

Omar ibn Said and Enslaved Muslims in the United States

Overview:

This two-day unit introduces students to the history of enslaved Muslims in the United States by focusing on the biography of Omar ibn Said. Omar ibn Said spent most of his adult life in North Carolina and is the only known enslaved person in the United States to write an autobiography in Arabic. This unit emphasizes the literacy of many enslaved Muslims, and the multilingual and multi-religious nature of the United States from its earliest days. This unit also teaches students about transnational connections, especially between the antebellum South and West Africa. The unit includes a geography activity and a primary source analysis activity and is intended for high school students.

Essential Questions:

Day 1: How has people's movement influenced societies in the past? How can making and studying maps influence our understanding of history?

Day 2: How can we know what *really* happened in the past?

Subjects:

American History

Standards:

- North Carolina Standards for American History:
 - Inquiry (Compelling Questions, Evaluating Sources)
 - Behavioral Sciences (AH.B.1: Evaluate American identity in terms of perspective, change, and continuity)
 - AH.B.2.2 (Distinguish religious beliefs and human reasoning in terms of their influence on American society and culture)

Materials:

- Homework: Pre-unit Introduction to Islam Worksheet
- KWL Chart
- Introduction to Unit Power Point
- 4 primary source texts with translations & associated guiding questions worksheet
- Homework: 10-minute podcast & podcast transcript & Guiding Questions Worksheet
- Note: This curriculum assumes that students have access to a computer and the internet at home, and that the teacher has the ability to broadcast a PowerPoint in the classroom.

Duration:

Two days, each day includes 50 minutes of in-class work and about 20 minutes of homework.

Note: Curriculum can be adapted so that homework is done in class, and the unit is spread out over three days.

Additional Reading:

For teachers who wish to delve deeper into this topic, below are some reading recommendations. Note that no outside preparation is necessary to teach this lesson, these readings are entirely optional.

- *Following Muhammad: Rethinking Islam in the Contemporary World* by Carl Ernst
- *Muslims in America: A Short History* by Edward Curtis
- Sapelo Square- An Online Resource for Black Muslims in the United States
<https://sapelosquare.com/>
- The Pluralism Project <https://pluralism.org/islam>

Procedure:

Pre-Unit HW

1. This homework assignment is intended to introduce students to Islam and the history of Muslims in America. Instruct students to watch the YouTube video, explore the Instagram page, and fill out the homework worksheet so that they can discuss it the next day in class. (Estimated time: 20 minutes).
 - a. “Islam, the Quran, and the Five Pillars All Without a Flamewar: Crash Course World History #13” Crash Course
<https://www.youtube.com/watch?v=TpcbfxtdoI8>
 - b. https://www.instagram.com/american_islamicate/

Day 1: Enslaved Muslims in the U.S

2. KWL Chart (5 minutes): Begin class as students walk in by having them fill out the KWL handout. Students should write down what they know and what to know about Islam and Muslims in the United States.
3. Discussion of Homework (10 minutes): In small groups have students discuss their answers to the worksheet questions for 5 minutes. Transition into a class discussion for 5 minutes about what, if anything, they discovered that was surprising in either the YouTube video or the Instagram page. Ensure that students understand basic information about Islam.
4. Introduction to Unit Power Point (10 minutes): Project the PowerPoint and explain each of the slides. These 6 slides present a brief history of enslaved Muslims in the United States, with a focus on Omar ibn Said. Additional notes for the teacher are available in the notes section on each slide.
5. Mapping Omar Activity (15 minutes): After learning about the figure Omar ibn Said, students will use Google maps to identify important locations throughout his lifetime. This will help students think about the effect that people’s movements have on societies, and the way that knowledge and traditions moved between West Africa and the United States. Break students into small groups of 3 or 4 and give each group a laptop. Pass out the handout with instructions to students and go over them slowly together. In each group one student with a G-mail account will log in, and students will work together to complete the activity. Students will submit their work via email. Note: If laptops are not available, teacher can complete the activity on projector.

6. Group Discussion (12 minutes): Pull up each of the groups' maps on the projector. Pick one to keep on the projector. Discuss how Said traveled from each place—by ship from Africa to the U.S, by foot from Charleston to Fayetteville, by horse and buggy around North Carolina. Who might he have met on his travels? How would he have interacted with the people that he met?

Finish with a class discussion of some bigger picture questions, such as: How did this mapping activity influence what we know about Said? How does it influence how we think about slavery? How has the history of the United States been influenced by migration and movement in terms of religious diversity, demographic composition, and cultural influences?

Day 1 Homework

7. This homework assignment is intended to guide students deeper into the material and prepare them to analyze primary sources the next day. Instruct students to listen to the podcast with Professor Carl Ernst on the life and writings of Omar ibn Said and fill out the homework worksheet to bring to class with them and be prepared to discuss. There is also a transcript of the podcast, if students prefer to read, or to read as they listen. (Estimated time: 20 minutes).

Day 2: Analyzing Primary Sources

8. Do Now (5 minutes): Project Omar ibn Said's writing, "The Chapter of Help (Surah Nasr)" when students walk into the room. This is a short chapter of the Qur'an with three verses. Have a prompt written on the board that asks them to give as many first impressions as possible about this document. When class starts, have a few students share their responses. Reveal to students what the document is and move to the second page of "The Chapter of Help (Surah Nasr)" document.
9. Model Primary Sources Analysis (10 minutes): Tell students: "This page tells us about where the manuscript can be found today, and where we can locate a picture of it online. The provenance of the manuscript tells us how it came to be located where it is. The description gives us more context. This manuscript was mislabeled as the Lord's Prayer, but it's actually a chapter from the Qur'an." Ask: "How might this document have come to be mislabeled?"

Also remind students of points related to the podcast. This could include: "Remember—Said was quoting the Qur'an from memory here. Enslaved people were not able to bring material objects with them on the Middle Passage. What does that tell us about the way Said was educated?"

Ask a student to read out loud the translation of what Said wrote. Ask the class: "Drawing on the podcast interview from the homework, what do you make of Said's use of this chapter of the Qur'an? What might it mean? What might the last sentence of the document mean? In what context might he have produced this document?"

10. Group Work (10 minutes): Break students into groups. Assign each group one of the three primary sources from Omar ibn Said's writings and direct them to fill out an associated worksheet that will prepare them to present this document to the class.
11. Presentations (15 minutes) Have each group present their primary source. After each small group presentation, engage the whole class in discussion. (For example: Note that some phrases are repeated between documents—is Said trying to tell us something? Are these words that come to him readily and offer him comfort? Said does quote from the Bible in one of the documents- why might this be?).
12. Group Discussion (7 minutes): Lead a final class discussion related to enslaved Muslims in the United States and the unit essential questions: How much can we really know about Said's life? What constraints prevent us from understanding his life? What does it mean to "know" a historical figure or event?
13. KWL Chart (3 minutes): Return to the KWL chart. Have students fill out what they've learned in order to assess efficacy of unit.

Name:

Date:

Omar ibn Said and Enslaved Muslims in the United States

Pre-Unit HW: Introduction to Islam

1) Watch this video, and answer the questions below:

“Islam, the Quran, and the Five Pillars All Without a Flamewar: Crash Course World History #13” Crash Course <https://www.youtube.com/watch?v=TpcbfxtdoI8> ; full video

A. Who do Muslims believe is the final prophet?

B. What is the holy book of Islam?

C. What are the five pillars of Islam?

D. What is the ummah?

2) Explore this Instagram page and answer the following question:

https://www.instagram.com/american_islamicate/

Pick one story presented on the Instagram page that you were not familiar with before. Using this story as an example, how do you think the study of Muslims in America might challenge stereotypes about Islam?

Name:

Date:

Muslims in the United States

This chart will help me gauge your prior knowledge and what you want to learn about Islam and the history of enslaved Muslims in the United States. After our unit is completed, we can reflect together on what you've learned.

Know	Want to Know	Learned

Mapping Omar ibn Said's Life

Review the outline of Omar ibn Said's life:

Omar ibn Said was born into a well-educated family around the year 1770 in Futa Toro, in contemporary Senegal. In his thirties he was kidnapped, enslaved, and transported to Charleston, South Carolina. He escaped from his first enslaver and was later imprisoned in Fayetteville, North Carolina. He gained attention for writing in Arabic on the walls of his prison cell. Jim Owen, brother to the governor of North Carolina, purchased Said in 1809, and he spent the next fifty-three years of his life with the Owens. Initially they lived in Fayetteville. They later moved to Wilmington, and then finally to the Milton Plantation on the Cape Fear River.

Instructions:

1. Login to your G-mail account
2. Go to the following link in your web browser: <https://www.google.com/maps/d/>
3. Click "Create a new map"
4. Type in the first location where Omar ibn Said lived. If the place no longer exists, you will need to use the contemporary location. Click "add to map."
5. Continue adding the rest of the locations where Said spent his life. For each location, consider:
 - The effect that people's movements have on societies
 - The way that knowledge and traditions moved between West Africa and the United States
6. If your group finishes early: Click on each location and click "add image." Research to find images relevant to Said's story or the story of enslaved Muslims more generally; and add them to each location.
7. When time is over: Click share to submit.

Podcast Transcript

Yasmine: Hi everyone, my name is Yasmine Flodin-Ali, I'm a PhD candidate in Religious Studies at the University of North Carolina at Chapel Hill. I'm joined here today by Professor Ernst, a distinguished professor of Religious Studies at the University of North Carolina Chapel Hill. Professor Ernst is a specialist in Islamic Studies. Professor Ernst and his colleague at Duke University, Mbaye Lo, are currently working on a research project about Omar ibn Said. Thank you for joining us today, Professor Ernst.

Professor Ernst: Thank you for having me.

Yasmine: What first got you interested in this project?

Professor Ernst: Well, years ago, I discovered the existence of Omar ibn Said. And the fact that there was a man who was enslaved in North Carolina, and who wrote about himself in Arabic, was fascinating to me, because it was so unpredictable. And I felt that it was really important to figure out what was going on, what he was saying, and how he was understood or misunderstood. What we have discovered is that in great part, his writings were illegible, unreadable, and people made up stories about him, which were frankly lies. So, there's a really big story going on here, and we need to make it available to the public.

Yasmine: Can you tell us a little bit about Omar ibn Said's manuscripts, where they're found, what they look like?

Professor Ernst: Well, there are 18 documents that we have been able to locate. One of them has just appeared in the past month. And for the most part, they were preserved by members of the Owen family, who were the enslavers who had purchased Omar ibn Said back in Fayetteville in 1809. And others have been found by collectors and people who are interested in unusual documents. But it's interesting that it was mostly from the Owen family, who were very wealthy and powerful.

What we're looking for to understand these is, first of all, Mbaye Lo and I wanted to find out what is in the documents? We've prepared what we call a critical edition, which means an exact description of what is in the document. And that never had been done before with any of the documents. We discovered, to our surprise, that Omar ibn Said was quoting Arabic poetry and sections from important works of Islamic thought, from hundreds of years ago. They included a depth of knowledge that was previously unsuspected. And that was a great discovery.

Yasmine: And can you tell us a little bit about the genre of these documents, what kind of writings are they?

Professor Ernst: Well, he was trained in a theological seminary in what is now Senegal, where he studied for 25 years. And he was trained like a preacher. And he gives sermons in these writings, which is quoting largely from the Qur'an, but from a few other writings as well, as I mentioned, and he's talking about repentance for sin, and seeking forgiveness from God. Those are the two big themes. And this is not a surprise to anyone who's read the Qur'an, but he's also

talking about the power of spiritual messages that are contained in the Qur'an. And he includes some diagrams which have talismanic, or you might say, mystical power, that are meant for the protection of the people that he was writing them for.

Yasmine: Who do you think he was writing these for? Do you think that he was asked to write them, did he write them of his own accord, can we know?

Professor Ernst: Well, from some examples, we know that General Owen, his enslaver, would ask Omar to do this for guests who arrived at their house or else in a health resort where he was visiting. He probably said, "Omar why don't you write out one of those crazy Arabic documents for Reverend so and so." But when he's writing, for instance, what we call his autobiography, he was asked to write it by somebody named Hunter who Omar refers to as Sheikh Hunter using an Arabic word. But Omar also refers to two other audiences in that document. And we know that he is doing so because he uses the language of saying, "Oh, Sheikh Hunter," and then a second audience-- he says, "Oh, my brothers," and these are his companions who were in his theological seminary in Futa Toro, in Senegal.

And then the last audience he addresses is the people of America, the people of North Carolina and South Carolina. When he refers to his brothers in Africa he quotes a theological text that they would have known. But when he refers to the people of America he only talks about the Owen family, the people who have enslaved him, because in reality, the only relationship he has with America is through slavery. But he continued to write documents that were in effect sermons, highly critical of the people that were surrounding him, because he quotes the passages from the Qur'an, about the wealthy, who are arrogant and who ignore the poor, and who think that their wealth would get them away from hellfire. These are kind of stern sermons. But he was not reluctant to give them, perhaps because he knew that nobody could read them.

Yasmine: Do you know why the Owens wanted these documents if they couldn't read them? Did they know translators, did Omar ibn Said know that some of them would be translated within his lifetime?

Professor Ernst: Some of his acquaintances, for instance, there was a Chief Justice of the Supreme Court of North Carolina, John Taylor, tried to find a translator for one of the documents in 1819. Because he said, the man to whom this is addressed, has no idea what is in this letter. They could not find a translator and it was not translated until the 1980s. This was true of many of the documents. I think that he was astonished that nobody could read his writings. He says in the autobiography, I cannot write my life-- because there's no one to read it. These were documents that were sort of like messages in a bottle. They were cast out in the hope that somebody could one day read them, but he never knew who that would be.

Yasmine: That leads into another question: Can you tell us a little bit about the debate over Said's conversion? So, in some of the documents, he's quoting from the Bible, what do you think the significance of that is?

Professor Ernst: Well, we have to remember that to speak of freedom of religion for someone who is a slave is a contradictory idea. They don't have any freedom. And yet, there was

tremendous pressure that was building in the in the United States, in the aftermath of what was called the Second Great Awakening of evangelical Christianity. There was a tremendous effort made to convert Africans to Christianity. Every article that was written about Omar ibn Said, presents him as a convert to Christianity, and also someone who was happy to be a slave, someone who was unwilling to go back to Africa, someone who only read the Qur'an when he was in Africa, all of these were lies. He joined the Presbyterian church because he was required to do so and would go to the church every week with the Owen family. But he continued to write Islamic prayers and blessings on the Prophet Muhammad, in his documents well into the 1850s. And we also know from the autobiography, that when he was asked to read the gospel by the Owens, he then quotes a passage from an Islamic theological text to tell you how he's interpreting the Bible. If they assumed that he was converting to Christianity, in such a way that he would forget everything he knew about Islam after having studied for over two decades, they were seriously wrong.

Yasmine: Can you tell us a little bit about the educational systems in West Africa at the time? And what Said would have grown up learning? Was that common?

Professor Ernst: One of the things that we can tell about this educational system was, it was traditional, it was embodying texts that went back 1,000 years. They were brought in from North Africa, from Egypt, from Palestine, from even as far as Iraq and Iran. And we know this, because these texts are being quoted by people like Omar, but there are others who do this as well. And the other thing that we know about them is that they learned a lot of these by heart, by memorization, because he didn't have any books with him with Arabic writings. And so, the fact that he was able to do this, for over 50 years after his arrival in America, attests to the power of his training.

For instance, Omar quotes a couple of poems by a mystical poet from the North African region, whose name was Abu Madyan. And he was the author of a great many poems. When Omar quotes two lines from this poem, we can assume that he actually knew the whole poem, and that the careful reader, who should be aware of this complete poem as well, would remember the whole thing and the full context of it. Sometimes Omar will quote, three words from a verse from the Qur'an, or just the title of the chapter from which it comes. That's not something you should skip over. You should find out what's the rest of the verse that he quoted only three words from, because he does this a couple of times that he says that Qarun was of the people of Moses, that's the end of the quote. And you would think, well, why is it that in there? But if you know the rest of the verse, it says, and he was rich, and he was arrogant, we made him so rich, that just the keys to his treasuries were impossible for a large group of people to carry, but he should not gloat, because God does not love those who gloat. Do you detect a note of criticism there? It's one of a number of passages in which the Qur'an is criticizing the arrogant, the wealthy, the people who ignore the poor, and think they can get away with it. So that three or four words that he mentions, is a hint that the informed reader will understand.

Yasmine: Thank you so much Professor Ernst for your time. Really appreciate it!

Professor Ernst: Thank you for having me.

Name:

Date:

Homework: Guiding Questions for Podcast

The following podcast was conducted in July 2021 with Professor Ernst, a professor of Religious Studies at UNC Chapel Hill who is researching the life of Omar ibn Said. In this podcast interview, Professor Ernst talks about the manuscripts that Omar ibn Said wrote during his lifetime in Arabic. A “manuscript” is the word typically used to describe a document that was written by hand, or a document that is not published in a book. Said wrote all of these manuscripts in North Carolina while he was enslaved by the Owen family.

As you listen, answer the following questions:

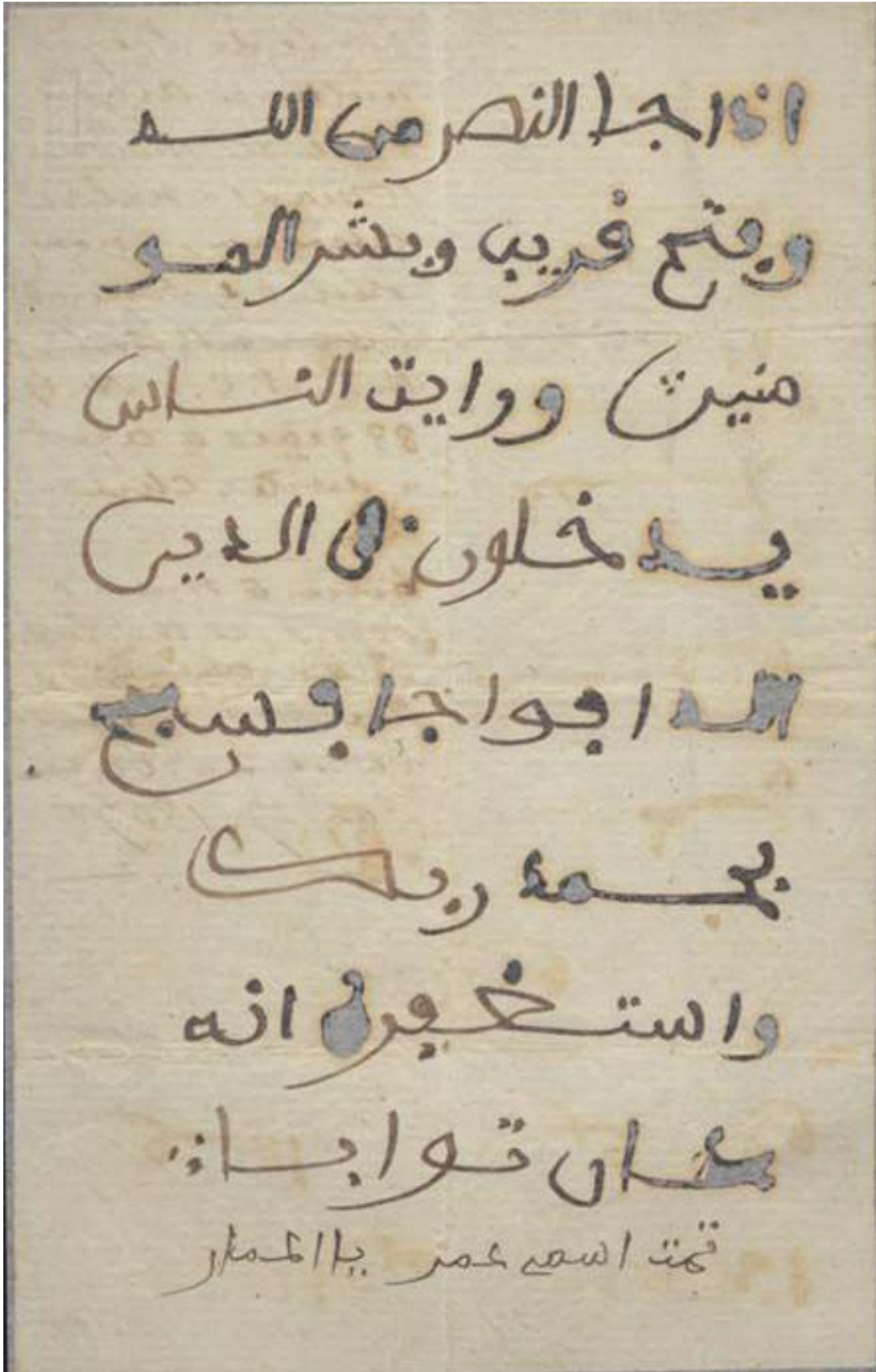
1. At the time of Professor Ernst giving this interview, how many of Said’s manuscripts do we currently have?

2. According to Professor Ernst, who is Said speaking to in these documents? What audiences are they intended for?

3. What does Professor Ernst think about Said’s religious affiliation in the United States?

5. What can we learn about Said’s education from these manuscripts?

The Chapter of Help (Surah Nasr)



The Chapter of Help (Surat Nasr)

Manuscript Source: Chapel Hill, NC, 1857. Rare Book Collection, Wilson Special Collections Library, University of North Carolina.

URL: <https://guides.lib.unc.edu/omar-ibn-said/wilson-library>

Provenance: This manuscript was given to Mary Jones, wife of Rev. Charles Colcock Jones, in Rockland County, Va., by General Owen on 27 July 1857.

Description:

Surat al-Nasr is understood to be Omar ibn Said's last known existing writing. A note on the manuscript incorrectly states that it is the Lord's Prayer. (Omar ibn Said Materials at Wilson Special Collections Library: Wilson Library Holdings).

Translation

Page 1

“When the assistance of God shall come, and the victory; / and thou shalt see the people enter into the religion of God by troops: / Celebrate the praise of thy Lord, and ask pardon of him; for he is inclined to forgive” (Qur’an 110:1-3).

Finished. My name is `Umar ya A`mar.¹

¹ Said’s handwriting is difficult to read here, but he may possibly be using the nickname given to him, “Moro.”

Name:

Date:

Said Primary Source Analysis

Prepare answers to the following questions so that you are ready to share with the class. You do not need to write full answers but take notes so that you are ready to present.

1. Describe the Arabic manuscript. What do you notice? How does it compare to the document that we began class with?
2. What does the content of this document say? (For example, is it from a holy text, is it Omar's own writing?) What do you think was the reason for Omar writing this?
3. Where is the manuscript held now? How did it get there? What considerations should we keep in mind when evaluating this manuscript?

الحمد لله الذي خلق الخلق لعبادته شق رزقنا وجعلنا
وافق العصر = في ومن عملها بالخارجة ومن
مكتسبها = في

يا ابا نانا الذي في السموات يتقدس اسمك تقاتني
ما طردت ترون مقتيتك كما في السماء وعلى
الارض: خبزنا الذي لنا خذنا اعطنا اليوم وانجبر
لنا ما علينا كما نغفر نحن لمن لنا عليه ولا
تدخنا الفجا لمن نجنا من شرير جان لك
المرء والفرقة والعجد الى الاباء امين

يا ابا نانا الذي في السموات يتقدس اسمك تقاتني

The Lord's Prayer No. 1 (Abana Awwal)

Manuscript Source: Davidson, NC, Davidson College Library.

URL:<http://davidsonlibraryexhibits.net/archives/files/original/0506f0ec1c09d1253e433cd348298877.jpg>

Provenance: James Alvin Riley donated this document to Davidson College in 1963. Riley believed that his grandfather, Rev. Charles Wilson, obtained the manuscript while serving in the Methodist Episcopal Church located near Wilmington, NC around the 1830s. (Davidson Archives & Special Collections Website).

Description:

“The front page includes an Arabic translation of the Lord's Prayer written by Omar ibn Said. The note on the back page is believed to have been left by Rev. Charles Wilson (1802-1873). It reads, ‘Written by an old African Negro belonging to Genl. Owens of Wilmington, N.C.’” (Davidson Archives & Special Collections Website).

Translation

Page 1

“Praise be to God, who created the creation to worship him, so he might test their actions, their words”.

“He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same: [For thy Lord is not unjust towards his servants]” (Qur'an 41:46).

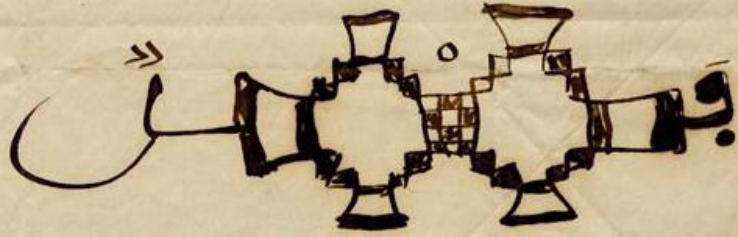
“[After this manner therefore pray ye:] ...Our Father which art in heaven, Hallowed be thy name. / Thy kingdom come. Thy will be done in earth, as it is in heaven. / Give us this day our daily bread. / And forgive us our debts, as we forgive our debtors. / And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen” (Lord's Prayer, Mt. 6:9-13).

الحمد لله خلوا الخلق لعباده حتى زره اوجالهم
وافوالهم: يا ايها الذين آمنوا اتوبوا الى الله توبة
نصوحاً

وبيل لكل همزة لمزة الذ جمع مال و معدة
بحسب ان ماله احد في كلابيد في المحطة
وما ادرك ما المحطة ذار الله الموقدة تملح
على الابدية انها عليهم موصدة في عمد معدة

لا يلق فريسي اي بلوهم راحة الستاء والحيق

فليعبدوا رب هذا البيت الذي اجمعهم من جوع
واعتصم من خوف سورة الماء
انما نزلنا ايها الكتاب لتعلم بين الناس بطلان الله
الخير عند الله لا لخيرته ومن عمل صالحا وانفسه



Verses No. 1 (Ayat Ula)

Manuscript Source: New York, New York. The Charles Frederick Heartman Collection in the New York Historical Society.

URL: http://blog.nyhistory.org/wp-content/uploads/2016/03/Heartman_01.jpg

Provenance: Procured by Charles Frederick Heartman (1883-1953). (New York Historical Society).

Description:

Initially this text was incorrectly labeled as a Christian prayer. Written on the back of the manuscript is "Old Morau Srvant of Gen. Owen Wilmington NC Jan. 8th 1845." (New York Historical Society).

Translation

Page 1

"Praise be to God, who created the creation to worship him, so he might test their actions, their words, and their condition in this world".

"O you who have faith! Repent to Allah with sincere repentance!" (Qur'an 66:8).

"Woe to every scandal-monger and slanderer/ who amasses wealth and counts it over. / He supposes his wealth will make him immortal! / No indeed! He will surely be cast into the Crusher. / And what will show you what is the Crusher? / [It is] the fire of Allah, set ablaze, / Which will overspread the hearts. / Indeed it will close in upon them/ In outstretched columns" (Qur'an 104:1-9).

"[In gratitude] for solidarity among the Quraysh/ Their solidarity during winter and summer journeys, / Let them worship the Lord of this House, / Who has fed them [and saved them] from hunger, / And secured them from fear" (Qur'an 106:1-4).

The Chapter of Aid (Title of Qur'an 107).

"Indeed, We have sent down to you the Book with the truth, so that you may judge between the people by what Allah has shown you [do not be an advocate for the traitors]" (Qur'an 4:105).

"The Good is with God, and belongs to no other".

بِسْمِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
يَا أَبَانَا الثَّقَلَيْنِ مِنَ السَّمَوَاتِ تَفَعَّلْ
اسْمًا تَقَاتِي مَلَكُوتَ كَمَا فِي
السَّمَاءِ وَعَلَى الْأَرْضِ خَيْرًا
الَّذِي لَنَا اعْطِنَا الْيَوْمَ
وَاجْعَلْ مَا عَلَيْنَا كَمَا فِي
فَحْسَ لِمَنْ عَلَيْهِ: وَلَا تَد
خَلْنَا التَّجَارِبَ لِمَنْ بِنَا
مَنْ تَشْرِيذَ فَا نَ لَكَ
الْمَدِّ وَالْفُؤُوقَ وَالْمَجْدَ إِلَى
الْأَبَدِ آمِينَ
اسم محمد بن عبد الله واما من جهة اسم الله بن محمد
بسم الله الرحمن الرحيم

The Lord's Prayer No. 2 (Abana Thani)

Manuscript Source: Davidson, NC DC0211s-2. Davidson College Archive & Special Collections.

URL: <http://davidsonlibraryexhibits.net/archives/files/original/654eb61d4b68eb2b0a5d2d5a256ad0.jpg>

Provenance: "It is uncertain how Davidson acquired this manuscript; however, most agree that it was likely donated to the College along with the Arabic Bible in 1871." (Davidson Archives & Special Collections Website).

Descriptions:

Also known as the Brown Manuscript (Davidson Archives & Special Collections Website).

Translation

Page 1

"In the name of the most merciful God; May God bless our master Muhammad"
(Basmala & taṣliya formula).

"Our Father which art in heaven, Hallowed be thy name. / Thy kingdom come. Thy will be done in earth, [as it is] in heaven. / Give us this day our daily bread. / And forgive us our debts, as we forgive our debtors. / And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen"
(Lord's Prayer, Mt. 6:9-13).

My name is Omar ibn Said, but from my mother's side (she is) Umm Hānī Yarmak, may God refresh her grave.