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

Says the poorest slave in dire need of the mercy of his Lord, Abu Alfa Umar, Muhammad Shareef bin Farid, may Allah engulf him in His mercy: All praises are due to Allah the Lord of the worlds, who created creation in order to know Him, testify to His Oneness and worship Him for His blessings. Abundant blessings and perfect peace be upon the master of the Messengers and seal of the Prophets, our master Muhammad, who was sent with the religion of Truth in order to make it prevail over all other religions even though the idolaters detest it.

Below is a poem or qasida that I composed for my beloved daughter Fatuuma Mo`inna bint Muhammad Shareef in order to teach her the science of tawheed. The science of Tawheed is the first of the science which it is obligatory for parents to transmit to their children, as well as fundamental science to be transmitted to new Muslims. It is for this reason I felt it important to also share with the readers, that perhaps some of you can also learn this essential science in a way that is both easy and enjoyable, and that is through poetic metre.

I made the number of its verses as emblematic in order to convey the basic fundamentals of the science of Tawheed, also called Usuul ad-Deen (the Foundation of the Religion). I also used the poem as a means of making supplication for my daughter, because the Prophet, may Allah bless him and grant him peace said that the supplication of the parents for their children is an accepted supplication (da`awa mustajaaba).

The first part of the poem deals with what is necessary (WAAJIB) with regard to Allah ta`ala, what is impossible (MUSTAHEEL) to Him and what is permissible (JAA`IZ) with regard His rights. This section of the poem deals with that issue of TAWHEED called ILAAHIYAAT (regarding Divinity). Then the poem makes a shift to discuss what is necessary for the Prophets, and Messengers, upon them be blessings and peace, what is impossible to them, and what is permissible for them from non-essential human qualities. This second part deals with that section of TAWHEED called NABAWIYAAT (regarding prophethood). And finally the poem ends with discussing that third part of TAWHEED which is called SAM’IYAAT (regarding the
After-Life), which includes the news given to us by the Prophets and Messengers regarding death and what comes after it, as well as the Signs of the End of Time.

It is my intention in the future of composing a commentary upon this poem, in order to clarify its problematic terms, as well as give the proofs for its principles from the Qur'an and the Sunna, Allah willing. So with the help of Allah and the best of His assistance we begin!

بسم الله الرحمن الرحيم وصلى الله على محمد النبي الكريم
In the name of Allah the Beneficent the Merciful, and may Allah send blessings upon Muhammad, the Generous Prophet

يقول العبيد الفقير محمد شريف إستعان بعون وتوقيف ربي اللطيف
Says the poor needy slave, Muhammad Shareef
Seeking the help and success of his Lord, the Lateef

حمدلله لمن خلقنا لعبادته وتعريفه وมงคลا وسلما على خير مخلوقاته
Praising the One who created us for His worship and contemplation
And sending blessings and peace upon the best of all His creation

فمقصودي أوصني النظم البزاعم آلمع مبادئ التوحيد لبنتي أي فاطومة
My objective in producing this Poetic Fresh Blossom called al-Bar' uuma
Is to teach the principles of tawheed to my daughter, that is, Fatuuma

ولأدعو لها إسمنتانا للمصطفى الإجابة الذي قال: الدعاء لله في أولاد مستجابة
And to supplicate for her in imitation of the Chosen One, who was answered
Who said: “The supplication to Allah regarding one’s children is answered.”

فالتوحيد أول الواجبات أن تعرق في يا ربى آلنها في علم بك والمعارف
For, tawheed is the first of the obligations which you should be taught
Oh Lord, establish her in knowledge of You and in Your Divine Thought

فالأول والاجب لربك هو الوجود * يا ربى أجعل إبنتى من إهات الأسود
The first of the necessities for your Lord is that He exist (al-wujuud)
Oh my Lord, make my daughter among the mothers of lions (al-usuud)
And from that is that you know that non-existence for Him is impossible (mahāal)
Oh Lord, establish her with a solid declarations at the Questioning (as-su’aal)

Then necessary to your Master Allah, the Generous is existence before time
Oh Lord, close the doors of the Scorching Fire against this daughter of mine

For this reason, it is impossible for your Lord to be in-time creation
Oh Lord, illuminate her heart with sciences and extensive education

Then, Oh Fatuuma, necessary for your Creator is permanence after time
And resurrect my daughter Oh Lord tomorrow among the best women of all time

For that, I say, it is impossible to Allah to experience annihilation (al-fana)
Oh Lord, make the Sunna of the Messenger to my daughter an illumination (ad-diyyaa)

For it is necessary for your Sustainer to be unlike the creation (makhluuqaat)
Oh Lord, strengthen her in obedience to You and in all forms of worship (‘ibaadāt)

For that reason, Oh daughter, impossible to Allah is every comparison
Oh my Lord, give responses to all my daughter Mo’innah’s supplications

So Oh Fatuuma, it is necessary for your Lord to exist independently
Oh my Lord, provide for her correctness in her fasting and continuity

Thus, you understand from this, that impossible to Him is being in need (al-iftiqaar)
Oh Lord, fill the tongue of my daughter with seeking forgiveness of You (istighfaar)
Then to you, Oh daughter, you must know that He is One (al-waahid)
So, establish her upon certainty in understanding Your tawheed, Oh Maajid

By reason of this, you can know that impossible to Him is being a multiplicity
Oh Lord, make my daughter avoid all heretical innovation and false inadequacy

Then, Oh Mo’inna, it is necessary that Allah be Willing (al-Mureed)
Oh Lord, forgive Fatuuma, the daughter of your slave, the son of Farid

For it is obligatory that you know that necessary for Him is knowledge (al-ilm)
Oh Lord, give my daughter the traits of forbearance (sabr) and tolerance (hilm)

Therefore, you can understand that ignorance to Him is impossible (mustaheel)
Oh Lord, in the beliefs of my daughter make Your Book her final evidence (daleel)

Then, Oh my daughter, to be ever living for your Master it a necessity
Oh Lord, make her obedient to all the varieties of religious responsibility

Consequently, it is easy for you to understand that death is impossible to Him
Oh Lord, fortify her by the Sunna of the Messenger and draw her near to him

So, Oh Mo’innna, it is necessary regarding the right of Allah, that He be all hearing
Oh Lord, make her discriminating in knowledge, not gullible, dull and unthinking

As a consequence of this, oh daughter, impossible to Allah is deafness
Oh Lord, make her in this life among those who smile often from happiness
Then, my daughter, permissible to Allah is doing whatever He desires. Along with that it is necessary regarding their rights to deliver Allah’s message.

Fালعِمَيْ مَسْتَحْلِلَ اَلْيَطَالِيِّ أَلْيَأَهَا ذَلِكَ يَٰرَبِي أَجِلْنِي دُوَّاً مُصِّلِياً عَلَى رَسُوْلِكَ

Hence, blindness is impossible to Him the Exalted, for that reason.
Oh Lord, make my daughter send blessings on the Messenger in every season.

فَأَعْلَمَيْ أَنَّ وَاجِبَ لِحَالَتِهِنَّ الْكَلَامُ فَذَلِكَ الْبَكْمُ مَسْتَحْلِلٌ عَلَى ذِي الْجَلَالِ وَالْإِكْرَامِ

Then realize that it is necessary for your Creator to be Speaking (kalaam).
For this reason speechlessness is impossible for the Dhu’l-Jalaali wa’l-Ikraam.

إِذَا فِهِمْتِ مَا قَدْمَتْ لَكَ فِي قَصْبِدْتِي فَعَرَفْتِ مَا وَاجِبَنِ وَمَسْتَحْلِلْنِ فِي مَلِكٍ يَوْمَ الْقِيَامَةِ

Therefore if you have understood what I have presented in my qaseeda.
You know the necessities and impossibilities of the King of the Day of Qiyaama.

وَيَّا إِيَّتِي جَانِزًّ لِلَّهِ فَعَالٌ لَّمْ يِرَيْذَ فَلَا وَاجِبُنَّ لَهُ تَعاَالَيْنَ تَرَكِي أَشْيَاءٍ أَوْ فَعَلَ المُغْيَدَ

Then, my daughter, permissible to Allah is doing whatever He desires.
For it is not necessary for Allah ta’ala to leave a thing or do what others require.

فَوَاجِبُ لِرَسُلِ الْيَوْمِ الْأَخِرِ مَعَ الأَمْنِ فَیَا رَبِي رَبَّنِي فَأطُوْم مُوْمِنٌ فِي الْیَوْمِ

Next, truthfulness is necessary for the Messengers, along with integrity.
So Oh Lord, increase me and my daughter, Fatuuma Mo’immna in absolute clarity.

وَمَعَ ذَلِكَ وَاجِبُ فِي حَقِّ الْبَيْلِيِّ لاَ يُمْكِنُ لِلَّهِ الْکِتَابَ وَالْحُكْمَانَ وَالْبَيْلِيِّ فِي الْبَيْلِيِّ

Along with that it is necessary regarding their rights to deliver Allah’s message.
Thus, impossible to them are deceit, lying in words and concealment of the message.

وَيَّا إِيَّتِي إِنْ كَلَّا عَرَاسُ الْبَشْرِيَّةُ بِعَجُورِ لَهُمْ إِنْ لَّا تُوْدُّنِي إِلَى نَفْصِ الْعَفُوْةِ

Oh my daughter, know that every kind of non-essential human quality,
Is permissible to them as long as it does not cause prophethood any deficiency.

عَلَيْهِمْ أَفْضَلُ الْصَّلَاةِ وَأَفْضَلُ الْتَسْلِيمِ وَعَلَى إِيَّتِي مَعْهُمْ يَا اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ

Upon them be the best blessings and most perfect peace (at-tasleem).
And upon my daughter with them, O Allah the Lord of the Throne al-’Adheem.
For verily belief in the Messengers is obligatory upon you (waajib `alayki)
And in the Heavenly Books, the Last Day along with the Angels (Malaa`iki)

وُمّدَّرُ جَعْلُهَا عَلَيْكَ * وَبَيْنَ الْمَلَائِكَةِ وَيَبْيَوَمُ الْأَخَرِ مَعَ المَلَائِكَةِ

And subsumed in that is the reality of death at its appointed time
The questioning of the graves of all believers, disbelievers and the two-faced kind

وَعَدَّاهُمْ وَأَنْعَهُمْ وَبَعْثَ الْأَمْوَاتَ * وَحَضَرْهُمْ فِي مَكَانٍ وَاحِدٍ فِي يَوْمِ الْقِيَامَةِ

Their punishment, blessing and the resurrection of those who are deceased
And their being gathered in one place during the Day of Standing and Release

وَحَسَبُهُمْ وَبَيْنَاهُمْ كَتِبُ الأُمَالِ * وَمَعَ ذَلِكَ الشُّفَاعَةَ وَحَقَّ وَزْنَ الأُمَالِ

And their reckoning, as well as the giving of their record of deeds
Along with the reality of the intercession and the weighing of all their deeds

وجُوازُ الْصِّرَاطِ وَمَنِيعَةُ لِبَعْضِهِمْ * وَوَقَفَهُمْ عَلَىْ السَّوَالِ وَشَرِبُهُمْ مِنَ الْخَيْرِ

And the crossing of the Bridge and the prevention of some from It
Being stopped on It for questions, and drinking from the Pond of the Prophet

وَمَصِبَّرُتِهِمْ أَيُّ الْجَنَّةَ وَالْحَيَّةِ * وَخَلَّؤْهُمْ فِيهِمَا إِلَّاَّ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ رَبَّ الْعَالَمِينَ

And their two Final Destinies, that is, the Janna and the Naar
And their eternity in them except for whom He wills, Allah al-Ghfaaar

وَمَعَ ذَلِكَ فُوْزُ لَدَاتِ الْمُؤْمِنِينِ * الرَّؤْيَا لِلَّهِ عَزَّ وَجَلَّ رَبَّ الْعَالَمِينَ

Along with that is the Supreme Delight of the Mu`mineen
The Vision of Allah the Mighty the Majestic, the Rabb al-`aalameen

وَالإِيمَانَ بِكُلِّ مَا جَاءَهُ بِالْخَاتِمُ * عَلَيْهِ الصَّلَاةُ وَالسُّلْطَانِ مِنَ الْرَّبِّ الْحَاكِمِ

And belief in everything that was brought by the Seal (al-Khaatim)
Upon him be blessings and peace from the Sustainer the Wise (al-Haakim)
Like the adverse alteration of the times and the increase in tribulations
The appearance of the Mahdi, and by means of him, Allah lifting dejection

And the appearance of the Dajaal, the leader of the magicians
The descent of his executioner, ar-Ruuh Son of Maryum, with Divine expectations

The persistence of warfare until the appearance (khuruuj)
Just prior to the death of Jesus, of the race of the Juuj and Majuuj

For upon him from the Lord of the worlds with the bounties that never cease
Be the best of abundant blessings along with the most perfect of eternal peace

For here, I have ended my poem for my daughter Fatuuma
In order to teach her the science of tawheed of al-Hayyu al-Qayuuma

Its poetic verses are like my number in years which are forty eight
On the twenty fourth of the month of Rabi at-Thani in the hijra year of 1428.
With praises of Allah and the best of His assistance, my poem regarding tawheed is completed, and it is called an-Nadham al-Bar’uma Ila Ibnati Mo’inna Fatuuma (The Poetic Fresh Blossom for My Daughter Mo’inna Fatuuma).

It is my intention in the future, my beloved daughter, to produce for you a commentary upon this poem in order to clarify certain terms, to unravel some of its complications and reveal some of its secrets, if Allah is willing, extracting its proofs from the Qur’an, the Sunna and the teachings of the scholars of tawheed. When a person dies there are only three things that remain that can bring them benefit as narrated in the prophetic traditions: [1] knowledge which benefits others, [2] an ongoing charitable deed and [3] a righteous child that supplicates for them. I ask Allah that this poem be beneficial knowledge for you, and that it be for you like an ongoing charitable deed, and that what openings you gain from it that it cause you to make sincere supplications for me and your mother, until the Day we meet again at the Lifting of the Great Veil from the Face of the Lord, the Beautiful the Majestic.

I ask Allah ta’ala that He make it purely for His Generous sake, and that He establish the sciences in it in your blessed heart, so that you can draw out of it the principles of the tawheed of those firm in knowledge. I ask Allah that He make you among the right acting scholars, the awliyya who are drawn near Him, subject to you everything in His creation, as well as make you an intercessor for your parents and relatives on the Day of Requital. Blessings and peace be upon the master of the messengers, our master Muhammad, who will bring joy to the righteous as well as the disobedient. Oh Allah, forgive the author of this poem and the blessed person it was composed for when its writer and she are in the earth buried. Ameen! Oh Lord of the worlds.