ عَنِ الْإِمَامِ ابْنِ عَبَّادٍ، وَهُوَ عَنْ مُحَمَّدِ بْنِ يُونُسَ، وَهُوَ عَنْ عَمِّهِ مُوسَى أَبِي عِمْرَانَ، وَهُوَ عَنْ صِهْرِهِ أَبِي عَلِيٍّ الصَّدْفِيِّ، وَهُوَ عَنْ أَبِي الْوَلِيدِ بْنِ خُلْفٍ، وَهُوَ عَنْ أَبِي ذَرٍّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرَهُ الْمُسَلَّسِ بِنَبِيِّ جَمْعَانِ.

وَمِنْ طُرُقِ سَنَدِنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ إِجَازَةً، وَهُمَا عَنْ شَيْخِهِمَا إِبْنِ الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلِ الْحُسَيْنِيِّ، وَهُوَ عَنْ خَالِهِ الْبَصْرِيِّ، وَهُوَ عَنْ الْبَابِلِيِّ، وَهُوَ عَنِ الزِّيَادِيِّ، وَهُوَ عَنْ يُونُسَ عُمَرَ، وَهُوَ عَنِ السَّخَاوِيِّ وَشَيْخِ الْإِسْلَامِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ

¹⁸ هنا انتهت الورقة 18 في المخطوطة.

الأنصاري، وهو عن الشَّهابِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ حَجَرِ الْعَسْقَلَانِيِّ، وهو عن مُسْنَدِ النِّسَابُورِيِّ، وهو عن الرِّضَى الطَّبْرِيِّ، وهو عن إِبْنِ أَنَسٍ الْكَاتِبِ، وهو عن عَلِيِّ بْنِ عِمْرَانَ، وهو عن عِيسَى،¹⁹ أَبِي ذَرٍّ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرَهُ الْمُسْلَسِلِ بِبَنِي جَمْعَانَ.

وَقَدْ رَوَى عُمَرُ بْنُ أَحْمَدَ بْنِ عَقِيلٍ الْمُتَقَدِّمِ ذِكْرَهُ، عَنْ خَالِهِ، وهو عن الإمام عِيسَى وَإِبْنِ سُلَيْمَانَ، وهما عن أَحْمَدَ بْنِ الْمُقَرَّرِيِّ، وهو عن عَمِّهِ سَعِيدِ بْنِ أَحْمَدَ، وهو عن مُحَمَّدٍ الَّذِي يُدْعَى حَرُوفًا حِينَ، وهو عن التُّونِسِيِّ نَزِيلِ حَضْرَةِ الْمُلُوكِ، وهو عن الْكَمَالِ الْقَادِرِيِّ، وهو عن الْحَجَّازِيِّ، وهو عن الْحَبَرِ الرَّاضِيِّ بْنِ أَبِي الْمَجْدِ، وهو عن الْحَجَّازِ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ.

وَمِنْ طَرُقٍ سَنَدَنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَارَةً، وهو عن مُحَمَّدِ بْنِ سَالِمِ بْنِ مُحَمَّدٍ الْحَفَنَاوِيِّ، وهو عن مُحَمَّدٍ الزِّيَادِيِّ، وهو عن الْبَالِبِيِّ، وهو عن سَالِمِ بْنِ مُحَمَّدٍ السَّنْهَوْرِيِّ، وهو عن النَّجْمِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْقَيْطِيِّ، وهو عن شَيْخِ الْإِسْلَامِ أَبِي يَحْيَى زَيْنِ الدِّينِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ، وهو عن حَافِظِ عَصْرِهِ شَهَابِ الدِّينِ أَبِي الْفَيْضِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ حَجَرِ الْعَسْقَلَانِيِّ، وهو عن زَيْنِ الدِّينِ عَبْدِ الرَّحِيمِ بْنِ الْحُسَيْنِ الْعِرَاقِيِّ وَالْبَلْقِينِيِّ²⁰ وهما عن شَاهِدِ الْجَيْشِ، وهو عن الْفَرَوَانِيِّ وَأَحْمَدَ بْنِ عَلِيٍّ وَإِبْنِ رَشِيقٍ، وهما عن هَبَّةِ اللَّهِ الْبُوصَيْرِيِّ، وهو عن مُحَمَّدِ السَّعِيدِيِّ وَمُرْشِدِ الْمَعْرُوفِ بِالْمَدِينِيِّ، وهما عن أُمِّ الْكَرَامِ كَرِيمَةَ بِنْتِ أَحْمَدَ الْكَرِيمِ، وَهِيَ عَنِ الْكَشْمَهِينِيِّ، وهو عن الْفَرَبْرِيِّ، وهو عن مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ.

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¹⁹ هنا انتهى الورقة 19 في المخطوطة.

²⁰ هنا انتهى الورقة 20 في المخطوطة.

وَمِنْ طَرِيقٍ سَنَدْنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ سَالِمِ السَّقَّارِيِّ الْحَنْبَلِيِّ، وَهُوَ عَنْ مُحَمَّدٍ الْمَوَاهِبِيِّ وَأَحْمَدَ الْقُرْنِيِّ وَالْعَجَلُونِيِّ وَالتَّغْلِبِيِّ، وَهُمْ عَنْ مُحَمَّدٍ أَبِي الْمَوَاهِبِ، وَهُوَ عَنْ شَيْخِ وَقْتِهِ وَالِدِهِ عَبْدِ الْبَاقِي، ح.

وَقَدْ رَوَى الْقُرْنِيُّ عَنْ أَبِيهِ وَالْكَامِلِيِّ وَكُلُّهُمْ عَنِ النَّجْمِ، هُوَ عَنْ أَبِيهِ حَافِظُ الْوَقْتِ الْبَدْرِيِّ، وَهُوَ عَنِ الْإِمَامِ وَالِدِهِ مُفْتِي الشَّامِ، وَهُوَ عَنْ أَبِي يَحْيَى زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ الشَّيْخِ الْقَاضِي إِبْرَاهِيمَ بْنِ مُوسَى غَبَرَ الْكَنْوِيِّ، فَقَدْ أَجَازَنَا بِهِ أَيْضًا مُشَافَهَةً النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَنْ وَالِدِهِ أَبِي الْأَمَانَةِ²¹ جَبْرِيلَ بْنِ عُمَرَ عَنْ شَيْخِهِ عَبْدِ الرَّحْمَنِ عَنْ شَيْخِهِ عَلِيِّ عَنْ شَيْخِهِ تَاجِ الدِّينِ بْنِ تَاكَمَ عَنْ شَيْخِهِ الْقَاضِي إِبْرَاهِيمَ بْنِ مُوسَى غَبَرَ، ح.

وَأَجَازَنَا أَيْضًا عَنْ وَالِدِهِ أَبِي الْأَمَانَةِ جَبْرِيلَ بْنِ عُمَرَ، وَهُوَ عَنْ شَيْخِهِ مُحَمَّدٍ الْبَزْنَائِيِّ عَنْ شَيْخِهِ تَاجِ الدِّينِ بْنِ تَاكَمَ عَنْ شَيْخِهِ الْقَاضِي إِبْرَاهِيمَ بْنِ مُوسَى غَبَرَ الْكَنْوِيِّ، ح.

وَأَجَازَنِي بِهِذَا الْجَامِعِ لِلْبُخَارِيِّ أَيْضًا الشَّيْخُ عَبْدِ الرَّحْمَنِ مُشَافَهَةً عَنْ أَبِيهِ الْمَعْرُوفِ بِمُحَمَّدٍ عَنْ شَيْخِهِ مُحَمَّدٍ الْمَعْرُوفِ بِغَبْنَدَ عَنْ شَيْخِهِ مُحَمَّدٍ بْنِ عَلِيٍّ الْمَعْرُوفِ بِإِبْنِ تَائِدَ، ح.

وَأَجَازَنِي أَيْضًا بِهِذَا الْجَامِعِ لِلْبُخَارِيِّ مُحَمَّدُ بْنُ مُحَمَّدٍ الْمَعْرُوفِ بِبُعْثَغَ، قَالَ: حَدَّثَنِي بِجَمِيعِهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِبَيْلَ، عَنْ أَخِيهِ مُحَمَّدٍ بْنِ عَلِيٍّ الْمَعْرُوفِ بِإِبْنِ تَائِدَ عَنْ شَيْخِهِ الْقَاضِي إِبْرَاهِيمَ بْنِ مُوسَى غَبَرَ، ح.

²¹ هنا انتهت الورقة 21 في المخطوطة.

وَأَجَازَنِي أَيْضًا بِهَذَا الْجَامِعِ الشَّيْخُ الصَّالِحُ مُحَمَّدُ الْكُنُويُّ عَنْ شَيْخِهِ سُلَيْمَانَ ابْنِ كَبُوبَ عَنْ شَيْخِهِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِمُؤَدِّبٍ عَنْ شَيْخِهِ هَارُونَ بْنِ جَبْرِيلَ عَنْ شَيْخِهِ الْقَاضِي إِبْرَاهِيمَ بْنِ مُوسَى عَزْرُ، وَهُوَ عَنْ الشَّيْخِ الْإِمَامِ الْفَقِيهِ أَبِي عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْفُلَانِيِّ الْمَعْرُوفِ بِعَبْدِ اللَّهِ سُلْكَ، وَهُوَ عَنْ مُحَمَّدٍ بْنِ غَانِمِ الْفَرَّانِيِّ، وَهُوَ عَنِ الْهَمَّامِ الشَّيْخِ الْإِمَامِ الْفَقِيهِ عَلِيِّ الْقَاضِي الْعَدْلِ،²² وَهُوَ عَنْ مُحَمَّدٍ بْنِ مُحَمَّدٍ الْقُرَوِيِّ، وَهُوَ عَنْ وَلِيِّ اللَّهِ عَبْدِ الرَّحْمَنِ التَّاجُورِيِّ، وَهُوَ عَنِ الشَّيْخِ الْعَلَّامَةِ نَاصِرِ الدِّينِ اللَّقَّانِيِّ، وَهُوَ عَنِ الْعَلَّامَةِ أَبِي عُثْمَانَ الدِّيمِيِّ، وَهُوَ عَنْ شَيْخِ الْإِسْلَامِ أَبِي يَحْيَى زَيْنِ الدِّينِ زَكَرِيَاءَ الْأَنْصَارِيِّ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ.

سَنَدُنَا لِلصَّحِيحِ الْمُسْلِمِ

وَأَمَّا صَحِيحُ مُسْلِمٍ بْنِ الْحَجَّاجِ الْقَشِيرِيِّ نَسَبًا النَّيْسَابُورِيِّ وَطَنًا، فَقَدْ أَجَازَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحْمَنِ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ رِضْوَانَ بْنِ مُحَمَّدٍ الْعَقَبِيِّ بِقِرَاءَتِهِ عَلَيْهِ لِجَمِيعِهِ، عَنِ الشَّرَفِ أَبِي الطَّاهِرِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّطِيفِ بْنِ الْكُؤَيْكِ بِسَمَاعِهِ لِجَمِيعِهِ عَلَيْهِ بِقِرَاءَةِ حَافِظِ بْنِ حَجَرٍ فِي أَرْبَعَةِ مَجَالِسٍ سِوَى مَجْلِسِ الْخَتَمِ، عَنْ أَبِي الْفَرَجِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْهَادِي الْحَنْفِيِّ الْمُقَدَّسِيِّ سَمَاعًا لِجَمِيعِهِ، عَنِ الْعَبَّاسِ أَحْمَدَ بْنِ عَبْدِ الدَّائِمِ النَّابُلُسِيِّ سَمَاعًا لِجَمِيعِهِ، عَنْ فَقِيهِ الْحَرَامِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ أَحْمَدٍ الْقَرَاوِيِّ سَمَاعًا، قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى الْجُلُودِيِّ [يُضَمُّ الْجِيمُ وَاللَّامُ] سَمَاعًا، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سُفْيَانَ النَّيْسَابُورِيِّ سَمَاعًا، قَالَ: أَخْبَرَنَا مُؤَلِّفُهُ سَمَاعًا إِلَّا ثَلَاثَ أَقْوَاتٍ مَعْلُومَةٍ مَضْبُوتَةٍ، فَكَانَ يَقُولُ فِيهَا عَنْ مُسْلِمٍ، قَالَ إِنَّهُ الصَّلَاحُ:²³ "فَلَا نَدْرِي حَمَلَهَا عَنْهُ إِجَازَةً أَوْ جَادَةً"، وَإِبْرَاهِيمُ هَذَا هُوَ أَبُو إِسْحَاقَ الزَّاهِدُ الْعَابِدُ، وَكَانَ مُجَابَبَ الدَّعْوَةِ، وَمِنْ

²² هنا انتهت الورقة 22 في المخطوطة.

²³ هنا انتهت الورقة 23 في المخطوطة.

الْمُلاَزِمِينَ لِمُسْلِمٍ"، وَقَالَ: "فَرَعَ لَنَا مُسْلِمٌ مِنْ قِرَاءَةِ الْكِتَابِ فِي شَهْرِ رَمَضَانَ سِنَّةَ سَبْعٍ وَخَمْسِينَ وَمِائَتَيْنِ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الصَّحِيحِ لِمُسْلِمٍ مِنَ الطَّرِيقِ الْمُسْلَسِلِ بِالْحَنْفِيَّةِ، فَهُوَ عَيْنُ سَنَدُنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ الْمُسْلَسِلِ بِالْحَنْفِيَّةِ إِلَى الشَّهَابِ أَحْمَدَ شَيْخِ الْقُرْتَبِيِّ، وَهُوَ عَنْ مُحَمَّدِ بْنِ الْجَزَرِيِّ، وَهُوَ عَنْ أَحْمَدَ الصُّوفِيِّ الْأَنْثَرِيِّ، وَهُوَ عَنْ بِنْتِ الْكِنْدِيِّ، وَهِيَ عَنِ الطُّوسِيِّ، وَهُوَ عَنِ الْفَرَاوِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ الْأَوَّلِ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا الصَّحِيحِ لِمُسْلِمٍ مِنَ الطَّرِيقِ الْمُسْلَسِلِ بِنَبِيِّ جَمْعَانِ إِلَى الشَّرَاحِ، وَهُوَ عَنْ حِزْرِ اللَّهِ، وَهُوَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَرَّانِيِّ بِالسَّنَدِ الْأَوَّلِ لِصَحِيحِ مُسْلِمٍ هَذَا.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ أُخْرَى أَيْضًا لِصَحِيحِ مُسْلِمٍ هَذَا، فَهُوَ عَيْنُ سَنَدُنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ الْمُتَقَدِّمِ ذِكْرُهُ، عَنْ عُمَرَ بْنِ أَحْمَدَ، عَنْ خَالِهِ إِلَى الْكَمَالِ، وَهُوَ عَنْ عِلْمِ الدِّينِ، وَهُوَ عَنِ الْإِمَامِ الْمُسْنَدِ التَّوْحِيَّ، وَهُوَ عَنِ ابْنِ حَمْزَةَ، وَهُوَ عَنْ أَبِي بَكْرِ الْإِمَامِ الْخُرُوفِيِّ، وَهُوَ عَنْ ابْنِ عَبْدِانٍ.²⁴

وَمِنْ طُرُقِ سَنَدُنَا فِي رِوَايَةِ صَحِيحِ مُسْلِمٍ أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، بِالسَّنَدِ الْمَاضِي لِلْبُخَارِيِّ، رَوَى حَيْثُ يَرَوِي أَبُو الْفَيْضِ هَذَا عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلٍ عَنْ خَالِهِ الْبَصْرِيِّ عَنِ الْبَابِلِيِّ إِلَى ابْنِ حَجَرٍ الْعَسْقَلَانِيِّ، وَهُوَ عَنِ الْإِمَامِ الْبَالَسِيِّ مُحَمَّدٍ وَابْنِ الْكُوفِيِّ الْفَارِسِيِّ، وَهُمَا عَنْ ابْنِ عَبْدِ الْهَادِي بِالسَّنَدِ الْأَوَّلِ لِصَحِيحِ مُسْلِمٍ هَذَا.

Institute of Islamic-African Studies International

²⁴ هنا انتهى الورقة 24 في المخطوطة.

سَدْنَا لِلسُّنَنِ لِأَبِي دَاوُودَ

وَأَمَّا سَدْنَا فِي رِوَايَةِ السُّنَنِ لِأَبِي دَاوُودَ سُلَيْمَانَ بْنِ الْأَشْعَبِ السَّجِسْتَانِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحِيمِ بِالسُّنَنِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِلِيِّ، وَهُوَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الدَّائِمِ الْبَابِلِيِّ، وَهُوَ عَنِ الْجَمَالِ يَوْسُفِ بْنِ زَكَرِيَاءَ عَنْ وَالِدِهِ قِرَاءَةً لِبَعْضِهِ وَسَمَاعًا لِبَعْضِهِ وَإِجَازَةً لِسَائِرِهِ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ بْنُ مُحَمَّدٍ بْنُ الْفَرَاتِ سَمَاعًا عَلَيْهِ لِبَعْضِهِ وَإِجَازَةً لِسَائِرِهِ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدٍ الْجَوْحِيِّ إِذْنَا مِنَ الْفَخْرِ عَلِيِّ ابْنِ أَحْمَدَ الْبُخَارِيِّ سَمَاعًا، عَنْ أَبِي حَفْصٍ عُمَرَ بْنِ مُحَمَّدٍ بْنِ مُعَمَّرِ بْنِ طَبَرَزَدَ الْبَغْدَادِيِّ سَمَاعًا قَالَ: أَخْبَرَنَا بِهِ الشَّيْخَانِ: ²⁵ أَبُو الْوَلِيدِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ مَنْصُورٍ الْكَرْخِيُّ وَأَبُو الْفَتْحِ مُفْلِحُ بْنُ أَحْمَدَ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ الدُّوَلِيِّ سَمَاعًا عَلَيْهِمَا مَلْفَقًا، قَالَا: أَخْبَرَنَا بِهِ الْحَافِظُ أَبُو بَكْرٍ وَأَحْمَدُ بْنُ عَلِيٍّ بْنُ صَابِتِ الْخَطِيبِ الْبَغْدَادِيِّ عَنْ أَبِي عُمَرَ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ الْهَاشِمِيِّ عَنْ أَبِي عَلِيٍّ مُحَمَّدَ بْنَ أَحْمَدَ اللَّوْلَوِيِّ، قَالَ: أَخْبَرَنَا أَبُو دَاوُودَ سُلَيْمَانَ بْنُ الْأَشْعَبِ السَّجِسْتَانِيُّ سَمَاعًا لِجَمِيعِهِ.

وَأَمَّا سَدْنَا فِي رِوَايَةِ هَذَا السُّنَنِ لِأَبِي دَاوُودَ مِنْ طَرِيقِ الْمُسْلَسِلِ بِنَبِيِّ جَمْعَانَ، فَهُوَ عَيْنُ سَدْنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ الْمُسْلَسِلِ بِنَبِيِّ جَمْعَانَ إِلَى الشَّرَاحِيِّ، وَهُوَ عَنِ الْإِمَامِ بُرْهَانَ دِينَ اللَّهِ الْخُصْرِيِّ، وَهُوَ عَنِ النَّقِيبِ الْعُلَوِيِّ، وَهُوَ عَنْ عَلِيِّ التُّسْتَرِيِّ، وَهُوَ عَنْ قَاسِمِ بْنِ جَعْفَرِ الْعَبَّاسِيِّ الْهَاشِمِيِّ، وَهُوَ عَنِ الْإِمَامِ اللَّوْلَوِيِّ، وَهُوَ عَنْ أَبِي دَاوُودَ صَاحِبِ السُّنَنِ.

وَمِنْ طَرِيقِ سَدْنَا فِي رِوَايَةِ هَذَا السُّنَنِ لِأَبِي دَاوُودَ أَيْضًا سَدْنُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ إِبْنِ الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، بِالسُّنَنِ الْمَاضِي لِلْبُخَارِيِّ، حَيْثُ يَرَوِي أَبُو الْفَيْضِ هَذَا عَنْ عُمَرَ بْنِ أَحْمَدَ ²⁶ بْنِ عَقِيلٍ عَنْ خَالِهِ الْبَصْرِيِّ عَنِ الْبَابِلِيِّ إِلَى ابْنِ

²⁵ هنا انتهت الورقة 25 في المخطوطة.

²⁶ هنا انتهت الورقة 26 في المخطوطة.

حَجَرِ الْعَسْقَلَانِيِّ، وَهُوَ عَنِ الْإِمَامِ الْفَاضِلِ أَبِي عَلِيٍّ الْمَهْدَوِيِّ، وَهُوَ عَنْ يُونُسَ بْنِ عُمَرَ بْنِ الْخُنْتِيِّ، وَهُوَ عَنِ الزُّكِيِّ الْمُنْذِرِيِّ، قَالَ: أَخْبَرَنَا الشَّيْخَانِ: إِبْرَاهِيمُ وَمُفْلِحُ بْنُ أَحْمَدَ، وَهُمَا عَنْ أَحْمَدَ الْخَطِيبِ، وَهُوَ عَنْ قَاسِمِ بْنِ جَعْفَرٍ الْعَبَّاسِيِّ الْهَاشِمِيِّ، وَهُوَ عَنِ الْإِمَامِ اللَّوْلُؤِيِّ وَهُوَ عَنْ أَبِي دَاوُدَ صَاحِبِ السُّنَنِ.

سَدْنَا لِلْجَامِعِ الْكَبِيرِ لِلتِّرْمِذِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْجَامِعِ الْكَبِيرِ لِلتِّرْمِذِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحِيمِ، قَالَ: قَرَأْتُ جَمِيعَهُ عَلَى شَيْخِ مُحَمَّدٍ الْحَيَاةِ فِي الْمَسْجِدِ النَّبَوِيِّ عَلَى صَاحِبِهِ أَفْضَلَ الصَّلَاةِ وَأَكْمَلَ التَّسْلِيمَاتِ، عَلَى الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَلَامٍ إِجَازَةً، عَنْ أَبِي عَبْدِ اللَّهِ الْبَابِلِيِّ سَمَاعًا لَجَمِيعِهِ عَلَيْهِ بِقِرَاءَةِ الْعَلَامَةِ الشَّيْخِ عَيْسَى بْنِ مُحَمَّدٍ الرَّمْلِيِّ، عَنِ الزَّيْنِ زَكَرِيَاءَ، عَنِ الْعَزَّزِ عَبْدِ الرَّحِيمِ بْنِ الْفَرَاتِ مُشَافَهَةً بِإِجَازَةٍ، عَنْ أَبِي حَفْصٍ عُمَرَ بْنِ الْحَسَنِ الْمَرَاغِيِّ، عَنِ الْفَخْرِ بْنِ النَّجَّارِيِّ عَنْ عُمَرَ بْنِ طَبَرِظَدَ الْبَغْدَادِيِّ، قَالَ: أَخْبَرَنَا أَبُو الْفَتْحِ عَبْدُ الْمَلِكِ بْنُ أَبِي سَهْلٍ الْكُرُوخِيُّ [بِفَتْحِ الْكَافِ وَضَمِّ الرَّاءِ الْمُخَفَّفَةِ]، قَالَ: أَخْبَرَنَا بِجَمِيعِهِ الْقَاضِي²⁷ أَبُو عَامِرٍ مُحَمَّدُ بْنُ الْقَاسِمِ الْأَزْدِيُّ، قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي الْجَرَّاحِ الْجَرَّاحِيُّ الْمَرْوَزِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ مَحْبُوبٍ الْمَحْبُوبِيُّ الْمَرْوَزِيُّ، قَالَ: أَخْبَرَنَا الْحَافِظُ الْحُجَّةُ أَبُو عَيْسَى مُحَمَّدُ بْنُ عَيْسَى بْنِ سُورَةَ التِّرْمِذِيُّ بِجَامِعِهِ.

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْجَامِعِ الْكَبِيرِ لِلتِّرْمِذِيِّ مِنْ طَرِيقِ الْمُسْلَسِلِ بِنِي جَمْعَانَ، فَهُوَ عَيْنُ سَدْنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنْ طَرِيقِ الْمُسْلَسِلِ بِنِي جَمْعَانَ إِلَى الشَّرَّاحِيِّ، وَهُوَ عَنِ زَاهِرِ بْنِ رَسْتَمٍ، وَهُوَ عَنِ الْكُرُوخِيِّ، وَهُوَ عَنِ التَّرْبَاقِيِّ وَالتَّاجِرِ الْقَيْدَاقِ الْغُورَجِيِّ، وَرَوَى الشَّرَّاحِيُّ أَيْضًا عَنِ الرَّضَى مُحَمَّدٍ الْأَزْدِيِّ وَعَبْدِ اللَّهِ بْنِ عَلِيٍّ الدَّهَّانِ، وَهُمْ عَنِ الشَّهِيرِ بِالْجَرَّاحِيِّ، وَهُوَ عَنِ ابْنِ الْمَحْبُوبِ، وَهُوَ عَنِ الْإِمَامِ التِّرْمِذِيِّ.

²⁷ هنا انتهت الورقة 27 في المخطوطة.

وَمِنْ طُرُقِ سَنَدِنَا فِي رِوَايَةِ هَذَا الْجَامِعِ الْكَبِيرِ لِلتِّرْمِذِيِّ سَنَدُهُ الَّذِي أَجَازَنَا بِهِ
 أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي
 الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، بِالسَّنَدِ الْمَاضِي لِلْبُخَارِيِّ، حَيْثُ يَرَوِي
 أَبُو الْفَيْضِ هَذَا عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلٍ عَنْ خَالِهِ الْبَصْرِيِّ عَنْ²⁸ الْبَابِلِيِّ إِلَى ابْنِ
 حَجَرَ الْعَسْقَلَانِيِّ، وَهُوَ عَنِ التَّنُوخِيِّ، وَهُوَ عَنِ ابْنِ مَمْدُودٍ، وَهُوَ عَنْ أَبِي مَنْصُورٍ
 الْبَغْدَادِيِّ، وَهُوَ عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ عَنِ الْكُرُوخِيِّ بِالسَّنَدِ الْمُنْقَدَّمِ ذِكْرُهُ الْآنَ.

سَنَدُنَا لِلْسُّنَنِ الصَّغَرَى لِلنَّسَائِيِّ

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ السُّنَنِ الصَّغَرَى لِلنَّسَائِيِّ الْمُسَمَّى بِالْمُجْتَبَى [بِالْمُوحَدَةِ وَقِيلَ
 بِالنُّونِ]، فَقَدْ أَخْبَرَنَا شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ
 السُّنْدِيِّ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ عَنِ الزَّيْنِ
 رِضْوَانَ بْنِ مُحَمَّدٍ بِقِرَاءَتِهِ لَجَمِيعِهِ عَلَيْهِ، عَنِ الْبُرْهَانَ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّنُوخِيِّ مُشَافَهَةً،
 عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ أَبِي طَالِبٍ الْحَجَّارِ بِسَمَاعِهِ عَلَيْهِ، عَنْ أَبِي طَالِبٍ عَبْدِ اللَّطِيفِ
 بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الْقَيْطِيِّ إِجَازَةً، عَنْ أَبِي زُرْعَةَ طَاهِرِ بْنِ مُحَمَّدٍ بْنِ طَاهِرٍ الْمَقْدِسِيِّ
 سَمَاعًا عَلَيْهِ لَجَمِيعِهِ عَنْ أَبِي مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ الدَّوْنِيِّ سَمَاعًا، قَالَ:
 أَخْبَرَنَا الْقَاضِي أَبُو نَصْرِ أَحْمَدُ بْنُ الْحُسَيْنِ الْكَسَارِيُّ، قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ
 مُحَمَّدٍ بْنِ إِسْحَاقَ بْنِ السَّنِيِّ الدِّيْنُورِيِّ الْحَافِظُ، قَالَ: أَخْبَرَنَا مُؤَلَّفُهُ الْحَافِظُ أَبُو عَبْدِ الرَّحْمَنِ
 أَحْمَدُ بْنُ شُعَيْبٍ النَّسَائِيُّ.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ السُّنَنِ الصَّغَرَى لِلنَّسَائِيِّ مِنَ الطَّرِيقِ²⁹ الْمُسْلَسِلِ بِنَبِيِّ
 جَمْعَانِ، فَهُوَ عَيْنُ سَنَدِنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنَ الطَّرِيقِ الْمُسْلَسِلِ بِنَبِيِّ
 جَمْعَانِ إِلَى مُحَمَّدٍ الْجَزْرِيِّ، وَهُوَ عَنْ سَبْطِ بْنِ الصَّوْمَعِيِّ، وَهُوَ عَنْ أَبِي الصَّبْرِ، وَهُوَ
 عَنِ الْعِرَاقِيِّ وَأَبِي عُمَرَ، وَهُمَا عَنِ الشَّيْخِ الْإِمَامِ السَّلْفِيِّ كِتَابَةً، وَهُوَ عَنْ شَيْخِهِ الدَّوْنِيِّ
 بِالسَّنَدِ الْمُنْقَدَّمِ ذِكْرُهُ الْآنَ.

²⁸ هنا انتهی الورقة 28 في المخطوطة.

²⁹ هنا انتهی الورقة 29 في المخطوطة.

وَأَمَّا طَرُقُ سَنَدِنَا فِي رِوَايَةِ هَذَا السُّنَنِ الصَّغَرَى أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، بِالسَّنَدِ الْمَاضِي لِلْبُخَارِيِّ، حَيْثُ يَرَوِي أَبُو الْفَيْضِ هَذَا عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلٍ عَنْ خَالِهِ الْبَصْرِيِّ عَنِ الْبَابِلِيِّ إِلَى ابْنِ حَجَرَ الْعَسْقَلَانِيِّ، وَهُوَ عَنِ الْإِمَامِ الْحَافِظِ التَّوْحِي، وَهُوَ عَنْ أَبِي الصَّبْرِ أَيُّوبَ الْكَحَّالِ، وَهُوَ عَنْ أَبِي عَمْرٍو وَالْعِرَاقِيِّ، وَهُمَا عَنِ الشَّيْخِ الْإِمَامِ السَّلَفِيِّ بِالسَّنَدِ الْأَوَّلِ بِهَذَا السُّنَنِ.

سَنَدُنَا لِلْسُّنَنِ لِابْنِ مَاجَةَ

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ السُّنَنِ لِابْنِ مَاجَةَ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ بَحْرِي الْأَفْنَدِيِّ بِالسَّنَدِ³⁰ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِلِيِّ، وَهُوَ عَنِ الْبُرْهَانِ إِبْرَاهِيمَ بْنِ إِبْرَاهِيمَ بْنِ حَسَنِ اللَّقَانِيِّ وَعَلِيِّ بْنِ إِبْرَاهِيمَ الْحَلْبِيِّ كِلَاهُمَا عَنِ الشَّمْسِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّمْلِيِّ، عَنْ شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ عَنْ أَبِي الْفَضْلِ بْنِ حَجَرَ قِرَاءَةً عَلَيْهِ لِغَالِيهِ وَإِجَازَةً لِسَائِرِهِ، عَنْ الْقَاهِرَةِ بِقِرَائَتِهِ عَلَيْهِ، عَنِ الْحَافِظِ أَبِي الْحَجَّاجِ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ الْمُرْتَضِيِّ سَمَاعًا لِجَمِيعِهِ عَنْ شَيْخِ الْإِسْلَامِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَ بْنِ قُدَامَةَ الْمِقْدِسِيِّ سَمَاعًا، عَنِ الْإِمَامِ مُوَفَّقِ الدِّينِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ قُدَامَةَ سَمَاعًا، عَنْ أَبِي زُرْعَةَ، عَنْ الْمُقَوِّمِي الْعَزْوَينِيِّ سَمَاعًا، قَالَ: أَخْبَرَنَا أَبُو طَلْحَةَ الْقَاسِمُ ابْنُ أَبِي الْمُنْذِرِ الْخَطِيبِ، قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ إِبْرَاهِيمَ ابْنِ سَلَمَةَ الْقَطَّانِ، قَالَ: حَدَّثَنَا الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ يَزِيدَ ابْنِ مَاجَةَ الْعَزْوَينِيِّ، وَفِي الْقَامُوسِ: ابْنُ مَاجَةَ لَقَبُ وَالِدِ مُحَمَّدِ بْنِ يَزِيدَ الْعَزْوَينِيِّ صَاحِبِ السُّنَنِ لَا جَدَّهُ.

Institute of Islamic-African Studies International

³⁰ هنا انتهى الورقة 30 في المخطوطة.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ هَذَا السُّنَنِ لِابْنِ مَاجَةَ مِنَ الطَّرِيقِ الْمُسْلَسِلِ بِنَبِيِّ جَمْعَانِ، فَهُوَ عَيْنُ سَنَدِنَا فِي رِوَايَةِ الْجَامِعِ الصَّحِيحِ لِلْبُخَارِيِّ مِنَ الطَّرِيقِ الْمُسْلَسِلِ بِنَبِيِّ جَمْعَانِ إِلَى أَحْمَدَ شَيْخِ الْقُرْتَبِيِّ، وَهُوَ عَنْ صَاحِبِ الْقَامُوسِ، وَهُوَ عَنْ مَوْلَى ابْنِ الْبَعْلِيِّ، وَهُوَ عَنْ ابْنِ عُلْوَانَ، وَهُوَ عَنْ أَبِي مُحَمَّدٍ³¹ الْمُؤَفَّقِ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ الْآنَ.

وَمِنْ طَرُقِ سَنَدِنَا فِي رِوَايَةِ ابْنِ مَاجَةَ أَيْضًا سَنَدُهُ الَّذِي أَجَازَنَا بِهِ أَيْضًا شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، بِالسَّنَدِ الْمَاضِي لِلْبُخَارِيِّ، حَيْثُ يَرْوِي أَبُو الْفَيْضِ هَذَا عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلٍ عَنْ خَالِهِ الْبَصْرِيِّ عَنِ الْبَابِلِيِّ إِلَى ابْنِ حَجَرَ الْعَسْقَلَانِيِّ، وَهُوَ عَنْ أَحْمَدَ اللُّوْلُويِّ، وَهُوَ عَنْ يُونُسَ الْمُرْنِيِّ، وَهُوَ عَنْ ابْنِ عُلْوَانَ، وَهُوَ عَنْ أَبِي مُحَمَّدٍ الْمُؤَفَّقِ بِالسَّنَدِ الْأَوَّلِ لِهَذَا السُّنَنِ.

سَنَدُنَا لِلدَّارِمِيِّ

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ الدَّارِمِيِّ فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ إِجَازَةً بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِلِيِّ، وَهُوَ عَنْ الشَّيْخِ مُحَمَّدِ الْحِذَارِيِّ الْوَاعِظِ وَسَلَامِ بْنِ مُحَمَّدٍ، كِلَاهُمَا عَنِ الْكَمَالِ مُحَمَّدِ بْنِ حَمْرَةَ الْحَسَنِيِّ قِرَاءَةً عَلَيْهِ لِلثَّلَاثِيَّاتِ وَإِجَازَةً لِسَائِرِهِ، عَنْ أَبِي الْفَيْضِ أَحْمَدَ بْنِ حَجَرَ إِذْنًا، عَنْ أَبِي إِسْحَاقَ التَّنُوخِيِّ سَمَاعًا عَلَيْهِ لِحَمِيْعِهِ، عَنِ الْعَبَّاسِ الْحَجَّارِ، قَالَ أَخْبَرَنَا أَبُو الْمُنْجَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ اللَّيْثِيِّ سَمَاعًا، قَالَ أَخْبَرَنَا أَبُو الْوَقْتِ عَبْدُ³² الْأَوَّلِ بْنُ عِيْسَى السَّجَزِيُّ، قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الدَّأُوْدِيُّ، قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ السَّرْحَسِيِّ، قَالَ أَخْبَرَنَا أَبُو عِمْرَانَ عِيْسَى بْنُ عُمَرَ السَّمَرْقَنْدِيُّ، قَالَ أَخْبَرَنَا مُؤَلِّفُهُ الْحَافِظُ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ، وَمُسْنَدُ الدَّارِمِيِّ هَذَا لَيْسَ هُوَ مُسْنَدًا بِالْمَعْنَى الْإِصْطِلَاحِيَّةِ لِأَنَّهُ مَرْتَّبٌ عَلَى الْأَبْوَابِ.

³¹ هنا انتهت الورقة 31 في المخطوطة.

³² هنا انتهت الورقة 32 في المخطوطة.

سَدْنَا لِمُسْنَدِ الْإِمَامِ أَبِي حَنِيفَةَ

وَأَمَّا سَدْنَا فِي رِوَايَةِ مُسْنَدِ الْإِمَامِ الْأَعْظَمِ وَالْهَمَامِ الْمَقْدَمِ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ تَعَالَى تَخْرِيجَ الْحَارِثِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ إِجَازَةً بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِيِّ، وَهُوَ عَنْ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّيْبَلِيِّ الْحَنْفِيِّ عَنْ الْجَمَالِ يُوسُفَ بْنِ زَكَرِيَاءَ، عَنْ وَالِدِهِ، عَنْ عَبْدِ السَّلَامِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ الْحَنْفِيِّ نَزِيلَ الْقَاهِرَةِ، عَنْ الشَّرِيفِ أَبِي الطَّاهِرِ بْنِ الْكُويْطِ، عَنْ أُمِّ عَبْدِ اللَّهِ زَيْنَبِ بِنْتِ الْكَمَالِ الْمَقْدِسِيَّةِ، عَنْ عَجِيْبَةَ بِنْتِ الْحَافِظِ أَبِي بَكْرٍ الْبَاقِدَارِيِّ، [بِكَسْرِ الْقَافِ]، عَنْ أَبِي الْخَيْرِ مُحَمَّدِ بْنِ أَحْمَدَ الْبَاغَبَارِ، قَالَ أَخْبَرَنَا أَبُو عَمْرِو وَعَبْدُ الْوَهَّابِ بْنُ الْحَافِظِ أَبِي عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَسْحَاقَ بْنِ يَحْيَى بْنِ مُنْدَةَ، عَنْ أَبِيهِ، قَالَ: أَخْبَرَنَا بِهِ مَخْرَجُهُ الْإِمَامُ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ يَعْقُوبَ الْحَارِثِيِّ، وَبَيَّنَّ الْحَارِثِيُّ وَبَيَّنَّ الْإِمَامُ الْأَعْظَمُ رَحِمَهُ اللَّهُ تَعَالَى³³ مَفَاوِزَ تَنْقَطِعُ دُونَهَا أَعْنَاقُ الْمَطِيِّ.

وَهَذَا السَّنَدُ لِمُسْنَدِ أَبِي حَنِيفَةَ قَدْ رَوَيْنَاهُ أَيْضًا عَنْ شَيْخِنَا أَبِي الْأَمَانَةِ جَبْرِيلَ بْنِ عَمْرِو وَوَلَدِهِ النَّجِيبِ أَبِي التَّوْفِيقِ عَمْرٍ إِجَازَةً، وَهُمَا عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ، وَهُوَ عَنْ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِيِّ، وَهُوَ عَنْ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ الشَّيْبَلِيِّ الْحَنْفِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرَهُ الْآنَ.

سَدْنَا لِلْمَوْطَأِ لِلْإِمَامِ مَالِكِ بْنِ أَنَسٍ بِرِوَايَةِ يَحْيَى بْنِ يَحْيَى الْأَنْدَلُسِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْمَوْطَأِ لِلْإِمَامِ مَالِكِ بْنِ أَنَسٍ بِرِوَايَةِ يَحْيَى بْنِ يَحْيَى الْأَنْدَلُسِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحِيمِ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْقَيْطِيِّ، وَهُوَ عَنْ الشَّرَفِ عَبْدِ الْحَقِّ بْنِ مُحَمَّدٍ الشَّنْبَاطِيِّ بِسَمَاعِهِ لِجَمِيعِهِ عَلَى عَمِّهِ أَبِي مُحَمَّدٍ الْحَسَنِ النَّسَابَةِ بِسَمَاعِهِ عَلَى أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ جَابِرِ الْوَادِيَّاشِيِّ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ هَارُونَ الْقُرْطُبِيِّ سَمَاعًا عَنِ الْقَاضِي أَبِي الْقَاسِمِ أَحْمَدَ بْنِ يَزِيدٍ الْقُرْطُبِيِّ

³³ هنا انتهت الورقة 33 في المخطوطة.

سَمَاعًا عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْحَقِّ الْحَزْرَجِيِّ الْقُرْطَبِيِّ سَمَاعًا³⁴ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدٍ بْنِ فَرْجٍ مَوْلَى ابْنِ الْمُطَّلَاعِيِّ سَمَاعًا عَنْ أَبِي الْوَلِيدِ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ مُفَيْثِ الصَّفَّارِ سَمَاعًا عَنْ أَبِي عَيْسَى يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ يَحْيَى اللَّيْثِيِّ سَمَاعًا قَالَ: أَخْبَرَنَا الْإِمَامُ مَالِكُ بْنُ أَنَسٍ إِلَّا أَبَوَاءَ ثَلَاثَةً مِنْ آخِرِ الْإِعْتِكَافِ، فَعَنْ زِيَادِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْإِمَامِ مَالِكٍ.

وَهَذَا السَّنَدُ لِلْمَوْطَأِ الْإِمَامُ مَالِكُ بِرَوَايَةِ يَحْيَى بْنِ يَحْيَى اللَّيْثِيِّ، قَدْ رَوَيْنَاهُ أَيْضًا عَنْ شَيْخِنَا أَبِي الْأَمَانَةِ جَبْرِيلَ بْنِ عُمَرَ وَوَلَدِهِ النَّحِيبِ أَبِي التَّوْفِيقِ عُمَرَ إِجَازَةً، وَهُمَا عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِلِيِّ، وَهُوَ عَنْ سَالِمِ بْنِ مُحَمَّدٍ السَّيْهَوْرِيِّ، وَهُوَ عَنِ الْقَيْطِيِّ، وَهُوَ عَنِ الشَّرَفِ عَبْدِ الْحَقِّ بْنِ مُحَمَّدٍ الشَّنْبَاطِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرَهُ الْآنَ.

وَقَدْ رَوَيْنَا أَيْضًا هَذَا السَّنَدَ لِلْمَوْطَأِ الْإِمَامُ مَالِكُ بِرَوَايَةِ يَحْيَى بْنِ يَحْيَى اللَّيْثِيِّ عَنِ الصَّالِحِ مُحَمَّدٍ الْكَنْوِيِّ إِجَازَةً عَنِ الشَّيْخِ الْحَاجِّ عُمَرَ بْنِ الشَّيْخِ الْحَاجِّ³⁵ مُصْطَفَى إِجَازَةً، عَنْ شَيْخِهِ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلِ الْحَسَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ عَنْ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ السُّوسِيِّ، عَنْ أَبِي عُثْمَانَ سَعِيدِ بْنِ إِبْرَاهِيمَ الْجَزَائِرِيِّ، عَنْ أَبِي عُثْمَانَ سَعِيدِ بْنِ أَحْمَدَ الْمَقْرِيِّ، عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ هَارُونَ وَأَبِي زَيْدِ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْعَاصِمِيِّ الْمَعْرُوفِ بِسَقِينٍ، كِلَاهُمَا عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ غَازِيٍّ، عَنْ جَمَاعَةٍ مِنْهُمْ أَبُو عُمَرَ وَعُثْمَانُ الدِّيمِيُّ الْمِصْرِيُّ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ أَيُّوبَ الْحُسَيْنِيِّ، عَنْ عَمِّهِ بَدْرِ الدِّينِ أَبِي مُحَمَّدٍ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ الْوَادِيَّاشِيِّ، عَنْ أَبِي الْعَبَّاسِ بْنِ الْقِمَارِ عَنْ سُلَيْمَانَ بْنِ مُوسَى الْكَلَاعِيِّ، عَنْ مُحَمَّدٍ بْنِ سَعِيدِ بْنِ أَحْمَدَ بْنِ زَرْقُونٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْخَوْلَانِيِّ، عَنْ أَبِي الْوَلِيدِ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ مُغِيثِ الصَّفَّارِ بِالسَّنَدِ الْأَوَّلِ لِهَذَا الْمَوْطَأِ.

³⁴ هنا انتهى الورقة 34 في المخطوطة.

³⁵ هنا انتهى الورقة 35 في المخطوطة.

سَدْنَا لِلْمَوْطَأِ لِلْإِمَامِ مَالِكِ بْنِ أَنَسٍ بِرِوَايَةِ مُحَمَّدِ بْنِ الْحَسَنِ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْمَوْطَأِ لِلْإِمَامِ مَالِكِ بْنِ أَنَسٍ بِرِوَايَةِ مُحَمَّدِ بْنِ الْحَسَنِ، فَقَدْ أَجَازَنَا بِهِ شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ³⁶ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، وَهُمَا عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى ابْنِ حَجَرٍ الْعَسْقَلَانِيِّ، وَهُوَ عَنْ شَمْسِ الْعَلَاءِ مُحَمَّدِ بْنِ الصَّلَاحِ الْحَنْفِيِّ، وَهُوَ عَنْ الْقَوَامِ الْعَالِمِ الْأَنْثَقَانِيِّ، وَهُوَ عَنْ الْبُرْهَانَ أَحْمَدَ بْنِ أَسْعَدٍ وَحُسَيْنِ بْنِ عَلِيٍّ السَّفْنَانِيِّ وَعَلِيِّ بْنِ الْعَقِيلِ، وَهُمَا عَنْ ابْنِ نَصْرِ بْنِ الْبُخَارِيِّ، وَهُوَ عَنْ ابْنِ عَبْدِ السَّتَّارِ، وَهُوَ عَنْ أَبِي الْمَكَارِمِ الْمَطَرِيِّ شَيْخِ اللَّغَاتِ، وَهُوَ عَنْ خَطِيبِ مَكَّةَ الْمُؤَفَّقِ الْإِمَامِ مُوَيْدِ الدِّينِ، وَهُوَ عَنْ الزَّمَحْشَرِيِّ، وَهُوَ عَنْ ابْنِ خَسْرَوَا، وَهُوَ عَنْ ابْنِ خَيْرُونَ، وَهُوَ عَنْ الْمُؤَدَّبِ عَبْدِ الْغَفَّارِ، وَهُوَ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ الصَّوَّافِ، وَهُوَ عَنْ بَشْرِ بْنِ مُوسَى الْأَسَدِيِّ، وَهُوَ عَنْ الشَّيْبَانِيِّ، وَهُوَ عَنْ مَالِكِ بْنِ أَنَسٍ.

سَدْنَا لِمُسْنَدِ الْإِمَامِ الشَّافِعِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ مُسْنَدِ الْإِمَامِ الشَّافِعِيِّ تَخْرِيجَ الْأَصَمِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ إِجَازَةً بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى الْبَابِلِيِّ، وَهُوَ عَنْ الشَّهَابِ أَحْمَدَ بْنِ خَلِيلِ السَّبْكِيِّ، عَنْ النُّجْمِ³⁷ الْقِطِيِّ عَنْ الزَّيْنِ زَكَرِيَّاءَ، عَنْ الْعَزَّزِ عَبْدِ الرَّحِيمِ بْنِ الْحَنْفِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِرَاهِيمَ بْنِ مُحَمَّدٍ الْخَزْرَجِيِّ، أَخْبَرَنَا بِهِ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ السَّعْدِيِّ، عَنْ أَبِي الْمَكَارِمِ أَحْمَدَ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ، عَنْ أَبِي بَكْرٍ عَبْدِ الْغَفَّارِ بْنِ مُحَمَّدٍ السَّيْرَوِيِّ، أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْخَرْشِيُّ الْحَيَرِيُّ، حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ بْنِ يُونُسَ الْأَصَمِّ، أَخْبَرَنَا أَبُو مُحَمَّدٍ الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُرَادِيِّ، أَخْبَرَنَا الْإِمَامُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الشَّافِعِيِّ.

Institute of Islamic-African Studies International

³⁶ هنا انتهی الورقة 36 في المخطوطة.

³⁷ هنا انتهی الورقة 37 في المخطوطة.

وَمِنْ طُرُقِ سَنَدِنَا فِي رِوَايَةِ هَذَا السَّنَدِ لِلْإِمَامِ الشَّافِعِيِّ فِي سَنَدِهِ الَّذِي أَجَازَنَا بِهِ
 شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، وَهُمَا عَنْ أَبِي الْفَيْضِ
 مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ،
 وَهُوَ عَنْ مُحَمَّدٍ الْحَيَاةِ، وَهُوَ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ الْبَصْرِيِّ، وَهُوَ عَنِ الْبَابِلِيِّ بِالسَّنَدِ
 الْمُتَقَدِّمِ ذَكَرَهُ الْآنَ إِلَى الْعِزِّ عَبْدِ الرَّحِيمِ، وَهُوَ عَنِ الْبَيَّانِ، وَهُوَ عَنِ الْفَخْرِ، وَهُوَ عَنِ
 اللَّبَّانِ، وَهُوَ عَنْ أَبِي بَكْرٍ، وَهُوَ عَنِ الْأَصَمِّ، وَهُوَ عَنِ الرَّبِيعِ، وَهُوَ عَنِ الشَّافِعِيِّ الْعَالِمِ
 الْمُجَدِّدِ.

سَنَدُنَا لِمُسْنَدِ الْإِمَامِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ مُسْنَدِ الْإِمَامِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَنْبَلٍ،³⁸ فَقَدْ أَخْبَرَنَا بِهِ
 شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً، عَنْ شَيْخِهِ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ إِجَازَةً،
 وَهُوَ عَنْ مُحَمَّدٍ بْنِ الْحَيَاةِ، وَهُوَ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ الْبَصْرِيِّ، وَهُوَ عَنِ الْبَابِلِيِّ، وَهُوَ
 عَنْ عَلِيِّ بْنِ يَحْيَى الزِّيَادِيِّ عَنِ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ الرَّمْلِيِّ عَنِ الشَّمْسِ
 مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ السَّخَاوِيِّ عَنِ الْعِزِّ عَبْدِ الرَّحِيمِ بْنِ مُحَمَّدٍ الْحَنْفِيِّ عَنْ أَبِي الْعَبَّاسِ
 أَحْمَدَ بْنِ مُحَمَّدٍ الْجَوْحِيِّ، أَخْبَرَنَا أُمُّ أَحْمَدَ زَيْنَبُ بِنْتُ الْمَكِيِّ الْحَرَانِيَّةِ سَمَاعًا، قَالَتْ:
 أَخْبَرَنَا أَبُو عَلِيٍّ حَنْبَلُ بْنُ عَبْدِ اللَّهِ بْنِ فَرَجٍ الرَّصَافِيِّ، وَقَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ هَبَةُ اللَّهِ بْنُ
 مُحَمَّدَ بْنِ عَبْدِ الْوَاحِدِ الشَّيْبَانِيِّ، أَخْبَرَنَا أَبُو جَعْفَرٍ بْنُ حَمْدَانَ الْقَطِيعِيُّ، قَالَ: أَخْبَرَنَا بِهِ
 أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، عَنْ أَبِيهِ أَحْمَدَ بْنِ حَنْبَلٍ.

وَهَذَا السَّنَدُ لِمُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ، قَدْ رَوَيْنَاهُ أَيْضًا عَنْ شَيْخِنَا أَبِي الْأَمَانَةِ جَبْرِيلَ
 بْنِ عُمَرَ وَوَلَدِهِ النَّجِيبِ أَبِي التَّوْفِيقِ عُمَرَ إِجَازَةً، وَهُمَا عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى
 الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنْ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ، وَهُوَ عَنْ مُحَمَّدٍ الْحَيَاةِ،
 وَهُوَ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ الْبَصْرِيِّ، وَهُوَ عَنِ الْبَابِلِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرَهُ الْآنَ.³⁹

³⁸ هنا انتهت الورقة 38 في المخطوطة.

³⁹ هنا انتهت الورقة 39 في المخطوطة.

سَدْنَا لِلشَّفَا فِي تَعْرِيفِ حُقُوقِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الشَّفَا فِي تَعْرِيفِ حُقُوقِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَارَةً، عَنْ أَبِي الْحَسَنِ السُّنْدِيِّ الْمَدَنِيِّ
سَمَاعًا عَلَيْهِ بِقِرَاءَةِ عَبْدِ الرَّحِيمِ بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ
الْأَنْصَارِيِّ، وَهُوَ عَنِ الشَّمْسِ مُحَمَّدِ بْنِ عَلِيٍّ الْغَايَتِيِّ، عَنِ السَّرَّاجِ عُمَرَ بْنِ عَلِيٍّ بْنِ
الْمُلَقَّنِ الْأَنْصَارِيِّ، أَخْبَرَنَا النَّجْمُ أَبُو الْفُتُوحِ يُونُسُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ الدَّلَاصِيِّ، أَخْبَرَنَا
التَّقِيُّ أَبُو الْحَسَنِ يَحْيَى بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ تَامَتَيْتِ اللَّوَاتِيِّ، إِنَّ أَبَا الْحَسَنِ يَحْيَى بْنَ
مُحَمَّدٍ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عُرِفَ بِإِبْنِ الصَّائِغِ إِجَارَةً عَنْ مُؤَلِّفِهِ الْقَاضِي أَبِي الْفَضْلِ
عِيَّاضِ بْنِ مُوسَى.

وَمِنْ طُرُقِ سَدْنَا فِي رِوَايَةِ هَذَا الشَّفَا لِعِيَّاضِ سَنَدُهُ الَّذِي أَجَازَنَا بِهِ الشَّيْخُ
الصَّالِحُ مُحَمَّدُ الْكَنَوِيُّ، عَنْ شَيْخِهِ الْمَعْرُوفِ بِالْأَوَّلِ إِجَارَةً عَنْ شَيْخِهِ الْحَاجِّ عُمَرَ بْنِ
الشَّيْخِ الْحَاجِّ مُصْطَفَى إِجَارَةً، عَنْ شَيْخِهِ أَبِي الْفَيْضِ مُحَمَّدِ مَرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ،
عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلِ الْحَسَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصَرِيِّ بِالسَّنَدِ الْأَوَّلِ
لِلْبُخَارِيِّ إِلَى شَيْخِ الْإِسْلَامِ زَكَرِيَاءَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ عَنِ الشَّمْسِ مُحَمَّدِ بْنِ عَلِيٍّ
الْغَايَتِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرَهُ الْأَنْ.⁴⁰

وَمِنْ طُرُقِ سَدْنَا فِي رِوَايَةِ هَذَا الشَّفَا لِعِيَّاضِ سَنَدُهُ الَّذِي أَجَازَنَا بِهِ شَيْخُنَا أَبُو
الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، وَهُمَا عَنْ أَبِي الْفَيْضِ مُحَمَّدِ
مَرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَارَةً، وَهُوَ عَنْ إِسْمَاعِيلَ الْحَنْفِيِّ الْمَدَنِيِّ الْأَثَرِيِّ، وَهُوَ عَنْ
طَاهِرِ الْكَرْدِيِّ، وَهُوَ عَنْ أَبِيهِ، وَهُوَ عَنِ الْمَزَاحِيِّ، وَهُوَ عَنْ شَهَابِ الدِّينِ أَحْمَدَ بْنِ
السَّبْكِيِّ، وَهُوَ عَنِ النَّجْمِ الْقَيْطِيِّ، وَهُوَ عَنْ زَكَرِيَاءَ بِالسَّنَدِ الْأَوَّلِ لِهَذَا.

Institute of Islamic-African Studies International

⁴⁰ هنا انتهى الورقة 40 في المخطوطة.

سَدْنَا لِلْمَشَارِقِ لِأَبِي الْفَضَائِلِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّنْعَانِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْمَشَارِقِ لِلإِمَامِ رَضِيِّ الدِّينِ أَبِي الْفَضَائِلِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّنْعَانِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ بَحْرِي الْأَفَنْدِيِّ، قَالَ: أَجَازَنِي بِهِ الشَّيْخُ مُحَمَّدُ الْحَيَاةُ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ الْعَلَّامَةِ ابْنِ إِبْرَاهِيمَ بْنِ حَسَنِ الْكُورَانِيِّ، عَنْ الشَّيْخِ صَفِيِّ الدِّينِ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَدَنِيِّ الْمَعْرُوفِ بِالْعَشَّاشِيِّ، عَنْ الشَّمْسِ مُحَمَّدِ بْنِ أَحْمَدَ الرَّمْلِيِّ، عَنْ شَيْخِ الْإِسْلَامِ زَيْنِ الدِّينِ زَكَرِيَاءَ، عَنْ عَبْدِ الرَّحِيمِ بْنِ الْفَرَاتِ الْمِصْرِيِّ، عَنْ أَبِي النَّثَاءِ مُحَمَّدِ بْنِ خَلِيفَةَ الْمَنْبِجِيِّ، عَنْ الْحَفَاطِ شَرْفِ الدِّينِ عَبْدِ الْمُؤْمِنِ بْنِ خَلْفِ الدُّمَيْاطِيِّ، عَنْ مُؤَلِّفِهِ.⁴¹

سَدْنَا لِلْمَصَابِيحِ لِلْبَغَوِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الْمَصَابِيحِ لِلْبَغَوِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ أَيْضًا إِجَازَةً، عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ إِجَازَةً بِالسَّنَدِ الْأَوَّلِ لِلْبُخَارِيِّ إِلَى النَّبَابِيِّ، وَهُوَ عَنْ أَبِي عَلِيٍّ يَحْيَى بْنِ يَحْيَى الزِّيَادِيِّ عَنْ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّمْلِيِّ عَنْ أَبِي الْخَيْرِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ السَّخَاوِيِّ، عَنْ الْعِزِّ عَبْدِ الرَّحِيمِ بْنِ الْفَرَاتِ عَنْ الصَّلَاحِ بْنِ عُمَيْرٍ، عَنْ الْفَخْرِ عَلِيِّ بْنِ أَحْمَدَ بْنِ الْبُخَارِيِّ، عَنْ فَضْلِ اللَّهِ بْنِ أَبِي سَعِيدِ النَّوْقَافِيِّ، عَنْ مُؤَلِّفِهِ الْحَافِظِ مُحْيِي السُّنَّةِ الْبَغَوِيِّ.

⁴¹ هنا انتهى الورقة 41 في المخطوطة.

سَدْنَا لِمَشْكَاتِ الْمَصَابِيحِ لِلْإِمَامِ وَلِيِّ الدِّينِ الْخَطِيبِ التَّبْرِيزِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ مَشْكَاتِ الْمَصَابِيحِ لِلْإِمَامِ وَلِيِّ الدِّينِ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْخَطِيبِ التَّبْرِيزِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ إِجَازَةً عَنْ شَيْخِهِ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ سَمَاعًا عَلَيْهِ بِقِرَاءَةِ بَحْرِي الْأَفْنَدِيِّ، عَنْ مُحَمَّدِ الْحَيَاةِ إِجَازَةً، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ إِجَازَةً، عَنِ الْعَلَّامَةِ إِبْرَاهِيمَ الْكُورَانِيِّ، عَنِ الْعَارِفِ الْغَشَاشِيِّ، عَنِ الْعَارِفِ أَبِي الْمَوَاهِبِ أَحْمَدَ بْنِ الْعَبَّاسِيِّ الشَّنَاوِيِّ ثُمَّ الْمَدَنِيِّ، عَنِ السَّيِّدِ غَضَنَفَرٍ⁴² بْنِ السَّيِّدِ جَعْفَرِ النَّهْرَوَالِيِّ ثُمَّ الْمَدَنِيِّ، عَنْ شَيْخِ الْحَرَمِ الْمَكِّيِّ مُحَمَّدٍ سَعِيدٍ الْمَشْهُورِ بِمِيرْكَلَانَ بْنِ مَوَالِينَا خَوَاجَةٍ سَمَاعًا مِنْ لَفْظِهِ، عَنْ نَسِيمِ الدِّينِ مِيرْكَشَاةٍ قِرَاءَةً عَلَيْهِ، عَنْ وَالِدِهِ الْمُحَدَّثِ السَّيِّدِ جَمَالِ الدِّينِ عَطَاءِ اللَّهِ بْنِ غِيَاثِ الدِّينِ فَضْلِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ قِرَاءَةً عَلَيْهِ مِنْ عَمِّهِ السَّيِّدِ أَصِيلِ الدِّينِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّطِيفِ الشَّيْرَازِيِّ قِرَاءَةً عَلَيْهِ عَنِ الْمُحَدَّثِ الْبَارِعِ شَرْفِ الدِّينِ عَبْدِ الرَّحِيمِ بْنِ عَبْدِ الْكَرِيمِ الْجَوْهَرِيِّ الصَّدِيقِيِّ، عَنِ الْعَلَّامَةِ إِمَامِ الدِّينِ عَلِيِّ بْنِ مُبَارَكَشَاةِ الصَّدِيقِيِّ، عَنْ مُؤَلِّفِهِ مُحَمَّدِ التَّبْرِيزِيِّ.

سَدْنَا لِلشَّمَائِلِ لِلتِّرْمِذِيِّ

وَأَمَّا سَدْنَا فِي رِوَايَةِ الشَّمَائِلِ لِلْإِمَامِ أَبِي عِيْسَى مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ عِيْسَى بْنِ سَوْرَةَ التِّرْمِذِيِّ، فَقَدْ أَجَازَنَا بِهِ شَيْخُنَا أَبُو مُحَمَّدٍ مُحَمَّدُ بْنُ الرَّاجِ، عَنْ أَبِي الْحَسَنِ السَّنْدِيِّ الْمَدَنِيِّ إِجَازَةً، عَنْ مُحَمَّدِ الْحَيَاةِ، عَنِ الشَّيْخِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنِ الشَّيْخِ عِيْسَى بْنِ مُحَمَّدٍ الْمَغْرِبِيِّ النَّعَالِبِيِّ عَنِ الشَّهَابِ أَحْمَدِ الرَّمْلِيِّ، عَنْ شَيْخِ الْإِسْلَامِ زَكْرِيَاءَ الْأَنْصَارِيِّ، عَنِ الْعَزَّازِ بْنِ الْفُرَاتِ،⁴³ عَنْ أَبِي حَفْصٍ عُمَرَ بْنِ حَسَنِ الْمَرَاغِيِّ، عَنِ الْفَخْرِ بْنِ الْبُخَارِيِّ، عَنْ عُمَرَ بْنِ طَنْبَرَزَدَ الْبَغْدَادِيِّ، عَنْ أَبِي الْفَتْحِ عَبْدِ الْمَلِكِ بْنِ أَبِي سَهْلٍ الْكَرُوخِ، عَنْ أَبِي عَامِرٍ مُحَمَّدَ بْنِ الْقَاسِمِ الْأَزْدِيِّ، عَنْ أَبِي مُحَمَّدٍ عَبْدِ الْجَبَّارِ بْنِ مُحَمَّدٍ الْجَرَّاحِيِّ، عَنْ أَبِي

⁴² هنا انتهى الورقة 42 في المخطوطة.

⁴³ هنا انتهى الورقة 43 في المخطوطة.

الْعَبَّاسِ مُحَمَّدِ بْنِ أَحْمَدِ الْمَحْبُوبِيِّ الْمَرْوَزِيِّ عَنْ مُؤَلِّفِهِ مُحَمَّدِ بْنِ عِيسَى بْنِ سَوْرَةَ التِّرْمِذِيِّ.

وَمِنْ طُرُقِ سَنَدِنَا فِي رِوَايَةِ هَذَا الشَّمَائِلِ لِلتِّرْمِذِيِّ سَنَدُنَا الَّذِي أَجَازَنَا بِهِ شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، وَهُوَ عَنِ الْإِمَامِ الْعَلَّامَةِ مُحَمَّدِ بْنِ الطَّيِّبِ، وَهُوَ عَنِ طَاهِرٍ، وَهُوَ عَنِ الْعَجِيمِيِّ، وَهُوَ عَنِ الْبَابِلِيِّ، وَهُوَ عَنِ الثَّوْرِ عَنِ الزِّيَادِيِّ، وَهُوَ عَنِ الشَّرِيفِ عَبْدِ اللَّهِ الْحَسَنِيِّ، وَهُوَ عَنِ السَّخَاوِيِّ، وَهُوَ عَنِ الْحَافِظِ الْعَسْقَلَانِيِّ، وَهُوَ عَنِ عَبْدِ الرَّحِيمِ بْنِ الْحُسَيْنِيِّ الْعِرَاقِيِّ، وَهُوَ عَنِ أَبِي مُحَمَّدٍ اللَّزَوْرِيِّ، وَهُوَ عَنِ الْفَخْرِ، وَهُوَ⁴⁴ عَنْ زَيْدِ الْكُنْدِيِّ، وَهُوَ عَنْ أَبِي شَجَاعٍ، وَهُوَ عَنْ أَبِي الْقَاسِمِ، وَهُوَ عَنْ عَلِيِّ الْخَدَاعِيِّ، وَهُوَ عَنْ أَبِي سَعِيدِ الشَّاشِيِّ، وَهُوَ عَنْ مُؤَلِّفِهِ.

سَنَدُنَا لِلْجَامِعِ الصَّغِيرِ لِعَبْدِ الرَّحْمَنِ السَّيُوطِيِّ

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ الْجَامِعِ الصَّغِيرِ لِعَبْدِ الرَّحْمَنِ السَّيُوطِيِّ، فَقَدْ أَخْبَرَنَا بِهِ شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ إِجَازَةً، عَنْ مُحَمَّدِ بْنِ سَالِمٍ بْنِ أَحْمَدِ الْحَفَنَائِيِّ، وَهُوَ عَنِ الْبُذَيْرِيِّ، وَهُوَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ، وَهُوَ عَنْ عَمِّهِ الْإِمَامِ مُوسَى، وَهُوَ عَنِ الْإِمَامِ عَبْدِ اللَّهِ الشَّعْرَانِيِّ، وَهُوَ عَنْ عَبْدِ الرَّحْمَنِ السَّيُوطِيِّ.

وَمِنْ طُرُقِ سَنَدِنَا أَيْضًا فِي رِوَايَةِ هَذَا الْجَامِعِ الصَّغِيرِ لِعَبْدِ الرَّحْمَنِ السَّيُوطِيِّ سَنَدُنَا الَّذِي أَجَازَ بِهِ الشَّيْخُ الصَّالِحُ مُحَمَّدٌ الْكَنْوِيُّ، عَنْ شَيْخِهِ الْمَعْرُوفِ بِالْأَوَّلِ إِجَازَةً، عَنْ شَيْخِهِ الْحَاجِّ عُمَرَ بْنِ الشَّيْخِ الْحَاجِّ الْمُصْطَفَى إِجَازَةً، عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ، عَنْ عُمَرَ بْنِ أَحْمَدَ بْنِ عَقِيلِ الْحَسَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْأَجْهَوْرِيِّ، عَنْ⁴⁵ السَّرَّاجِ عُمَرَ الْحَنْفِيِّ وَالشَّيْخِ الْحَسَنِ بْنِ بَدْرِ الدِّينِ الْكَرْخِيِّ الْحَنْفِيِّ عَنِ الْجَلَالِ عَبْدِ الرَّحْمَنِ السَّيُوطِيِّ.

⁴⁴ هنا انتهی الورقة 44 في المخطوطة.

⁴⁵ هنا انتهی الورقة 45 في المخطوطة.

انتهى بيان أسانيد كُتِبَ الأحاديث النبوية المشهورة بين علماء الأمة التي لنا فيها أسانيد متصلة إلى أصحابها.

إجازتنا في كُتِبَ الأحاديث النبوية التي ليس لنا فيها أسانيد متصلة إلى أصحابها
وأما كُتِبَ الأحاديث النبوية التي ليس لنا فيها أسانيد متصلة إلى أصحابها لكن
لنا فيها إجازة من شيخنا أبي محمد محمد بن الرّاج، عن شيخه أبي الحسن السّديّ
المدنيّ، عن شيخه محمد الحية، فهي: سنن الدارقطنيّ، وأبو مسلم الكشيّ، وسنن سعيد
بن منصور، ومصنف ابن أبي شيبة، وشرح السنّة للبغويّ، ومسنّد أبي داود الطيالسيّ،
ومسنّد ابن حميد، ومسنّد الحارث بن أسامة، ومسنّد البزار، ومسنّد أبي يعلى الموصليّ،
ومسنّد أبي عبد الرحمن الحنظليّ، ومسنّد أبي عبد الله الحكيم الترمذيّ والطبرانيّ،
والخطيب البغداديّ، ويحيى بن معين، وعبد الرّزاق، والسنن الكبرى للبيهقيّ، والحسين
البيهقيّ، ومختصر مسلم.

إجازتنا في كُتِبَ مصطلحات الحديث
وأما ما كان من مصطلحات الحديث: فابن الصّلاح بن الحسين العراقيّ، وشريف
الحافظ شهاب الدين أحمد بن عليّ⁴⁶ بن حجر العسقلانيّ على نخبته.

⁴⁶ هنا انتهى الورقة 46 في المخطوطة.

الفصل الخامس في سلسلة سند الفقه والتصوف

وأما سندنا في رواية الفقه فقد أخبرنا شيخنا أبو الأمانة جبريل بن عمر وولده النجيب أبو التوفيق عمر عن أبي الفيض محمد مرتضى الحسيني الواسطي إجازة، وهو عن سليمان المنصور، وهو عن شاهين الأمين وعبد الحي الشرنبلالي، وهما عن الإمام الحسن الشرنبلالي، وهو عن عبد الله التحريري ومحمد بن أحمد الحموي ومحمد بن المسيري، وهم جميعاً عن أحمد بن يوسف بن الشبلي، وهو عن عبد البر سري الدين، وهو عن الكمالي بن الحمام، وهو عن السراج، وهو عن العلامة العلّاء السيرامي، وهو عن جلال الدين المحقق، وهو عن صاحب الكشف المحقق، وهو عن الإمام الأكبر حافظ الدين وشمس دين الحق الكردوي، وهما عن فخر من غيان، وهو عن أبي الحسين فخر الإسلام البذوي، وهو عن عبد العزيز أبي محمد الحلواني، وهو عن القاضي بهاء الشرف أبي علي الحسين النسفي، وهو عن محمد بن الفضل أبي بكر البخاري، وهو عن الأستاذ عبد الله الحارثي، وهو عن الإمام الجهّذ المسدد، وهو عن أبي حفص الصغير، وهو عن أبيه أحمد الكبير،⁴⁷ وهو عن محمد بن الحسين الشيباني، وهو عن أبي حنيفة النعمان، وهو عن التابعين، وهم عن الصحابة، وهم عن رسول الله صلى الله عليه وسلم.

وأما سندنا في رواية طريق التصوف فقد أخبرنا به شيخنا أبو الأمانة جبريل بن عمر وولده أبو التوفيق عمر إجازة عن أبي الفيض محمد مرتضى الحسيني الواسطي، وهو عن أبي علي أحمد المنيني إجازة، وهو عن المرادي والحسن الطباخ وهما عن شيخهما ياسين القطب حماوي، وهو عن علي القادري، وهو عن ابن عمه وهو عن عبد الرزاق بالسند المعروف في السلاسل.

⁴⁷ هنا انتهى الورقة 47 في المخطوطة.

الفصل السادس في سند المصافحة من طريق المعمرين

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ الْمَصَافَحَةِ مِنْ طَرِيقِ الْمُعَمَّرِينَ فَقَدْ صَافَحْتُ شَيْخَنَا أَبَا الْأَمَانَةِ جَبْرِيلَ بْنَ عُمَرَ وَوَلَدَهُ النَّجِيبَ أَبَا التَّوْفِيقِ عُمَرَ، وَهُمَا صَافَحَا أَبَا الْفَيْضِ مُحَمَّدَ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيَّ، وَهُوَ صَافَحَ الْبُرْهَانَ إِبْرَاهِيمَ بْنَ أَحْمَدٍ، وَهُوَ صَافَحَ أَحْمَدَ، وَهُوَ صَافَحَ أَبَاهُ، وَهُوَ صَافَحَ التَّاجَ الْعُثْمَانِيَّ، وَهُوَ صَافَحَ الرَّمْزِيَّ،⁴⁸ وَهُوَ صَافَحَ عَلِيًّا الْأَوْبَهِيَّ، وَهُوَ صَافَحَ مَحْمُودًا، وَهُوَ صَافَحَ أَبَا سَعِيدٍ الصَّحَابِيَّ، وَهُوَ صَافَحَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَسَنَدُنَا أَيْضًا فِي رِوَايَةِ الْمَصَافَحَةِ مِنْ طَرِيقِ الْمُعَمَّرِينَ، وَهُوَ أَنِّي قَدْ صَافَحْتُ أَيْضًا شَيْخَنَا أَبَا الْأَمَانَةِ جَبْرِيلَ بْنَ عُمَرَ وَوَلَدَهُ النَّجِيبَ أَبَا التَّوْفِيقِ عُمَرَ، وَهُمَا صَافَحَا أَبَا الْفَيْضِ مُحَمَّدًا مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيَّ، وَهُوَ صَافَحَ الْفَقِيهَ التَّمِيمِيَّ الْحَنْفِيَّ، وَهُوَ صَافَحَ الْمُجَلَّدَ، وَهُوَ صَافَحَ الْوَلِيدِيَّ، وَهُوَ صَافَحَ أَحْمَدًا لُبْنَاءَ، هُوَ صَافَحَ أَبَا الْوَفِيِّ أَحْمَدَ بْنَ الْعَجَلِ، وَهُوَ صَافَحَ عَبْدَ الْبَاقِيَّ الرَّجَاجِيَّ، وَهُوَ صَافَحَ التَّاجَ الْعُثْمَانِيَّ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ الْآنَ.

وَلَنَا أَيْضًا إِجَازَةٌ فِي رِوَايَةِ سَنَدِ هَذِهِ الْمَصَافَحَةِ فِي هَذَيْنِ الطَّرِيقَيْنِ الْمُتَقَدِّمِ ذِكْرُهُمَا مِنْ شَيْخِنَا أَبِي الْأَمَانَةِ جَبْرِيلَ بْنَ عُمَرَ وَوَلَدِهِ النَّجِيبِ أَبِي التَّوْفِيقِ عُمَرَ عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيَّ إِجَازَةً مِنْ هَذَيْنِ الطَّرِيقَيْنِ مَعًا.

⁴⁸ هنا انتهى الورقة 48 في المخطوطة.

الفصل السابع في سند الخرقه الصوفية القادرية

وَأَمَّا سَنَدُنَا فِي لَبْسِ الْخِرْقَةِ الصُّوفِيَّةِ الْقَادِرِيَّةِ فَقَدْ أَخْبَرَنَا بِهِ⁴⁹ شَيْخُنَا أَبُو الْأَمَانَةِ جَبْرِيلُ بْنُ عُمَرَ وَوَلَدُهُ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ إِجَازَةً وَلَبَسْتُهَا مِنْ وَلَدِهِ الْمَذْكُورِ عَلَى سَبِيلِ التَّبَرُّكِ، وَهُمَا أَخَذَا ذَلِكَ إِجَازَةً عَنْ أَبِي الْفَيْضِ مُحَمَّدٍ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ، وَهُوَ قَدْ لَبَسَهَا مِنْ يَدِ سُلَيْمَانَ الشَّرِيفِ الْأَهْدَلِيِّ، وَهُوَ مِنَ الْعُمَادِ يَحْيَى الشَّرِيفِ الْأَهْدَلِيِّ، وَهُوَ مِنْ أَبِي بَكْرٍ الطَّبَّاحِ، وَهُوَ مِنْ عَمِّهِ الْعَلَامَةِ يُوسُفَ الرَّبَّانِيِّ، وَهُوَ مِنْ أَبِي بَكْرٍ بْنُ أَبِي الْقَاسِمِ الْأَهْدَلِيِّ، وَهُوَ مِنْ أَبِيهِ صَاحِبِ الْوُحُوشِ، وَهُوَ مِنْ عَمِّهِ الْمَعْرُوفِ بِالشَّائِوُشِيِّ، وَهُوَ مِنْ مُكَلِّمِ الْأَمْوَاتِ، وَهُوَ مِنْ ابْنِ صَدِيقِ حُسَيْنِ الْأَهْدَلِيِّ، وَهُوَ مِنْ خِرَازَةِ الْأَسْرَارِ عُمَرَ الشَّرِيفِ، وَهُوَ مِنْ أَبِيهِ أَبِي الْقَاسِمِ، وَهُوَ مِنْ أَبِيهِ أَبِي بَكْرٍ الصُّوفِيِّ، وَهُوَ مِنْ أَبِيهِ أَبِي الْقَاسِمِ، وَهُوَ مِنْ عَمِّهِ الْقُطْبِ الشَّرِيفِ أَبِي بَكْرٍ، وَهُوَ مِنْ أَبِيهِ الْقُطْبِ أَبِي الْأَشْبَالِيِّ عَلِيِّ جَدِّ بَنِي الْأَهْدَلِ الْحُسَيْنِيِّ، وَهُوَ مِنَ الْقُطْبِ الشَّهِيرِ الْعَوْثِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ، وَهُوَ مِنْ أَبِي الْفَرَجِ الطَّرْطُوسِيِّ، وَهُوَ مِنْ أَبِي الْفَضْلِ عَبْدِ الرَّحْمَنِ النَّيْمِيِّ، وَهُوَ مِنْ أَبِيهِ الْمَاجِدِ الْكَرِيمِ، وَهُوَ مِنْ أَبِي بَكْرٍ الشَّيْبَلِيِّ⁵⁰، وَهُوَ مِنْ أَبِي الْقَاسِمِ الْجُنَيْدِ الْبَغْدَادِيِّ، وَهُوَ مِنَ السَّرِيِّ السَّقَطِيِّ، وَهُوَ مِنْ مَعْرُوفِ الْكَرْخِيِّ، وَهُوَ مِنْ دَاوُودَ الطَّائِيِّ، وَهُوَ مِنْ حَبِيبِ الْعَجَمِيِّ، وَهُوَ مِنَ الْحَسَنِ الْبَصْرِيِّ، وَهُوَ مِنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ، وَهُوَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ح

وَلَبَسَ أَيْضًا أَبُو الْقَاسِمِ الْجُنَيْدُ الْبَغْدَادِيُّ الْخِرْقَةَ مِنْ أَبِي جَعْفَرِ الْحَدَّادِ، وَهُوَ مِنْ أَبِرَاهِيمَ بْنِ أَدَهَمَ، وَهُوَ مِنْ مُوسَى بْنِ يَزِيدِ الرَّاعِي، وَهُوَ مِنْ أُوَيْسِ الْقُرْنِيِّ، وَهُوَ مِنْ عُمَرَ بْنِ الْأَخْطَابِ وَعَلِيِّ ابْنِ أَبِي طَالِبٍ بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُمَا بِذَلِكَ، وَعُمَرُ وَعَلِيٌّ لَبَسَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَسَهَا مِنْ جَبْرِيلَ عَلَيْهِ السَّلَامُ، وَجَبْرِيلُ لَبَسَهَا مِنَ الْحَقِّ جَلَّ وَعَزَّ.

⁴⁹ هنا انتهى الورقة 49 في المخطوطة.

⁵⁰ هنا انتهى الورقة 50 في المخطوطة.

الفصل الثامن في سند تلقين كلمة الشهادة في طريقة القادرية والخلوتية والمحمودية

وأما سندنا في تلقين هذه الكلمة في الطريقة القادرية، فهو أننا أخذناه من عليّ الحاجّ المغربيّ، ولقّنا بتلك الكلمة المُشرّفة على سبيل التبرّك كما لقّنه عبدُ الرحمن بن فيض الله، وأجزنا⁵¹ بذلك، وهو لقّن هذه الكلمة من شيخه ابن عمّه الحاجّ عليّ، وهو من أخيه الشيخ محمود، وهو من عمّه الشيخ فيض الله، وهو من أخيه الشيخ عليّ، وهو من والدّه الشيخ فرج الله، وهو من والدّه الشيخ عبد القادر، وهو من والدّه الشيخ عبد الرزاق، وهو من والدّه الشيخ محمود، وهو من والدّه الشيخ فرج الله وهو من والدّه الشيخ محمّد، هو من والدّه الشيخ عليّ، وهو من والدّه الشيخ رجب، وهو من والدّه الشيخ عليّ، وهو من والدّه الشيخ أحمد، وهو من والدّه الشيخ عبد الرزاق نجل الشيخ عبد القادر، وهو من والدّه الشيخ عبد القادر الجيلانيّ، وهو من شيخه أبي الفرج الطرطوسيّ، وهو من شيخه عبد الرحمن النّميميّ، وهو من شيخه أبي بكر الشبليّ، وهو من شيخه أبي القاسم الجنيد البغداديّ، وهو من شيخه السريّ السقّطيّ، وهو من شيخه معروف الكرخيّ، وهو من شيخه داوود الطائيّ، وهو من شيخه حبيب العجميّ، وهو من شيخه حسن البصريّ، وهو من شيخه أمير المؤمنين عليّ ابن أبي طالب رضي الله عنه، وهو من⁵² رسول الله صلى الله عليه وسلّم، وهو من جبريل عليه السّلام، وهو من ميكائيل عليه السّلام، وهو من إسرافيل عليه السّلام، وهو من ربّ العزّة جلّ جلاله وعمّ نواله.

Institute of Islamic-African Studies International

⁵¹ هنا انتهى الورقة 51 في المخطوطة.

⁵² هنا انتهى الورقة 52 في المخطوطة.

وَأَمَّا سَنَدُنَا فِي تَلْفِينِ هَذِهِ الْكَلِمَةِ الشَّرِيفَةِ فِي الطَّرِيقَةِ الْخُلُوتِيَّةِ فَقَدْ لَقَّنَنِي بِهَا
 النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ عَلَى سَبِيلِ التَّبَرُّكِ كَمَا لَقَّنَهُ بِهَا أَبُو الْأَمَانَةِ جَبْرِيلُ، وَهُوَ
 لَقَّنَ هَذِهِ الْكَلِمَةَ مِنَ الشَّيْخِ الشَّرِيفِ مُحَمَّدِ بْنِ سَالِمِ الْحَفَنَّاوِيِّ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مِنَ
 الْقُطْبِ الْكَبِيرِ الْعَارِفِ النَّحْرِيرِ السَّيِّدِ مُصْطَفَى بْنِ كَمَالِ الدِّينِ الْبُكْرِيِّ، وَهُوَ مِنَ الْعَارِفِ
 بِاللَّهِ عَبْدِ اللَّطِيفِ الْخُلُوتِيِّ الْحَلَبِيِّ، وَهُوَ مِنَ الْعَارِفِ بِاللَّهِ مُصْطَفَى أَفَنْدِي الْأَنْوَارِيِّ، وَهُوَ
 مِنْ عَلِيِّ قَرَابَاشَةَ أَفَنْدِي، وَهُوَ مِنْ إِسْمَاعِيلَ الْجَرُومِيِّ، وَهُوَ مِنْ سَيِّدِي عُمَرِ الْفُؤَادِيِّ،
 وَهُوَ مِنْ مُحْيِي الدِّينِ الْقِسْطَمُونِيِّ، وَهُوَ مِنْ خَيْرِ الدِّينِ النَّوْقَادِيِّ، وَهُوَ مِنَ الْحَلَبِيِّ
 الشَّهِيرِ بِجَمَالِ الْخُلُوتِيِّ، وَهُوَ مِنْ مُحَمَّدِ بْنِ بهَاءِ الدِّينِ الْأَزْدَنْجَانِيِّ، وَهُوَ مِنْ سَيِّدِي
 يَحْيَى الْيَاكُونِيِّ، وَهُوَ مِنْ صَدْرِ الدِّينِ الْخَيَّانِيِّ، وَهُوَ مِنْ سَيِّدِي الْحَاجِّ عَزَّ الدِّينِ، وَهُوَ
 مِنْ مُحَمَّدِ مِزَامِ الْخُلُوتِيِّ، وَهُوَ مِنْ عُمَرِ الْخُلُوتِيِّ، وَهُوَ مِنْ أَخِ مُحَمَّدِ الْخُلُوتِيِّ، وَهُوَ مِنْ
 إِبْرَاهِيمَ الزَّاهِدِ التَّكَلَانِيِّ، وَهُوَ مِنْ سَيِّدِي⁵³ جَمَالِ الدِّينِ السَّرِيرِيِّ، وَهُوَ مِنْ شَهَابِ الدِّينِ
 مُحَمَّدِ الشَّيْرَازِيِّ، وَهُوَ مِنْ رُكْنِ الدِّينِ مُحَمَّدِ النَّجَاشِيِّ، وَهُوَ مِنْ قُطْبِ الدِّينِ الْأَبْهَرِيِّ، وَهُوَ
 مِنْ أَبِي النَّجِيبِ السَّهْرُودِيِّ، وَهُوَ مِنْ عُمَرِ الْبُكْرِيِّ، وَهُوَ مِنْ وَجْهِ الدِّينِ الْقَاضِي، وَهُوَ
 مِنْ مُحَمَّدِ الْبُكْرِيِّ، وَهُوَ مِنْ مُحَمَّدِ الدِّيُورِيِّ، وَهُوَ مِنْ مُمَشَادِ الدِّيُورِيِّ، وَهُوَ مِنْ سَيِّدِ
 الطَّائِفَةِ الْجُنَيْدِ بْنِ مُحَمَّدِ الْبَغْدَادِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذَكَرُهُ الْآنَ إِلَى سَيِّدِ الْكَائِنَاتِ عَلَيْهِ
 الصَّلَاةُ وَالسَّلَامُ، ح.

وَلَقَّنَ أَيْضًا أَبُو النَّجِيبِ السَّهْرُودِيُّ هَذِهِ الْكَلِمَةَ مِنَ الْقَاضِي وَجْهِ الدِّينِ، وَهُوَ
 مِنَ الشَّيْخِ فَرَجِ الرَّزْجَانِيِّ، وَهُوَ مِنْ أَبِي الْعَبَّاسِ النَّهَّاوْنَدِيِّ، وَهُوَ مِنْ مُحَمَّدِ ابْنِ خَفِيفِ
 الشَّيْرَازِيِّ، وَهُوَ مِنَ الْقَاضِي رُوَيْمٍ، وَهُوَ مِنْ أَبِي الْقَاسِمِ الْجُنَيْدِ الْبَغْدَادِيِّ، وَهُوَ مِنَ السَّرِيِّ
 السَّقَطِيِّ، وَهُوَ مِنْ مَعْرُوفِ الْكَرْخِيِّ، وَهُوَ مِنْ دَاوُودَ الطَّائِي، وَهُوَ مِنْ حَبِيبِ الْعَجَمِيِّ،
 وَهُوَ مِنَ الْحَسَنِ الْبَصْرِيِّ، وَهُوَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَهُوَ مِنْ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

⁵³ هنا انتهى الورقة 53 في المخطوطة.

وَأَمَّا سَنَدُنَا فِي رِوَايَةِ تَلَقُّينَ هَذِهِ الْكَلِمَةِ الْمُشْرِفَةِ فِي الطَّرِيقَةِ الْمَحْمُودِيَّةِ فَقَدْ

لَقَّنَنِي بِهَا الشَّيْخُ مُحَمَّدُ بْنُ صِدْقِ الْمَعْرُوفِ⁵⁴ بِأَمْكَدَرٍ عَلَى سَبِيلِ التَّبَرُّكِ، وَهُوَ قَدْ لَقَّنَ بِهَا
مِنَ الشَّيْخِ أَحْمَدَ شَيْخِ أَهْلِ الْيَقَسِ، وَهُوَ مِنْ الشَّيْخِ الْمَعْرُوفِ بِلَقْبِهِ أَبِي ابْنِ الشَّيْخِ أَحْمَدَ
الصَّادِقِ، وَهُوَ مِنْ الشَّيْخِ أَحْمَدَ بْنِ أَمْنَةَ، وَهُوَ مِنْ الشَّيْخِ عَبْدِ اللَّهِ، وَهُوَ مِنْ الشَّيْخِ الْجَلِيلِ
الْفَاضِلِ هَارُونَ ابْنِ مُحَمَّدٍ ابْنِ الْحَاجِّ أَحْمَدَ، وَهُوَ مِنْ الشَّيْخِ الْعَارِفِ بِاللَّهِ سَيِّدِ عَبْدِ الْقَادِرِ
الْكَيْلَانِيِّ وَالِدِ الشَّيْخِ أُوَيْسِ الْقُرْنِيِّ، وَهُوَ مِنْ الشَّيْخِ الْعَالِمِ الْوَلِيِّ مُحَمَّدِ بْنِ مُحَمَّدٍ الْمَعْرُوفِ
بِأَمْرَدَنْكَ، وَهُوَ مِنْ الشَّيْخِ الشَّرِيفِ مُحَمَّدٍ الْبَغْدَادِيِّ، وَهُوَ مِنْ الشَّيْخِ يُوسُفَ بْنِ عَلِيٍّ
الْحَمْدِيِّ الْمَرْزُوقِيِّ الْقُسْطَنْطِينِيِّ، وَهُوَ مِنْ الشَّيْخِ جَمَالِ الْمِلَّةِ وَالِدِ الْإِفْرَانِيِّ، وَهُوَ مِنْ
الشَّيْخِ بِهَاءِ الدِّينِ عُمَرَ الْأَزْدَنْجَانِيِّ، وَهُوَ مِنْ الشَّيْخِ يَحْيَى الْيَاكُونِيِّ بِالسَّنَدِ الْمُتَقَدِّمِ ذِكْرُهُ
الآن.

Institute of Islamic-African Studies International

⁵⁴ هنا انتهى الورقة 54 في المخطوطة.

الفصل التاسع في سند دلائل الخيرات

وأما سندنا في رواية دلائل الخيرات للسيد الكامل أبي عبد الله محمد بن سليمان الجزولي، فقد أخبرنا به شيخنا أبو محمد محمد بن الرّاج إجازة عن شيخه أبي الحسن السّندي المدني إجازة عن الشيخ محمد الحياة⁵⁵ عن الشيخ عبد الله بن سالم عن السيد الولي عبد الرحمن المحجوبي المغربي المالكي عن أبيه السيد أحمد عن أبيه السيد محمد بن سليمان الجزولي.

ومن طرق سندنا في رواية دلائل الخيرات أيضا سندنا الذي أجازنا به شيخنا أبو الأمانة جبريل بن عمر وولده النّجيب أبو التّوفيق عمر عن أبي الفيض محمد مرتضى الحسيني الواسطي إجازة، وهو عن بدر المعالي إسماعيل الحنفي، وهو عن الطاهر، هو عن العجيمي، وهو عن السيد الولي عبد الرحمن المحجوبي المغربي المالكي بالسند المتقدّم ذكره الآن.

ومن طرق سندنا في رواية دلائل الخيرات أيضا سندنا الذي أجازنا به أيضا شيخنا أبو الأمانة جبريل بن عمر وولده النّجيب أبو التّوفيق عمر عن أبي الفيض محمد مرتضى الحسيني الواسطي إجازة، وهو عن شمس العلا محمد بن عليّ الفرياني، وهو عن سليمان المنصوري، وهو عن المعمر محمد العلوي، وهو عن عبد الشكور، وهو عن المؤلف محمد بن سليمان الجزولي.⁵⁶

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⁵⁵ هنا انتهى الورقة 55 في المخطوطة.

⁵⁶ هنا انتهى الورقة 56 في المخطوطة.

الفصل العاشر في سند أخزاب القطب أبي الحسن الشاذلي رضي الله عنه

وأما سندنا في رواية أخزاب القطب أبي الحسن الشاذلي، فقد أخبرنا به النجيب

أبو التوفيق عمر إجازة عن أبي الفيض محمد مرتضى الحسيني الواسطي، قال: "وصلنا جميع أخزاب الشيخ أبي الحسن الشاذلي ما بين سماع وقراءة وإجازة خاصة وعامة ومناولة من عدة شيوخ من طريق ثلاث وسائط شرف الدين ابن المؤلف وأبي العباس المرسي وقاضي ابن سلطان خادم الشيخ."

أما الواسطة الأولى فعن شيخنا الإمام الفقيه المحدث أبي عبد الله محمد بن الطيب بن محمد العباسي المدني رحمه الله تعالى والشيخ الإمام الصوفي محمد بن عبد الله بن أيوب التلمساني الشهير بالمنور كلاهما عن الإمام المحدث الصوفي محمد بن عبد الرحمن بن عبد القادر بن علي الفاسي عن الإمام أبي عبد الله محمد بن القاسم الغرناطي الشهير بالقصار عن أبي العباس أحمد بن محمد بن إبراهيم الدكالي عن أبي عبد الله محمد بن العباد الخطيب عن أبي إسحاق إبراهيم بن أحمد بن محمد الهندي عن الأستاذ المفري بالحرم الشريف سراج الدين عمر⁵⁷ بن محمد بن علي السنهوري عن الإمام شرف الدين أبي عبد الله محمد بن القطب أبي الحسن الشاذلي عن والده رضي الله عنهما.

وأما الواسطة الثانية فعن كل الشيوخ الشهابين أحمد بن عبد الفتاح بن يوسف المبروي وأحمد بن الحسن بن عبد الكريم الخالدي وأبي عبد الله محمد بن محمد الحسني وعبد الحي بن الحسن بن زين العابدين البهنسي كلهم عن الإمام الصوفي محمد بن يوسف بن عبد الباقي الرزقاني عن الحافظ شمس الدين محمد بن علاء الدين البابلي وأبي الضياء علي بن علي الشبراملي كلاهما عن أبي النجا سالم بن محمد السنهوري عن الشيخ نجم الدين محمد بن أحمد القيطي عن المشايخ الثلاثة شيخ الإسلام زكرياء ابن محمد الأنصاري وإبراهيم بن علي بن أحمد الشيبني المكي والشيخ كمال الدين محمد

⁵⁷ هنا انتهی الورقة 57 في المخطوطة.

الْقَادِرِي الشَّهِيرِ بِالطَّوِيلِ، فَالْأَوَّلُ عَنِ الْحَافِظِ نَجْمِ الدِّينِ أَبِي الْقَاسِمِ عُمَرَ بْنِ فَهْدٍ
 الْهَاشِمِيِّ الْمَكِّيِّ عَنِ الْحَافِظِ بُرْهَانَ الدِّينِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْحَلَبِيِّ سَبْطِ بْنِ الْعَجَمِيِّ عَنِ
 أَبِي الْإِعْتِرَافِ عَبْدِ اللَّطِيفِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي الْعَبَّاسِيِّ أَحْمَدَ بْنِ
 مُحَمَّدٍ⁵⁸ الْجَزَائِرِيِّ، وَأَخَذَ الْقَصَّارُ أَيْضًا ابْنَ الْإِمَامِ أَبِي نُعَيْمٍ رِضْوَانَ بْنِ عَبْدِ اللَّهِ الْجَنَوِيِّ
 الْفَاسِيَّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ الْعَاصِيِّ الشَّهِيرِ بِسَعِينٍ عَنِ الْإِمَامِ أَبِي عَبْدِ اللَّهِ مُحَمَّدٍ
 بْنِ عَلِيٍّ بْنِ أَحْمَدَ بْنِ غَازِيٍّ الْكَنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ السَّرَّاجِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي
 الْقَاسِمِ الْبَرْجِيِّ عَنْ قُطُبِ الْحَرَمِ عَبْدِ اللَّهِ بْنِ أَسْعَدَ الْيَافَعِيِّ عَنِ الشَّيْخِ نَاصِرِ الدِّينِ أَبِي
 عَبْدِ اللَّهِ مُحَمَّدَ بْنَ عَبْدِ الدَّائِمِ الشَّهِيرِ بِابْنِ الْمَيْلِيقِ، هُوَ وَالْجَزَائِرِيُّ عَنِ الشَّيْخِ الرَّاهِدِ
 يَافُوتُ بْنُ عَبْدِ اللَّهِ الْقُرْشِيِّ، ح.

وَأَخَذَ الْكَمَالَ الطَّوِيلُ عَنِ الشَّمْسِ مُحَمَّدَ بْنَ مُحَمَّدَ بْنَ الْجَزَرِيِّ عَنِ النَّاجِ عَبْدِ
 الْوَهَّابِ بْنِ عَبْدِ الْكَافِيِّ السَّبْكَيِّ عَنْ وَالِدِهِ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدَ بْنَ عَبْدِ الْكَرِيمِ
 بْنِ عَطَاءِ اللَّهِ الْأَسْكَندَرِيِّ، ح.

وَأَخَذَ الْبَابِلِيُّ أَيْضًا عَنْ عَلِيٍّ بْنِ يَحْيَى الزِّيَادِيِّ عَنْ يُونُسَ بْنِ زَكَرِيَاءَ، وَهُوَ
 وَسَعِينُ أَيْضًا عَنِ الْجَمَالِ إِبْرَاهِيمَ بْنِ عَلِيٍّ الْقَلْقَشَنْدِيِّ عَنِ الشَّهَابِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ
 أَبِي بَكْرٍ الْوَاسِطِيِّ عَنْ أَبِي الْفَتْحِ مُحَمَّدَ بْنَ مُحَمَّدٍ الْمَيْدُومِيِّ، ح.

وَوَقَعَ سَنَدُهُ أَعْلَاهُمَا ذَكَرُ دَرَجَاتٍ، وَهُوَ⁵⁹ مِنْ طَرِيقِ الْمُعَمَّرِينَ عَنِ الشَّيْخِ السَّيِّدِ
 الْعَارِفِ مُحْيِي الدِّينِ ثَوْرِ الْحَقِّ ابْنَ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنِ السَّيِّدِ الْمُعَمَّرِ سَعَدَ اللَّهِ الْمُعَمَّرِ
 السَّيَّاحِ مَسْعُودِ الْإِسْفَرَانِيِّ، وَهُوَ وَالْمَيْدُومِيُّ وَابْنُ عَطَاءِ اللَّهِ وَيَافُوتُ الْعَرْشِ عَنِ الْقُطُبِ
 أَبِي الْحَسَنِ الشَّاذَلِيِّ قَدَّسَ اللَّهُ سِرَّهُ.

⁵⁸ هنا انتهى الورقة 58 في المخطوطة.

⁵⁹ هنا انتهى الورقة 59 في المخطوطة.

وَأَمَّا وَاسِطَةُ الثَّالِثَةِ فَعَنْ شَيْخِنَا السَّيِّدِ عُمَرَ بْنِ أَحْمَدَ ابْنِ عَقِيلِ الْحَسَنِيِّ وَالسَّيِّدِ عَبْدِ الْحَقِّ بْنِ حَسَنِ وَأَحْمَدَ بْنِ الْمَلَوِيِّ وَأَحْمَدَ الْجَوْهَرِيِّ الْمَذْكُورِينَ كُلَّهُمْ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِيِّ عَنِ الشَّيْخِ عِيْسَى بْنِ مُحَمَّدٍ الثَّعَالِبِيِّ عَنْ أَبِي الصَّالِحِ عَلِيِّ بْنِ عَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْمُقَرِّيِّ التَّلْمِصَانِيِّ عَنْ عَمِّهِ أَحْمَدَ بْنِ يَحْيَى الْمُقَرِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ الْجَلِيلِ الثُّنَيْسِيِّ عَنْ أَبِي الْفَضْلِ مُحَمَّدَ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مَرْزُوقِ الْحَفِيفِيِّ عَنْ أَبِي الطَّيِّبِ بْنِ عَلْوَانَ الثُّونَسِيِّ عَنْ أَبِي الْحَسَنِ مُحَمَّدَ بْنِ أَحْمَدَ الْبَطْرَنِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْعَزَائِمِ قَاضِي ابْنِ سُلْطَانٍ⁶⁰ خَادِمِ الشَّيْخِ عَنْ سَيِّدِ الْقُطُبِ أَبِي الْحَسَنِ الشَّاذَلِيِّ قُدَّسَ سِرُّهُ، وَهَذَا أَنْتَهَى بَيَانُ مَا أَرَدْنَا إِيزَادُهُ فِي هَذَا التَّأْلِيفِ مِنْ أَسَانِيدٍ بَعْضُ مَا أَخَذْنَاهُ مِنَ الْقِرَاءَةِ أَوْ بِالِإِجَازَةِ عَلَى طَرِيقِ التَّقْصِيلِ.

وَأَمَّا أَخْذَانَهُ عَلَى طَرِيقِ الْإِجْمَالِ فَقَدْ أَجَازَنَا بِهِ النَّجِيبُ أَبُو التَّوْفِيقِ عُمَرُ جَمِيعَ مَا أَجَازَهُ لَهُ شَيْخُهُ أَبُو الْفَيْضِ مُحَمَّدُ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيُّ وَلَأَبِيهِ أَبِي الْأَمَانَةِ جَبْرِيلَ بْنِ عُمَرَ، وَقَدْ أَجَازَ لَهُمَا جَمِيعَ مَا أُجِيزَ لَهُ رَوَايَتُهُ وَجَمِيعَ تَوَالِيفِهِ فِي الْعُلُومِ مِنْ مَنَشُورٍ وَمَنْظُومٍ وَهِيَ تَرَبُّوا عَلَى الْمَائَتَيْنِ وَصُورَةُ إِجَازَتِهِ لَهُمَا:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا،
الْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ:

فَقَدْ أَجَرْتُ سَيِّدَنَا الْإِمَامَ الْفَقِيهَ الْعَلَّامَةَ أَبَا الْأَمَانَةِ مَوْلَانَا الشَّيْخَ جَبْرِيلَ بْنَ عُمَرَ الْأَقْدَسِيَّ وَوَلَدَهُ النَّجِيبَ الشَّيْخَ عُمَرَ حَفَظَهُمَا اللَّهُ تَعَالَى وَبَلَّغَهُمَا إِلَى أَمَالِهِمَا وَنَفَعَ بِهِمَا الْمُسْلِمِينَ جَمِيعَ مَا يَجُوزُ لِي رَوَايَتُهُ وَأَخُصُّ مِنْهُمَا مَا لِي مِنْ⁶¹ تَأْلِيفٍ فِي الْعُلُومِ مِنْ مَنَشُورٍ وَمَنْظُومٍ مِنْهَا شَرَحَ عَلَيَّ الْقَامُوسُ الْمُحِيطُ فِي عَشْرِ مُجَلَّدَاتٍ وَشَرَحَ عَلَى إَحْيَاءِ الْعُلُومِ أَعَانَنِي اللَّهُ عَلَى إِكْمَالِهِ، وَمِنْهَا شَرَحَ عَلَيَّ الْحِزْبَ الْكَبِيرَ لِلْقُطُبِ أَبِي الْحَسَنِ الشَّاذَلِيِّ قُدَّسَ سِرُّهُ وَغَيْرَ ذَلِكَ مَا بَيْنَ صَغِيرٍ وَكَبِيرٍ جَلِيلٍ وَحَقِيرٍ مَا جَاءَ عَلَى الْمَائَتَيْنِ تَأْلِيفًا فِي أَنْوَاعِ الْفُنُونِ إِجَازَةً خَاصَّةً عَامَّةً وَمَشَائِخُ

⁶⁰ هنا انتهى الورقة 60 في المخطوطة.

⁶¹ هنا انتهى الورقة 61 في المخطوطة.

الَّذِينَ رُوِيَ عَنْهُمْ وَسَمِعْتُ مِنْهُمْ يَبْفُونَ عَلَى الْمِائَةِ، وَقَدْ ذَكَرْتُهُمْ فِي تَارِيخِ
الْقُرُونِ وَفِي الْمَعْجَمِ الْفَهْرَسِيِّ وَمِنْ أَعْلَامًا وَقَعَ لِي شَيْخَنَا النَّاسِكُ أَحْمَدُ بْنُ شَعْبَانَ
بْنِ رَمْضَانَ بْنِ سَابِقِ الزَّعْبَلِيِّ الْمَعْرُوفَ عَنِ الْحَافِظِ شَمْسِ الدِّينِ مُحَمَّدِ بْنِ عَلَاءِ
الدِّينِ الْبَابِلِيِّ عَنْ عَلِيِّ بْنِ يَحْيَى الزِّيَادِيِّ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ الْأَوَّلِ مِيدَنِيِّ
عَنْ كُلِّ مِنَ الْحَافِظَيْنِ أَبِي الْخَيْرِ السَّخَاوِيِّ وَالْجَلَالِ السُّيُوطِيِّ بِأَسَانِيدِهَا، وَكُتِبَ
أَبِي الْفَيْضِ مُرْتَضَى ابْنِ الْحُسَيْنِيِّ الْوَاسِطِيِّ نَزِيلَ مِصْرَ وَخَادِمَ عِلْمِ الْحَدِيثِ
لَطَفَ اللَّهُ بِمَنَّهُ وَكَرَّمَهُ فِي عَشْرِ شَهْرِ رَبِيعِ الثَّانِي سَنَةِ ثَمَانٍ وَتِسْعِينَ وَمِائَةٍ بَعْدَ
أَلْفٍ مِنَ الْهَجْرَةِ⁶² النَّبَوِيَّةِ حَامِدَ اللَّهِ وَمُصَلِّيًا وَمُسَلِّمًا، إِنَّتَهَى.

Institute of Islamic-African Studies International

⁶² هنا انتهى الورقة 62 في المخطوطة.

خَاتَمَةٌ

وَأَعْلَمُوا يَا إِخْوَانِي إِنَّ أَهَمَّ أَغْرَاضٍ فِي رِوَايَةِ الْأَحَادِيثِ فِي الْأَزْمِنَةِ الْمُتَقَدِّمَةِ قِيلَ تَدْوِينُهَا مَعْرِفَةُ التَّعْدِيلِ وَالتَّجْرِيعِ وَالتَّفَاوُتِ فِي الْحِفْظِ وَالِاتِّفَاقِ لِيَتَوَصَّلَ بِذَلِكَ إِلَى التَّصْحِيحِ وَالتَّحْسِينِ وَالتَّضْعِيفِ، وَأَمَّا فِي هَذِهِ الْأَزْمِنَةِ الْمُتَأَخَّرَةِ فَقَدْ كَانَ أَهَمُّ الْأَغْرَاضِ فِيهَا حِفْظُ سَلْسِلِ السَّنَدِ، قَالَ أَبُو يَحْيَى زَكْرِيَاءُ الْأَنْصَارِيُّ فِي فَتْحِ الْبَاقِي فِي شَرْحِ الْفَيْئَةِ الْعِرَاقِيَّةِ وَلِأَجْلِ ذَلِكَ كَانَتْ الشُّرُوطُ الَّتِي تُشْتَرَطُ لِرِوَايَةِ لَهُمْ فِي هَذِهِ الْأَزْمِنَةِ الْمُتَأَخَّرَةِ لِأَنَّ الْأَحَادِيثَ قَدْ دُونَتْ وَضُبِّطَتْ فَلِذَلِكَ قَالَ الْعِرَاقِيُّ فِي الْفَيْئَةِ:

"وَأَعْرِضُوا فِي هَذِهِ الْأُمُورِ * عَنْ اجْتِمَاعِ هَذِهِ الْأُمُورِ"

إِلَى أَنْ قَالَ: "أَلِ السَّمَاعُ لَتَسْلُسُلِ السَّنَدِ" وَقَالَ فِي شَرْحِهَا لَهُ: "أَعْرَضَ النَّاسُ فِي هَذِهِ الْأَعْصَارِ الْمُتَأَخَّرَةِ عَنْ إِعْتِبَارِ مَجْمُوعِ هَذِهِ الشُّرُوطِ لِعُسْرِهَا وَتَعَذُّرِ الْوَفَاءِ بِهَا"، ثُمَّ قَالَ: "وَقَدْ سَبَقَ إِلَى نَحْوِ ذَلِكَ الْبَيْهَقِيُّ لَمَّا ذَكَرَ تَوْسِعَ مَنْ تَوْسَعَ فِي السَّمَاعِ مِنْ بَعْضِ⁶³ مُحَدِّثِي زَمَانِهِ الَّذِينَ لَا يَحْفَظُونَ حَدِيثَهُمْ وَلَا يُحْسِنُونَ قِرَاءَتَهُ مِنْ كُتُبِهِمْ وَلَا يَعْرِفُونَ مَا يَقْرَأُ عَلَيْهِمْ بَعْدَ أَزْكَانِ الْقِرَاءَةِ عَلَيْهِمْ مِنْ أَصْلِ سَمَاعِهِمْ، وَذَلِكَ لِتَدْوِينِ الْأَحَادِيثِ فِي الْجَوَامِعِ الَّتِي جَمَعَهَا أئِمَّةُ الْحَدِيثِ، وَمَنْ جَاءَ بِحَدِيثٍ مَعْرُوفٍ عَنْهُمْ فَالَّذِي يَرْوِيهِ لَا يَنْفَرِدُ بِرِوَايَتِهِ، وَالْحُجَّةُ قَائِمَةٌ بِحَدِيثِهِ بِرِوَايَةِ غَيْرِهِ، وَالْقَصْدُ مِنْ رِوَايَتِهِ، وَالسَّمَاعُ مِنْهُ أَنْ يَصِيرَ الْحَدِيثُ مُسْلَسِلًا بِـ"حَدَّثْنَا" وَ"أَخْبَرْنَا"، وَتَبَقِيَ هَذِهِ الْكَرَامَةُ الَّتِي خَصَّتْ بِهَا هَذِهِ الْأُئِمَّةُ شَرَفًا لِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَذَلِكَ قَالَ السَّلْفِيُّ فِي جُزْءِ جَمْعِهِ فِي شَرْطِ الْقِرَاءَةِ: "إِنَّ شُيُوخَ الَّذِينَ لَا يَعْرِفُونَ حَدِيثَهُمْ الْإِعْتِمَادُ فِي رِوَايَتِهِمْ عَلَى الثَّقَةِ الْمُفِيدِ عَنْهُمْ لَا عَلَيْهِمْ وَأَنَّ هَذَا كُلُّهُ تَوَسَّلَ مِنَ الْحِفَاطِ إِلَى حِفْظِ الْأَسَانِيدِ إِذْ لَيْسَ مِنْ شُرُوطِ الصَّحِيحِ إِلَّا عَلَى وَجْهِ الْمُتَابَعَةِ، وَلَوْ لَا رُخْصَةُ الْعُلَمَاءِ لَمَّا جَازَتْ الْكِتَابَةُ عَنْهُمْ، وَلَا الرِّوَايَةُ إِلَّا عَنْ قَوْمٍ مِنْهُمْ دُونَ آخَرِينَ"، إِنَّتَهَى.

⁶³ هنا انتهى الورقة 63 في المخطوطة.

ثُمَّ قَالَ: "وَهَذَا هُوَ الَّذِي اسْتَقَرَّ عَلَيْهِ الْعَمَلُ"، وَالْيَ هَذَا⁶⁴ أَيْضًا أَشَارَ أَبُو الْفَيْضِ مُحَمَّدٌ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيُّ فِي الْفَيْةِ السَّنَدِ لَهُ:

"وَهَذِهِ الْأَعْصَارُ لَيْسَ يُشْتَرَطُ * إِلَّا ثُبُوتُ بِسْمَاعٍ إِنْضَبَطُ
لِأَجْلِ حِفْظِ صِحَّةِ مُسْلَسَلَةٍ * قَدْ خَصَّهُ اللَّهُ بِهَذِي الْأُمَّةِ
إِذَا الْأَحَادِيثُ إِنْهَيْتْ وَدُونَتْ * وَأُودِعَتْ فِي صُحُفٍ وَبَيِّنَتْ".

وَلِأَجْلِ ذَلِكَ التَّوَسُّعِ أَجَارَ بَعْضُهُمْ بِتَعْمِيمِ الْإِجَارَةِ فِي الْمُجَازِ لَهُ كَقَوْلِ أَبِي عَبْدِ اللَّهِ بْنِ مُنْدَةَ: "أَجَزْتُ لِمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ"، جَوَّزَهُ أَيْضًا الْخَطِيبُ، وَحَكَى الْحَازِمِيُّ عَمَّنْ أَدْرَكَهُ مِنَ الْحُقَاطِ كَأَبِي الْعَلَاءِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ أَحْمَدِ الْعَطَّارِ الْهَمْدَانِيِّ وَغَيْرِهِمْ، أَنَّهُمْ كَانُوا يَمِيلُونَ إِلَى الْجَوَازِ، وَحَكَى الْخَطِيبُ عَنِ الْقَاضِي ابْنِ الْخَطِيبِ الطَّبْرِيِّ أَنَّهُ جَوَّزَ الْإِجَارَةَ لِجَمِيعِ الْمُسْلِمِينَ مَنْ كَانَ مِنْهُمْ مَوْجُودًا عِنْدَ الْإِجَارَةِ، وَمَنْعَهُ ابْنُ الصَّلَاحِ، وَتَوَقَّفَ عَنِ الرَّوَايَةِ بِهَا عَبْدُ الرَّحِيمِ بْنُ الْحُسَيْنِ الْعِرَاقِيُّ، وَمِمَّنْ أَجَارَهَا أَبُو الْفَضْلِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ خَيْرُونَ الْبَغْدَادِيُّ وَأَبُو الْوَلِيدِ بْنُ رُشْدٍ الْمَالِكِيُّ وَأَبُو طَاهِرٍ السَّلْفِيِّ غَيْرُهُمْ، وَرَجَّحَهُ أَبُو عَمْرٍ وَابْنُ الْحَاجِبِ، وَصَحَّه النَّوَوِيُّ فِي الرَّوُضَةِ، وَقَدْ جَمَعَ بَعْضُهُمْ⁶⁵ مَنْ أَجَارَ هَذِهِ الْإِجَارَةَ الْعَامَّةَ فِي تَصْنِيفٍ لَهُ جَمَعَ فِيهِ خَلْفًا كَثِيرًا وَرَتَّبَهُمْ عَلَى حُرُوفِ الْمَعْجَمِ لِكَثْرَتِهِمْ، وَهُوَ الْحَافِظُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ أَبِي الْبَدْرِ الْكَاتِبُ الْبَغْدَادِيُّ، وَمِمَّنْ أَجَارَ بِهَذِهِ الْإِجَارَةَ الْعَامَّةَ الْحَافِظُ أَبُو بَكْرٍ بْنُ خَيْرٍ الْأَشْبِيلِيُّ، وَمِنَ الْحُقَاطِ الْمُتَأَخِّرِينَ الْحَافِظُ شَرْفُ الدِّينِ عَبْدُ الْمُؤْمِنِ بْنُ خَلْفِ الدِّمِيَّاطِيِّ، وَسَمِعَ بِهَا الْحَافِظُ أَبُو الْحَجَّاجِ الْمَرْوِيُّ وَأَبُو عَبْدِ اللَّهِ الذَّهَبِيُّ وَأَبُو مُحَمَّدٍ الْبُرْزَلِيُّ، وَقَرَأَ بِهَا الْحَافِظُ أَبُو سَعِيدٍ الْعَلَائِيُّ وَغَيْرُهُمْ، وَهَذِهِ الْإِجَارَةُ الْعَامَّةُ إِذَا قُبِدَتْ بِوَصْفٍ حَاصِرٍ، فَهُوَ أَقْرَبُ إِلَى الْجَوَازِ، قَالَهُ ابْنُ صَلَاحٍ وَمِثْلُهُ قَاضِي عِيَّاضٍ: "أَجَزْتُ لِمَنْ هُوَ الْآنَ مِنْ طَلَبَةِ الْعِلْمِ بِلَدٍ كَذَا، وَلِمَنْ قَرَأَ

⁶⁴ هنا انتهی الورقة 64 في المخطوطة.

⁶⁵ هنا انتهی الورقة 65 في المخطوطة.

عَلَيَّ قَبْلَ هَذَا"، قَالَ: "فَمَا أَحْسِبُهُمْ"، اِخْتَلَفُوا فِي جَوَازِهِ مِمَّنْ يَصِحُّ عِنْدَهُ الْإِجَازَةُ، وَلَا رَأَيْتُ مَنَعَهُ لِأَحَدٍ لِأَنَّهُ مَحْصُورٌ"، اِنْتَهَى.

وَالْيَه أَشَارَ عَبْدُ الرَّحِيمِ ابْنُ الْحُسَيْنِ فِي الْفَيْتَةِ بِقَوْلِهِ:

"وَمَا يِعْمُ مَعَ وَصْفٍ حَصَرَ * كَالْعُلَمَاءِ يَوْمِئِذٍ بِالشَّعْرِ
فَإِنَّهُ إِلَى الْجَوَازِ أَقْرَبُ * قُلْتُ عِيَاضُ قَالَ: لَسْتُ أَحْسِبُ
فِي ذَا اِخْتِلَافًا بَيْنَهُمْ يَرَى * إِجَازَةً لِكُونِهَا مَنَحْصِرًا⁶⁶

وَلِأَجْلِ ذَلِكَ التَّوَسُّعُ أَيْضًا أَجَازَ الْعُلَمَاءُ الْإِجَازَةَ، وَإِجَازَةُ الْمُجَاوِزِ، وَالْيَه أَشَارَ عَبْدُ الرَّحِيمِ بْنُ الْحُسَيْنِ الْعِرَاقِيُّ فِي الْفَيْتَةِ بِقَوْلِهِ فِي ذِكْرِ أَنْوَاعِ الْإِجَازَةِ:

"والتَّوَسُّعُ الْإِذْنُ بِمَا أُجِيزُ * لِشَيْخِهِ وَقِيلَ لَنْ يَجُوزُ
وَرَدَ وَالصَّحِيحُ الْإِعْمَادُ * عَلَيْهِ قَدْ جَوَّزَهُ النَّقَادُ
أَبُو نُعَيْمٍ وَكَذَا ابْنُ عُفَّةَ * وَالذَّارِقُطْنِيُّ وَنَصَرَ بَعْدَهُ
وَالِي ثَلَاثَ بِإِجَازَةٍ وَقَدْ * رَأَيْتُ مَنْ وَالَى بِخَمْسٍ يُعْتَمَدُ".

قَالَ فِي شَرْحِهَا قَالَ ابْنُ الصَّلَاحِ: "وَالصَّحِيحُ الَّذِي عَلَيْهِ الْعَمَلُ أَنَّ ذَلِكَ جَائِزٌ"، وَحَكَى الْخَطِيبُ تَجْوِيزَهُ عَنِ الدَّارِقُطْنِيِّ وَأَبِي الْعَبَّاسِ بْنِ عُفَّةَ، وَجَعَلَهُ الْحَاكِمُ فِي تَارِيخِهِ، قَالَ ابْنُ طَاهِرٍ وَلَا يُعْرَفُ بَيْنَ الْقَائِلِينَ بِالْإِجَازَةِ قَوِيَّةَ جَائِزَةٍ، وَجَوَّزَهُ نَصَرُ بْنُ إِبْرَاهِيمَ الْمُقَدَّسِيِّ، قَالَ مُحَمَّدُ بْنُ طَاهِرٍ سَمِعْتُهُ بَيِّنَتِ الْمُقَدَّسِ يَرْوِي بِالْإِجَازَةِ: "رُبَّمَا تَابَعَ بَيْنَ ثَلَاثٍ مِنْهَا"، وَذَكَرَ أَبُو الْفَضْلِ مُحَمَّدُ نَاصِرُ الْحَافِظُ: "أَنَّ أَبَا الْفَتْحِ ابْنَ أَبِي الْفَوَارِسِ حَدَّثَ يَجْزُهُ مِنَ الْعِلَالِ لِأَحْمَدَ بِإِجَازَتِهِ مِنْ أَبِي عَلِيٍّ بْنِ الصَّوَّافِ بِإِجَازَتِهِ مِنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بِإِجَازَتِهِ مِنْ أَبِيهِ"، ثُمَّ قَالَ عَبْدُ الرَّحِيمِ:⁶⁷ "قُلْتُ وَقَدْ رَأَيْتُ فِي كَلَامٍ غَيْرِ وَاحِدٍ مِنَ الْأَيْمَةِ وَأَهْلِ الْحَدِيثِ الزِّيَادَةَ عَلَى ثَلَاثِ إِجَازَاتٍ، فَرَوَوْا بِأَرْبَعِ أَجَائِزٍ مُتَوَالِيَةٍ وَخَمْسٍ، وَقَدْ رَوَى الْحَافِظُ أَبُو مُحَمَّدٍ عَبْدُ الْكَرِيمِ الْحَلَبِيُّ فِي تَارِيخِ مِصْرٍ عَنْ عَبْدِ الْغَنِيِّ بْنِ سَعِيدٍ الْعَزْدِيِّ بِخَمْسٍ أَجَائِزٍ مُتَوَالِيَةٍ فِي عِدَّةِ مَوَاضِعَ"، اِنْتَهَى.

⁶⁶ هنا انتهى الورقة 66 في المخطوطة.

⁶⁷ هنا انتهى الورقة 67 في المخطوطة.

قُلْتُ: وَقَدْ أَجَازَنَا الْحَافِظُ ابْنُ حَجَرٍ أَنَّ يَكُونُ طَرِيقُ السَّنَدِ كُلُّهُ إِجَازَةً وَإِلَيْهِ أَشَارَ أَبُو الْفَيْضِ مُحَمَّدٌ مُرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيِّ، وَيَقُولُهُ فِي الْفَيْتَةِ مُشْتَمَلَةً، وَشَيْخُنَا الْحَافِظُ قَدْ أَجَازَهُ، وَقَدْ تَقَدَّمَ أَنَّ مَقْصُودَ هَذَا السَّنَدِ لَهُ، التَّوَسُّعُ كُلُّهُ أَنْ يَصِيرَ الْحَدِيثُ مُسَلَّسًا بِ"حَدَّثَنَا" وَ"أَخْبَرَنَا"، وَتَبْقَى هَذِهِ الْكَرَامَةُ الَّتِي خَصَّتْ بِهَا هَذِهِ الْأُمَّةُ شَرَفًا لِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَهُنَا إِنْتَهَى كِتَابُ أَسَانِيدِ الْفَقِيرِ الْمُعْتَرِفِ بِالْعَجَزِ وَالتَّقْصِيرِ عُثْمَانَ بْنِ فُؤَيْدٍ عُثْمَانَ الْمُرْتَجِّ مِنْ رَبِّهِ الْغُفْرَانِ، وَفَرَعْتُ مِنْ تَأْلِيفِهِ يَوْمَ الْأَرْبَعَاءِ فِي شَهْرِ جُمَادِي الْأَوَّلِ يَوْمَ حُلُولِهِ فِي آخِرِ مَنْزِلٍ مِنْ مَنَازِلِهِ عَامَ شُرَيْجٍ، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا⁶⁸ لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ، وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَاتِ التَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَالْأَئِمَّةِ الْأَرْبَعَةِ الْمُجْتَهِدِينَ وَمُقَلِّدِيهِمْ إِلَى يَوْمِ الدِّينِ.

تَمَّ بِحَمْدِ اللَّهِ وَحُسْنِ عَوْنِهِ وَالصَّلَاةِ وَالسَّلَامِ

عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

تَسْلِيمًا * اللَّهُمَّ أَرْحَمْ أُمَّةَ

مُحَمَّدٍ صَلَّى

اللَّهُ عَلَيْهِ

وَسَلَّمَ

* 69

Institute of Islamic-African Studies International

⁶⁸ هنا انتهى الورقة 68 في المخطوطة.

⁶⁹ هنا انتهى الورقة 69 في المخطوطة.

SANKORE'

Asaaneed'l-Faqeer

**The Chains of Authority of the Impoverished
One**

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In the name of Allah the Beneficent the Merciful may Allah bless our master Muhammad his family and Companions and give them peace.

Says the poor needy slave of the mercy of his Lord – Uthman ibn Muhammad ibn Uthman, known as Dan Fuduye', may Allah engulf him in His mercy Amen.

All praises are due to Allah the Lord who raised up those who entrust (*asnaad*) their hopes upon Him and have stopped at His door and who has advanced those who have succeeded with the successions (*mutawaatir*) of His bounty in the unbroken chains of His delegations. Peace and blessings be upon the one sent with the soundest chain of authority (*sanad*) connected with the hem of the excellence of His traces (*athaarihi*) and those exalted with His Exalted obedience from his Companions, and the group of his Ansaar as long as chains of authorities (*isnaad*) are raised up and descend and the stars appear and set. To continue: this is the book:

Asaaneed 'l-Faaqir al-Mu'tarif bi'l-'Ajazi wa't-Taqseer

(The Chains of Authority of the Impoverished One Recognized by His Impotence and Deficiency Regarding Some of What He Received by Means of Study and License of Uthman ibn Fuduye' ibn Uthman Hoping from His Lord for Forgiveness).

I say and success is with Allah, realize that preoccupation with memorization of the chains of authorities (*salaasil al-isnaad*) is among the most important matters of the *deen* for the scholars as well as the worshippers. The people of the east were enriched by means of this, however it is almost non-existent in these Black lands of ours and very few among the people of the west. This is as the righteous saint *Sidi* al-Hassan ibn Mas'ud al-Yusi elaborated in his *Muhaadarat* where he said⁷⁰: "The people of the west manage with few among the chains of authorities. In the area of knowledge they have been overcome by reliance upon cognitive knowledge (*ad-diraaya*) over and above narrated knowledge (*ar-riwaaya*) and other than this they have no enthusiasm for." He then said: "Abu Abdullahi Muhammad al-Hajj ibn Abu Bakr ad-Dilaa'iy mentioned in his book *Mir'at 'l-Mahaasin*: "How many among the notables of the west have lost out due to the lack of reliance upon the chains of authorities." This is true because it is just as he said. Al-Hassan al-Yusi said: "One day I once asked our teacher *Shaykh* Abu Abdullahi ibn Naasir, may Allah be merciful to him and be pleased with him for the chains of authorities for some of what I had taken from him and he said: 'We did not receive any narrations (*riwaaya*) in that nor were we reliant upon that. The people of the east attained amazing status due to their reliance upon the likeness of that until when I entered Egypt every one who took the covenant (*'ahad*) of the *Shaadhiliyya* demanded that I write down the litany (*wird*), the actual narration (*ar-riwaaya*), the time and place in which it occurred."

Since I have seen the lack of reliance upon the chains of authorities (*salaasil 'l-isnaad*) in the lands and that no two people differed about the urgent need for such, thus I gathered together these chains of authority in order to benefit by means of reliance those who have yearning for this affair among my children, my companions and all of the brethren. Realize that the chains of authority are among the special qualities⁷¹ of this *Umma*. Large numbers of scholars have taken hold of its golden chain throughout the ages. Regarding this is what al-Haakim related in his *'Uluum'l-Hadith* as well as Ibn 'Asaakir on the authority of Ali who said: "When you write down the prophetic traditions

⁷⁰ Here ends folio 1 after 17 lines of colophon..

⁷¹ Here ends folio 2 after 17 lines of colophon.

write it down with its chain of authority. For if it is true then you become a partner in the reward. If it is false then the responsibility is upon the one you received it from.” This tradition is encouragement to have reliance upon seeking after the chains of authority in the affairs of the *deen*. It is essential for every religious person to make his reliance upon it because it is the weapon of the believer as related by at-Thawri: “The chains of authority are the weapons of the believer. If he has no weapon then with what can he fight?” Ibn Mubaarik said: “The likeness of one who seeks an issue of his *deen* without a chain of authority is like the one who desires to climb to the roof without a ladder.” He also said: “The chains of authority are from the *deen*. If there are no chains of authority, then whoever likes can say whatever he likes.”

Shaykh Muhammad ibn Umar al-Ghadamaashi said in his commentary upon the questioning of the two Angels named al-Kawaakib ad-Durriya Fi Jami' al-Ahaadeeth al-Muta'alliqa Bi Sharhi al-Ajuuzati as-Suyuutiyya: “The scholars of the *Sunna*, may Allah be pleased with them have said that the chains of authority is apart of the beloved *Sunna*. Nearness to the Messenger of Allah, may Allah bless him and grant him peace is the desired station⁷². Thus, whoever has missed relationship to the Prophet, may Allah bless him and grant him peace from the perspective of birth and near relations, then it is necessary for him to seek after the people of the high chains of authority (*asaaneed al-'aliyya*). He should take it from them even with license because parenthood in the *deen* is a greater rank than parenthood of birth. Likewise the pardon which comes from the parenthood in the *deen* is greater in importance than that which comes from the parenthood of birth.” Regarding that al-Haafidh at-Tirmidhi said: “Oh one who is critical of the preoccupation with the prophetic traditions. The people of the prophetic traditions are the successful ones. They have a special relationship with the Chosen One. The people of the prophetic traditions are the people of the Prophet, may Allah bless him and grant him peace. Even though their breadths have never mingled with his breadths yet they have attained companionship with him.”

Realize also that the knowledge of the outward and inward (*'ilm 'd-dhaahir wa'l-baatin*) are the same in their need for the chains of authority. Abd'l-Wahaab as-Sha'rani said in his Midraaj as-Saalikeen: “Realize Oh disciple, may Allah give us and you success in that which is His pleasure, that whoever does not know his fathers and grandfathers in the Path (*at-tareeq*) is actually blind. He will perhaps attribute himself to other than his true father and then will be included among those about whom he, may Allah bless and grant him peace said: “Allah curses the one who attributes himself to other than his true father.”⁷³ The general practice of all of the righteous early ancestors (*as-salaf as-saalih*) was to teach the disciples about the courtesies of their fathers and knowledge of their spiritual lineages (*ansaab*). All of them are agreed that whoever does not have sound relationship with the People, then he is like a foundling who has no father in the Path.”

Institute of Islamic-African Studies International

⁷² Here ends folio 3 after 16 lines of colophon.

⁷³ Here ends folio 4 after 15 lines of colophon.

Al-Ghazali said in his *ar-Risaalat*: “It is essential for the one traveling the path to have a guiding teaching *shaykh*.” He then said: “The fundamental prerequisite for the teaching *shaykh* that brings about correction is that he be a representative of the Messenger, upon him be the blessings and peace of Allah. He must be knowledgeable, turning away from the love of this world’s life and love for rank. Thus, the *shaykh* is followed in his chain that he follows until it reaches the master of the Messengers.”

If you have understood all of this, then realize that I have arranged this book into ten chapters.

Chapter One: On the *Sanad* of *al-Faatiha* by way of the *Jinn*.

Chapter Two: On the *Sanad* of *Qur’anic* Recitation.

Chapter Three: On the *Sanad* of Tradition of Mercy Connected with first of narrations.

Chapter Four: On the *Sanad* of the Famous Books of Prophetic Traditions Among the Scholars of the *Umma* Which We Have Connected to Its Narrators⁷⁴.

Chapter Five: On the Chain of the *Sanad* of Jurisprudence (*al-fiqh*) and Spiritual Purification (*at-tasawwuf*).

Chapter Six: On the *Sanad* of the Handshake (*al-musaafaha*) by Way of the *al-Mu’amareen*.

Chapter Seven: On the *Sanad* of the *Khirqah* as-Suufiyya *al-Qaadiyya*.

Chapter Eight: On the *Sanad* of the Initiation (*talqeen*) of the Words of the *Shahada* Based Upon the *Tareeqa* ‘*l-Qaadiyya*, *Khalwatiyya* and *Mahmudiyya*.

Chapter Nine: On the *Sanad* of the *Dala’il* ‘*l-Khayraat*.

Chapter Ten: On the *Sanad* of the Litanies (*Ahzaab*) of the *Qutb* Abu’l-Hassan as-Shadhili, may Allah be pleased with him.

⁷⁴ Here ends folio 5 after 16 lines of colophon.

Chapter One

On the *Sanad* of *al-Faatiḥa* by Way of the *Jinn*

As for the *al-Faatiḥa* we were instructed in it from our *Shaykh* Abu'l-Amana Jibril ibn Umar and his noble son, Abu't-Tawfeeḡ Umar. They received it from Abu'l-Fayḡ Muhammad Murtaḡa al-Husayni al-Waasiti. He received it from Umar ibn Ahmad ibn `Aqil al-Hassani. He received it from his paternal uncle al-Biḡri. He received it from *Imam* at-Ṭabari. He received it from *al-Khateeb* al-Haḡaari. He received it from Muhammad at-Tataa'iy al-Maaliki al-Azhari. He received it from *al-Burhaan*, the instructor of children, the *shaykh* of the *jinn*. He received it from the chief judge of the *jinn* Shamhuruush al-Wali, who is among the protected friends of Allah. He received it from the Prophet, may Allah bless him and grant him peace.

In this fashion it is mentioned to take from the *baraka* of the extraordinary *Sanad* just as Abu'l-Fayḡ Muhammad Murtaḡa al-Husayni al-Waasiti said in his *al-Alfiyat 's-Sanad*: "The *sanad* is mentioned in this fashion even if it is not expressed openly. However it is mentioned so that the *baraka* can be attained through examining extraordinary *sanads*. There is no consequence for the one absent."⁷⁵

Institute of Islamic-African Studies International

⁷⁵ Here ends folio 6 after 17 lines of colophon.

Chapter Two

On the *Sanad* of the *Qur'anic* Recitation

As for *Qur'anic* recitation, our *shaykh* Abu'l-Amana Jibril ibn Umar and his noble son, Abu't-Tawfeeq Umar gave us the license (*ajazanaa*) in it just as Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiṭi gave them license. He received it from *al-Muqri* Isma'il ibn Muhammad known as al-Baazi. He received it from the *shaykh* of the *Qur'anic* reciters Ala'd-Deen. He received it from his brother Abdullah al-Mazjaaji. He received it from Abdullah al-'Adani. He received it from Muhammad ibn Ali al-Yamani. He received it from *Imam* Ahmad ibn as-Shaawuri. He received it from al-Malhaani. He received it from Muhammad ibn Abu Bakr al-Yamani. He received it from Muhammad ibn al-Baashiri al-Yamani. He received it from Muhammad ibn al-Jazari.



Institute of Islamic-African Studies International

Chapter Three

On the *Sanad* of the Tradition of Mercy Connected With the First of Narrations

As for the tradition of mercy connected with the first of narration (*awwaliyya*), for we were given license in it by the noble Abu't-Tawfeeq Umar ibn *Shaykh* Abu'l-Amana Jibril ibn Umar. It was the first prophetic tradition which I heard from him. He said: "Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti informed us and it was the first prophetic tradition which I heard from him. He said: 'Our *shaykh* the learned Sidi Umar ibn Ahmad ibn 'Aqil al-Hasani informed us and it was the first prophetic tradition which I heard from him in Madina al-Munawwara. He said: 'Shihab'd-Deen⁷⁶ Ahmad ibn Muhammad ibn Abd'l-Ghani ad-Dimyaati informed us and it was the first prophetic tradition which I heard from him. He said: 'The long lived Shams'd-Deen Muhammad ibn Abd'l-'Azeez al-Manuufi informed us and it was the first prophetic tradition which I heard from him. He said: 'The *Shaykh'l-Islam* Zakariyya ibn Muhammad al-Ansari informed us and it was the first prophetic tradition which I heard from him. He said: 'The *Haafidh* Shihab'd-Deen Ahmad ibn Ali Ibn Hajr al-'Asqalaani informed us and it was the first prophetic tradition which I heard from him. He said: 'The *Haafidh* Zayn 'd-Deen Abd'r-Rahim ibn al-Husayn al-'Iraqi informed us and it was the first prophetic tradition which I heard from him. He said: 'Abu'l-Fat'hi Muhammad ibn Muhammad al-Mayduumi informed us and it was the first prophetic tradition which I heard from him. He said: 'Abd'l-Lateef ibn Abd'l-Mun'im al-Hiraani informed us and it was the first prophetic tradition which I heard from him. He said: 'The *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi informed us and it was the first prophetic tradition which I heard from him. He said: 'Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri informed us and it was the first prophetic tradition which I heard from him. He said: 'My father informed us and it was the first prophetic tradition which I heard from him. He said: 'Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri informed us and it was the first prophetic tradition which I heard from him. He said: 'Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal informed us and it was the first prophetic tradition which I heard from him. He said: 'Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi informed us and it was the first prophetic tradition which I heard⁷⁷ from him. He said: 'Sufyan ibn 'Uyayna informed us and it was the first prophetic tradition which I heard from him. He said: 'On the authority of 'Amr ibn Dinaar on the authority of Abu Qaabus, the freedman of Abdullah ibn 'Amr ibn al-'Aas on the authority of Abdullah ibn 'Amr ib al-'Aas, may Allah be pleased with both of them say: 'The Messenger of Allah, may Allah bless him and grant him peace said:

((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ))

"The Merciful will show mercy to those who are merciful. Show mercy to those on earth and the One in heaven will show mercy to you."

From the paths of our *sanads* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu'l-Amana Jibril ibn Umar and his noble son Abu't-Tawfeeq Umar on the authority of their *shaykh*, Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti as a license. He received it from the learned as-Shibraawi. He received it from az-Zarqaani.

⁷⁶ Here ends folio 7 after 16 lines of colophon.

⁷⁷ Here ends folio 8 after 18 lines of colophon.

He received it from his father. He received it from as-Shibraamilisi. These two received it from Abu't-Thana al-Bayluuni. He received it from Ahmad, al-Halbi, Ibrahim ar-Rab'iy al-Hanafi and Ibn Abu Bakr ibn 'Azaaz hearing it with the chain of authority. All of these received it from the narrator of the *hijaaz* Muhammad ibn Umar ibn Fahad. He received it from his grandfather, at-Taqiy, Ibn az-Zayn, al-Maraaghi and al-Marshidi. All of these received it from Ahmad ibn Muthabit. He received it from Abu'l-Fat'hi Muhammad ibn Muhammad al-Mayduumi. He received it from Abd'l-Lateef ibn Abd'l-Mun'im al-Hiraani with the above mentioned chain of authority.

From the paths of our *sanad* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu Muhammad Muhammad ibn ar-Raaj with a license from his *shaykh* Abu'l-Hassan as-Sindi al-Madani. He received it from Sidi Umar ibn Ahmad al-Alawi⁷⁸ al-Mekki. He received it from his maternal grandfather, *Shaykh* Abdullah ibn Saalim al-Basari. He received it from al-Baabili. He received it from as-Shihab Ahmad ibn Muhammad as-Shibli al-Hanafi. He received it from al-Jamaal Yusuf ibn *Shaykh 'l-Islam* Zakariyya al-Ansaari. He received it from al-Jamaal Ibrahim ibn Ali ibn Ahmad al-Falfashindi. He received it from the narrator Shihab Ahmad ibn Muhammad ibn Abu Bakr al-Muqaddisi. He received it from the noble Abu'l-Farj Abd'l-Lateef ibn Abu'l-Mun'im al-Hiraani with the above mentioned chain of this tradition.

From the paths of our *sanads* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu'l-Amaana Jibril ibn Umar and his noble son, Abu't-Tawfeeq Umar. They received it from Muhammad Murtada al-Husayni al-Waasiti with its license. He received it from the learned *Imam* Muhammad ibn at-Tayyib. He received it from his father. He received it from Ahmad ibn Naasir. He received it from Zayn'l-'Aabideen *Imam* at-Tabari. He received it from the *Khateeb* the narrator al-Hadaari. He received it from al-Ghimri. He received it from *Haafidh 'l-'Asr* Shihab'd-Deen Ahmad ibn Ali ibn Hajr al-'Asqalaani. He received it from Abd'r-Rahim ibn al-Husayn al-'Iraqi with the above mentioned chain of authority.

From the paths of our *sanads* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu'l-Amaana Jibril ibn Umar⁷⁹ and his noble son, Abu't-Tawfeeq Umar. They received it from their *Shaykh* Muhammad Murtada al-Husayni al-Waasiti with its license. He received it from as-Shihab Ahmad ibn al-Hassan al-Jawhari al-Khaalidi. He received it from the *Imam al-Haafidh* al-Basari. He received it from as-Suusi. He received it from Sa'id at-Tanuusi ad-Daani. He received it from the *mufti* of Tilimsan. He received it from as-Shihab Ahmad al-Wahraani. He received it from at-Thaazi. He received it from al-Maraaghi. He received it from Abd'r-Rahim ibn al-Husayn al-'Iraqi with the above mentioned chain of authority.

From the paths of our *sanads* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu'l-Amaana Jibril ibn Umar and his noble son, Abu't-Tawfeeq Umar. They received it from their *Shaykh* Muhammad Murtada al-Husayni al-Waasiti with its license. He received it from his *shaykh* who was famous as *al-'Alaama*. He received it from Ali

⁷⁸ Here ends folio 9 after 18 lines of colophon.

⁷⁹ Here ends folio 10 after 17 lines of colophon.

who resided in the lands of Yemen. He received it from as-Shihab Ahmad, may he receive mercy. He received it from al-Mazaahi. He received it from Saalim Abu'n-Najaa. He received it from as-Shihab Ahmad al-Haytami. He received it from *Shaykh'l-Islam* Zakariyya ibn Muhammad al-Ansaari.

Al-Bukhari also narrated this tradition from the learned Abdullah ibn Abd'l-Baaqi. He received it from Ahmad ibn al-'Ijli al-Ghidaaqa. He received it from as-Sa'udi ibn Burhan. He received it from Ibn⁸⁰ Saamuun. He received it from Abu'l-Fadl as-Sa'udi al-Maaliki. He received it from as-Shakhaawi.

SANKORE'



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⁸⁰ Here ends folio 11 after 17 lines of colophon.

Chapter Four

On the *Sanad* of the Famous Books of Prophetic Tradition Among the Scholars of the *Umma* Whose Chains Connect Back to Their Narrators

These are: [1] the al-Jaami` 's-Saheeh of al-Bukhari, [2] the Saheeh of Muslim, [3] the Sunan of Abu Dawuud, [4] the al-Jaami`u 'l-Kabeer of at-Tirmidhi, [5] the as-Sunan as-Sughra of an-Nisaai' called al-Mujtaba (with the letter *ba*; it is said it is called al-Mujtana with the letter *nuun*), [6] the Sunan of Ibn Maja, [7] the Musnad of ad-Daarimi (which is arranged in chapters, but is not a '*musnad*' in the technical meaning of the word), [8] the Musnad of the immense *Imam* and the dynamic predecessor Abu Hanifa (based upon the exposition of al-Haarith), [9] the Muwatta' Imam Malik ibn Anas (based upon the transmission of Yahya ibn Yahya al-Andalusi and [10] that of Muhammad ibn al-Hassan), [11] the Musnad of *Imam* as-Shafi', [12] the Musnad of *Imam* Ahmad ibn Muhammad ibn Hanbal, [13] the as-Shifa fee Ta'reef Huquuq'l-Mustafa, may Allah bless him and grant him peace, [14] the al-Mashaariq of Abu'l-Fada'il al-Hassan ibn Muhammad as-San'aaniy, [15] the al-Masaabeeh of al-Baghawi, [16] the Mishkaat'l-Masaabeeh of *Imam* Wali'd-Deen ibn Muhammad ibn Muhammad ibn 'Ubaydullah ibn al-Khateeb at-Tabreezi, [17] the as-Shama'il of at-Tirmidhi, and [18] the al-Jaami` 's-Sagheer of Abd'r-Rahman as-Sayuti.

Our *Sanad* of the al-Jaami` as-Saheeh of al-Bukhari

As for the al-Jaami` as-Saheeh of Abu Abdallah Muhammad ibn Isma'il al-Bukhari, our *shaykh*, Abu Muhammad Muhammad ibn Raj informed us (*akhbaranaa*) by means of his own reading of the entire text in the town of Mornona in the year 1200 A.H (1786 C.E.) in the month of *Rabi`'l-Awwal*.⁸¹ He then again gave us license (*ajaazanaa*) for it on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini through direct transmission (*samaa'an*) by the reading of Abd'r-Rahim al-Mujaawir in the *ribat* of Qaraabisha in the Prophet's Mosque from the chapter regarding the poem of the servant girl until the end of the text. He then said: 'Then I read it again with him from the beginning of the book until the above mentioned chapter. He said: 'Our teacher the above mentioned Muhammad al-Hayyat informed us in the Noble Mosque of the Prophet, may Allah bless him and his Companions and grant them peace while the greater part of it was read to him while I listened and the remainder he gave us license in it on the authority of *Shaykh* Abdullah ibn Saalim al-Bagri with his license; on the authority of *Shaykh* Abu Abdullah Muhammad ibn 'Ala'd-Deen al-Balbili al-Misri, with his reading of part of it, his listening to the greater part of it and receiving license in the remainder; on the authority of Abu'n-Najaa Saalim ibn Muhammad ibn Ahmad ibn Ali al-Qeeti, with his reading of the entire text to him; on the authority of the *Shaykh'l-Islam* Abu Yahya Zayn'd-Deen Zakariyya ibn Muhammad al-Ansaari, with his reading of the entire text; on the authority of the traditionist of his age Shihab'd-Deen Abu'l-Fadl Ahmad ibn Ali ibn Hajr al-'Asqalani, with his reading of the entire text; on the authority of the professor Ibrahim ibn Ahmad at-Tanuukhi (with the letter *ta* inflected with *fat'ha* and the letter *nuun* inflected with *damma*), with his listening to the entire text; on the authority of Abu'l-Abass Ahmad ibn Abi Talib al-Hijar, with his listening to the entire text; on the authority of as-Siraj al-Husayn al-Mubarak az-Zabidi al-Hanbali, with his listening to the

⁸¹ Here ends folio 12 after 17 lines of colophon.

entire text; on the authority of Abu'l-Waqt Abd'l-Awwal 'Isa ibn Shu'ayb as-Sajzi⁸² al-Hawari; on the authority of Abu'l-Hassan Abd'r-Rahman ibn Madhfar ibn Dawud ad-Dawudi, with his listening to it; on the authority of Abu Muhammad Abdullah ibn Ahmad as-Sarakhsi, with his listening to it; on the authority of Abu Abdallah Muhammad ibn Yusef ibn Matr ibn Salih al-Farabri, with his listening to it; on the authority of the traditionist and *Amir'l-Mu'mineen* in the science of prophetic traditions Abu Abdallah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira ibn Bardizba al-Bukhari al-Ja'afi.

As for our *sanad* in the narration of this al-Jaami's-Saheeh of al-Bukhari, by way of Shaahaan, our teacher Abu Muhammad Muhammad ibn Raj also gave us license after my reading of this al-Jaami's-Saheeh to him, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini with his listening to it by the reading of Abd'r-Rahim, on the authority of his teacher Muhammad Hayyat, on the authority of *Shaykh* Abdallah ibn Saalim, on the authority of the learned Ibrahim ibn Hassan al-Kawraani al-Medini, on the authority of the longed live righteous servant and *sufi* Abdallah ibn Sa'd al-Ahwari, the resident of al-Medina al-Munawarra, on the authority of *Shaykh* Qutb'd-Deen Muhammad ibn Ahmad an-Nahrawaali, on the authority of his father 'Ala'd-Deen Ahmad ibn Muhammad an-Nahrawaali, on the authority of the traditionist Nuur'd-Deen Abu'l-Futuuh Ahmad ibn Abdallah ibn Abi'l-Futuuh al-Waasiṭi, on the authority of the *Shaykh* known as Abu Yusuf al-Harawi, on the authority of the longlived Muhammad ibn Shaadabakhta al-Farghaani, on the authority of the long lived *Shaykh* Abu Luqman Yahya ibn 'Aamir ibn Muqbil ibn Shaahaan al-Khatalaani⁸³ with his listening to it from al-Firabri, on the authority of the author.

The righteous *Shaykh* Muhammad al-Kanawi also gave us license in this al-Jaami's-Saheeh of al-Bukhari, on the authority of his teacher known as al-Awwal by license, on the authority of his teacher al-Haaj al-Mustafa by license, on the authority of his teacher Abu'l-Fayḍ Muhammad Murtada al-Husayni al-Waasiṭi, on the authority of his teacher Muhammad ibn 'Ala'd-Deen al-Mizjaaji, on the authority of his teacher al-Burhan Ibrahim ibn Hassan al-Kawraani with above mentioned *sanad* presently being cited.

Our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son, Abu't-Tawfeeq 'Umar gave me license in this al-Jaami's-Saheeh of al-Bukhari, also by way of Shaahaan, on the authority of their teacher Abu'l-Fayḍ Muhammad Murtada al-Husayni al-Waasiṭi by license in Egypt on the 10th of *Rabi't-Thani* in the year 1198 A.H., on the authority of his teacher, the *Imam*, jurist, traditionist and ascetic Abu Abdallah Muhammad ibn 'Ala'd-Deen ibn Abd'l-Baqi al-Mizjaaji al-Hanafi az-Zabidi with his reading of it to him while he listened; and the righteous *Shaykh* Ibn Ahmad ibn Ibrahim al-Kawraani. He is the grandfather of the al-Kawraani mentioned in the second previously cited *sanad* of Abu Muhammad Muhammad ibn Raj by way of Ibn Shaahaan.

As for our *sanad* in the narration of this al-Jaami's-Saheeh of al-Bukhari by way⁸⁴ of continual interlink (*musalsal*) with the *Hanifiyya*, our teacher Abu al-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar also informed us by means of license, on the authority of their teacher Abu'l-Fayḍ Muhammad Murtada al-Husayni al-Waasiṭi by means of license, on the authority of his teacher Abd'l-Khaaliq ibn Abi Bakr

⁸² Here ends folio 13 after 17 lines of colophon.

⁸³ Here ends folio 14 after 17 lines of colophon.

⁸⁴ Here ends folio 15 after 17 lines of colophon.

al-Mizjaaji an-Nimari al-‘Ash`ari, on the authority of Ibn Khaas, on the authority of his father also, on the authority of his paternal uncle al-Musnad, on the authority of his paternal uncle Abi`l-Fida` Isma`il and his brother Muhammad, on the authority of the author of the at-Tahqeeq as-Saadiq as-Sideeq and Abu Hafs `Umar ibn Muhammad, on the authority of their paternal uncle Ahmad as-Safi al-Musnad, on the authority of the *mufti* of humanity al-Qarbati, on the authority of as-Shihaab al-Musnad al-Hijazi following the first *sanad* cited of al-Bukhari.

As for our *sanad* in the narration of this al-Jaami`'s-Saheeh of al-Bukhari by way of continual interlink (*musalsal*) with the Bani Jam`an, our teacher Abu al-Amaana Jibril ibn `Umar and his noble son Abu`t-Tawfeeq `Umar also informed us by means of license, on the authority of their teacher Abu`l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi by means of license, on the authority of his teacher Abd`l-Khaaliq ibn Abi Bakr al-Mizjaaji, on the authority of al-`Imaadi al-Ahdali. On the authority of Ahmad al-Jam`aani, on the authority of his father, on the authority of his grandfather Muhammad,⁸⁵ on the authority of his paternal uncle Muhammad, on the authority of his father, on the authority of Abi`l-Qaasim ibn at-Taahir, on the authority of his father al-Burhan ibn Abi`l-Qaasim, both on the authority of Ahmad ibn `Umar, on the authority of Ibrahim, on the authority of the jurist Muhammad known as as-Dawwal, on the authority of his father Musa, on the authority of the *Shaykh* of the region of Yemen Burhan Deen Allah Nuur`z-Zamaan, on the authority of as-Shihaab Ahmad as-Shimaak, on the authority of Abu`l-Khayr, on the authority of Abu Bakr as-Sharrakhi, as-Sayaahi, al-Hadrami, Abd`s-Salaam Majd`d-Deen al-Ansaari, Sulayman the *Imam* of Mecca and Ibn`z-Zakiy; these five on the authority of the traditionist Ibn Abi as-Sayf, yunus al-Hashimi al-`Abaasi the resident of the House of Allah, they on the authority of Ali ibn Humayd, on the authority of Abi Maktuum `Isa, on the authority of his father Abu Dharr, on the authority of al-Mustamli, Abu Muhammad Abdallah ibn Ahmad as-Sarakhmi and al-Kashmeemi, they on the authority of al-Firabri, on the authority of Muhammad ibn Isma`il al-Bukhari.

As for our *sanad* in the narration of this al-Jaami`'s-Saheeh of al-Bukhari by way of continual interlink (*musalsal*) with the Hanifiyya, by way of al-Kashani and al-Mustaghfiri, our teacher Abu al-Amaana Jibril ibn `Umar and his noble son Abu`t-Tawfeeq `Umar also informed us by means of license, on the authority of their teacher Abu`l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi by means of license with the same *sanad* previously mentioned⁸⁶ of continual interlink (*musalsal*) with the Hanifiyya before the continual link with the Bani Jam`an to as-Shihaab Ahmad al-Musnad al-Hijazi, on the authority of Muhammad ibn Ahmad al-Mufti al-Qurshi al-`Umri, on the authority of Shamsudeen Allah al-Ja`fari, on the authority of the *Imam* Haafidh`d-Deen, on the authority of his father, on the authority of Haafidh`d-Deen *Imam* an-Nasafi, on the authority of Abu`l-Makaarim al-Mahyuumi, on the authority of `Umar known as az-Zarnajari, on the authority of the jurist Abu Sahl, on the authority of Abu Haajib al-Kashaani, on the authority of al-Firabri, (back to the author).

Al-Ja`fari also narrated this *sanad* on the authority of his father, on the authority of the author of the al-Kashf `l-Muhaqqiq and at-Taj az-Zawazi, both on the authority of the *Imam* as-Shams al-Kardari and Haafidh`d-Deen al-Bukhari, both on the authority of the *Imam* and author of the al-Hidaaya, on the authority of `Umar an-Nasafi, on the

⁸⁵ Here ends folio 16 after 17 lines of colophon.

⁸⁶ Here ends folio 17 after 17 lines of colophon.

authority of Ibn'l-Qaasim, on the authority of Ja'far al-Mustaghfiri, on the authority of al-Kashmayhani, on the authority of al-Firabri, on the authority of the *Amir'l-Mu'mineen* in the science of prophetic traditions Muhammad ibn Isma'il al-Bukhari.

As for our *sanad* in the narration of this al-Jaami's-Saheeh of al-Bukhari by way of Abu Dharr interlinked with the Moroccan, our teacher Abu al-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar also informed us by means of license, on the authority of their teacher Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasi'i by means of license, on the authority of *Imam* Muhammad ibn at-Tayyib, on the authority of Muhammad ibn Abd'l-Qadir,⁸⁷ on the authority of his father, on the authority of Abd'r-Rahman the paternal uncle his father, on the authority of Muhammad ibn al-Qaasim al-Qassaar, on the authority of Taj'l-'Alaa Muhammad al-Yaseetini, on the authority of Muhammad ibn Ahmad ibn Ghazi, on the authority of Ibn Matuur as-Shareef, on the authority of Abu Zayd the *Imam* of al-Jaadari, on the authority of Abu'l-Walid ibn al-Ahmar, on the authority of Yahya al-Anwar al-'Asiyya, on the authority of Abu'l-Husayn ibn Abi'l-Ahwas, on the authority of Ibn Saalim al-Kalaa'iy, on the authority of *Imam* Ibn 'Abbad, on the authority of Muhammad ibn Yusuf, on the authority of his paternal uncle Musa Abi 'Imran, on the authority of his brother-n-law Abu 'Ali as-Sadafi, on the authority of Abu'l-Walid ibn Khalf, on the authority of Abu Dharr with previously cited *sanad* interlinked with the Bani Jam'an.

From the paths of our *sanad* in the narration of this al-Jaami's-Saheeh of al-Bukhari also, which is the *sanad* that our teacher Abu al-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar gave us license, both on the authority of their teacher Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasi'i by means of license, on the authority of 'Umar ibn Ahmad ibn 'Aqil al-Hasani, on the authority of his maternal uncle al-Basari, on the authority of al-Balbili, on the authority of az-Ziyaadi, on the authority of Yusufi 'Umar, on the authority of as-Sakhaawi and the *Shaykh'l-Islam* Zakariya ibn Muhammad al-Ansaari, on the authority of as-Shihaab Ahmad ibn 'Ali ibn Hajr al-'Asqalani, on the authority of Musnad an-Naysaburi, on the authority of ar-Rida at-Tabari, on the authority of Ibn Anas al-Kaatib, on the authority of 'Ali ibn 'Imran, on the authority of 'Isa,⁸⁸ on the authority of his father Abu Dharr with previously cited *sanad* interlinked with the Bani Jam'an.

The previously mentioned 'Umar ibn Ahmad ibn 'Aqil also narrated this *sanad* on the authority of his maternal uncle, on the authority of *Imam* 'Isa ibn Sulayman, both on the authority of Ahmad ibn al-Muqri, on the authority of his paternal uncle Sa'id ibn Ahmad, on the authority of Muhammad who was called 'the alphabet of the age' (*huruuf heen*), on the authority of at-Tunusi the resident of Hadrat'l-Muluuk, on the authority of al-Kamaal al-Qadiri, on the authority of al-Hijazi, on the authority of al-Habar ar-Raadi ibn Abi'l-Majd, on the authority of al-Hijazi with the first *sanad* cited back to al-Bukhari.

From the paths of our *sanad* in the narration of this al-Jaami's-Saheeh of al-Bukhari also, which is the *sanad* that our teacher Abu al-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar gave us license, both on the authority of their teacher Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasi'i by means of license, on the authority of Muhammad ibn Saalim ibn Muhammad al-Hafnawi, on the authority of Muhammad az-Ziyyadi, on the authority of al-Balbili, on the authority of Saalim ibn

⁸⁷ Here ends folio 18 after 17 lines of colophon.

⁸⁸ Here ends folio 19 after 17 lines of colophon.

Muhammad as-Sanhuri, on the authority of an-Najm Muhammad ibn Ahmad ibn `Ali al-`Aytiyyeen, on the authority of the *Shaykh 'l-Islam* Abu Yahya Zayn'd-Deen Zakariya ibn Muhammad al-Ansaari, on the authority of the traditionist of his age Shihaab'd-Deen Abi'l-Fayd Ahmad ibn `Ali ibn Hajr al-`Asqalaani, on the authority of Zayn'd-Deen Abd'r-Rahim ibn al-Husayn al-`Iraqi and al-Balqeen⁸⁹, both on the authority of Shaahid 'l-Jaysh, on the authority of al-Fazawaani, Ahmad ibn `Ali and Ibn Rasheeq, they on the authority of Hibbatullah al-Bugayri, on the authority of Muhammad as-Sa'idi and Murshid who was known as al-Medini, both on the authority of Umm'l-Kiraam Karima bint Ahmad al-Karim, on the authority of al-Kashmaheeni, on the authority of al-Firabri, on the authority of Muhammad ibn Isma'il al-Bukhari.

From the paths of our *sanad* in the narration of this al-Jaami`s-Saheeh of al-Bukhari also, which is the *sanad* that our teacher Abu al-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeq `Umar gave us license, both on the authority of their teacher Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti by means of license, on the authority of Muhammad ibn Saalim as-Safaari al-Hanbali, on the authority of Muhammad al-Mawaahibi, Ahmad al-Qarni, al-`Ajlawni and at-Taghlabi, they on the authority of Muhammad Abi'l-Mawaahibi, on the authority of his father the *Shaykh* of his age Abd'l-Baqi, (back to the author al-Bukhari).

The above cited al-Qarni narrated this *sanad* on the authority of his father and al-Kaamili, they on the authority of an-Najm, on the authority of his father the traditionist of the age al-Badari, on the authority of his father the *Imam* and *mufti* of Syria, on the authority of Abu Yahya Zakariyya ibn Muhammad al-Ansaari with the first *sanad* cited back to al-Bukhari.

As for our *sanad* in the narration of this al-Jaami`s-Saheeh of al-Bukhari by way of the teacher *Qadi* Ibrahim ibn Musa Ghabara al-Kunawi, our teacher Abu't-Tawfeeq `Umar also gave us license orally (*mushaafaha*), on the authority of his father Abu'l-Amaana⁹⁰ Jibril ibn `Umar, on the authority of his teacher Abd'r-Rahman, on the authority of his teacher `Ali, on the authority of his teacher Taj'd-Deen ibn Takuma, on the authority of his teacher *Qadi* Ibrahim ibn Musa Ghabara, (back to the author al-Bukhari).

He, (Abu't-Tawfeeq `Umar ibn Jibril) also gave us license on the authority of his father Abu'l-Amaana Jibril ibn `Umar, on the authority of his teacher Mahmud al-Barnawi, on the authority of his teacher Taj'd-Deen ibn Takuma, on the authority of his teacher *Qadi* Ibrahim ibn Musa Ghabara al-Kunawi, (back to the author al-Bukhari).

I was also given license in this al-Jaami`s-Saheeh of al-Bukhari by *Shaykh* Abd'r-Rahman orally, on the authority of his father known as Muhammad, on the authority of his teacher Muhammad known as Ghabindu, on the authority of his teacher Muhammad ibn `Ali known as Ibn Taanada, (back to the author al-Bukhari).

I was also given license in this al-Jaami`s-Saheeh of al-Bukhari by Muhammad ibn Muhammad known as Bu'tughu who said: "Ibrahim ibn Muhammad related to me (*haddathani*), on the authority of his father who was known as Yala, on the authority of his brother Muhammad ibn `Ali who was known as Ibn Taanada on the authority of his teacher *Qadi* Ibrahim ibn Musa Ghabara, (back to the author al-Bukhari)."

⁸⁹ Here ends folio 20 after 17 lines of colophon.

⁹⁰ Here ends folio 21 after 17 lines of colophon.

I was also given license in this al-Jaami`'s-Saheeh of al-Bukhari by the righteous teacher Muhammad al-Kanawi, on the authority of his teacher Sulayman ibn Kabuba, on the authority of his teacher Abu Bakr ibn Muhammad known as Modibo, on the authority of his teacher Harun ibn Jibril, on the authority of his teacher *Qadi* Ibrahim ibn Musa Ghabara, on the authority of the jurist and *Imam Shaykh* Abu Abdullahi ibn Muhammad al-Fulaani known as Abdullahi Soka, on the authority of Muhammad Ghaanimi al-Fazaani, on the authority of the dynamic *Imam* and jurist *Shaykh* `Ali al-*Qadi* al-`Adl,⁹¹ on the authority of Muhammad ibn Muhammad al-Qarawiyyi, on the authority of the protected friend of Allah Abd'r-Rahman at-Tajuuri, on the authority of the learned *Shaykh* Naasir'd-Deen al-Laqqani, on the authority of the erudite Abu `Uthman ad-Daymi, on the authority of *Shaykh'l-Islam* Abu Yahya Zayn'd-Deen Zakariyya al-Ansaari with the first *sanad* cited back to al-Bukhari.

Our *Sanad* of the Saheeh of Muslim

As for the Saheeh of Muslim ibn al-Hajjaj who was al-Qushayri by lineage and Naysaburi; we were given license in it by our teacher Abu Muhammad Muhammad ibn Raj, on the authority of his teacher Abu'l-Hassan as-Sindi by listening to it (*samaa`an*) from the reading (*bi qira'at*) of Abd'r-Rahman with the same initial chain of authority of al-Bukhari up until the *Shaykh'l-Islam* Zakariyya ibn Muhammad al-Ansari, on the authority of the traditionist Abu Nu'aym Ridwan ibn Muhammad al-'Aqabi with his reading of the entire text to his teacher as-Sharf Abu't-Taahir Muhammad ibn Muhammad ibn Abd'-Lateef ibn al-Kuwayk; by his listening of the entire text from the reading of the traditionist Ibn Hajr in four assemblies, with the exception of the assembly of its completion (*majlis'l-khitam*); on the authority of Abu'l-Faraj Abd'r-Rahman ibn Abd'l-Hadi al-Hanafi al-Muqaddasi by his listening of the entire text, on the authority of Abu'l-'Abbas Ahmad ibn Abd'd-Daa'im an-Nabulusi, by his listening of the entire text, on the authority of the jurist of the Sacred Precinct Abu Abdallah Muhammad ibn al-Fadl ibn Ahmad al-Farraawi; who said: Ahmad ibn Muhammad ibn 'Isa al-Juluudi (with both the letters *jeem* and *laam* inflected with *damma*) informed us through direct transmission, saying: Ibrahim ibn Sufyan an-Naysaburi informed us through direct transmission; who said: the author informed us through direct transmission, except in three well known exact times, as he used to say on the authority of Muslim.

Ibn 's-Salaah said:⁹² "We do not know whether he took it from by mere license (*ijaaza*) or assiduously (*jaada*).” As for this Ibrahim, he was Abu Is'haq, the ascetic worshipper who was well known for the answering of his supplications by Allah; and was among those who kept the company of Muslim. He said: 'Muslim completed the reading of his book with us in the month of *Ramadhan* in the year 257 A.H'.

As for our *sanad* in the narration of this Saheeh of Muslim by way of continual interlink (*musalsal*) with the *Hanafiyya*, it is the same as our *sanad* in the narration of the al-Jaami`'s-Saheeh of al-Bukhari by way of continual interlink with the *Hanafiyya* up to as-Shihaab Ahmad the teacher of al-Qartabi, on the authority of Muhammad ibn al-Jazari, on the authority of Ahmad as-Suufi al-Athari, on the authority of the daughter of al-Kindi, on the authority of at-Tusi, on the authority of al-Farraawi with the first previously cited *sanad*.

⁹¹ Here ends folio 22 after 17 lines of colophon.

⁹² Here ends folio 23 after 17 lines of colophon.

As for our *sanad* in another narration of this Saheeh of Muslim also, it is the same as our *sanad* in the narration of the al-Jaami's-Saheeh of al-Bukhari which was cited previously, on the authority of `Umar ibn Ahmad, on the authority of his maternal uncle up to al-Kamaal, on the authority of `Ilm'd-Deen, on the authority of the well corroborated *Imam* at-Tanuukhi, on the authority of Ibn Hamza, on the authority of the *Imam* Abu Bakr al-Kharuufi, on the authority of Ibn `Abdaan.⁹³

As for our *sanad* in the narration of the Saheeh of Muslim also, which is the *sanad* that our teacher Abu al-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeq `Umar gave us license, on the authority of their teacher Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi with the past *sanad* to al-Bukhari, he narrated it wherever this Abu'l-Fayd narrated the *sanad* of al-Bukhari, on the authority of `Umar ibn Ahmad ibn `Aqil, on the authority of his maternal uncle al-Basari, on the authority of al-Balbili up to Ibn Hajr al-Asqalaani, on the authority of *Imam* al-Baalusi Muhammad and Ibn 'l-Kuwayk al-Faarisi, both on the authority of Ibn Abd'l-Haadi with that first *sanad* of the Saheeh of Muslim.

Our *Sanad* for the Sunan of Abu Dawuud

As for our *sanad* in the narration of the Sunan of Abu Dawud Sulayman ibn al-Ash`ab as-Sajastaani, our teacher Abu Muhammad Muhammad ibn Raj informed us (*akhbaranaa*) with license (*ijaaza*), on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini with his listening to it by the reading of Abd'r-Rahim based upon the first *sanad* of al-Bukhari to al-Balbili, on the authority of Sulayman ibn Abd'd-Da'im al-Balbili, on the authority of al-Jamaal Yusuf ibn Zakariyya, on the authority of his father by his reading of part of it (*qir'atan li ba'dihi*), listening to part (*sama'an li ba'dihi*) and license in the remainder (*ijaazatan li saa'iri*). He said: Abd'r-Rahim ibn Muhammad ibn al-Farat informed us with our listening to part of it and by license in the remainder, on the authority of Abu'l-'Abass Ahmad ibn Muhammad al-Jawkhi by permission (*idhn*) from al-Fakhr Ali ibn Ahmad al-Bukhari by listening, on the authority of Abu Hafs `Umar ibn Muhammad ibn Mu'amir ibn Tabrazada al-Baghdadi by listening, who said: we were informed by two teachers:⁹⁴ Abu'l-Walid Ibrahim ibn Muhammad ibn Manguur al-Karkhi and Abu 'l-Fath Muflih ibn Ahmad ibn Ahmad ibn Muhammad ad-Dawli by listening to them (**mulafuqan**); both said: we were informed by the traditionist Abu Bakr, Ahmad ibn Ali ibn Saabit 'l-Khateeb al-Baghdadi, on the authority of Abu'l-Qasim ibn Ja'far ibn Abd'l-Wahid al-Hashimi, on the authority of Abu Ali Muhammad ibn Ahmad al-Lawlawi, who said: we were informed by Abu Dawud Sulayman ibn al-'Ash`ab as-Sajastaani by listening to the whole of it.

As for our *sanad* in the narration of this as-Sunan of Abu Dawuud by way of the interlinked traditions of the Banu Jam'an, it is the same as our *sanad* in the narration of the al-Jaami's-Saheeh of al-Bukhari by way of the interlinked traditions of the Banu Jam'an to as-Sharaahi, on the authority of *Imam* Burhanideen Allah al-Hasuuri, on the authority of an-Naqeeb al-'Alawi, on the authority of Ali at-Tustari, on the authority of Qasim ibn Ja'far al-'Abbassi, on the authority of *Imam* al-Lawlawi, on the authority of Abu Dawuud the author of the as-Sunan.

⁹³ Here ends folio 24 after 17 lines of colophon.

⁹⁴ Here ends folio 25 after 17 lines of colophon.

From the path of our *sanad* also in the narration of this as-Sunan of Abu Dawuud is what we received license from our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, on the authority of Abu'l-fayd Muhammad Murtada al-Husayni al-Waasiṭi with license of the previously cited *sanad* to al-Bukhari; where this Abu'l-Fayd narrated it on the authority of 'Umar ibn Ahmad⁹⁵ ibn 'Aqeel, on the authority of his maternal uncle al-Basari, on the authority of al-Balbili to Ibn Hajr al-'Asqalaani, on the authority of the bounteous *Imam* Abu 'Ali al-Mahdawi, on the authority of Yusuf ibn 'Umar ibn al-Khunti, on the authority of az-Zaki al-Mundhiri, who said: we were informed by the two teachers: Ibrahim and Muflih ibn Ahmad, both on the authority of Ahmad al-Khateeb, on the authority of Qaasim ibn Ja'far al-'Abbasi al-Haashimi, on the authority of *Imam* al-Lawlawi, on the authority of Abu Dawuud the author of the as-Sunan.

Our *Sanad* for the al-Jaami`'l-Kabeer of at-Tirmidhi

As for our *sanad* in the narration of the al-Jaami`'l-Kabeer of at-Tirmidhi, our teacher Abu Muhammad Muhammad ibn Raj informed us with license, on the authority of Abu'l-Hassan as-Sindi al-Medini by listening to it with the reading of Abd'r-Rahim who said: I read the whole of it with *Shaykh* Muhammad Hayyat in the Prophet's *masjid*, upon him be the best blessings and most perfect peace on *Shaykh* Abdallah ibn Salaam with license, on the authority of Abu Abdallah al-Balbili by listening to the whole of it with the reading of the learned *Shaykh* 'Isa ibn Muhammad ar-Ramli, on the authority of az-Zayn Zakariyya, on the authority of al-'Izza Abd'r-Rahim ibn al-Furat with license orally, on the authority of Abu Hafs 'Umar ibn al-Hassan al-Maraaghi, on the authority of al-Fakhr ibn an-Najaari, on the authority of 'Umar ibn Tabaradhada al-Baghdadi who said: Abu'l-Fath 'Abd'l-Malik ibn Abi Sahl al-Karuukhi (with the letter *kaaf* inflected with *fatha* and the attenuated letter *ra* inflected with *damma*) who said: *Qadi*⁹⁶ Abu 'Aamir Mahmud ibn al-Qaasim al-Azadi informed us regarding the whole of the text, that Abu Muhammad 'Abd'l-Jabbar ibn Muhammad ibn 'Abdallah ibn Abi'l-Jarrah al-Marwazi; who said Abu'l-'Abbas Muhammad ibn Mahbub al-Mahbubi al-Marwazi who said: the traditionist al-Hujja Abu 'Isa Muhammad ibn 'Isa ibn Surat at-Tirmidhi informed us by narrating the whole of the text.

As for our *sanad* in the narration of the al-Jaami`'l-Kabir of at-Tirmidhi by way of continual interlink (*musalsal*) with the Bani Jam'an to as-Shiraahi, on the authority of Zaahir ibn Rastum, on the authority of al-Karuukhi, on the authority of at-Taryaqi and at-Tajir'l-Qidaq al-Ghawraji. As-Shiraahi also narrated it on the authority of ar-Ridaa Mahmud al-Azdi and Abdallah ibn Ali ad-Dihaan, they on the authority of the one famous as al-Jirahi, on the authority of Ibn al-Mahbub, on the authority of *Imam* at-Tirmidhi.

From the paths of our *sanad* in the narration this al-Jaami`'l-Kabir of at-Tirmidhi is his *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar also gave use license, on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiṭi by license based upon the same previously cited *sanad* of al-Bukhari; where this Abu'l-Fayd narrated it on the authority of 'Umar ibn Ahmad ibn

⁹⁵ Here ends folio 26 after 17 lines of colophon.

⁹⁶ Here ends folio 27 after 17 lines of colophon.

`Aqil, on the authority of his maternal uncle al-Baṣari, on the authority of⁹⁷ al-Balbili up to Ibn Ḥajr al-`Asqalaani, on the authority of at-Tanuukhi, on the authority of Ibn Mamdud, on the authority of Abu Maṣṣur al-Baghdadi, on the authority of Abd'l-`Aziz, on the authority of al-Karuukhi based upon the previously cited *sanad* being mentioned now.

Our *Sanad* for the as-Sunnan as-Sughra of an-Nisaai' called al-Mujtaba

As for our *sanad* in the narration of the as-Sunan 's-Sughra of an-Nisai' (also called al-Mujtaba or al-Mujtana), our teacher Abu Muhammad Muhammad ibn ar-Raj informed us with license, on the authority of his teacher Abu'l-Ḥassan as-Sindi based upon the first *sanad* of al-Bukhari to the *Shaykh* of Islam Zakariyya ibn Muhammad al-Anṣari, on the authority of az-Zayn Ridwan ibn Muhammad with his reading of the whole text to him, on the authority of al-Burhan Ibrahim ibn Muhammad at-Tanuukhi orally, on the authority of Abi'l-`Abbas Ahmad ibn Abi Talib al-Ḥijar with his listening to it, on the authority of Abu Talib `Abd'l-Lateef ibn Muhammad ibn `Ali al-Qayṭi with license, on the authority of Abu Zur'a Taahir ibn Muhammad ibn Taahir al-Miqdasi by listening to the whole of it, on the authority of Abu Muhammad ibn `Abd'r-Raḥman ibn Ahmad ad-Dawni by listening, who said: *Qadi* Abu Naṣr Ahmad ibn al-Ḥusayn al-Kasari, who said: the traditionist Abu Bakr Ahmad ibn Muhammad ibn Ishaq ibn as-Sinni ad-Daynuri informed us, who said: we were informed of it by its author the traditionist Abu `Abd'r-Raḥman Ahmad ibn Shu'ayb an-Nisaai'.

As for our *sanad* in the narration of the as-Sunan 's-Sughra of an-Nisaai' by way⁹⁸ of the interlinked traditions of the Banu Jam'an, it is the same as our *sanad* in the narration of the al-Jaami's-Saheeh of al-Bukhari by way of the interlinked tradition of the Bani Jam'an back to Muhammad al-Jazari, on the authority of the grandson of Ibn as-Sawmai', on the authority of Abu as-Sabr, on the authority of al-'Iraqi and Abu `Umar, both on the authority of the *Imam Shaykh* as-Sallafi by transcription (*kitaabatan*), on the authority of his teacher ad-Dawni based upon the previously cited *sanad* being discussed now.

As for the paths of our *sanad* in the narration of this as-Sunan's-Sughra also is that our teacher Abu'l-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeq `Umar gave us license, on the authority of Abu'l-Fayḍ Muhammad Murtada al-Ḥusayni al-Waasiṭi by license with the same previously cited *sanad* of al-Bukhari where Abu'l-Fayḍ related in on the authority of `Umar ibn Ahmad ibn `Aqil, on the authority of his maternal uncle al-Baṣari, on the authority of al-Balbili up to Ibn Ḥajr al-`Asqalaani, on the authority of the traditionist *Imam* at-Tanuukhi, on the authority of Abu's-Sabr Ayyub al-Kaḥḥal, on the authority of Abu `Amr al-'Iraqi, both on the authority of the *Imam Shaykh* as-Sallafi with the initial *sanad* for this as-Sunan.

⁹⁷ Here ends folio 28 after 17 lines of colophon.

⁹⁸ Here ends folio 29 after 17 lines of colophon.

Our *Sanad* for the Sunan of Ibn Maja

As for our *sanad* in the narration of the as-Sunan of Ibn Maja, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us with license, on the authority of his teacher Abu'l-Hasan as-Sindi al-Medini by listening to it through the reading of Bahri al-Effendi with the first *sanad*⁹⁹ of al-Bukhari back to al-Balbili, on the authority of al-Burhan Ibrahim ibn Ibrahim ibn Hassan al-Laqaani and Ali ibn Ibrahim al-Halbi, both on the authority of as-Shams Muhammad ibn Ahmad ibn Muhammad ar-Ramli, on the authority of the *Shaykh* of Islam Zakariyya, on the authority of Abu'l-Fadl ibn Hajr with his reading of the majority of it and license in the remainder, on the authority of al-Qaahira with his reading of it, on the authority of the traditionist Abu'l-Hajjaj Yusuf ibn 'Abd'r-Rahman al-Muzani by his listening to the whole of it, on the authority of the *Shaykh* of Islam 'Abd'r-Rahman ibn Abu 'Umar ibn Qudaama al-Miqdasi by his listening, on the authority of *Imam* Muwaffaq'd-Deen Abdallah ibn Ahmad ibn Qudaama by listening, on the authority of Abu Ru'at, on the authority of al-Miqqawami al-Ghazwini by listening; who said: Abu Talha al-Qaasim ibn Abu'l-Mundhir al-Khateeb informed us; who said: Abu'l-Hassan Ali ibn Ibrahim ibn Salma al-Qattan related to us (*haddathunaa*); who said: the traditionist Abu Abdallah Muhammad ibn Yazid ibn Maja al-Ghazwini related it to us. It is mentioned in the al-Qamuus: "Ibn Maja is the nickname (*laqb*) of the father of Muhammad ibn Yazid al-Ghazwini the author of the as-Sunan and not of his grandfather."

As for our *sanad* in the narration of this as-Sunan of Ibn Maja by way of continual interlink (*musalsal*) with the Bani Jam'an, it is the same as our *sanad* in the narration of the al-Jaami's-Saheeh of al-Bukhari by way of the interlinked traditions of the Banu Jam'an back to Ahmad the teacher of al-Qarbat, on the authority of the author of the al-Qaamus, on the authority of the freedman of Ibn al-Ba'liyi, on the authority of Ibn 'Ulwan, on the authority of Abu Muhammad¹⁰⁰ al-Muwaffiq with the previously cited *sanad* being discussed now.

From the paths of our *sanad* also in the narration of Ibn Maja is our *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar gave us license in, on the authority of Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiti by license with the previously cited *sanad* of al-Bukhari, where Abu'l-Fayd narrated this on the authority of 'Umar ibn Ahmad ibn 'Aqil, on the authority of his maternal uncle al-Basari, on the authority of al-Balbili up to Ibn Hajr al-'Asqalaani, on the authority of Ahmad al-Lawlawi, on the authority of Yusuf al-Muzani, on the authority of Ibn 'Ulwan, on the authority of Abu Muhammad al-Muwaffaq with the initial *sanad* of this as-Sunan.

⁹⁹ Here ends folio 30 after 17 lines of colophon.

¹⁰⁰ Here ends folio 31 after 17 lines of colophon.

Our *Sanad* for the Musnad of ad-Daarimi (which is arranged in chapters, but is not a '*musnad*' in the technical meaning of the word)

As for our *sanad* in the narration of ad-Darimi, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us of it with license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini with license of the first *sanad* of al-Bukhari back to al-Balbili, on the authority of *Shaykh* Muhammad al-Hdari al-Wa'dh and Saalim ibn Muhammad, both on the authority of al-Kaamil Muhammad ibn Hamza al-Hassani by his reading of a third of the text and license in the remainder, on the authority of Abu'l-Fayd Ahmad ibn Hajr by permission (*idhn*), on the authority of Abu Ishaq at-Tanuukhi by listening to the whole of it, on the authority of al-'Abbas al-Hijar; who said: Abu al-Manjaa Abdallah ibn 'Umar ibn al-Laythi by listening; who said: Abu'l-Waqt Abd'¹⁰¹l-Awwal ibn 'Isa as-Sajzi; who said: Abu'l-Hassan Abd'r-Rahman ibn Muhammad ad-Dawuudi; who said: Abu Muhammad Abdallah ibn Ahmad as-Sarakhsi informed us; who said: Abu 'Imran 'Isa ibn 'Umar as-Samraqandi informed us; who said: the author the traditionist Abu Muhammad Abdallah ibn Abd'r-Rahman ad-Daarimi informed us of the text. This Musnad of ad-Daarimi is not a '*musnad*' in the technical sense of the word because it is arranged based upon chapters.

Our *Sanad* for the Musnad of Imam Abu Hanifa

As for our *sanad* of the narration of the Musnad of the immense *Imam* and the dynamic predecessor Abu Hanifa (based upon the exposition of al-Haarith), our teacher Abu Muhammad Muhammad ibn Muhammad ibn ar-Raj informed us by license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by license with the first *sanad* of al-Bukhari up to al-Balbili, on the authority of as-Shihab Ahmad ibn Muhammad as-Shibli al-Hanifi, on the authority of al-Jamaal Yusuf ibn Zakariyya, on the authority of his father, on the authority of Abd's-Salaam ibn Ahmad al-Baghdadi al-Hanifi who was a resident of Cairo, on the authority of as-Shareef Abu't-Taahir ibn al-Kuwayt, on the authority of Umm Abdallah Zaynab bint al-Kamaal al-Maqaddasiyya, on the authority of 'Ajiba bint Abu Bakr al-Baaqidarii' the traditionist, on the authority of Abu'l-Khayr Muhammad ibn Ahmad al-Baghabari; who said: Abu 'Umar and Abd'l-Wahhab ibn Abu Abdallah Muhammad ibn Ishaq ibn Yahya ibn Mundha the traditionist, on the authority of his father; who said that the narrator of this collection *Imam* Abu Muhammad Abdallah ibn Muhammad ibn Ya'qub al-Haarithi the traditionist informed us. Between al-Haarithi and the immense *Imam*, may Allah ta'ala¹⁰² be merciful to him is a dessert of time between them.

We also narrated this *sanad* for the Musnad of Abu Hanifa on the authority of our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, both on the authority of Abu'l-Faydu Muhammad Murtada al-Husayni al-Waasiti, on the authority of Abu'l-Hassan as-Sindi al-Medini with the first *sanad* of al-Bukhari up to al-Balbili, on the authority of as-Shihab Ahmad ibn Muhammad as-Shibli al-Hanifi with the previously cited *sanad* being discussed now.

¹⁰¹ Here ends folio 32 after 17 lines of colophon.

¹⁰² Here ends folio 33 after 17 lines of colophon.

Our *Sanad* for the Muwatta *Imam* Malik ibn Anas (based upon the transmission of Yahya ibn Yahya al-Andalusi)

As for our *sanad* in the narration of the Muwatta of *Imam* Malik ibn Anas, based upon the transmission of Yahya ibn Yahya al-Andalusi, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us with license, on the authority of Abu'l-Hassan as-Sindi al-Medini by his listening to it from the reading of Abd'r-Rahim of the first *sanad* of al-Bukhari up to al-Qayti, on the authority of as-Sharf Abd'l-Haqq ibn Muhammad as-Shinbaati with his listening to the whole of the text from his paternal uncle Abu Muhammad al-Hassani an-Nisaaba, with his listening to it from Abu Abdallah Muhammad ibn Jaabir al-Waadiyashi, on the authority of Abu Muhammad Abdallah ibn Muhammad ibn Harun al-Qurtabi by his listening, on the authority of *Qadi* Abu'l-Qasim Ahmad ibn Yazid al-Qurtabi by his listening, on the authority of Muhammad ibn Abd'r-Rahman ibn Abd'l-Haqq al-Harzaji al-Qurtabi by his listening,¹⁰³ on the authority of Abu Abdallah Muhammad ibn Faraj the freedman of Ibn al-Matalaa'iy by his listening, on the authority of Abu'l-Walid Yunus ibn Abdallah ibn Muqith as-Safar by his listening, on the authority of Abu 'Isa Yahya ibn Abdallah ibn Yahya ibn Yahya al-Laythi by his listening; who said: *Imam* Malik ibn Anas informed us of the text with exception of three chapters from the end of the section on *i'tikaaf* (seclusion in the mosque). Then that was related on the authority of Ziyad ibn Abd'r-Rahman, on the authority of *Imam* Malik.

This *sanad* of the Muwatta of *Imam* Malik based upon the transmission of Yahya ibn Yahya al-Laythi, we also received narration in it on the authority of our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, both on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti with license, on the authority of Abu'l-Hassan as-Sindi al-Medini with the first *sanad* of al-Bukhari up to al-Balbili, on the authority of Saalim ibn Muhammad as-Sayhuri, on the authority of al-Qayti, on the authority of as-Sharaf Abd'l-Haqq ibn Muhammad as-Shanbaati with the previously cited *sanad* being mentioned now.

We also received the narration of this *sanad* of the Muwatta of *Imam* Malik based upon the narration of Yahya ibn yahya al-laythi, on the authority of the righteous Muhammad al-Kanawi by license, on the authority of *Shaykh* al-Hajj 'Umar ibn *Shaykh* al-Hajj¹⁰⁴ Mustafa by license, on the authority of his teacher Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti by license, on the authority of 'Umar ibn Ahmad ibn 'Aqil al-Hassani, on the authority of Abdallah ibn Saalim al-Basari, on the authority of Muhammad ibn Muhammad ibn Sulayman as-Susi, on the authority of Abu 'Uthman Sa'id ibn Ibrahim al-Jaza'iri, on the authority of Abu 'Uthman Sa'id ibn Ahmad al-Maqari, on the authority of Abu'l-Hassan Ali ibn Harun and Abu Zayd Abd'r-Rahman ibn Ali ibn Ahmad al-'Asimi known as Saqeen, both on the authority of Abu Abdallah Muhammad ibn Ahmad ibn Ali ibn Ghazi, on the authority of a large group of scholars; among them: Abu 'Umar and 'Uthman ad-Daymi al-Misri, on the authority of al-Hassan ibn Muhammad ibn Muhammad ibn Ayyub al-Husayni, on the authority of his paternal uncle Badr'd-Deen Abu Muhammad al-Hassan, on the authority of Abdallah al-Waadiyashi, on the authority of Abu'l-'Abbas ibn al-Qimaaz, on the authority of Sulayman ibn Musa al-Kala'iy, on the authority of Muhammad ibn Sa'id ibn Ahmad ibn

¹⁰³ Here ends folio 34 after 17 lines of colophon.

¹⁰⁴ Here ends folio 35 after 17 lines of colophon.

Zarqun, on the authority of Abu Abdallah al-Khalaani, on the authority of Abu'l-Walid Yunus ibn Abdallah ibn Mughith with the first *sanad* cited of this Muwatta.

Our *Sanad* for the Muwatta Imam Malik ibn Anas (based upon the transmission of Muhammad ibn al-Hassan)

As for our *sanad* in the narration of the Muwatta of Imam Malik ibn Anas, based upon the transmission of Muhammad ibn al-Hassan, our teacher Abu'l-Amaana Jibril¹⁰⁵ ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, both on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti by license, on the authority of Abu'l-Hassan as-Sindi al-Medini with the first *sanad* of al-Bukhari up to Ibn Hajr al-'Asqalaani, on the authority of Shams'l-'Alaa Muhammad ibn as-Salaah al-Hanafi, on the authority of the learned administrator al-Atqaani, on the authority of al-Burhaan Ahmad ibn As'ad, Husayn ibn 'Ali as-Safnafi, they on the authority of Ibn Naqr al-Bukhari, on the authority of Ibn Abd's-Sattar, on the authority of Abu al-Mukaarim al-Matariz the teacher of linguistics, on the authority of the *khateeb* of Mecca the Imam al-Muwaffaq Muwayyid'd-Deen, on the authority of az-Zamahshari, on the authority of Ibn Khasrawa, on the authority of Ibn Khayrun, on the authority of the educator (*mu'addib*) Abd'l-Ghaffar, on the authority of Abu 'Ali Muhammad as-Sawwaf, on the authority of Bishr ibn Musa al-Asadi, on the authority of as-Shaybani, on the authority of Malik ibn Anas.

Our *Sanad* for the Musnad of Imam as-Shafi'

As for our *sanad* in the narration of the Musnad of Imam as-Shafi' based upon the exposition (*takhreej*) of as-Samma, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us of it with license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by license with the first *sanad* of al-Bukhari up to al-Balbili, on the authority of as-Shihab Ahmad ibn Khalil as-Sabki, on the authority of an-Najm¹⁰⁶ al-Qayti, on the authority of za-Zayn Zakariyya, on the authority of al-'Izza Abd'r-Rahim ibn al-Hanafi, on the authority of Muhammad ibn Ibrahim ibn Muhammad al-Khazraji; (who said): Abu'l-Hassan 'Ali ibn Ahmad as-Sa'di, on the authority of Abu'l-Makarim Ahmad ibn Muhammad al-Aqbahaani, on the authority of Abu Bakr Abd'l-Ghaffar ibn Muhammad as-Sirawi; (who said): *Qadi* Abu Bakr Ahmad ibn al-Hassan al-Kharshi al-Hayri; (who said): Abu'l-'Abbas Muhammad ibn Ya'qub ibn Yusuf as-Samma; (who said): Abu Muhammad ar-Rabi'u ibn Sulayman al-Muradi; (who said): Imam Abu Abdallah Muhammad ibn Idris as-Shafi' informed us of the text.

From the paths of our *sanad* in this narration of the *sanad* of Imam as-Shafi' is his *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, both on the authority of al-Fayd Muhammad Murtada al-Husayni al-Waasiti by license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini, on the authority of Muhammad al-Hayat, on the authority of Abdallah ibn Saalim al-Basari, on the authority of al-Balbili with the previously cited *sanad* being discussed now to al-'Izza Abd'r-Rahim, on the authority of al-Bayaan, on the authority of al-Fakhr, on the authority of al-Lubban, on the authority of Abu Bakr, on the authority of as-Samma, on the authority of ar-Rabi'u, on the authority of the learned religious reformer (*mujaddid*) as-Shafi'.

¹⁰⁵ Here ends folio 36 after 17 lines of colophon.

¹⁰⁶ Here ends folio 37 after 17 lines of colophon.

Our *Sanad* for the Musnad of *Imam* Ahmad ibn Muhammad ibn Hanbal

As for our *sanad* in the narration of the Musnad of *Imam* Ahmad ibn Muhammad ibn Hanbal,¹⁰⁷ our teacher Abu Muhammad Muhammad ibn ar-Raj informed us by license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by license, on the authority of Muhammad ibn al-Hayat, on the authority of Abdallah ibn Saalim al-Basari, on the authority of al-Balbili, on the authority of Ali ibn Yahya az-Ziyadi, on the authority of as-Shihab Ahmad ibn Muhammad ibn Muhammad ar-Ramli, on the authority of as-Shams Muhammad ibn Abd'r-Rahman as-Sakhawi, on the authority of al-'Izza Abd'r-Rahim ibn Muhammad al-Hanafi, on the authority of Abu'l-'Abbas Ahmad ibn Muhammad al-Jawkhi; (who said): Umma Ahmad Zaynab bint al-Mekki al-Haraniyya informed us by listening; she said: Abu 'Ali Hanbal ibn Abdallah ibn Faraj ar-Risafi informed us; who said: Abu'l-Qaasim Hibbatullah ibn Muhammad ibn Abd'l-Waahid as-Shaybani; (who said): Abu Ja'far ibn Hamdan al-Qatei' informed us; who said: Abu Abd'r-Rahman Abdallah ibn Ahmad ibn Hanbal informed us, on the authority of his father Ahmad ibn Hanbal of the text.

We also received the narration for this *sanad* of the Musnad of Ahmad ibn Hanbal, on the authority of our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, both on the authority of Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi by license, on the authority of Abu'l-Hassan as-Sindi al-Medini, on the authority of Muhammad al-Hayat, on the authority of Abdallah ibn Saalim al-Basari, on the authority of al-Balbili with the previously cited *sanad* being discussed now.¹⁰⁸

Our *Sanad* for the as-Shifa fee Ta'reef Huquuq'l-Mustafa, may Allah bless him and grant him peace

As for our *sanad* in the narration of the as-Shifa fee Ta'reef Huquuq'l-Mustafa, may Allah bless him and grant him peace, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us by license, on the authority of Abu'l-Hassan as-Sindi al-Medini by his listening to it by the reading of Abd'r-Rahim with the first *sanad* of al-Bukhari up to the *Shaykh* of Islam Zakariyya al-Ansari, on the authority of as-Shams Muhammad ibn 'Ali al-Ghayati, on the authority of as-Siraj 'Umar ibn 'Ali ibn al-Mulaqqan al-Ansari; (who said): an-Najm Yusuf ibn Muhammad ibn Muhammad ad-Dalasi informed us; (who said): at-Taqi Abu'l-Hassan Yahya ibn Ahmad ibn Muhammad ibn Tamattayta al-Lawati, that Abu'l-Hassan Yahya ibn Muhammad ibn 'Ali al-Ansari who was known as as-Saa'igh informed him with license, on the authority of the author *Qadi* Abu'l-Fadl 'Iyad ibn Musa.

From the paths of our *sanad* in the narration of this as-Shifa of 'Iyad is his *sanad* which the righteous teacher Muhammad al-Kanawi gave us license in, on the authority of his teacher who was known as al-Awwal with license, on the authority of his teacher al-Hajj 'Umar ibn *Shaykh* al-Hajj Mustafa with license, on the authority of his teacher Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi, on the authority of 'Umar ibn Ahmad ibn 'Aqil al-Hassani, on the authority of Abdallah ibn Saalim al-Basari with the first *sanad* of al-Bukhari to the *Shaykh* of Islam Zakariyya ibn Muhammad al-Ansari, on

¹⁰⁷ Here ends folio 38 after 17 lines of colophon.

¹⁰⁸ Here ends folio 39 after 17 lines of colophon.

the authority of as-Shams Muhammad ibn `Ali al-Ghayati with the previously cited *sanad* being discussed now.¹⁰⁹

From the paths of our *sanad* in the narration of this as-Shifa of `Iyad is his *sanad* which our teacher Abu'l-Amaana ibn `Umar and his noble son Abu't-Tawfeeq `Umar gave us license in, both on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiṭi with license, on the authority of Taahir al-Kardiyi, on the authority of his father, on the authority of al-Mizaahī, on the authority of Shihab'd-Deen Ahmad ibn as-Sabki, on the authority of an-Najm al-Qayṭi, on the authority of Zakariyya with this first *sanad* previously cited.

Our *Sanad* for the al-Mashaariq of Abu'l-Fada'il al-Hassan ibn Muhammad as-San'aaniy

As for our *sanad* in the narration of the al-Mashaariq of Imam Raadi'd-Deen Abu'l-Fadaa'il al-Hassan ibn Muhammad as-San'aaniy, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us with license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by his listening to it with the reading of Bahri al-Effendi; who said: *Shaykh* Muhammad al-Hayat gave me license in it, on the authority of Abdallah ibn Saalim, on the authority of the learned Ibn Ibrahim ibn Hassan al-Kawrani, on the authority of *Shaykh* Safiy'd-Deen Ahmad ibn Muhammad al-Medini, known as al-Ghashashi, on the authority of as-Shams Muhammad ibn Ahmad ar-Ramly, on the authority of the *Shaykh* of Islam Zayn'd-Deen Zakariyya, on the authority of Abd'r-Rahim ibn al-Furat al-Misri, on the authority of Abu't-Thana' Muhammad ibn al-Khalifa al-Manbijī, on the authority of the traditionist Sharf'd-Deen Abd'l-Mu'min ibn Khalf ad-Dimyati, on the authority of the author (*Imam* Raadi'd-Deen Abu'l-Fadaa'il al-Hassan ibn Muhammad as-San'aaniy).¹¹⁰

Our *Sanad* for the al-Masaabeeh of al-Baghawi

As for our *sanad* in the narration of the al-Masaabeeh of al-Baghawi, our teacher Abu Muhammad Muhammad ibn ar-Raj also informed us with license, on the authority of Abu'l-Hassan as-Sindi al-Medini by license with the first *sanad* of al-Bukhari up to al-Balbili, on the authority of Abu `Ali Yahya ibn Yahya az-Ziyadi, on the authority of as-Shihab Ahmad ibn Muhammad ar-Ramli, on the authority of Abu'l-Khayr Muhammad ibn Abd'r-Rahman as-Sakhawi, on the authority of al-'Izza Abd'r-Rahim ibn al-Furat, on the authority of as-Salaah ibn `Umayr, on the authority of al-Fakhr `Ali ibn Ahmad ibn al-Bukhari, on the authority of Fadlallah ibn Abu Sa'id an-Nawqafi, on the authority of the author the traditionist Muhy's-Sunna al-Baghawi.

¹⁰⁹ Here ends folio 40 after 17 lines of colophon.

¹¹⁰ Here ends folio 41 after 17 lines of colophon.

Our *Sanad* for the Mishkaat'l-Masaabeeh of *Imam* Wali'd-Deen al-Khateeb at-Tabreezi

As for our *sanad* for the Mishkaat'l-Masaabeeh of *Imam* Wali'd-Deen ibn Muhammad ibn Muhammad ibn 'Ubaydullah ibn al-Khateeb at-Tabreezi, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us of it by license, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by his listening to it with the reading of Baḥr al-Effendi, on the authority of Muhammad al-Hayat by license, on the authority of Abdallah ibn Saalim by license, on the authority of the learned Ibrahim al-Kawrani, on the authority of the Knower of Allah al-Ghashashi, on the authority of the Knower of Allah Abu'l-Mawaahib Ahmad ibn al-'Abbassi as-Shanaawi al-Medini, on the authority of the *Sayyid* Ghadanfar¹¹¹ ibn *Sayyid* Ja'far an-Nahrawaali al-Medini, on the authority of the *Shaykh* of the Sacred Precinct of Mecca Muhammad Sa'id famous as Mayraklan ibn Mawalina Khawaja by listening to his exposition of it, on the authority of Nasim'd-Deen Mirakshat by his reading of it, on the authority of his father the *muhaddith* (master of prophetic traditions) *Sayyid* Jamal'd-Deen 'Ata'illah ibn Ghiyath'd-Deen Fadlallah ibn Abd'r-Rahman by his reading of it from his paternal uncle Aṣeel'd-Deen Abdallah ibn Abd'r-Rahman ibn Abd'l-Lateef as-Shirazi with his reading of it, on the authority of the ingenious master of prophetic traditions Sharf'd-Deen Abd'r-Rahim ibn Abd'l-Karim al-Jawhari as-Sadeeqi, on the authority of the learned Imam'd-Deen 'Ali ibn Mubaarakshat as-Sadeeqi, on the authority of the author Muhammad at-Tabreezi.

Our *Sanad* for the as-Shima'il of at-Tirmidhi

As for our *sanad* in the narration of the as-Shima'il of *Imam* Abu 'Isa Muhammad ibn Muhammad ibn 'Isa ibn Sura at-Tirmidhi, our teacher Abu Muhammad Muhammad ibn ar-Raj gave us license in it, on the authority of Abu'l-Hassan as-Sindi al-Medini by license, on the authority of Muhammad ibn al-Hayat, on the authority of *Shaykh* Abdallah ibn Saalim, on the authority of *Shaykh* 'Isa ibn Muhammad al-Maghribi at-Tha'alabi, on the authority of as-Shihab Ahmad ar-Ramli, on the authority of the *Shaykh* of Islam Zakariyya al-Ansari, on the authority of al-'Izza ibn al-Furat,¹¹² on the authority of Abu Hafṣ 'Umar ibn Hassan al-Maraghi, on the authority of al-Fakhr ibn al-Bukhari, on the authority of 'Umar ibn Tanabarazada al-Baghdadi, on the authority of Abu'l-Fath Abd'l-Malik ibn Abu Sahl al-Karukhi, on the authority of Abi 'Aamir Muhammad ibn al-Qaasim al-Azdi, on the authority of Abu Muhammad Abd'l-Jabbar ibn Muhammad al-Jarrahi, on the authority of Abu'l-'Abbas Muhammad ibn Ahmad al-Mahbubi al-Marwazi, on the authority of the author of the text Muhammad ibn 'Isa ibn Sura at-Tirmidhi.

From the paths of our *sanad* in the narration of this as-Shima'il of at-Tirmidhi is our *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar, on the authority of Abu'l-Fayḍ Muhammad Murtada al-Husayni al-Waasiṭi by license, on the authority of the learned *Imam* Muhammad ibn at-Tayyib, on the authority of Taahir, on the authority of al-'Ajimi, on the authority of al-Balbili, on the authority of an-Nuur, on the authority of az-Ziyaadi, on the authority of as-Shareef Abdallah al-Hassani, on the authority of as-Sakhawi, on the authority of the traditionist al-'Asqalaani, on the authority of Abd'r-Rahim ibn al-Husayni al-'Iraqi, on the authority

¹¹¹ Here ends folio 42 after 17 lines of colophon.

¹¹² Here ends folio 43 after 17 lines of colophon.

of Abu Muhammad al-Lazwari, on the authority of al-Fakhr, on¹¹³ the authority of Zayd al-Kindi, on the authority of Abu Shajaa', on the authority of Abu'l-Qaasim, on the authority of 'Ali al-Khada'iy, on the authority of Abu Sa'id as-Shaashi, on the authority of the author (of the as-Shima'il).

Our *Sanad* for the al-Jaami's-Sagheer of Abd'r-Rahman as-Sayuti

As for as our *sanad* of the narration of the al-Jaami's-Saghir of Abd'r-Rahman as-Suyuti, our teacher Abu al-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar informed us on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti by license, on the authority of Muhammad ibn Saalim ibn Ahmad al-Hafnawi, on the authority of al-Badeeri, on the authority of Muhammad ibn al-Qaasim, on the authority of *Imam* Musa, on the authority of *Imam* Abdallah as-Sha'rani, on the authority of Abd'r-Rahman as-Suyuti.

From the paths of our *sanad* also of the narration of this al-Jaami' as-Sagheer of Abd'r-Rahman as-Suyuti is our *sanad* which the righteous Muhammad al-Kanawi gave us license in, on the authority of his teacher known as al-Awwal by license, on the authority of his teacher al-Hajj 'Umar ibn *Shaykh* al-Hajj al-Mustafa by license, on the authority of Abu'l-Fayd Muhammad Murtada al-Husayni al-Waasiti, on the authority of 'Umar ibn Ahmad ibn 'Aqil al-Hassani, on the authority of Abdallah ibn Saalim al-Basari, on the authority of 'Ali ibn Muhammad al-Ujhuri, on the authority of¹¹⁴ as-Siraj 'Umar al-Hanafi and *Shaykh* Badr'd-Deen al-Karkhi al-Hanafi, on the authority of al-Jalaal Abd'r-Rahman as-Suyuti.

Here ends an explanation of the chains of authority (*asaaneed*) of the famous prophetic traditions which have been transmitted among the scholars of the *Umma* which we have chains of authority connected back to their authors.

Our Licenses in the Books of the Prophetic Traditions for Which We Have no *Asaaneed* Connecting Back to Their Authors

As for the books of prophetic traditions for which we have no chains of authority connecting back to their authors, but for which we have licenses are those from our teacher Abu Muhammad Muhammad ibn ar-Raj, on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini, on the authority of his teacher Muhammad al-Hayat.

They were: the Sunan of ad-Daraqutni, the Sunan of Abu Muslim al-Kathiy, the Sunan of Sa'id ibn Mansur, the Musanif of Ibn Abi Shayba, the Sharh's-Sunna of al-Baghawi, the Musnad of Abu Dawuud at-Tayyalisi, the Musnad of Ibn Humayd, the Musnad of al-Haarith ibn Usama, the Musnad of al-Bazzar, the Musnad of Abu Ya'ala al-Musali, the Musnad Abu Abd'r-Rahman al-Handhali, the Musnad of Abdu Abdallah al-Hakeem at-Tirmidhi, the Musnad of at-Tabarani, al-Khateeb al-Baghdadi, the Musnad of Yahya ibn Ma'ayyin, the Musnad of Abd'r-Razzaq, the as-Sunan'l-Kubra, the work of al-Husayn al-Bayhaqi, and the Mukhasar of Muslim.

¹¹³ Here ends folio 44 after 17 lines of colophon.

¹¹⁴ Here ends folio 45 after 17 lines of colophon.

Our Licenses in the Books of the Technical Terminologies of the Prophetic Traditions

As for what is from the technical terminologies of the prophetic traditions (*mustalihaat'l-hadeeth*); for they were those of Ibn's-Salaah ibn al-Husayn 'l-'Iraqi, the traditionist Shareef Shihab'd-Deen Ahmad ibn 'Ali¹¹⁵ ibn Hajr al-'Asqalaani in his commentary upon his *Nukhba*.

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¹¹⁵ Here ends folio 46 after 17 lines of colophon.

Chapter Five:

On the Chain of the *Sanad* of Jurisprudence (*al-fiqh*) and Spiritual Purification (*at-tasawwuf*)

As for our *sanad* in the narration jurisprudence (*fiqh*), our teacher Abu al-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeq `Umar informed us, on the authority of Abu'l-Fayḍ Muhammad Murtaḍa al-Husayni al-Waasiṭi by license, on the authority of Sulayman al-Mansur, on the authority of Shaheen al-Amin and Abd'l-Hayy as-Sharkbalaaliy, both on the authority of *Imam* al-Hassan as-Sharanbalaaliy, on the authority of Abdallah an-Nahriri, Muhammad ibn Ahmad al-Hamuwwi and Muhammad ibn al-Masiri; all of them on the authority of Ahmad ibn Yusuf ibn as-Shibli, on the authority of Abd'l-Barr Sariyy'd-Deen, on the authority of Kamal'd-Deen ibn al-Hamaam, on the authority of as-Siraj, on the authority of the learned, the elevated as-Siraami, on the authority of Jalaal'd-Deen al-Muhaqqiq, on the authority of the author of the *al-Kashf al-Muhaqquq*, on the authority of the great *Imam* Hafidh'd-Deen and Shams'd-Deen al-Kardawi, both on the authority of Fakhr ibn Ghinaan, on the authority of Abu 'l-Husayn Fakhr'l-Islam al-Badhdawi, on the authority of Abd'l-'Aziz Abu Muhammad al-Halawani, on the authority of *Qadi* Baha's-Sharaf Abi `Ali al-Husayn an-Nasafi, on the authority of Muhammad ibn al-Faḍl Abi Bakr al-Bukhari, on the authority of the professor Abdallah al-Haarithi, on the authority of *Imam* al-Jahbidh al-Musaddid, on the authority of Abu Hafṣ as-Saghir, on the authority of his father Ahmad al-Kabir,¹¹⁶ on the authority of Muhammad ibn al-Husayn as-Shaybaani, on the authority of Abu Hanifa an-Nu'maan, on the authority of at-Taabi'een; they on the authority of the Companions; and they on the authority of the Messenger of Allah, may Allah bless him and grant him peace.

As for our *sanad* in the narration of the path of spiritual purification (*tasawwuf*), our teacher Abu'l-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeq `Umar informed us by license, on the authority of Abu'l-Fayḍ Muhammad Murtaḍa al-Husayni al-Waasiṭi, on the authority of Abu `Ali Ahmad al-Maneeni by license, on the authority of al-Muraadi and al-Hassan at-Tabbakh; both on the authority of their teacher Yaseen al-Qutb al-Hamaawi, on the authority of `Ali al-Qadiri, on the authority of his paternal cousin, on the authority of Abd'r-Razzaq with the well known *sanad* in the chain of the authority, (*salaasil*).

¹¹⁶ Here ends folio 47 after 17 lines of colophon.

Chapter Six:

On the *Sanad* of the Handshake (*al-muṣāafaha*) by Way of the *al-Mu`ammireen*

As for our *sanad* in the narration of the handshake (*muṣāafaha*) by way of the *mu`ammireen* (long-lived), for I shook hands with our teacher Abu'l-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeḡ `Umar, both shook hands with Abu'l-Fayḡ Muhammad Murṭada al-Husayni al-Waasiṡi. He shook hands with al-Burhan Ibrahim ibn Ahmad. He shook hands with Ahmad. He shook hands with his father. He shook hands with at-Taj al-`Uthmani. He shook hands with ar-Ramazi.¹¹⁷ He shook hands with `Ali al-Awbahi. He shook hands with Maḡmud. He shook hands with Abu Sa`id the Companion. He shook hands with the Prophet, may Allah bless him and grant him peace.

Our *sanad* also in the narration of the handshake by way of the *mu`ammireen* (long-lived) is that I also shook hands with Abu'l-Amaana Jibril ibn `Umar and his noble son Abi't-Tawfeeḡ `Umar, and they shook hands with Abu'l-Fayḡ Muhammad Murṭada al-Husayni al-Waasiṡi. He shook hands with the jurist at-Tamimi al-Hanafi. He shook hands with al-Mujalad. He shook hands with al-Waleedi. He shook hands with Ahmad Lubnan. He shook hands with Abu'l-Wafa Ahmad ibn al-`Ijli. He shook hands with Abd'l-Baqi az-Zajaaji. He shook hands with at-Taj al-`Uthmani with the previously cited *sanad* being discussed now.

We also have license in the narration of the *sanad* of this handshake in these two previously cited paths from our teacher Abu'l-Amaana Jibril ibn `Umar and his noble son Abu't-Tawfeeḡ `Umar, on the authority of Abu'l-Fayḡ Muhammad Murṭada al-Husayni al-Waasiṡi along with his license from these two paths.

Institute of Islamic-African Studies International

¹¹⁷ Here ends folio 48 after 17 lines of colophon.

Chapter Seven:

On the *Sanad* of the *Khirqā as-Suufiyya al-Qaadiyya*

As for our *sanad* in wearing the *sufi* cloth (*khirqā*) of the *Qaadiyya*, our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar informed us¹¹⁸ by license and I wore it from his above mentioned son by way of blessings (*'ala sabeel't-tabarruk*). Both of them took that as license on the authority of Abu'l-Fayḍ Muhammad Murtaḍa al-Husayni al-Waasiṭi who wore it from the hands of Sulayman as-Shareef al-Ahdali; he from al-'Umad Yahya as-Shareef al-Ahdali; he from Abu Bakr at-Ṭabaakh; he from his paternal uncle the learned Yusuf at-Rabbani; he from Abu Bakr ibn Abu'l-Qaasim al-Ahdali; he from his father the author of *al-Wuhush*; he from his paternal uncle known as as-Shaawushi; he from the one who conversed with the dead; he from Ibn Sidiq Husayn al-Ahdali; he from the treasury of secrets 'Umar as-Shareef; he from his father Abu'l-Qaasim; he from his father Abu Bakr as-Sufi; he from his father Abu'l-Qaasim; he from his paternal uncle the noble *Qutb* Abu Bakr; he from his father the *Qutb* Abu al-Ashbali 'Ali the grandfather of the Banu al-Ahdal al-Husayni; he from the *Qutb* the renown savior Abd'l-Qaadir al-Jaylaani; he from Abu'l-Faraj at-Tartushi; he from Abu'l-Faḍl Abd'r-Rahman at-Tamimi; he from his father al-Majid al-Kareem; he from Abu Bakr as-Shibli;¹¹⁹ he from Abu'l-Qaasim al-Junayd al-Baghdadi; he from as-Sari as-Saqti; he from Ma'ruf al-Karkhi; he from Dawuud at-Taa'iy; he from Habeeb al-'Ajami; he from al-Hassan al-Baṣri; he from 'Ali ibn Abi Ṭalib; he from the Prophet, may Allah bless him and grant him peace.

Abu'l-Qaasim al-Junayd al-Baghdadi also wore the *sufi* cloth from Abu Ja'far al-Haddad; he from Ibrahim ibn Adham; he from Musa ibn Yazid ar-Raa'iy; he from Uways al-Qarni; he from 'Umar ibn al-Khattab and 'Ali ibn Abi Ṭalib by the direct order and instruction of the Prophet, may Allah bless him and grant him peace for them to do that. 'Umar and 'Ali wore it from the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace wore it from Jibril, upon him be peace and Jibril wore it from the Absolute Being (*al-Haqq*) may He be majestic and exalted.

¹¹⁸ Here ends folio 49 after 17 lines of colophon.

¹¹⁹ Here ends folio 50 after 17 lines of colophon.

Chapter Eight:

On the *Sanad* of the Initiation (*talqeen*) of the Words of the *Shahada* Based Upon the *Tareeqa 'l-Qaadiiriyya, Khalwatiyya and Mahmudiyya*

As for our *sanad* in the initiation (*talqeen*) of these words of in *Qaadiiriyya Tareeqa*, it is that we took it from `Ali al-Hajj al-Maghribi. We took these noble words by way of blessing (*`ala sabeel 't-tabarruk*) from him just as Abd'r-Rahman ibn Faydullah instructed him and he then gave us license¹²⁰ in that from his paternal cousin and teacher al-Hajj `Ali. He took it from his brother *Shaykh* Mahmud. He took it from his paternal uncle *Shaykh* Faydullah. He took it from his brother *Shaykh* `Ali. He took it from his father *Shaykh* Farajullah. He took it from his father *Shaykh* Abd'l-Qaadir. He took it from his father *Shaykh* Abd'r-Razzaq. He took it from his father *Shaykh* Mahmud. He took it from his father *Shaykh* Farajullah. He took it from his father *Shaykh* Muhammad. He took it from his father *Shaykh* `Ali. He took it from his father *Shaykh* Rajab. He took it from his father *Shaykh* `Ali. He took it from his father *Shaykh* Ahmad. He took it from his father *Shaykh* Abd'r-Razzaq the scion of *Shaykh* Abd'l-Qaadir. He took it from his father *Shaykh* Abd'l-Qaadir al-Jaylaani. He took it from his teacher Abu Sa'id al-Mahzuumi. He took it from his teacher Abu'l-Hassan al-Hakaari. He took it from his teacher Abu'l-Faraj at-Tartusi. He took it from his teacher Abd'r-Rahman at-Tamimi. He took it from his teacher Abu Bakr as-Shibli. He took it from his teacher Abu'l-Qaasim al-Junayd al-Baghdadi. He took it from his teacher Sari as-Saqtiy. He took it from his teacher Ma'ruuf al-Karkhi. He took it from his teacher Dawud at-Taa'iy. He took it from his teacher Habib al-'Ajami. He took it from his teacher Hassan al-Basari. He took it from his teacher the *Amir 'l-Mu'mineen* `Ali ibn Abi Talib, may Allah be pleased with him. He took it from the Messenger of Allah,¹²¹ may Allah bless him and grant him peace. He took it from Jibril, upon him be peace. He took it from Mikaa'il, upon him be peace. He took it from his teacher Israafil, upon him be peace. He took it from the Lord of Might majestic be His majesty and universal be His grace.

As for our *sanad* in the initiation of these noble words in the *Khalwatiyya Tareeqa*, I was instructed in it by the noble Abu't-Tawfeeq `Umar by way of blessing (*`ala sabeel 't-tabarruk*) just as his father Abu'l-Amaana Jibril instructed him. He was instructed in these words by the honorable *Shaykh* Muhammad ibn Saalim al-Hafnawi, may Allah be pleased with him. He took it from the great *Qutb* the experienced gnostic (*'aarif nahreer*) Sayyid Mustafa ibn Kamaal'd-Deen al-Bakri. He took it from the Knower of Allah Abd'l-Lateef al-Khalwati al-Halbi. He took it from the Knower of Allah Mustafa Effendi al-Anwari. He took it from `Ali Qarabasha Effendi. He took it from Isma'il al-Jaruumi. He took it from Sidi `Umar al-Fu'adi. He took it from Muhy'd-Deen al-Qistamuni. He took it from Khayr'd-Deen an-Nawqandi. He took it from al-Halbi who was famous as Jamaal al-Khalwati. He took it from Muhammad ibn Baha'd-Deen al-Azdanjani. He took it from Sidi Yahya al-Yaakuni. He took it from Sadr'd-Deen al-Khayaani. He took it from Sidi al-Hajj 'Izza'd-Deen. He took it from Muhammad Mibraam al-Khalwati. He took it from `Umar al-Khalwati. He took it from the brother Muhammad al-Khalwati. He took it from Ibrahim az-Zaahid at-Taklani. He took it from

¹²⁰ Here ends folio 51 after 17 lines of colophon.

¹²¹ Here ends folio 52 after 17 lines of colophon.

Sidi¹²² Jamal'd-Deen as-Sariri. He took it from Shihab'd-Deen Muhammad as-Shiraazi. He took it from Rukun'd-Deen Muhammad an-Najashi. He took it from Qutb'd-Deen al-Abhari. He took it from Abu'n-Najib as-Sahruwadi. He took it from `Umar al-Bakri. He took it from Wajeeh'd-Deen al-Qaadi. He took it from Muhammad al-Bakri. He took it from Muhammad ad-Daynuri. He took it from Mumshad ad-Daynuri. He took it from the master of the cadre of the *Sufis* al-Junayd ibn Muhammad al-Baghdadi with the previously cited *sanad* being discussed going back to the Master of existence, upon him be blessings and peace.

The above mentioned Abu'n-Najib as-Sahruwadi also took instructions on these noble words from *Qadi* Wajeeh'd-Deen. He took it from *Shaykh* Faraj az-Zanjani. He took it from Abu'l-'Abbas an-Nahawandi. He took it from Muhammad ibn Khafeef as-Shirazi. He took it from *al-Qadi* Ruwaym. He took it from Abu'l-Qasim al-Junayd al-Baghdadi. He took it from as-Sari as-Saqti. He took it from Ma`ruf al-Karkhi. He took it from Dawuud at-Taa'iy. He took it from Habeeb al-'Ajami. He took it from al-Hassan al-Basri. He took it from `Ali ibn Abi Talib, may Allah be pleased with him. He took it from the Messenger of Allah, may Allah bless him and grant him peace.

As for our *sanad* in the narration of the initiation of these noble words in the *Mahmudiyya Tareeqa*, it is that *Shaykh* Muhammad ibn Sidqi who was known as¹²³ Amkadhar instructed me in it by way of blessing. He was instructed in it from *Shaykh* Ahmaad the *Shaykh* of the people of al-Yafasa. He took it from the teacher who was known simply by his nickname (*laqab*) Ibn *Shaykh* Ahmad as-Saadiq. He took it from *Shaykh* Ahmad ibn Amina. He took it from *Shaykh* Abdallah. He took it from the majestic and bounteous *Shaykh* Harun ibn Muhammad ibn al-Hajj ibn al-Hajj Ahmad. He took it from the Knower of Allah the spiritual master *Shaykh* Abd'l-Qadir al-Kaylani the father of *Shaykh* Uways al-Qarni. He took it from the learned sage (*`aalim waliy*) *Shaykh* Muhammad ibn Muhammad known as Amazdanka. He took it from the honorable *Shaykh* Mahmud al-Baghdadi. He took it from *Shaykh* Yusuf ibn `Ali al-Hamadi al-Marzafuni al-Qastantini. He took it from the adornment of the religion and way of life *Shaykh* al-Aqraani. He took it from *Shaykh* Baha'd-Deen `Umar al-Azdanjani. He took it from *Shaykh* Yahya al-Yakuuni with the previously cited *sanad* being discussed now.

¹²² Here ends folio 53 after 17 lines of colophon.

¹²³ Here ends folio 54 after 17 lines of colophon.

Chapter Nine:

On the *Sanad* of the *Dala'il al-Khayraat*

As for our *sanad* in the narration of the *Dala'il al-Khayraat* of the perfected spiritual master (*sayyid kaamil*) Abu Abdallah Muhammad ibn Sulayman al-Jazuli, our teacher Abu Muhammad Muhammad ibn ar-Raj informed us by license (*ijaazatan*), on the authority of his teacher Abu'l-Hassan as-Sindi al-Medini by license, on the authority of *Shaykh* Muhammad al-Hayyat,¹²⁴ on the authority of *Shaykh* Abdallah ibn Saalim, on the authority of the spiritual master and sage (*sayyid waliy*) Abd'r-Rahman al-Mahjuubi al-Maghribi al-Maaliki, on the authority of his father the *Sayyid* Ahmad, on the authority of his father the *Sayyid* Muhammad, on the authority of his father the *Sayyid* Ahmad, on the authority of the author Muhammad ibn Sulayman al-Jazuuli.

In addition from the paths of our *sanad* in the narration of the *Dala'il al-Khayraat* is our *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar gave us license, on the authority of Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi by license, on the authority of Badr al-Ma'ali Isma'il al-Hanafi, on the authority of at-Taahir, on the authority of al-'Ajimi, on the authority of the sage *Sayyid* Abd'r-Rahman al-Mahjuubi al-Maghribi al-Maaliki with the previously cited *sanad* being discussed now.

From the paths of our *sanad* also in the narration of the *Dala'il al-Khayraat* is the *sanad* which our teacher Abu'l-Amaana Jibril ibn 'Umar and his noble son Abu't-Tawfeeq 'Umar gave us license for, on the authority of Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi by license, on the authority of Shams'l-'Alaa Muhammad ibn 'Ali al-Faryaani, on the authority of Sulayman al-Mansuri, on the authority of the long-lived Muhammad al-'Alawi, on the authority of Abd's-Shakuur, on the authority of the author Muhammad ibn Sulayman al-Jazuuli.¹²⁵

Institute of Islamic-African Studies International

¹²⁴ Here ends folio 55 after 17 lines of colophon.

¹²⁵ Here ends folio 56 after 17 lines of colophon.

Chapter Ten:

On the *Sanad* of the Litanies (*Ahzaab*) of the *Qutb* Abu'l-Hassan as-Shadhili, may Allah be pleased with him

As for our *sanad* in the narration of the litanies (*ahzaab*) of the *Qutb* Abu'l-Hassan as-Shadhili, our teacher the noble Abu't-Tawfeeq `Umar informed with license, on the authority of Abu'l-Fayd Muhammad Murtaḍa al-Husayni al-Waasiṭi who said: All of the litanies (*ahzaab*) of *Shaykh* Abu'l-Hassan as-Shadhili reached us transmitting either through listening (*sama`a*), reading (*qira`at*), specific license (*ijaaza khassa*), general license (*`aama*) and handing them over (*munaawala*); from innumerable teachers from three intermediary distinct paths: that of Sharf'd-Deen the son of the author, Abu'l-`Abbas al-Mursi and *Qaḍi* Ibn Sulṭān the servant of the *Shaykh*.

As for the first intermediary path, it was on the authority of our teacher, the jurists and traditionist Abu Abdallah Muhammad ibn at-Tayyib ibn Muhammad al-`Abbasi al-Medini, may Allah ta'ala be merciful to him and the *Imam* and *sufi* *Shaykh* Muhammad ibn Abdallah ibn Ayyub at-Tilimsani famous as al-Manuur; both of them on the authority of the *Imam*, the jurist and *sufi* Muhammad ibn Abd'r-Rahman ibn Abd'l-Qaadir ibn `Ali al-Fasi, on the authority of *Imam* Abu Abdallah Muhammad ibn al-Qaasim al-Gharaṭi famous as al-Qassar, on the authority of Abu'l-`Abbas Ahmad ibn Muhammad ibn Ibrahim ad-Dakali, on the authority of Abu Abdallah Muhammad ibn al-`Abbad al-Khaṭeeb, on the authority of Abu Ishaq Ibrahim ibn Ahmad ibn Muhammad al-Hindi, on the authority of the professor and *Qur`anic* reciter of the Sacred Precinct the *Shareef* Siraj'd-Deen `Umar¹²⁶ ibn Muhammad ibn `Ali as-Sanhuuri, on the authority of *Imam* Sharaf'd-Deen Abu Abdallah Muhammad the son of the *Qutb* Abu'l-Hassan as-Shadhili, on the authority of his father, may Allah be pleased with both of them.

As for the second intermediary path, it was on the authority of the two teachers called 'as-Shihaab': Ahmad ibn Abd'l-Fataah ibn Yusuf al-Monawi, Ahmad ibn al-Hassan ibn Abd'l-Kareem al-Khalidi, Abu Abdallah Muhammad ibn Muhammad al-Hassani and Abd'l-Hayy ibn al-Hassan ibn Zayn'l-`Aabideen al-Bahnasi; all of them on the authority of the *sufi* and *Imam* Muhammad ibn Yusuf ibn Abd'l-Baqi az-Zarqaani, on the authority of the traditionist Shams'd-Deen Muhammad `Alaa'd-Deen al-Balbili and Abu'd-Diyaa `Ali ibn `Ali as-Shabaramlisi, both on the authority of Abu'n-Najaa Saalim ibn Muhammad as-Sanhuuri, on the authority of Najm'd-Deen Muhammad ibn Ahmad al-Qayṭi, on the authority of three teachers: the *Shaykh* of Islam Zakariyya ibn al-Anṣari, Ibrahim ibn `Ali ibn Ahmad as-Shaybi al-Mekki and *Shaykh* Kamaal'd-Deen Muhammad al-Qaadir famous as at-Taweel. The first of the three on the authority of the traditionist Najm'd-Deen Abu'l-Qaasim `Umar ibn Fahd al-Hashimi al-Mekki, on the authority of the traditionist Burhan'd-Deen Ibrahim ibn Muhammad al-Halbi the grandson of Ibn al-`Ajami, on the authority of Abu'l-`Itiraaf Abd'l-Lateef ibn Muhammad ibn Ibrahim al-Ja'biri, on the authority of Abu'l-`Abbasi Ahmad ibn Muhammad¹²⁷ al-Jaza'iri. Al-Qassar also took it from Ibn *Imam* Abu Nu'aym Ramadan ibn Abdallah al-Janawi al-Faasi, on the authority of Abd'r-Rahman ibn `Ali al-`Aasi famous as Sa'een, on the authority of *Imam* Abu Abdallah Muhammad ibn `Ali ibn Ahmad ibn Ghazi al-Kanaasi, on the authority of Abdallah as-Siraj, on the authority of his father, on the authority of his grandfather, on the authority of Abu'l-Qaasim al-Barahi, on the authority of the

¹²⁶ Here ends folio 57 after 17 lines of colophon.

¹²⁷ Here ends folio 58 after 17 lines of colophon.

Qutb of the Sacred Precinct Abdallah ibn As'ad al-Yaafa'iy, on the authority of *Shaykh* Naasir'd-Deen Abu Abdallah Muhammad ibn Abd'd-Da'im famous as Ibn al-Mayleeq, he and al-Jaza'iri, on the authority of the ascetic *Shaykh* Yaaqut ibn Abdallah al-Qurshi.

The above mentioned al-Kamaal at-Taweel also took it on the authority of as-Shams Muhammad ibn Muhammad ibn al-Jazri, on the authority of at-Taj Abd'l-Wahhab ibn Abd'l-Kaafi as-Sabki, on the authority of his father, on the authority of Abu'l-'Abbas Ahmad ibn Muhammad ibn Abd'l-Kareem ibn 'Aṭa'illah al-Askandari.

The above mentioned al-Balbili also took it from 'Ali ibn Yahya az-Ziyyadi, on the authority of Yusuf ibn Zakariyya, who was also known as Sa'een, on the authority of al-Jamaal Ibrahim ibn 'Ali al-Qalqashandiy, on the authority of as-Shihaab Ahmad ibn Muhammad ibn Abu bakr al-Waasiṭi, on the authority of Abu'l-Fath Muhammad ibn Muhammad al-Mayduumi.

Citing two of the highest *sanads* in rank which are by way of those who were long-lived (*mu'ammareen*),¹²⁸ on the authority of the Knower of Allah, the *Sayyid*, the reviver of the religion, the light of truth *Shaykh* Ibn Abdallah al-Husayni, on the authority of the long-lived world traveler *Sayyid* Sa'dullah Mas'ud al-Isfiraani; he, al-Mayduumi, Ibn 'Aṭa'illah and Yaqut al-'Arsh took it from the *Qutb* Abu'l-Hassan as-Shadhili, may Allah sanctify his secret.

As for the third intermediary path, it was on the authority of our teacher the *Sayyid* 'Umar ibn Ahmad ibn 'Aqil al-Hassani, the *Sayyid* Abd'l-Haqq ibn Hassan, Ahmad ibn al-Malawi, Ahmad al-Jawhari; all previously cited on the authority of Abdallah ibn Saalim al-Basari, on the authority of *Shaykh* 'Isa ibn Muhammad at-Tha'alibi, on the authority of Abu's-Saaliḥ 'Ali ibn Abd'l-Waahid al-Ansari, on the authority of Abu'l-'Abbas Ahmad ibn Muhammad ibn Yahya al-Muqarri at-Tilimsaani, on the authority of his paternal uncle Ahmad ibn Yahya al-Muqarri, on the authority of Abu Abdallah Muhammad ibn Muhammad ibn Abd'l-Jaleel at-Tunisi, on the authority of Abu'l-Faḍl Muhammad ibn Ahmad ibn Ahmad ibn Muhammad ibn Marzuq al-Hafifi, on the authority of Abu't-Tayyib ibn 'Ulwaan at-Tunisi, on the authority of Abu'l-Hassan Muhammad ibn Ahmad al-Baṭarani, on the authority of his father, on the authority of Abu'l-'Aza'im Qaḍi ibn Sulṭān¹²⁹ the servant of the *Shaykh*, on the authority of the *Sayyid* and *Qutb* Abu'l-Hassan as-Shadhili, may Allah sanctify his secret.

Here ends the explanation of what we desired to relate in this work concerning the chains of authority (*asaaneed*) of some of what we took by reading (*qira'at*) or license (*ijaza*) by way of detailed citation (*'ala tareeq't-tafseel*).

As for what we took by way of general citation (*'ala tareeq'l-ijmaal*), the noble Abu't-Tawfeeq 'Umar gave us license in all that he was given license for by his teacher Abu'l-Fayḍ Muhammad Murtaḍa al-Husayni al-Waasiṭi and to his father Abu'l-Amaana Jibril ibn 'Umar. He, *Shaykh* Muhammad Murtaḍa gave them license in all he was given license for from the narrations he received as well as all of his own scholarly works in the Islamic sciences whether they were published prose or poetry; which amounted to about two hundred works. The following is an actual copy of his license to them:

¹²⁸ Here ends folio 59 after 17 lines of colophon.

¹²⁹ Here ends folio 60 after 17 lines of colophon.

“In the name of Allah the Beneficent the Merciful, may Allah bless our master Muhammad, his family and Companions and grant them peace. All praises are due to Allah, the One and may Allah bless the one after whom there will be no other prophet with abundant peace. To continue: I have given license to our master and chief the *Imam* and learned jurist *Shaykh* Abu’l-Amaana Jibril ibn ‘Umar al-Agadezi and his noble son *Shaykh* ‘Umar, may Allah ta’ala preserve them, help them realize their hopes and benefit the Muslims by means of them; I have given them license in all the licenses that were given to me from narrations, but especially what I possessed from¹³⁰ my own scholarly works in the Islamic sciences; whether published prose or poetry; among them my commentary upon the *al-Qamus al-Muheet* which I did in ten volumes, my still uncompleted commentary upon the *Ihya’l-‘Uluum* (may Allah assist me to complete it); among them is my commentary upon the *al-Hizb’l-Kabeer* of the *Quṭb* Abu’l-Ḥassan as-Shadhili, may Allah sanctify his secret; and other than these which were small, big, majestic or insignificant; which are close to two hundred scholarly works in a variety of disciplines. I have given them general license and specific license which include all the teachers from whom I narrated from and listened to; amounting to one hundred teachers. I cited them in the *Tarikh’l-Quruun* and the *al-Ma’jim’l-Fihri*. Among the licenses of the scholars I happened upon was my teacher the well-known spiritually ascetic (*naasik*) Ahmad ibn Sha’ban ibn Ramaḍan ibn Saabiq az-Za’bili, on the authority of the traditionist Shams’d-Deen Muhammad ibn ‘Ala’d-Deen al-balbili, on the authority of ‘Ali ibn Yahya az-Ziyadi, on the authority of Yusuf ibn Abdallah al-Awwal Maydani, on the authority of each the two traditionist: Abu’l-Khayr as-Sakhaawi and al-Jalaal as-Suyuti with their chains of authority; and includes the books of the Abu’l-Fayḍ Murtaḍa ibn al-Ḥusayni al-Waasiti, the resident of Egypt and servant of the science of prophetic traditions, may Allah be kind to him by His grace and generosity; on the 10th of *Rabi’-t-Thani* in the year 1198 from the prophetic *hijra*¹³¹ with the praises to Allah, and sending blessings and peace.”

¹³⁰ Here ends folio 61 after 17 lines of colophon.

¹³¹ Here ends folio 62 after 17 lines of colophon.

Conclusion

Realize O brothers during the previous ages, the purposes in the narration of prophetic traditions other than its codification (*tadween*), was in order to know their alteration (*ta`deel*), invalidation (*tajreeh*), their discrepancy in memorization (*tafaawut fee'l-hifdh*) and exactitude (*itqaan*) in order to endeavor to verify their soundness (*tas'heeh*), determine the good (*tahseen*) and weak (*tad'eef*). As for these later times, the purposes in the study of this science is the preservation of the successive chains of authority (*salaasil as-sanad*). Abu Yahya Zakariyya al-Angari said in his *Fath'l-Baaqi* the commentary upon the *Alfiyya al-'Iraqi*: "It is because of this that in these latter times the preconditions which the masters of the science of prophetic traditions require in their narrations is the preservation of the chains of authority. This is because the prophetic traditions have already been codified and made exact. It is for this reason al-'Iraqi said in his *Alfiyya*:

"Turn your attention in these prophetic affairs

Away from trying to collect these matters"

...until where he said: "the hearing of prophetic traditions should be confined to hearing the successive chain of authority." He said regarding the commentary to these words: "The people in these later times should turn away from considering gathering these prerequisites due to their difficulties and the impossibility of fulfilling them." He then said: "Al-Bayhaqi preceded others in saying something similar where he mentioned the expansiveness of those who are unrestrained in hearing from some¹³² of the people of prophetic traditions in his time who had not properly memorized their prophetic traditions, nor accurately read them from their books, nor knew what had been read to them from their original hearing after the principles of reading had been established for them. This was due to the fact that the prophetic traditions had already been properly codified in the collections gathered by the *Imams* of prophetic traditions. Thus anyone who comes with a well-known prophetic tradition on their authority, then the one who narrates them is not exclusive or stands alone in his narration. The proof which establishes the veracity of his prophetic tradition is the narration of others. Thus the objective in narrating from him and listening to him is so that the prophetic tradition can be established as a successive narrative (*musalsilan*) expressed by the phrase 'he related to us' (*haddathanaa*) and 'he informed us' (*akhbaranaa*). In this way this nobility which has been specified for this *Umma* will remain as an honor to our Prophet, may Allah bless him and grant him peace. It is for this reason as-Salafi said in the section of his collection regarding the prerequisites for reading prophetic traditions: 'It is necessary that those teachers who do not know their prophetic traditions that they rely in their narrations upon those who are reliable taking benefit on their authority; but not upon them. All of that is required in taking intermediacy with the traditionists is to memorize the chains of authority; since the only prerequisite in verifying the soundness narratives today is from the perspective of continuity. If it were not for this concession from the scholars, then recording narratives from them would not be permissible, nor would narrating on their authority be allowable except from some and not others'." He then said: "That is what actions are determined by."¹³³

¹³² Here ends folio 63 after 17 lines of colophon.

¹³³ Here ends folio 64 after 17 lines of colophon.

Abu'l-Fayḍ Muhammad Murtada al-Husayni al-Waasiṭi indicated this also in his Alfiyyat's-Sanad where he said:

“In these times it is only a prerequisite

To establish veracity by means of precise listening

For this reason it is the memorization of the sound chains

Which Allah has specified for this religious community

Since the traditions have been regulated, codified

And properly placed in books and well constructed.”

For this reason some of the narrators of traditions permitted being expansive (*tawassu'u*) in making licenses accessible to all; like the words of Abu Abdallah ibn Munda when he said: “I have given license to anyone who said: there is no deity except Allah.” Al-Khaṭīb also permitted this as well. Al-Hazimi narrated from those he encountered from the traditionist like Abu'l-'Ala al-Hassan ibn Ahmad ibn Ahmad al-'Attar al-Hamdani and others that they used to incline towards permissibility in this issue. Al-Khaṭīb narrated on the authority of *Qadi* Ibn al-Khaṭīb at-Tabari that he permitted making licenses to all the Muslims who were present when he gave the license. However, Ibn as-Salaah prohibited this. Further Abd'r-Rahim ibn al-Husayn al-'Iraqi refrained from narrating traditions in this manner. However, among those who permitted it were Abu'l-Fadl Ahmad ibn al-Hassan ibn Khayrun al-Baghdadi, Abu'l-Walid ibn Rushd al-Maliki, Abu Tahir as-Salafi and others. Moreover, Abu 'Umar gave preference to this while an-Nawwawi considered it absolutely sound in his ar-Rawda. One of the scholars¹³⁴ collected together in a compendium those who permitted giving general licenses (*ijaza 'aamma*), gathering in his publication innumerable scholars, arranged in alphabetical order due to the large amount of scholars who supported this view. This scholar was the traditionist Abu Ja'far Muhammad ibn al-Husayn Abu'l-Badr al-Kaatib al-Baghdadi. Among those who also permitted this kind of general license was the traditionist Abu Bakr ibn Khayr al-Ashbili. Among the later day traditionists that permitted this was the traditionist Sharaf'd-Deen Abd'l-Mu'min ibn Khalaf ad-Dimyaṭi. Those who listened to the traditions in this manner were: the traditionist Abu'l-Hajjaj al-Mazwi, Abu Abdallah ad-Dhahabi, and Abu Muhammad al-Barzali. Those who read the traditions in this manner were: the traditionist Abu Sa'id al-'Alaa'iy and others. Thus, this general license when it is restricted with a demarcating description (*quyyidat bi wasfin haasirin*), is the closest to what is permissible. This is what Ibn Salaah permitted and *Qadi* 'Iyaḍ held the same view, exemplified by his words: “I have given licenses to anyone now who is seeking knowledge in the land of so-and-so; and for whoever read the text with me before this.” He said: “I place no delimitations upon them.” There is disagreement regarding for whom the soundness of this kind of license was made permitted. However, I did not see anyone who prohibited this because the stipulation for such as a license was specified (*mah'suur*).”

Institute of Islamic-African Studies International

¹³⁴ Here ends folio 65 after 17 lines of colophon.

It was to this that Abd'r-Rahim ibn al-Husayn indicated in his Alfiyya by his words:

“And that which is general with a description which is specified

Like: it is for the scholars at that time in the fortified coastal town

For this is the nearest kind of license which is permissible

I said: `Iyaḍ said: I do not make restrictions (the license)

In that there is disagreement among them, who opine

The lawfulness of such licenses because they are specified.”¹³⁵

Due to this principle, being expansive (*tawassu`u*) in giving license is also permitted by the scholars as well as for the one given license (*mujeez*) to have the right to give license. It was to this that Abd'r-Rahim ibn al-Husayn al-Iraqi indicated in his Alfiyya when mentioning the various types of licenses:

“Being expansive is permission in what was given license

To his teacher, and it is said that it is not permissible

It has been narrated, and it is sound, the taking of reliance

Upon it has been permitted by the reviewer

Abu Nu`aym and likewise Ibn `Uqda

As well as ad-Daruqutni and Naṣr after him

And up to three chains with licenses

I saw those who persisted in relying on five chains.”

Regarding its commentary Ibn as-Salaah said: “It is sound, upon which actions depend, that giving license in a general manner is permissible.” Al-Khaṭeeb narrated its permissibility (*tajweez*) on the authority of ad-Daruqutni and Abu'l- Abbas ibn `Uqda. Al-Haakim placed this same judgment in his Tarikh. Ibn Tahir said: “It is not known whether between two opinions there is strong permissibility. Naṣr ibn Ibrahim al-Maqaddasi permitted it. Muhammad ibn Tahir heard this view at *Bayt'l-Maqdas* that giving license in this manner was narrated. Perhaps annexing together between three licenses is permissible. The traditionist Abu'l-Faḍl Muhammad Naṣr mentioned that Abu'l-Faḥ ibn Abu'l-Fawaris transmitted a portion from the al-'Illal to Ahmad with his licenses from Abu `Ali ibn as-Sawwaf with his license from Abdallah ibn Ahmad with his license from his father.” Then Abd'r-Rahim said:¹³⁶ “I say I have seen is the words of more than one among the *Imams* and the people of prophetic tradition regarding the permissibility of increasing more than three licenses. They have narrated four uninterrupted licenses as well as five. The traditionist Abu Muhammad Abd'l-Kareem al-Halbi narrated in his Tarikh Misr on the authority of Abd'l-Ghani ibn Sa'id al-'Azdiy with five uninterrupted licenses in innumerable places.”

I say: the traditionists Ibn Hajr gave us license that each path of the chain of authority is a license. Abu'l-Fayḍ Muhammad Murtada al-Hsayni al-Waasiṭi indicated this in an inclusive manner by his words in his Alfiyya. Our teacher al-Haafidh had also permitted it. It was cited previously that the total objective and purpose of the *sanad* given in an expansive manner is so that it can become a prophetic tradition which is successive with the expressions ‘he related to us’ (*haddathanaa*) and ‘he informed us’ (*akhbaranaa*) and so that this noble miracle which distinguishes and was specified for

¹³⁵ Here ends folio 66 after 17 lines of colophon.

¹³⁶ Here ends folio 67 after 17 lines of colophon.

this *Umma* can persist as an ongoing honor to our Prophet Muhammad, may Allah bless him and grant him peace.

Here ends the book called **Asaaneed ‘l-Faaqir al-Mu`tariff bi’l-‘Ajazi wa’t-Taqseer** regarding some of what he received by means of study and license of Uthman ibn Fuduye` ibn Uthman hoping from his Lord for forgiveness. I completed its authorship on the day of Wednesday in the month of *Jumad’l-Awwal* the day that the moon went into its final stations, in the year **shurayj**.¹³⁷ “*All praises are due to the Allah who has guided us to this*”¹³⁸ and we would not have been guided had not Allah guided us.” The best blessings and most perfect peace be upon our master Muhammad, his family and all his Companions. May Allah ta`ala be pleased with the masters among the *Taabi`uun*, the right-acting scholars, the four *Imams* who exercised independent judgment, and those who follow them until the Day of Judgment.

It is completed with the praise of Allah and the best of His assistance.

Blessings and peace be upon Muhammad, his family, and
Companions and give them peace. O Allah be merciful
to the *Umma* of Muhammad,
may Allah bless him
and grant him
peace.

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¹³⁷ The final stations (*manaazil*) of the moon refer to the 28th, 29th and 30th of the month. Thus, the date was the 28th of *Jumad’l-Awwal*, 1213 A.H. The date corresponds with November 7th, 1798 C.E. and was a significant and volatile period in the life of the *Shehu* and the social development of the Muslims in Gobir at the time, as we previously explained the introduction. At the time the *Shehu* was forty-four years old.

¹³⁸ Here ends folio 68 after 17 lines of colophon.

SANKORE'

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