

SANKORE'



Institute of Islamic - African Studies International

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

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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 Amen: 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 *qaseeda* 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 *SAMIYAAT* (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 *Quran* and the *Sunna*, Allah willing. So with the help of Allah and the best of His assistance we begin!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ الْكَرِيمِ

In the name of Allah the Beneficent the Merciful, and may Allah send blessings upon Muhammad, the Generous Prophet

يَقُولُ الْعَبْدُ الْفَقِيرُ مُحَمَّدٌ شَرِيفٌ * اِسْتَعَانَ بِعَوْنِ وَتَوْفِيقِ رَبِّهِ اللَّطِيفِ

Says the poor needy slave, Muhammad Shareef
Seeking the help and success of his Lord, the *Lateef*

حَمْدًا لِمَنْ خَلَقَنَا لِعِبَادَتِهِ وَتَعْرِيفَهُ * وَمُصَلِّيًا وَسَلَامًا عَلَى خَيْرِ مَخْلُوقَاتِهِ

Praising the One who created us for His worship and contemplation
And sending blessings and peace upon the best of all His creation

فَمَقْصُودِي أَوْضَعَ النَّظْمَ الْبَرُّعُومَ * لِتَعَلَّمَ مَبَادِي التَّوْحِيدِ لِابْنَتِي أَيِّ فَاطُومَ

My objective in producing this Poetic Fresh Blossom called al-Bar`uuma
Is to teach the principles of tawheed to my daughter, that is, Faṭuuma

وَلِأَدْعُ لَهَا اِمْتِنَالًا لِلْمُصْطَفَى الْاِجَابَةِ * الَّذِي قَالَ: الدُّعَاءُ لِلَّهِ فِي اُؤْاَادِ مُسْتَجَابَةٌ

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.”

فَالتَّوْحِيدُ اُؤْاُ الْوَاِجِبَاتِ اُنْ تَعْرِفِي * يَا رَبِّي اُنْتَبِهَا فِي عِلْمِ بِكَ وَالْمَعَارِفِي

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

فَالاُؤْاُ وَاِجِبْ لِرَبِّكَ هُوَ الْوُجُودُ * يَا رَبِّي اِجْعَلْ اِِبْنَتِي مِنْ اِمْهَاتِ الْاُؤْاُؤِ

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*)

فَمِنْ ذَلِكَ تَعْرِفِي إِنَّ الْعِدَمَ لَهُ مَحَالٌ * يَا رَبِّي أَنْتِهَا يَقُولُ ثَابِتٌ عِنْدَ السُّؤَالِ

And from that is that you know that non-existence for Him is impossible (*mahaal*)
Oh Lord, establish her with a solid declarations at the Questioning (*as-su'aal*)

ثُمَّ وَاجِبٌ لِمَوْلَاتِكَ اللَّهُ الْكَرِيمُ الْقَدِيمُ * يَا رَبِّي أَعْفِلْ عَلَيْهَا أَبْوَابَ النَّارِ الْحَدِيمِ

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

فَذَلِكَ مُسْتَحِيلٌ عَلَيَّ رَبِّكَ الْحُدُوثُ * يَا رَبِّ نَوِّرْ قَلْبَهَا بِالْعُلُومِ وَالْفُنُونِ الْأَثُوثِ

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

ثُمَّ يَا فَاطُومَ وَاجِبٌ لِحَالِكَ الْبَقَاءُ * وَإِحْيَا ابْنَتِي يَا رَبِّي مِنْ أَحْيَارِ النَّسَاءِ

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

فَلِذَا أَقُولُ مُسْتَحِيلٌ عَلَى اللَّهِ الْفَنَاءُ * يَا رَبِّي أَجْعَلْ سُنَّةَ رَسُولِكَ لِابْنَتِي ضِيَاءً

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-diyaa*)

فَوَاجِبٌ لِرِازِقِكَ مُخَالَفَةٌ لِلْمَخْلُوقَاتِ * يَا رَبِّي قَوِّئِهَا فِي طَاعَتِكَ وَفِي الْعِبَادَاتِ

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 (*ibaadaat*)

فَذَلِكَ يَا بِنْتِي مُسْتَحِيلٌ عَلَيْهِ الْمُمَاتِلَةُ * يَا رَبِّي أَجْعَلْ دَعْوَةَ ابْنَتِي مَوْجِبَةً مُسْتَجَابَةً

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

فَيَا فَاطُومَ وَاجِبٌ لِرَبِّكَ بِنَفْسِهِ الْقِيَامُ * يَا رَبِّي وَهَبْ لَهَا دَوَامَ عَلَى صِحَّةِ الصِّيَامِ

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

فَفَهِّمْتِ مِنْ ذَلِكَ مَحَالٌ عَلَيْهِ الْإِفْتِقَارُ * يَا رَبِّي أَمْلَأْ لِسَانَ ابْنَتِي لَكَ بِالِاسْتِغْفَارِ

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*)

ثُمَّ لَكَ يَا بِنْتِي أَنْ تَعْرِفِي إِنَّهُ الْوَاحِدُ * فَأَنْبِئْهَا عَلَيِ الْيَقِينِ فِي تَوْحِيدِكَ يَا مَاجِدُ

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*

فَلِسَبَبِذَا عَرَفْتَ التَّعَدُّدَ عَلَيْهِ مَحَالٌ * يَا رَبِّي اجْتَنِّبْ بِنْتِي مِنَ الْبِدْعَةِ وَالضَّلَالِ

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

فَيَا مُؤَنِّ وَاجِبٌ أَنْ يَكُونَ لِلَّهِ الْمُرِيدُ * يَا رَبِّي اغْفِرْ لِفَاطُومَ ابْنَةَ عَبْدِكَ ابْنِ فَرِيدِ

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

فَعَلَيْكَ أَنْ تَعْرِفِي إِنَّ وَاجِبًا لَهُ الْعِلْمُ * يَا رَبِّي وَهَبْ لِابْنَتِي أَخْلَاقَ الصَّبْرِ وَالْحِلْمِ

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*)

فَلِذَا فَهَمْتَ إِنَّ الْجَهْلَ عَلَيْهِ مُسْتَحِيلٌ * يَا رَبِّي اجْعَلْ كِتَابَكَ فِي عَقِيدَةِ ابْنَتِي دَلِيلٌ

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*)

ثُمَّ يَا ابْنَتِي وَاجِبٌ لِمَوْلَانِكَ الْحَيَاةُ * يَا رَبِّي أَرِيهَا الْإِتِّزَامَ بِكُلِّ أَنْوَاعِ الْوَأَجِبَاتِ

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

وَمِنْ ذَلِكَ فَهَمْتَ الْمَوْتَ مَحَالٌ عَلَيْهِ * يَا رَبِّي قَوِّئِهَا بِسُنَّةِ رَسُولِكَ وَقَرِّبْهَا لَدَيْهِ

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

فَيَا مُؤَنِّ وَاجِبٌ فِي حَقِّ اللَّهِ السَّمْعُ * يَا رَبِّي أَرِيهَا تَبَصَّرًا فِي الْعِلْمِ لَا مِنْ الْإِمَاعِ

So, Oh Mo'inna, 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

فَمَحَالٌ لِذَا عَلَى اللَّهِ يَا ابْنَةَ الصَّمَمِ * يَا رَبِّي اجْعَلْهَا فِي هَذَا الدُّنْيَا مِنَ الَّذِينَ التَّبَسَّمُ

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

ثُمَّ يَا فَاطُومَ وَاجِبٌ فِي حَقِّهِ الْبَصْرُ * يَا رَبِّي أَنْتَبْتُ بِنْتِي فِي الْكِتَابِ وَالسُّنَّةِ التَّبَصَّرُ

Then oh **Fatuuma**, regarding the right of Allah, being all seeing, it is a necessity
For my daughter, Oh Lord, make the Book and *Sunna* the foundation of her study

فَالْعَمَى مُسْتَحِيلٌ عَلَيْهِ تَعَالَى لِذَلِكَ * يَا رَبِّي أَجْعَلْ بِنْتِي دَوَامًا تَصَلِيًّا عَلَى رَسُولِكَ

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

فَاعْلَمِي أَنَّ وَاجِبٌ لِخَالِقِكَ الْكَلَامُ * فَلِذَلِكَ الْبِكْمُ مُسْتَحِيلٌ 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*

فَإِذَا فَهَمْتَ مَا قَدِمْتُ لَكَ فِي قَصِيدَتِي * فَعَرَفْتَ مَا وَاجِبًا وَمُسْتَحِيلًا فِي مَلِكِ يَوْمِ 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*

وَيَا ابْنَتِي جَائِزٌ لِلَّهِ فَعَالٌ لِمَا يُرِيدُ * فَلَا وَاجِبٌ لَهُ تَعَالَى تَرْكُ أَشْيَاءٍ أَوْ فَعْلُ الْمُفِيدِ

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

فَوَاجِبٌ لِرَسُولِ الصِّدْقِ مَعَ الْأَمَانَةِ * فَيَا رَبِّي زِدْنِي وَلِبْنَتِي فَاطُومَ مُؤَنَّ فِي الْبَيَانَةِ

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

وَمَعَ ذَلِكَ وَاجِبٌ فِي حَقِّهِمُ التَّبْلِيغُ * لَا يُمَكِّنُ لَهُمُ الْكِتْمَانُ وَالْخِيَانَةُ وَالْكَذِبُ فِي الْبَلِيغِ

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

وَيَا ابْنَتِي إِنَّ كُلَّ عَرَاضِ الْبَشَرِيَّةِ * يَجُوزُ لَهُمْ إِنْ لَا تُؤَدِّي إِلَى نَقْصِ النَّبُوءَةِ

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 الصَّلَاةِ وَأَتَمُّ النَّسْلِيمِ * وَعَلَى ابْنَتِي مَعَهُمْ يَا اللَّهُ رَبَّ 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*



فَإِنَّ الْإِيمَانَ بِالرُّسُلِ وَاجِبٌ عَلَيْكَ * وَبِالْكِتَابِ السَّمَاوِيَّةِ وَبِیَوْمِ الْأَخْرِ مَعَ الْمَلَائِكِ

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*)

وَمُنْدَرَجٌ فِيهَا الْمَوْتُ بِالْأَجَلِ حَقٌّ * وَسُؤَالُ الْقُبُورِ لِكُلِّ مُؤْمِنٍ وَكَافِرٍ وَمُنَافِقٍ

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

وَعَذَابُهُمْ وَأَنْعَمُهُمْ وَبَعَثُ الْأَمْوَاتِ * وَحَشْرُهُمْ 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

وَحِسَابُهُمْ وَإِيتَائُهُمْ كُتُبَ الْأَعْمَالِ * وَمَعَ ذَلِكَ الشَّفَاعَةُ وَحَقُّ وَزْنِ الْأَعْمَالِ

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

وَجَوَازُ الصِّرَاطِ وَمَنْيَعُهُ لِبَعْضٍ * وَوَقْفُهُمْ عَلَيْهِ لِّلسُّؤَالِ وَشَرْبُهُمْ مِنَ الْحَوْضِ

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

وَمَصِيرَانِهِمْ أَيَّ الْجَنَّةِ وَالنَّارِ * وَخُلُودُهُمْ فِيهِمَا إِلَّا مَا شَاءَ اللَّهُ الْغَفَّارُ

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

وَمَعَ ذَلِكَ فَوْزٌ لِّذَاتِ الْمُؤْمِنِينَ * الرَّؤْيِيَةُ لِلَّهِ عَزَّ وَجَلَّ رَبِّ الْعَالَمِينَ

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

وَالْإِيمَانُ بِكُلِّ مَا جَاءَ بِهِ الْخَاتِمُ * عَلَيْهِ الصَّلَاةُ وَالتَّسْلِيمُ مِنَ الرَّبِّ 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*)

كَتَغْيِيرِ الزَّمَانِ وَتَكْثِيرِ الْفِتَنِ * وَظُهُورِ الْمَهْدِيِّ وَرَفْعَةِ اللَّهِ بِهِ الْحَزَنِ

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

وَظُهُورِ إِمَامِ الْكُهَّانِ الدَّجَالِ * وَنُزُولِ قَاتِلِهِ الرُّوحِ ابْنِ مَرْيَمَ بِالْأَمَالِ

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

وَدَوَامِ الْحَرْبِ حَتَّى خُرُوجِ * قَبْلَ مَوْتِ عَيْسَى يَاجُوجُ وَمَاجُوجُ

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

وَظُهُورِ الدَّائِبِ وَرَفْعَةِ الْفُرْقَانِ * وَغَيْرِ ذَلِكَ مِنْ خَبَرِ نَبِيِّ الرَّحْمَانِ

The appearance of the talking creature and the raising up of the *Furqaan*
And other than these from the heavenly news of the Prophet of *ar-Rahmaan*

فَعَلَيْهِ مِنْ مَنِ رَبِّ الْعَالَمِينَ * أَفْضَلُ الصَّلَوَاتِ مَعَ أَنْتُمْ التَّسْلِيمِ

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

فَهِنَا إِنْتَهَيْتُ نَظْمِي لِابْنَتِي فَاطُومَ * لِأَعْلَمَهَا عِلْمَ تَوْحِيدِ الْحَيِّ الْقَيُّومِ

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

وَأَبْيَاتُهَا كَسِنِينِي ثَمَانِيَةَ وَأَرْبَعُونَ * فِي شَحْتِكَ فِي دِ يَوْمِ أَرْبَعَةَ وَعِشْرُونَ

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.



قد تم بحمد الله وحسن عونه قصيدتي في التوحيد تسمى النَّظْمَ الْبَرْعُومَ إِلَى ابْنَتِي مُؤَنَّ فَاطُومَ، ويا ابنتي نيتي في مستقبل إن شاء الله تعالى، أن أكتب لك شرحاً في هذه القصيدة لأبين لك إصطلاحها وأحل لك أشكالها وأكشف لك أسرارها، إستخراجاً دلائلها من القرآن والسنة وأقوال علماء أصول الدين، فإذا مات شخص لا يبقى له فائدة في الدنيا إلا من ثلاثة كما في الروايات: [1] العلم ينفع به، [2] وصدقة جارية، [3] وولد صالح يدعو له

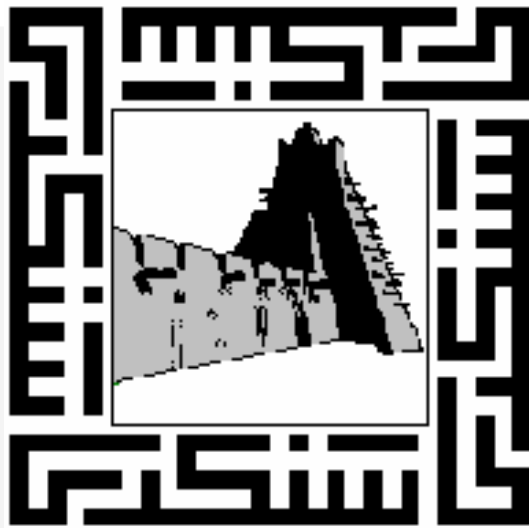
With praises of Allah and the best of His assistance, my poem regarding *tawheed* is completed, and it is called **an-Nadham al-Bar`uuma Ila Ibnati Mo`inna Fatuuma** (The Poetic Fresh Blossom for My Daughter Mo`inna **Fatuuma**). It is my intention in the future, my beloved daughter, to produce for you 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.

فأسأل الله تعالى أن يجعل هذه القصيدة علماً نافعاً لك وكصدقة جارية لك وإن يفتح لك منها أن تدعو لي وأمك حتى التقاء على رفعة الستار العظيم من وجه الرب ذي الجمال والجلال والإكرام، وأسأل الله تعالى أن يجعلها خالصاً لوجهه الكريم وأن يثبت ما فيها من العلوم في قلبك المرحوم لكي تستخرجي منها مبادئ توحيد السيوم، وأسأله تعالى أن يجعلك من العلماء العاملين والأولياء المقربين وإن سخر لك جميع خلقه ويجعلك الشفاعة لوالديك يوم الدين والصلاة والسلام على سيد المرسلين سيدنا محمد المفرح للأبرار والعاصين، اللهم أغفر لمؤلف القصيدة ولمن هي مكتوبة لها إذا هي وكتبها في الأرض مدفون، آمين يا رب العالمين

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.

SANKORE'

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