

## SANKORE'



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah, the Beneficent the Merciful, and may Allah send blessings upon our master Muhammad, his family and grant them peace.

### On Muharram and the Day of `Ashura

All praises are due to Allah ta`ala who has made the number of the months of the year twelve and has made some of these months sacred. I ask Allah ta`ala to make this year for all of you one of fearful awareness, increase in nearness to Allah, love for the Prophet, may Allah bless him and grant him peace, increase in permissible wealth and well-being for you, your wives, husbands, children, men and women, *amirs*, *wazeers* and *kutaab*.

Allah ta`ala says:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

“Verily the number of the months with Allah are twelve months in the Book of Allah from the Day He created the heavens and the earth. Four among them are sacred. This is the upright religion, therefore do not act unjustly towards yourselves in them.”

Imam at-Tabari said in his *tafseer* that the Book referred to in the above verse is the Guarded Tablet (*lawh mahfudh*) in which is written every thing that will be from the decree of Allah. He also said: “These months are twelve in which four of them are sacred. In the times of *jaahiliyya* the people would exalt these months and hold them sacred and forbade fighting and killing during them; even to the point where if a man encountered a man during these four months who had killed his father he would not take revenge for it. These months are *Rajab*, and the three consecutive months: *Dhu'l-Qi`ida*, *Dhu'l-Hijja* and *Muharram*.”

It has been related on the authority of Sadaqa ibn Yasar, on Ibn Umar who said: Once the Messenger of Allah, may Allah bless him and grant him peace gave a *khutba* during the Farewell Pilgrimage at Mina during the middle of the day of sacrifice and said:

((يا أيها الناس، إن الزمان قد استدار كهيئته يوم خلق الله السماوات والأرض، وإن عدة الشهور عند الله اثنا عشر شهرا، منها أربعة حرم، أولهن رجب مضر بين جمادى وشعبان و ذو القعدة و ذو الحجة و المحرم))

“O mankind verily time has revolved in its fashion from the time that Allah created the heavens and the earth. And the numbers of the months with Allah are twelve months. From them four are sacred. The first of them is *Rajab* which is placed between *Jamadi* and *Sha`baan*. The rest are *Dhu'l-Qi`ida*, *Dhu'l-Hijja* and *Muharram*.”

*Imam at-Tabari* said that the meaning of Allah ta`ala's words: "therefore do not act unjustly towards yourselves in them"; that the Muslim should not disobey Allah ta`ala during these months, nor should he make permissible in them what Allah ta`ala has forbidden. For if you do you will have earned for your souls what you would have not earned before from the anger and wrath of Allah ta`ala." He has said in another place: "Allah ta`ala has made the sins committed during this month more severe and has made righteous deeds during this time with greater rewards."

Abu Ja`far said: "The foremost meaning in that is do not be unjust during the sacred months against your own souls by making permissible what Allah ta`ala has made forbidden. For verily Allah exalts these months and exalts the things which are sacred during them."

*Imam at-Tabari* said: "Perhaps someone could conclude that the affair as it is described in the above verse is that it is permissible therefore to be unjust towards one's own soul in other than the sacred months. However it is not like that. Rather being unjust towards our own souls is forbidden at all times and moments. However Allah ta`ala exalted the sanctity of these months and honored them above the rest of the months of the year. Therefore sins committed during these times have been singled out with more severity just as He has singled these months out with nobility."

It has been related by Abu Khaytama in his Tarikh on the authority of Ibn Sireen that a man from among the Muslims who came from the lands of Yemen once said to Umar: "I observed that in Yemen there is a thing they call histiography (*taarikh*) where they write down the year and the month for recording." Then Umar said:

إن هذا لحسن فأرخوا

"Verily this is a good practice, therefore record our histiography." When he had gathered the Companions together in order to decide from what point in time shall the Islamic histiography begins, he took council with them. Some of the people said: "Lets begin from the birth date of the Prophet, may Allah bless him and grant him peace." Other people said: "Lets begin when he was first dispatched as a prophet." Yet others said: "Lets began from the time he fled making *hijra* from Mecca." While yet another speaker said: "Lets begin with his demise from the time he died." One of the Companions decided: "Lets begin from the time he fled making the *hijra* from Mecca. However by which manner will we initiate the beginning of the year?" Some said: "Lets begin with the month of *Rajab* because the people during the time of *jaahiliyya* used to exalt that month." Others said: "Lets begin the year with the month of *Ramadhan*." Others said: "*Dhu'l-Hijja*." Others said: "It should be the month that the Messenger of Allah, may Allah bless him and grant him peace left Mecca." Others said: "It should be the month of that he arrived in Medina." Uthman ibn `Afan said:

أرخوا من المحرم أول السنة وهو شهر حرام

"Determine our histiography and time from the month of *Muharram*, which should be considered the first of the year and it is one of the sacred months." Thus the month of *Muharram* is the first if the months in enumerating the calendar. It is the time when the people began to depart from the pilgrimage, thus it became the first calendar month of the year. This decision occurred in the year seventeen *hijria* in the month of *Rabi` al-Awwal*."

The sacred month of *Muharram* is first of the year and the leader of the months of the year. The Muslim individual and the *jama`at* should give it its rights by increasing in extra acts of worship and avoiding things that are reprehensible and bad habits. It has been related on the authority of ad-Daylami in his Musnad'l-Firdaus on the authority of Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace once said:

((سيد الناس آدم، وسيد العرب محمد، وسيد الروم صهيب، وسيد الفرس سلمان، وسيد الحبشة بلال، وسيد الجبال طور سيناء وسيد الشجر السدر، وسيد الأشهر المحرم، وسيد الأيام الجمعة، وسيد الكلام القرآن، وسيد القرآن البقرة، وسيد البقرة آية الكرسي؛ أما إن فيها خمس كلمات في كل كلمة خمسون بركة))

“The master of the mankind is Adam; the master of the Arabs is Muhammad; the master of the Romans is Suhayb; the master of the Persian is Salma; the master of the Abyssinians is Bilal; the master of the mountains is Mount Sinai; the master of the trees is lote tree; the master of the months is *al-Muharram*; the master of the days in *Jumu`a*; the master of speech is the *Qur'an*; the master of the *Qur'an* is *al-Baqara*; the master of *al-Baqara* is *Ayat al-Kursi*; in which are five words each which contain fifty Divine blessings (*barakats*).”

It has been narrated by Ibn an-Najaar on the authority of Ahbaan, the son of the sister of Abu Dharr who said: I once asked Abu Dharr: ‘Which freeing of a slave is purest? Which night is the most superior? Which month is the most superior?’ He said: ‘I asked the Prophet, may Allah bless him and grant him peace the same question you asked me and I will inform you with what he informed me He said:

((أزكى الرقاب أعلاها ثمنًا، وأفضل الليل جوف الليل، وأفضل الشهور المحرم))

“The purest freeing of a slave is that which has the highest reward. The most superior night is the middle of the night. The most superior of the months is *al-Muharram*.”

Among the notable acts to perform during the sacred month of *Muharram* is fasting. It has been narrated by the author of the al-Firdaus on the authority of Ibn Abass, may Allah be pleased with both of them, that the Messenger of Allah, may Allah bless him and grant him peace said:

((مَنْ صَامَ آخِرَ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَأَوَّلَ يَوْمٍ مِنَ الْمُحَرَّمِ فَقَدْ خَتَمَ السَّنَةَ الْمَاضِيَةَ بِصَوْمٍ وَقَتَحَ السَّنَةَ الْمُقْبِلَةَ بِصَوْمٍ جَعَلَ اللَّهُ لَهُ كَفَّارَةً خَمْسِينَ سَنَةً))

“Whoever fast during the last day of *Dhu'l-Hijjah* and the first day of *al-Muharram* has sealed the outgoing year with fasting and opened the coming year with fasting. Allah will make for him atonement for fifty years.”

It has been related by ad-Darimi, at-Tirmidhi, Abdallah ibn Ahmad ibn Hanbal, Abu Ya`ala and al-Bayhaqi on the authority Ali ibn Abi Talib who said: ‘A man once asked the Messenger of Allah, may Allah bless him and grant him peace, while I was sitting with him: ‘O Messenger of Allah, which month do you command me to fast other than the month of *Ramadan*? And He said:

((إِنْ كُنْتُمْ صَائِمًا بَعْدَ شَهْرِ رَمَضَانَ فَصِمِ الْمُحَرَّمِ، فَإِنَّهُ شَهْرُ اللَّهِ وَفِيهِ يَوْمٌ تَابَ اللَّهُ فِيهِ عَلَيَّ))

قوم ويتوب فيه على آخرين))

“If you should fast after the month of *Ramadan*, then fast during the month of *al-Muharram*. For it is the month of Allah, in which Allah relents and accepts the

repentance of people and in which others repent to Him.” This prophetic tradition and those like them were related before the Messenger of Allah, may Allah bless him and grant him peace instituted the merits and fasting of the months of *Rajab* and *Sha`baan*.

It was related by at-Tabarani on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((من صام يوماً من المحرم فله بكل يوم ثلاثون حسنة))

“Whoever fast days from *al-Muharram* will have thirty good deeds recorded for each day he fasts”

It has been related by Muslim on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said:

((أفضل الصلاة بعد الصلاة المكتوبة الصلاة في جوف الليل، وأفضل الصيام بعد شهر

رمضان صيام شهر الله المحرم))

“The best prayer after the prescribed prayers is the prayer done in the middle of the night. The best fasting after the month of *Ramadhan* is the fasting done in the sacred month of *Muharram*.”

It has been related by at-Tirmidhi on the authority of Ali ibn Abi Talib who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((إن كنت صائماً بعد شهر رمضان فصم المحرم فإنه شهر الله تعالى فيه يوم تاب فيه على

قوم ويتوب فيه على آخرين))

“If you are to fast after the month of *Ramadhan*, then fast during the month of *al-Muharram*, for it is the month of Allah ta`ala, in which He relents and accepts the repentance of some people and in which others repent to Him.”

It has been related by Ahmad, Abu Dawud and an-Nisai’ on the authority of Hafsa who said: “The Messenger of Allah used to fast on the 9<sup>th</sup> of *Dhu’l-Hijja*, the day of *Ashura*, three days from each month, the first Monday of every month, and the Monday and Thursday of the last week of every month.”

### **The Merits of the Day of `Ashura**

With regard to the merits and bounties of the day of *Ashura*, it has been related by Abu as-Shaykh on the authority of Abd’l-Ghafuur ibn Abd’l-`Aziz on the authority of his father, on the authority of his grandfather, Zayd ibn `Amr ibn Nufayl that the Messenger of Allah, may Allah bless him and grant him peace said:

((إن نوحاً هبط من السفينة على الجودي يوم عاشوراء فصام نوح وأمر من معه بصيامه

شكراً لله تعالى وفي يوم عاشوراء تاب الله تعالى على آدم وعلى أهل مدينه يونس، وفيه

فلق البحر لبني إسرائيل، وفيه ولد إبراهيم وابن مريم))

“Indeed Noah descended from the Ark upon the *juudi* on the day of *Ashura*. He then fasted and ordered those with him to fast as a form of gratitude to Allah ta`ala. On the day of *Ashura* Allah ta`ala relented to Adam and to the People of the city of Prophet Yunus. On that day Allah parted the sea from the Bani Isra’il and on that day both Ibrahim and the son of Maryum were born.”

It has been related by Ahmad in his Musnad on the authority of Ali who said:

كان يصوم عاشوراء ويأمر به.

“He (the Prophet, may Allah bless him and grant him peace) used to fast the day of `Ashura and he ordered others to fast that day.”

It has been related on the authority of ad-Daylami on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said:

((من صام يوم الزينة أدرك ما فاتته من صيام السنة يعني يوم عاشوراء))

“Whoever fast on the day of adornment will attain what he missed from the fasting of the year, meaning by that, the day of `Ashura.”

Allah ta`ala says regarding the repentance of Adam:

﴿فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم﴾

“And Adam encountered a word from his Lord by which He relented towards him, for verily He is the Relenting the Merciful.” Imam al-Qurtubi said in his *tafsir*: “This repentance took place on the day of `Ashura on a Friday.”

It has been related by Muslim on the authority of Ibn Abass that the Messenger of Allah, may Allah bless him and grant him peace when he came to Medina he found the Jews fasting the day of `Ashura, and he said to them:

((مَا هَذَا الْيَوْمَ الَّذِي تُصُومُونَهُ؟))

“What is this day which you are fasting?” They said: “It is an immense day in which Allah redeemed Musa and his people and drowned Pharoah and his people. Thus, Musa fasted that day out of gratitude, so we fast it also.” Then the Messenger of Allah, may Allah bless him and grant him peace said:

((فَنَحْنُ أَحَقُّ وَأَوْلَىٰ بِمُوسَىٰ مِنْكُمْ))

“We have a greater right and are foremost with Musa than you.” Therefore the Messenger of Allah, may Allah began to fast that day and ordered others to fast it.”

This was before the actual descent of the obligation of *Ramadhan*; as it has been related by ad-Daylami on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said:

((يوم عاشوراء عيد نبي كان قبلكم فصوموه أنتم))

“The day of `Ashura is a holiday of the Prophets before you. Therefore you should fast on that day.” This imperative statement from the Prophet, may Allah bless him and grant him peace was not an order for obligation, but as a confirmed *Sunna*.

It has been related by Ibn Abi Shayba on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said:

((صوموا يوم عاشوراء يوم كانت الأنبياء يصومونه فصوموه))

“Fast on the day of `Ashura, a day which the Prophets, themselves used to fast. Therefore you should fast it as well.”

It has been related by al-Bayhaqi in his Shu`b al-Iman on the authority of Salma ibn al-Akwa` that the Messenger of Allah, may Allah bless him and grant him peace said:

((إن اليوم يوم عاشوراء فمن أكل فلا يأكل شيئاً بقية يومه، ومن لم يكن أكل أو شرب

فليصم))

“Verily today is the day of `Ashura. Whoever among you has eaten, then do not eat anything for the remainder of the day. And those of you who have not eaten or drank anything, should fast.”

It has been related by Muslim and Abu Dawud on the authority of Abu Qatada tha the Messenger of Allah, may Allah bless him and grant him peace said:

((صوم يوم عرفة يكفر سنتين ماضية ومستقبلة، وصوم عاشوراء يكفر سنة ماضية))

“Fasting the Day of `Arafaat is atonement for the sins for two years in the past and the future. Fasting the day of `Ashura (tenth of *Muharram*) is atonement for the sins for the past year.”

It has been related by Ibn Zanjawayh on the authority of Ibn Abass who said:

“The Messenger of Allah, may Allah bless him and grant him peace did not choose a day of fasting in which he sought after its bounties except the fasting of *Ramadhan* and this day, the day of `Ashura.” This was before the confirmed practice of fasting the month of *Rajab* and *Sha`baan*.

This confirmed *Sunna* remained among the believers during the time of the Messenger of Allah and with the *khulafa* after him, as the following narrations indicate. It has been related by Ibn an-Najaar on the authority of A`isha who said: “The Messenger of Allah, may Allah bless him and peace used to order people to fast the day of `Ashura.”

It has been related by Malik and Ibn Jareer on the authority of Umar that he once sent a letter to al-Harith ibn Hisham saying that tomorrow would be the day of `Ashura, therefore fast it and order your wives to fast it as well.”

It has been related by Ibn Mardiwayhi on the authority of Kurayb ibn Sa`d who said: I once heard Umar ibn al-Khataab say: “Indeed Allah tabarraka wa ta`ala will not question you about any fast except the fast of *Ramadhan* and the fast of the day of adornment, meaning the day of `Ashura.”

It has been related by Ibn Jareer on the authority of Ibn Umar who said: “The people of *jaahiliya* used to fast on the day of `Ashura, and that the Messenger of Allah, may Allah bless him and grant him peace and Muslims before the obligation of *Ramadhan* was enacted used to fast it. However, when *Ramadan* was made obligatory the Messenger of Allah, may Allah bless him and grant him peace said: ‘Indeed the day of `Ashura is a day from the days of Allah ta`ala. Whoever likes can fast it and whoever likes can leave it’.”

It has been related by Ibn Jareer on the authority of Qays ibn Sa`d who said: “We used to fast on `Ashura, and give the alms tax for the day of *al-Fitr* before the descent of the revelation regarding the fasting of *Ramadhan* as well as the general alms tax on wealth. However, when the revelation descended we were not ordered to fast nor prohibited from doing so, but we all performed it.”

It has been related by Ibn Jareer on the authority of Abdallah ibn az-Zubayr who once said on the *minbar*: “This is the day of `Ashura, therefore fast it, for indeed the Messenger of Allah, may Allah bless him and grant him peace used to order people to fast it.”

It has been related by Ibn Jareer on the authority of Sa`id ibn al-Musayyib who said: “The Prophet, may Allah bless him and grant him peace, Abu Bakr and Umar used to order the people to fast the day of `Ashura.”

The proof that fasting the day of `Ashura was not an obligation but a confirmed *Sunna* is in the following: it has been related by al-Bukhari and Muslim on the authority of Mu`awiyya who said that the Messenger of Allah, may Allah bless him and grant him peace once said:

((هذا عاشوراء ولم يكتب الله تعالى عليكم صيامه وأنا صائم ومن شاء فليصم ومن شاء فليفطر))

“This is `Ashura, although Allah ta`ala has not prescribed you to fast it, yet fast it, thus whoever likes can fast it and whoever likes can eat”

It has been related by Ibn Jareer on the authority of Abu Maariya who said: “I once heard Ali say on the day of `Ashura:

يا أيها الناس من أكل منكم فليصم بقية يومه، ومن لم يكن أكل فليتم صومه

‘O people whoever among you have already eaten, should continue to fast the remainder of the day, and whoever among you who have not eaten should continue to fast’.”

It has been related by Ibn Jareer on the authority of Jasra bint Dujaja who said: “It was once said to A`isha: ‘Verily Ali ordered people to fast on the day of `Ashura’. She then said:

هو أعلم من بقي بالسنة

‘He is the most knowledgeable of people regarding the remnants of the *Sunna*’.”

It has been related by Ibn Jareer on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace once said:

((من أحب منكم أن يصوم يوم عاشوراء فليصمه، ومن لم يحب فليدعه))

“Whoever among you likes to fast the day of `Ashura should fast it, and whoever likes can leave it.”

The scholars differ as to which day is the day of `Ashura the 9<sup>th</sup> or the 10<sup>th</sup> of *al-Muharram*. Sa`id ibn al-Musayyib, al-Hassan al-Basri, Malik and many scholars from the early generations considered that it was the 10<sup>th</sup>. They took their proof from what has been related by ad-Daraqutni and ad-Daylami on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((عاشوراء يوم العاشر))

“`Ashura is the tenth day of *al-Muharram*.” However, *Imam as-Shafi`* held that the day of `Ashura was the 9<sup>th</sup> of *al-Muharram*. His evidence being what has been related by Abu Nu`aym on the authority of Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((عاشوراء يوم التاسع))

“`Ashura is the ninth day of *al-Muharram*.”

However, this difference has been resolved by the practice of the *Sunna* regarding it because the Messenger of Allah, may Allah bless him and grant him peace ordered the Muslims to fast the day of `Ashura, and the day before and after it, as it has been related on the authority of Ahmad and al-Bayhaqi on the authority of

Ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said:

((صوموا يوم عاشوراء وخالفوا فيه اليهود وصوموا قبله يوما وبعده يوما))

“Fast the day of `Ashura, but act contrary to the Jews by fasting it one day before and one day after.”

Among the merits of the tenth of *Muharram* is that it is a day in which Allah ta`ala redeems those who are oppressed from their oppressors. Therefore, the individual as well as the *jama`at* should make much supplications against the enemies of the Muslims from among the Americans, the Christian Europeans, the Jews and hypocrites who assist the disbelievers against the Muslims. It has been related by Abu Ya`ala on the authority of Ibn `Abass that the Messenger of Allah, may Allah bless him and grant him peace said:

((فلق البحر لبني إسرائيل يوم عاشوراء))

“The sea was parted for the Banu Isra’il on the day of `Ashura.” It has been related by al-Bukhari on the authority of Ibn `Abass t that when the Prophet, may Allah bless him and grant him peace came to Medina, he saw that the Jews fasting the day of `Ashura. He then asked: “What is that?” They said: “This is the day that Allah redeemed the Banu Isra’il from their enemies, thus Musa fasted this day.” Then the Messenger of Allah, may Allah bless him and grant him peace said:

((أنا أحق بموسى منكم))

“I have a greater right over Musa than you.”

Among the merits of the tenth of *Muharram* is generously providing for your families and nearest of kin. It has been related by Ibn Abd’l-Barr on the authority of Jaabir that the Messenger of Allah, may Allah bless him and grant him peace said:

((من وسع على نفسه وأهله يوم عاشوراء وسع الله تعالى عليه سائر سنته))

“Whoever provides generously and abundantly for himself and his family on the day of `Ashura, Allah ta`ala will generously and abundantly provide for him the rest of year.”

O Allah make us among those to whom You give generously and abundantly. May O Allah send blessings upon our master Muhammad, his family and Companions to the number of moments, minutes, hours, days and weeks of the sacred month of *Muharram*. O Allah be pleased with the savior of men and *jinn*, *Shaykh* Abd’l-Qadir al-Jaylani, and with our *Shaykh* and *Mujaddid Shehu* Uthman Dan Fuduye’. O Allah be pleased and content with the *Saahib’l-Waqt* (the man of the age), the *Amir’l-mu’mineen Sultan* al-Hajj Abu Bakr ibn Muhammad Tahiru ibn Muhammad bello Maiwurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku ibn *Shehu* Uthman Dan Fuduye’, may Allah be pleased with all of them, their brothers, sisters, parents, children and descendents; to the number of all those who give the sacred month of *Muharram* its rights. O Allah send blessings, and Abundant Favor, Divine protection, shield and sword upon the *Jama`at* of the *Shehu* in America, England, Sudan, Nigeria, the *hijaz*, Yemen, Morrocco, Mauritania, Niger, Chad, Burkina Faso, Cameroon, Mali and Senegal. O Allah ta`ala bless our men, women, young and old, *amirs* and *wazeers* as well as the women of the *YanTaru* wherever they are. O Allah ta`ala we beg You to make us the fulfillment of the Divine promise made to the *Shehu*, that his *Jama`at* would meet and join with the *Mahdi*. O Allah ta`ala reinforce the Awaited *Mahdi* with our numbers and make us among his *Ansaar* and *Muhajiruun*, and make us spears and swords from among his

victorious forces. O Allah ta`ala to make us live on what *Shehu* Uthman lived and to make us die on what he died, and resurrect us underneath his loving guidance on the Day of Judgment *Amen*. O Allah bless the *Sultan* of Sokoto Muhammad Sa`d and all the people of his *majlis*, bless *Shaykh* Abd'l-Qadir al-Jayli ibn *Shaykh* Muhammad al-Mahi, *Shaykh* Muhammad al-Yaqoubi al-Idrisi al-Hassani, *Shaykh* Habib Umar, *Shaykh* Ali al-Jifri, *Shaykh* Habib Zayn, *Shaykh* Fat'hi ibn Ibrahim ibn Hassan an-Nu`aymi al-Qadiri ar-Rufaai` al-Iraqi and all the *Qaadiyya* wherever they are. O Allah bless *Imam* Sa`d, *Imam* Izz'd-Deen, *Imam* Taaj and all the *Qaadiyya* of Linxia in Gansu. O Allah be merciful to the entire *Umma* of Muhammad with a universal mercy – *Amen*.

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Tuesday, 24<sup>th</sup> *Dhu'l-Hijja* 1431  
(November 30, 2010)  
Peoples Republic of China

Institute of Islamic-African Studies International