

SUFI POETRY IN SOMALI:
ITS THEMES AND
IMAGERY

By

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ABSTRACT

Somalia has been a Muslim country probably for over a thousand years and has a well developed Sufi movement which plays an important social role and has been a stimulus to creativity in the field of poetry composed both in Arabic and in Somali. Somali Sufis have always regarded Arabic, the sacred language of Islam, with great love and reverence, yet they have found it unsuitable as a means of reaching wider audiences, since only a limited number of Somalis can fully understand it.

Inspired by the desire to communicate their spiritual fervour and their knowledge of Islamic doctrines to everyone, Somali Sufis have composed oral poetry in their mother tongue and used it as a form of religious instruction and prayer. The appeal of their poetry to Somali audience lies in the cultural syncretism which it represents. Its themes are taken from the universal teaching of Islam and from Sufism while its imagery is predominantly drawn from the natural environment and traditional culture of Somalia. Furthermore, it follows the pattern of versification used in secular alliterative poetry, which is totally unaffected by the Arabic models of scansion.

The secular alliterative poetry has a long tradition and is a living all-pervasive force in Somali culture; Somali Sufis have thus used a well established channel of artistic communication to convey their spiritual message. Their success has been considerable and their poetry in Somali, far from waning under the impact of the modern age, has been increasing in its popularity even in recent years.

The aim of this thesis is first of all to contribute to the documentation of this almost unexplored field and to demonstrate the nature of the cultural syncretism in its two most important aspects: its themes and its imagery.

The thesis relates the Sufi poetry in Somali to other relevant aspects of Somali culture and includes a corpus of original texts, together with translations and annotations.

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I would like to acknowledge my indebtedness to Sheekh Caaqib Cabdilaahi who has kindly allowed me to use some of his unpublished poetry. I would also like to thank Khadiija Faarax Maxamuud who put at my disposal her repertoire of Sufi women's poems called sitaad . My especial gratitude is for Dr. B.W. Andrzejewski who has given me advice and guidance in the preparation of this thesis and who has permitted me to use oral Sufi poetry which he recorded in Somalia during 1968-69. I would like to add that, for a man who has combined his skills as a teacher with sympathetic understanding, I have been fortunate to have Dr. B.W. Andrzejewski as my supervisor.

PART ONE
INTRODUCTION

I

Documentation and Sources

Although the existence of Sufi oral poetry in Somali has been noticed by some scholars, the whole documentation of this field is limited to the recording of a few poems,¹ and no attempt has been made so far to analyze it or to place it in a wider context of Somali culture. It is not even known at what period of history Somali began to be used as the medium of Sufi poetry. The problem will probably remain unsolved, since no documentary evidence is available. Nonetheless, there is a strong conviction among the Somali Sufis that the use of Somali in Sufi poetry is of great antiquity. Although I have heard such views from a great number of people, especially men of religion, I have thought it advisable to consult some of the leading Somali authorities in this field.

I have interviewed Aw Diiriye Bashbash, a religious elder and a reputable antiquarian who is said to be over 100 years old and who lives in Burco, Cabdi Cabdilaahi Muuse, a well known poet and a traditional historian who is originally from Burco but who now resides in Jiddah, and Khadiija Faarax Maxamuud, a poetess and a lady Sufi who lives in Hargeysa. They all belong to the QĀDIRRIYYAH Order, and all of them maintain that, according to oral tradition known to them, the Somalis have simultaneously composed Sufi poems in Arabic and Somali from the earliest times when Islam laid its foundations in Somalia. Accordingly, they say, each of the two languages has separately

developed its stocks of poems, usually sung, and the two separate repertoires have never contradicted each other nor have they opposed each other's vigorous growth and development. It may therefore be suggested that within the Somali socio-religious context, the Arabic/Somali dichotomy in Sufi poetry represents symbiosis rather than conflict.

While the Sufi poetry in Arabic written by Somalis is well-documented and easily accessible,¹ the Sufi poetry in Somali has been very much neglected. The present thesis aims at remedying this situation by contributing to the documentation on the subject and by showing the relationship between this branch of Somali literature and its secular counterpart, a relationship which is of particular importance to the study of Somali culture in general.

For the writing of this thesis, I have used three main sources. Firstly, I have utilized some of the oral poems which were recorded on tapes in Somalia in 1968-9 and are now copied and deposited at the Tape Library of the School of Oriental and African Studies, University of London, (Catalogue No. SOM/XII/2-4). Secondly, I have used an unpublished collection of religious poems by Sheekh Caaqib Cabdilaahi,² a well known Sufi poet, who first recorded his poems in an alphabet which he had seen in a dream. Due to its highly esoteric nature Sheekh Caaqib's script did not spread, but it became a useful means to record his own poetry and the many other works of Somali oral literature which he has collected. He used the texts thus made as an aid to memory when he chanted his poems at prayer meetings and when instructing his pupils. When

Somali began to be written in Latin script, first unofficially and then as the National Orthography, Sheekh Caaqib dictated his poems to dictation-typists¹ and collated them in the form of typescript, a copy of which is available at the Academy of Culture in Muqdisho and at the Library of the School of Oriental and African Studies. Thirdly, I have made use of tape-recordings of Somali Sufi women's poetry, called sitaad, performed by Khadiija Faarax Maxamuud, whom I have also interviewed, on tape, about the nature and history of this poetry. A copy of the tape is also deposited in the Tape Library of the School of Oriental and African Studies and catalogued as SOM/XII,1.

Apart from the sources I have mentioned above, there are also collections of recordings of Sufi poems in the sound archives of Radio Hargeysa, Radio Muqdisho and the Academy of Culture in Muqdisho. I had access only to the first of these collections in the summer of 1976. Apart from Sheekh Caaqib's typescript I am not aware of any written collection of Sufi poems in Somali. It seems that this poetry lives almost exclusively in its oral form.

In my selection of representative examples of poems used in this thesis I was obviously influenced by the limitations of their availability. But within the corpus of tapes which I have examined I was guided to a large extent by the subjective appeal of their form and content. This accounts for choosing a relatively large number of poems composed by Sheekh Caaqib Cabdilaahi which are typical par excellence of the Sufi poetry in Somali. I have found, however, that my judgement here is not isolated since Sheekh

Caaqib Cabdilaahi's poems are very popular among the Somali Sufis and his reputation, which was first limited to his native region of Jigjiga, has now spread to all the Somali-speaking territories.

I have not used in this thesis all the sources which I have studied, and I hope other researchers will be attracted to this rich field. They may find in it an ample opportunity for translating valuable Sufi poems and for exploring further the characteristics of this fine poetic tradition.

During the summer vacation of 1976 I visited Somalia and collected some further materials which I had no time to translate and edit for the inclusion in the present thesis. I have deposited the tape-recordings, however, at the Tape Library of the School of Oriental and African Studies (Catalogue No. SOM/XII/5-6) for use by future researchers.

Sufi poetry in Somali is essentially an oral art. Before the spread of the portable taperecorders and the introduction of a national orthography for Somali, the possibilities of research were very limited. Now this field of study offers new prospects for documentation and research.

My visit to Somalia in 1976 revealed an interesting and highly significant fact for the study of the contemporary Somali culture. The recent social and political changes have not resulted in any diminution in either the preservation of older Sufi poems or the creation of new ones. In fact the opposite has happened: the use of Somali in religious poetry has increased in a spectacular manner in the last few years.

The poems used as representative texts in this thesis

are given in the list below. The genres of the poems are identical with those of the secular poetry and information on this can be found in Andrzejewski and Lewis 1964 and Johnson 1974. When the date of composition is unknown some indication is given so as to place it on the time scale, e.g. 'circa 1940-1969'.

The following abbreviations are used:

- L/SOAS Library, School of Oriental and
African Studies, University of
London.
- TL/SOAS Tape Library of the Language Laboratory,
at the above School.
- Sh. 'Shaikh', an honorific title given to
learned Muslim men of religion.

Code letters and numbers which follow the abbreviation TL/SOAS refer to catalogue entries. Note that the typescripts deposited in the L/SOAS are entered in the catalogue under the names of their authors, unless otherwise stated in the list below.

Text	Genre	Author	Date of Composition	Place of Composition	Publication or Place of Deposit
1	Geeraar	Sh.Caaqib Cabdilaahi	circa 1940- 69	Muqdisho	TL/SOAS, SOM/XII/2
2	Buraanbur	Khadiija Faarax Maxamuud	circa 1960- 76	Hargeysa	TL/SOAS, SOM/XII/1
3	Jiifto	Sayid Maxamed Cabdulla Xasan	circa 1905- 1920	Taleex	Diiwaanka (see Refer- ences)
4	Buraanbur	Unknown	circa 1940- 60	Unknown	TL/SOAS, SOM/XII/1

Text	Genre	Author	Date of Composition	Place of Composition	Publication or Place of Deposit
5	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
6	Heello	Unknown	circa 1960- 70	Hargeysa	TL/SOAS, SOM/XII/2
7	Heello	Unknown	circa 1960- 70	Hargeysa	TL/SOAS, SOM/XII/2
8	Heello	Unknown	circa 1960- 70	Hargeysa	TL/SOAS, SOM/XII/4
9	Jiifto	Sh.Ismaac- iil Faarax	circa 1850- 1900	Berbera	Reproduced from my memory ¹
10	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	TL/SOAS, SOM/XII/3
11	Buraanbur	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
12	Buraanbur	Khadiija Faarax	circa 1960- 76	Hargeysa	TL/SOAS, SOM/XII/1
13	Buraanbur	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
14	Buraanbur	Unknown	circa 1800- 1900	Unknown	TL/SOAS, SOM/XII/1
15	Buraanbur	Unknown	circa 1800- 1900	Unknown	TL/SOAS, SOM/XII/1
16	Buraanbur	Unknown	circa 1500- 1900	Unknown	TL/SOAS, SOM/XII/1
17	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
18	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
19	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
20	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
21	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
22	Jiifto	Sh.Cali Cab- diraxmaan	circa 1700- 1800	Unknown	L/SOAS, in Sh.Caaqib Cabdilaahi's collection

Text	Genre	Author	Date of Composition	Place of Composition	Publication or Place of Deposit
23	Jiifto	Sh.Caaqib Cabdilaahi	circa 1940- 69	Jigjiga	L/SOAS
24	Jiifto	Sh.Xuseen Xasan	circa 1850- 1960	Unknown	L/SOAS, in Sh.Caaqib Cabdilaahi's collection
25	Gabay	Sh.Caaqib Cabdilaahi	circa 1940- 69	Muqdisho	L/SOAS

II

Transcription

The symbols which I have used to transcribe the Somali texts of the poems are the same as those of the National Orthography. The main characteristics of this script are explained in Andrzejewski and Lewis 1964 and Andrzejewski 1974b; nevertheless, it might be useful to give here a conversion table in which the Arabic equivalents of some of the unusual consonant symbols of the Somali orthography are shown. They are as follows:

x	—	خ
kh	—	ك
dh	—	د
c	—	ع
q	—	ق
,	—	ه

Since this work deals both with Somali and classical Arabic sources, I have often met with some difficulty in transcribing Islamic terms and proper names which appear in

either the Somali texts or the Arabic texts or in both, because there is a divergence between the Somali script and the standard transliteration of Arabic. In Somali texts all words and phrases borrowed from Arabic are transcribed in the Somali orthography if they are fully integrated into the language. As the criterion of such an integration, I regard their intelligibility to those Somalis who do not know Arabic. A good example of this is the Arabic phrase Yaa Nebi assalaatu wa salaamu calaykaa 'O my Prophet, may the blessing and peace of God be upon you!' As it is constantly used this phrase is understood by every Somali. All other Arabic words and phrases, whether they occur within Somali texts or in the descriptive parts of the thesis, are transliterated from the Arabic script according to the system used in the Encyclopaedia of Islam,¹ with some minor modifications. These consist of replacing dj and k by j and q respectively and of dispensing with underlining in the case of digraphs dh, gh, kh, and th, when this device is not necessary to eliminate ambiguities. All words and phrases transliterated from Arabic are written in capital letters in order to distinguish them from the material in Somali which is always in lower case letters, except for initial capitals, and underlined, except in continuous texts.

When common Islamic terms, such as KHALĀWAH 'spiritual retreat' or DHIKR 'Remembrance' (i.e. the ritual of remembrance of God, performed by the Sufis) occur in the English translations they are given in their Arabic form and are transliterated accordingly, irrespective of their form in Somali. Names of the letters of the Arabic alphabet

are also given in their Arabic forms and transliterated accordingly. In Somali alphabetical poems, in which the letters of the Arabic alphabet are personified and expound Islamic doctrine, the identity of some of the letters is obscured by Somali phonology. When this happens the order of the lines in the poem always indicates, by implication, the identity of the Arabic letter referred to. In the English translation the names of such 'obscured' letters are given in the form which is implied in the order of the lines. Throughout the thesis, all Somali personal names and place names are given in the Somali orthography with the following exception: in the bibliography and bibliographical references, the name of the author is written or transliterated according to the form it has on the title page. Arabic names are, on the other hand, given in the Arabic transliteration with the exception of some well-known anglicized names, such as, Mecca and Medina. All the names of persons and places which occur in the main body of the thesis are given in the Annotated Glossary of Proper Names, while the Islamic terms are found in the Annotated Glossary of Islamic Terms.

III

Translation

I have attempted to translate the poetry as close to the original as English usage and word-order permits; at the same time, I have tried to retain, to the best of my ability, the aesthetic appeal of the original. I have translated

each poem line by line, but due to the vast structural differences between the two languages, I have not attempted to reproduce the artistic effects of Somali alliteration and rhythmic patterns in the English translations. Nevertheless, I have endeavoured to preserve the imagery of the original, without embellishments or omissions, even when this made the use of annotations necessary. I have also annotated all the references and allusions which I thought would be obscure to the non-Somali speaker.

Occasionally, I have come across some line which, when translated into English, needed to be restructured in order to make the translation flow smoothly and convey the full meaning of the original. In such instances, I have employed a technique by which I have transposed the lines which needed to be shifted from one position to another; and in doing so, I have indicated the change by putting the original number of each line at the end of it, in parentheses. Moreover, I have taken a few examples of poetry from published works; and whenever I have done this, I have kept the numbering of the original sources; that is to say, if a quotation is taken from the middle of a poem, it keeps its original numbers, and if it is taken from the beginning it starts with the initial numbers. Both the numbers of the poems and those of the lines are given at the end of such quotations.¹

In addition to that there was a problem which arose when dealing with the translation of some Somali phrases. The most common of these phrases are Eebbahay 'my God' and Aakhirasabaan 'the End of Time'. If they are translated literally as given above, they give an impression which is

not intended in the original; consequently, I have given English equivalents of such phrases, which do not depart from the meaning of the original. Thus, I have translated Eebbahay as 'God' and Aakhirasabaan as 'the last days of the world!..

IV

Presentation

In my arrangement of the material presented in this thesis I have been influenced by the traditional approach among the Somali adherents of the QĀDIRIYYAH Sufi Order. Their devotions are classified and have a hierarchical order. As Shariif Caydaruus (CAYDARŪS 1955, p. 220) points out, Sufi poems are sung at Remembrance (DHIKR) meetings in the order symbolized by the four Arabic letters used in the principal name for 'God' in Arabic (ALLAH): ALIF, LĀM, LĀM, and HĀ³.¹ Each of these letters represents the following types of poems:

ALIF: poems concerning God.

The first LĀM: those in praise of the Prophet.

The second LĀM: those in praise of the Sufi saints.

HĀ³: miscellaneous didactic and exhortative poems
(mainly inspired by the devotional and
eschatological literature in Islam).

Thus, the thematic arrangement of the poems in Part Three of this thesis follows the order of the letters in the Divine Name ALLAH which, according to Sufis, embraces all that 'is' from the Absolute down to the smallest grain of dust.

I am aware, however, of the fact that in a number of these poems there is an overlapping of themes and that my classification is not absolutely rigid. In assigning a poem to one of the four groups, I made my own ad hoc judgement as to what would be its predominant theme in

the eyes of the poet who composed it. I realize that such a way of handling the material introduces an element of subjectivity and to remedy this I have provided at the end of Part Three a conspectus of themes as they occur in the individual poems.

The imagery of the poems is treated separately from their themes. Such treatment reflects and emphasizes an essential characteristic of the Sufi poetry in Somali: while the themes derive from Islamic theological and moral doctrines which came from outside into Somali culture, most of the imagery of this poetry is drawn from the pure indigenous Somali sources and is closely linked with the great heritage of Somali secular poetry.

A Somali oral poem often does not have a title and to identify it people choose one particular line or phrase (not necessarily the first one) which they regard as characteristic of the whole poem. I have followed this practice and have provided all the poems in Part Three which originally had no titles with such title-substitutes. I have given such title-substitutes to all the poems except Texts 1, 8, 9, 10 and 22.

A number of the examples in Part Two are reproduced from my own memory. Such material is marked thus: [A.Y.M.]

PART TWO
CULTURAL SETTING

I

The Sufi Way

There is an abundance of Sufi poems in Somali oral literature. Although Arabic remains the sacred language of Islam and as such is regarded as particularly apt for religious expression in prayers, hymns and litanies, the Somali language has also been adapted for the use of religious thought and feeling. Since the majority of the Somalis are non-literate in Arabic and consequently cannot have direct access to the intellectual garner of Islam, Somali oral literature, especially Somali poetry, has become indispensable for the expression and propagation of the Islamic doctrine among the Somali nomads. This has led to the creation of a large repertoire of Sufi poetry inspired by traditional Sufism but affected by the pastoral character of the Somali culture and environment. In order to understand how Sufism contributed to the development of religious and mystical poetry in Somali, it is important to explain some of its essential characteristics. Therefore, I shall first give an outline of the Sufi Way. But, before I undertake my brief introduction to Sufism, I would like to mention that this subject has been extensively covered in the literature on Islam and has attracted a considerable number of both Muslim and non-Muslim scholars whose interests were, for the most part, to study it in depth. This brief summary, however, aims only at highlighting some of the most important aspects of the universal Sufi doctrine and practice which are relevant to the study of Somali religious poetry.

Islam is the religion of Divine Unity (AT-TAWḤĪD) and TAṢAWWUF or Sufism, being the esoteric and inner aspect of Islam, provides a means to perceive this Divine Unity.¹ For the ordinary Muslim, the affirmation of Divine Unity is the central core of the Islamic faith; but for the contemplative Sufi, it is important to grasp the spiritual meaning of Divine Unity and consequently he penetrates its rational aspect until he reaches a point where he leaves analytical thoughts behind and attains a vigorous consciousness of the mysteries of Divine Unity. The 18th century Moroccan Sufi, Shaikh AL-ʿARABĪ AD-DARQĀWĪ wrote:²

For sincerity in deed and
word destroys doubts and
cares and strengthens con-
sciousness of Divine Unity
(TAWḤĪD) in the heart of him
who practices it constantly...
it is his turn to act and God
(be He exalted) will help him.

The recitation of the formula of Divine Unity (ASH-SHAHĀDAH) and the Divine Names (AL-ASMĀʾ AL-ḤUSNĀ) are a constant practice of the Sufis as they travel on their way to God.³ In order to arrive at His Presence, the Sufis undergo rigorous exercises in the Remembrance of God (DHIKRU ʾLLĀH). The Remembrance of the Divine Names is the principal technique which Sufism employs in order to enable the aspirants to see the straight path towards spiritual realization. There are many passages in the Quran which explicitly state the spiritual value of DHIKR. God says to His servants:

So remember me, and I
will remember you.

(Quran, II, 145)

He also says:

To God belong the Names
most beautiful; so call
by them.

(Quran, VII, 175)

The Traditions of the Prophet (AHĀDĪTH) also state the importance of the use of Remembrance as an essential means to attain spiritual realization. The Prophet said:

It is pronouncing Thy Name
that I must die and live.

(BUKHĀRĪ, IV, 187-188)

In addition to the Quranic proclamations and the affirmations of the tradition concerning the Prophet, the Sufi literature, particularly the poetry, abounds in the calls to Remembrance of God. For example, the Sufi poetry in Somali is full of declarations such as the following:¹

Ra'i teen, 'Raaxo adduun rays ma lahee,
rajali Aakhiro weeye Rabbi xus.'

RĀ^o said, 'The comforts of this world do
not last; remember your Lord, for the
eternal bliss is in the Other World.'

(Text 22/10)

Again, the same poet who composed the above line, the celebrated Sheekh Cali Cabdiraxmaan, summons his audience:

Kha'i teen, 'Khaatuma doon khaaf Rabbaka,
Khaaliqa caabud adoon khayrle ahaw.'

KHĀ^o said, 'O you, seeker of the fruitful
end; fear the Lord and worship the Creator
and be a pious servant.'

(Text 22/7)

Thus under the guidance of a shaikh who offers them both individual and communal instruction in TAŞAWWUF the

aspirants practice DHKIR by means of formulas and methods (SULŪK) which enable them to conquer their passionate souls (NUFŪS). The methods used by the shaikhs may vary; however, there are some basic practices, such as retreat, night vigils, fasting and silence, which are universally prescribed to all the aspirants so as to aid them in the act of Remembrance of God. Referring to the essentiality of these acts of worship in one of his poems, Sheekh Caaqib says:

Tanad jeceshihiin waa laga tegiye, waar
tawba keenoo kaca tukada

Taagnida qiyaameen lays tebayn, inay talo
xuntahay taa waa ognee

Alla toosa eey! Alla toosa eey! malag
baynna tirin ee toosa eey

Kuwa tawstaliyo kuwa taamka ahba, tooguu
u leeyee toosa eey

O repent and pray, for you shall depart from
this world which you cherish

We know that the conditions are harsh on the
Day of Resurrection, when people will not re-
cognize each other as they assemble

By God, rise up! By God, rise up! For there
are angels who are watching us

Rise up! For they are empowered to guard the
weak as well as the strong

(Text 10/18-21)

In these lines the shaikh stresses the importance of repentance and night vigils, while in the following verses, he warns against garrulity and sleep:

Hebel-Hebel ka badidaan leenahaa, hal
Ilaahay looga hagaagiyey.

Hindisaha duleedka lagu hayiyo, hadal
badan wax baa ku hagooganey.

Hog cidhiidhiyaa lays hoos dhigiye,
hurdo maa dadow laga haajirow.

By vying to surpass someone, we move
away from God's way.

There is always something hidden behind
much talking and in the discussions held
in the courtyard.

O people why don't you abandon sleep, for
we shall be laid in a tight grave.

(Text 10/123-125)

Those who follow the way of God envisage that, in order to overcome the separation from the Divine Essence and to remove the veil (AL-ḤIJĀB) of the ego, it is essential for the aspirants to engage themselves in the practice of Remembrance under the tutelage of a shaikh. In connection with this, Sheekh Caaqib alludes to the importance of the Sufi master in the following verse:

Siyaarada sheekhyahaa surin kuu banaysee.

Visits to the shaikhs will reveal you the way.

(Text 5/54)

As an aspirant travels in the spiritual path, he experiences a number of stages (MAQĀM) which he passes through on his way to God. In the first stage, the aspirant becomes aware of his nothingness and battles against the illusory prison of the ego. While he is in this stage the aspirant feels the imposing Majesty of God and hence becomes fearful and experiences a state of spiritual contraction (QABD). This feeling makes him leave his state of forgetfulness (GHAFLAH) and urges him to engage himself in the Remembrance of God. The following verses by Sheekh Caaqib express this intense feeling:

Janno iyo cadaab inay meel jiraan, ku jawaab
Ilaaha Jaliil aheey.

Jiifkaad macaansani yuu dadow, Jahanamo hadhow
kugu jiidinay.

Xikmo kii leh ee wax xasuusanow, xaraf dhigan
ilaali xaqiisa ey.

God, the Majestic One, has declared that there
is Heaven and Hell somewhere.

O people beware! The sleep which you are enjoying
may lead you to Hell in the Hereafter.

If you are sensible and can discern things, observe
His words.

(Text 10/25-27)

When the aspirant keeps the practice of Remembrance, his soul experiences expansion (BAST) and he feels joy as the grace of God pours into his heart. Hence the anonymous Somali poet says:

Albaabkii Jannada

Firdowsa udgoon

Ninkii uriyaa

Ayaan badanaa.

Very fortunate

Is the man who inhales

The sweet scent of
FIRDAWS

And of the gate of Heaven.

(Text 6/1-4)

With the help of Divine Grace, the aspirant may overcome his passionate soul which may have taken him far from his Origin and denied him his spiritual source. Consequently, his soul reaches annihilation (FANĀ²) in the Absolute

Reality in which Alone is and in whose existence it finds its own abiding existence (BAQĀʿ).

Hence the Quranic expression:

All that upon the earth
is perishing, yet still
abides the face of thy
Lord.

(Quran, LV, 25)

The transmission of spiritual education is provided within the Sufi Orders (ṬURUQ, plural of ṬARĪQAH). Throughout the centuries the dissemination of spiritual education has, for the most part, remained oral. The method of teaching used by the Sufis to pass spiritual realities is founded within the framework of the Islamic law (SHARĪʿAH). For the efficacy of the method, there must be a regular chain of masters (SILSILAH) going back to the Prophet himself and passing down his BARAKAH (Divine Grace) from one generation to the next.¹

In the early days of Islam, the esoteric teachings of the Prophet were delivered orally to a few companions who, though they were not known as Sufis at the time, nonetheless became the first contemplatives.² It was as late as the 12th century that groups of aspirants began to organize themselves into orders so as to identify with and continue the teaching of a particular shaikh.³ The initiation into a Sufi order begins with an oath of allegiance made to the shaikh of the order. According to the Sufi doctrine, under no circumstances would a Sufi consider himself fit to practice Remembrance unless he were properly initiated into an order. With regard to the organizational structure of the Sufi orders, it varies from one order to another. Sometimes the

followers of an order may live together with their shaikh in a settlement (JAMĀ'AH).¹ In another situation however, it may only be the special pupils of the shaikh who live within the JAMĀ'AH, while initiates pay frequent visits to the shaikh and receive periodic instruction. In addition to the formally initiated members of the order there is a large number of followers who do not practice TASAWWUF but who are nonetheless attached to the order and aspire to participate in the spiritual presence of the shaikh. The orders meet once or twice a week to perform supererogatory prayers. The prayers include the Remembrance (DHIKR), prayers prescribed for the night vigils (WIRD) and litanies of glorification (MADĪH). Most of the poems which I shall examine in this work, and which are performed in public are prayers known as shallaad (i.e., religious recitations, and are used in WIRD and MADĪH).² Furthermore, while practicing some of the orders engage themselves in a rhythmic movement which had become known in Sufi terminology as the sacred dance (HADRAH). It may be of interest to note that women members of an order compose their hymns and practice separately from men under the guidance of a Sufi woman. Nevertheless, the shaikh of the order oversees their activities and instructs them directly.

II

The Sufi Orders in Somalia

The principal Sufi orders in Somalia are the QĀDIRIYYAH,

the famous order founded by ʿABD AL-QĀDIR AL-JĪLĀNĪ who died in Baghdad in A.D. 1166 and the AḤMADIYYAH founded by AḤMAD B. IDRĪS AL-FĀSĪ (1760-1837) at Mecca.¹ The AḤMADIYYAH gave rise to two branches, the ṢĀLIḤIYYAH founded by MUḤAMMAD ṢĀLIḤ, a pupil of AḤMAD B. IDRĪS, and the DANDARĀWIYYAH which was founded by MUḤAMMAD AL-DANDARĀWĪ.² Although the spread of Sufism in Somalia and other parts of the Horn of Africa may have occurred during the heyday of Islamic cultural diffusion in the 12th and 13th centuries, there are some sources which suggest that the celebrated saint of southern Yemen, SHAIKH SHARĪF ABŪ BAKR AL-ʿAYDARŪS AL-ʿADANĪ was the first to introduce the QĀDIRIYYAH Sufi order in the Horn of Africa in 1503.³ The AḤMADIYYAH and its related branches, the ṢĀLIḤIYYAH and the DANDARĀWIYYAH were introduced to Somalia in the 19th century.⁴ From the beginning, these three affined orders established permanent settlements (ZĀWIYĀT, JAMĀʿĀT) in various parts of the country and taught their adherents within their centres. Moreover, the ṢĀLIḤIYYAH, the most numerous of the three, took an interest in politics. The resistance movement led by Sayid Maxamed Cabdille Xasan against the foreign occupation of Somalia was inspired by the teaching of SHAIKH MUḤAMMAD ṢĀLIḤ. The QĀDIRRIYYAH, however, turned its attention to teaching and founded its roots in Harar which it used as its training centre while spreading Islam to the rural population of the interior. Besides Harar, the order founded flourishing centres of Muslim learning in the coastal cities of the Red Sea and the Indian Ocean, such as Zeila and Mogadishu. These centres, which became the permanent seats of Islamic education and

culture, gave rise to sedentary rural communities (JAMĀCĀT).¹ The JAMĀCĀT provided convenient facilities for learning and living which, as a result, attracted many disciples from among the nomads. Moreover, the rural communities gave the novices access to religious literature which in the circumstances of the nomadic environment could only be obtained in their centres. In spite of the rapid development of modern education in the rural areas, in which religious instruction is included in the curriculum, the Sufi communities continue to provide a high level of religious teaching for the Somali pastoralists. They still produce Islamic lawyers and theologians of good quality.

As a general rule, when some of the pupils acquire the elements of Muslim theology and law, they return to their nomadic life so as to preach Islam and attend to the religious life of the nomadic communities. Others continue to learn and receive advanced instruction in Quranic exegesis, Muslim law, traditional Islamic philosophy and the doctrine and practice of the Sufis. In other words, some pupils obtain a basic knowledge of the Quran and the Islamic custom and practice (SUNNAH) and become satisfied with that, while other pupils receive more advanced instruction in these two fields and as a result reach higher levels of learning, thus becoming fit to be initiated into a Sufi order. Both groups are generally regarded as men of religion (wadaaddo). However, those pupils who receive advanced instruction assume, at the end of their studies, the title of shaikhs.

Some of the shaikhs after completing their studies at home, travel to other Muslim countries and to the Holy

Places of Islam, such as Mecca and Medina. There, they fulfil the prescribed religious obligation of pilgrimage and further their spiritual knowledge. When they return from their journeys in the Muslim world, some of the shaikhs go back to the pastoral life. They go back not to practice pastoralism but to teach the sacred tradition of Islam to the nomadic population. Often a shaikh gathers pupils who are unable to enroll in the permanent religious centres and forms an Itinerant Seminary (xer) which moves from one pastoral settlement to another.¹ The xer is provided for and maintained by the nomadic communities. When they briefly settle among a nomadic community, such a community assumes responsibility for the xer, offers it protection and feeds its shaikh and his pupils. In turn, the shaikh attends to the religious activities of his hosts while his pupils stay within their locality. He gives sermons to the nomads, leads the prescribed prayers, solemnizes marriages, and advises on matters of divorce and blesses the nomads and their livestock. While he performs these religious duties, his pupils watch him very closely and learn by his example. In addition, the fraternal relationship between the members of the xer represents, in the eyes of the pastoral nomads, a perfect example of the ideal Muslim Community (DĀRU 'L-ISLĀM). Spiritual virtues, such as poverty (AL-FAQR), sincerity (AL-IKHLĀŞ) and generosity (AL-KARAM), which are reckoned to be essential ingredients for spiritual development, are always practiced by the shaikh and the pupils of the xer. The practice of Islamic virtues within the xer inspires the masses of believers to imitate the shaikh and

his pupils and sets the moral tone for the nomadic communities. Moreover, the xer maintains some of the ideals of pastoralism, in that they endure great hardships, behave with restraint and dignity and enrich oral culture with edifying stories and poetry. With the aid of oral literature, the xer instills the essential aspects of the Islamic culture in the nomadic population.

III

The Impact of Sufism on Somali Secular Poetry

I have already mentioned that the Sufi shaikhs and their pupils engage themselves in teaching the Islamic ideals and practices to the pastoral nomads. The sustained presence of the itinerant seminaries and their continuous teaching makes a deep impression on the nomads and strengthens their devotion to Islam. The pastoralists strongly believe in the Unity of God and conceive their Creator as a Supreme Being, Eternal, All-powerful, All-wise, All-merciful, in whose presence men are rendered powerless and weak; and hence beseech Him in moments of distress and praise Him in times of joy. To the Somali nomads, God's Will reigns supreme over the world and all that it contains. Consequently, all laws which govern their lives assume a religious character. This strong attachment to Islam and its precepts is reflected not only in the Sufi poetry in Somali, but it is also a familiar feature of the Somali secular poetry. The vast stock of themes drawn from the realities of Somali life, culture and environment is

enriched by religious themes which are received from the Islamic tradition. Thus the Somali secular poetry abounds in allusions, pious invocations and motifs which are drawn from the Quran and other sources of Muslim learning. For example, in the following verses, a well-known Somali poet, Ismaaciil Mire asserts the efficacy of the Divine Will and expresses his passionate belief in the idea of pre-destination:

Kulligood addoomaha Rabbow, qaybshay kimistiiye

Bad kalluun ku jira kay ku tahay, ama fijaan
kooban

Nin walba wixii loo katibay, waa la kulansiine

In kastu kabtiyo ama kallaho, ama kur dheer fuulo

Ninna inaanu soo korodhsanayn, kaa ha la ogaado.

The Lord divides the bread amongst his slaves

Taking care of the fishes in the sea and even
of the contents of a cup

Every one will receive what has been prescribed
for him

Even though he runs fast or sets off early in the
morning or climbs a hill

No one will gain more than his allotted portion:
let that be remembered.

(Somali Poetry, Poem 10, Lines 1-5)

The same belief is affirmed in an anonymous modern poem which though characterized by its brevity still conveys the powerful awe associated with the concept of pre-destination:

1. Markaan ku tashado wax taranso ba

2. Sow tii Alla meel ma sii taal.

1. Whenever I try to improve my condition
2. I remember that that which God has determined for me abides in some place.

[A.Y.M.]

In another poem, Sayid Maxamed Cabdille Xasan, who was the leader of the Dervish movement in Somalia and who excelled in the art of poetry, comments on his own behaviour while alluding to some of the fundamental Islamic virtues, such as kindness, sincerity, justice, generosity and patience:

Nin aan edebdarroonayn xil waa, laga ajoodaaye
 Aflagaado aan jirin nin aan, kuula imanaynin
 Oo kaa asluubsanahayoo, ku istixaynaaya
 Ab uu yahay ba Aadmiga ninkii, samo ekaynaaya
 Abtirsiimo kii xigay nin aan, iniiq u dheeraynin
 Addoomaha Ilaahay nin aan, kala irdhaynaynin
 Ninkii aamusoo shib ah haddii, eray xun loo diiqo
 Aan kula akeekamin intaa, ururka uu joogo
 Aan xaajo awgeed la gubay, obocda jeexaynin
 Anfaacigiyo dhuuniga nin aan, ku anfariiraynin
 Aan xeedho soor lagu akhtimay, eber ka yeelaynin
 Oo sida ardallada wax cuni,alam ka siinaynin
 Intuu aqalka baanjiyo ninkaan, aradka guulguulin
 Aagaanta ciirta ah ninkaan, aaska dhiganaynin
 Oo aan qumbaha awdan oo, ilaxidhkaw jiidin
 Aaqiibo loo galay ninay, aakid u ahaatay
 Oo kuu ixsaan fali intuu, udug adduun joogo
 Oo aan abaaldhaca aqoon, sow ikhyaar ma aha?

He who is not wicked; shameful deeds are
polluting

He who does not inveigh against you without
foundation

And who shows respect and restraint towards you

He who spreads goodness evenly among all sons
of Adam

He who does not favour those to whom he is
close in genealogical descent

He who does not sow dissension amongst the
slaves of God

He who holds his peace and is silent when evil
words are spoken to him

He who does not bring trouble to those with
whom he stays

He who does not cut open again the stomach of
an inflammatory issue

And who does not tremble with excitement at the
prospect of profit and food

And he who does not eat to the last morsel the
dish placed before him

And who does not gorge himself like a glutton
gobbling food

He who does not threaten others with violence,
endangering his own house

He who does not conceal his pot of huttermilk

And he who does not secrete his skin bag of ghee
in the innermost part of his house

He who received a favour and who recognized it

And who will do you a favour as long as the world
retains its scent

And he who does not know ingratitude, is he not
worthy of respect?

(Somali Poetry, Poem 7, Lines 37-54)

In addition, Salaan Carabey, the accomplished poet and traveller, who speaks on the subject of sincerity cautions against falsehoods and misrepresentations of truth in poetry:

Lagjar Frenji niman baa akhriya, laawis iyo
beene

Oo weli ba laasima intay, lib is ku moodaane
Anse waxan u laaqimahayaa, tixay ku luuqshaane
Mar hadduu lillaahida ka baxo, waa lisaan jabane.

Some people recite words as foolish and nonsensical
as the European's 'lecture'

And still keep at it imagining themselves successful

But the lines which I intone will be taken up and
chanted after me

Once sincerity and honour are left behind, poetry
is broken-tongued.

(Ibid., Poem 12, Lines 5-8)

Likewise, Cali Dhuux, who was a famous poet and an authority on Somali tradition, repudiates a man who in his view pretends to be pious in order to earn favours and respect from the general public:

Allahu Akbar eedaanku waa, kaa afkiyo beene
Ashahaaday gaalkubase waa, ehelu naarkiiye
Ubbo-weesta waa kugu arkaa, agab salaadeede
Asaxaabihii olol ku dhacay, wow abtiriyaaye
Hadduu uurka kaa jiro werdigu, kaama orodneene.

Your proclamations of ALLAHU AKBAR in the call
to prayer are just empty words and falsehoods

The unbeliever acknowledges the faith but he
still is among the People of Hell-Fire

I see that you have a vessel for holding the
water of ablution; the means to prayer

I can trace the lineage of the hypocrite
Companions of the Prophet who have fallen into
the blazing fire

We would not have abandoned you, if your WIRDI
devotions had dwelt in your heart

(Diiwaanka, Poem 11, Lines 1-5)

In Islam, the world of nature, whose elements are often referred to in the Quran, is essentially regarded as the 'sign of God'. The environment which surrounds us (such as the sky, the sun, the moon, the stars, the clouds, the mountains, the trees and the water) is a kind of revelation which is revealed to man so that he can marvel and consider the wonders of nature and the Majesty of its Creator. Hence the natural world becomes a background for spiritual reality which, in the case of the Somali pastoralists, stimulates their intellectual creativity and evokes their deepest feelings. For example, in the following poem, Maxamed Ibraahim Warsame (Hadraawi), a young contemporary poet and teacher, makes use of Quranic symbolism in order to give weight to his argument in which he expounds the certitude of predestination:

Ku sinnaan dharaartii
 La sargooyay dunidee
 Rabbigay sameeyee
 Cirka sare u taagee
 Xiddigahan siraatiyo
 Dayax soohdin meeriyo
 Lagu xidhay sitaacee
 Lana sudhay cadceedee
 Dhulka gogol la seexdiyo
 Sabbo lagu nagaadiyo
 Laga dhigay sindadabkee
 Buuraha la saaree
 Dhirta samayda hoosiyo
 Salka loogu joojee
 Saddex bado ah iyo webi

Lagu yidhi sabeeyee
 Dadka ruux sabooloo
 Saranseer ku raagiyo
 Guryo samo u yaaloo
 Sidko dhalay ku haystaa
 Qof ba meel la siiyoo
 Subax nool ba joogee.

It was [all] destined on the day
When the world was designed
And when my Lord created it
And [when He] raised up the sky
And put on it the harness¹
The sparkling stars
And the moon which rotates on its course
And [when He] hung the sun on it
And made a firm base
And a turf which can be rested on
Out of the ground which can be slept on
On which mountains are evenly placed
And in which the roots of the trees
And their foundations are firmly set
And upon which the three seas and the rivers
Are directed to move -
[It was already then destined that] among
people there would be the poor
Who would remain in misery
And the well established homes
Where the camels which have recently calved
would be kept

Each one was offered a place

And [this order] shall be present each
living morning.

[A.Y.M.]

At times, in a basically secular theme, a Somali poet employs stories received from the Quran or the Islamic tradition in order to indicate the gravity of his point. In the following lines, Axmed Aadan "Afqalooc", a notable poet who is said to be over 100 years old, warns the Somali society against injustices and pride. To emphasize his point, he gives a series of nations who are mentioned in the Quran and are said to have been doomed for their sinful deeds:

Umaddii dulmiga maarisa, ee xaq ka meelowda
Waaxaa Mawle soo rogay ciskoo, laga maroojaaye
Miqdaar gibina baa u sabab noqdaan, cidi malaynayne
Mid yar oo kaneecuu ahaa, mawdkii Namaruude
Ma'rabba jiir indhala' baa qoday, oo jebiyay mooskiiye
Halkii lagu masalay Caad jannada, lagu madoobeeye
Musareen dabaylaa ku dhacay, mudunkii reer Luude
Nin kastoo mergiga taagi jiray, male ku beenowye

The nation which practices injustices and goes against
the truth

Our Lord has revealed that their glory will be seized

A small decision which no one can surmise, becomes
the cause of their doom

It was one small mosquito which became the death of
NAMRŪD

MAʿRAB was dug by blind rats which broke up the dam

The people of ʿĀD were annihilated in the place which
was compared with Paradise

A ruinous wind destroyed the cities of the people
of LUT

Any man who raised his head high ultimately found
that his assumptions were wrong.

[A.Y.M.]

In the unpredictable and harsh environment of the Somali nomadic society, tender emotions are not, by way of custom, publicly expressed. The individual is expected to restrain himself from the display of 'soft' feelings. In the following verses, the famous poet Cilmi Bowndheri, who is reputed to have died of love, decried this austere Somali custom on the basis that love of women is a noble and primeval feeling which has even touched such remarkable men as the Prophet MUHAMMAD and CALI B. ABU TALIB, the Prophet's cousin and the fourth Caliph: thus we find religious allusions in what is essentially a secular theme.

Caashaqa haween waa horuu, Caadil soo rogaye
Sayidkii cirshiga nuurayay, Cali ba soo gaadhye
Carruurtay sideen meesha iyo, Ciise nebigiye
Cidla laga ma beermeen dadkoo, cuudi waaxida eh
Waxaa cayn ba cayn looga dhigay, hays cajibiyeene
Soomaalidaa caado xune, igu ma caydeene.

It was God the just who long ago created the love
of women

It reached the Lord whose light shone upon the world,
and CALI

People have been bringing forth offspring since the
time of CISA, the Prophet, till now

If they had all been of one sex they could not have
sprung forth in an unpeopled land

They were made of two kinds so that they might
inspire admiration in one another

Evil is the custom of Somalis - otherwise they
would not revile me.

('The Life of Imi Bowndheri', p. 196)

Moreover, Cilmi states that all the cures which have been prescribed for him to remedy his ailing heart were rendered ineffective by the power of his love. Even the medicinal potions given to him by men of religion and their spiritual consolations could not cure the love in Cilmi's withered heart:

Casharkay wadaaddadu qoreen, cudurkan goyn waaye
Cilmi iyo dawo ba doontay oo, waayay cilinkiiye
Illayn caashaq la ma maydhi karo, kugu cirroolobay!

The amulets written by men of religion failed to
stop the sickness

I sought the sacred knowledge and medicines but
failed to find a cure

You cannot wash away the love which turned into
grey hair upon you!

(Ibid., 10-12)

Also engaged in the theme of love, Salaan Carrabey laments the lack of compassion among his fellow men and reminds them of their final destiny and the judgement of God:

Ifka intaynu xaynahay haddaan, xiiso kala weynay
Aakhiro Rabbaa ina xukumi, xaqqa inoo yaale.

If in this life we failed to find love from each
other

In the next world the Lord will judge and give us
our just portion.

(Somali Poetry, Poem 13, Lines 68-69)

Although the Somalis may reflect on the beauty of nature, they are keenly aware of its transitory character which is often emphasized in the Quran. Thus the ephemeral character of the natural world and the reality of death never escapes their attention. In this anonymous poem, the poet asks his audience if they are prepared for death and the next world:

1. Adduunyadu waa ul geed sudhane
2. Abdaal ma u dhigatay Aakhiro?

1. The World is a dead branch hanging on a tree
2. Have you put anything for yourself in the next world?

[A.Y.M.]

Again, Axmed Saleebaan Bidde, a famous poet and playwright, states the impermanence of this world in a simple and straightforward manner:

Waa laac adduunyadu
 Labadii walaalo ah
 Mid ba maalin ladayaa.

The world is but a mirage
 And of every two brothers
 Only one is happy each day.

(Heellooy Heelleellooy, Poem 12,
 Lines 19-21)

Short prayers may sometimes be found in the text of a secular poem. In the following lines, Sayid Maxamed Cabdille Xasan prays to God, and invokes Sufi saints and some Suras of the Quran which are associated with miraculous powers as he blesses his emissary.

Mar baan ahay muftiga sheekhnimo, mawlaca u
galaye

Sometimes I am like a mufti who because of his
piety goes into a secluded niche

[A.Y.M.]

In the following lines, the wisdom of the poet's beloved
is likened to that of a learned shaikh:

Waxan kugu masaalaa
Sida sheekh muftiya oo
Diinta ba u madaxoo
Aayaddo macneeyee.

To me you are like
A learned shaikh
Who is the guardian of the faith
And who expounds verses of the Quran

[A.Y.M.]

The itinerant shaikh with an entourage of disciples is a
familiar sight among the Somali nomadic communities who
offer food and protection to the travelling shaikh and
his pupils. An example of the warm hospitality which
is customarily accorded to men of religion is illustrated
in this extract from a poem by Sayid Maxamed Cabdille Xasan:

Wadaadkii kitaabbo leh inaan, wan u qalaa weeye
Weylaalis inan meel dugsoon, ugu wadhaa weeye
Walanqihio dhaylada inuu, walafsadaa weeye

It is my duty to kill a ram for the shaikh laden
with his books

And in a sheltered spot I should spread my straw
mat for him

And he should be regaled with the best meat of
the rump and belly.

(Somali Poetry, Poem 6, Lines 11-13)

In view of these examples, one can draw the conclusion that since the Somali nomads are devout Muslims, it is only natural for their poets to employ, even in secular poetry, the themes from the Quran and Islamic beliefs and practices.

IV

The pre-Islamic Elements in Sufi Poetry in Somali

Although the Somalis are strongly attached to Islam, they are nevertheless very eager to preserve their linguistic and cultural identity and they have succeeded in incorporating some of the positive qualities of their pre-Islamic past into the universal image of Islam. One of the distinctive features of the Islamic heritage of the Somalis is the popular use of the Somali language in expressing Muslim religious convictions and sentiments. Among the devout Somali poets, there is a profound wish to express their religious experiences in Somali as is well portrayed in these two lines of verse by an anonymous poet:

Nebi Allow, nin ba afkii

Nuur Allow kugu amaan.

O Prophet of God, O Light of God,

Each man will praise you in his own
language.

[A.Y.M.]

In their zeal to make their audiences intimately familiar with the teaching of Islam, the Somali shaikhs not only translated into Somali some of the most common Arabic eulogistic names of God, but also used the Cushitic pre-Islamic name Eebbe to refer to Him instead of suppressing it as a pagan survival.¹ The Name Eebbe appears both in the secular and religious poetry of the Somalis and its presence in the religious poetry can be illustrated in this extract of a Sufi poem in which the poet asserts the doctrine of Divine Unity:

Abaarkaa u horreeya
 Eraygaan ku hadlaayo
 Eebbahay Axad weeye.
 Aaddanow Nebigiina
 Uunkiisii u abuuuree
 Ergo loo diray weeye.

First and foremost
 The words which I say are:
 God is one.
 And the exalted Prophet
 Was sent to the earth
 To the creatures of God.

(Text 1, 1-6)

In addition, there are other pre-Islamic religious terms and concepts which have quietly found their way into the terminology of Islam among the Somalis. The term wadaad, for instance, which is not of Arabic origin is universally used by the Somalis to refer to a shaikh or any man of religion.² Moreover, the Somali concept of belaayo

'calamity, misfortune', as is reflected in the Somali language, is probably of Cushitic origin and might have been given its Islamic character at a later stage.¹ There is an incantation which is ostensibly recited to beseech God to avert hardships and misfortunes. This well known prayer has only a Somali version and is not inspired by any Arabic model; and in it misfortunes are addressed in the second person singular:

Belaayada horaay riixan
Ta dambaay reeban
Ta saraay raaran
Ta hoosaay radeeban

May you, misfortune at the front,
be pushed away
May you, the one at the back,
be impeded
May you, the one at the top,
be lifted
May you, the one at the bottom,
be smothered

[A.Y.M.]

The existence of non-Arabic words and concepts in the religious vocabulary of Somali suggests that the shaikhs who were involved in the preaching of Islam were anxious to be as intelligible as possible to their listeners in the nomadic and semi-nomadic interior. The spirit of accommodating the methods of preaching to the needs of their audiences characterizes also, of course, the whole Sufi poetry in Somali.

V

The Sufi Poetry in Arabic Written

by Somalis

Among all Somalis and particularly among Sufis, Classical Arabic enjoys great prestige and is regarded as a sacred language. This is reflected in the frequently used phrase afkii Ilaahay 'the language of God' which is applied to it. Classical Arabic is regarded as more appropriate in prayers and Sufi liturgy than any other language, including Somali. It adds honour and solemnity to prayer and is believed to render it more efficacious. In its written form, it is also regarded as the most appropriate vehicle for theological discussion and religious instruction.

All over the Somali speaking territories MSS of religious works in Arabic written by Somalis can be found and some of them have been published. Bibliographical guidance to the published material is provided in Johnson 1969 and in Andrzejewski 1974a.

Although all the Sufi orders have been active among Somali people, the QĀDIRIYYAH has produced the largest number of authors who have written Sufi prose and poetry.¹ In addition to its traditional role, as the producer of itinerant theologians who teach the Quran and basic knowledge of Muslim theology and law to the nomadic children, the QĀDIRIYYAH offers advanced instruction in Sufism. The various Sufi communities of the order (JAMĀ'ĀT) turn out men of religion 'wadaaddo' who acquire a considerable knowledge of religious literature in Arabic. It is these men

of religion who, among the nomadic Somali communities, act as the teachers of Islam and the guardians of Muslim orthodoxy. Lewis describes the position of the wadaad and the Sufi communities in the Somali society as follows:¹

It is probably through the wadaad who issue from the JAMĀ'AH communities that Sufism exerts its greatest influence in Somali social structure. The parent communities themselves are essentially centres of mystical devotion and have produced a considerable Arab-Somali religious literature written mainly in Arabic.

As I have mentioned earlier, the principal aim of Sufism is the love of God and union with Him. According to the Sufi doctrine, spiritual love embraces every faculty and marks each one of them with the seal of Divine Unity. In consequence of this strong passion, the Somali Sufis who yearn for the union with God compose mystical poems which deal with the theme of spiritual love in Arabic. To the Somali Sufis, if one loves God, it follows that one also loves God's Messenger and His pious servants. The Messenger of God is regarded as the Divine Mercy which has been granted to the world (RAḤMATUN LIL 'ĀLAMĪN). As for His pious servants, the friends of God or saints (AWLIYĀ') in Sufi parlance, they are the representatives of the Prophet who carry on his mystical function. The Prophet said, 'Men of religion are the inheritors of the Prophet.'² Consequently, the Somali mystics seek love of God, the love of the Prophet and the love of the saints. The behaviour of the Prophet and the saints has become a good example for the Sufi shaikhs to emulate. Since it is recounted in the Islamic tradition that the pious men

of religion shall inherit the esoteric function of the Prophet, it is appropriate for the Sufis to venerate such men as those who have been chosen by the Divine Mercy to guide other men. Hence the Sufis honour the Prophet and the saints.

Among the literary works in Arabic produced by Somali Sufis praise poetry predominates.¹ There are numerous poems written in praise of God, praise of the Prophet and the saints, and in the diction and formal characteristics this poetry is clearly based on Arabic models brought from outside Somali culture. The exact identification of these models is not yet available and requires extensive research both within the classical religious literature shared by the world-wide Arab community and in that which is characteristic of Southern Yemen and Aden in particular.

The imagery of Arabic Sufi poetry written by Somalis is also obviously inspired by Arabic sources and differs sharply from that of both the secular and religious poetry in Somali.

Among the most celebrated collections of Somali Sufi poetry are MAJMŪCĀT AL-QAṢĀʿID ('A Collection of Poems') compiled by Sheekh Qaasim Muxyadiin (QĀSIM MUḤYADĪN) and AL-MAJMŪCĀT AL-MUBĀRAKAH, a general work on Sufism which contains many poems edited by Sheekh Cabdilaahi Yuusuf (SHAIKH ʿABD ALLĀHI YŪSUF). In the first of these collections we find a poem well known among Somali Sufis MARQĀT AL-WUSŪL ILA ḤADRAT AL-RASŪL ('The Ladder of Access to the Presence of the Messenger') a panegyric addressed to the Prophet and written by the renowned Sufi saint Sheekh Cabdiraxmaan Cabdilaahi "Sheekh Suufi". In the same collection there

is a well known poem RŪḤ AL-ʿĀSHIQĪN ('The Spirit of Those Who Love') written in praise of SHAIKH ʿABD AL-QĀDIR AL-JĪLĀNĪ, the founder of the QĀDIRIYYAH order.

The second of the two collections contains two famous poems by Sheekh Cabdiraxmaan Saylici which are devoted to the Sufi doctrine MAḤĪJAT AL-AFRĀḤ ('The Stirrer of Joys') and SHAJARAT AL-YAQĪN ('The Tree of Certainty').¹

Only a few of the numerous Sufi poems in Arabic written by Somali authors have been translated into English. They can be found in Andrzejewski 1968 and 1974a and Andrzejewski and Lewis 1964.

Somali Sufi poetry in Arabic requires further research. A particular area which may throw new light on cultural contacts are certain irregularities which are found at times in the scansion of these poems and which may be due to such factors as the influence of the spoken Arabic of the Arabian Peninsula or that of Somali.

VI

Sufi Poetry in Somali Composed by Men

Sufi poets who compose poems in Somali are usually men of religion with a good knowledge of Classical Arabic and Islamic theology. They are above all ardent preachers who wish to convey to their listeners their knowledge and their religious zeal.

Convinced about the supreme status of Classical Arabic as the language of the Quran and the mother tongue of the Prophet, they compose religious poems/only as concession ^{in Somali}

to the needs of the ordinary people. Their Somali poems are principally directed to men who, in contrast to women, usually already have some knowledge of Arabic acquired in Quranic Schools which seem ubiquitous in the Somali speaking territories both in towns and in the rural areas. Thus the Sufi poets, who themselves have in most cases much higher Arabic and Islamic education than their female counterparts, can also expect from their predominantly male audiences a higher level of religious knowledge. This determines, it seems, the content of their poems which covers a wide variety of theological themes within the context of Sufism.

Their poetry is recited mainly at the Remembrance devotions, RAMADĀN evening meetings and pilgrimages. Since the introduction of broadcasting their poetry is also used in religious programmes of Radio Hargeysa and Radio Muqdisho.

As is indicated in Part One (Documentation and Sources) only a few Sufi poems in Somali are available in published form.

VII

Sufi Poetry in Somali Composed by Women

As far as I have been able to ascertain Sufi poetry in Somali composed by women had not yet been given any attention in the literature on Somali. My own information about it is based on a series of interviews I had with Khadiija Faarax Maxamuud, who is a Sufi of the QĀDIRIYYAH order and who has been granted the mantle (KHIRQAH) and the initiating licence (IJĀZAH) by the deputy (KHALĪFAH) of the order in

her locality (Hargeysa). Khadiija told me that Somali women who devote themselves to worship have always used the Somali poetry in order to praise God and honour the Prophet and the saints. She explained that the reason why Somali women have resorted to the use of Somali poetry for religious expression was their lack of adequate knowledge of Arabic. Traditionally, among the Somali pastoralists, a woman was not provided with as good an opportunity as that which was given to her male counterpart to acquire a fairly broad knowledge of theological literature in Arabic. According to Khadiija, very few Somali women ever had the chance to go to Quranic schools when they were young; and even those who attended Quranic schools at an early age discontinued as they grew up and prepared themselves for the pursuit of domestic life. Consequently, the majority of Somali women have a very limited knowledge of Arabic. They know enough to understand the most commonly used prayers and may sometimes memorize the shortest Suras of the Quran. But this knowledge is obviously inadequate as a means of expressing intense religious feelings and thoughts. According to Khadiija, as the need to articulate their religious sentiments intensified, the Somali women who practiced Sufism ultimately decided to use Somali poetry. Thus they introduced a special form which is commonly known as sitaad,¹ but which at a closer look, one finds it to be a religious version of the buraanbur, a genre which is sometimes accompanied by clapping and drumming and which is almost exclusively composed by women. When this genre was first employed as an artistic medium of religious poetry by Sufi women still remains unknown.

Even though there is no record indicating the date when the sitaad was first used there is a strong conviction among Somali women themselves that their religious genre is of great antiquity. A close examination of some of the available material of this genre shows that while some of the poems are of recent composition and known authorship, others might be very old since their authorship is totally unknown while the poems themselves are widely known over large areas of the Somali speaking territories.

Unlike all the Sufi poetry in Arabic and most of the Sufi poetry in Somali which is composed for the praise of the Prophet and the male saints by Sufi men only, the sitaad is used to honour the Prophet and the most popular women in the Islamic tradition, such as HĀWĀ³ (Eve), FĀṬIMAH (the daughter of the Prophet), and KHADĪJAH (the first wife of the Prophet), who are regarded as female saints by Somali women. The following poems, one of which is devoted to the praise of the Prophet and the other to his daughter FĀṬIMAH, are examples of the sitaad. The first poem is addressed to the Prophet:

Nebiga nuurkii Ilaah, laga abuurayow
 Khayru khalqilaahi, khadar Ilaahayow
 Kolkuu Nebi waliba diiday, dad uu lahaa
 Maxamed nama diidin, ee waa na doonayaa
 In badan loo socay nin ku arkaa, ayaan lahaa.

O Prophet who is created of the light of God
 O the most gracious of all the creatures of God, O KHIDR
 of God

When every prophet will refuse his people

Muhammad will not reject us but he will fetch us

O you for whose sake we travel long distances, blessed
is the man who sees you.

(TL/SOAS, SOM/XII/1)

The second poem portrays the mystical relationship between FĀṬĪMAH and Somali Sufi women and is arranged in the form of an imaginary dialogue:

[FADUMO:] Anoo canab ah oo binta layli nuur ah
Oo waliba burhaan leh oo binta rasuul ah
Beeraq mid aan odhanin baab khayr leh u
ma furo:

[HAWEENKA:] Sitooy beeraq
 Sitooy beeraq
 Sitooy beeraq.

[FATIMAH:] Since I am sweet as the grapes, and since I am
the light of the night

And even more, I have a gift: I am the
daughter of the Prophet

Among the women, I shall not open a
gainful door for the one who does not say,
'I love you.'

[THE WOMEN:] O noble woman, we love you
 O noble woman, we love you
 O noble woman, we love you.

(TL/SOAS, SOM/XII/1)

The sitaad poems are recited at women's prayer meetings and sometimes at homes in private.

VIII

Formal Characteristics of Sufi Poetry
in Somali

Since Somali Sufis both use and compose poetry in Classical Arabic, one might expect that they would be influenced by the methods of versification and scansion prevalent in that language when they use their mother tongue as their poetic medium. This however does not happen at all, and with one minor exception, the Sufi poetry in Somali is totally free from such influence. Instead, it has exactly the same formal features as the highly developed secular poetry in Somali. Like the secular poets, the Sufi poets use the alliterative technique the rules of which are identical with that of early Germanic verse such as Anglo-Saxon or Old Norse: consonants alliterate with identical consonants, all vowels are regarded as alliterative with each other, and there is a ban on the use of constantly recurrent words such as conjunctions for the purpose of alliteration. Unlike its early Germanic counterpart Somali verse normally sustains the same alliteration throughout the whole poem. Thus a poem composed of 150 lines, with two hemistichs each, must contain 300 alliterative words. In some Sufi poems this rule is sometimes relaxed and the alliterative sound changes in every two or four lines, a feature which is sometimes found in the light genres of secular poetry (see Johnson 1974). Such relaxation of the rules of alliteration is particularly common

in so-called 'alphabetical poems' exemplified by Texts 5 and 22, where the letters of the Arabic alphabet are personified and introduce each line. This alphabetical presentation is probably inspired by some Arabic non-classical model but I have not been able to trace its sources. In the field of scansion the Sufi poetry in Somali follows exactly the same pattern as its secular counterpart and shows no evidence whatsoever of any influence of Classical Arabic.

Till recently little was known of the patterns of Somali scansion in spite of various attempts by foreign scholars to establish their nature. In 1976, however, a young Somali poet, Maxamed Xaashi Dhamac, a scientist by training, published a summary of his researches into this field, which extended over several years, in a series of articles in Xiddigta Oktoobar.¹ It would be beyond the scope of this thesis to give a detailed account of his methods and formulations, and I shall give only some indication of their nature.

He demonstrates that each genre of Somali verse has a characteristic sequence of syllables, short or long, and he uses a system of notation in which the former are represented by the figure 1 and the latter by the figure 2, and the length of the syllable is determined by the length of the vowel or diphthong it contains. He states that in every line there is somewhere near its middle a syllable which plays a pivotal role. He names it xundhur 'navel', 'centre' and he represents it either by putting it in parentheses or by drawing squares on both sides of it. Long line poems may have two or more xundhur in each line

and the author treats them then as composite i.e. as combinations of patterns.

An example of this system of notation is given below in the four hemistichs of a poem of the shorter type of the jiifto genre.¹

Gobannimada hawlyari
1 1 1 1(1) 2 1 1

Ninna kuma helaayee
1 1 1 1 (1) 2 2

Danihiinna haybshoo
1 1 2 (1) 2 2

Khamri yaanu idin hodin
1 1 2 (1) 1 1 1 1

No man can achieve

Freedom with ease²

Look into your affairs

And allow not wine to lead
you astray

In each genre, variations can occur in the arrangement of units 1 and 2, and Maxamed Xaashi Dhamac expresses this in his formulations by placing possible alternative sequences of syllables on both sides of the xundhur in squares. These for example are the variations possible in the shorter type of the jiifto genre.

1 1 1 1		2 1 1
1 1 1 1		2 2
1 1 2	1	2 2
1 1 2		1 1 1 1

As is clear from this example in Somali verse, there

is a system of equivalence, by which in the overall count for each line two short units correspond to one long unit i.e. $1 + 1 = 2$.

Although Maxamed Xaashi Dhamac's formulations may require some minor adjustments in its detail, and perhaps some further exploration into the problem of length of diphthongs and accentuation, they have established beyond any doubt the fundamental nature of Somali scansion.

The articles on scansion by Maxamed Xaashi Dhamac are based on a book which he has written on the subject and which is awaiting publication by the Academy of Culture in Muqdisho. An English version of the book is also envisaged.

There is another work, also awaiting publication, called Gorfaynta Maansada 'The Analysis of Somali Poetry' by Cabdilaahi Diiriye Guleed, where the formulations on scansion, though on similar lines, are further developed and perfected.

Somali Sufi poems are either chanted or sung with the accompaniment of clapping and drums and sometimes also of instrumental music. The study of the musical features of the poems falls beyond the scope of this thesis and is not included in here.

PART THREE
THEMES OF SUFI POETRY IN SOMALI WITH
REPRESENTATIVE EXAMPLES

I

Poems Concerning God

The examples of Sufi poems given in this chapter all have God as their predominant theme. They are poems of glorification, thanksgiving and supplication and they also speak about the attributes of God and His way of dealing with the human race.

Text 1

This poem, which is composed by Sheekh Caaqib Cabdilaahi, is a sermon concerning God, His revelation and His creation of mankind. In it he discusses some of the main principles of Islam. In lines 1-15 the poet speaks of the Five Pillars of Islam (ARKĀNU 'L-ISLĀM), which he exhorts the Muslims to observe. In lines 16-20 he declares the Pillars of Sincerity (ARKĀNU 'L-IḤSĀN); while in lines 20-53, he explains the Six Pillars of the Faith (ARKĀNU 'L-ĪMĀN) and urges the believers to practice them with utmost sincerity. To the Sufis, these three fundamental principles represent SHARĪ'AH (Islamic law), ṬARĪQAH (The Way) and ḤAQĪQAH (Certainty) respectively; and the poet stresses their importance in the Islamic doctrine.

In lines 53-77 the poet gives a brief account of the difficult days and belligerent conditions in which early Islam found itself but which ended with its triumph and success. Furthermore, he states the importance of the recitation of the Quran and proceeds to mention all the Suras by name (lines 78-172). He then moves on to describe the story of ĀDAM and ḤĀWĀ' who, after they disobeyed the commandments of God, fell from His grace and the Garden of Eden; and who were destined to live and die and people the earth (173-244). Finally, the poet ends his exhortation with a note of warning in which he summons the believers to fear God.

In a sense, this poem provides a summary of Islamic principles and practices.

Aadan iyo xaawa

1. Abbaarkaa u horreeya
2. Ereygaan ku hadlaayo
3. Eebbahay axad weeye
4. Aaddanow nebigiina
5. Uunkiisii uu abuuray
6. Ergo loo diray weeye
7. Ardaageeda labaadna
8. Aqbal Eebbahay baa leh
9. Aan salaadda aslaaxno
10. Irriddii saddexaadna
11. Adduunkaan dhaqanayno
12. Sekada aan ka idlaynno
13. Afarteeduna waa
14. Amarkii la saxaayay
15. Ramadaanta aan soonno
16. Aqoonyaale Allii
17. Arkaanull-Islaamka
18. Uu dhigay aan ku joognoo
19. Allihiinna aqooda
20. Imaankaa ku aslaaxee
21. Aquulu amannalaaha
22. Amlaagtii Rabigay
23. Akal looma abuurin
24. Ashaariib ma cabbaynin
25. Acmaashii la geeyiyo
26. Asaaskay ka shaqayso
27. Waa inaynu ogaanno
28. Afartii u dambaysiyo

29. Boqol bay ku ekayde
30. Asalkii kutubteenana
31. Waa inaynu aqoonoo
32. Arsushii Rabigay
33. Ergadiisa ahayd
34. Eraygay ku hadleen
35. Waa inaynu adeecno
36. Akhiruu saben weeye
37. Ninba waa ajashiisa
38. Suur in laysku afuufi
39. Oo qiyaame la oogi
40. Waa inaynu ogaanno
41. Aduunkoon la ahayn
42. In qadarkii la asaasay
43. Oy Qalbigiisa ku aaday
44. Waa inaynu ogaanno
45. Irridduu ka yimaadiyo
46. Albaabkuu shar ka oogmo
47. Eebbahay inuu keeni
48. Waa inaynu ogaanno
49. Intaa ruuxa aqooda
50. Iimaankii aftax weeye
51. Adduun waaba in joogtiyo
52. Amarkii ka dhacoo dhan
53. Aayadaa lagu sheegay
54. Suldaha diinul-Islaam
55. Inuu oogada keeno
56. Markuu Eebbahay doonay
57. Aaddanow Nebigii iyo
58. Afartii Khulafaad baa

59. Asaaskiisa lahayd
60. Amjirkii muu'miniinta
61. Bilaalow kac eedaan
62. Ayaantuu ku amray
63. Ee Allaahu-Akbar!
64. Islaamkii ku afraaxay
65. Galaadii inkirtay
66. Umalkay la dhirfeen
67. Indhahaan kala qaadnay
68. Seeftii Laysu afaystay
69. Addinkaan ka jihaadnay
70. Uurkii aan ka colownay
71. Eebbahay mahaddiise
72. Waan illoobi lahayne
73. Aayaday ku aroortay
74. Oo kolka aan akhriyaynaba
75. Indhaheenu arkaanoo
76. Al'aankaa aynu joogno
77. Ajri aynu ku yeelanne
78. Waa inaan ijtihaadno
79. Ogaysiinta kaleeto
80. Waa iclaanul-Islaame
81. Eebbahay nin baryay
82. Amuurtii uu su'aashay
83. Isagaa u ajiib
84. Asmadii Rabbigayiyo
85. Alboqraan ka bilaabayoo
86. Alcmiraan akhriyaayoo
87. An'saan ku dhawaaqnayoo
88. Uufuu baa ku xidhiidhaoo

89. Ancaam baannu aloosnoo
90. Icraaf baannu irkanayoo
91. Anfaal baan ku aroorrayoo
92. Iday suuratu Tawbaan
93. Ijtihaad u marrayoo
94. Iijaabooyin la yaabiyo
95. Yoonis baa aad u iftiintayoo
96. Huudna waanu u yeedhnayoo
97. Anfah aan la idlayna
98. Yuusuf baan ku ogaannayoo
99. Aracad, suur Ibraahim
100. Alxijr, An'axliyo
101. Al'israa itifaaq lehoo
102. Alkahaf, Maryama, Taahiyo
103. Anbiyaannu u dhawaaqnayoo
104. Alxajiyo, Almu'miniyo
105. Annuur baan ku afraaxnayoo
106. Alfurqaan, Ashucaraa iyo
107. Annamla iyo Alqisasiyo
108. Alcankabuut baanu ogaannayoo
109. Arruumiyo, Alluqmaaniyo
110. Asajdiyo, Axaabiyo
111. Asabaan oodda ka qaadnayoo
112. Idow suuratu Faadir
113. Yaasiinoo la ogaadiyo
114. Assaaf baan ku hanuunayoo
115. Aramiyaaladda Saadiyo
116. Asumuriyo Qaafiriyo
117. Fasilad baan ku adkaannayoo

118. Ashuuriyo, Askhurufiyo
119. Adukhaaniyo, Aljaasiyo
120. Alxaaqaa udub xooga oo
121. Amaan suurad Maxamed
122. Alfatax, Alxijraad
123. Qaaf baa aalad Islaama oo
124. Addaariyaad, adduuriyo
125. Annajmiyo, Alqamariyo
126. Arraxmaa urur weynoo
127. Alwaaqica, Alxadiidiyo
128. Almujaadil, Alxashriyo
129. Almumtaxin, Asafiyo
130. Aljimca ah oodan la jiidhinoo
131. Idaa jaa'a Almunaafiq
132. Ataqaabun, afsaarayoo
133. Adlaaq, ataxriimiyo
134. Almulkiyo Alqalamiyo
135. Alxaaqa waa udub koodiyoo
136. Almicaarij, Annuuxiyo
137. Aljinniyo, Almusamiliyo
138. Almudasir, Alqiyaamiyo
139. Insaan baan ku afaystayoo
140. Almursalaad, Annaba' iyo
141. Annaasicaat, Cabasa' iyo
142. Atakwiir, Infidaar baan
143. Olol geedo ahaynoo
144. Almudafifiin, inshiqaaq iyo
145. Alburuuj, Ataariqiyo
146. Alclaa waa la ogaayoo
147. Alqaashiyiyo, Alfajir iyo

148. Albeled waa ood aan la jiidhinoo
149. Ashamsiyo, Alayliyo
150. Aduxaa iyo, Asharx iyo
151. Atiiniyo, Alcalaq iyo
152. Alqadar waa asal khayr lehoo
153. Albayina, Azulzaal iyo
154. Alcaadiyaad iyo Alqaaric iyo
155. Atakaasur Aslaa lehoo
156. Alcasr iyo Alhamsa' iyo
157. Alfiil baa orod dheeroo
158. Iijaablay Alquraysh iyo
159. Almaacuun iyo Alkowsar iyo
160. Alkaafriin iyo Nasar iyo
161. Atabd iyo Ikhlaas iyo
162. Alfalaq iyo Anaas iyo
163. Ibtidaannu dhamaynayoo
164. Eebbihii na abuurayow
165. Adigaa umadaada
166. Ashahaaddata oo dhan
167. Baryadeeda ajiibiye
168. Aadanow Nebigiina
169. Iclaamo u sheegoo
170. Ayaadkaaga Quraanka
171. Intuu suurad ahaaba
172. Afkiyo uurka ka sheegnee
173. Ducada noo aqbal yeeloo
174. Ogaysiinta kaleeto
175. Samadaa aan arkayniyo
176. Arladan aynu joogno
177. Alfayn bay ka horraysay

178. Awowgeen nebi Aadan
179. Ayaantii la abuuree
180. Amlaagtii aga joogtay
181. Amar weyn lagu siiyay
182. U sujuuda Imaamka
183. Iblayskii ka oolmay e
184. Ehelu-naarka noqday baa
185. Alaankaa aynu joogno
186. Agaheen ordaaya e
187. Waa in layska ilaashaa
188. Ayaantii ka dambaysay
189. Ummow Xaawiyo Aadan
190. Asmaartii janadii baa
191. Abaax loo amar saaray oo
192. Ashjaartaasi afkiiniyo
193. Adinkiina ka dhowraa
194. Iclaan loogu caddeeyay oo
195. Iblaysoo Alla eebaybaa
196. Kii oo aad u ollmaaya
197. Irriddii jannadii
198. Agaheeda istaagay oo
199. Ku roon baaba uleeyay
200. Abeesaa af ku qaaday oo
201. Xaawa oon ka irdhoobin buu
202. Irriddeeda istaagayoo
203. Dulunkiisa la aaday
204. Akhyaar baad tahay aaddan
205. Aadan maanad ogayn
206. Oori aad u wanaagsan
207. Oo adigoo kala ah buu

208. Albaabkaad ka baxdaaye
209. U maydhoo, aad ogaatide
210. Aqligaaga u sheeg oo
211. In ka soo jebi geedka oo
212. Intifaacani hoo dheh oo
213. Haddii uu afka saaruu
214. Urka geeyo macaanka
215. Adiguu ku rabaaye
216. Ogaanteeda lahow
217. Eraygay maqashay
218. Orod bay isku jiiday
219. Ashjaarkoo ubax leh
220. Bay inka soo jebisay
221. Dhiig baa aad uga yaacay
222. Awlaadeeda dhaddig
223. Idahooda fayow
224. Waxa iinta u yeelay
225. Aar meeshaasi ka raacay
226. Aadan bay la abbaartay
227. Anfac bay ka samaysay
228. Aqligay ka xadday
229. Afkiisay ku gurtay
230. In yar buu ka liqay
231. Udgoonay jannadii baa
232. Laga soo dhex eryay
233. Aduunkaa aan arkayno
234. Ubad bay ku dhaleen oo
235. Anbiyaa laga beeray oo
236. Ummaddii ijtihaaddee
237. Eraygooda rumaysay baa

- 238. Ishfaacooda ahaatay oo
- 239. Aqlilaawe Fircawn iyo
- 240. Urqadhmuune Namruud iyo
- 241. Idil gaal ururkood
- 242. Iblays baa u Imaam ah
- 243. Naarahaa lagu oodi
- 244. Abaalkoodaa sidaasa
- 245. Ururshoo isu geeyaye
- 246. Eraygaa aan marshay
- 247. Amaantaan tirinaayay
- 248. Abinaayay rasuulka
- 249. Islaamkaan wacdiyaayay
- 250. Eebbahay aan ka yaabno
- 251. Afkaygii u batay
- 252. Aduun yaa igu siiya
- 253. Ina iigama jeedo e
- 254. Nin walbaan aqligaaga
- 255. Amuurteed ula baydh

ADAM and HAWA

- 1. First and foremost
- 2. The words which I say are:
- 3. God is One
- 4. And our exalted Prophet
- 5-6. Was sent to the earth(6)
To the creatures of the earth(5)
- 7. The second point is this:
- 8. Obedience is due to my God
- 9. Let us then fittingly perform the prescribed prayers

10-12. Thirdly(10):

Let us pay to the full the obligatory alms out
of the wealth(11)

13. Fourthly:

14. [Obeying] the righteous obligation

15. We must fast during the month of RAMAḌĀN

16. The All-Knowing God

17-18. Has set down the tenets of Islam, which we must obey

19. Know your God

20. Your belief is increased by

21. Saying: We believe in God

22. The angels of my Lord

23. Were not created to eat food

24. They do not drink

25-29. We must recognize(27):

The duties to which they are assigned(25)

And the foundation at which they labour(26)

[The Book] was perfected with one hundred [and ten
Suras](29)

And the last four of them(28)

30-31. We must recognize(31)

The source of our Book(30)

32-35. We must obey(35)

The prophets of my Lord(32)

Who were His messengers(33)

And the words which they spoke(34)

36-40. We must recognize(40)

The last days [will be like this]:(36)

Each man will pass away his time(37)

[Then] the Trumpet will be blown calling people
together(38)

And the Day of Resurrection will be set ablaze(39)

41-44. We must recognize that:(44)

Where there was no world(41)

God created it in a very short time(42)

And it prostrated before Him(43)

45-48. We must recognize that:(48)

The gate through which calamities come(45)

And the doorway from which their flames arise(46)

Are [all] sanctioned by the Lord(47)

49. He who recognizes that

50. His faith will be expanded

51. The earth and all that is in it

52. And the commandments which take place in it

53. Have been declared in the [Quran]

54-56. When God determined(56)

To bring [from above] on the surface of the earth (55)

The supremacy of Islam(54)

57. Our exalted Prophet

58. And the four Caliphs

59. Laid its foundation

60. When the Emir of the Muslims

61. Told BILĀL to arise and proclaim the Call to Prayer

62. The day when he commanded him [to do so]

63. And [to say] 'God is Great!'

64. Brought joy to the Muslims

65-67. We opened our eyes [looking] upon(67)

The unbelievers who rejected [the Call](65)

Who became angry in their indignant malice(66)

68. When each side sharpened the sword for the other

69. The vigour of our feet that [we stood on] as we fought

70. The heartfelt enmity against [the unbelievers]

71-77. We could have forgotten(72)

But thanks are due to God(71)

We gain merit(77)

Through the verses which point to these things (73)

Whenever we read them(74)

Our eyes behold them(75)

Up to this very time we are in (76)

78. So, let us be zealous [in reciting them]

79. The other proclamation

80. Concerns the spreading of Islam

81-83. God will bestow upon

82. A man who begged Him

83. For the things which he desires

84. With the names of my Lord

85. And with SŪRATU 'L-BAQARAH we have begun

86. We have read SŪRATU 'L-ʿIMRĀN

87. We have recited SŪRATU 'N-NISĀ

88. SŪRATU 'L-MADĪNAH followed

89. We have narrated SŪRATU 'L-ANʿĀM

90. We have honoured SŪRATU 'L-AʿRĀF

91. We have arrived at SŪRATU 'L-ANFĀL

92-93. With great zeal we have moved on(93)

To the esteemed SŪRATU 'T-TAUBAH(92)

94. With marvellous recompense [for its recital]

95. SŪRATU YŪNIS has shown its radiance

96. And we have declaimed SŪRATU HŪD

97-98. We perceived in SŪRATU YŪSUF(98)

Unending sustenance(97)

99. SŪRATU RACD, SŪRATU IBRĀHĪM
100. SŪRATU 'L-ḤIJIR, SŪRATU 'N-NAḤL
101. And SŪRATU BANŪ ISRĀ'ĪL
all coincide [in their message]
102. SŪRATU 'L-KAHF, SŪRATU MARYAM, SŪRATU ṬĀ HĀ
103. SŪRATU 'L-ANBIYĀ
we have summoned.
104. In SŪRATU 'L-ḤAJJ, SŪRATU 'L-MU'AMINŪN
105. And in SŪRATU 'N-NŪR
we have found joy
106. In SŪRATU 'L-FURQĀN, SŪRATU 'SH-SHŪ'CARA
107. And SŪRATU 'N-NAML, SŪRATU 'L-QIṢAṢ
108. And of SŪRATU 'L-'ANKABŪT
we have gained the knowledge
- 109-111. And we have removed the thorny branches from
SŪRATU 'S-SABĀ (111)
And SŪRATU 'R-RŪM, SŪRATU 'L-LUQMĀN(109)
SŪRATU 'S-SAJDAH and SŪRATU 'L-AḤZĀB(110)
- 112-114. And we have turned to SŪRATU 'Ṣ-ṢĀFFĀT(114)
113. SŪRATU 'L-MALĀ'IKAH
114. And SŪRATU YĀ SĪN which is well-known
115. In SŪRATU ṢĀD which speaks of sorrow
116. In SŪRATU 'Z-ZUMAR, in SŪRATU 'L-MU'AMIN
117. And in SŪRATU FUSSILAT we gained strength
118. SŪRATU SHŪRĀ and SŪRATU 'Z-ZUKHRUF
119. SŪRATU 'D-DUKHĀN, SŪRATU 'L-JĀSIYAH
120. And SŪRATU 'L-AḤQĀF truly provide
strong support.
121. The praiseworthy SŪRATU MUḤAMMAD
122. SŪRATU 'L-FATH, SŪRATU 'L-ḤUJURĀT

123. SŪRATU 'L-QĀF are symbols of Islam
 124. SŪRATU 'D-DHĀRIYĀT, SŪRATU 'T-ṬŪR
 125. SŪRATU 'N-NAJM, SŪRATU 'L-QAMAR
 126. And SŪRATU 'R-RAḤMĀN attract great assemblies
 127. SŪRATU 'L-WĀQI'CAH, SŪRATU 'L-ḤADĪD
 128. SŪRATU 'L-MUJĀDILAH, SŪRATU 'L-ḤASHR
 129. SŪRATU 'L-MUMTAḤINAH, SŪRATU 'Ṣ-ṢAFF
 130. And SŪRATU 'L-JUM'CAH constitute impenetrable hedge
 131-132. We have narrated SŪRATU 'T-TĀGHĀBUN(132)

And SŪRATU 'L-MUNĀFIQĪN(131)

133. SŪRATU 'Ṭ-ṬALĀQ, SŪRATU 'T-TAḤRĪM
 134. SŪRATU 'L-MULK, SŪRATU 'L-QALAM
 135. And SŪRATU 'L-ḤĀQQAH are central poles to the Muslims
 136. SŪRATU 'L-MA'ĀRIJ, SŪRATU 'N-NŪḤ
 137. SŪRATU 'L-JINN, SŪRATU 'L-MUZZAMMIL
 138. With SŪRATU 'L-MUDDATHHIR, SŪRATU 'L-QIYĀMAH
 139. And we have been nourished with SŪRATU 'D-DAHR
 140. SŪRATU 'L-MURSALĀT, SŪRATU 'N-NABA'
 141. SŪRATU 'N-NĀZICĀT, SŪRATU 'CABASA
 142. SŪRATU 'T-TAKWĪR and SŪRATU 'INFIṬĀR
 143. Are not merely flames of burning grass
 144-146. One knows [thoroughly]

SŪRATU 'L-A'CLĀ(146)

SŪRATU 'T-TAṬFĪF, SŪRATU 'L-INSHIQĀQ(144)

SŪRATU 'L-BURŪJ, SŪRATU 'Ṭ-ṬĀRIQ(145)

147. SŪRATU 'L-GHĀSHIYAH, SŪRATU 'L-FAJR
 148. And SŪRATU 'L-BALAD constitute impenetrable hedge
 149. SŪRATU 'SH-SHAMS, SŪRATU 'L-LAIL
 150. SŪRATU 'Ṭ-ṬUḤĀ, SŪRATU 'L-INSHIRĀḤ
 151. SŪRATU 'T-TĪN, SŪRATU 'L-'ĀLAQ

152. And SŪRATU 'L-QADR are the foundations which are
blessed
153. SŪRATU 'L-BAYINAH, SŪRATU 'Z-ZALZALAH
154. SŪRATU 'L-ĀDIYĀT, SŪRATU 'L-QĀRIĀH
155. And SŪRATU 'T-TAKĀTHUR are all attributed to
the Origin
156. SŪRATU 'L-ĀSR, SŪRATU 'L-HUMAZAH
157. And SŪRATU 'L-FĪL are read quickly
158. The remarkable SŪRATU 'L-QURĀISH
159. SŪRATU 'L-MĀ'ŪN, SŪRATU 'L-KAUTHAR
160. SŪRATU 'L-KĀFIRĪN, SŪRATU 'N-NAṢR
161. SŪRATU ABŪ LAHAB, SŪRATU 'L-IKHLĀṢ
162. SŪRATU 'L-FALAQ, SŪRATU 'N-NĀS
163. And with SŪRATU 'L-FĀTIḤAH, we have completed them [all]
164. O God who created us
- 165-167. You respond to the supplication(167)
of your people(165)
Who profess their Faith [in you] (166)
168. To our exalted Prophet
169. May You convey [this] and tell him:
- 170-172. We have proclaimed from [our] lips and hearts
171. The verses in the Quran
172. And all the Suras it consists of
173. So, accept our prayer and grant
us our supplications
174. The other announcement is:
175. This Heaven that we see
176. And the Earth on which we dwell
- 177-178. Preceded our forefather and Prophet
ĀDAM, by thousands of years

179. On the day when he [ĀDAM] was created
 180. And the Angels who were near him
 181. Were given a great command
 182. To bow to the Imam
 183. IBLĪS refused and
 184. He became a dweller of Hell and
 185. Until this time in which we live
 186. Runs amidst our surroundings
 187. So, we must watch ourselves against him
 188. The following day
 189. Our mother HĀWĀ³ and [our father] ĀDAM
 190-191. Were gently offered(191)
 The fruits of the Garden(190)
 192-194. They were told lucidly(194)
 To guard their feet(193)
 And their mouths against The Tree(192)
 195. IBLĪS who was cursed by God
 196. And who was truly in distress
 197-198. Stood near(198)
 The gate of the Garden(197)
 199. He was chased with a stick by a worthy one
 200. But, a serpent took [IBLĪS's message] in its mouth
 201-203. And went, carrying its evil(203)
 And stood at the door of HĀWĀ³ (202)
 who never repudiated ĀDAM(201)

[The words of IBLĪS to HĀWĀ³]

204. O exalted one, you are noble

205. Don't you know that ĀDAM
 206. Has another lovely wife
 207. Who is as [beautiful as] you
 208. She enters through the [same] door
 which you leave the house
 209. You should know that she washes him
210. You must reveal this to your mind:
 211. Break some [fruit] from the tree
 212. And say to him: have some of this food
 213. If he puts it into his mouth
 214. And brings its sweetness into his stomach
 215. He will desire you
 216. That, you must know

[The poet resumes his narration]

217. When she heard those words
 218. She went in haste
 219-220. And broke some fruit(220)
 From a blossoming tree(219)
 221. Then blood flowed from her copiously
 222-223. The sound and healthy parts(223)
 Of her female progeny(222)
 224. Thus have acquired their blemish
 225. Due to the bruise inflicted on her
 226. She ran [with the fruit] towards ĀDAM
 227. And she made food out of it
 228. And she stole his mind from him
 229. And placed [the fruit] into his mouth

230. He swallowed a little bit of it

231-232. They were expelled from(232)

The midst of the fragrant Garden(231)

233. In this world that we see

234. They begot children

235. Prophets were created from among them

236. And the people who heeded

237. And believed their message

238. Received their blessings

239. To the obdurate FIRCAWN

240. To the evil-smelling NAMRŪD

241. And to the assembly of unbelievers

242. IBLĪS is their Imam

243. They will be locked in their fire

244. Their reward is thus

245. I put together and arranged

246. These words which I composed

247. [These words] of praise which I recited

248. In which I extolled the Prophet

249. And in which I exhorted the Muslims

250. To fear the Lord

251. Have become numerous in my mouth

252. But, to gain wealth through them

253. That is not my aim

254-255. O every man! turn your mind to them(255)

And interpret their sense as you see fit!

Textual Notes

- Lines 1-6. In these lines the poet alludes to the most important tenet of Islam (ASH-SHAHĀDAH) or the religious Testimony.
- Lines 10-13. This is an allusion to one of the principal obligations of Islam (ZAKĀT), the alms-tax. It is a religious duty incumbent upon any Moslem who is free, sane, and an adult, provided that he possesses the definite forms of property (NISĀB) which the alms-tax can be levied on.
- Lines 13-15. RAMADĀN is the ninth month of the Muslim Calendar in which the believers observe strict fast from dawn to sunset. The observance of this month is one of the practices in the Islamic religion.
- Lines 16-18. The tenets referred to are the five principal ^{of} tenets of Islam/which the poet enumerated the first four in succession. He has not mentioned the observance of the pilgrimage which is the fifth principle and which is obligatory for those who can afford the expenses to travel to the Holy Places in Mecca and Medina.
- Lines 22-27. Even though Angels do possess the quality of life and are inhabitants of the heavenly spheres, they are not regarded, according to Muslim theology and metaphysics, as human

beings or animals. They do not eat nor do they drink, and they are always preoccupied with the worship of God.

Lines 28-31. The poet has been led to make this obvious digression by the alliterative sound of the poem which in this case is a vowel. The poet deviated from the main trend of his thought to maintain the balance of the lines in his poem and counted the Suras of the Holy Quran as one hundred and four, while in actual fact, the Suras of the Quran have been firmly established as one hundred and fourteen.

Lines 32-35. It is a notable feature that Islam recognizes and respects the prophets who were sent to other nations. Moreover, some of their messages are constantly recapitulated in the Quran. Muslims are therefore mandated to believe in those prophets who were sent before Muhammad.

Lines 56-59. These lines refer to the Prophet and to the four Caliphs (ABŪ BAKAR AṢ-ṢIDĪQ, ʿUMAR B. AL-KHAṬĀB, ʿUTHMĀN B. ʿAFĀN and ʿALĪ B. ABŪ ṬĀLIB). These distinguished men of Islam were the companions of the Prophet. They succeeded him for the leadership of the Muslim community after his death. Thus the poet praises their deeds.

Lines 60-67. These lines allude to the day when the Call of Prayer (ADHĀN) was publicly announced from the roof of the KAʿBA, the cube-like building

in the centre of the Sacred Mosque in Mecca. This memorable Call took place when the Muslims seized Mecca. The famous expression which found its way into the everyday speech of many languages spoken by Muslims

ADHDHIN YĀ BILĀL 'O BILAL, call for the prayer!' was declared by the Prophet at that day. The Call for prayer begins with the words:

ALLĀHU AKBAR 'God is most great!'

Lines 68-78. The poet alludes to the various battles which the Muslims fought against the unbelievers who rejected Islam. The most important of those battles were the ones which had been fought during the life of the Prophet.

Lines 79-85. The poet expounds the decree which has been given to the believers to chant the Holy Quran. As a result, the poet becomes devoted to the recitation of the Quran which he begins with the SŪRATU 'L-BAQARAH. This Sura is reckoned to be the second Sura preceded by SŪRATU 'L-FĀTIḤAH with which the poet ends his recitation.

Line 143. This is an allusion to the Divine Light which is believed to radiate around those who involve themselves in the chanting of the Quran during the night. The poet warns not to confuse this divine radiance with burning grass. The Quran alludes to this miraculous manifestation: 'God is the light of heavens and earth.' (Quran XXIV, 35).

- Line 153. This line alludes to the healing powers of the Quran when it is recited. The Quran mentions: 'And We send down, of the Quran, that which is a healing and a mercy to the believers.' (Quran, XVIII, 80).
- Line 155. This line refers to the origin of the Quran which is regarded to be the word of God as revealed to His Prophet Muhammad.
- Lines 174-178. This is a reference to the creation of the heavens and the earth before ĀDAM. The poet's estimation of time is merely symbolic of a long period.
- Lines 179-187. When God decided to place ĀDAM on the earth as His viceroy, He declared His decision to the Angels. The Angels questioned the decision in the light of the predictable results of ĀDAM's conduct: They said, 'What, wilt Thou set therein one who will do corruption there and blood.' (Quran, II, 5). Nevertheless, God reassured them and bade them to bow to ĀDAM. They all bowed except Satan who refused to do so. He was cursed and deprived of his holy work. Consequently, Satan became the enemy of mankind who works against him all the time.
- Lines 188-203. As he fell from heaven, Satan began to work against his rival. He detested the gifts bestowed on ĀDAM and his wife ḤĀWĀ³ (EVE) in the Garden of Eden. They were offered to eat as they desired except for the fruit of

a certain tree. Satan watchfully observed this arrangement and began to work on attracting ADAM and HAWA^o to eat the fruit of the Forbidden Tree. Initially, his efforts failed when each time he was warded off by a guarding Angel referred to as 'a worthy one' in Line 199. Finally Satan collaborated with the serpent who took his insidious message and delivered it to HAWA^o.

Lines 204-216. In these lines the serpent delivers his message to HAWA^o who is puzzled by the story. In/^aconvincing manner the serpent makes HAWA^o think that ADAM has another wife who meets him when she is away from the house.

Lines 217-232. According to Islamic tradition, when HAWA^o heard the disturbing story, she set out quickly and hurried towards the forbidden tree. As she went along, she came across a river and she stood on its bank. She looked at the water; and for the first time, she saw her reflection, which she thought to be the other woman. Her suspicion was reinforced by what she saw near the river, and she walked straight to the Forbidden Tree and picked up some fruit which she ate. As she did that, blood flowed from her body. Moreover, it is because of the fruit she consumed that caused her female offspring to suffer such punishments as

menstruation, pregnancy and labour pains.
 HĀWĀ also persuaded ĀDAM to eat the fruit;
 and when he did it, they both fell from
 the grace of the Garden.

Lines 233-244. When ĀDAM and HĀWĀ were expelled from the Garden of Eden, they repented and turned towards God. Reciprocally, God forgave them and granted them children. Among their children were the prophets who delivered the message of God to His people. Those who accept the revelations of God and believe in His prophets are saved, others who refuse them will be chastised. The poet makes special reference to some of the notorious characters who refused to believe in the signs of God and who are mentioned in the Quran.

Lines 245-255. These lines are an epilogue to the poem. The poet asserts his virtuous intention which impelled him to compose the poem. However, he leaves the interpretation of his words to his audience.

Text 2

In this short poem, the poetess, Khadiija Faarax, extols God and thanks Him for His benevolence. Moreover, she thanks God for choosing Muhammad as the Prophet of Islam.

Mahad Naq

1. Bilawga Bisinkaaw horeeyoo, belaayo eri
2. Ilaaha weyn ee wadduud ah, ee wanaagsanow
3. Ilaaha samada iyo aradkaba, sameeyayow
4. Ilaaha raxmadiisa, roobkaa na siiyayow
5. Ilaaha Jannada iyo Naartaba, jideeyayow
6. Ilaaha khalqigiisaa abuuray, ee arsaaqayow
7. Ee qoysana qoys ugu darine, qaarba meel dhigow
8. Maxamed Nebi nooga dhigay, baan u mahad naqnaa

Thanksgiving

1. In the beginning, the BISMALLAH comes first and
dispels evil
2. O God, the Great One, the Loved One, the Good One
3. O God who created heaven and earth
4. O God who in His mercy gave us the rains
5. O God who founded Paradise and Hell
6. O God who created His creatures and fed them
7. And who did not deposit the portion of one family
in that of another, but placed each one in a different
place
8. O God, who chose Muhammad as our Prophet, we thank
you.

Textual Notes

- Line 1. The BISMALLAH is an abbreviation of 'BISMILLĀHI RAḤMĀNI RAḤĪM' (In the Name of God, the Merciful, the Compassionate). It is the formula which occurs at the beginning of each Sura in the Quran, with the exception of the IX Sura. The BISMALLAH is also used as an ejaculation at the beginning of any undertaking.
- Line 7. The meaning of this line is that God has allotted each family its separate sources of livelihood.

Text 3

In Islam, the learning of theology is not the exclusive prerogative of the ulema, but it is the duty of every Muslim, literate or illiterate, to acquire a basic knowledge of Islam. The reward which the believer hopes to receive in the other world depends on his knowledge of the principal doctrine of Islam and his observance of the moral precepts which it enjoins. His failure either on the doctrinal or moral side may lead to his damnation.

In this poem, Sayid Maxamed Cabdille Xasan attempts to instruct his disciples in the Islamic doctrine of TAWHĪD, which generally covers a wide range of Islamic theology, but which deals primarily with the Oneness of God. He lists the attributes of God and explains them to his audience.

Ilaaheenii Jaliilka Ahaa

1. Ilaaheenii Jaliilka ahaa labaatan sifaa, u waajibtayoo
2. Inuu jiro baa u waajibtayoo, hadduusan jirin ma joogneen
3. Hadduu ina joojiyaad aragtaan, inuusan jirin ma suurowdo
4. Inuu jiri jiraa u waajibtayoo, haddii kale yaa
jirreysiiyoo?
5. Inuu jiri doonaa u waajibtayoo, haddii kale yeyna
jaaseynoo?
6. Jinni iyo insiba waa khilaafsanyahoo, haddii kale waaba
jeyshkood
7. Sidii dadka jiidh iyo dhiig ma lehoo, sidii axad meel
ma joogsado
8. Jinaad iyo feedhdha dhinaca ah iyo, calool iyo badhiyo
joof ma lahoo

9. Janbeyn iyo kor iyo hoos ma lehoo, Jaliil jaah horiyo
daba ma leh
10. Ilaah jismigeenna haw dayinoo, haddii kale laysku jaangooyoo
11. Jaliil kelinnimaa u waajibtayey, ninkii jigtayow Jaxiima
galeey
12. Ninkii laba jago jecleysanayay, jifeeyay waa junuun falan
13. Hadday jiniin wada abuuraayaan, alley jilcanaa ilaahyadu
14. Jamaalka Ilaah ninkii qaybshow, Allow Jahannama ha kaa deyn
15. Jaahaa gubayey jalleeca xumow, Allow yaa qool ku jiqilleeyoo
16. Ninkii jaxarnimo sife u badiyow, jar dheer baa Eebbe kaa
ridi
17. Nolol jiriddaa inuu leeyahay, Wallaahi waygu Jaamaca
18. Haddii kale waa jamaad ruuxlee, muxuu jil ahoo cid tarayaa?
19. Wuxuu jiriyo waa awoodaayoo, haddii kale yaw jidhiidhican
20. Ninkii jebin kara anow fasax, ninna jeefaafa haw gelin
21. Ninkii xarbad jilibka ugu dhigayow, jilaanjila badan u
soo guro
22. Jaliil qudro ma leh jikaar weeye, dadow jamacoo bal jiidh
uun?
23. Haddaad jigateen jid roon qaadoo, jaahilyow Eebbahaa baro
24. Haddii kale anigu kaa jeestayey, bal uun juuq gaaban iga
maqal
25. Ilaaheen lama jikaaraayoo, wuxuu doonuu jidaystaa
26. Waxaan jaad samayn Ilaah ma amree, Allow aan belo na jeefagan
27. Wixii uurka laga jecleysanayiyo, Ilaah jowrka waa arkaayaa
28. Wixii bad moolkeed ku juluuq yidhi iyo, wixii jiifa waa
ogsoonyahay
29. Wixii jira waa arkaayaayoo, wixii joogana waa arkaayaa
30. Wixii jurumliyo wixii sawd leba, jamiicnimo waw arkaayaa
31. Haddii kale jiita oo dhuuntoo, ku jowjowleeya Eebbahayay
32. Wixii juuq yidhi Ilaah maqalyoo, waxaan juuq odhanna waa
la mid
33. Haddii aan jubuq Ilaah maqli karin, muxuu baryada uga
jawaabaa?

34. Wixii dhulka hoose jeeb ku lehiyo, wixii jiraba
waa ogsoonyahay
35. Haddaan been lagu jalbeebanahayn, waxaan jirinna
waa ogsoonyahay
36. Ninkaan hadalkayga jüqihaynow, haddaan lagu jirin
ku jaangoosoo
37. Ninkii Janno doonayow joogsoo, kalaankaygaa ha
jaaxidin
38. Ninkii muuminnimo u jeelqaba, xayaadkaygaa u jimiimicoo
39. Sidii jaar karuur u fiiqsada oo, sidii ramag jaar ka
buuxsada
40. Sidii jookhiyo xariir u jantoo, sidii jirka dhacay u
jalalaba
41. Sidii jirka roob anow da'ayee, Allow yaa xamashka iga
jaqa?
42. Allow yaan gaal la jaal noqonoo, Allow yaan diinta jaaxidin
43. Allow kuwa nalaku soo jeedshiyo, Allow jaajuuska yaa
jara
44. Allow wixii lala jihaadaayaba, Allow yaa jiidha oo
mara
45. Allow markii sumucu jow leeyahay, Allow baqe jaanta
yaan wadhin
46. Allow gidhligaanku waa johorade, Allow yaa jiita oo hela
47. Allow jirrabaad adduunka iyo, Allow naar nooga jeerdhaaf
48. Allow jid siraad na dhaafsiiyoo, Allow jaarkaaga naga
yeel

God, the Majestic One

1. There are twenty attributes necessary to God, the
Majestic One
2. That He should exist is necessary; if He did not
exist, we would not exist either
3. It would not have been possible for Him not to exist,
if, as you see, He created us
4. It is necessary for Him that He should have always
existed; if He did not exist who created Him?

5. It is necessary that He should always exist;
otherwise, who will judge us?
6. He is different from the jinns and human beings;
otherwise, He would be among their ranks
7. Unlike people, He does not have flesh and blood;
unlike a person He does not stop at any place
8. There is no one who is like Him; He has no ribs
and no sides, no stomach, no back and no hair
9. He has no sides, no upper part and no lower one;
the Majestic One has no front and no back
10. Do not compare God to ourselves; if you do, you
assume that He is created
11. Oneness is necessary to the Majestic One; O may
he who does not believe in that be cast into Hell
12. I consider a man who likes [to believe in God's]
duality to be mad and bewitched
13. If two powers created the world together such gods
would be weak indeed
14. O you who divide the beauty of God, [in the name of]
God, may you be cast into Hell
15. O may your evil-peering face be burnt, [in the name]
of God, may you be strangled with a knot
16. O you who insolently attribute multiplicity to Him,
may God throw you off a steep precipice
17. [I swear] in the name of God and the Holy Quran that
His Being is eternal
18. Otherwise, He is like a mortal soul, What of any value
can [a mortal soul] do for anyone?
19. He does what He wants; otherwise, no one would fear
Him
20. Let him who can dispute [my reasoning]; no one should
reproach Him
21. Any man who wishes to face God in a battle should bring
many weapons
22. To say that the Majestic One has no power is a defiance;
O people, can you gather together and challenge Him?
23. If you are distressed, take the blessed path; O
ignorant people, learn about your God
24. If you do not, I shall stay away from you and you
will not hear a single word from me

25. God cannot be defied, for He does whatever He wants
26. God does not order something which is not good [to
be created], O God may we escape from calamity
27. God sees your gatherings and the desires which people
hide in their bellies
28. He knows what has fallen into the depths of the sea
and what lies [on the ground]
29. He sees what exists; and what is present
30. He sees all those who whisper and all those who make
[much]noise
31. If you think otherwise you go far away, hide and shout
at God
32. God equally hears those who utter [words] and those
who do not
33. If God can not hear what is uttered why does He answer
prayers?
34. He knows what lives in caves beneath the earth and
what exists [on its surface]
35. Unless we lie, we must admit that God knows all that
exist
36. O you who do not want to hear my words, if you believe
that you were not created [by God]; let that be your
[opinion]
37. O you who wish to go to Paradise, desist and do not
defy my words
38. My life is dedicated to those who yearn for sincere
belief
39. Drink [the wisdom of my words], like sour milk; and
with them fill a vessel, as if with fresh milk
40. Cherish them like silk and like honour and [then] pour
them forth like a torrential rain
41. I pour [my words] like heavy rain; O God, who will
suck the succulent juice from them?
42. O God, may we not be allies with the unbelievers; O
God may we not deny our faith
43. O God, may the spies [of the infidels] and those who
have turned against us be obliterated
44. O God, may we run over and crush those against whom
we are fighting a holy war

45. O God, may we not run with fear when the bullets
resound

46. O God, the gun is like a jewel; O God may we receive
and carry it

47. O God, save us from the trials of this world and the
Fire [of the next]

48. O God, make us cross the path of ŞIRĀṬ; O God, let
us be near you.

Textual Notes

Lines 1-48. For the text given here four lines of the original have been omitted since they were obviously faulty. The lines concerned were Lines 15, 26, 27 and 29 of the poem No. 23 in the Diiwaanka.

Text 5

A popular device in Somali Sufi poetry is the personification of the letters in the Arabic alphabet. The letters praise God, pray to Him and advise the faithful to apply the tenets of Islam to their lives. In this alphabetical poem by Sheekh Caaqib Cabdilaahi, particular emphasis is placed on the Divine Qualities i.e. God's eternal attributes and, contrasting with them, the transience of the world. Inspired by the Quran and the Sunna, the poem exhorts the faithful to make their choice in favour of serving God and to abandon the pursuits of earthly pleasures. The poem also speaks of the punishment awaiting the evildoers on the Day of Resurrection and recommends the practice of Remembrance (DHIKR), regarding it as the stirrup by which one can lift oneself to eternal salvation.

Waano Diimeed

Ilaahii, yaa Ilaahii, yaa Ilaahii

Ilaahii, yaa Ilaahii, yaa Ilaahii.

1. Arkaanull-Islaamka Eabbow noo adkeeyay.
2. Alif wuxu yidhi, 'Adduunyadu waa bilaashe
3. Ilaaha baa kariimoo la irkadaaye
4. Ashahaadada ninkii qiray waa Islaame
5. Ash-haddu an laa ilaaha illa Laahu
6. Wa anna Muxamadan Rasuula-Laahi.'
7. Ba'i waxay tidhi, 'Bisinkaa la cuskadaaye

8. Bismillaahi bilowgii diinka weeye
9. Billaahi Aakhiraa baydyaal jiraane
10. Badhba meeshuu tabcaday yuu buuxiyaaye
11. Bismillaahi Allow naar naga bariiyay.'
12. Ta'i waxay tidhi, 'Dadow halla toobad keenoo
13. Tilmaan-quruxsan, tubtii Nebigii aan qaadnooy
14. Ninkii taariga Ilaah toobad ha siiyooy
15. Tijaarnimo waa Quraankeen aan loox ku tuullooy
16. Tubnaa ila-Llee dembaabka ha layska tuurooy.'
17. Sa'i waxay tidhi, 'Adduunyadu waa salaamee
18. Sidaad moodayso maahee waa silloone
19. Sedkii Aakhiraa jiroo lagu sii socdaaye
20. Sakaraad iyo su'aal bay naga dambaysee
21. Allow soon iyo salaad sahay nooga yeeley.'
22. Jiimna yeenne, 'Ilaahay baa Jaliilee
23. Jannada waxa taga ninkii diinka u jiheeyee
24. Jecclaada Rasuul Nebiga jaah udgoone
25. Jawaab-quruxow qalbiga waa jawhartiisee
26. Allow jamannaye jidkii Nebigii na mariyay.'
27. Xa'i waxay tidhi, 'Ilaahey baa xaliimee
28. Xaqiiqadu waa xabaalaha inan gelayne
29. Xayaad-quruxow Rasuulkii hallala xidhiidho
30. Xublada iyo xaasid daayoo diin xurmeeyaay
31. Xaqqii waajibay xisaabtiisii ku toosaay
32. Kha'i waxay tidhi, 'Khalaal-iqa Eebbahayay
33. Kharaab weeyoo, adduunyada lagu khasaaryay
34. Khalwada gala Aakhiraa khayr loo falaaye
35. Khatima diinkaa Ilaahay khabarki weeyee
36. Khiyaamada dhiga Allaa laga khoofayaaye.'

37. Deella yeenne, 'Ilaahay baa Daliile
38. Dadow maqaleey adduunyadu way duntaaye
39. Dabayl weeyoo dawaar baa lagu rogaaye
40. Duugow mallee daarta Aakhiro u dadaalaay
41. Daacaddiyo diinta Eebbahay darajadeeyaay.'
42. Daalla yeenne, 'Dardaaranka waalid yeelaay
43. Dembiga daayoo dabuubtooda dhegaystaay
44. Digriga Eebbahay dawada laabteenna weeyee
45. Dubkeenna Allow dab naaraan lagu dhex ridineey
46. Dayuuradda awliyada jidka nagu dul mariyeey.'
47. Ra'i waxay tidhi, 'Ilaahay baa raxiimee
48. Rasuula-Llaahi qawlkiisa aan rumaynooy
49. Raxmaadkiisaa khalqiga lagu raasamaashee
50. Ruuxeennuna waari maayoo malaggu reebye
51. Raaxada Aakhiro salaadda ayaa u rakaab ah.'
52. Sa'i waxay tidhi, 'Nafteennaa la suuliyaaye
53. Suryada Aakhiro ninnaba lala seegi maayee
54. Siyaarada sheekhyadaa surin kuu bannaysee
55. Sifaalaha joogi waa Aakhiru-sabaanee
56. Salaamo Allow na yeel suurtaa dhawaatee.'
57. Siinna yeenne, 'Sariirta adduun ma fiicnee
58. Ninkii ku dul seexday saasu uga dhacaaye
59. Inaan sanku-neefle waarayn waa saxiixee
60. Sifaale adduun nin dhowraa seexan maayee
61. Sujuudda salaadda Ewbbahay sadar ku sheegye.'
62. Shiinna yeene, 'Shir baa laynoo qabtaayee
63. Shareecada weyni waa shookiga qiyaamee
64. Shar iyo khayr waxad fashaa sheeg lagu yidhaaye
65. Shallaayntoodu waa dharaartaa kii la shaaree
66. Shaydaanku ninkuu hallayn jiray sharaf ma
yeesho.'

67. Saadna yeenne, 'Adduunyo ma suubanayne
68. Sareedo udgoon la waa iyo soor macaanee
69. Waxaan ka samrayn Iblays nimu surin xun
marine
70. Sanqadhi maayoo kolkuu malag soo socdaaye
71. Sancada Eebbahay bal dhowroo samirka badiyaay.'
72. Daadna yeenne, 'Rasuul Rabi naga damiino
73. Dal hayjadda beri u maray laxi ku darartow
74. Dal dheer safarkii daruurti midkay hadhaysow
75. Kolkii la dulmiyay aduu awr kuu dacwiyaye
76. Dariiq-udugow dallaayadda nagu hagoogeey.'
77. Ta'i waxay tidhi, 'Daqiiqad adduunyo weeye
78. Ducada badiyaay xabaashii waa diyaare
79. Darkii Nebi-mukhtaar haynoo dardaro e
80. Dariiqada kharyka badan u dadaal Islaamow
81. Dareema Iblays nafteennuu duufsadaayee.'
82. Da'i waxay tidhi, 'Dabuubteennaa la qoriye
83. Dadkoo idil waxa la marin dawgii Siraade
84. Dambaab iyo khayr warqadahaa looga deyiye
85. Dabbaasha jannaa la geyn kuwa Eebbe doortee
86. Dartii Nebi Maxamed Eebbow nagu dafsiiyay.'
87. Cayn yeenne, 'Ilaahay caadil weeyee
88. Cudur-daar ma jiroo dadku caammo maahee
89. Intoo cidla' lays dhigaa ciid laysku rogiye
90. Wuxuu cilmi ku intihoon Rabi ka cabso weeyee
91. Calaacal hadhow wax uma taro nimu cadaaboo.'
92. Qoynaa yeenne, 'Ilaahay qaadir weeye
93. Qamiga naga saar kolkay tahay cindal-qaraar
94. Qafaarow noo nisbee qayb Aakhiraadeey
95. Qareen lama helo kolkay tahay yoom qiyaamee

96. Qolalka jannada Allow qoys nooga yeeleey
97. Fa'i waxay tidhi, 'Ilaahay ferejki badane
98. Fudaydka dhigaay adduunyo ma fiicanayne
99. Farsamada Ilaahay fiirshoo khayrka fala eey
100. Fagaaro qiyaamahaa lays fayliyaaye
101. Firaashka Firdowsa yaal na fadhiisi Eebbow.'
102. Qaafna yeenne, 'Ilaahay qaadir weeyee
103. Qubuuraha daya dadkii hore qaar ma geline
104. Qudhdhoo malag qaban qardhaasi ma oolinaysee
105. Qabiil nin ku faani muu jiro yowm-qiyaamee
106. Qumaati u fiirsha qawlkii Eebbaheeneey.'
107. Kaafna yeenne, 'Ilaahay baa kariimee
108. Kor iyo hoos waxa jiraba waa kii abuuree
109. Kolkii hore iyo kolyaal dambe kii og weeye
110. Ninkii kibirle cadaab baa lagu kabaaye
111. Kasbada Aakhiro jannaa Muslin loo kaxaynee.'
112. Laamna yeenne, 'Ladni adduunyo waa la waayee
113. Ninkii sii laac yidhaahdaba way luggoynnee
114. Lamana arag lamana maqal nimay libin u yeeshee
115. Leggeenna waxa la dhigi luxud hoostii weeyee
116. Laftidu waa daacadoo lagu laylyamaayee.'
117. Miimna yeenne, 'Illaahaybaa macbuudee
118. Musheekhda dhegaysta diinkay marinayaane
119. Murtida sheegoo adduun waa inuu madhaaye
120. Ma laabnee waa dhow baa macshar layna gaynee
121. Muslin waxa noqon ninkaan maalkiis la goyne.'
122. Nunna yeenne, 'Ilaahay nimcadiisu badane
123. Nin caasiyay buu haddana naxariista siinne
124. Naf wuxuu geliyaan adduun lagu noolinayne

125. Ninkaan muslinnimo ku dhimanba waw nadaame
 126. Naseexeeyow masaakiinta u nasreeyey.'
127. Wawna yeenne, 'Wakiilkeen waa Ilaahee
 128. Waxaad baxsataa hadhow wehel kuu ahaanne
 129. Waxa ba'ay kuwa Iblayska walaal ka dhiganne
 130. Wacdiga qaataay kutubihii baa waramayee
 131. Weysaysta salaadda laynagu waajib yeelay.
132. Ha'i waxa tidhi, 'Allow na hanuun dhaha eey
 133. Hog baa lays gelin dadkii hore haatan jiro e
 134. Hor Eebbahay gaysta maalkaa haysataanoo
 135. Hadh meeri adduunyo weeyoo hilinba ma lehee
 136. Habaar-qabihii Iblays yuu idin hallaynneey.'
137. Ya'i waxay tidhi, 'Yaa Rabbiyow, yaa Raxmaanow
 138. Yaa Sayidow, yaa Suldaanow, yaa Saatirow
 139. Yaa Xasbiyow, yaa Xakiimow, yaa Xaliimow
 140. Yaa Maalikow, yaa macbuudow, yaa maqsuudow
 141. Yowm-yubcasu amuuraa noo yasiireey.'

Religious Advice

God, O God, O God

God, O God, O God.

1. O God, set the tenets of Islam firmly for us
2. ALIF said, 'This world is worthless
3. God is bountiful, and He alone is
sought for succour
4. The man who proclaims the Profession
of the Faith is a true Muslim
5. I declare: There is no god but God
6. And Muhammad is the Prophet of God.'

7. BĀ° said, 'The BISMALLAH is sought for support
8. The starting point of the religion
is the BISMALLAH
9. By God, in the other world there is a
permanent abode
10. Each group will fill the place which they
have deserved by their works
11. [We recite] the BISMALLAH, O God, save us
from the fire.'
12. TĀ° said, 'Let people repent!
13. We must take the path of our adorable Prophet
14. May God grant repentance to the man who
abandons the task of prayer
15. Bounteous is the Quran, so let us write on
the wooden slate
16. O God, we repent and [we say to others],
"Abandon sin."
17. THĀ° said 'It is farewell to this world
18. It is not as you may deem it, but it is
deceptive
19. And we are leaving for the next world to
have our rewards
20. The agony of death and questioning await us
21. O God, turn for us prayer and fasting into
provisions for the journey."
22. JĪM said, 'God is majestic
23. He who makes religion his way goes to Heaven
24. O adore The Messenger, The Apostle whose face
is sweetly scented
25. O you whose answer is always pleasant, you
are the jewel of the heart
26. O God, we have chosen it, lead us along the
path of our Prophet."
27. HĀ° said, 'God is clement
28. The truth is that we shall enter the grave
29. So we must join the ranks of our beautifully
adorned Prophet

30. O forsake rancour and envy and venerate
the [Islamic] Faith
31. Execute the design of the mandated Truth.'
32. KHA^o said, 'The created beings of God
33. Are worthless, and we fail in this world
34. O enter KHALĀWAH you shall receive blessings
in the Other World for it
35. The culmination of the [revealed] religions
are tidings from God
36. Abandon deceit and fear God.'
37. DĀL said, 'God is All-Knowing
38. O people listen! This world is bound to fall
39. It is like the wind, and it will be sewn and
turned over
40. It has no permanence, so strive for the abode
of the other world
41. Honour the Truth and the religion of God.'
42. DHĀL said, 'The forewarning of parents must be accepted
43. Give up evil-doing, and hear their words
44. The Remembrance of God is the cure of our
hearts
45. O God, may our flesh not be cast into the
fire of Hell
46. May the aeroplanes of the saints fly us over
the path [of ṢIRĀṬ.]'
47. RĀ^o said, 'God is merciful
48. We must believe in the words of the Prophet
of God
49. His compassion has sustained all creatures
50. Our souls are not to stay [here] forever,
and the Angel of Death shall receive them
51. Prayer is the stirrup [by which one mounts
the saddle] of the comfort other
world.'
52. ZĀ^o said, 'Our selves are to be annihilated
53. No man shall miss the way to the other world

54. Visits to the shaiks will reveal you the way
55. According to the signs in view, this is the
last era [of the world]
56. O God, keep us in peace for the blowing of
the Trumpet has come nigh.'
57. SĪN said, 'The couch of this world has no comfort
58. Whoever rests on it shall finally fall off it
59. Surely no living creature shall live forever
60. Whoever ponders on the conditions of this
world shall not sleep
61. The ritual prostration in the prayer
addressed to God has been described in
the Quranic verse.'
62. SHĪN said, 'We shall be called to an assembly
63. The great Holy Law sets the confines for
the Day of Resurrection
64. You shall be asked to declare what you have
done of good and evil
65. Full of regrets shall be those who are
doomed on that Day
66. The man who is misled by Satan shall have
no merits.'
67. ŠĀD said, 'This world has never been admirable
68. Fragrant prosperity and sweet food cannot
be obtained
69. The man who is led to the evil path by Satan
shall never renounce it
70. The Angel [of Death] will not make any noise
when he comes
71. O meditate on the creation of God and increase
your patience.'
72. DĀD said, 'O Prophet, be our guarantor
73. O Prophet, as you travelled in the arid land,
the udder of one of its sheep became full of
milk
74. O Prophet, whom the clouds shaded [from the
hot sun], when you travelled to distant lands

75. You are the one whom the camel appealed to,
when it was mistreated
76. O you whose path is fragrant, shelter us
under your umbrella.'
77. ٢٢٣ said, 'This world lasts only a moment
78. Increase your prayer for the grave is ready
79. May the chosen Prophet ladle out the water
from the water-trough [of Paradise] for us
80. O Muslims, strive earnestly along the
increasingly blessed path
81. Beware of Satan, he may mislead you.'
82. ٢٢٤ said, 'Our words shall be recorded
83. And all the people shall go through the
path of ۞ٲٲٲ
84. Their sins and their good deeds shall be
examined as they are in their records
85. Those who are chosen by God shall be taken
to the bounty of Paradise
86. O God, may we enter Paradise on account of
our Prophet.'
87. ۞ٲٲٲ said, 'God is Just
88. There shall be no excuse, for people are
not blind [to the Truth]
89. Everyone shall be laid in a forlorn place;
and dust shall be piled over us
90. All knowledge is abridged [to one statement]:
Fear the Lord
91. Lamenting afterwards shall not help those
who are damned.'
92. ۞ٲٲٲ said, 'God is All-Powerfull
93. May He ease our distress when the hour of
death comes
94. O Clement One, grant us a good portion in
the Hereafter
95. No kinsfolk can be found on the Day of
Resurrection
96. O God, grant us a place in the abode of
Paradise.'

97. FĀ said, 'God's help is manifold
98. Abandon frivolity for this world is not
worthy
99. Reflect on God's creation and do good deeds
100. We shall be gathered in the great assembly
of the Day of Resurrection
101. O God put us on the couches of FIRDAWS.'
102. QĀF said, 'God is All-Powerful
103. Look at the graveyards, some of the people
of the past did not enter caves
104. If the Angel [of Death] is to receive a soul,
an amulet cannot stop him
105. In the Day of Resurrection, there shall be
no ancestry for any man to boast about
106. Consider, in truth and honesty, the words
of God.'
107. KĀF said, 'God is bountiful
108. He is the One who has created that which
is on heaven and that which is on earth
109. He is the One who knows the past, [the
present] and the future
110. The arrogant man shall be punished in Hell
111. On account of their gains for the Hereafter,
the Muslims shall be taken to Heaven.'
112. LĀM said, 'The comforts of this world are unattainable
113. Whoever tries to reach for them shall do so
in vain
114. A man who is granted triumph by this world,
has never been seen, nor has ever been
heard of
115. Our breasts shall be placed in a burial
niche
116. Prudence is the attainment of Faith
117. MĪM said, 'God is [the Lord to be] worshipped
118. Listen to the shaikhs who teach the Faith
119. Declare the wisdom that this world will end

120. The world has not yet been abolished,
but time is nigh when we shall be taken
to the Assembly
121. The true Muslim shall be the man whose
gains are not to be erased.'
122. NUN said, 'God's bounty is plentiful
123. He shows mercy to a man who disobeys Him
124. The creatures to whom He has given souls,
will not last [in this world forever]
125. The man who is not a Muslim shall be in
anguish when he dies
126. O You who are compassionate, grant victory
to the poor.'
127. WAW said, 'God is our guardian
128. Whatever you give in alms now, shall be
your companion in the Hereafter
129. Confounded are those who take Satan as
a friend
130. Listen to the sermons; it is the sacred
books that are addressing you
131. Perform the ritual ablutions for the prayers
which we have been ordered to.'
132. HA^o said, 'O God, guide us! you must say
133. We shall be laid in pits into which the
people of the past descended
134. For the sake of God, give out charity from
your wealth
135. The world is like a shifting shadow which
leaves no trail
136. [Make sure] that cursed Satan shall not
mislead you!
137. YA^o said, 'O Lord, O You who are Merciful
138. O Lord, O Sultan, O Protector
139. O You who are Omniscient, O Ruler, O You
who are Clement
140. O King, O Lord, O Guide,
141. Ease our plight on the Day of Judgement.'

Textual Notes

- Line 4. ASH-SHAHĀDAH, 'There is no god but God. Muhammad is the Prophet of God.' This profession of faith is made by a person who embraces Islam or a Muslim who is on the death-bed, but it is also repeated by Muslims in public and private prayers.
- Line 34. KHALĀWAH, a Sufi term for retreat i.e. a temporary retirement into solitude for prayer and meditation.
- Line 35. Muslims believe that Islam is the last religion of all the revealed religions and hence assumes the name FURQĀN. This Arabic term, which is related to the root f-r-q 'to separate', conveys the meaning: 'The one which distinguishes between good and evil, and between lawfulness and unlawfulness.'
- Line 46. The word ŞIRĀṬ occurs many times in the Quran, but often in the phrase of ŞIRĀṬ- 'L-MUSTAQĪM (The Right Path) of religion. In Muslim tradition, however, it is commonly used for the bridge across Hell which is described as finer than a hair and sharper than the edge of a knife. In the Day of Judgement all will cross this bridge and the righteous will pass over it with the swiftness of lightning while the wicked will find difficulties in crossing it and will finally fall into the fire of Hell. In this line the poet invokes the saints, who are

)

regarded to be the elect among the pious, to assist him and others while crossing the bridge over the infernal fire.

Line 101. FIRDAWS is the uppermost region of the Garden of Paradise.

Line 115. Muslim graves are normally dug in such a way that there is a niche for the corpse in one side of the pit. The image of the burial niche is often employed in Somali religious poetry as being the decisive point in human existence. When placing the dead body in the burial niche, a coffin is not used, and the corpse is placed in the niche with shoulder and chest on the ground.

Text 6

This anonymous poem speaks first of the joys of Paradise which God offers to the faithful and then mentions three ways of attaining them: the fasting, which is intensively practiced during the month of RAMADĀN, the recitation of the Quran and the following of the precepts revealed by the Prophet. The refrain is concerned with glorifying God.

Jaliilow Alla

1. Albaabkii Jannada
2. Firdowsa udgoon
3. Ninkii uriyaa
4. Ayaan badanaa
5. Jaliilow Alla
6. Alla Jaliilow
7. Allah!
8. Islaamka bishii
9. Ilaah ku amree
10. Adkeeyay ayaan
11. U soomannahee
12. Jaliilow Alla
13. Alla Jaliilow
14. Alla!
15. Ayaadka Quraanka
16. Qofkii akhriyee
17. Adeeca Rasuulka

- 18. Wuu aflaxee
- 19. Jaliilow Alla
- 20. Alla Jaliilow
- 21. Alla!

O God, The Glorious One

- 1-4. Very fortunate,(4)
Is the man who inhales(3)
The sweet scent of FIRDAWS(2)
And of the gate of Heaven(1)
- 5. O God, the Glorious One
- 6. The Glorious One, O God
- 7. O God!
- 8-11. We are fasting(11)
In the month in which the Moslems(8)
Were commanded [to fast] by God(9)
Who set it firmly(10)
- 12. O God, the Glorious One
- 13. The Glorious One, O God
- 14. O God!
- 15-16. He who reads(16)
The verses of the Quran(15)
- 17. And follows the Prophet
- 18. Will truly succeed
- 19. O God, the Glorious One
- 20. The glorious One, O God
- 21. O God!

Text 7

This anonymous poem is a petition addressed to God. The poet begs God to sustain him as a faithful follower of the Prophet and to place him in the abode of Paradise.

Rabbow

1. Raqiib iyo Catiid
2. Bayna raaro joogo
3. Runta iyo beentay
4. Kala reebayaane
5. Rabbow nagu raar
6. Rugtii janno
7. Na raaci
8. Rasuulkayagaan rumaynay
9. Rafaad na helaa
10. Ruuxu raalii ka yoo
11. Intii Alla reeyay
12. Yaanu reemo nuglayn
13. Rabbow nagu raar
14. Rugtii janno
15. Na raaci
16. Rasuulkayagaan rumaynay
17. Rasamaalka aduunyo
18. Looma ruxmee
19. Iblays ka ka rooray
20. Baa raxmad lee
21. Rabbow nagu raar

- 22. Rugtii janno
- 23. Na raaci
- 24. Rasuulkayagaan rumaynay

O Lord

- 1. RAQĪB and ĀTĪD
- 2. Are present on our sides
- 3-4. They are sifting(4)
Truth from falsehood(3)
- 5. O Lord, raise us
- 6. To the abodes of Paradise
- 7. Make us follow
- 8. Our Prophet whom we believe
- 9. We have encountered troubles
- 10. Which the soul has patiently endured
- 11. Those whom God makes victorious
- 12. Should not complain [of hardships]
- 13. O Lord, raise us
- 14. To the regions of Paradise
- 15. Make us follow
- 16. Our Prophet whom we believe
- 17-18. One should not yield(18)
To the comforts of the world.(17)
- 19. He who escapes from Satan
- 20. Will be rewarded with mercy
- 21. O Lord, raise us
- 22. To the abodes of Paradise
- 23. Make us follow
- 24. Our Prophet whom we believe

II

Poems in Praise of the Prophet

The poems which venerate the Prophet are numerous; and out of a large repertoire, I have selected representative examples which portray the depth and character of this kind of Sufi poetry. Some poems in praise of the Prophet have become popular throughout all the Somali-speaking territories to such an extent that if their refrains are mentioned they would be recognized by any Somali. Among such poems are Yaa Khayr-alanaami 'O Most Gracious of All Creatures' (Text 8) and Yaa Nebii 'O Prophet' (Text 9).

Text 8

This anonymous poem is composed in praise of the Prophet. The eulogistic refrain 'Yaa Khayral-anaamii, Calaykaa Salaamii', which appears here as the title of the poem, is a line of Arabic verse which is incorporated into the Somali text. In the poem, the author exalts the Prophet and describes his exemplary behaviour and the attributes of his character.

Yaa Khayr-alanaamii

1. Burcad weel ah weeyaan
2. Oo loo basaasay Nebigii
3. Burqad ceel ah weeyaan
4. Oo ban ku yaalla Nebigii
5. Calaykaa Salaamii
6. Yaa Khayral-anaamii
7. Calaykaa Salaamii
8. Jibriilkii loo diray baa
9. Jawhar siiyay Nebigii
10. Jeclaannoo, jiboonnayee
11. Na dul jooji Nebigii
12. Calaykaa Salaamii
13. Yaa khayral-anaamii
14. Calaykaa salaamii
15. Xantiyo xasadkii
16. Buu xariimay Nebigii
17. Xuuduud aan la dhaafin

18. Buu noo xarriiqay Nebigii
19. Calaykaa salaamii
20. Yaa khayral-anaamii
21. Calaykaa salaamii
22. Xuduud aan la dhaafin
23. Buu noo xarriiqay Nebigii
24. Khaaliqii anbiyadaa
25. Ku khitaamay Nebigii
26. Calaykaa salaamii
27. Yaa khayral-anaamii
28. Calaykaa salaamii
29. Daliilkii Quraankaa
30. Ku dareeray Nebigii
31. Daruurtii hadhaysay baa
32. La dul joojay Nebigii
33. Calaykaa salaamii
34. Yaa khayral anaamii
35. Calaykaa salaamii
36. Rusushii Ilaahay buu
37. La rafiiqay Nebigii
38. Raaxadii aduunyaduu
39. Run u diiday Nebigii
40. Calaykaa salaamii
41. Yaa khayral anaamii
42. Calykaa salaamii
43. Raxaadii aduunyaduu
44. Run u diiday Nebigii
45. Semsem weeye saafiyoo
46. La siyaarto Nebigii
47. Calaykaa salaamii

48. Yaa khayral anaamii
49. Calaykaa salaamii
50. Sharcigii anbiyadaa
51. Lagu sheegay Nebigii
52. Shirka yawmulqiyaamuhuu
53. Noo shafeeci Nebigii
54. Calaykaa salaamii
55. Yaa khayral anaamii
56. Calaykaa salaamii
57. Siiro wanaagsan buu
58. Ku sifoobay Nebigii
59. Sariirtii jannada yaa
60. Lagu seexshay Nebigii
61. Calaykaa salaamii
62. Yaa khayral anaamii
63. Calaykaa salaamii
64. Sharcigii anbiyadaa
65. Lagu sheegay Nebigii
66. Salligii rasuulkuu
67. Sad ka yeellay Nebigii
68. Cadad alashyaa ii
69. Calaykaa salaamii
70. Yaa khayral anaamii
71. Calaykaa salaamii

0 Most Gracious of All Creatures

- 1-2. The Prophet is like a vessel
full of curds for which those
who are parched have craved

- 3-4. The Prophet is like a rushing
spring, which is set on an arid plain
5. May peace be upon you
6. O Most Gracious of all creatures
7. May peace be upon you
8. JIBRĪL who was sent to him
9. Gave the Prophet a jewel
10. We came to love him, we reached ecstasy
11. And we were elevated to [the circle of
the Prophet]
12. May peace be upon you
13. O Most Gracious of all creatures
14. May peace be upon you
- 15-16. The Prophet forbade(16)
Slander and envy(15)
- 17-18. The Prophet marked for us(18)
An impassable boundary(17)
19. May peace be upon you
20. O Most Gracious of all creatures
21. May peace be upon you
22. The Prophet marked for us
23. An impassable boundary
24. The Creator of the prophets
25. Has ended the Revelation with the Prophet
26. May peace be upon you
27. O Most Gracious of all creatures
28. May peace be upon you
29. The revelation of the Quran
30. Streamed into the Prophet
31. The cloud that shaded him
32. Was placed above him
33. May peace be upon you

34. O Most Gracious of all creatures
35. May peace be upon you
- 36-37. The Prophet became the companion of(37)
The Apostles of God(36)
- 38-39. Truly the Prophet renounced(39)
The comforts of the world(38)
40. May peace be upon you
41. O Most Gracious of all creatures
42. May peace be upon you
- 43-44. Truly the Prophet renounced(44)
The comforts of the world(43)
45. The Prophet is, like the pure ZAMZAM
46. To which people make pilgrimage
47. O Prophet, may peace be upon you
48. O Most Gracious of all creatures
49. May peace be upon you
- 50-51. The Prophet was mentioned(51)
In the decrees of the prophets(50)
52. At the assembly on the Day of Resurrection
53. The Prophet will intercede for us
54. May peace be upon you
55. O Most Gracious of all creatures
56. May peace be upon you
- 57-58. The Prophet was described(58)
As someone whose conduct was excellent(57)
- 59-60. The Prophet was placed to rest(60)
On the bed of Paradise(59)
61. May peace be upon you
62. O Most Gracious of all creatures

63. May peace be upon you
- 64-65. The Prophet was mentioned(65)
In the decrees of the prophets(64)
66. The prayer to the Apostle
67. Has been turned into provisions [for us]
by the Prophet
- 68-69. May peace, reckoned by the esteem
of [all] creation be upon you
70. O Most Gracious of all creatures
71. May peace be upon you

Textual Notes

- Lines 1-2. The word burcad is translated here as 'curds'. Curds are separated from the rest of the milk by shaking the vessel and are used as food which keeps for long periods and also as a lubricant for the skin, necessary to prevent cracking during the dry season. In arid areas people's skin becomes desiccated (a state described by the verb 'basaas' to such an extent that they develop a craving for burcad applied externally. (See Hassan Sheikh Mumin 1974, pp. 64-65). Moreover, burcad is a type of food which is stored for the time of drought and famine. In these lines, the soothing and life-saving qualities of burcad are metaphorically applied to the Prophet.

- Lines 8-11. The 'jewel' (jawhar) which is referred to in these lines is a metaphorical symbol of the Revelation. When the believers recite the Quran i.e. the revealed Word, they sometimes reach the state of spiritual ecstasy and thus join those whom God blesses and rewards with the Garden of Paradise in the presence of their Prophet.
- Lines 24-25. It is one of the principal beliefs in Islam that Prophet Muhammad is the last of the Prophets. He is given the title 'The Seal of the Prophets' which is mentioned in the Quran: 'He is the Apostle of God and the seal of the Prophets.' (Quran, XXXIII, 40).
- Lines 50-51. This is probably an allusion to the belief that earlier prophets presaged the Prophet's coming or even were aware of his 'pre-existence'. This accords well with the Tradition which relates to a statement made by the Prophet in order to explain the nature of his message. The testimony is: 'I was a Prophet when Adam was still between water and clay; I have been charged to fulfil my mission since the best of the ages of ADAM (the origin of the world), from age to age down to the age in which I am now.' (BUKHĀRĪ, Vol.4-6, p.189).
- Lines 59-60. These lines refer to the Muslim belief that the Prophet is an elect of God and that

he is given the highest place in the Garden of Paradise.

Lines 66-67. To understand these two lines it is essential to realize that the terms 'Apostle' and 'Prophet' both refer here to Muhammad. There is a difference, however, between the meanings of the two terms in the present context. The term 'Apostle' (RASŪL) is associated with the concept of delivering the Universal Message (RISALĀH), while 'Prophet' (NABĪ) is associated with the mandate of Prophecy (NUBUWAH). The prayer referred to here is ALLĀHUMA SALLĪ WA SALLIM WA BĀRIK ʿALAYH 'O God, bestow peace on him, preserve him and bless him!' and is traditionally regarded as a source of contentment to the Sufis. The two lines suggest that the Prophet turns this prayer into spiritual nourishment for those who bless him in this way on their journey through life.

Text 9

This poem, which is composed by sheekh Ismaaciil Faarax in honour of the Prophet, is akin to the preceding poem. It speaks of the radiant beauty of the Prophet, his appearance and his admirable behaviour. It also mentions some of the miracles (MU^CJIZĀT) - as signs to weaken unbelief - which are attributed to him, such as the clouds which shaded him from the hot sun as he journeyed across the desert, and the dry wood which became moist and grew afresh when he touched it.

Yaa Nebii

1. Ya Nebii assalaatu
2. Wa salaamu calaykaa
3. Qasiidaan qorayaaye
4. Rabbow hayga qalloocin
5. Yaa Nebii assalaatu
6. Wa salaamu calaykaa
7. Quruxdii Nebigeennaa
8. Yaa qiyaasi karaaya
9. Ya Nebii assalaatu
10. Wa salaamu calaykaa
11. Qorraxdaad aragteen buu
12. Qariyuu ka caddaaday
13. Ya Nebii assalaatu
14. Wa salaamu calaykaa
15. Qoordiidkii timihiisaa
16. Dhegahaa loogu qiyaasay

17. Ya Nebii assalaatu
18. Wa salaamu calaykaa
19. Hadduu qaafilo raacana
20. Qammaan buu ku hadheeyay
21. Ya Nebii assalaatu
22. Wa salaamu calaykaa
23. Qoriguu qotonshaana
24. Qoyaan buu noqonaayay
25. Ya Nebii assalaatu
26. Wa salaamu calaykaa
27. Nin hadday is qabtaanna
28. Qawl xun muu odhanaynin
29. Ya Nebii assalaatu
30. Wa salaamu calaykaa
31. Qalbigiisa iyo laabta
32. Qushkii baa laga maydhay
33. Ya Nebii assalaatu
34. Wa salaamu calaykaa
35. Qadaadkiisa nin joogana
36. Qalbiguu ka arkaayay
37. Ya Nebi assalaatu
38. Wa salaamu calaykaa
39. Qosolkiisu ma dhaafin
40. Dhoolluhuu yara qaawin
41. Ya Nebii assalaatu
42. Wa salaamu calaykaa

O Prophet

1. O Prophet, may the blessing
2. And peace [of God] be upon you
3. I am writing a poem
4. O Lord, do not make me digress
5. O Prophet, may the blessing
6. And peace [of God] be upon you
- 7-8. Who can appraise(8)
The beauty of our Prophet(7)
9. O Prophet, may the blessing
10. And peace [of God] be upon you
- 11-12. [With his radiance] he dimmed and overshadowed(12)
The shining sun that you have seen(11)
13. O Prophet, may the blessing
14. And peace [of God] be upon you
15. His hair was trimmed
16. To the level of his ears
17. O Prophet, may the blessing
18. And peace [of God] be upon you
19. If he travelled with a caravan
20. He put a shadow-casting cloud above it [to
protect it from the heat of the sun]
21. O Prophet, may the blessing
22. And peace [of God] be upon you
23. A piece of dry wood which he fixed upright
in the ground
24. Would become moist [and grow]
25. O Prophet, may the blessing
26. And peace [of God] be upon you
27. If a man contended with him

28. He never uttered an evil word against him
29. O Prophet, may the blessing
30. And peace [of God] be upon you
31. His mind and his breast
32. Were cleansed of [all] impurities
33. O Prophet, may the blessing
34. And peace [of God] be upon you
35. Even if a person stood behind him
36. He could perceive him in [the mirror of
his heart].
37. O Prophet, may the blessing
38. And peace [of God] be upon you
39. His laughter never exceeded
40. The baring of his teeth
41. O Prophet, may the blessing
42. And peace [of God] be upon you

Textual Notes

Lines 1-2. These two lines act as a refrain; and although they are Arabic in origin, they have been incorporated into the Somali language and would be understood even by a person not familiar with Arabic.

Lines 1-42. There are two other versions of this poem: one in Lewis 1958, pp.144-5 (with only minor divergences) and another in Sheekh Caaqib's collection.

9. Uu-uuda qaylada maydka iyo, ililada aroosyada eega ey
10. Inan baa dhashiyo inan baa dhintay, ku idlaan sidaydun
u eegiye
11. Argagaxa kolkaan mayd aragno iyo, il-adayga hore isu
eega ey
12. Bisinkiyo salaadda Ilaaheen aan, badinnaa Rasuulki
bayaanshaye
13. Bismillaahi baabkii Quraankii baa, nin bilaabay xaajadii
loo bogee
14. Baxsanow Rasuul nin u baaqay baa, baydkii janada ku
balaadhsadee
15. Badda iyo berriga la ballaadhshay iyo, buuraha qotoma
boqor waw Ilaah
16. Belo waa habeen nin baraarugoon, Boqorkii abuuray u
baaqinay
17. Tala Eebbe waa tog aan laga gudbayn, ninkastoo talaabo ku
taagsadee
18. Tanad jeceshihiin waa laga tegiye, waar tawba keenoo
kaca tukada
19. Taagnida qiyaameen lays tebayn, inay talo xuntahay taa
waa ognee
20. Alla toosa eey! Alla toosa eey! Malag baynna tirin ee
toosa eey
21. Kuwa tawstaliyo kuwa taamka ahba, tooguu u leeyee toosa
eey
22. Taalooga iyo tanax-weynta iyo, temashlaha bilaashka ah
laga tegye
23. Ka tashada togyaasha cadaabkii baa, lagu tubi kuwii
tukan waaya
24. Socoto aan la soo noqohaynin waa, qoladii xabaasha u
saafirtee
25. Janno iyo cadaab inay meel jiraan, ku jawaab Ilaaha
Jaliil ahee
26. Jiifkaad macaansani yuu dadow, Jahanamo hadhow kugu
jiidinay
27. Xikmo kii leh ee wax xasuusanow, xaraf dhigan ilaali
xaqiisa eey
28. Xigtadaa xabaasha la geeyay iyo, xalay iyo shalay wax
u xeeriyay

29. Xiddigaa samada ku xariiran iyo, xarakada dabaysha
xisaabiyay
30. Xoolaha nimcada laga xoorinnee, ninba qaar xeraysan
xisaabiyay
31. Xasad iyo xumaan xaqdii kii qabee, aan xishoonin waa
la xisaabiye
32. Xubi duunyo kii isu xaydayee, xargood leh waa la
xabaaliyay
33. Xumo iyo samaan kolba waxan falaa, malagyuhu waraaq ku
xariiqiyay
34. Khayr fala hadhow khatar baa jirtoo, kufrigaa Iblays ku
khasaariye
35. Duunyo waa dabaylaha wiiflehee, daya waa kob siigo ka duu-
shaye
36. Derejada kolkaan Nebi doorannaa, laga daalacdaa daaraha
Jannee
37. Dafiraadda gaaladu waxay ku hadhay, halka Daayinkeen
dadka ku xukumee
38. Dir anaa ah iyo Daarood ku faan, iyo duunyo dhaqo dabo
ka inqannee
39. Dirir loo baxiyo dalka lagu xarbiyo, dunidii horeeta ku
duugantee
40. Daaraha adduunyada inay dumaan, dad dhistoo dhintaa u
daliil ahe
41. Dahab iyo qalcado nin is daba dhigaa, Malag waw diyaar
nafta dooriye
42. Raaxada adduunyo ma raagto ee, Rabbiyow na raaci
Rasuulkiyay
43. Kuwa roorayee u rafaadayow, riyo laga baraarugi weeyeey
44. Saadlee kuwii socotaynayow, sebenkii teg waana la
suuliyay
45. Sadarkii Ilaahay ninkii dhigtee, saxa diinka waa lala
saayiriye
46. Sadar muuqan oon la su'aalin waa, subixii kastaba saf
la aasiye
47. Sharaf waa kuwii shirka maalintii, Shakuurow Ilaah u
shafeeco ey
48. Samir niman lahayni ma suubbanee, sabra oo Ilaah u
sujuuda ey

49. Niman soomin suurto kolkay dhacduu, ku sinnaani suudi
cadaab ah ey
50. Lurka daaya oo daafaca Ibliis, dad ninkuu dagtuu wax
u duufsan ey
51. Daacadda Ilaahay ninkii badshaa, daaraha jannada dalas
loo dhigiye
52. Dulmi daaya Aakhiro naarta yaa, daf la siin ninkii
muslinka u darraa
53. In cagaarka bixi caws laga dhigoo, carfi dhici dadow
la cajaa'ibay
54. Cadrad gabadh cajuusad in laga dhigoy, cimri dhadhi dadow
la cajaa'ibay
55. Cimri waa cadceed casar gaadha eh, ceebi waa ninkaan ku
cabsoonin ey
56. Cirro nimay ku taal camalna aan lahayn, ceebtiis qiyaame
caddaatayay
57. Cilmi Eebbahay ninka qaatay een, camal keenin waa la
cadaabiyay
58. Ceeshkii Ilaahay kuwii cunee, caasiyaa hadhowto calaacalee
59. Cirshigiyo kursiga Rabbi caadilaa, u cilmi leh wixii
khalqi ku xadfane
60. Ninba camalkiibaa la su'aaliye, ka cabsada Ilaaha casiis
aheey
61. Qami waa qiyaamaha Aakhiraad, qoladii cadaabka u qayb
heshee
62. Farax waa firaashka Firdowsa yaal, qoladii Ilaah ku
fadhiisiye
63. Fooqyada adduun kuwa fuulayow, fadhigii qabriga kac u
foorsadaay
64. Faras iyo fatoorad la baaciyaa, Malag lagu fasaxay nin
kama furtaan
65. Qabri iyo qiyaame hadhow jiraa, camalkii qorraa lagu
qaadiye
66. Alla yaa Quraanka dhegaysta oo, u qushuuca qawlka
Ilaahayay
67. Anigaa qabiilo heblaayiyo, qabka badan qabraa ka
dambeeya ey
68. Qudhdha waa inuu Malag qaadiye, Allaa Qaadirow qawl
toosaneey

69. Kayd ma leh adduunyadu yuu dadow, kadar kaaga boodin
Iblayskuyay
70. Nimba kadabkii loo qoray buu dadow, ku cunaa adduunka
korkiisa ey
71. Kaftankiyo kalaanka xun daaya oo, kaca diin Ilaah u
kurbooda ey
72. Kor daya samada udub lagu kaboo, lagu karo Ilaahay ka
kaafiyay
73. Kor daya cadceeddu kolay baxdiyo, kolay dhici Allaa u kariim
ah ey
74. Kor daya dayaxa iyo kawkabkaa, kob Ilaah ku sugay ka
iftiimayee
75. Kor daya daruurta la kiilayee, madar lagu kasbado laga
keenayee
76. Dhulka daya dawaataha lagu socdee, kolba doon qabriga
lagu dhaafayee
77. Dhabaday jebsheen qoonkii ina dhalay, inaan dhoofsannahay
dhanna kama marnee
78. Dhaxdin weeye kii isku sii dhibow, dhaqashadii adduunyo
dhinnaatayay
79. Dhudhun iyo qabiil nin ku dhaadaney, waa dhallaan habow
iska dhooaney
80. Ku dhashaa inuu dhiman waa saloo, ku dhaqaaba waa ka
dhammaaniyay
81. Dhicis iyo dhamays ninba saacaddii, Rabbigeen u dhigay
lama dhaafiye
82. Dhaguxuba wacdiga Rabbigeen kolbuu, ku dhalaalay qaarna
ku soo dhacee
83. Dhoofsanide yaa ibn Aadanow, ma ku dhibi dhawaaqa
Quraanku yay
84. Dhego lagu maqliyo indho lagu dhugtiyo, faro lagu
dhigtoba Rabbi kuu dhammee
85. Dhulka qoomyo hore oo beri la dhigay, ka dhaqaaqay baad
isku dhuunjarteen
86. Dhabadii qabriga ninka dhowrayee, dhagarroobay baa dhal
Iblays ahay
87. Nin dhawaaqa diinka dhegaysanayn, u dhaqaaqin ee
dhaylaysanow

88. Dhegahaaga dhuxulo cadaaba baa, lagu dhuri
dharaarta qiyaame ey
89. Dhibcihii kal hore da'ay baa xareed, laga dhuray
shalay ha dhegaysanin
90. Dhedo iyo wixii dharab xalay dhacaa, dhulka rays
ka dhigi ha dhegaysanin
91. In dharaar habeen lays daba dhigoo, mid la dhiman
bal aad an u dhowro ey
92. Ku ku dhalay adiyo kuwa kula dhashee, dhintay aad
ogtahay dhoof kuma maqnee
93. Dhibi waa dharaarta qiyaamahee, camal dhigan waraaq
laga dhowrayee
94. Guryahay qabiilo ka guurtay baan, geeddi u nahaynu u
gaabsanee
95. Godol caana liyo gaadiid la raro, nin wax garanayow
ha ku gaydhanay
96. Geel iyo gammaan la dareersho iyo, gacal lagama helo
godka Aakhiree
97. Guunyo aad dhacdoo isku gaafi baa, gabal dhacay midkiin
la gafsiiniye
98. Garabkeena qoonkii gelayay baa, galay shalay qabrigad
is ag gaadhiye
99. Godob ma leh kol mawd ninna kama geline, Guulihii
abuuraa sida u gartee
100. Gar baa ah eh hadday gurran kulaba tahay, inad go'i
caqliga ku gardaadiyay
101. Gun nin lagu wadiyo gob nin sheeganoo, camal waxad
guddaa godka yaalla ey
102. Gunti aanad furin goor iyo ayaan, garab wado salaad nin
wax garanayow
103. Gaashaandhig geesi yaqaan illayn, Malag galay naftiisa
ma garab marshee
104. Gumuc iyo garnayd ninka lagu ganee, saaciisu gelin nafi
kama go'dee
105. Geedkii la riday geedaha ka hadhay, gudin baa u diyaara
wax goysa ey
106. Gebiiga dumaba gebi daba socdaa, gowriirta kore garab
jeexan ey

107. Libin ma leh adduunka nin laac yidhaa, luxud baa u
hantiya legga loo dhigee
108. Madxigii Rasuulka ninkii badshow, midigtuu ku qaban
Nebi Maxamed ey
109. Ma qumana nimaan murugoonin oo, mowt-ool adduunyo u
maan lulee
110. Muran ma leh inuu Malaggii jiroo, mustareex adduunyo
madhnaanayee
111. Muslin kala fadhiya isku maamiyuu, maakhada jannada
kama meel helee
112. Maradii caddee la xidhaa inay, madhan duunyaday
maraggeed tahee
113. Manfac waxan lahayn maal kuu dhaqmoo, qoon kuu martiya
laga madax gatee
114. Ninna Malakul-mawd meeshuu ku dili, ma ogyahay dadow
aan ka maarsane?
115. Maya dhaha Ilaaha macbuudabaa, meeshii kastaba Mawle
u ahee
116. Nebi Maxamedow murugaa i dishee, jannadii mawaad meel
nooga yeel
117. Nebi Maxamedow Nuur la uumayow, Nasrigii adduunkee la
naadiyow
118. Nidar Eebe wuxu yahay inu ninka rumayn, naartiyo cadaab
u ka nabad geshee
119. Naxriis Ilaah aan ka beegsanee, Rabbi-naasirow naar
naga xoree
120. Nin u yeedha kii nabad gelinjirow, Nebi suubbanow noo
roonidaa
121. Waagii Malaggu noo yimaado ey, Alla Waaxidow weedh
toosaney
122. Hurdadaynu fiidka bilaabiyee, lagu hiiqi baa ina
hallayniye
123. Hebel-Hebel ka badidaan leenahaa, hal Ilaahay looga
hagaagiyey
124. Hindisaha duleedka lagu hayiyo, hadal badan waxbaa ku
hagooganey
125. Hog cidhiidhiyaa lays hoos dhigiye, hurdo maa dadow
laga haajirow
126. Hebel dhimay heblaayaa la aasayiyo, hogga laysku ridi
hoos u eega ey

127. Alla hoogayday dumarradu hayaan, maydkii la hilay
hal uma tartee
128. Hilin fiican Eebbahay baa hayee, hadal waa Allow na
hagaajiyay
129. Laasima salaadda Ilaahay baa, nin ku laylyamaa liibaan
helee
130. Yaa Ilaahayow yaabbaa jiree, Yaasiin Quraan wehel nooga
yeel

The Softener [of the Heart]

1. This world has been created, for the sake of the
fragrant Prophet
2. The spirit of the sweet-scented AHMAD was in existence
long before ADAM was created
3. He was born as one of his descendents, but You announced
him before our father ADAM
4. First and foremost, to be a Muslim, one must proclaim
the Profession of the Faith
5. O children of ADAM, you must heed, and behold those who
are sealed in the graves
6. O you whom Satan is urging on, you must know that those
who bear malice are not virtuous
7. There shall be no ancestry nor prowess [to boast about];
the reality is that we should fear God
8. In the affairs of the world there is one who is wedded,
while another is buried
9. Behold the wailing over the dead, and the jubilation at
a wedding
10. We shall perish as we expect [such statements as]: 'a
child is born' and 'a child is dead'
11. Compare the horror, when we see a dead body and [our
former] self-assurance
12. The Prophet has publicly commanded us to recite frequently
both the BISMALLAH and prayers to God
13. The supplication of the man who begins the recitation of
the Quran with the BISMALLAH is warmly received

14. The man who invokes the noble Prophet, shall find
comfort in the dwelling of Paradise
15. God is the King of the wide lands and seas and of the
upright mountains
16. Ill-fated is the man who rises up at night and who does
not call out to his Lord
17. The verdict of God is like a river which cannot be
crossed by any man however much he may strive to do so.
18. O repent and pray, for you shall depart from this [world]
which you cherish
19. We know that the conditions are harsh on the Day of
Resurrection, when people will not recognize each other
[as they assemble]
20. By God, rise up! by God, rise up! For there are Angels
who are watching us
21. Rise up! For they are empowered to guard the weak as
well as the strong
22. The fashionable hair-do, the luxurious dress, and the
idle stroll will [all] be left behind
23. Consider this: those who do not pray shall be herded
together into the canyons of Hell
24. A journey from which there is no return, is taken by
those who have gone to their graves
25. God, the Majestic One, has declared that there is
Heaven and Hell somewhere
26. O people beware! The sleep which you are enjoying may
lead you to Hell in the Hereafter
27. If you are sensible and can discern things, observe His
words
28. Consider last night and yesterday, and your relatives
who were taken to their graves
29. Consider the movement of the winds and the stars of the
sky which beautify it
30. Consider the bounty which is received in the form of the
animals, and how each man is offered a share
31. Whoever is envious, wicked and corrupt and does not shy
away from such things, will be judged for his actions
32. Whoever strives for the love of this world and puts on
beautiful garments [must know] that he will be laid in
a grave

33. The angels shall record whatever I do good and evil
34. Do pious deeds, for there is danger to come, and the
unbelievers shall despair through following Satan
35. The world is like the blowing wind and like a place
from which a dust-devil rises
36. We shall be raised to exalted ranks in the abode of
Paradise if we follow our Prophet
37. The rejection of the unbelievers shall wane at the place
where the Everlasting One judges people
38. To boast that you belong to Dir or to Daarood and to
amass possessions, will have no advantage at the end
39. The world of the old [generations] perished, because
of constant warfare and squabbles about land
40. The dead, who built them and died, are the sign that
[all] the houses in this world shall fall
41. The Angel [of Death] is awaiting to seize the soul of
a man, even if he surrounds himself with gold and forts
42. O Lord, make us follow our Prophet for the comforts of
this world do not last
43. Those of you who are hustling and are busily engaged [in
the affairs of this world]; it is [all] just like a
dream from which you shall awaken
44. O prophesy to those who set out on a journey: the time
is up and [the world] is to be brought to a stop!
45. The man who learns about the word of God and preserves
the faith shall be rewarded
46. A sign which always appears, but which no one examines
is the row [of people] who are buried every morning
47. Honoured are those to whom God, The Rewarder, shows
mercy on the Day of Assembly
48. A man who has no endurance is not worthy; have patience
and prostrate yourselves before God
49. A man who does not fast shall be despatched on the way to
dark Hell when the Trumpet is blown
50. Stop mischief and guard yourselves against Satan, for
among people, he misleads the man who gives in to him
51. In the abode of Paradise, couches are spread for the
man who abounds in fidelity to God
52. Abandon oppression, for in the other world, the man who
is unjust to the Muslims, shall be cast into Hell

53. O people, marvel how the fresh grass changes into
withered hay and loses its fragrance
54. O people, marvel how a young and beautiful woman
turns into a weary crone wasted by age
55. Life span is like the sun that is about to set; and
disgraced shall be the man who takes no heed of this
56. A man whose hair is hoary and has not done good deeds
shall be publicly disgraced on the Day of Resurrection
57. The man who receives the knowledge of God and has not
done good deeds will be chastised
58. Those who eat the produce of God and disobey him shall
soon repent
59. Only the Just Lord knows what is hidden between the
Throne and the Chair
60. O fear the Almighty God, for the deeds of every man
shall be examined
61. Distressed shall be those who, on the Day of Resur-
rection, in the Other World, are condemned to the
punishment of Hell
62. Happy shall be those whom God invites to sit on the
couches of FIRDAWS
63. O you who lodge in the upper storeys of this world,
go and see the graveyards
64. A horse and a motor-car which are hastily driven,
will not save anyone from the Angel of Death who
has received a command
65. In the grave and in the Day of Resurrection which
follows, the recorded actions will decide the matter
66. O God, how pleasant is it to listen to the Quran and
to acknowledge the word of God
67. [After the words] 'I am from such and such a clan' and
after much pride, the grave follows
68. [It is inevitable] that the soul shall be received by
an Angel, and firm is the word of God, The Powerful One
69. O people, there is no permanence in this world, so
beware of Satan, he may lead you to extreme disaster
70. O people, each man consumes, on the face of the earth,
the sustenance which is apportioned to him
71. Stop the banter and vile speech, and rise to serve the
religion of God

72. Behold the sky, God has done away with the need of a
column to support it and keep it fixed
73. Behold the sun when it rises and when it sets - God
is generous in [His providence]
74. Behold the moon and the stars which are shining in
the spaces in which God placed them
75. Behold the clouds which are amassed and which give
valuable rain
76. Behold the earth which is spread and upon which one
walks, and then one passes through it, in a boat-
like grave
77. Because we are delirious, we do not turn away from
the [evil] paths trodden by our ancestors
78. O you who toil, the world is transient and its gains
are deficient
79. O you who are proud of your lineage and its might,
you are like a child who is unaware [of danger] and
is lost
80. It is certain that whoever is born in this world, will
die [in it], and whoever acquired wealth in it will
leave it
81. Whether he is born prematurely or within the normal
time, no one shall exceed the limit of his time set
up by our Lord
82. Even the rocks have melted and some have sundered
when they heard the homilies of our Lord
83. O son of ADAM you are crazed! Does recitation of the
[Holy] Quran annoy you?
84. Ears to hear, eyes to see and fingers to write with,
have all been granted to you by our Lord
85. You have been cutting the throats of each other for a
world in which the ancient people had once settled and
which they had left
86. The man who is expecting [to be] on the way to his
grave and who sins gravely becomes Satan's progeny
87. O you who do not listen to the call of religion but
despise it and do not act on it
88. Burning charcoal will be ladled out into your ears
on the Day of Resurrection
89. Do not listen [to the words which say]: 'Water was
still drawn yesterday from the rain drops which fell
last year.'

90. Do not listen [to the words which say]: 'The earth
will be [thoroughly] soaked by the dew and damp mist
of last night.'
91. Let us consider that the day and the night follow each
other and that we will die in one [of the two]
92. The one who has begotten you, those who were bound to
you by kinship have all died; and you must know that
they are not away on a journey
93. Difficult shall be the Day of Resurrection, when deeds
written down in records shall be examined
94. We journey to and reside in settlements which have been
vacated by others
95. O you who understand, do not crave [inordinately] for
milch camels and for burden camels
96. Inside the pit of the grave, there shall be no kin,
no camels, nor horses which are let out to graze
97. While you are guarding the livestock which you have
looted, your life or that of the animals may be
seized [by God] at sunset
98. Those who lived beside us, entered the graves, past
which you walk
99. Death cannot be guilty of taking life, and no man
should blame it, since God, the Victorious, created
it for that role as He thought fit
100. It is just to die, even though you may think it is
unjust; put that [fact] in your memory
101. Whether you are regarded as a lowly man or you claim
to be noble, the deeds you have done await you in the
grave
102. O you who have understanding of things, and who do not
undo the knots of your clothes all through the day,
also keep up your prayers
103. Even a brave man who knows the art of defence cannot
rid himself of the Angel [of Death]
104. The man at whom a bullet is fired or a hand-grenade
is thrown does not lose his life, if his hour has
not come
105. An axe that chops is ready for the remains of a felled
tree
106. When a steep escarpment topples down, another escarpment,
next to it will crack at the top of the ridge

107. The man who tries to master the world will not
triumph, and his inheritance will be a grave where
he is laid upon his breast
108. O you who give abundant praise to the Prophet;
Muhammad will lead you by the right hand
109. The man who does not repent but hankers after the
allure of this world is not righteous
110. It is unquestionable that there is an Angel of Death
and that the comforts of this world will end
111. A man who sets Muslims living in peace against one
another will find no abode in Paradise, which is
spacious
112. This transient world bears witness that any white
garment which is donned shall [finally] wear out
113. Fruitless is the wealth which accumulates for you and
which the guests are asked to pay for [if they partake
of it]
114. O people, is there a man who knows where the Angel of
Death shall slay him and whom we could save?
115. Say no, for God, who is worshipped, is the King
everywhere
116. O/Muhammad, I am slain by anguish, turn the sweetly
scented garden of Paradise, for us into a refuge
117. O Prophet Muhammad, O Created Light, O Victor of the
world who were chosen
118. It is God's promise that the man who believes in you
shall be saved from the fire damnation
119. O Supporter of the Lord, if we are to seek God's
mercy, save us from Hell
120. O you who save the man who invokes you, O worthy
Prophet how good you are to us
121. O God who are one, when the Angel of Death approaches
us, make us utter the right words
122. The sleep which we begin in the evening could be an
impediment and may lead us to perdition
123. By vying to surpass someone, we move away from God's
way
124. There is always something hidden behind much talking
and in the discussions held in the courtyard

125. O people why don't you abandon sleep, for we shall be
laid in a tight grave
126. A man died here and a woman was buried there; behold
the pit in which we shall [all] be put
127. 'O God, how distressed I am', these words which women
utter, help in no way the body which has been sealed
in the grave
128. The right way is that held by God, and the right words
are, 'O God guide us!'
129. Always pray to God, for the man who gets practice in
this, achieves success
130. O God, there are many awesome things in this world;
make Sura YA SIN of the Quran our constant companion!

Textual Notes

- Line 1. In Islam it is believed that the Prophet is
the human norm both in his spiritual and
earthly functions and/^{that}without Muhammad the
world would never have been created.
- Line 3. Although Muhammad is believed to be the son
of ĀDAM, he was, nonetheless elected for his
prophethood before ĀDAM was created by God.
Hence the ḤADĪTH, 'I was a prophet when ĀDAM
was still between water and clay.' See Note
on Text 8, Lines 50-51.
- Line 12. See notes on Text 2, Line 1.
- Line 20. This line alludes to the words AṢ-ṢALĀTU
KHAYRUN MIN 'N-NAWM 'Prayer is better than
sleep', which are uttered by the MUḌADHDHIN
before the early morning prayer.
- Line 39. In this line, the phrase 'the ancient world'
refers to the nomadic Somali clans who in the

- past fought over grazing areas and water holes.
- Line 59. Here the Chair and the Throne signify the Throne of God as is indicated in this Quranic verse: 'He is the Lord of the Mighty Throne'. (Quran, IX, 130). The Throne can be interpreted in different ways in different contexts but generally it is believed to be a representation of the supra-formal Manifestation. On the other hand, the chair may symbolize a formal Manifestation, namely the earth.
- Line 62. See notes on Text 5, Line 101.
- Line 64. Note the concurrent use of the traditional and modern images of transport. These two images (i.e. the horse and the motor car) convey the notion of speed.
- Line 76. In this line, the image of the grave as a boat evokes the idea of travelling; hence, the phrase 'passes through' which implies the departure of people from this world to the next through the grave.
- Lines 89-90. The wet images in these two lines reflect the anxiety of the nomadic Somalis about the availability of water and fresh pasture on which their lives and the lives of their herds so much depend.
- Line 102. In this line, the expression 'you who do not undo the knots of your clothes' conveys the image of someone who, because of his diligence, does not get much time to change his clothes in order to relax.

- Line 106. This is an allegoric description of difficulties in one's life on this earth: when one disappears another comes along. This image may also represent the hardships of the spiritual path.
- Line 113. Generosity is one of the highly-regarded virtues in Islam and therefore a Muslim who does not show generosity towards his guests commits a sinful deed. This religious virtue has strengthened the traditional patterns of Somali hospitality in which a guest, regardless of who he is or how long he stays, is amply provided with food and accommodation without any charges.
- Line 124. Idle talk and disputes are strongly discouraged among the believers in Islam.
- Line 130. The Sura YĀ SĪN is regarded as the heart of the Quran and its recitation is said to alleviate fears and uncertainties in the mind of the reader. Hence, it is generally recited during the times of trouble.

Text 11

The Islamic tradition says that, without Muhammad, the world would not have been created. According to that tradition, the first thing that was created was the light of Muhammad (NURU 'L-MUHAMMADIYYAH) which was created from the light of God; and when God decided to make the world, he made it from the light of Muhammad. Hence, as a human being, the virtues of the Prophet are created; however, the essence of Muhammad, or the light of Muhammad, is eternal in so far as it is attributed to God. AN-NŪR is one of the ninety-nine names of God. It also occurs in the Quran: 'God is the light of Heaven and Earth.' (Quran, XXIV, 35).

In this poem, Sheekh Caaqib Cabdilaahi affirms this essential quality of the Prophet (NURU 'L-MUHAMMADIYYAH) and praises his sanctity. He also recites the blessing (ṢALLĪ) and the salutation (TASLIM) of the Prophet and asks for his intercession on the Day of Reckoning.

Nebi Suubban

1. Salli calaa Maxamed, waa Sayidkii Islaamka ee
2. Nebiga suubban amaantiisa, bal aan sifayno ey
3. Udubka diinkow, Imaamkii la aamin yeelayow
4. Adi daraaddaa, ayaa duunyo loo alkumay
5. Arlada lama joojiyeen, samana lama arkeen
6. Adi daraaddaa, ayaa duunyo loo alkumay
7. Anbiyadii oo dhan, iyo Aadam lama khalqeen

8. Adi daraaddaa, ayaa duunyo loo alkumay
9. Boqor Quraysh laga dhashoo, uunka lagu bayiniyow
10. Barakaday shamsadu, noogu soo baxdow
11. Bisin Quraan laga bogtiyo, diinka lama barteen
12. Barakaday shamsadu, noogu soo baxdow
13. Bad iyo beri oo dhan, iyo buur lama khalqeen
14. Barakaday shamsadu, noogu soo baxdow
15. Talo Ilaah baa leh, ooy tiisa ku intihoon
16. Tubtaadii ruuxa mara, meel xun lagama tuuro ey
17. Dunida oon taam ba noqon, taajkii lagu taagayow
18. Tubtaadii ruuxa mara, meel xun lagama tuuro ey
19. Simaartaada macaan, ee jannada sudhsudhan
20. Salliga ninkii badiyaa, la siin hadhow
21. Jidadka waaweyn ee loo maro, jannada Firdows
22. Nin ku jeclaadaa qiyaamaha, hadhkaaga jooga ey
23. Jamaacaadkii Rasuulkaan, u jeel qabnaa
24. Nin ku jeclaadaa qiyaamaha, hadhkaaga jooga ey
25. Xaramkii Eebbahay nin tegay, naarta laga xoree
26. Rabbi xaliimow na gee, meesha lagu xoroobo
27. Xubbiga Nebigaan qabnaa, oo waa xaqiiqo e
28. Rabbi xaliimow na gee, meesha lagu xoroobo
29. Khabar wuxuu noogu yimi, yowmka lays kharribo
30. Nebiga khayrkii la siiyaa, khalqiga anfaca
31. Khaatumo nubuwaa ku yiil, garabka lagu khatimay
32. Nebiga khayrkii la siiyaa, khalqiga anfaca
33. Dawo Ilaah noo dhashoon, duugow naga lahaynow
34. Kugu digrinaye qiyaamaha, na daadahee
35. Dahab jannada noogu jiraan, daawashadii la arkinow
36. Denbiga naga dhaaf Raxmaanow, Nebi dartiis

37. Rasuulkii Maxamed baa, loo ratibay amaan
38. Rag iyo dumar oo dhan baa, dhegaha loogu riday
39. Rugaha soo shiriya, iyo reerka waxa dad jooga
40. Rodol ma saarree badaan, soo rakibahayaa
41. Rugniga diinkow, Rasuulkii Rabbigu jeclaayow
42. Raaxada Aakhiro jannada, raalli nooga noqo
43. Samsam la shubanoo haddana, sebanno naga gudhaynow
44. Min ku siyaartaa qiyaamaha, sad weyn la siin
45. Sabadda weyn ee jannada, surinka loo marow
46. Saliim baad ceeb ka tahay, sir iyo saac kore
47. Sadka la kaydshee qiyaamaha, Islaam la siinayow
48. Saliim baad ceeb ka tahay, sir iyo saac kore
49. Shirka khalqiga laysu keenayo, ee shiddadu adkaato ey
50. Sharaf badnow maalintaa, noo shafeeco qaad
51. Shamsada oo duhur la joojoo, khalqiga ku shaacdayow
52. Sharaf badnow maalintaa, noo shafeeco qaad
53. Samir Ilaahii ku siiyaa, ku saafi yeelaye
54. Salliga ruuxii celceliyaa, safkaaga noqay
55. Daruur weyn lagu hadhee, duhur kolkii la joogayow
56. Dallada nuurka leh qiyaamaha, dusha nooga mari
57. Dayibow Nebi daahi, dawgaad martaa udgoon
58. Darka jannee laga cabbaad, noo dardari hadhow
59. Dalaam kii nuuri jireen, daawashadii la arkinow
60. Dulmiga faydow, adaan daalimiin jeclayn
61. Casharka diinka, adaa Daa'im kuu caddeeyayee
62. Cisiga lagu saaray, baa caalimiin anfaca
63. Qamiga naga fayd Ilaahow, adaa quduur lehee
64. Qaayaha diinka, aduun baa u qiiro badan
65. Faxal Rasuulkaa ah, faylkii qiyaamahee
66. Firdowsa Eebow na gee, fooqyihii jannada
67. Foqorada oo idil Rasuulkii, u foojignaayow

68. Farax na sii maalintaa, laysu fiirsan doono
69. Qabriga goortaan galee, luxudka laygu qariyo ey
70. Malagga qawlkaan u celin, ii qumaati sheeg
71. Qalbiga lagu jeexay, qishi oo dhan laga dhex qaad
72. Malagga qawlkaan u celin, ii qumaati sheeg
73. Kulanka diinkee Anbiya oo dhan, ugu koreeyayow
74. Kadinka loo maro jannada, kadarta nooga bi'i
75. Kun iyo kow kuman la laalaabay, kugu sallinnay
76. Kadinka loo maro jannada, kadarta nooga bi'i
77. Loxos adduun weeye, laba yoom wixii la mid ah
78. Libini waa qoomka, Nebigeen lala shir gayn
79. Lalabihii Aakhiraad, waaga laysu yeedho ey
80. Libini waa qawmka, Nebigeen lala shir gayn
81. Dhalashadii Nebiga, dhegihiisu nimay maqleenow
82. Dhulka ka kac caashaqiisaan, ku dheef helaye
83. Muranka naga daaya, iyo waxaan macnaba lahayn
84. Mirqaan ninka doonayaa, Maxamed haw dhawaaqo
85. Maka ku dhalayoo, Madiinana mawd ku maray
86. Ninka maqaamkiisa taga, midhaa janno ugu yaal
87. Macaashuun waxa u weyn, marad kol qudha salliday
88. Toban baa lagu miisay, meelaad jannada ku geli
89. Macaashuun waxa u weyn, marad kol qudha sallido
90. Toban lagaa maydh, meelo uu danbigu ku yiil
91. Martabadiisaa Ilaah, meelo kore ka dhigay
92. Marxabba dheh waa Rasuulkii, macbuudku diraye
93. Nebi udgoonow khalqigii, nuurka laga abuurayow
94. Nin ku rumeeyoo dhan baa, naartu beri ka tahay
95. Nebiga weyn ee Ilaah, nafciga u yeelayow
96. Nabad na sii maalintaan, nin u taaganayn

97. Weliga weyn ee khalqiga, loo wakiishayow
98. Warqadihii khayrka, waagaasi noo wafee
99. Hilin san uu bixiyay, sharcigiisu hadimo ma leh
100. Hogaankii diinkow, daacadda nagu hadee
101. Had iyo goor waxa u roon, heesta Neboon hayno e
102. Hogaankii diinkow, daacadda nagu hadee
103. Lalama shiro qowmka, sabankaa Ibliisku lumin
104. Allahayow nagu libee, laydhdha khayrka badan
105. Yaa Rabbi! Yaa Rabbi! amuuraha Allow yasiir!
106. Waxan ka yaabniyo danbaabkoo dhan, naga yaree
107. Salli ka far weyn cirka, iyo dhulka wixii ku sugan
108. Allah salaam Nebi iyo Aale iyo Asxaabtiyeey.

The Perfect Prophet

1. Salute Muhammad, he is the lord of Islam
2. Let us expound the praises of the perfect Prophet
3. O prop of the Faith, O trusted Imam
4. The world has been created for your sake
5. [Without you] the land would not have been firmly
set, and the sky would not have been seen
6. The world has been created for your sake
7. [Without you] ADAM and all the Prophets would not
have been brought into being
8. The world has been created for your sake
9. O king who was born into the QURAYSH and whose mercy
spread onto all creatures
10. O grace, for whose sake the sun always rises for us
11. [Without you] the BISMALLAH which is taught in the
Quran, and the Faith would not have been learnt
12. O grace, for whose sake the sun always rises for us

13. [Without you] the seas and all the lands and the
mountains would not have been created
14. O grace, for whose sake the sun always rises for us
15. Judgement belongs to God and [the world] will end
according to His decree
16. The person who follows your path, will not be cast
into an evil place
17. Before the world was complete, you were adorned with
the crown
18. The person who follows your path, will not be cast
into an evil place
19. Your sweet fruit which hangs on the tree of Paradise
20. Will in the hereafter, be given to the man who frequently
utters your praises
21. O you, [who are] the great path which leads to the
paradise of FIRDAWS
22. On the Day of Resurrection, the man who loves you
shall stand under your shade
23. We strongly yearn for the fellowship of the Prophet
[like the camels when they yearn for salt]
24. In the Day of Resurrection, the man who loves you shall
stand under your shade
25. A man who went on pilgrimage to the Holy Places of God
will be freed from hell
26. O Lord, the Patient One, take us to the place where one
is freed [from Hell]
27. We feel love for the Prophet; and that is the truth
28. O Lord, the Patient One, take us to the place where one
is freed [from Hell]
29. According to the tidings which we have received, on the
day when [all] things are destroyed
30. The blessings which have been given to the Prophet will
benefit the creatures
31. The seal of Prophethood lies upon the final assignment
which is decreed for the Prophet
32. The blessings which have been given to the Prophet will
benefit the creatures
33. O cure which God has made for us and which never gets
stale

34. We invoke you, so lead us by the hand on the Day of
Resurrection
35. O gold which is in Paradise for us and which cannot
be seen on display
36. O Merciful One, for the sake of the Prophet, forgive
our sins
37. Salutations are to be recited to Prophet Muhammad
38. The ears of all men and women will hear them in
abundance
39. Summon the [whole] community and all the people who
are present in the settlement
40. I shall release [upon you] seas of praises which
cannot be stopped by heavy dams
41. O prop of the faith, O Prophet whom the Lord loves
42. Recommend us for the comforts of Paradise in the Other
World
43. O ZAMZAM which people draw constantly but which never
dries up
44. The man who makes pilgrimage to you will be given a
big reward in the hereafter
45. O path which leads to the great meadow of Paradise
46. You are free from secret or open profanity
47. O stored provisions that will be given to the Muslims
on the Day of Resurrection
48. You are free from secret or open profanity
49. At the Assembly when all creatures are brought together
and when their tribulations grow fierce
50. O most noble one, intercede for us on that Day
51. O sun at [the summit of] mid-day, you shine on all
creatures
52. O noble one, intercede for us on that Day
53. God who gave you patience also made you pure [of heart]
54. The person who repeats your praises will be among your
ranks
55. O you who were shielded by a vast cloud against [the
heat of the] mid-day sun

56. On the Day of Resurrection, put the light-shedding
umbrella over us
57. O righteous one, last of the Prophets, the path which
you have taken is sweetly scented
58. You will ladle out for us [the sweet water] from the
watering-trough of Paradise for which people have
yearned
59. O you who illumined darkness and yet remained unseen
60. O remover of injustice, it is you who do not like
evildoers
61. The Everlasting One has expounded to you the tenets
of religion
62. The honour which has been bestowed upon you enriches
the ulema
63. O God, you have the power; allay the anguish[in our
hearts]
64. You are most zealous person to strengthen the Faith
65. The Prophet is generous at the assembly of the Day of
Resurrection
66. O God, take us to FIRDAWS, the upper storeys of Paradise
67. O Prophet [you] who take heed of all the poor people
68. Give us joy on the day when the questioning is done
69. When I enter the grave and I am hidden in the burial
niche
70. Tell me exactly, the words which I need [for my] reply
to the Angels
71. Your heart was opened and all impurities were removed
from it
72. Tell me exactly the words which I need [for my] reply
to the Angels
73. O summit of religions, O most exalted Prophet among
the Prophets
74. Remove the obstacles from our way to Paradise
75. We praise you a thousand and one times and thousands
again multiplied
76. Remove the obstacles from our way to Paradise
77. The world is transitory; and it is like something that
only lasts for two days

78. Triumphant shall be the people who will be brought
to the assembly with the Prophet
79. When creatures are assembled at the time of the [trumpet]
call in the other world
80. Triumphant shall be the people who will be brought
to the assembly with the Prophet
81. O man whose ears hear about the birth of our Prophet
82. Arise from the ground in his honour since we gain
profit from His love
83. Let us give up disputes and things which are meaningless
84. The man who seeks ecstatic joy should call for Muhammad
85. He was born in Mecca and death caught up with him in
Medina
86. The man who goes to his tomb will find there the fruits
of Paradise
87. To praise the Prophet even once is to gain the greatest
benefit
88. You will be given tenfold at the place where you enter
Paradise
89. To praise the Prophet even once is to gain the greatest
benefit
90. And any spot sullied by sin shall be washed away for
you ten times
91. God made his rank to be among the highest
92. Say to him, 'We salute you!' for he is the Prophet sent
by Him who is worshipped
93. O sweet-scented Prophet from whose light all creatures
were created
94. All men who believe in you will be freed from Hell
95. O exalted Prophet whom God has made [our] benefactor
96. Grant us peace on the day when no man is powerful
97. O great saint to whom all creatures are entrusted
98. Increase for us the list of merits on the Day [of
Judgement]
99. There is no harm in the statues of the worthy path
which he has drawn for us

100. O leading-rope of the Faith, guide us towards sincerity
101. All the time it is the best thing to recite hymns to
the Prophet
102. O leading-rope of the Faith, guide us towards sincerity
103. Do not congregate with the people who, in this age,
have been misguided by Satan
104. O God, make us triumphant with the wind which is
blessed
105. O Lord! O Lord! ease for us our cares, O Lord!
106. Lighten all our sins and the things which we dread
107. With praises which outnumber what is in heaven and
on the earth
108. In the name of God, salute the Prophet and the people
of his House and his Companions.

Textual Notes

- Line 9. QURAISH is the Arabian tribe from which the Prophet descended. This tribe holds a very important place in the Islamic tradition.
- Line 21. See notes on Text 5, Line 101.
- Line 22. In Somali poetry, the shade is used as a symbol of solace and rest.
- Line 31. This line alludes to the Muslim belief that the Prophethood of Muhammad was the final one and that he was the last among the Prophets of God.
- Line 40. The poet seeks to convey the impression that his words are like sea water which cannot be controlled even by [heavy dams weighing thousands of] pounds.
- Line 43. ZAMZAM is the holy well in the Sacred Mosque of Mecca. The water of this well is also referred to as ZAMZAM.

Line 55. According to Islamic tradition, the Prophet was covered with the shade of clouds from the heat of the sun as he travelled across the desert on his commercial journeys. The line refers to this divine favour.

Line 104. Among the Somali pastoralists, the wind is sometimes regarded as an announcer of rain and therefore symbolizes prosperity.

Text 12

In this short poem Khadiija Faarax Maxamuud also emphasizes the original essence of Muhammad (NUR 'L-MUHAMMADIYYAH) and affirms his role as an intercessor for the Muslims on the Day of Judgement.

Nuurkii Ilaah

1. Nebiga nuurka Ilaah, laga abuurayow
2. Khayru khalqulaahi, khadar Ilaahayow
3. Kolkuu Nebi waliba diidaayo, daduu lahaa
4. Maxamed nama diidin, ee waa na doonayaa
5. In badan loo socay, nin ku arkaa ayaan lahaa.

The Light of God

1. O Prophet, who has been created from the light of God
2. O the most gracious of all creatures of God, O KHIDR
of God
3. When every Prophet refuses his people
4. Muhammad will not reject us but he will seek us out
5. O you for whose sake we have travelled a long way O how
fortunate is the man who sees you:

Textual Notes

Line 2. KHIDR is the name of a popular figure in the Islamic tradition who is believed to have been given immortality and who acts as the supreme master of the Sufis.

III .

Poems in Praise of the Saints

According to the level of their spiritual attainments and powers of intercession, the saints, who are venerated by the Somalis, are classified into various ranks. The highest position of this hierarchical order is occupied by some of the famous spiritual personalities in Islam, namely FĀṬIMAH and ḤĀWĀ², who are honoured as women saints by the Somalis. The second position is taken by the founder of the order; and the third position is assumed by the eminent shaikhs of the order. I have arranged the poems in this chapter in the order of this spiritual hierarchy.

The praises of the saints are reminiscent of those of the Prophet. The emphasis is on the attributes of the saints and their power of intercession.

Text 13

FĀṬIMAH, the daughter of the Prophet, who married ʿALĪ IBN ABĪ ṬĀLIB, the Prophet's cousin, and by whom she had three sons, AL-ḤASAN, AL-ḤUSAIN and AL-MUḤSIN, is highly regarded in the Islamic tradition. She is spoken of as the perfect woman, the virgin (BATŪLAH) who had renounced the world and devoted herself to God and to her family. She is also the beautiful FĀṬIMAH (FĀṬIMATU 'Z-ZAHRĀ). Hence, among the Somali Sufi women, FĀṬIMAH, like HĀWĀ^o, is looked upon as a woman saint who cares for the spiritual welfare of women mystics. Normally the praises of FĀṬIMAH are composed and recited by women. The unusual feature of this poem is that it was composed by Sheekh Caaqib Cabdilaahi. The poet is known for his zeal to inspire audiences of both sexes with religious fervour.

Ina Nebi

1. Sitooy Faadumo sirtii Nebiyay, sariican ajiib lanaa
madaddan
2. Adaa ina Nebi amaantaa mutee, Ilaah bari ehelu-khayr
ihidee
3. Billaahi Batuula khayr badaneey, bishaaro na sii bayaan
cad ah
4. Tallaahi talaan ku waydiinee, tawaab bari taajir baad
tahaye
5. Simaarta jannaa sadkaa yahayee, siyaaqo na sii sawaab
badaneey
6. Jinni iyo insi jawhartii u iftee, khayraadka jidaysay
baad tahay
7. Xabiib ku dhalyeey xishood badaneey, xaqaad ifisaa xaqiiqo
ah

8. Dawooy Muslin dayrka tii u xidhee, Dayaan darajeeyay
baad tahay
9. Dahabo digrigaaga oon badiniyo, dar janno annagay dan
noo tahay
10. Rasuul ku dhalyeey riyaalo jannooy, Raxmaay Rabbi
raalli kaa noqoy
11. Saharaay samsamkii jannaa tahaye, siyaado na sii ku
sahayanaye
12. Sayid Cali sawjadiisiiyay, sirajooy adaan safkaa nahay
13. Shareecada diinka sheegi ogay, adaan sharaftaa la koobayn
14. Sabraay Nebi suubban baa ku dhalee, saxeex weeye sawdka
aad werisaa
15. Dalaayadda weyn qiyaame dartaa, dad aad jeceshahay
hadhkeeda deg
16. Dalaam-ifisooy darkii jannadoo aad noo dardartaanu kaa
dalbanay
17. Cirfaan badaneey adaa cindilaahi, cilmiga u bartoo ku
caabudaneey
18. Qiyaasoo adaa u qiiro badnaa, jidkii diinka qaayihiisiiyeey
19. Fadli iyo fawsba faa'id baad ka tahoo, adaa fahmo Eebbe
kuu furay
20. Quraanka Rabbaad ku qaari tahoo, quluubta laguugu
daabacay
21. Karaamo dhan oon la koobi karayn, Kariimka na uumay kuu
yeel
22. Liibaan badanoon la laaci karayn, aduu Rabbi laabta kuu
sudhay
23. Martabo badan yaad macbuud ka heshoo mar duul ku xusaa
muraadki hel
24. Nuuraay Nebigaad dhashiisa tahoo, ninkii ku xusaa najaato
hel
25. Wahaab baa wadiifadaa badiyee, wax noo tar adaan ku soo
wacanee
26. Hor Eebbe adaa wanaag ku helee, hannaan wacan hore wax
noo sii
27. Ladnaan janno laanta loo cuskadaay, noo soo lul laydha
khayrka leh
28. Yaasiinka Quraanka yeedhin ogeey, yasir waxanu
yaboohsannay

29. Salaad badan oon la koobin Rabbow, Rasuulka iyo Aalka
noo siiyeey
30. Saxaabta xabiibka suubanne iyo, Islaamka salaan korkooda
sudheey.

Daughter of the Prophet

1. O noble woman, FĀṬIMAH, secret of the Prophet, hear
our prayers quickly and help us
2. O daughter of the Prophet, you have earned praise, you
are among the blessed people; pray to God [for us]
3. O in the name of God, BATŪLAH, the most gracious one;
tell us glad tidings and bright auguries
4. O in the name of God, we ask you advice; you are rich
[in virtues], so pray to the Merciful one [for us]
5. Your provisions are the fruits of Paradise, so give us
the much blessed water
6. O you are the jewel which shone for the people and for
the jinns [alike] and which granted them favours
7. O you whom the beloved one begot, O courteous one;
the truth which you illumine is the Truth
8. O cure [of my heart], you are the one who set up the
[protective] fence for the Muslims, you have been
honoured by the Everlasting One
9. O golden one, it profits us to celebrate the Remembrance
of you and to drink from the watering-trough of Para-
dise
10. O bounty of Paradise, the Prophet begot you; O merciful
one, may God be pleased with you
11. O rose, you are the ZAMZAM of Paradise; we seek you,
so give us more
12. O wife of Sayid ALI, O lamp [of Paradise], may we be
among your ranks
13. O you who know how to expound the religious laws, your
glory cannot be estimated
14. O patient one, you were begotten by the noble Prophet,
and your words are always proper

15. May the people whom you love, because of you settle
under the great umbrella on the Day of Resurrection
16. O lighthouse in the darkness, we ask you to ladle out
for us water from the watering-trough of Paradise
17. O most intelligent one, you learn the doctrine of the
Faith for the sake of God and you use it to worship
Him
18. I consider that you are the most zealous person in
following the honourable path of religion
19. You have attained goodness and success, and God gave
you understanding
20. You are a keen reciter of the Lord's Quran which is
imprinted in your heart
21. The Generous One who created us gave you grace beyond
[all] measure
22. The Lord has hung in your breast great accomplishments,
unattainable [to others]
23. You have received a high rank from God; whoever re-
members you but once will have his wishes granted
24. O radiant light, you are the offspring of the Prophet
and the man who remembers you will attain salvation
25. The Giver has heightened your position; help us when
we call out to you
26. You received merit before God; O graceful one, give us
something before [the world ends]
27. O branch which one grips to reach the comforts of
Paradise, stir the wind which is blessed over us
28. O keen reciter of YĀ SĪN, [a Sura] in the Quran,
make the things for which we ask easy for us
29. O Lord, grant the Prophet and the people of his house
very great blessings which are beyond measure
30. Hang peace over the companions of the perfect and
beloved one, and over all the Muslims.

Textual Notes

Line 6. Jinns are spirits which are held by the Muslims to
inhabit the earth and to possess the supernatural

power to assume the form of human beings or animals. Also, like the human beings, they are divided into Muslims and non-Muslims.

Text 14

This poem is closely linked, in form and spirit, with the preceding poem (Text 13). Its authorship is attributed to an unknown poetess. The poem praises FATIMAH, the daughter of the Prophet and appeals for her intercession.

Sawjadii Cali

1. Sitooy Faadumo Nebaay, sawjadii Calaaay
2. Janno aday kuu dhacdee, annana noo jawaab
3. Jawharaddii Nebiyay, jaahaaga nagu xoree
4. Adaa Rabbigay ku jecelyahaye, annana noo jidbixi
5. Adaa Khatumo helee, annana khayr na sii
6. Hanna fadeexaynin, ficil Aakhiruu jiraa
7. Oo noo shafeec malintaan, shuqul aduunyo jirin
8. Oo maalintaa bacadka kulul, biyo qabaw na sii
9. Oo maalintaa buuq weyn, noo bishaaradee
10. Oo maalintaa lays xisaabaayo, noo xil qari
11. Lugu mahiibsii muftaaxyada, jannada Ilaah
12. Alliyoo Faadumo Rasuul, waxan ka filanayaa
13. Inan farxaayoonnu, foolkaaga joogsannaa
14. Oo furaashyada jannada, kula fadhiisanaa
15. Nama halayside, sidii aabbahaa na hano

Wife of CALI

1. O noble woman, FĀṬIMAH, daughter of the Prophet and
wife of CALI
2. Paradise has been allotted to you; hear our prayers

3. O jewel of the Prophet, free us on account of your face
4. You are the one whom God loves, so show us the way
5. You are the one who has attained success, so give us
your blessings
6. Do not cast shame upon us, for kindness is in the
Other World
7. And intercede for us on the day when the affairs of the
world are naught
8. And give us cold water on the day of the burning heat
9. And on the day of the great confusion, bring us good
tidings
10. And on the Day of Judgement, give us your protection
11. You have been given the keys of God's Paradise
12. I expect from God and from FĀṬIMAH, the daughter of the
Prophet
13. To be happy and to stand in front of her
14. And to sit with her on the couches of Paradise
15. Abandon us not, and love us like your father

Text 15

In this poem, an anonymous poetess reports HĀWĀ' s reproach to her fellow women. HĀWĀ expresses her displeasure in the irreligious actions of women. Note that this theme is not derived from the Quran or the Sunna. In a sense it is a praise poem since it implies the motherly solicitude and concern on the part of HĀWĀ for the salvation of mankind.

Xaawi waxay lahayd

1. Xumo ku faanooyinow, Xaawi waxay lahayd
2. Naa Aakhiraa loo tartamayaaye, dib u tashada
3. Xantiyo beentay intaa, u xusul duubayaan
4. Salaad baan kuugu taag waayaye, kadantow waad kogi
doontaa
5. Oo soon baan kuugu taag waayaye, kadantow waad kogi
doontaa
6. Oo banka Yawmal-qiyaamaad, keligaa bi'i doontaa

HĀWĀ was saying

1. 'O boosters about evil,' HĀWĀ was saying,
2. 'O women think again; people are competing for the
Other World
3. You are always vying in gossip and lies
4. O wretched one, I could not make you pray, but you will
die and wither
5. O wretched one, I could not make you fast, but you will
die and wither
6. And in solitude, you will perish on the plain of the Day
of Resurrection

Text 16

This poem, which is composed by an anonymous poetess, is addressed to HĀWĀ^o as the mother of the human race. The poetess regards HĀWĀ^o as a saint and seeks her intercession on behalf of all Muslim women.

Hooyo Xaawa

1. Hooyooy hortaa ma jirinoo, hooyooy hortaa ma aan
ahayn
2. Oo haybadleeyay hortaa, hooyc lays ma odhan
3. Hindaay Xaawaay hubkeed xariireey, hadhgalkeedu hooy
janno
4. Horgeeddiyaay halaw gabal, ayaannu haayirraa
5. Oc Xaawo teeri dheereey, Xaawaay ha naga tegin
6. Oo Xaawo teeri dheereey, Xaawaay ha naga tegin
7. Oo Xaawo teeri dheereey, Xaawaay ha naga tegin

Mother HĀWĀ^o

1. O mother I was not before you, O mother I did not
exist before you
2. O graceful one, the word 'mother' was never said
before you
3. O HĀWĀ^o who is [as beautiful as the] Indian women, and
whose clothes are of silk; your place of rest will be
in the abode of Paradise
4. O guide of those on the trek, we set out on a journey
in the emptiness of sunset
5. O HĀWĀ^o, the stately one, O HĀWĀ^o do not abandon us
6. O HĀWĀ^o, the stately one, O HĀWĀ^o do not abandon us
7. O HĀWĀ^o, the stately one, O HĀWĀ^o do not abandon us

Textual Notes

- Line 2. This line alludes to the position of HAWA^o as the mother of the human beings.
- Line 3. The Somali conception of ideal beauty is symbolized by a tall brown-skinned maiden with straight black hair and black eyes and with a bearing that evokes a princely Indian woman. Hence the name Hinda becomes a panegyric name given to Somali women. HAWA^o is the Muslim name for Eve.

Text 17

This poem, by Sheekh Caaqib Cabdilaahi, is composed in praise of SHAIKH ʿABD AL-QĀDIR AL-JĪLANĪ, the founder of the QĀDIRIYYAH order. It is an address from a distressed devotee to his master whom he asks for blessings and intercession.

Taaj Awliyo

1. Kiilaaniyow, kiilaaniyow, ku yeedhnayee noo kaalayeey
2. Aqbal iyo ijaabo adaa lehoo, Awliyo dhamaan u Imaam
aheey
3. Barakiyo bishaaro adaa lehoon, kuu baaqnayee noo soo
burmooy
4. Adigaa tijaaroon ku tuugnayee, taaj Awliyow taageer na
sii
5. Sawaabuu helaa nin ku soo xusee, kama seexatide Saxal
taaj u yeel
6. Jiilaaniyow, jidka khayrka law, kuu jeellayee noo soo
jawaab
7. Xubbi kii u qaba ka xannaaniyow, xaajo u gudow xisbigaa
na yeel
8. Rabbi khaaliqaa khayrkaa badshee, khalwadaa nin galay
khaatumo u yeel
9. Dawlo aan damaynoo dadaal lehow, daaraha jannada nagu
daadehee
10. Digrigaa badshee weli dooranow, dararkii jannada na
dabaaladsii
11. Rugta Awliyee Rabbigay boqrow, raashin aan dhamaan nagu
soo rabee
12. Samsam Awliyoonu siyaaranow, sad aan naga dhamaan sahal
nooga yeel
13. Sayid Jiilaanow, silig Awliyow, saacii kastaba na
salaamad yeel

14. Sharaf Awliyow waan ku sheeganee, lama shaari karo
nimad shuuntaye
15. Sal wax loo hubaa sifo suubbanow, sidqi hadal lehiyo
samir inad lahayd
16. Dailad Awliyow, darajaysanow, dacwadayda maqal waan
ku doorannee
17. Dayax nuur ku yaaloo la daawadoon, naga doorsamaynow
diyaar ahaw
18. Duhur galay sidiisa u daahirow, dilli weyn qiyaame dusha
nooga mari
19. Caalimul-culum, cisi Awliyow, Cabdulqaadirow noo
ciidaneey
20. Qaayaha naftiisku qurfaan helow, qalbigaa ku jecel qami
iiga fayd
21. Foqorrada jeclow, farax Awliyow, fakir ii samee diinka
aan fahmee
22. Qalbi kuu wacee qudbi Jiilaanow, qumi xaajadaan kuugu
qayshanay
23. Ku ku jecel kollaba kama jeesatid eh, kiilaaniyow kurbad
iiga fayd
24. Layl iyo nahaar inan kugu lalabo, lilaahaan ku maree libin
ii samee
25. Marabada aan qabo Muxyadiiniyow, mar haddan ku waco waan
muraad helee
26. Nuuraaniyow nin ku soo xusaa, nafci xoog leh iyo nabad
buu helaa
27. Waan ku soo wacee wahankii iga qaad, weligaan jecclaaye
wanaagsanow
28. Hor Ilaah adaa hela waxad rabtee, haybadda na saar waan
ku haybsannaye
29. Lama koobi karo fadligaad lahayd, ee liibaantaadaan wax
ka laacayaa
30. Yaabkii yimaada ba Jiilaanow, yasir xaali baan kuugu
yeedhanee
31. Rabbanaa fasalli calaa nebii, Axmeddan wa Aali, asxaabihii

Crown of Saints

1. O KĪLĀNĪ, O KĪLĀNĪ, come to us; we call for you.
2. Hearing and granting [favours] is yours; you are the
Imam of all the saints
3. Grace and good tidings are yours; we call for you, so
come to our aid
4. You are rich and we beg you; O crown of the saints, grant
us help
5. The man who remembers you receives honour; you do not
abandon him, but let him be adorned with a crown of
radiance like that of Saturn
6. O JĪLĀNĪ, who are the blessed Path; hear us for we yearn
for you [like camels, when they yearn for salt]
7. O protector of those who love him, O you who travel [even]
at night [to get] what they need; accept us among your
ranks
8. Lord, the Creator, has given you abundant blessings;
grant a good end [of life on this earth] to the man
who goes into retreat for your sake
9. O ruler whose reign never falls and who is full of zeal;
take us by the hand into the abodes of Paradise
10. O chosen saint, we perform your Remembrance repeatedly;
make us swim in the watering-troughs of Paradise
11. O home of the saints who is crowned by my Lord; shower
us with sustenance which will never be exhausted
12. O ZAMZAM of the saints to whom we go on pilgrimage;
grant us with ease provisions that will never be
exhausted
13. O Sayid JĪLĀNĪ, the wire[rope] of the saints; grant us
peace in every hour
14. O honour of the saints, we claim you [as our leader];
and a man whom you protect cannot be banished
15. O you who are endowed with perfect qualities, it is
certainly well known that you are patient and that your
words are truthful
16. O umbrella of the saints, O exalted one; hear our calls,
for we have chosen you
17. O light of the moon which people are glad to watch and
which never hides from us; be always ready [to help us]

18. O you who shine like the mid-day sun; on the Day of
Resurrection, cover us over with your vast shade
19. O knower of all knowledge, O glory of the saints, O
QABD AL-QADIR, come to our aid
20. O receiver of pardon for your high esteem; remove the
sorrow from my heart which loves you
21. O lover of the poor, O joy of saints; bestow under-
standing upon me, so that I can understand the Faith
22. O QUṬB JĪLĀNĪ, I call you from [the depth of] my heart;
grant us the favour for which we implore you
23. You never turn away from someone who loves you, O master
take away the anguish from me
24. I swore to God to remember you day and night, so grant me
success
25. O reviver of the Faith, whenever I call you, I have my
wishes and desires granted
26. O radiant light, the man who remembers you receives great
benefits and peace
27. O good saint whom I love; I call for you, so take sorrow
away from me
28. You receive from God whatever you want and we seek you, so
give us your help
29. Your graces are beyond measure, and I hope to partake in
your success
30. O JĪLĀNĪ, we call you to ease our plight whenever per-
plexity comes
31. O Lord may peace be upon the Prophet AḤMAD and the people
of his house and his companions

Textual Notes

- Line 1. KĪLĀNĪ is a praise epithet which is applied to this saint. The term is derived from the Arabic word KĀLA 'to measure', and its meaning is usually interpreted as 'that who metes out blessings to his devotees'.

Line 9. The word dawlo means 'government' or 'state'. I have translated it as 'ruler', as the context suggests. Rulers are normally referred to as boqor, suldaan, garaad, islaan etc.

Line 13. 'The wire rope of the saints' is a metaphor expressing support which ʿABD AL-QĀDIR gives to other saints. He thus, metaphorically, pulls them out of difficulties.

Text 18

According to Somali tradition, Sheekh Yuusuf Barkhadle was the first person who developed a mnemonic system in Somali for learning Arabic script and thus enhanced the study of the Quran. Moreover, according to a legend about the encounter between him and a powerful magician, Bucurbacayr, the Shaikh overpowered his adversary and destroyed him. In consequence of this and his other deeds, Sheekh Yuusuf Barkhadle gained a wide reputation as a man of knowledge and a prominent Sufi saint. His reputation spread to all the Somali populated areas; and during the yearly commemoration feast, his shrine attracts pilgrims from many parts of the country and becomes a scene of prayer and communal festivity. An account of the cult of this Sufi saint can be found in Lewis 1969 and of his encounter with Bucurbacayr in Laurence 1954. In this poem, Sheekh Caaqib Cabdilaahi praises the Shaikh and seeks his intercession.

Sheekh Barkhadle

1. Sheeli-laah yaa Shariif Yuusuf, Barkhadle sheekul-Islaami
2. Imaamkii noo ijtihaadee, amarkiisii anfac yeeshow
3. Afka Soomaal alifka kii, xuruufta noogu islaaxow
4. Ijtihaad kii badinaayee, arlada nuur u ahaayow
5. Barakada kaan ku helaynee, sharciga aad u bayaanshow
6. Talo Eebbaad qabsanaysee, weligaa taamka ahaa yow
7. Nin siyaartaa sabadiisa, sawaabuu aad u helaaye
8. Jinni iyo insi Islaamka, jidkii khayrkee la jeclaayow

9. Xaqqa sheekhii ku hadlaayee, xumaha daaya lahaayow
10. Khalqiga kii wacdiyaayee, Qaadir-kii khayr u qiyaasow
11. Dugsiga diinta furqaaneed, weligii dayr u ahaayow
12. Digrigaagaan u dadaalee, weliga daaro iftiinshow
13. Rabbi kii tuugi jiraayee, cadawga reebi ogaayow
14. Samsamkii aan madhanaynee, xubbigu noogu siyaadow
15. Sayidkii khayrka siraadee, sacaadiisuu sugnaydow
16. Sharcigii kii u qumayee, magacii uunka ku shaacow
17. Suufi Eebow, samir weynow, saxayay sawdka Quraankow
18. Dalladdaadu hadhsan doonaa, nin dariiqaaga jidaystaa
19. Dayaxii nuurka badnaayow, dar janno noo dardar waagaa
20. Daahir baad diinka ka yeeshee, dalaamkii jaahilka faydow
21. Citiqaad kii aan u hayow, caalimkii Eebbe ciseeyow
22. Qaniga noo bari waagaa, in qurfaantiisa anfaadno
23. Fadli baa Eebbe ku siiyee, weligaan khayr ka filaynow
24. Qudbigii khayrka badnaayeen, qalbigiyo laabta ku haynow
25. Kash iyo beerka Imaamkaan, kalgacalkiisa ku haynow
26. Lilaahi waan ku jeclaanee, weligii laasima khayrkow
27. Muftigii Mawluhu khayree, Muslinka oo dhan maseeyow
28. Nin u yeedhaa nasri gaadhee, Rabbi kuu naar ka xoreeyow
29. Weligii duulka u waanshaa, wax san gaadhuu werdiyaayow
30. Hibihii Eebbahay siiyay, weligii aan ku hanuunow
31. Yaabatiin waaga la joogo, weligii aan u yeedhnow
32. Salli yaa Rabbi calaa Daaha, siraa-jul-anbiyaa'i
33. Wa aalihi, wa asxaabihi, wa jamilcu taabiciinaa
34. Intii uu waa ku iftiimow, u intihooda aduunka

Sheekh Barkhadle

1. O honourable creature of God, Shariif Yuusuf Barkhadle;
the shaikh of Islam
2. O Imam who worked hard for our sake, O you whose precepts
are profitable
3. O you who made it easy for us [to memorize] in Somali
[the sounds of Arabic] letters
4. O you who worked hard to help us, O light of the earth
5. O you for whose sake, we received grace, and who
clarified the law
6. You acted according to the decrees of God and were always
a perfect man
7. The man who visits his tomb receives many rewards
8. O blessed way who are loved by the Muslims among people
and among jinns
9. O shaikh, O you who speak the truth and who warn against
evil
10. O you who preached to all the creatures, and whom the
Powerful One blessed
11. O saint, O you who were the protecting fence for the
school of the religion of FURQAN
12. O saint who illuminated houses [with your mystical light],
we are zealous to perform Remembrance in your honour
13. O you who always humbly petitioned God, and repulsed the
enemy
14. O ZAMZAM which never finishes, and which increases our
love
15. O Sayid who set alight blessings and the hour of whose
coming was foretold
16. O you who defended the Islamic law and spread it among
the people
17. O Sufi of God, O patient one, O accomplished reciter of
the Quran
18. The man who follows your path will be sheltered under
your umbrella
19. O radiant moon, ladle out [the sacred water] to us from
the watering-trough of Paradise at the time [of Judge-
ment]

20. O remover of the darkness of ignorance, you made the
Faith clearly visible to us
21. O you whom we believe, O learned man whom God has
glorified
22. Beg the Rich One for us that we may benefit from His
pardon at the time [of Judgement]
23. O saint from whom we expect blessing; God has granted
you favours
24. O most blessed QUTB whom we keep in our hearts and breasts
25. O Imam for whom we have love in our breasts and bellies
26. O saint who constantly practised goodness, we love you
sincerely in the name of God
27. O mufti whom the Lord blessed, O you who made all Muslims
equal
28. O you whom God has saved from Hell; the man who calls
you will be victorious
29. O saint, those whom you have instructed have attained
goodness and practice the Remembrance
30. O you whom God gave virtue, O saint by whom we are guided
31. O saint whom we invoke at the time when there is confusion
32. O Lord bless TĀ HĀ, the lamp of the prophets
33. And his companions, and the people of his House, and all
his followers
34. O you whom the light of dawn has illumined; forsake the
world

Textual Notes

- Line 3. According to Somali tradition, Sheekh Yuusuf
Barkhadle devised a mnemonic system which made it
easy for the Somali children to learn the rudiments
of the Quran. This mnemonic system, which is still
used in Quranic schools, explains by means of short
descriptive phrases in Somali how one should pronounce
the letters and diacritics representing Arabic vowel
sounds.

Line 8. See notes on Text 13, Line 6.

Line 11. See notes on Text 5, Line 35.

Line 24. QUTB literally means 'a pivot, an axis, a prop'.

It is the highest rank of sanctity among Sufi saints. The eminent Muslim shaikhs are referred to as QUTBU 'D-DĪN in Arabic and Qudbigii Diinta in Somali, both meaning 'The Pivot of the Faith'.

Text 19

This poem is composed, by Sheekh Caaqib Cabdilaahi, in praise of Sheekh Suufi whose full name is Sheekh Cabdiraxman Cabdilaahi Shaashi. Sheekh Suufi, who died in 1904 at an advanced age, is regarded as the patron saint of Mogdishu; and the annual pilgrimage to his tomb is an important religious and festive occasion. This poem speaks about the sanctity of the Shaikh and the supernatural powers bestowed upon him as a result of his piety. It also invokes his intercession as a master of the QĀDIRIYYAH order.

Sheekh Suufi

1. Imaam Awliyoo la aaminayoo, ajiiba ninkii u yeedhanyow
2. Boqor Awliyoo balada debciyoo, bishaareeya kii u
baaqanayow
3. Tilmaan-qurux taajki Awliyadow, tubtaadii nin qaaday
toosnaa
4. Sawaab badne saawigii Xamarow, simaarta jannaan sad kaa
rabay
5. Jannada Rabbi jidadki loo marayow, ninkii ku jeclaada jeel
bixi
6. Xukuumadda diin ku xeeldheerow, xoree inta kugu xayaadaysa
7. Khalaawe ninkii kol kuugu yimi, khayraadka ka siinayaad
tahay
8. Dawada Muslinkow, Qudbiga diinkow, dan noo qumi tii an
doonayno
9. Dabuubtaasi iga run weeyaane, digriga nin badshaa dareen
ka bax
10. Raxmadda Rabbi uunka loo rarayow, rugtaada nin yimi rafaad
ka bax
11. Siyaaro ninkii kol kuugu yimaa, sariican ajiibadaa hela

12. Silsiladda Qaadiiriya een salkeedu go'ayn, adaa sida oo
ku sudhantahay
13. Shareecada sheekhi oogaayee, bilaadka ku shaacay baad
tahay
14. Suufiga Rabbi ee belada ku sabree, Iblayska sumayn jiraad
tahay
15. Daruur cilmi oo arlada ku da'dow, dalaayad hadh weyn
dusheeda sudhow
16. Dariiqada Qaadiiriya aan doorsoomahayn, sheekh cilmigeed
daalacyow
17. Dalaam ifiyow sharciga daahirshow, dilliga janno darafta
noo geliyey
18. Caalimul-cilmi caarifkii diinkow, cisee cindigaaga kii
yimi
19. Qamiga fayde qaayihii diinkee, qurfaanta dalbaayay baad
tahay
20. Faseexo badnow fagaaro jannow, adaan faraqaaga haynaa
21. Qudbiga diinka qaadigii Muslinkow, adaan kaa dul
qaylinaynaa
22. Karaamo badnow kasiga foqorow, kurbad iga fayd korkayga ah
23. Libaax aan laablaabin lawgiisow, faqiirka laxaadki baad
tahay
24. Mujiibo dacwow ku magan gallaye, muraadkayo maanta noo
qumiyey
25. Ninkii ku xusaa nusqaan ma arkee, nabaddiina nuurka
diinka ahey
26. Walaalo warkaasi waa runtaye, na waafaji weedha khayrka
leh
27. Hillaac biliglayn had iyo gooroo, Islaamka hanuuniyaad
tahay
28. Yaasiinka Quraanka yeedhin ogow, adaan yusr kaa yaboohsan-
ney
29. Salaatulaahi calaa saynal wajuudi, saxibal Qurayshi
30. Ilaa maa qanat fil ayaakiil xamaamti, wal casaafiiri.

Sheekh Suufi

1. O trusted Imam of the saints, O you who hear the man
who calls you
2. O king of the saints who alleviates hardships; O
harbinger of good news to those who invoke him
3. O beautiful one, O crown of the saints; the man who
follows your path succeeds
4. O most respected one, O master of Xamar; I want from
you a portion of the fruit of Paradise
5. O path which leads to the Paradise of God; satisfy the
man who yearns for you, [like a camel when it craves for
salt]
6. O you who have deep knowledge of the precepts of the
Faith; liberate those who invoke you
7. O you who give blessings to the man who joins you in
KHALĀWAH
8. O cure of the Muslims, O prop of the Faith; help us to
achieve what we want
9. My words are true, for the man who performs Remembrance
frequently will cease to doubt
10. O mercy of God, which has been despatched to the people;
the man who comes to your homestead no longer has to
struggle
11. The man who comes to you on pilgrimage but once, receives
your answer quickly
12. You are the carrier of the spiritual lineage of the
QĀDIRIYYAH which hangs on you and whose base never
gets broken
13. O you are the shaikh who illumines the Islamic law and
who has become famous in the land
14. O you are the Sufi of the Lord, who endured hardships
and whose words were poison to Satan
15. O cloud of knowledge which has brought rain on the land,
O you who hung over it an umbrella, with a vast shade
16. O shaikh who promotes the unchangeable doctrine of the
QĀDIRIYYAH Order
17. O illuminator of darkness, O revealer of the Law, O you
who placed us within the edge of the shade of Paradise

18. O the knower of knowledge, O master of the Faith; honour
the man who comes to your side
19. O you are the remover of sorrow, the adornment of the
Faith, who seeks forgiveness
20. O most eloquent one, O garden of Paradise, we hold on
to your hem
21. O prop of faith, O judge of the Muslims; we cry by
your side
22. O possessor of great mystical power; O knower of poverty,
remove the anguish hanging over me
23. O lion who never bends his knees [to relax]; you are the
strength of the poor
24. O granter of supplications, we have come under your
protection; grant us our wishes today
25. The man who remembers you never meets failure; peace is
the light of Faith
26. O brother, I speak the truth; make us aware of the
blessed words
27. O you are the lightning which flashes constantly and
which guides the Muslims
28. O YA SIN who keenly recites the Quran; we expect help
from you
29. May the blessings of God be upon the most beautiful of
all beings, the lord of the QURAYSH
30. As many blessings as all the sparrows and doves could
sing

Textual Notes

- Line 4. Shaikh Cabdiraxmaan Cabdilaahi, who is popularly known as Shaikh Suufi, is the patron saint of Xamar which is the local name for Mogadishu.
- Line 7. See the note on Text 5, Line 34.
- Line 23. This line alludes to the unrelenting efforts of the shaikh to help the poor.
- Line 28. See the note on Text 10, Line 130.
- Line 29. This line alludes to the Prophet who was a member of the QURAISH tribe.

Text 20

Sheekh Cabdisalaam Xaaji Jaamac was a pious shaikh who had a considerable reputation as a learned man. He is buried in Jigjiga where he is regarded as the protector of the town. This poem is composed in praise of the Shaikh by Sheekh Caaqib Cabdilaahi.

Sheekh Cabdisalaam Xaaji Jaamac

1. Asalaamu calaa, sheekhi Cabdisalaam
2. Aaminkaan qabsanee, noo Imaamka ahaayow
3. Boqorkaan qabsanee, noo bishaaro ahaayow
4. Taajirkaan qabsanee, toogo noo quminaayow
5. Saawigii wadankii, salaamadda baxshow
6. Jawhar nuur badanoo, loo jacayl qabayow
7. Xafiiski Muslimkee, xaq oogi jirow
8. Khalwadii muminkee, khayrka loo badiyow
9. Dawadii Muslinkee, dalka nuurin jirow
10. Digrigii Rabbi kii, ku dadaali jirow
11. Raxmaddii Rabbiyee, uunka loo rarayow
12. Roobkii noo da'ayow, raalli noo noqoyow
13. Sabankii walba kaan, u siyaaro tagnow
14. Safka Qaadiiriyaad, Sayidkii hor socdow
15. Shamsadii Awliyee, diinka shaariciyow
16. Saabiriin kuligeed, suufigii u dirmow
17. Daruurtii cilmigee, dalka nuurin jirow
18. Dayax nuur badanoo, daacad loo qabsadow
19. Daalim sheekha qabteen, dilligiis hadhsanow

20. Cumdihii Muslinkee, Eebbe caabudayow
21. Qiiradii cilmiga, kii ku qaayo fogow
22. Qaaddigii Muslinkeenu, u qayshan jirow
23. Kulankii Muuminkee, kansi noo furayow
24. Liibaantii Muslinkee, laabta noo furayow
25. Malabkii cishqigeen, ka mabsuudi jirow
26. Nisbatul-badrigii, diinta nuurin jirow
27. Weligaan qabsanee, waaga noo bariyow
28. Haybadii Muslinkeen, hilinkiis marrow
29. Lalabaadka Quraan, kii ku layli jirow
30. Yaab kastoon maqalo, kaan ku yaaci jirow
31. Yaa Ilaahi bil welii, yasir xaajatanaa
32. Salli Rabbi calaa, Sayidil bashari
33. Wa aalihi wa asxaabihi, wa sadaat Alquraysh

Sheekh Cabdisalaam Xaaji Jaamac

1. Peace be upon my shaikh, Cabdisalaam
2. O faithful one whom we have chosen as our leader
3. O king whom we have chosen as our hope
4. O rich one whom we have chosen, and who offered us help
5. O master of the land who has bestowed peace upon us
6. O radiant jewel whom we have loved
7. O office of the Muslims who set justice aflame
8. O refuge of the believers who has been much blessed
9. O cure of the Muslims radiating over the land
10. O you who were zealous in the Remembrance of the Lord
11. O mercy of the Lord bestowed on the people
12. O rain that has come for us, O you who have satisfied us

13. O you whom we visit every year
14. O Lord who is the leader of the QĀDIRIYYAH ranks
15. O sun of the saints that spreads the faith
16. O Sufi who has been sent to all those who are patient
17. O cloud of knowledge which illuminates the land
18. O luminous moon which is faithfully pursued
19. O shaikh who seizes the evildoer, and under whose shade
we sit
20. O prop of the Muslims and worshipper of God
21. O you who are advanced in the zeal for knowledge
22. O judge of the Muslims for whom we always call
23. O you who are the meeting [point] of the sincere believers
and who opened a treasure to us
24. O victory of the Muslims who has opened our hearts for us
25. O honey of love who has pleased us
26. O you who are likened to the new moon, and who illuminated
the Faith
27. O saint whom we have invoked and who has brought the first
daylight to us
28. O grace of the Muslims whose path we have taken
29. O you who persevered in the recitation of the Quran
30. O you towards whom we run whenever we hear of confusion
31. O God, in the name of the saint, lighten our plight
32. O Lord, may blessings be upon the master of mankind
33. And the people of his house, and his companions, and
the lords of the QURAYSH.

Text 21

This poem is composed by Sheekh Caaqib Cabdilaahi in praise of Sheekh Cali Majeerteen whose full name was Sheekh Cali Cabdiraxmaan, and who died about 150 years ago. Sheekh Cali Majeerteen was a poet who composed religious poetry in Somali. The poem Alif Yeene 'Alif Said' (Text 22) is one among his numerous poems and has achieved wide circulation in oral form in all the Somali speaking territories.

Sheekh Cali Cabdiraxmaan

1. Weli cirfaanlow, cagaaran yaaloo cisi Alla saarow,
cajil muraadii
2. Cidhifka marka cadceedi dhacdo calan ku joogow, cajil
muraadii
3. Cumde Islaamow la citiqaadow, Caliyul Qaadir, cajil
muraadii
4. Carro fog gaadhow, cilmi badnaantii Carabi yaabtow, cajil
muraadii
5. Cirfaan aan koobmin, cishqi Rasuul baa Caadil ku siiyee,
cajil muraadii
6. Canug cabaadaa caqliga waalid calool nugleeyee, cajil
muraadii
7. Cibaaradaadii culimo khayrlaa ka caado yeeshee, cajil
muraadii
8. Cadawudiinkaad qasad u ciishood, cidhibta goysee, cajil
muraadii
9. Curad Islaamow, cishqiga laabteen cafi ku gaadhnaw,
cajil muraadii
10. Fadil cadiimow Caadil wanaajow waa kuu ciyaynaa, cajil
muraadii
11. Cirroole iyo carruur dhamaanteed cugasho keenee, cajil
muraadii
12. Cishe habeen iyo casar dharaarteed codkay dhegaysoo,
cajil muraadii

13. Cabsi Ilaah baad cidla' lugaysood ku caabudaysaa,
cajil muraadii
14. Cilmiga diinkaad nin ba codkiisa ugu caddaysee, cajil
muraadii
15. Carruur nin doona cinda Raxmaanka kama cuslaatee, cajil
muraadii
16. Cashiiradiisiyo cido Islaameed wada ciseeyow, cajil
muraadii
17. Casharradaadii nin ba codkiisuu caycayn u haystaa, cajil
muraadii
18. Cuud kii qurbaanshee cagtiisa keena carro-u-adkeeyow,
cajil muraadii
19. Cilmi yiqiin ah, cimiri dawiil ah, ceeshkii siyaada,
cajil muraadii
20. Cudur bogsood leh, ceeb asturaad leh, cimri dawiil ah,
cajil muraadii
21. Cadadu turba mina salaatii calal xabiibii, cajil muraadii
22. Kadaa wal aalii walal asxaabii wal atbaciina, cajil
muraadii

Sheekh Cali Cabdiraxmaan

1. O wise saint, O wide meadow which God has exalted,
grant my wishes quickly
2. O you who are [like the sky] when the disc of the setting
sun reddens high clouds, grant my wishes quickly
3. O prop of Islam who are trusted by the people, O exalted
QĀDIRĪ, grant my wishes quickly
4. O you who reached distant lands, O you whose great know-
ledge amazed the Arabs, grant my wishes quickly
5. The Just One has granted you boundless knowledge and the
love of the Prophet, O grant my wishes quickly
6. A small child who cries softens the hearts of its parents;
O grant my wishes quickly
7. Blessed ulema have learned to practice your exegesis, O
grant my wishes quickly
8. You purposefully hunted down the enemies of the faith
and crippled them; O grant my wishes quickly

9. O first born child of Islam, O love of our hearts who
keeps them in health, grant my wishes quickly
10. O mighty virtue whom the Just One made good we cry to
you, grant my wishes quickly
11. All the young and the old people have come to invoke you,
O grant my wishes quickly
12. At the night prayer and the mid-afternoon prayer, you
can hear my voice, O grant my wishes quickly
13. For fear of God you walked in solitude and worshipped
Him, grant my wishes quickly
14. You explain the knowledge of religion to each man in
his language, O grant my wishes quickly
15. It is not difficult for the Merciful One to give children
to a man who wants them, O grant my wishes very quickly
16. O you who honour your followers and all Muslim people,
grant my wishes very quickly
17. Each man has kept your teachings in his language, O
grant my wishes quickly
18. O you who make the soil firm for those who come to you on
foot and give you offerings, grant my wishes quickly
19. Grant us well-grounded knowledge, long life, and abundant
sustenance, O grant my wishes quickly
20. Grant us cure from illness, protection from shame, and
long life, O grant my wishes quickly
21. My blessings as numerous as the grains of sand be upon
the beloved [Prophet], O grant my wishes quickly
22. Also, may blessings be upon the people of his house, the
companions, and all those who follow him, O grant my wishes
quickly.

Textual Notes

- Line 2. In this line reference is made to a sunset scene much favoured in Somali culture. The enlarged disc of the sun which is red at sunset (cadceed dhac) throws its light (iit. 'stays on') on the high clouds (calan).

Line 4. In this line the poet suggests that the shaikh has achieved an excellent knowledge of Arabic and Muslim theology which earned him a high esteem among Arab theologians.

Line 12. In Islam there are five prescribed prayers which must be performed by every Muslim over the age of fifteen years and in a sound state of mental health. These prayers are performed five times a day, namely, at early morning, mid-day, after-noon, evening, and night.

IV

Poems with Miscellaneous Inspirational
Themes

The examples of poems given in this chapter deal with various themes in Islamic theology and are characterized by their exhortatory and didactic mood.

Text 22

This alphabetical poem, which is composed by Sheekh Cali Cabdiraxmaan, summons Muslims to prayer and meditation. It is closely related to Text 5, both in spirit and style. It differs from it, however, by being almost entirely didactic and inspirational rather than theological. The poet advises Muslims to practice the Remembrance of God, and to abandon the fleeting comforts of the temporal world. Moreover, he reminds his audience that those who repent and pray are rewarded by God with the fruits of Paradise. The speakers who expound the tenets of Islamic doctrine in each line of the poem are personified letters of the Arabic alphabet.

Alif Yeenne

1. Alif yeenne, 'Aakhiradaa u sugnow, hoy Ilaahay bal ka
yaaboo is ogow.'
2. Ba'i teen, 'Baabka Quran aad u bilaw, hoy belaayaa dhulka
joogtee bal is jir.'
3. Ta'i teen, 'Taa'ib ahaw tawbana keen, taajir waa wiil
cilmi laabtiisu taqaan.'
4. Sa'i teen, 'Saabid ahaw oo hel sawaab, simaraatkii janna
macaan fasabid.'
5. Jimna yeenne, 'Janna doon saw ma jiro, nin jawaabtayda
maqlaa saw ma janto.'
6. Xa'i teen, 'Xaafid ahaw xaraf Quraan, xubliyo xaasidba
daayoo xaq aqoon.'
7. Kha'i teen, 'Khaatuma doon khaaf Rabbaka, Khaaliqa caabud
adoon khayrle ahaw.'
8. Deellna yeenne, 'Diinta Furqaanbaa dawo leh, Daa'imka
caabud samaanna ku dadaal.'

9. Daallna yeenne, 'Duunyo waa daahib socdee, dul-Jalaalkaa
ka cabsoo dhaakir salaad.'
10. Ra'i teen, 'Raaxo adduun rays ma lehee, rajali Aakhiro
weeye Rabbi xus.'
11. Sa'i teen, 'Siino adduun suuli oge, saadkaa qaadoo in
xun ka saahid ahaw.'
12. Siinna yeenne, 'Sadarka diin ku sugnow, siliclay
yay saa ku hallayn.'
13. Shiinna yeenne, 'Shan salaadood tukadoo, sharci baa Eebbe
ku siiyee ku shukri.'
14. Saadna yeenne, 'Rabbigeen saadiq ahaa baa, saabiriintii
u gargaaree fasabir.'
15. Daadna yeenne, 'Nin dalaal suubinayow, durka daa yay
jannadu kaa dalfin.'
16. Da'i teen, 'Dacwo badnow dawga san qaad, dariiq baa
Eebbe jideeyee danta xus.'
17. Da'i teen, 'Daalin Rafiiqii ka dambee, dulmi daayoo
sharciga u daahirsanow.'
18. Caynna yeenne, 'Cimrigeennaa tirsane, caasi daayoo
Rabbigii caabud ahaw.'
19. Qoyna yeenne, 'Qami daayoo qumanow, qaafiru dembi
Ilaah baa qaniyee.'
20. Fa'i teen, 'Faa'id Ilaah baa faxannee, faceen guuryee
maxaa foogga banaan.'
21. Qaafna yeenne, 'Qiyaamaa lays shiriyaa, nimba buug loo
qoray baa lays hor qabtaa.'
22. Kaafna yeenne, 'Kalgacayl duunyo ka aal, kii dadaaloo
dhan Ilaahay ka kaxee.'
23. Laamna yeenne, 'Duunyo waa laydh socotee, nin ladnaa oo
ku laxsan oo laasta la waa.'
24. Miimna yeenne, 'Nin kasto maal ururshaa, marti weeyoo
Malag baa meel ku sugaa.'
25. Nuunna yeenne, 'Nebigeenni Maxamad, naasix weeyoo nin ru-
meeyaa nabad gel.'
26. Wowna yeenne, 'War dambeeyaa ma jiree, wacdi qaatoo wax
san uun yeele walaal.'
27. Ha'i teen, 'Haybso Quraan, hawo-raac waa lagu heermee
bal hako.'
28. Ya'i teen, 'Yoolka Qiyaamaa yeedhista weyn, yaa Ilaahow
dembi dhaaf noogu yabooh.'

Alif Said

1. ALIF said, 'You must always consider the Hereafter;
you must fear God and know yourself.'
2. BĀ^o said, 'Begin with zeal the recitation of the Holy
Quran; beware of the evil which is present
on the earth.'
3. TĀ^o said, 'Be penitent, and repent; rich is a youth
whose heart perceives knowledge.'
4. THĀ^o said, 'Be firm in the affairs of your religion and
receive [your] rewards; you will be re-
compensed with the fruits of sweet Paradise.'
5. JĪM said, 'Is there not a seeker of Paradise? Will the
man who hears my answers not appreciate them?'
6. HĀ^o said, 'Keep the words of the Quran in your heart
and abandon bitterness and rancour and
recognize what is just.'
7. KHĀ^o said, 'O you, seeker of the [fruitful] end; fear
the Lord, worship the Creator and be a pious
servant.'
8. DĀL said, 'The faith of the FURQĀN has the remedy;
worship the Everlasting One, and strive
for what is good.'
9. DHĀL said, 'This world is transient and fleeting, fear
the Glorious One, and remember the prayers.'
10. RĀ^o said, 'The comforts of this world do not last;
remember your Lord, for the eternal bliss
is in the Other World.'
11. ZĀ^o said, 'The glamour of this world will [surely] end;
take your sustenance and retreat from the
evil.'
12. SĪN said, 'Devote yourself to the verses of religion and
do not be misguided by this troublesome world.'
13. SHĪN said, 'Perform the five prescribed prayers, and be
thankful, for God has granted you the Holy
Law.'
14. ŠĀD said, 'Our Lord, The Truthful One, helps those who
are patient therefore endure [your distress].'
15. DĀḌ said, 'O you who are engrossed in deception, stop
your misdeeds, or you will miss Paradise.'

16. ṬĀḌ said, 'O you who are full of complaints, take the
rightful path; remember your destiny for
God has shown you the way.'
17. ZĀ said, 'O oppressors, follow the Friend; stop the
injustices and purify yourself for the Holy
Law.'
18. ĞĀYN said, 'Our years are numbered, abandon disobedience
and worship the Lord.'
19. GHAYN said, 'Stop being obtuse and be righteous, God, the
Forgiver of sins, is bounteous.'
20. FĀḌ said, 'God's rewards are immense; O since our peers
have gone away, how many homesteads are bereft
of people?'
21. QĀF said, 'People shall be assembled on the Day of
Resurrection and every man will be shown a
book which is written about him.'
22. KĀF said, 'Restrain yourself from the love of this world;
whoever strives for the Other World, God
leads him out of this world.'
23. LĀM said, 'The world is like the blowing wind, a man
who lives in comfort which is complete and
lasts for ever, cannot be found.'
24. MĪM said, 'Any man who accumulates wealth, [must know
that it is entrusted to him] like a guest;
and the angel [of death] is awaiting it in
some place.'
25. NŪN said, 'Our Prophet Muhammad is a guide; the man
who believes him will find peace.'
26. WĀW said, 'No tidings are left; listen to sermons, O
brother, and perform good deeds.'
27. HĀḌ said, 'Seek the Quran, for if you follow your
passions, you will mar your soul, so you
must restrain it.'
28. YĀḌ said, 'At the Great Call for the Day of Resurrection
O God, grant us forgiveness of our sins.'

Textual Notes

- Line 13. See notes on Text 21, Line 12.
- Line 17. The Prophet is sometimes invoked as the Friend (RAFĪQ) of his followers, or as the friend of God (RAFĪQU 'LLAH).
- Line 20. In this line, the poet warns listeners about the impermanence of the world by reminding them of those of their age group who have recently died.
- Line 26. The phrase 'no tidings are left' asserts the completeness of Islamic doctrine, which only needs good works in its application.

Text 23

In Somali traditional law, when there is dispute between individuals, an ad hoc arbitration council is summoned. The proceedings of such a council can be attended by all adult male members of the community. It has no official position and there is no hierarchy of courts and the participants can meet at any time at any place. Customarily, however, the councillors sit under the shade of a tree in a circle near a nomadic hamlet. The meeting is started with a prayer and recitation of Quranic verses. When the prayer ends, the disputants are summoned to present their cases to the council. The plaintiff is heard first, then the defendant and an exchange of arguments follows. In the end, the council deliberates over the matter and reaches a decision which has to be approved by the majority of the judges. This decision can either be accepted by both parties or rejected by one of the parties if he so desires. In this poem, Pride and Greed, which are personified, act as disputants who are brought before an arbitration council to present their respective arguments. It should be noted that a dispute brought before an arbitration panel need not concern the redress of a grievance. It could be a dispute over a matter of a principle or conflicting point of view. In this poem which is presented as if it were a dispute of such type, the poet delivers a sermon in disguise, showing the odious nature of the two disputants. For an account of such ad hoc arbitration courts see Lewis, 1961, pp.228-38.

Hawo iyo Hunguri

1. Hawo iyo hunguri baa, xaajo isku haystee
2. Ha loo ururo waxay dooni, hadal laga dhegaystee
3. Hannaan toosan waw tahay, mid ba jid u hillaacee
4. Hareeraha ha laga maro, ku maqlaa hiloobiye
5. Nin haleelayow maanta, shirka hore u soo gaadh
6. Ha caddeeyo kii waliba, garta lama hagoogee
7. Hilbo laguma raacaayo, runta kii ka hiiqee
8. Hiiliyo hayb ma lehe, xaq baalagu hanuuniye
9. Ha is taago kii rabay, guddidaa hagaagsane

[HAWO:]

10. Hawaa tidhi waxan haaban, anigaan horuu dhiman
11. Halkaan dooni oo idilba, inan helo had iyo goor
12. Hurdadii aan seexdoba, inan haakah ku idhaa
13. Habeen iyo dharaarnimo, inaan layba hadimayn
14. Hayinkii aan fuuloba, inuu heenso leeyahay

[HUNGURI:]

15. Hawooy maqal warkaygii, haddii aan hunguri ahay
16. Hortaydaa wixii yaal, dib u haysan maayo e
17. Horeba waan u cunayoo, afkaa ii haliiliye
18. Hakan maayoo gaajaa, had iyo goor i haysee
19. Habeen inan wax quuto ba, subax aan hanqadiye

[HAWO:]

- 20. Hawaan ahee hunguriyow, hantidii haf siisaye
- 21. Hadhow waxad ku noolaan, inna kama hadlayside
- 22. Hambaysaan ku leeyahay, caydh baa halaaba e
- 23. Horornimo ma fiicna, iyo dhiilkaad heeminayside
- 24. Ha idlaynin xoolaha, dhaqashaa hagaagsane

[HUNGURI:]

- 25. Hunguri yidhi Hawooy maqal, waanaad ku hadashee
- 26. Had iyo goorba waad garan, cunno anaan hureynine
- 27. Habeenkaan dhashee horeba, caanaa laygu habaye
- 28. Haatoo aan weynaaday, inna ma hakanaayee
- 29. Hore iigu soo fidi, dib ha iigu haynine

[HAWO:]

- 30. Hooy maqal hunguriyow, belaa kuu hillaacdee
- 31. Haddaad haatanuun dheregto, berri baad hungoobiye
- 32. Hadal laguma aamino, kolla niman wax haynine
- 33. Halka madaxdu joogtoba, faqiir lama hor geeyo e
- 34. Haddaad madhin aduun baa, hadhow hoogi doona e

[HUNGURI:]

- 35. Hunguraan ahee maqal, Hawooy hay wareerine
- 36. Hilbo qalan ma daynaayo, oo haadkuba ma dhaafee
- 37. Heshiis waxan la ahay duul, yidhaa hoo ma fiicna e

9. Whoever wants [to speak] let him do so; the council of
judges is fair

[PRIDE:]

- 10-11. I must obtain all that I wish all the time', Pride
said (11)

And I strive not to die before then (10)

12. Whenever I sleep, I wish to sleep well

13. I do not wish to be disturbed neither during the day
nor during the night

14. Any riding beast that I mount has to have a fine
harness

[GREED:]

15. O Pride, listen to my account, if I am Greed

16. I do not save for the future what is placed in front
of me

17. My mouth seizes it and I consume it at once

18. I shall never abstain, for I am always hungry

19. If I eat something at night, I will still be hungry
in the morning

[PRIDE:]

20. O Greed, I am Pride and you have seized all the food

21. You have not mentioned to us at all, what you are
going to live on in the future

22. O, I urge you to save some, for he who is poor will
perish

23. It is repulsive to be a glutton and to lick the
milk vessel

24. Do not finish up all the wealth; it is good to
economize

[GREED:]

25. Greed said, 'O listen to me Pride, you who have spoken
the words of good counsel
26. You know very well that I shall never sacrifice food
27. Already on the night when I was born, I was nursed
with milk
28. Now that I have grown older, I shall not stop [feasting]
29. So, do not keep [the food] away from me anymore, but
pass it on to me

[PRIDE:]

30. O Greed, listen to me, disaster has flashed before you
[like lightning luring you with the promise of rain]
31. If you satisfy your hunger now, tomorrow, you may
fail to find sustenance
32. A poor man is not trusted merely on account of his
eloquence
33. Wherever they are, the leaders of a community are not
taken [for hospitality] to the homestead of a poor man
34. If you finish your provisions now, you will despair
later

[GREED:]

35. I am Greed, O Pride, listen to me and do not upset me
36. I shall not give up eating the slaughtered meat - even
the birds of prey do not leave it alone
37. I am in league with those who say, 'It is not good to
give gifts
38. I will put a curse on the man who deprives me of any-
thing that I want to eat
39. I should not put on clothes if I had nothing to eat

[THE COUNCIL:]

40. O Pride and Greed, we have heard your arguments
41. At times stubbornness leads one to a precipice
42. It casts you into a deep ravine
43. It points to you a distant shape on the horizon with
its hand
44. It leads you to disaster and calamity
45. Satan, the accursed, misleads people
46. He even misguides a soul who turned at first to the
right [path]
47. Under the shadow of Paradise, he has assaulted HĀWĀ³
and ĀDAM
48. Since then, whoever follows him, he leads to Hell
49. But he leaves alone the man who seeks protection under
the throne of God.

Textual Notes

Line 3. The flashing of lightning in the nomadic Somali environment is a sign of approaching rain. If it does not rain in the area where settlements are located, they may move towards the place over which the flashes of lightning have been seen. Thus lightning beckons and attracts people to come wherever it flashes.

Lines 40-42. The imaginary dispute between Pride and Greed ends with the condemnation of the arguments submitted by both litigants, an event which could happen in reality.

Text 24

The Quran states very clearly that the hour of death is exactly determined for every living creature. In this poem, Sheekh Xasan Xuseen imagines the agony through which he will pass when the hour of his death arrives. He describes a journey which is characterized by gloom until he comes to the last four lines. In the poem, numerous dependent clauses are used, introduced by the word haddii 'if' or 'when' or its combinations with pronouns. This gives the overall impression of a rather disconnected dream-like sequence. I have not attempted to render this structural device in my English version, which instead consists of a series of short self-contained sentences, which, however, in my view reflects faithfully the atmosphere of the poem without stretching the patterns of English syntax too far.

Qiso

1. Qiso waxan warramayaa, Quraankeenu sheegaye
2. Nin qaatiyo nimaan qaadan, qodob baan ka sheegiye
3. Qaafkaan higaadiisa, xarakada u qeexiye
4. Qadderkiyo qadhaha sugan, nimba sadarka ugu qoran
5. Qaybtuu lahaa buu, hadhow qaadan doonaa
6. Qofna waari maayo eh, hadduu cudur qab igu dhaho
7. Qandhadaa siyaadda eh, hadduu mawd qab igu dhaho
8. Qardhaas iyo haddii qalin, dar taxliil la ii qoro
9. Qaban mayso shayna eh, haddii aan qaldhabad galo
10. Qaar i gunaanada, qaraabadaa u yeedhiye

11. Qudhu waa amaano eh, hadday qalab tidhaa fiid
12. Waxay qiriric laysaba, hadduu qaado malagii
13. Ooy qayladii jaan, habluhu igu qamaamaan
14. Qoryo iyo haddii lays kor dhigo, qalabo guudkiisa
15. Qasilaay hadday laba wadaad, quluc u buuxshaane
16. Qayo iyo lubaan iyo haddii, qiiq la ii shidayo
17. Oo qayd kafana laygu xidho, qariya muuqayga
18. Qacda waaga soo baxa hadday, niman ku qawlaane
19. Qabuuro aan fogayn meel hadday, qoda yidhaahdaane
20. Qataf xoog leh waxay meeriyaan, qoloba qaybteed
21. Soo qaada maydkii, haddii qaar la soo diro
22. Qiyaasane wasaasada, haddii laygu qoofalo
23. Qabrigiyo haddii lay kor dhigo, qarada leexeeda
24. Qoom culimo fiicani, janaasada ku qaybaan
25. Qabtoo dhiiba laalaadi, qolo iigu fidiyaan
26. Qoldhado ay wanaajeen, hadday qab igu siiyaan
27. Qoqobe ay ka gooyeen, hadday igu qiyaasaan
28. Qibladiyo hadday ii dhigaan, dhinacii aan qaabilay
29. Qoyaan dhoobo iyo dhagax, hadday meeshi qariyaan
30. Oo labada qoorood, carrada laygu soo qubo
31. Qaban qaabyo xoog badan, hadday ciidda qumiyaan
32. Qabri taagan laga yeelo, lagu shubo quruuruxa
33. Gees qoran xabaashii, hadday dhinac qotomiyaan
34. Qiro faataxeeye, hadday qalabka qaataan
35. Qooyaskay tacsiiyo ugu noqdaan, iyo qaraabada e
36. Qofna iguma soo hadho, inuu ii qareema e
37. Qabiilkay hadduu soo gurmado, iguma qaybaane
38. Qab haddaan lahaan jiray, halkaasaan ku quustaa
39. Qolo loox wakiishaa, su'aashayda qaadiye

40. Alla Qaadirow igu du', qawlkaa Islaamnimo
41. Waxaan qaalmo geel iyo lo', iyo adhi qormo u degay
42. Qalcado aan dhistiyo mood, wixii dahab aan qarin jiray
43. Qudhunlayay adduunyadaba, qayd baa iga raaciye
44. Qolo loo wareegaa ma jiro, qiridhim weeyaane
45. Qariibnimo halkaasay, dadow ugu qadhaadhahay
46. Qorraxdaa dusheennaa, qariib laysu keeniye
47. Qaadirow Allahyow, Qumanow Rasuulow
48. Qiraalka ashahaadiyo, Quraankiyo Xadiiskow
49. Qunuuddiyo salaaddiyo, qatanaanta soonkaay
50. Qiyaamaha dharaartaa, qareen kale ma haystoy.

A Story

1. I am relating a story which our Quran reveals
2. Whether it is accepted by one man or rejected by another,
I shall state my points
3. I shall display the [initial] letters [of the words]
according to the alliteration in QAF
4. Be it large or small, whatever is apportioned to every
man [by the Divine Grace]
5. He shall soon obtain his rightful share of it
6. When sickness overpowers me, for no one will last forever,
7. And with it the agony of pain always increases, [and]
when death grips me
8. An amulet and an ink potion will be prescribed for me
9. But they will avail nothing if I am in real distress
10. My kinsfolk will call for a reciter of the Quran to pray
for me
11. The soul is entrusted [to us on loan], so when it departs
one evening

12. However much it struggles, the Angel [of Death] will
take it away
13. The girls will then burst into their fierce wailing
14. The frame [of the cleansing-hut] will be erected, and
the covering spread on it
15. The two shaikhs, who are the washers [of the dead body],
will fill a bowl with water
16. Sandal-wood, and incense, and the [sweetly scented]
smoke, will [all] be burnt for me
17. And when I am put in a shroud made of a sheet of cloth
which will conceal me from sight
18. Men will set out in the dawn of the morning
19. And they will say, 'Let us dig [a grave] here, in this
nearby cemetery'
20. After they have dug with fervour, they will break through
[the ground] with the help of every one
21. Then some of them will be sent to pick up [my] dead body
22. And when I am carefully placed in the bier
23. I shall be laid down alongside the grave and its inner
niche
24. A group of pious ulema will intone the prayer for the
dead
25. And I shall be seized [by a row of men], and they will
hand over [my dead body] to another row of men
26. Then they will lower me down swiftly into a well-dug
grave
27. And they will neatly place me in a pit which they have
dug
28. And they will lay me down towards the QIBLAH, the
direction which I have chosen
29. Soaked clay and stones will cover the surface
30. And earth will be piled on from both sides
31. Strong men will push in the sand
32. And a tomb will be shaped and gravel spread on it
33. They will erect a tomb-stone on one side of the grave
34. When they pick up their tools as they recite the
FĀTIḤAH with sincerity

35. They will go back to my family and kinsfolk to console
them
36. No one will stay behind to keep me company
37. If my clan hastily marches to my rescue, they cannot
recover me
38. If I used to be proud, there I shall have to give it up
39. A party [of Angels] who represents the [Divine] Slate
will question me
40. O God, the Powerful One, guide me to the doctrine of
Islam
41. O how many young she-camels, cattle, sheep and goats had
I reared in a prosperous grazing land
42. O what [wonderful] castles had I built and what [hoards]
of gold I hid in them
43. From all the spoils of this world, only a piece of cloth
has followed me [to the grave]
44. There are no neighbours to visit and it is a lonesome
place
45. O people, to be a stranger is bitterest in that
[deserted] spot
46. The sun above us will be brought nigh
47. O God, the Powerful One, O worthy Prophet
48. O ASH-SHAHĀDAH, O Quran, O ḤADĪTH
49. O Prayer, O Alms, O Self-denial of Fasting
50. On the Day of Resurrection, I shall have no other
relatives but you.

Textual Notes

- Line 1. The poet refers here to the statements and admonitions in the Quran concerning the transitory nature of human life. The story itself is not based on the Quran but on the Muslim burial customs in Somalia.

- Line 3. The poet refers here to the alliteration used throughout the poem. The alliterative sound is the Somali consonant q, to which he gives the name of the Arabic letter QĀF. Note that this letter represents a consonant in Arabic which closely resembles the Somali q.
- Line 8. The poet refers to some of the remedies which are prescribed for the sick in Somali traditional medicine. For example, if some one is seriously ill, his relatives may consult a pious shaikh, who, in most cases, is also an adept in traditional medicine; and they may ask him to treat the sick person. Among the cures the shaikh may prescribe is an amulet which consists of a small leather pouch containing a piece of paper with a quotation of the Quran. The sick person wears the amulet while he is sick and may even keep it on long after he gets well. The shaikh may also advise his patient to drink an ink potion. This so-called ink potion is prepared by writing quotations from the Quran in a bowl with a locally produced ink that contains such ingredients as myrrh, sugar and charcoal. As the ink dries out, it is washed off with water; and the mixture, which is now regarded to have acquired supernatural healing effect, is given to the patient.
- Line 14. The poet alludes to the cleansing hut which is built in order to purify the dead body before it is buried.

- Line 15. Some men of religion are chosen for their piety to wash the dead bodies which are treated with tenderness and care.
- Line 17. Since coffins are not used in the burial customs of some Muslim societies a shroud is wrapped around the dead body which is then lowered down into the grave.
- Line 28. QIBLAH is the direction towards Mecca to which all Muslims must pray. In Muslim burial arrangements, it is also the direction which the head of the dead body is turned to when it is buried.
- Line 39. The poet alludes to the two angels, MUNKAR and NAKĪR, who, according to Muslim tradition, are to visit the dead in their graves to question them as to their belief in God, the Prophet and the Islamic faith. The 'Divine Slate' represents here the record held by the angels relating to every person's faith and conduct.

Text 25

In Islam, it is said that during the last days of the world, the human society will begin to show signs of decadence and disintegration. People will abandon religious practices, break traditional values, lie, cheat, kill and forget to fear God. Animals will change their habits and lose their character. Nature will suspend its generosity and become harsh to all the creatures. In this poem, Sheekh Caaqib Cabdilaahi asserts that he sees all the ills mentioned, and even more, in the present-day Islamic society of Somalia. However, he is not altogether pessimistic, but he hopes that, with sincerity and belief and with their good fortune, the Somali people may reach success in this world and in the next.

Irkig iyo Amakaag

1. Indhoweyd asbaab gabay ma tirin, erayadiisiiye
2. Iminkaan furfurayaa tixdii, ubaxu saarraaye
3. U soo urursha Aadmigana waa, badan idlaanaynne
4. Aad ugu tarjuma kaan aqoon, erega Soomaali
5. Abaxdihii xidhnaan jiray, haddii, ooddi laga qaaday
6. Ayaamahan amuur soo baxdaan, idin ogaysiinne
7. Irkig baa adduunkii qabtiyo, haatan amakaage
8. Ibtilo iyo aafaa iska dhalay, waana aragtaane
9. Asbaab lagu aqoonsado shirkaan, soo ag dhigayaaye
10. Inta maqan u yeedhoo ayaan, ruuxna la illaawin
11. Inta hurudda soo toosiyaay, eexasha u daran

12. Ajri buu ku helayaa ninkii, uunka mariyaaye.
13. Indho niman lahayn oo yidhaa, arag waxaa muuqda
14. Addimmada nin jaban oo yidhaa, orod ayay gaadhi
15. Adduun niman lahayn oo qabsada, ciidan wax u eega
16. Ooriba nimaan guursanoo, ubad ka doonaaya
17. Irkig weeye aakhirasamaan, eegga soo baxaye
18. Amakaagna wuu daba socdaa, waana aragtaane
19. Af dugaag miciyo aar ku yaal, aano lagu yeesho
20. Ayaado Quraan niman aqoon, awna lagu sheego
21. Onkod roob ah uurada da'doon, oonka kaa bi'inin
22. Adduun badan nin yeeshoon haddana, ku intifaacaynin
23. Irkig weeye aakhirasamaan, eega soo baxaye
24. Amakaagna wuu daba socdaa, waana argtaane
25. Aflagaaddo ruux aad jeclayd, lagu amaanaayo
26. Abaal laga ordaayoo nin galay, cidiba aanaysan
27. Axsaan layska nacay oo haddana, aafu laga doortay
28. Olo1 bixi abaar qiiqday iyo, ubax gu' soo muuqday
29. Irkig weeye aakirasamaan, eegga soo baxaye
30. Amakaagna wuu daba socdaa, waana aragtaane
31. Af qoslaaya uur wada xidhxidhan, il aan xishoonaynin
32. Asalkoo la nacay oo furuuc, laga ag jeexaayo
33. Eray been ah oo kii runta ah, ka addin dheeraaday
34. Aadaanka yeedhaaya aan, cidi ajiibaynin
35. Irkig weeye aakhirasamaan, eegga soo baxaye
36. Amakaagna waa daba socdaa, waana aragtaane
37. Eyr kuu dhashiyo ugub curtoon, ibuhu dhiiqaynin
38. Aqal udub la'aan jooga aan, laga irdhoobaynin
39. Aboor iyo qudhaanjo isu yimi, oo aamin kala qaatay
40. Adhigoon dhurwaa eegayaa, iligga saaraynin

41. Irkig weeye aakhirasamaan, eegga soo baxaye
42. Amakaagna wuu daba socdaa, waana aragtaane.
43. Inan qaawan oo dharan idlaan, suuq la ordaya
44. Islaan timaha guudkeed ku yaal, kaa asturan wayday
45. Odayaal surwaal gaaban oo, ulo ku luudaaya
46. Inankii yaraa oo aabbihii, aamus ku afduuba
47. Irkig weeye aakhirasamaan, eegga soo baxaye
48. Amakaagna wuu daba socdaa, waana aragtaane.
49. Islaamnimo yaraatoo axkaan, caalamku illoobay
50. Iblays Aadmi kuu soo dhex galay, oo amarkii kaa qaatay
51. Eraygaad tidhaa oo kol qudha, uunka wada gaadha
52. Aroos ilili xalay loo yidhi, oo saaka kala ooyay
53. Irkig weeye aakhirasamaan, eegga soo baxaye
54. Amakaagna wuu daba socdaa, waana aragtaane.
55. Iib neefka ruuxii lahaa, la indha duubaayo
56. Axkaam niman aqoon oo haddana, laga imaam yeesho
57. Eebo iyo waran laga il-biday, ololka baaruudda
58. Aaladda madfaca iyo garnaydh, uli ka fiicnaatay
59. Irkig weeye aakhirasamaan, eegga soo baxaye
60. Amakaagna waa daba socdaa, waana aragtaane.
61. Inan la ag maraayoo garoob, aaway lagu waayay
62. Isir faras ah uurkuus dameer, iibka ina dheersan
63. Asluub dhimatay oon waalidkii, cidi ikraamaynin
64. Irdho badatay amar loo shiroo, naago loo ururshay
65. Irkig weeye aakhirasamaan, eega soo baxaye
66. Amakaagna wuu daba socdaa, waana aragtaane
67. Axdar badane uunkoo dhanbuu, ka anfariirshaaye
68. Adoo eleleadaad nimaad jecelayd, kala ufootaane
69. Aad iyo itaal baad colnimo, ugu abaartaaye

70. Ar dambaad baraarugi adaan, talana aabaynne
71. Irkig weeye aakhirasamaan, eegga soo baxaye
72. Amakaagna wuu daba socdaa, waana aragtaane
73. Ayaankeedu Soomaali waa, bad an idlaanaynne
74. Ilaah mahaddi weeyoo xornimo, waa ku aragnaaye
75. Anaaniyo dhexdeenna ah haddii, uurka laga gooyo
76. Aflax baynu heli waa sidii, Eebbahay yidhiye

Astonishment and Wonder

1. Lately, I have not toiled in the cause of poetry nor
recited its words
2. But now, I shall lay open verses which are adorned with
flowers
3. Assemble the people for them; they are like a sea which
cannot be exhausted
4. Interpret them well for those who do not know the Somali
language
5. When the cover is removed from boxes that used to be
closed
6. I will tell you about some matters which have come up
lately
7. The world is now seized by astonishment and wonder
8. As you see, wrongdoing and cruelty have produced this
[situation]
9. I will put forward arguments which will gain recognition
[for my poem] before the assembly
10. Call those who are missing, and let us not forget anyone
11. Awaken [even] those who are asleep; to leave them out
would be unfair
12. The man who spreads [my verses] among the people will
receive a reward
13. A man who has no eyes, but who says, 'Look at that which
comes into sight'

14. A man whose legs are broken, but who says, 'Can anyone
race me?!'
15. A man who has no livestock, but who hires herdsmen to
herd them
16. A man who has not married a woman but who wants children
from her
17. These are the wonders which have come up now, in the
last days [of the world]
18. And as you see, they are followed by [other] marvels
19. A mouth of a small beast of prey which is as effective
as the fangs of a male lion
20. A man who does not know even a few verses of the Quran,
but who is addressed as Aw
21. Thunderous rains and torrential downpours which do not
quench your thirst
22. A man who gains much wealth but who cannot profit from it
23. These are the wonders which have come up now, in the last
days [of the world]
24. And as you see, they are followed by [other] marvels
25. Affronts which are expressed as praises to those whom
you like
26. A reward which is evaded; and a man, the doer [of the
good deed], who is ignored
27. Goodness which is disapproved of; and cruelty which is
preferred to it
28. Flames which blaze and droughts which spread like smoke
and flowers which [all] appear in the same spring
29. These are the wonders which have come up now, in the last
days [of the world]
30. And as you see, they are followed by [other] marvels
31. A smiling mouth, a grim stomach, an eye which has no
shame
32. [Our] heritage is abominated, and doubtful innovations
are established on its side
33. A false word which overwhelms the true word
34. A call to prayer to which no one responds

35. These are the wonders which have come up now, in the last
days [of the world]
36. And as you see, they are followed by [other] marvels
37. Old camels which calve for you and young camels which
give birth to their first calf but which do not let out
milk from their nipples
38. A house which stands without its central pole but is
not abandoned
39. The termites and the ants which come together to conclude
a pact of peace
40. Sheep and goats which are not bitten by the hyena that
looks at them
41. These are the wonders which have come up now, in the last
days [of the world]
42. And as you see, they are followed by [other] marvels
43. A naked girl who runs through the street, [carrying] in
her hand clothes that are not yet worn out
44. An old woman who would not cover the hair of her head
from your [sight]
45. Old men who are wearing shorts and who trudge along
leaning on sticks
46. A small boy who silences his father by coercion
47. These are the wonders which have come now, in the last
days [of the world]
48. And as you see, they are followed by [other] marvels
49. The withering of Islam and its tenets forgotten by the
world
50. Satan mingling with human beings and seizing command
from you
51. A word that you say only once suddenly reaching all the
people
52. A joyful wedding, which was celebrated last night, being
lamented this morning
53. These are the wonders which have come up now, in the last
days [of the world]
54. And as you see, they are followed by other [marvels]
55. A livestock sale at which the owner is blindfolded

56. A man who does not know the precepts [of Islam] but who
is sought for advice
57. Arrows and spears which are preferred to gunfire
58. A stick which has become [a] better [weapon] than
artillery and grenades
59. These are the wonders which have come up now, in the last
days [of the world]
60. And as you see, they are followed by [other] marvels
61. A girl who is ignored and a widow who is eagerly sought
but could not be found
62. A pot-bellied donkey which costs more than a fine horse
63. Manners which are dead and parents who are not respected
64. Women who are selected [to deal with] mounting conflicts
and matters for which [councils] are convened
65. These are the wonders which have come up now, in the last
days [of the world]
66. And as you see, they are followed by [other] marvels
67. A man who roams about a lot bewilders all the people
68. A man whom you loved and defended strongly may turn
against you
69. In enmity you may attack him with equal vigour and
vehemence
70. But you may awaken very late without thinking much about
[such] decision
71. These are the wonders which have come up now, in the last
days [of the world]
72. And as you see, they are followed by [other] marvels
73. The good fortune of the Somalis is like a sea which
cannot be exhausted
74. Thanks be to God; we see that they have independence
75. If we remove selfishness from our belly
76. We will reach success, as God has promised us.

Textual Notes

Line 20. Aw is a Somali title given to a learned man of religion.

Line 39. The ants referred to in this line are the small ants called in Somali qudhaanjo. Fights are frequently observed between these ants and termites and this enmity has become part of the Somali traditional animal lore.

Line 61. The word 'widow' (garoob) could also mean a divorced woman.

V

Conspectus of Themes

The themes which occur in the texts given in this chapter are listed below. Each of them is given a serial number followed by a brief description.

1. Praising God
2. Thanksgiving to God
3. Seeking God's mercy and protection
4. Describing the attributes of God
5. Describing God's work of creation
6. Describing God's dealings with the angels and mankind
7. Praising the Prophet
8. Asking the Prophet for his intercession
9. Describing the characteristics and the deeds of the Prophet
10. Praising a saint
11. Asking a saint for his intercession
12. Describing the characteristics and the deeds of a saint
13. Visiting the tomb of a saint
14. Exhortation to worship one God
15. Exhortation to pray
16. Exhortation to Remembrance (DHIKR)
17. Exhortation to give alms
18. Exhortation to fast
19. Exhortation to perform night vigils and to go into spiritual retreat

20. Exhortation to visit pious shaikhs
21. Exhortation to obey the moral precepts of Islam
22. Recitation of the Quran
23. Warning against Satan
24. Condemnation of tribalism
25. Reflecting on the last era of the world
26. Reflecting on the transience of the world
27. Reflecting on the inevitability of death
28. Reflecting on the fearful aspects of burial
29. Reflecting on the foolishness and evil of pride,
ambition, greed and obstinancy
30. Reflecting on sweet rewards of Paradise
31. Reflecting on punishments in the other world for the
evildoers and unbelievers
32. Reflecting on the Day of Judgement

The occurrence of the above themes in individual poems is shown in the table below by the 'plus' sign (+).

Themes

[illegible]

Themes

Texts	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
1	+	+			+	+	+									+
2						+										
3																
4										+		+				
5	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
6		+				+									+	
7							+								+	
8																
9																
10			+		+	+	+	+	+	+		+	+	+	+	+
11									+						+	
12																
13																
14																
15		+									+					+
16																
17																
18																
19			+			+										
20																
21																
22					+	+				+			+	+		
23							+						+			
24					+					+	+		+			
25									+			+				

PART FOUR
THE IMAGERY

I

The Main Characteristics of the Imagery

It seems certain that the poets and poetesses who compose Sufi poems in Somali aim at making the greatest possible impact on the minds and souls of the ordinary people. To achieve this they draw their images from what is well known and familiar to their audiences who are mainly composed of people who are either pastoralists or who have still very close links with rural areas. In this respect, as in its scansion, this type of poetry closely resembles secular poetry in Somali and is strikingly different from Arabic poetry composed by Somalis where the imagery is obviously inspired by Arabic models.

Images taken from the Quran or Arabic literary sources are not common in the Sufi poetry in Somali and it is difficult to trace them. In most cases it seems certain that the simultaneous occurrence of certain images in the Quran and literary Arabic sources and in Somali poetry should be regarded not as a result of influence but as a matter of coincidence within ordinary human experience under similar ecological conditions. It is a well known fact that some motifs and poetic images occur in otherwise totally unrelated literatures. Most probably some poetic images are universal to all mankind, such as the heavenly bodies, light and darkness, the wind and the rain.

In the Sufi poetry in Somali some images have a particularly strong emotional appeal, since they are concerned

with the basic conditions of survival and well being and their opposites.

II

Images Drawn from the Somali Natural Environment and Traditional Culture

The majority of the images used in the Sufi poetry in Somali are drawn from the Somali natural environment and the traditional culture. In this chapter, I shall endeavour to relate this imagery to its background by commenting in some detail on a number of typical examples which I have selected from the texts given in Part Three.

Natural environment

The Somali nomads have a deep seated interest in weather and its effects upon the environment and the lives of people and animals. For a people whose existence and that of their flocks depends so much on the changes of weather, it is hardly surprising that they should have so many images related to weather in their poetry. There are images the range of which covers the clouds, the wind, light, darkness, drought and rain; and in certain cases when some of the images are employed, they evoke powerful feelings which cannot be adequately conveyed in ordinary speech. For example, images which are connected with rainy weather call forth a number of associations, such as birth, growth, prosperity, abundance, happiness and ease of tension, in the minds of

the Somali pastoralists. The use of the image of rain in the conventional salutation Waa nabad iyo naq-roobaad ('It is peace and fresh grass which grows after the rains') makes it a familiar poetic metaphor which is generally accepted as a profound statement of truth. Following are some examples of images of rain which highlight the deep affection that the Somali nomads have for wet weather:

Sidii jookhiyo xariir u jantoo, sidii jirka dhacay u jalalaba
 Sidii jirka roob anow da'ayee, Allow yaa xamashka iga jaqa?

Cherish them like silk and like honour and then
 pour them forth like a torrential rain

I pour my words like heavy rain: O God, who will
 suck the succulent juice [from them]?

(Text 3/40-41)

The nomads are constantly in search of water and fresh pasture, and in order to obtain an accurate information about the quality of pasture and the availability of water, they usually send scouting expeditions who survey the areas where it is believed to have rained. It appears in the following lines that the poet warns people not to rely on inaccurate reports of rain and water, which symbolize here the lure of material prosperity, and, as is implied exhorts them to remember God and the permanent rewards of the Other World:

Dhibcihii kal hore da'ay baa xareed, laga dhuray
 shalay ha dhegaysanin

Dhedo iyo wixii dharab xalay dhacaa, dhulka rays ka
 dhigi ha dhegaysanin

Do not listen [to the words which say]: 'Water was
 still drawn yesterday from the rain drops which fell
 last year.'

Do not listen [to the words which say]: 'The earth
will be thoroughly soaked by the dew and damp mist
of last night.'

(Text 10/89-90)

The positive associations which are linked with the image of rain are further illustrated by the reference to Sheekh Cabdisalaam Xaaji Jaamac, in a panegyric poem composed in his praise, as the rain that has satisfied the needs of the people:

Roobkii noo da'ayow, raalli noo noqoyow

O rain that has come for us, O you who have
satisfied us

(Text 20/12)

When used as an image in Somali poetry, the loud and rumbling noise of thunder does not normally evoke fear and anticipation of danger; on the contrary, it is regarded as an auspicious sign which portends happiness and prosperity. However, in the event that this favourable sign does not bring the joyous expectations, there is something that is ominously wrong as is implied in this line:

Onkod roob ah uurada da'doon, oonka kaa bi'inin !

Thunderous rains and torrential downpours which do
not quench your thirst !

(Text 25/21)

The images of wells and springs have a particularly strong appeal for the pastoralists since without them survival is often impossible in the rainless season. In the following line, the rushing water in the middle of the arid plains is seen by the poet as a propitious image. The image conveys

the impression that as flowing water comforts the heart of a thirsty person in the desert, so the Remembrance of the Prophet eases the sufferings of his followers as they journey through the arduous life of this world:

Burqad ceel ah weeyaan

Oo ban ku yaala Nebigii

The Prophet is like a rushing spring,
Which is set on an arid plain

(Text 7/3-4)

After the rains, the water may disappear as quickly as it came. The wet season does not last very long; and once again, after three or four months, the water may become scarce and therefore extremely precious. The pastoralist's preoccupation with water at all times is reflected in the lines below:

Oo maalintaa bacadka kulul, biyo qabaw na sii

And give us cold water on the day of the burning
heat

(Text 14/8)

Digrigaa badshee weli dooranow, dararkii jannada na
dabaaladsii

O chosen saints, we perform your Remembrance repeatedly;
make us swim in the watering-troughs of Paradise

(Text 17/10)

Darkii Nebi-mukhtaar haynoo dardaro e

May the chosen Prophet ladle out [the water]
from the water-trough of Paradise for us

(Text 5/79)

Simaartii jannaa sadkaa yahayee, siyaaqo na
sii sawaab badaneey

Your provisions are fruits of Paradise, so
give us the much blessed water

(Text 13/5)

In the following lines, the sea, as a massive body of water,
symbolizes something which is immeasurably abundant:

U soo urursha Aadmigana waa, badan idlaanaynne

Assemble the people, for them; they are like a
sea which cannot be exhausted

(Text 25/3)

Ayaankeedu Soomaali waa, bad an idlaanaynne

The good fortune of the Somalis is like a sea
which cannot be exhausted

(Text 25/73)

As the images which are connected with rainy weather evoke positive associations, so the images related to drought symbolize negative ideas. When droughts occur in a dry land, like Somalia, they spread very rapidly causing men and animals to die of thirst and hunger. In addition, the scorching heat of the sun dries out the vegetation which, as a result, becomes easily susceptible to fire, a common occurrence during the dry season. In the following line, the poet refers to simultaneous appearance of drought and flowers, which only grow when there is rain. He intentionally uses images, which strike every pastoralist as self-contradictory, for he wants to create an effect of amazement and wonder.

Olol bixi abaar qiiqday iyo, ubax gu' soo
muuqday !

Flames which blaze and droughts which spread like
smoke and flowers which[all]appear in the same
spring !

(Text 25/28)

During the dry season, when there is not much food or water, the pastoralists become very thin; and as many of them lose their body fluids, their skins become dry and taut. In this sort of situation, when a person's body shrivels, a clarified butter (burcad) is applied on the parched areas of the body in order to compensate for the loss of moisture. In the following lines, the Prophet is likened to the clarified butter which renews the life of an almost withered tissue:

Burcad weel ah weeyaan
Oo loo basaasay Nebigii

The Prophet is like a vessel full of
curds

Which those who are parched crave for

(Text 8/1-2)

At night in the pastoral environment there is complete darkness, unless it is relieved by moonlight, campfires, lanterns or torches. Such darkness impedes movement and can conceal danger. For this reason, it seems, light is appreciated as a great gift and serves as a natural symbol for happiness, freedom from anxiety as well as knowledge and the mystical power of leadership. The following example illustrates this point:

Nuuraay nebigaad dhashiisa tahoo, ninkii ku
xusaa najaato hel

O radiant light, you are the offspring of the
Prophet and the man who remembers you will attain
salvation

(Text 13/24)

Hillaac biliglayn had iyo gooroo, Islaamka
hanuuniyaad tahay

O you are the lightning which flashes constantly
and which guides the Muslims

(Text 19/27)

Weligaan qabsanee, waaga noo bariyow

O saint whom we have invoked and who has brought
the first daylight to us

(Text 20/27)

Apart from seeing it as the bringer of light, and
hence brightness which symbolizes truth, lightning is
regarded by the Somali pastoralists as a favourable sign
which announces rain:

Hannaantoosan waw tahay midba jid u hillaacee

Each of the two reckons the path that flashes before
him [like lightning luring him with the promises
of rain] to be the rightful one

(Text 23/3)

The sun and the moon are the most conspicuous sources of
light and are used as symbols of prominence and spiritual
power, as can be seen in the following example:

Duhur galay sidiisa u daahirow, dilli weyn
qiyaame dusha nooga mari

O you who shine like the mid-day sun; on the
Day of Resurrection, cover us over with your
vast shade

(Text 17/18)

Dayax nuur badanoo, daacad loo qabsadow

O luminous moon which is faithfully pursued

(Text 20/18)

Light may also represent mystical power:

Dayax nuur ku yaaloo la daawadoon, naga
doorsamaynow diyaar ahaw

O light of the moon which people are glad to
watch and which never hides from us; be always
ready to help us

(Text 17/17)

A deep sense of tranquillity and an absence of danger may
sometimes emanate from the use of light as a poetic metaphor:

Nuuraaniyow nin ku soo xusaa, nafci xoog leh iyo
nabad buu helaa

O radiant light, the man who remembers you receives
great benefits and peace

(Text 17/26)

Ninkii ku xusaa nusqaan ma arkee, nabaddiina nuurka
diinka ahey

The man who remembers you never meets failure;
peace is the light of faith

(Text 19/25)

Shade from the heat of the sun is often employed as an image for rest and solace:

Nin ku jeclaadaa qiyaamaha, hadhkaaga jooga ey

In the Day of Resurrection, the man who loves
you shall stand under your shade

(Text 11/24)

Daalim sheekha qabteen, dilligiis hadhsanow

O shaikh who seizes the evildoer, and under
whose shade we sit

(Text 20/19)

As light symbolizes truth, wisdom and knowledge, so does darkness represent ignorance, falsehood and lack of understanding:

Daahir baad diinka ka yeeshee, dalaamkii jaahilka
faydow

O remover of the darkness of ignorance, you made
the Faith clearly visible to us

(Text 18/20)

Dalaam ifiyow sharciga daahirshow, dilliga janno
darafta noo geliyey

O illuminator of darkness, O revealer of the Law,
O you who placed us within the edge of Paradise

(Text 19/17)

Wind may sometimes symbolize a positive image as 'the carrier of health and prosperity' (dabayl caafimaad qabta):

Allahayow nagu libee, laydhdha khayrka badan

O God, make us triumphant with the wind which
is blessed

(Text 11/104)

Ladnaan jaano laanta loo cuskadaay, noo soo
lul laydhda khayrka leh

O branch which one grips for to reach the comforts
of Paradise, stir the wind which is blessed over us

(Text 13/27)

On the other hand, the wind may represent frivolity
and impermanence:

Duunyo waa laydh socotee, nin ladnaa oo ku laxsan
oo laasta la waa

The world is like the blowing wind, a man who lives
in comfort which is complete and lasts forever, cannot
be found

(Text 22/23)

Duunyo waa dabaylaha wiiflehee, daya kob siigo ka
duushayee

The world is like the blowing wind and like a place
from which a dust-devil rises

(Text 10/35)

As bringers of rain, clouds are seen as positive images
which convey abundance and prosperity:

Daruur cilmi oo arlada ku da'dow, dalaayad hadh weyn
dusheeda sudhow !

O cloud of knowledge which has brought rain on the
land, O you who hung over it an umbrella with a vast
shade !

(Text 19/15)

Daruurtii cilmigee, dalka nuurin jirow

O cloud of knowledge which illuminates the land

(Text 20/17)

Savanna-type plains form the main feature of the geographical area which the Somali nomads move about with their livestock. However, there is a range of mountains (the Golis range) which sometimes rises up to a height of almost 9,000 feet and which towers above the plains of the Oogo and the Hawd. A prominent characteristic of this range is its steep and dangerously precipitous escarpment which often separates the gently sloping mountains. This steep precipice of the Golis mountains and the long cliffs of the dry riverbeds of the plateau have become images which symbolize disaster and misfortune:

Ninkii jaxarnimo sife u badiyow, jar dheer baa
Eebbe kaa ridi

O you who insolently attribute multiplicity to
Him may God throw you down from a steep precipice

(Text 3/16)

Gebigii dumaba gebi daba socodaa, gowriirta kore
garab jeexan ey

When a steep escarpment topples down, another
escarpment, next to it will crack at the top of
the ridge

(Text 10/106)

Hal adayga qaarkii, jar buu kugu hagaajaa
Haadaamo dheer buu, hoos kuugu tuuraa
Hir aan kuu dhoweyn buu, gacan kuugu haadshaa
Hoog iyo belaayuu, kugu sii hogaanshaa

At times stubbornness leads one to a precipice
It casts you into a deep ravine

It points to you a distant shape on the horizon
with its hand

It leads you to disaster and calamity

(Text 23/41-44)

Although much of the territory in which the Somali nomads graze their livestock is semi-arid, in some areas, when the rains come, the grass grows up to several feet tall and various kinds of trees and shrubs become thick with leaves and flowers. Fresh grass, in the spring, is something which is dearly cherished by the nomads and they show a passionate interest in the life processes of plants and vegetation. In the line below fresh grass is used as the symbol of the transitory nature of human happiness and prosperity:

In cagaarka bixi caws laga dhigoo, carfi dhici
dadow la cajaa'ibay

O people marvel how the fresh grass changes into
withered hay and loses its fragrance

(Text 10/53)

A tract of land which is covered by green grass is both a sign of beauty and a symbol of prosperity:

Weli cirfaanlow, cagaaran yaaloo cisi Alla saarow
cajal muraadii

O wise saint, O meadow which God exalted, grant my
wishes quickly

(Text 21/1)

Iminkaan furfurayaa tixdii, ubaxu saarraaye

But now, I shall lay open verses which are adorned
with flowers

(Text 25/2)

Thorny trees which form an important part of the plant life in Somalia do sometimes figure as an image of hindrance:

Asabaan oodda ka qaadnayoo

And we have removed the thorny branches
from SŪRATU 'S-SABĀ

(Text 1/111)

Dry grass is also a source of fuel and light:

Almursalaad, Annaba'iyo

Annaasicaat, Cabasa'iyo

Atakwiir, Infidaar baan

Olo1 geedo ahaynoo

SŪRATU 'L-MŪRSALĀT, SŪRATU 'N-NABAʿ

SŪRATU 'N-NĀZICĀT, SŪRATU ʿABASA

SŪRATU 'T-TAKWĪR and SŪRATU INFITĀR

Are not merely flames of burning grass

(Text 1/140-143)

Traditional culture

The Somali pastoralists raise various kinds of livestock such as camels, sheep, goats, cattle and horses. The camels are favoured above the rest of the stock as they are regarded as the pastoralist's most valuable possession and hence symbolize his wealth. The absence of camels from a nomadic hamlet, even if other stock are present, reflects poverty, while the ownership of a large herd of camels signifies great wealth. The milch camels and the burden camels are believed to be the worthiest of the herd; and they are very much

cherished by the nomads. Almost every Somali nomad endeavours to rear as many milch camels as he possibly can. In their efforts to achieve this aim, they compete with each other. Such competition is decried by the religious men who do not approve of the excessive accumulation of material wealth. In this line the reference is not only to domestic animals but to all the riches of this world which they symbolize:

Godol caana liyo gaadiid la raro, nin wax garanayow
ha ku gaydhanay

Geel iyo gammaan la dareersho iyo, gacal lagama
helo godka Aakhiree

Guunyo aad dhacdoo isku gaafi baa, gabal dhacay
midkiin la gafsiiniye

O you who understand, do not crave [inordinately]
for milch camels and for burden camels

Inside the pit of the grave, there shall be no kin,
no camels, nor horses which are let out to graze

While you are guarding the livestock which you
have looted, your life or that of the animals
may be seized [by God] at sunset

(Text 10/95-97)

On particular occasions, nomadic Somalis supply their camels with salt. When the salt is produced, the camels try forcefully to rush to where the salt is placed, a common image in nomadic Somali environment. In the following line, the longing of the Muslims for the fellowship of the Prophet is likened to the craving of camels for salt:

Jamaacaadkii Rasuulkaan, u jeel qabnaa

We strongly yearn for the fellowship of the
Prophet [like the camels when they yearn for
salt]

(Text 11/23)

Next to camels, horses are seen, by the Somali nomads, as the noblest of their livestock, while donkeys are regarded as the meanest. To prize a donkey over a horse provides therefore astonishment beyond reckoning to the nomadic Somalis and is symbolic here of the chaos in the system of values and of decadence:

Isir faras ah uur kuus dammeer, iibka ina
dheersan !

A pot-bellied donkey which costs more than a
fine horse !

(Text 25/62)

The pastoralists live mainly on the milk of their beasts and it is a grave disappointment to them to have animals which after they calve do not produce enough milk. This familiar image again symbolizes the coming of sinister events which the poet predicts:

Eyr kuu dhashiyo ugub curtoon, ibuhu dhiiqaynin !

Old camels which calve for you and young camels
which give birth to their first calf but which do
not let out milk from their nipples !

(Text 25/37)

Milk is used as a metaphor for abundance and prosperity:

Sidii jaar karuur u fiiqsada oo, sidii ramag jaar
ka buuxsada

Drink [the wisdom of my words] like sour milk; and
with them fill a vessel as if with fresh milk

(Text 3/39)

Habeenkaan dhashee horeba, caanaa laygu habaye

Already on the night when I was born, I was nursed
with milk

(Text 23/27)

Somali pastoralists make various artifacts which are necessary for their economy, safety and well-being such as water-troughs, vessels, harnesses for horses, huts, weapons and personal ornaments. They usually take the raw material from their immediate environment and this contributes to the visual harmony between all such objects and the beautiful scenery of the nomadic interior. Somali Sufi poets often draw their images from among the artifacts produced by the traditional technology of the pastoralists.

In the following lines the image of the water-trough is employed to represent plenty and peace:

Darka jannee laga cabaad, noo dardari hadhow

You will ladle out for us [the sweet water] from the
watering-trough of Paradise for which people
have yearned

(Text 11/58)

Dalaam-ifisooy darkii jannadoo, aad noo dardartaanu
kaa dalbanay

O lighthouse in the darkness, we ask you to ladle
out for us water from the watering-trough of Paradise

(Text 13/16)

Dahabo digrigaaga oon badiniyo, dar janno annagay
dan noo tahay

O golden one, it profits us to celebrate the Remembrance
of you and to drink from the watering-trough of Paradise

(Text 13/9)

According to the nomad's code of behaviour, it is regarded bad manners to use one's tongue in order to extract food from a container, especially the milking vessel. Such an action symbolizes unrestrained greed in the acquisition of worldly possessions:

Horornimo ma fiicna, iyo dhiilkaad heeminayside

It is repulsive to be a glutton and to lick the
milk vessel

(Text 23/23)

Riding used to be, and in some areas still is, a popular mode of transportation and sport among Somalis. The image of a stirrup, familiar to riders, is used as a symbol of prayer which helps the soul to lift itself to higher things:

Raaxada Aakhiro salaadda ayaa u rakaab ah

Prayer is the stirrup [by which one mounts the
saddle] of the comfort of Other World

(Text 5/51)

One of the most important items which make up the structure of the Somali portable house is the central pole which firmly supports the house. This pole is used to represent strength and centrality:

Adlaaq, Ataxriimiyo

Almulkiyo Alqalamiyo

Alxaaqa waa udub koodiyoo

SŪRATU 'Ṭ-TALĀQ, SŪRATU 'T-TAHRĪM

SŪRATU 'L-MULK, SŪRATU 'L-QALAM

And SŪRATU 'L-HĀQQAH are central poles to
the Muslims

(Text 1/133-135)

It is impossible for the Somali portable house to stand without the central pole, for lacking the support, it collapses. In the following line, the impossible has happened since the house stands without the central pole and this symbolizes the changes in the natural order of things expected in the last era of the world:

Aqal udub la'aan jooga aan, laga irdhoobaynin !

A house which stands without the central pole
but is not abandoned !

(Text 25/38)

Jewels, which are worn by Somali women are used as poetic images. A Sufi poetess, referring to FATIMAH, the daughter of the Prophet says:

Jawhardii Nebiyay jaahaaga nagu xoree

O jewel of the Prophet, free us on account of your
face

(Text 14/3)

The Somali traditional political system has always tended to be democratic and with few exceptions their rulers have had powers limited by popular assent.

The terms denoting a Somali ruler are boqor, garaad, suldaan, islaan and (in poetry only) maalig and malig and they all have approximately the same meaning. The first, the third and the last two of these terms, however, are also applied to foreign rulers even if they are absolutist, and thus differ from the usual Somali concept.

In Somali poems by the Sufis, words denoting rulers are applied, as panegyric epithets, symbolizing supernatural

power. Of the three examples given below the first is applied to God, the second to the Prophet and the third to Sheekh Suufi:

Badda iyo berriga la balaadhshay iyo, buuraha
qotoma boqor waw laah

God is the king of the wide lands and seas and
of the upright mountains

(Text 10/15)

Boqor Quraysh laga dhashoo, uunka lagu bayiniyow

O king who was born into the QURAYSH and whose
mercy spread onto all creatures

(Text 11/9)

Boqor Awliyoo balada dabciyoo, bishaareeya kii
u baaqanayow

O king of the saints who alleviates hardships;
O harbinger of good news to those who invoke
him

(Text 19/2)

III

Images Drawn from Other Sources

Although images taken from the natural environment and the traditional culture represent a vast majority, those which belong to other spheres of experience are sometimes also found in the Sufi poetry in Somali. Thus for example, a crown serves as an image symbolizing power and glory even though Somali traditional rulers never wore crowns made of precious metal:

Adigaa tijaaroon ku tuugnayee, taaj Awliiyow
taageer na sii !

You are rich and we beg you: O crown of the
saints, grant us help !
(Text 17/4)

The umbrella, though not a traditional Somali artifact,
is not unknown even in the pastoral interior, and in the
Sufi poetry in Somali symbolizes protection against danger
or hardship:

Dalladdaadu hadhsandoonaa, nin dariiqaaga jidaystaa

The man who follows your path will be sheltered under
your umbrella

(Text 18/18)

Sometimes even the invention of modern age can supply
Somali Sufi poetry with images. In the following line we
see an unusual blending of tradition with modernity, where
the aeroplane symbolizes great speed and ease of trans-
portation:

Dayuuradda Awliiyada jidka nagu dul mariyay

May the aeroplane of the saints fly us over
the path[of ŠIRĀṬ]

(Text 5/46)

Very often in the Sufi poetry in Somali abstract
concepts are used as eulogistic epithets applied to the
Prophet and the saints. Thus, for example, a poet addresses
Sheekh Suufi, the celebrated saint of Muqdisho:

Raxmadda Rabbi uunka loo rarayow, rugtaada nin
yimi rafaad ka bax

O mercy of God, which has been despatched to the

people; the man who comes to your homestead no
longer has to struggle

(Text 19/10)

This stylistic device which involves a degree of personification lies on the fringe of what can be regarded as imagery. Similar borderline phenomena are the personifications of the letters of the Arabic alphabet in Text 5 and 22.

It may be of interest to note that in Somali secular oral literature abstract notions (e.g. Truth, Deceit and Pride) are often personified and occur as dramatic personae in fables.

IV

Conspectus of Images

All the images which are used in the collection of poems presented in this thesis are given in the following table. I have classified the images into a number of subjects, such as the images of rain, vegetation, domestic animals etc., so as to give some indication as to their sources. From this table, we can clearly see that the imagery with which the Somali Sufi poets illuminate and embellish the Islamic themes of their poems is predominantly taken from the Somali environment and traditional culture.

Type of image	Image	Text
<u>Natural environment</u>		
1	Sun	9/11-2, 10/55, 11/51, 17/18, 20/15, 24/46
2	Moon	17/17, 18/19, 20/18, 20/26
3	Stars	17/5
4	Sky	21/2
5	Wind	5/39, 10/35, 11/104, 13/27, 22/23
6	Sea	25/3, 25/73
7	Clouds	19/15, 20/17, 21/2
8	Lightning	19/27, 23/3, 23/30
9	Rain	3/40-41, 10/89-90, 20/12, 25/21
10	Water	5/79, 8/3-4, 8/45, 11/43, 13/5, 13/11, 14/8, 17/10, 17/12, 18/14
11	Drought	8/1-2, 25/28
12	Light	11/59, 11/93, 12/1, 13/7, 13/12, 13/16, 13/24, 17/17-8, 17/26, 18/4, 18/12, 19/25, 20/17, 20/27
13	Shadow	5/135, 11/22, 11/24, 17/18, 19/15, 19/17, 20/19
14	Darkness	13/16, 18/20, 19/17
15	Land forms	3/16, 10/17, 10/106, 15/6, 23/41-4
16	Vegetation	1/111, 10/53, 21/1, 25/2, 1/143
17	Wild animals	19/23, 25/19
<u>Traditional culture</u>		
18	Domestic animals	10/30, 10/95-7, 11/23, 17/6, 19/5, 25/62

Reference number	Image	Text
19	Traditional artifacts	1/135, 3/39, 5/25, 5/51, 5/79, 10/76, 11/3, 11/35, 11/58, 11/100, 13/6, 13/9, 13/16, 14/3, 18/11, 18/19, 20/6, 20/20, 21/3, 23/23, 25/5, 25/38
20	Cure (remedy, medicine)	5/44, 11/33, 13/8, 19/8, 20/9, 22/8
21	Food	3/39, 8/67, 11/47, 20/25, 23/27
22	Path (road)	11/21, 11/45, 18/8, 19/5
23	Ruler (holder of supreme political office)	5/138-40, 10/15, 11/9, 17/9, 19/2, 20/3
<u>Other Images</u>		
24	Crown	17/4-5, 19/3
25	Umbrella	5/76, 13/15, 17/16, 18/18
26	Aeroplane	5/46
27	Lighthouse	13/16
28	Indian women	16/3
29	KHIDR	12/2
<u>Fringe Images</u>		
30	Abstract concepts personified	11/10, 11/12, 11/14, 11/73, 13/10, 17/14, 19/10, 20/8, 20/11, 20/23-4, 20/28, 21/9-10, 24/48-9
31	Letters of the Arabic alphabet personified	Text 5 and Text 20 (passim)

APPENDIX A

Annotated Glossary of Islamic Terms

AḤĀDĪTH: pl. of ḤADĪTH, the traditional sayings of the Prophet.
 AL-ASMA^o AL-ḤUSNĀ: the beautiful names of God, the attributes of the Divine Being.

AL-ḤIJĀB: veil; in Sufism, an obstacle to spiritual knowledge such as pride or attachment to wealth and prestige.

ASH-SHAHĀDAH: the Muslim profession of the Faith. In Sufism, it sums up all levels of the knowledge of the Unity of God.

AWLIYĀ^o: saints; holy men; friends of God.

BAQĀ^o: in Sufism this term designates existence beyond all form: abiding in God.

BARAKAH: blessing; Divine Grace.

BAST: the expansion of the soul through spiritual joy.

DHIKR: the rite of Remembrance which is practiced by the Sufis.

DHIKRU 'LLĀH: the Remembrance of God, see above.

FANĀ^o: extinction; the state of dissolution of individual ego in the Infinity of God.

GHAFLAH: heedlessness, negligence.

ḤADRAH: the sacred dance which is performed by the Sufis; the state of Divine Presence in contemplation.

IJĀZAH: initiating licence; permission to follow and practice the teachings of a Sufi Order.

IMĀM: model: the shaikh who leads the prayer; head of a religious community.

JAMĀ'AH (ZĀWIYAH): a Sufi community; a Sufi centre.

KARĀMAH: the manifestation by ALLAH of His generosity, favour, protection, help towards anyone. In a special sense, it means the miraculous gifts and graces with which God surrounds, protects and aids His saints.

KHALĪFAH: successor. In Sufism, the term designates the representative of a Sufi Order.

KHALĀWAH: spiritual retreat.

MADĪḤ: praise poems to God, to the Prophet, or to the saints.

MAQĀM: station; in Sufism, MAQĀM denotes an exalted and permanent position in which the devotee ascends to a new level of consciousness.

MUḌADHDHIN: a Caller to Prayer.

NAFS: (pl. NUFŪS), soul; life; human conscience.

QIBLAH: the direction towards Mecca to which all Muslims must pray.

QUṬB: the pole of a spiritual hierarchy; the highest rank in Sufism.

RAḤMATUN LIL ʿĀLAMĪN: an epithet applied to the Prophet which means 'mercy to the universe'.

SILSILAH: chain; spiritual descent from the Prophet.

SHARĪʿAH: the Law, including both the teachings of the Quran and the sayings of the Prophet.

SULŪK: the methods and manners of Sufi Orders.

TARĪQAḤ: the Way; the spiritual path; a Sufi Order.

TAṢAWWUF: Sufism, the mystical tradition of Islam.

TAWBAH: repentance.

WARAʿ: abstention.

WIRD: the litanies of a Sufi Order which are usually recited at night.

ZUHD: asceticism; renunciation of the pleasurable world.

APPENDIX B

Annotated Glossary of Proper Names

ᶜABD AL-KARĪM B. IBRĀHĪM AL-JĪLĪ: a famous Sufi who lived in Yemen (c. 1365 - c. 1417), and author of AL-INSĀN AL-KĀMIL.

ᶜABD AL-QĀDIR AL-JĪLĀNĪ: (1077-1106), founder of the QĀDIRIYYAH Order.

ABŪ BAKR AL-ṢIDĪQ: the first Caliph of Islam; died in 634 A.D.

ᶜĀD: one of the ancient south Arabian tribes to which the prophet HŪD is said to have been sent.

ĀDAM: the father of the human race who is believed by the Muslims to have been the first prophet.

AḤMAD: the name of the Prophet under which, according to the Quran, Christ foretold his coming (Quran, LXI, 5).

AḤMAD B. IDRĪS AL-FĀSĪ: (1760-1837), the founder of the AḤMADIYYAH Order.

ᶜALI/^{IBN}ABŪ ṬĀLIB: the cousin and son-in-law of the Prophet and the fourth Caliph of Islam.

ᶜATĪD: 'the Preparer'. One of the angels whose duty it is to record people's deeds. The other is RAQĪB 'the Watcher'.

Aw Diiriye Bashbash: a religious elder in Burco who is said to be over 100 years old.

Axmed Aadan "Afqalooc": a famous contemporary Somali poet who is said to be over 100 years old. He is still alive and composes poetry.

Axmed Saleeban "Bidde": a famous contemporary Somali poet, actor, and playwright.

BILĀL: an Abyssinian who became the first MUḐADHDHIN of Islam and a close companion of the Prophet.

Caaqib Cabdilaahi: see Sheekh Caaqib Cabdilaahi.

Cabdi Cabdilaahi Muuse: a well-known poet and traditional historian who now lives in Jiddah, Saudi Arabia.

Cabdilaahi Diiriye Guuleed: a Somali teacher; author of Gorfaynta Maansada 'The Analysis of Somali Poetry'.

Cabdilaahi Yuusuf: see Sheekh Cabdilaahi Yuusuf.

Cabdiraxmaan Cabdilaahi: see Sheekh Cabdiraxmaan Cabdilaahi.

Cabdiraxmaan Saylici: see Sheekh Cabdiraxmaan Saylici.

Cali Cabdiraxmaan: see Sheekh Cali Cabdiraxmaan.

Cali Dhuux: a well-known Somali poet who died about 1962.

Cilmi Boondheri: (1908-1941), a Somali poet who is said to have died of love. The second part of his name is sometimes pronounced Bowndheri.

FĀṬIMAH: a daughter of the Prophet by his first wife KHADĪJAH, and wife of ʿALI B. TĀLIB.

FIRʿAWN: in the Quran the name FIRʿAWN always refers to the Egyptian pharaoh with whom MŪSĀ (Moses) and HĀRŪN (Aaron) had to deal.

FURQĀN: an alternative name for the Quran.

ḤĀWĀʿ: the mother of the human race; the wife of ĀDAM.

IBRĀHĪM: Abraham.

IRAM: one of the ancient south Arabian tribes.

ʿĪSĀ: the name of Jesus in Islam.

Ismaaciil Faarax: see Sheekh Ismaaciil Faraax
Ismaaciil Mire: (1862-1951), one of the leaders of the Daraawiish, and a respected poet.

- JIBRĪL: the angel who is believed to have been the medium of the revelation of the Quran to the Prophet.
- Khadiija Faarax Maxamuud: a Somali poetess and an authority on sitaad poetry.
- KHIDR: the name of a popular figure in the Islamic tradition who is believed to have been given immortality and who acts as the supreme master of the Sufis.
- LŪT: according to Islam, LŪT was a prophet sent to the city of Sodom.
- MAḌRIB: an ancient town in southwest Arabia. According to Islamic tradition, this ancient city, with its surrounding walls, towers and massive dams, was destroyed by an army of blind rats which dug out the foundations of the impressive buildings and reduced them to rubble.
- Maxamed Cabdulle Xasan: see Sayid Maxamed Cabdulle Xasan.
- Maxamed Xaashi Dhamac: a Somali teacher, poet and author of articles on Somali scansion.
- MUḤAMMAD AD-DANDARĀWĪ: the founder of the DANDARĀWIYYAH Order; he introduced it in Somalia in 1885.
- MUḤAMMAD ṢĀLIḤ: a pupil of AHMED B. IDRĪS and founder of the ṢALIḤ IYYAH Order.
- MUNKAR: name of one of the two angels who examine the dead and decide whether they should be punished in their tombs. The name of the other angel is NAKĪR.
- Muqdisho, the Somali form of the name of the capital of Somalia, (Mogadishu).
- NAMRŪD: according to Islamic tradition, NAMRŪD was the legendary figure who threw IBRĀHĪM (Abraham) into a fiery furnace. He rejected IBRĀHĪM's God and decided to challenge Him in His domain. However, his efforts

were in vain, for God sent against him and his men an army of gnats who ate his flesh and drank his blood.

NAKĪR: see MUNKAR.

Qaasim Muxyadiin: see Sheekh Qaasim Muxyadiin.

QURAISH: the Arabian tribe to which the Prophet belonged.

RAQĪB: see ʿATĪD.

Salaan Carrabey: a famous Somali poet and traveller who gained a reputation as an innovator in his use of language and imagery. He died in the early forties.

Sayid Maxamed Cabdulle Xasan: (1856-1921), the so-called 'Mad Mullah of Somaliland'. He was a religious and nationalist leader who formed the Daraawiish movement that resisted the British occupation of northern Somalia in late 19th century and early 20th century. He was also a highly esteemed poet.

SHAIKH AL-ʿARABĪ AD-DARQĀWĪ: a famous Moroccan Sufi who founded the SHĀDHILĪ Order of DARQAWĀ and who died in 1823.

SHAIKH SHARĪF ABŪ BAKR AL-ʿAYDARŪS: a famous Sufi saint of southern Arabia whose tomb is in ʿADAN (Aden).

SHARĪF ABŪ BAKR AL-ʿAYDARŪS: see SHAIKH SHARĪF ABŪ BAKR AL-ʿAYDARŪS.

Shariif Caydaruus Shariif Cali (= ʿAYDARŪS B. SHARĪF ʿALĪ AL-ʿAYDARŪS AL-NADĪR AL-ʿALAWĪ): a traditional Somali religious leader of Arab descent and author of BUGHYĀT AL-ĀMĀL FĪ TĀRĪKH AS-SŪMĀL.

Sheekh Caaqib Cabdilaahi: a well-known Somali Sufi poet who is originally from the town of Jigjiga but now lives in Muqdisho and is employed by the Academy of Culture. He

is the author of a large number of poems in the collection presented here. For a short biography of this poet see Andrzejewski 1970.

Sheekh Cabdilaahi Yuusuf: an early 20th century Somali Sufi and editor of MAJMŪCĀT AL-MUBĀRAKAH.

Sheekh Cabdiraxmaan Saylici: a famous Somali Sufi and reviver of religious learning who died in 1883.

Sheekh Cabdiraxmaan Cabdilaahi "Sheekh Suufi": the protector saint of Muqdisho who died in 1904.

Sheekh Cabdisalaam Xaaji Jaamac: the protector saint of Jigjiga who died about 40 years ago.

Sheekh Cali Cabdiraxmaan "Sheekh Cali Majeerteen": a famous shaikh and poet who died about 150 years ago.

Sheekh Ismaaciil Faarax: (died circa 1910) a Somali Sufi poet.

Sheekh Qaasim Muxyadiin: a Somali Sufi and editor of

MAJMŪCĀT AL-QASĀʾID.

Sheekh Xasan Xuseen: a Somali Sufi who is probably still alive; author of Text 24.

Sheekh Yuusuf Barkhadle "Sheekh Yuusuf Alkawnayn": a famous Somali Sufi saint who is believed to have been the first person who attempted to use Somali in teaching children the rudiments of the Quran. His tomb is near the town of Hargaysa. According to oral traditions he was one of the Mediaeval Arab shaikhs who came to Somalia.

ṬĀ HĀ : the name of the XX the Sura of the Quran.

ʿUMAR B. AL-KHATĀB: the second Caliph of Islam who was assassinated in 644 A.D.

ʿUTHMĀN B. ʿAFĀN: the third Caliph of Islam who was slain in 656 A.D.

Xamar: another name of Muqdisho (Mogadishu).

Xasan Xuseen: see Sheekh Xasan Xuseen.

YA SĪN: the name of the XXXVIth Sura of the Quran.

Yuusu Barkhadle: see Sheekh Yuusuf Barkhadle

ZAMZAM: name of the sacred well in the Holy Mosque of
Mecca.

References

In the list below all the items are entered as given on the title page, except for explanatory notes which are placed between square brackets. When the name of an author is placed between square brackets, it represents its version as transcribed according to the requirement of Somali orthography.

When a bibliographical item is referred to in the text of the thesis only part of the name of the author which constitutes the initial word of entry and the year of publication are normally given, e.g. Burchkardt 1959, CAYDARŪS 1955. If this is insufficient for instant recognition of the item, other parts of the name are added, e.g. CABD ALLĀHĪ 1920. Thus for example an entry like CABD 1920 would impede recognition since there are two separate entries beginning with this name. In cases like that the second name in the entry would be added and we would have CABD ALLĀHĪ 1920.

Note that the names of authors of works in Arabic are given in their conventional order, without inversion. Somali names are also not inverted, since surnames are rarely used in Somalia. The honorific titles, however, are placed after the names of authors, even when the names are not inverted, e.g. Jaamac Cumar Ciise, Sh. [= Sheekh]. It should be noted that some publishers or library catalogues frequently invert Somali names and for this reason the reader may have difficulty in finding the works cited here unless he tries all the permutations of the order..

Note that Xamar is another name for Muqdisho (Mogadishu), the capital of Somalia.

Sometimes in the text of the thesis collective works or editions of texts are referred to by their titles and not by the names of editors or authors. Titles of such works are placed alphabetically in the list given below, with cross references to their editors or authors. When abbreviated titles are used they are given in full in the entries headed by the names of the editors or authors.

The following abbreviations are used:

ALS = African Language Studies

BSOAS = Bulletin of the School of Oriental
and African Studies

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NOTES

Page 9:

1. See Andrzejewski 1970, pp. 25-29, Cerulli 1964, pp. 2-5, and Lewis 1958, pp. 144-45.

Page 10:

1. For a bibliography of Somali Sufi poetry written in Arabic see Andrzejewski 1974a and Johnson 1969.
2. For a brief biography of this shaikh see Andrzejewski 1970, pp. 22-24.

Page 11:

1. Since the art of typing in Somali is a recent innovation Sheekh Caaqib's texts sometimes needed obvious minor emendations and deletions. Such changes, which I have kept to the minimum, have little bearing on the integrity of the original texts. Scholars wishing to examine these changes can do so by reference to Sheekh Caaqib's collection in L/SOAS.

Page 14:

1. I learnt this oral text by heart as a member of a Sufi congregation in Somalia.

Page 16:

1. See Gibb et al. 1960.

Page 18:

1. In all the quotations from published works the transcription of Somali has been adjusted to the conventions of the National Orthography introduced in 1972. Transliteration of Arabic has also been adjusted to the system used in this thesis.

Page 20:

1. The second vowel in ALLAH when it is written in the Arabic script is either represented by a diacritic or not represented at all. Thus in the Arabic script in the word ALLAH there are only four letters.

Page 24:

1. See Burckhardt 1959, pp. 57-63.
2. See SHAIKH AL-^ḥCARABĪ AD-DARQĀWĪ 1969, p. 29.
3. For the names of God in Somali see Lewis 1959.

Page 25:

1. All the texts referred to are found in Part Three of this thesis.

Page 29:

1. See Nasr 1966, p. 143.
2. See Austin 1971, p. 50.
3. See Lings 1961, pp. 34-43.

Page 30:

1. See Austin 1971, pp. 58-59.
2. Shallaad are the chanted religious devotions. The origin of the word is obscure, but it is probably connected with the Arabic SHALA which means to raise or to lift up.

Page 31:

1. See Lewis 1961, pp. 218-225.
2. Ibid.
3. See Lewis 1955-56, p. 592.
4. See Lewis 1961, p. 220.

Page 32:

1. See Lewis 1961, pp. 214-221.

Page 33:

1. See Andrzejewski and Muuse Galaal 1966, 29-39.

Page 40:

1. Note that I have transposed some of the lines in the translation so that the translation would flow clearly and smoothly.

Page 48:

1. In Oromo (Galla) the root eebb- is used in verbs which mean 'to bless' or 'to pray' to Waaq^a (the Sky God). Note also that Waaq is used in Somali as the synonym of ALLAH.
2. See Lewis 1961, pp. 218-225.

Page 49:

1. This word is at least semantically related to the Oromo concept of alôol^a 'mischief' or 'personified evil' found

among the Arussi. A possible connection with the Arabic root b-l-y need not be due to borrowing but to proto-Hamito-Semitic derivation. See Andrzejewski 1972, pp. 9-10.

Page 50:

1. See Cerulli 1957, pp. 147-151.

Page 51:

1. See Lewis 1955-56, p. 594.
2. See BUKHĀRĪ, p. 28.

Page 52:

1. See Cerulli 1957, pp. 147-151, Andrzejewski and Lewis 1964, pp. 150-167 and Andrzejewski 1974a, pp. 37-40 and 45-48.

Page 53:

1. These poems have been dealt with in a paper delivered at the Centre of African Studies of the School of Oriental and African Studies during a seminar on Islamic influences on the literary cultures of Africa. The seminar was held on 6th June, 1968.

Page 55:

1. Sitaad is a form of Sufi poetry which is composed by Somali women in praise of women saints. The word sitaad is derived from the colloquial Arabic word SITAT (the plural of SITAH) which means women.

Page 59:

1. Maxamed Xaashi Dhamac (see References) has written a series of articles, the first of which I have quoted here, in the Somali daily Xiddigta Oktoobar. In these articles, he examines the Somali metres and formulates his own observations. Although some of his ideas about the nature of Somali poetry and its prosody have recently come under attack (see Xiddigta Oktoobar 1976, No. 4/108), his major conclusions about the Somali metres remain unchallenged; and his method and approach are undoubtedly a break through in the studies of the Somali scansion. For further detail see Xiddigta Oktoobar 17. 1. 1976, No. 425/3.

Page 60:

1. This type of jiifto is referred to by Maxamed Xaashi Dhamac as sagaalley 'the one which has nine units'. The longer version is tobanley 'the one which has ten units'.
2. Note that I have transposed two lines so that the translation would flow clearly and smoothly.