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

The Seven Chains of Authority Regarding the Prophetic Tradition of Mercy

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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`.
في سنّ حديث الرّحمة المسّلسل بالآولوية

الحمد لله الذي رفع من أسند أمانة إلىه ووقف ببابه وأذرح من فاز بهمناوات فضائله في سلسلة حزبه والصلاة والسلام على مسّر سنّ من تتّبع بتأويل إضائان أدناه ومن على إسناد وتزل وطلع نجم وآتى، أما بعد:

فأعلم أن الإستناد يحفظ سلاسل الإسناد من أمّ أمور الدين بعلماء والعباد، فيذهب لكل من تتّبع فيها من الشّهداء، منغيظًا عن الطريق، قال: "الإسناد سلاح المؤمن، فإن لم يكن معه سلاح فبالي شيء يقابله". وقال ابن المبارك: "مثل الذي يطلب أمر دينه بإسناد كمثل الذي يزقي السطح بالسلام، وقال أيضًا: "الإسناد من الذين لا الإسناد نقال من شاء ما شاء".

قال الشّيخ محمد بن عمر الغداشقي في شرح سؤال الملكي الذي سنّه بالكواكب الزرية في جميع الأحاديث المتعلقة بشرح الأجزاء السّيوتية قائلًا "فلما انتهت السنة رضي الله عنهم فإن الإسناد سلسلة محبوبة وقراب من رسول الله صلى الله عليه وسلم رليّة مطلوبة، فمن خاتم هذه السلسلة صلى الله عليه وسلم رليّة من جهة الولادة والقرابة فعليه أن يقصه أهل الأحاديث العالية فيأخذ عنه ولو بالإجازة لأن الأباء في الذين أعظم ترجيحتهم من أباء الولادة كأن عقوب أبناء الذين أكثر خطرًا من أبناء الولادة، وأعلم أيضًا أن علم الطائر والباطن سواء في الإختيار إلى الإسناد، فإن عبد الوهاب الشّاغلي في شرح السّلالين قال: "فعلم أنهم المريد وفقنا الله وإياك لمن لمرضاته إنه من لم يعرف أباه وأجداده في الطريق فهو أعنم إلى رتبة يثبت إلى غير أبيه فإن ذكر في قوله صلى الله عليه وسلم: (العن الله من النحس إلى غير أبيه) وقوله في السلف الصحيح: كلهم عن تعلمهم أتباع أبيهم وعرفة أئمةهم وأجزاء كلهم على من لم يصح له نسب القوم فهو لفيّظ لا أب له في الطريق.

قال الإمام الأثري في أهميّة الأسانيد: وهذا من مطلوبات الأئمة وال للغاية الجليلات التي ينبغي للفقهاء من منهجة معرفتها، ويُبيح جهالتها، فإن شيخ أباه في الدين ووصلته ببيته وبيين رب العالمين، وكيّلاً لا يفيح جهل الإنسان بالوصيلة بينه وبين ربي الأرباب مع أنّه مأمور بالدعاء لهما وذكر ماؤهم والثناء عليهم والشكر لهم".
The first 37 verses of Surat'r-Rahmaan written by Muhammad Shareef using a combination of the Quranic scripts of Tinbuki/Andalusi and Barnawi/Ifriqi

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 أسانيذ الفقيه المتعترف بالعجز والقصير: "فقد أخبرنا أبو النجيب أبو الوفيق عمر بن الشيخ أبي الأمانة جنريل بن عمر، وهو أول حديث سمعته منه، قال أخبرنا أبو الفقيض مخمص متصرف الخصبي الواسطي وهو أول حديث سمعته منه، قال أخبرنا شيخنا السيد العلامة عمر بن أحمد بن غفيض الخصبي وهو أول حديث سمعته منه، قال أخبرنا شهاب الدين أحمد بن عبد الغني المتصاصي وهو أول حديث سمعته منه، قال أخبرنا المعلامة شمس الدين مخمص بن عبد العزيز النوفي وهو أول حديث سمعته منه، قال أخبرنا شيخنا السيد الإمام زكريا بن ميمون الأنصاري وهو أول حديث سمعته منه، قال أخبرنا الحاجة الحافظ شهاب الدين علي بن حجر العنلقاني وهو أول حديث سمعته منه، قال أخبرنا الحاجة الحافظ ربن الدين عبد الرحمان بن الجبهي وهو أول حديث سمعته منه، قال أخبرنا أبو سعيد إسماعيل بن أحمد بن عبد الملك النيسابوري وهو أول حديث سمعته منه، قال أخبرنا أبو طاهر مخمص بن أحمد مخمص 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 علي بن الجوزي وهو أول حديث سمعته منه، قال أخبرنا شيخنا السيد الإمام زكريا بن يحيى وهو أول حديث سمعته منه، قال أخبرنا أنفاين بن عبيد وهو أول حديث سمعته منه، قال أخبرنا عبد الرحمن بن عبد الرحمن بن عبد الرحمن بن علي بن عبد الله بن عمرو بن العاص عن عبد الله رضي الله عنهما قال رسول الله صلى الله عليه وسلم: 
(الرحمون يرحمهم الرحمن تبارك وتعالى إنهموا من في الأرض يرحمكم من في السماة).

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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:

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-Ajuza 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-Saaliikeen: “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-Khat`eeb 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-Tawfeeq 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-Wasiti 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 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 said: ‘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 said: ‘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.
“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.”
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-Thanana al-Bayluuni. He received it from Ahmad, al-Halbi, Ibrahim ar-Rab’iyy al-Hanafi and Ibn Abu Bakr ibn ’Azzaaz 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-Falshindhi. He received it from the narrator Shihab Ahmad ibn Muhammad ibn Abu Bakr al-Muqaddisi. He received it from the noble Abu’l-Faraj 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 al-Naysaburi; who received from his father Ahmad ibn Abd’l-Malik al-Naysaburi; who received from Abu Taahir Muhammad ibn Ahmad Mahmash al-Naysaburi; 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 Qabus, the freedman of Abdullah ibn ’Amr ibn al-‘Aas; who received from Sufyan ibn ’Uyayna; who received from Abu Qabus, the freedman of 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 it from Abu Sa’id Isma’il ibn Ahmad ibn Abd’l-Malik al-Naysaburi; who received from his father Ahmad ibn Abd’l-Malik al-Naysaburi; who received from Abu Taahir Muhammad ibn Ahmad Mahmash al-Naysaburi; 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 Qabus, 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-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 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 as-Shihab Ahmad ibn al-Hassan al-Jawhari al-Khaalidi. He received it from the Imam 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.

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.

That is to say, with his sanad from Abu’l-Fat’hi Muhammad ibn Muhammad al-Mayduum; 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 ’Uuyayna; 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.

That is to say, with his sanad from Abu’l-Fat’hi Muhammad ibn Muhammad al-Mayduum; 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 ’Uuyayna; 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.
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-Wasiti 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.

Al-Bukhari also narrated this tradition from the learned Abdullah ibn Abd’l-Baaqi. He received it from Ahmad ibn al-’Ijli al-Ghidaqi. He received it from Sa’udi ibn Burhan. He received it from Ibn Saamuun. He received it from Abu’l-Fadl as-Sa’udi al-Maali. He received it from as-Shakhaawi.”

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’h Muhammad ibn Muhammad al-Mayduumi; who received from Abd’l-Lateef ibn Abd’l-Mun’im al-Hiraani; who received from Haafidh Abu’il-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 Mahmarsh 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 ’Uyyaanya; who received from ’Amr ibn Dinar; who received from Abu Qabus, 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 ‘l-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.
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