

SANKORE'



Institute of Islamic - African Studies International

Al-Asaaneed as-Saba` Fee Hadeeth'r-Rahma



The Seven Chains of Authority
Regarding the
Prophetic Tradition of Mercy

Shaykh Muhammad Shareef bin Farid

Institute of Islamic-African Studies International

Copyright © 1437/2015 Muhammad Shareef

**Published by
SANKORE'**



Institute of Islamic - African Studies International

The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

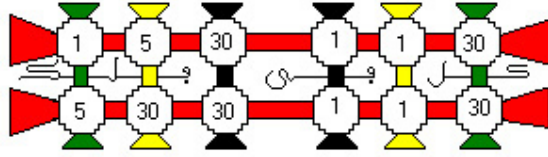
www.siiasi.org

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers

Book design by Muhammad Shareef

The front cover design is an *awqaaf* of the Divine Names *Rahmaan* and *Raheem* taken from the Kitaab Isma 'l-'Adhem of *Shehu* Uthman ibn Fuduye'.

Institute of Islamic-African Studies International

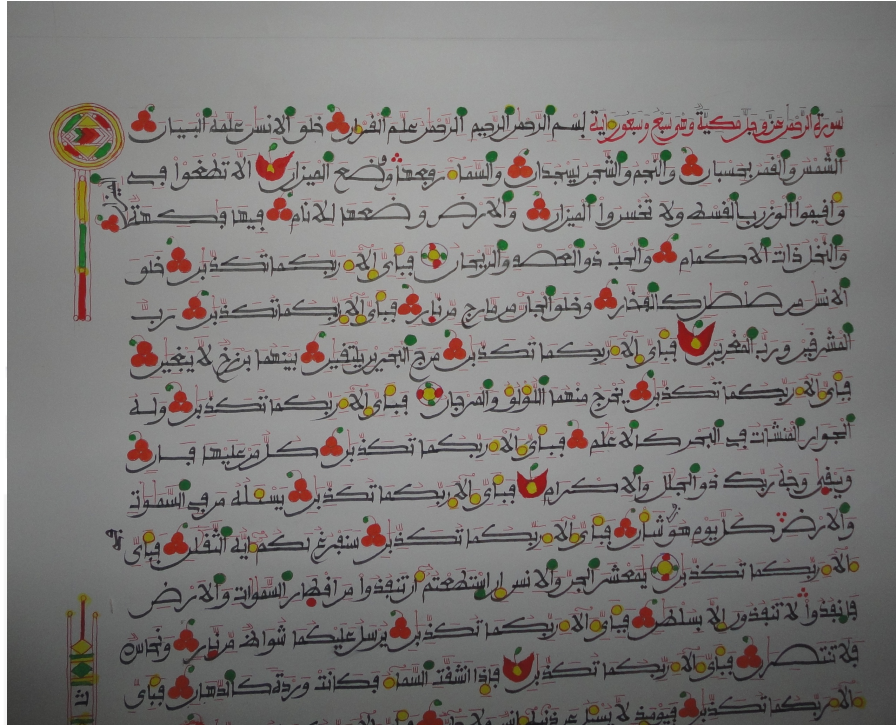


في سند حديث الرحمة المسلسل بالأولية

الحمد لله الذي رفع من أسند أماله إليه ووقف ببابه وأدرج من فاز بمؤاتير أفضاله في سلسلة حزيه والصلاة والسلام على مرسل صح سند من تعلق بذيل إحسان آثاره ومن على إسناد ونزل وطلع نجم وأقل، أما بعد:

فأعلم أن الاشتغال بحفظ سلاسل الإسناد من أهم أمور الدين للعلماء والعباد، فينبغي لكل متدين أن يعتني بها سلاح المؤمن، فروي عن الثوري قال: "الإسناد سلاح المؤمن، فإن لم يكن معه سلاح فبأي شيء يقاتل"، وقال ابن المبارك: "مثل الذي يطلب أمر دينه بلا إسناد كمثل الذي يرقى السطح بلا سلم"، وقال أيضاً: "الإسناد من الدين لو لا الإسناد لقال من شاء ما شاء"، قال الشيخ محمد بن عمر الغدامشي في شرح سؤال الملكين الذي سماه بالكواكب الدرية في جميع الأحاديث المتعلقة بشرح الأرزورة السبوطية قال: "علماء السنة رضي الله عنهم إن الإسناد سنة محبوبه والقرب من رسول الله صلى الله عليه وسلم رتبة مطلوبة، من فاته نسب النبي صلى الله عليه وسلم رتبة من جهة الولادة والقرابة فعليه أن يقصد أهل الأسانيد العالية فيأخذ عنهم ولو بالإجازة لأن الأباء في الدين أعظم درجة من أباء الولادة كما أن عقوق أباء الدين أكبر خطراً من أباء الولادة، وأعلم أيضاً أن علم الظاهر والباطن سواء في الاحتياج إلى الإسناد، قال عبد الوهاب الشعراني في مدارج السالكين: فأعلم أيها المرید وفقنا الله وإياك لمن لمرضاته إنه من لم يعرف أباه وأجداده في الطريق فهو أعمى وربما أنسب إلى غير أبيه فيدخل في قوله صلى الله عليه وسلم: ((لعن الله من أنسب إلى غير أبيه))، وقد درج السلف الصالح كلهم عن تعليم المرید آداب آبائهم ومعرفة أنسابهم وأجمعوا كلهم على من لم يصح له نسب القوم فهو لقيط لا أب له في الطريق".

قال الإمام النووي في أهمية الأسانيد: "وهذا من مطلوبات المهمات والنقائس الجليات التي ينبغي للفقير والمفتقر معرفتها، ويُبْح جهاالتها، فإن شيوخ أباءه في الدين ووصلته بينه وبين رب العالمين، وكيف لا يُبْح جهل الإنسان بالوصلة بينه وبين رب الأرباب مع أنه مأمور بالدعاء لهم وذكر مآثرهم والثناء عليهم والشكر لهم".



The first 37 verses of Surat'r-Rahmaan written by Muhammad Shareef using a combination of the Quranic scripts of Tinbukti/Andalusi and Barnawi/Ifriqi

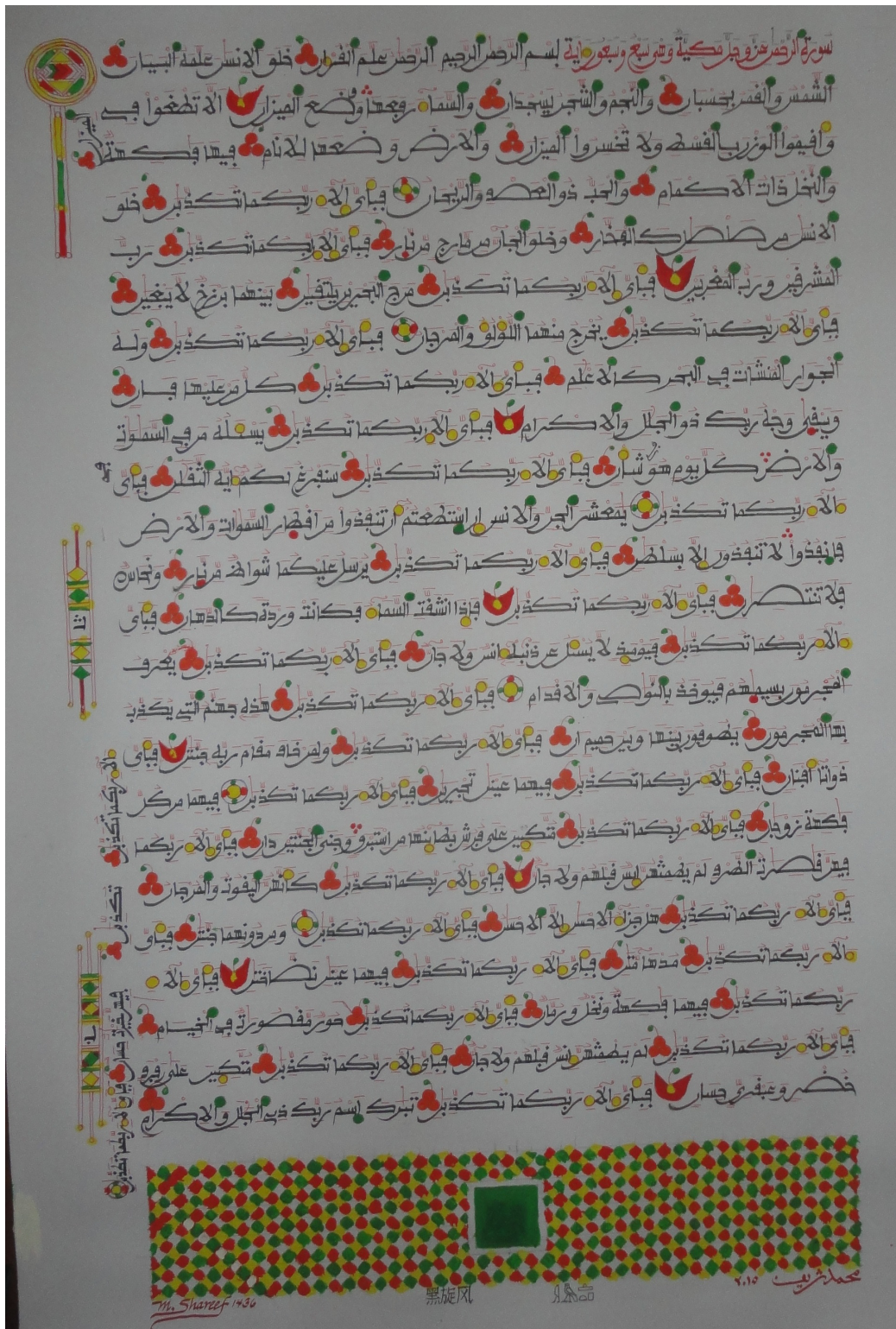
وَأَمَّا حَدِيثِ الرَّحْمَةِ الْمُسْلَسِلِ بِالْأُولَيَّةِ فَقَدْ أَجَازَنِي بِهِ شَيْخُنَا عَمَدَتِي فِي عُلُومِ الشَّرِيعَةِ
 وَدَلِيلِي فِي عُلُومِ الطَّرِيقَةِ وَسَرَايِي فِي عُلُومِ الْحَقِيقَةِ الْعَالِمِ الْفَقِيهِ الْإِمَامِ الْخَطِيبِ الشَّيْخِ مُحَمَّدِ
 الْأَمِينِ بْنِ أَدَمَ كِرْيَانَعِ الْخَطِيبِ بْنِ مُحَمَّدٍ تَكَرُّبَ مُحَمَّدِ بْنِ مُحَمَّدٍ سَنَبَ بْنَ مُحَمَّدٍ لَيْلَى بْنِ أَبِي بَكْرٍ
 سَنَبُ دَرْنِيمَا أَمِيرِ هَادِجِيَّةِ إِجَازَةً مُطْلَقَةً **وَهُوَ عَنْ** شَيْخِهِ وَوَالِدِهِ أَدَمَ كِرْيَانَعِ الْخَطِيبِ سَمَاعًا **وَهُوَ**
عَنْ شَيْخِهِ مُوسَى الْمُهَاجِرِ سَمَاعًا **وَهُوَ عَنْ** شَيْخِهِ الْإِيمَامِ عَلِيِّ بْنِ أَبِي بَكْرٍ سَمَاعًا **وَهُوَ عَنْ** نُورِ
 الزَّمَانِ مُجَدِّدِ الدِّينِ سَيِّفِ الْحَقِّ إِمَامِ الْأَوْلِيَاءِ أَبِي مُحَمَّدٍ عُثْمَانَ بْنِ فُؤَيْدٍ مُحَمَّدِ بْنِ عُثْمَانَ
 سَمَاعًا...



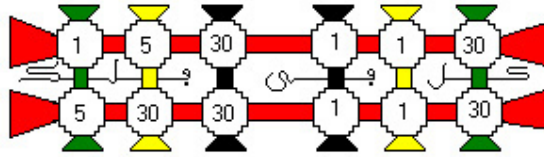
Surat'r-Rahmaan is the 'bridegroom' of the *Qur'an* according to sound prophetic traditions. In the Sudanic hand written *Qur'ans* each *hizb* is started traditionally with a unique circular grapheme where each *hizb* symbol is colored with the five colors of black, green, red, yellow and orange.

... فقال في كتابه أسانيد الفقير المعتبر بالعجز والنقصير: " فَقَدْ أَخْبَرَنَا بِهِ النَّجِيبُ أَوْ التَّوْفِيقُ عُمَرُ بْنُ الشَّيْخِ أَبِي الْأَمَانَةِ جَبْرِيلُ بْنُ عَمَرَ، وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا أَبُو الْفَيْضِ مُحَمَّدُ مَرْتَضَى الْحُسَيْنِيِّ الْوَاسِطِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا شَيْخُنَا السَّيِّدُ الْعَلَامَةُ عُمَرُ بْنُ أَحْمَدَ بْنِ عَقِيلِ الْحَسَنِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ بِالْمَدِينَةِ الْمُتَوَرَّةِ، قَالَ أَخْبَرَنَا شَهَابُ الدِّينِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْغَنِيِّ الدَّمِيَّاصِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا الْمُعَمَّرُ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الْمُنَوِّفِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا الْمُعَمَّرُ أَبُو الْخَيْرِ بْنُ عَمُوسٍ الرَّشِيدِي وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا شَيْخُ الْإِسْلَامِ زَكَرِيَاءُ بْنُ مُحَمَّدٍ الْأَنْصَارِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا الْحَافِظُ شَهَابُ الدِّينِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ حَجَرٍ الْعَسْقَلَانِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا الْحَافِظُ زَيْنُ الدِّينِ عَبْدُ الرَّحِيمِ بْنُ الْحَسَنِ الْعِرَاقِي وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا أَبُو الْفَتْحِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْمِيدُومِي وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّطِيفِ بْنُ عَبْدِ الْمُنْعِمِ الْحَرَانِي وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا الْحَافِظُ أَبُو لَفْرَجٍ عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ بْنِ الْجَوَازِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا أَبُو سَعِيدٍ إِسْمَاعِيلُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْمَلِكِ النَّيْسَابُورِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا وَالِدِي وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ أَحْمَدَ مَحْمَشِ النَّيْسَابُورِيِّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا أَبُو حَامِدٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى بْنِ بِلَالٍ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشَرَ بْنِ الْجَكَمِ الْعَبْدِيُّ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ، قَالَ أَخْبَرَنَا سُفْيَانُ بْنُ عَيَّيْنَةَ وَهُوَ أَوَّلُ حَدِيثٍ سَمِعْتُهُ مِنْهُ...

...عَنْ عُمَرَ بْنِ دِينَارٍ عَنْ أَبِي قَابُوسٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 ((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَانُ تَبَارَكَ وَتَعَالَى إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ)).

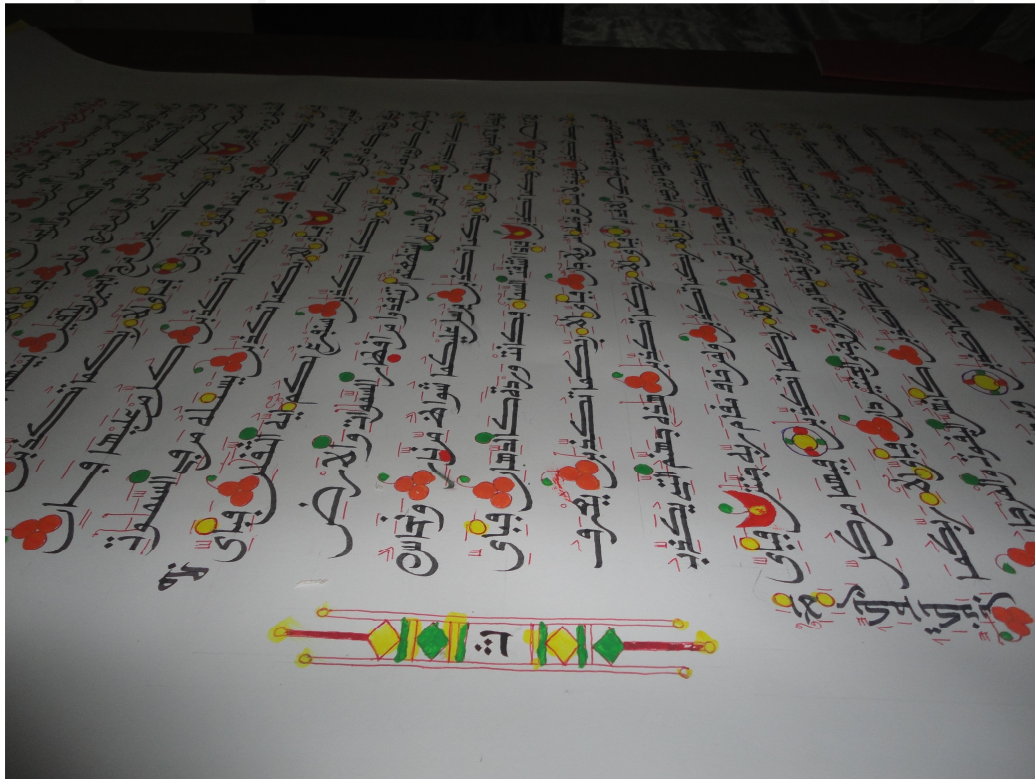


The complete calligraphy of Surat'r-Rahmaan written around the end of August, 2015, for the family Zunaid and Aminah Hoosen of South Africa. It was prior to adding the 'sankore' seal in white and black on the green square in the center of the colorful design at the bottom of the composition. It is about 3.5 ft high and 2.5 ft wide.



On the *Sanad* of the Tradition of Mercy Connected With the Initial Transmissions

All praises are due to Allah who has elevated those who have attached their hopes to Him, and stopped at His door. All praises are due to Allah who has advanced in degrees those who have attained success by means of the uninterrupted successive chain of His bounty in the authoritative chains of His close faction. Blessings and peace be upon the Messenger whose chain of authority is sound for the one who connects to the tail of the excellence of his traditions, for those who have high chains of authority, those lower, those who have simply seen the stars and those even less. To continue:



The symbol for an 8th of a *hizb* in the style of the royal Qur'ans of the central Bilad's-Sudan. The letter 'thaa' [ث] is the first letter of the phrase 'thummun' (an eighth). Note the Africans introduced the use of colors as symbols to indicate Quranic lexical and recitation rules.

Realize that for the scholars and the sincere worshippers the preoccupation with memorizing and preserving the successive chains of authority is among the most important affairs of the *Deen*. It is essential for every person serious about the *Deen* that they take reliance upon the weapons of the believers. It has been related by at-Thawri who said: "The chain of the authority is the weapon of the believer. If he has no chain of authority then with what can he fight?" Ibn al-Mubarak said: "The likeness of the one who wants to seek any affair from his *Deen* without a chain of authority is like a person who wants to climb to the roof of the house without stairs or a ladder." He also said: "The chain of authority is from the *Deen*. If there is no chain of authority, then whoever likes, can say whatever he likes."

Shaykh Muhammad ibn Umar al-Ghadamashi said in his commentary regarding the questioning of the two Angels which he called al-Kawakib ad-Duriyya fi Jamiu' al-Ahaadith al-Muta'lliq bi Sharh al-Ajuuza as-Suyuti: “The scholars of the *Sunna*, may Allah be pleased with them agree that the chain of authority is a beloved *Sunna*; it is true nearness to the Messenger of Allah, may Allah bless him and grant him peace and a desired rank for the one who may have missed relationship to the Prophet, may Allah bless him and grant him peace from the perspective of family and near kinship. He should then seek out the People of the highest chains of authority. He should take from them even if it is just by license, because the parent in the *Deen* is greater in rank than the parent by birth; in the same manner that showing disrespect to the parent in the *Deen* is more immense in danger than showing disrespect to the parent of birth.”

Realize also that the science of the outward and the inward are the same in the need for seeking chains of authority. Abd'l-Wahab as-Sha'rani said in his Midaraaj as-Saalikeen: “Realize O disciples, may Allah make you and I successful at attaining His pleasure, whoever does not know his parents and grandparents in the spiritual Path, is then blind and will perhaps attach himself to other than his true spiritual parents. He will then be included among those about whom the Prophet, may Allah bless him and grant him peace said: ‘Allah curses the person who attaches himself to other than his true father. All of the righteous ancestors have long established the precedence of teaching the spiritual disciples about the courtesies of their spiritual parents and knowledge of their grandfathers. All of them are agreed that whoever does not have a sound relationship to the People of the Path is like an abandoned child, who has no father in the Spiritual Path.’”

Imam an-Nawwawi said regarding the importance of the chains of authority: “This is among the most desirable of important matters and the most valuable of majestic matters which is essential for the jurists and those seeking to master jurisprudence to know; and about which it is considered offensive to be ignorant. For, indeed the teachers of a man are his parents in the religion and constitute the connection between him and the Lord of the worlds. So how can it not be odious for a person to be ignorant of the connection between himself and the Lord or worlds; along with the fact that we have been ordered to make supplication for our sensory parents and parents of meaning, mention their biographies, praise them and show gratitude for them.”



The verses of Surat'r-Rahmaan contain the secrets of existence and non-existence and all the paired binary opposites.

As for the tradition of mercy connected with the *awliyya*, for I was given license in it by my spiritual guide, my support in the sciences of the *shari'a*, my evidence in the sciences of the spiritual path, and my lamp in the sciences of the spiritual realities: the learned jurist *Imam* and *Khateeb Shaykh* Muhammad al-Amin ibn Adam Kari'angha al-Khateeb ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn Sanbu Darneema *Amir* of Hadijiya with a unrestricted absolute license. He received it through transmission from his father and teacher the *Imam* and *Khateeb* Adam Kari'angha and it was the first prophetic tradition he heard from him. He received it from his teacher *Shaykh* Musa al-Muhajir, and it was the first prophetic tradition he heard from him. He received it from his teacher the *Imam* and *Khateeb* Ali ibn Abi Bakr and it was the first prophetic tradition he heard from him. He received it from the light of the age, the reformer of the religion the Sword of Truth, the *Imam* of the *Awliyya* Abu Muhammad Uthman ibn Fuduye' Muhammad ibn Uthman and it was the first prophetic tradition he heard from him.

He (the *Shehu*) said in his Asaaneed 'l-Faqeer al-Muta'rif bi'l-'Ajzi wa'l-Taqseer: "The noble Abu't-Tawfee' Umar ibn *Shaykh* Abu'l-Amana Jibril ibn Umar transmitted to us and it was the first prophetic tradition that 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-Deen 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 heard 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:

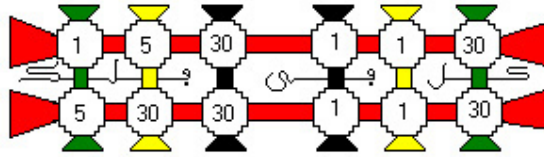
((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ))

“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.”

SANKORE'

ر م	ح م	ح م	ن ر
ح م	ن ر	ح م	ح م
ح م	ر م	ن ر	ح م
ن ر	ح م	ح م	ر م

Institute of Islamic-African Studies International



The Remaining Six of the Seven *Asaneed* From the *Asaneed'l-Faqir*

I received with complete and unrestricted transmission and license from my master the jurist, *Shaykh* Muhammad al-Amin al-Khateeb from his father *Shaykh* Adam Kari`angha, from his teacher *Shaykh* Musa al-Muhajir, from his teacher, the *Imam* and *Khateeb* *Shaykh* Ali Danbu ibn Abu Bakr *Mallamu* from our master Shehu Uthman ibn Fuduye` who said in his *Asaneed'l-Faqir*:

“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. 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.¹

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 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-Alawi 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.²

¹ That is to say, with his *sanad* from *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi; who received it from Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from his father Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri; who received from Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal; who received from Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi; who received from Sufyan ibn 'Uyayna; who received from 'Amr ibn Dinaar; who received from Abu Qaabus, the freedman of Abdullah ibn 'Amr ibn al-'Aas; who received from Abdullah ibn 'Amr ibn al-'Aas, may Allah be pleased with both; who received from the Messenger of Allah, may Allah bless him and grant him peace.

² That is to say, with his *sanad* from *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi; who received from Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from his father Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri; who received from Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal; who received from Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi; who received from Sufyan ibn 'Uyayna; who received from 'Amr ibn Dinaar; who received from Abu Qaabus, the freedman of

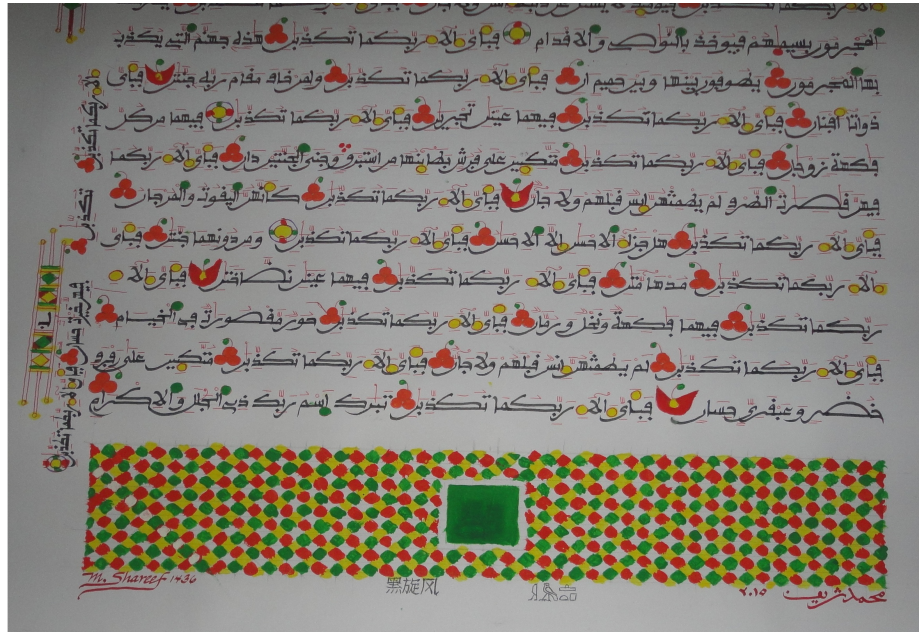
From the paths of our *sanads* also in the narration of this prophetic tradition *musalsal bi'l-awliyya* is the chain of authority that we received license in it from our *Shaykh* Abu'l-Amaana Jibril ibn Umar and his noble son, Abu't-Tawfee' Umar. They received it from Muhammad Murtada al-Husayni al-Waasiti 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.³

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-Tawfee' 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.⁴

Abdullah ibn 'Amr ibn al-'Aas; who received from Abdullah ibn 'Amr ib al-'Aas, may Allah be pleased with both; who received from the Messenger of Allah, may Allah bless him and grant him peace.

³ That is to say, with his *sanad* from Abu'l-Fat'hi Muhammad ibn Muhammad al-Mayduumi; who received from Abd'l-Lateef ibn Abd'l-Mun'im al-Hiraani; who received from *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi; who received from Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from his father Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri; who received from Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal; who received from Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi; who received from Sufyan ibn 'Uyayna; who received from 'Amr ibn Dinaar; who received from Abu Qaabus, the freedman of Abdullah ibn 'Amr ibn al-'Aas; who received from Abdullah ibn 'Amr ib al-'Aas, may Allah be pleased with both; who received from the Messenger of Allah, may Allah bless him and grant him peace.

⁴ That is to say, with his *sanad* from Abu'l-Fat'hi Muhammad ibn Muhammad al-Mayduumi; who received from Abd'l-Lateef ibn Abd'l-Mun'im al-Hiraani; who received from *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi; who received from Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from his father Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri; who received from Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal; who received from Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi; who received from Sufyan ibn 'Uyayna; who received from 'Amr ibn Dinaar; who received from Abu Qaabus, the freedman of Abdullah ibn 'Amr ibn al-'Aas; who received from Abdallah ibn 'Amr ib al-'Aas, may Allah be pleased with both; who heard from the Messenger of Allah, may Allah bless him and grant him peace.



The tradition when a scribe unintentionally omits a verse or verses from the script is to write the omitted phrase, verse or series of verses on the side as you can see, but making it a part of the overall design.

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 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.⁵

Al-Bukhari also narrated this tradition from the learned Abdullah ibn Abd'l-Baaqi. He received it from Ahmad ibn al- Ijli al-Ghidaa'qi. He received it from as-Sa'udi ibn Burhan. He received it from Ibn Saamuun. He received it from Abu'l-Fadl as-Sa'udi al-Maaliki. He received it from as-Shakhaawi.⁶

⁵ That is to say, with his *sanad* from *Haafidh* Shihab'd-Deen Ahmad ibn Ali Ibn Hajr al-'Asqalaani; who received from *Haafidh* Zayn 'd-Deen Abd'r-Rahim ibn al-Husayn al-'Iraqi; who received from Abu'l-Fat'hi Muhammad ibn Muhammad al-Mayduumi; who received from Abd'l-Lateef ibn Abd'l-Mun'im al-Hiraani; who received from *Haafidh* Abu'l-Faraj Abd'r-Rahman ibn Ali ibn al-Jawzi; who received from Abu Sa'id Isma'il ibn Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from his father Ahmad ibn Abd'l-Malik an-Naysabuuri; who received from Abu Taahir Muhammad ibn Ahmad Mahmash an-Naysabuuri; who received from Abu Haamid Ahmad ibn Muhammad ibn Yahya ibn Bilal; who received from Abd'r-Rahman ibn Bishr ibn al-Hakam al-'Abdi; who received from Sufyan ibn 'Uyayna; who received from 'Amr ibn Dinaar; who received from Abu Qaabus, the freedman of Abdullah ibn 'Amr ibn al-'Aas; who received from Abdullah ibn 'Amr ibn al-'Aas, may Allah be pleased with both; who heard from the Messenger of Allah, may Allah bless him and grant him peace.

⁶ That is to say, with his *sanad* from as-Shakhaawi to the narrator, Abdallah ibn 'Amr ibn al-'Aas, may Allah be pleased with both; who heard it from the Messenger of Allah, may Allah bless him and grant him peace who said... [see next page].



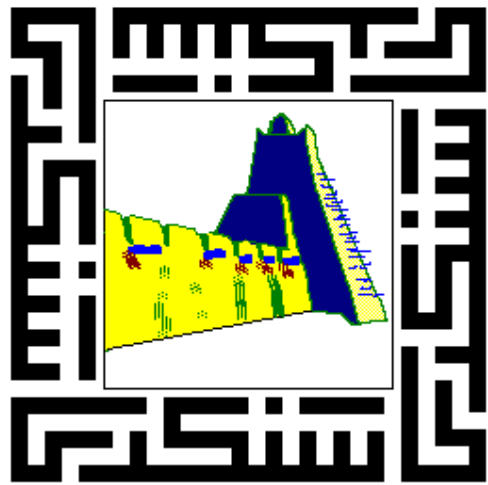
Here ends what our master, *Shehu* Uthman ibn Fuduye' related in his Asaneed '1-Faqir and with its ending I end my treatise on the Seven Asaneed regarding the Hadeeth of Mercy; seeking forgiveness for me, for you and to all those who seek forgiveness from Him by the *baraka* of every transmitter and *waliy* in these seven *asaaneed*. Glory be to You O Allah. To You are the praises. There is no deity except You. I seek forgiveness of You and repent to You. O Allah send blessings upon our master Muhammad and the family of Muhammad, each time the one who remembers him mentions him; and each time the heedless forget him. O Allah be merciful to the Umma of Muhammad with a universal mercy. O Allah be merciful to the whole of creation and suffice them where they are incapable. Glory be to You, the Lord of Might over and above all that they describe; and all praises are due to Allah the Lord of all worlds.



Institute of Islamic-African Studies International

SANKORE'

SANKORE'



Institute of Islamic-African Studies International

Institute of Islamic-African Studies International