

# SANKORE'



Institute of Islamic - African Studies International

[www.siiasi.org](http://www.siiasi.org)

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

Yaa Jama`at of *Shehu* Uthman ibn Fuduye'!

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

All praises are due to Allah, the Lord of the worlds who has made this world's life as provision and preparation for the Next. Abundant blessings and most perfect peace be upon our master and chief Muhammad, who said:

((أَكْثَرُوا ذِكْرَ هَانِمِ اللَّذَاتِ))

“Increase in remembrance of the destroyer of pleasures.” By means of the increase of the remembrance of the destroyer of pleasures, which is death we are able to achieve the highest of spiritual ranks, which is the shortening of our false hopes and aspirations for this world's life. For then and only then will the heart become stress-free, un-perturbed and tranquility will enter from all seven openings.

Realize brothers and sisters of this *jama`at*, *caliphate* and *amirate* that every soul must taste of death as it has been established by the *Quran*, the *Sunna* and the consensus of the *Sunni* scholars. However, reason tells every living thing that everything must die. Even if no heavenly Books had been revealed and no messenger or prophet had been sent, still the ever present occurrence of death would act as a proof for Allah ta`ala against His creatures.



Realize that the scholars of our *Caliphate*, may Allah ta`ala be merciful to them and increase us in their *baraka* have divided humanity into five groupings when it comes to the meaning of death in their lives. The first grouping among mankind is those who have become thoroughly heedless of the remembrance of death. They have given themselves completely over to the desires of their stomachs and private parts. They have become like animals, walking consumer slaves, who have lost and forsaken all good because they have allowed that which is inevitable to sneak up on them while they were unawares and unprepared.



*Shaykh* Bell ibn Abd'r-Raaziq, *rahimuhu Allah*, with Na'eem Abdullah, because of the closeness between them, the *Hizb al-Fidaa* is binding between them.

The second grouping among mankind, is those who do remember death, but have turned a deaf ear to it, hoping to attain what they wish for, hoping to achieve what they fantasize after. These people have wasted their years watching their life decrease while their worldly cravings increased. All the time death makes its approach nearer and nearer, while the things they desire become further and further away from their grasp. Perhaps shortness of time, waning health and limitation in wealth may make the situation for some of them so constricted that they finally began to consider death's approach, but only out of ignorance of death's real value. These people unfortunately will die disturbed and uncomfortable and their death will only bring peace and comfort to others.



Shaykh Bello ibn Abd'r-Raaziq, *rahimuhu Allah*, with Waziri Hassan Yusef, because of the closeness between them, the *Hizb al-Fidaa* is binding between them.

The third grouping among mankind, however, is those who remember death and what comes after it; giving it its true value. These people keep death in front of them and try to rush to make up what they have lost and look at what is to come from their future. They are attentive, alive and alert for death, like a warrior on the battlefield awaiting the sudden pounce of death, while constantly dealing death's stinging blows to their enemies. These people are in constant preparation for the assault of death and are ready for the transmigration to death's local. However, these people, may dislike death, simply because they hate to be cut off from the preparation, the training, the military maneuvering and intensity of this life's battle that leads to death. They do not hate the loss of the pleasures of this world's life only the loss of the struggle against those barriers that have cut them off from the meeting with Allah ta`ala. These people are true *mujahiduun* and sincere swordsmen (*siyaaf*), who cannot be counted among those people who dislike the meeting with Allah because they only hate to be presented to Him while they are still dirty and polluted with the stench of this world's sins and pleasures. So these warriors seek to prolong their time on the battlefield of this world's life out of desire to adorn themselves with the perfume of struggle, strife and contention for the eventual encounter with Allah ta`ala. Allah ta`ala says about them:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ \* الَّذِينَ إِذَا  
 أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ \* أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ  
 هُمُ الْمُهْتَدُونَ

“We will surely afflict you with something of fear, hunger, the decrease in wealth, lives, and worldly fruits, but give good news to those who are patient. Those who when affliction affects them, they say: Verily to Allah we belong and to Him is our final return. These are those upon who are the blessings of their Lord and His mercy. These are those who are truly guided aright.”

The Messenger of Allah, may Allah bless him and grant him peace said:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

“Whoever loves to encounter Allah, Allah will love to encounter him. Whoever hates to encounter Allah, Allah will hate to encounter Him.” Then `Aisha, the mother of the Believers, may Allah be

pleased with her said: “All of us actually dislike death in some way.” The Messenger of Allah, may Allah bless him and grant him peace responded:

لَيْسَ كَذَلِكَ! وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ أَحَبَّ لِقَاءَ اللَّهِ وَأَمَّا الْكَافِرُ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ كَرِهَ لِقَاءَ اللَّهِ  
فَكَرِهَ اللَّهُ لِقَاءَهُ

“It is not like that! However, when the believer is given the good news of the mercy of Allah, he loves to encounter Allah. As for the disbeliever, when he is given the news of the severe punishment of Allah, he hates to encounter Allah, thus Allah hates to encounter him.”



Our teacher and father of meaning: *Shaykh* Bello ibn Abd'r-Raaziq ibn Uthman ibn Abd'l-Qaadir ibn al-Mustafa, *rahimuhu Allah*, with *Amir* Muhammad Shareef

The fourth grouping among mankind, is those who crave for death in order to remove the barrier and veil that separates him from his Beloved Allah ta'ala. Thus, his punishment actually resides in life itself and his tranquility resides only in death. The intense love for the Beloved and the barrier of separation that this world's life brings induces in him a deep agitation and constriction. This life is like the confinement of the grave to him because his yearning for Allah ta'ala through spiritual struggle (*mujaahida*) and self-discipline (*riyaada*) has allowed him to get a whiff of the Perfume of the Encounter with his Beloved. So he has set out on a journey never to return and has turned his back on the contemptible and shameful loves, attachments and affections of this dingy life. About that *Shaykh* Ahmad Bamba, may Allah ennoble his secret, said in verse:

كَانُوا عِبَادًا بِطَاعَاتٍ لِرَبِّهِمْ \* وَكَانَ جَلَّ لَهُمْ رَبًّا بِمِنَّاتٍ

They were servants by their obedience to their Lord  
As a result the Lord enveloped them in divine favors

كَانُوا يَعْذُونَ تَرَكَ الْوَرْدِ مَعَ شَيْعٍ \* مِنَ الْحَلَالِ مِنْ أَسْبَابِ الْمُصِيبَاتِ

They considered neglecting the *wird* along with being sedated  
With lawful food among the causative factors of afflictions.

كَانُوا إِذَا اللَّيْلُ أَرَخَى السُّتْرَ ذَا حَلَكٍ \* قَامُوا سِرَاعًا لِإِحْيَاءِ الدُّجُنَاتِ

When the night had lowered its veil of intense darkness, they used to  
Stand quickly in order to give life to the gloomy darkness.

بَاعُوا فَضْلًا بِذِكْرِ اللَّهِ خَالِقِهِمْ \* فَالْتَمَوْا فِي اللَّيْلِ بَاعُوا بِالْمُنَاجَاتِ

They sold worldly favors for the remembrance of Allah, their Creator  
And sleep during the nights they traded it for divine intimate conversation

تَجَفَّوْا الْمَضَاجِعَ فِي لَيْلٍ جُنُوبُهُمْ \* نَاسِينَ سَلَمَى وَلَيْلَى بِالْبُشَارَاتِ

Their sides eschewed the beds during the nights  
Forgetting about *Salma* and *Layla* in exchange for divine interchange

فَحَيْثَمَا بَرَزَتْ لَيْلَى بِبَهْجَتِهَا \* عَنْهَا تَوَلَّوْا إِلَى الْمَوْلَى بِطَاعَاتِ

For wherever *Layla* appeared with her beauties  
They turned away towards their Lord with acts of obedience.

يُنْسُونَ لَيْلَى وَسَعْدَى فِي قِيَامِهِمْ \* مُسْتَأْنِسِينَ بِأَذْكَارِ وَأَيَاتِ

They forgot about *Layla* and *Su`daa* during their standing in prayer  
Preoccupied in intimate discourse with remembrance and Quranic verses.

حَدِيثُهُمْ ذِكْرٌ مُغْنٍ نَافِعِ صَمَدٍ \* لَا ذِكْرَ هِنْدٍ وَلُبْنَى فِي الْمَقَالَاتِ

Their talk was remembrance of the Independent, the Beneficiary the Eternal  
Not the remembrance of *Hind* and *Lubna* punctured their conversations.

قَوْمٌ بِأَسْلِحَةٍ أَعْدَاءَهُمْ قَهَرُوا \* حَتَّى عَلَوْا بِالْمَزَايَا وَالْكَرَامَاتِ

They were a people who vanquished their enemies with weapons  
Until they excelled in all acts of virtue and miraculous nobility.



Shaykh Bello ibn Abd'r-Raaziq making his daily routine of night prayers in the Sultan's Masjid in Mairuno

Then finally, the fifth grouping among mankind are those who surrender to the Divine decree and judgment of their Originator and Creator and are only content with what pleases Him. They only choose what He chooses, for they leave the seeking and seizing to the One who created this life and the Next. They are already with their Beloved and this world has been given the three-fold divorce, making it forever forbidden to them. They are with Him wherever He chooses without hesitation, procrastination or consternation. Allah ta`ala says to them:

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ \* فَأَيْنَمَا تُولُوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

“To Allah belong the east and the west. Wherever you turn your face, there is the Face of Allah. Verily Allah is Vaste Knowing.” There is no fear on them nor do they grieve because they have tasted the tranquility (*sakeena*) and ease (*raaha*) of the first death. They have surrendered (*taslama*) their necks to the Sword of the All Compelling One and He out of love for them have dispatched them from themselves to Him and has made them among His *shuhaada* (living witnesses). They witness Him in their sleep and in their wakefulness. They witness Him in their food, their drink, hunger and their thirst. They witness Him when they are alone and in congregation. They witness Him while with their partners, while in *jihad*, while with children and in the assemblies of the learned ones. They witness Him while cooking, nursing their children, while cleaning and while earning their livelihood. They witness Him in ease, hardship, plenty or little. None of the paired opposites veil them from Him, because He has said about them:

رَجَالٌ لَّا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ

“They are men, whom neither business or commerce bars them from the remembrance of Allah.” Life and death are the same to them because they are acquainted with their Lord and the Face of Allah ta`ala never changes or alters. Thus, when death comes to them it is simply a transmigration from one aspect of their gnosis of Allah ta`ala to another. Allah ta`ala says:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“Everyday He is in a new business.” And His lovers are with Him in all of His Actions, Attributes and Essence, recognizing the One and Oneness in all His *tijaaliyaat* (self-unfolding). It for this reason that *Imam* al-Qurtubi said:

الْمَوْتُ انْقِطَاعُ تَعَلُّقِ الرُّوحِ بِالْبَدَنِ وَانْتِقَالٌ مِنْ دَارٍ إِلَى دَارٍ، لَا فَنَاءَ مَحْضٍ

“Death is simply the cutting off of the correlation of the spirit from the corporeal body and its transmigrating from abode to abode: never suffering from absolute annihilation (from its Lord).”



Shaykh Bello Abd'r-Razaq in front one of his many businesses in Maiurno

Realize, yaa Jama`at, that Sidi Askari, may Allah ta`ala increase him in his *hijra*, emailed me, informing me that our *Shaykh* Bello Abd'r-Raaziq has passed on to Allah ta`ala. When I first received the news, my heart was filled with fear and loss because it reminded me of the lost of my *shaykh 'l-murrabbi* (teacher of spiritual instruction) *Imam* Muhammad al-Amin, may Allah ennoble his secret. I recalled how I felt cut off and forlorn as if not just physical space separated us, but spiritual distance separated me from my teacher as well. I was overcome with crying and an overwhelming feeling that his death was somehow my fault.

Then I got up immediately to begin the *Hizb'l-Fidaa* which is the litany for the *Jama`at* of the *Shehu* when someone dies. At that moment, my heart was overcome with abundant meanings regarding the passing of *Shaykh* Bello Abd'r-Raaziq, rahimuhu Allah. I then began reflecting on all the times I spent in his company, the transmission received, and the service he gave towards me. It was this reflection which came at the heels of remembrance of Allah ta`ala that caused my heart to compose this poem, which will acquaint you who did not know him with his reality and his secret. Because, indeed, *Shaykh* Bello ibn Abd'r-Raaziq ibn Uthman ibn Abd'l-Qadir ibn al-Mustafa ibn Muhammad at-Turudi, rahimuhu Allah, was one of the hidden secret *awliyya* of Maiurno. I knew it then, and he knew that I knew it; and I know it now, and he knows that I know it. If you want to know his secret, I would suggest you read the work I did on the life of his great grandfather, *Shaykh* Abd'l-Qadir ibn al-Mustafa. After *Shaykh* Muhammad al-Amin, it was *Shaykh* Bello, whom the *Sultan* encouraged me to keep company with. After him *Shaykh* Abu Bakr Basambu, then *Shaykh* Umar Ahmad Zaruuk, then *Shaykh* Bello Abdullahi, then *Shaykh* Bashir ibn Adam, etc. The poem will explain who *Shaykh* Bello was. It is my intention of rewriting the Life of Dan Tafa, because I was able to find more than fifty more manuscripts by him in Salame and Awera in Northern Nigeria. I hope to then republish it and dedicate it to the spirit of his great grandson, my teacher and father of meaning – *Shaykh* Bello ibn Abd'r-Raaziq, rahimuhu Allah ta`ala.

### حزب الفداء للشيخ عثمان بن فودي

الفداء أربعة أذكّار: أولها لا إله إلا الله سبعون ألف مرة؛ والثاني سبحان الله وبحمده ألف مرة؛ والثالث بسم الله الرحمن الرحيم ثمانمائة؛ والرابع اللهم صل على سيدنا محمد وعلى آل محمد وسلم إتنا عشر ألف. من عملها كما ذكرنا كانت له فداء من النار، وإن كان من أهل النار، وإن نواها للميت، أخذت هذا الحزب من الشيخ بلوعبدالله بن عمر بن يوسف بن محمد بلو بن الشيخ عثمان بن فودي، وهو عن الشيخ محمد سعيد بن آدم كراغ، وهو عن الشيخ عبد الرّازق بن عثمان بن عبد القادر بن المصطفى، وهو عن الشيخ يوسف بن محمد بلو، وهو عن أبيه أمير المؤمنين وهو عن أبيه نور الزّمان ومجدد الدّين الشيخ عثمان بن فودي بإسناده متصل إلى الخلفاء الراشدين عن النبيّ صلى الله عليه وسلم.

#### The Litany of Redemption of Shehu Uthman Dan Fuduye'

The litanies of redemption are four: [1] seventy thousand **Laa ilaha illa Allah**; [2] one thousand **Sub'haana Allah wa bi Hamdihi**; [3] eight hundred **Bismillahi'r-Rahman'r-Raheem**; and [4] twelve thousand **Allahuma salli `ala Sayyidinaa Muhammadin wa `alaa Aali Muhammadin wa sallama**. Whoever performs this litany in the manner that we mentioned, he will have redemption from the Hell Fires, even he is counted among the People of the Hell Fires. It should be performed on behalf of the dead. I took this litany from *Shaykh* Bello ibn Umar ibn Yusef ib Muhammad Bello ibn *Shehu* Uthman Dan Fuduye', who took it from *Shaykh* Muhammad Sa'id ibn Adam Kariangha (the brother of *Shaykh* Muhammad al-Amin ibn Adam), who took it from *Shaykh* Abd'r-Razaq ibn Uthman ibn Abd'l-Qaadir ibn al-Mustafa. He took it from *Shaykh* Yusef ibn Muhammad Bello, who took it from his father, Sultan Muhammad Bello, who took it from the Light of the Age the Renewer of the Religion *Shehu* Uthman Dan Fuduye', with his chain of authority going back to the Righteous Khalifs from the Prophet, may Allah bless him and grant him peace.



### The Eulogy of the *Shaykh*

To Allah I complain about the sudden changes and vicissitudes of my life  
For no one else can console me regarding my dilemma and heartrending strife  
For misfortunes descend on my heart in a flash and unexpectedly  
And harsh anxieties follow closely in the wake of others uninterruptedly  
My heart has become completely murky and veiled because of my indiscretions  
I have become dejected and forsaken in a deep dark chasm of my own transgressions  
So why should not my tears pour fourth and flow copiously  
And my breast not be rancid with tarnish from this distressing news from Sidi Askari  
Regarding the loss of my *shaykh*, one of my fathers in the inward  
Whose rank and pre-eminence shone forth and overflowed in the outward  
Oh Shaykh Bello! The son of the *Shaykh* of the *shaykhs* of Maiurno  
Who gathered all the virtues, righteousness and high-qualities of the *Shehu*.  
Oh Ibn Abd'r-Raaziq, you were as generous to me as the waters of the Blue Nile  
I mourn the loss of your white turban, white beard, dark skin, and fatherly smile.  
Your home was my abode at the beginning of my quest, its middle and its culmination  
At your door the destitute broke their *Ramadhan* fast and took their daily provision.  
You were the support and the chief advisor to the shade of Allah, the *Amir'l-Mu'mineen*  
You were the secret weapon of *Sultan al-Hajj* Abu Bakr in the worlds of the unseen.  
Like your father, *Shaykh* Abd'r-Raaziq, you were a symbol of the Lord of Truth  
You were a proof on the Path of Truth and signpost for the Champions of Truth.  
Like your brilliant uncle *Shaykh* Abd'r-Rahman *Yaabaana*, you were a lamp of the *Deen*  
A fixed star of Divine Unity, a profuse forest of *fiqh*, a fluid river in the hidden unseen  
Like your grandfather, *Shaykh* Uthman, you distributed religious sciences like the wind  
Like his father, Dan Tafa, you opened the ways by which Lordly discourses descend.  
How many *awliyya* did I encounter in your home, and how many friends did I make anew  
Like the *shaykhs* Dawud ibn Muhammad, Umar ibn Ahmad Zuruk and Abu Bakr Basambu  
How many *ijaazas* did you extend to me and how many rare manuscripts did you lend to me  
How many doors of good did you open to me, how many paths to Hell did you bar from me.  
Your home was a treasure of secrets in which were found transcripts that had become extinct  
Your library gave living evidence that the *baraka* of the *Shehu* remained superb and distinct.  
Your house inherited the secrets of Muhammad Sanbu, the miraculous ascetic  
Whose heart held sway over gnosis of Allah from *Shehu* Uthman Bi Fudi the majestic  
Your great grandmother, Khadijah, was a quintessence of piety and in erudition, an exemplar  
She transmitted the Risaalat in Hausa and she translated into Fulbe the renown Mukhtasar  
You are the house al-Mustafa at-Turudi the Chief Scribe, the Librarian, the Keeper of the Archives  
The marvelous erudite, the *Amir* of Salaame, dean of the *madrassa* where the *Sunna* survives.  
He was a paragon of jurisprudence, and in the linguistic sciences he was known as the Professor.  
He was father to your grandfather, the piercing wisdom of the unseen Abd'l-Qadir DanTafa!



Above is a very worn and brittle manuscript showing the complete lineage of *Shaykh* Bello ibn Abd'r-Raaziq back to *Shehu* Uthman Dan Fuduye', then back to the Prophet, may Allah bless him and grant him peace. Had I not found this single folio it would have been lost and perhaps there would have been no recorded evidence of the African descendents of our Beloved Messenger who reside on the Blue Nile in Maiurno.

You have a marvelous lineage back to the Best of Creation, like a dazzling Golden Chain  
 May Allah bless and grant him peace, along with you as long as the Throne remain.  
 You were my teacher, Bello the son of Abd'r-Raaziq ibn Uthman, the *Imam*, the *Sultan's* advisor  
 Son of the renown Gnostic and mystic Abd'l-Qaadir, known as Dan Tafa  
 He was the son of the virtuous erudite, the saintly Khadijah at-Turjuman  
 The daughter of the *Mujaddid* 'd-Deen, *Amir'l-Mu'mineen*, *Nur az-Zamaan* Uthman  
 The son of *Sayyidatu* Hawa, the daughter of the learned Muhammad ibn Uthman at-Turuudi  
 Her mother was the *Sayyida* Fatima, the daughter of the learned Muhammad *as-Shareefi*  
 He was the son of Abd's-Samad *as-Shareef*, the son of Ahmad *as-Shareef*, the renown  
 He was the son of *Sayyid* Ali al-Yanbu' ibn *Sayyid* Abd'r-Razaq ibn Saalih, the profound  
 Ibn al-Mubaarak ibn *Sayyid* Ahmad the son of the *Qutb*, the master of the *Aarifeen*  
 The ascetic *Shaykh* Abu'l-Hassan Ali *as-Shadhili*, may Allah count us among the *Siddiqeen*.  
 He was Ibn *Sayyid* Abdullah ibn Abd'l-Jabbar ibn Tamim ibn *Sayyid* Qussay the intercessional  
 The son of the *Qutb* *Sayyid* Yusef ibn *Sayyid* Yushu' ibn *Sayyid* Wardi ibn *Sayyid* Bataal  
 He was Ibn Ahmad ibn *Sayyid* Muhammad ibn *Sayyid* Isa *Sayyid* Muhammad al-Hashimi  
 He was the son of the master of youth of Paradise, *Amir'l-Mu'mineen* al-Hassan as-Sabti  
 He was son of *Amir'l-Mu'mineen* Ali ibn Abi Talib, may Allah ennoble his countenance  
 And the master of all the Women the *Qutb* Fatima *az-Zahra* may Allah increase her radiance  
 The secret essence of Muhammad ibn Abdullahi, upon him be blessing and abundant peace  
 By the purity of this Golden Chain bless us and from the shackles of Hell give us release

Therefore *Shaykh* Bello excellent and virtuous ancestors await you in splendid Gardens of Relief  
 You have left us and taken up intimacy among the righteous and masters of correct belief.  
 May your grave always be replenished with fresh breezes and lovely perfumes  
 And be entertained in it by your wives in Paradise, morning and eve, from spacious rooms.  
 May Allah make your grave a place where His mercy submerges and overflows  
 A place of bounty, pardon, forgiveness, where pleasant flora and plant life grows.  
 May you be resurrected with the good news of those who have shown fearful awareness  
 With joyous greetings from the Angels encountering you with: "Peace" and openheartedness  
 May your spirit ascend and rejoin with your beloved *Shaykh* Abd'l-Qaadir al-Jilaan  
 In the company of Dan Tafa, Khadijah, Sanbu, Muyellide', al-Mustafa and *Shehu* Uthman  
 May these along with the Best of Creation, Muhammad, the resplendent  
 Meet you tomorrow saying: "A job well done Bello! You have performed excellent!"  
 May he, upon him be blessings and abundant peace take you by the hand  
 And place you in the assembly of the sincere ones, in the presence of ar-Rahmaan.  
 That you may gaze upon Him eternally with the stare of Blissful Amazement  
 And He can look on you eternally with the Divine Glance of Contentment.  
 Oh Creator of creatures! Oh Support for one who has no provision!  
 Oh Knower of everything and Owner of all my affairs and decisions!  
 Please take responsibility for my affairs after the passing of *Shaykh* Bello  
 Cover me with protection from You, conceal my sins and my evil *nafs* overthrow  
 You are my refuge after him and You are the One in which I take delight  
 With You lie all my hopes and aspiration, so engulf me in Your mercy and light  
 With You all assistant is hoped in the midst of my stress and tribulation  
 From You all relief is sought after in times of severe hardship and trepidation  
 So provide me with Your guidance in all my worldly and religious affairs  
 And make it easy for me to emerge from all wrenching adversity and snares  
 Be for me my Support, my Guardian and my Ultimate Redemption  
 My Guardian in all my dealings and be against all my enemies my Victory and Protection.  
 I beg You by the life and *taqwa* of my dearly departed teacher and father, Bello Abd'r-Raaziq  
 And by the rank of our beloved Master Muhammad, the greatest guide for every true *Saalik*  
 Forgive us and Sidi Askari and send upon our Prophet the most perfect blessings eternally  
 With the most all-embracing peace forever, ceaseless, endlessly without end and abundantly.  
 I completed this poem on Tuesday, Rabi al-Akhir of the *hijra* year of 1426  
 And made its verses like my birthdate June 7, 1959 to the date of its composition: forty-six

...and success is with Allah...

From the poorest slave in dire need of the mercy of Allah ta`ala

*Amir* Abu Alfa Umar, Muhammad Shareef bin Farid