

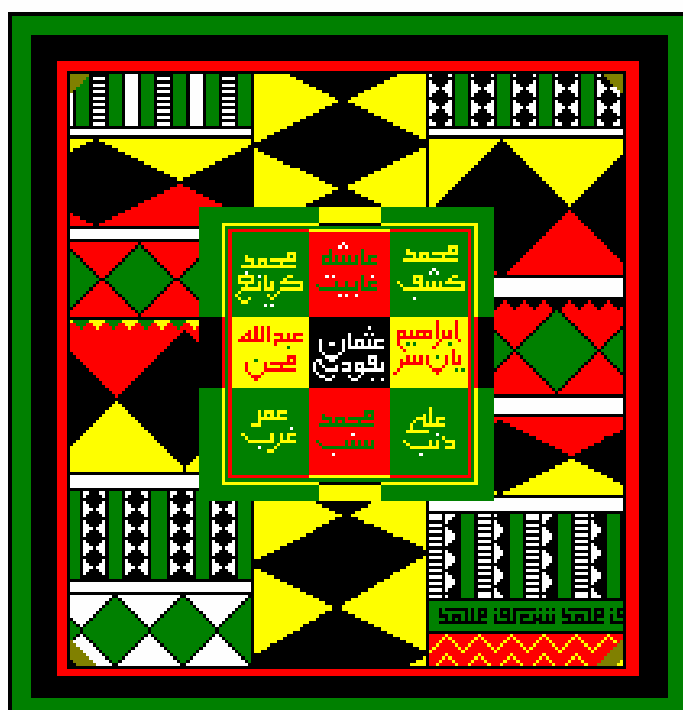
SANKORE'



Institute of Islamic-African Studies International

Rawdat'l-Janaan

The Meadows of Paradise



By

Waziri Uthman Gidadu ibn Muhammad Layma

Translated by

Shaykh Abu Alfa Umar MUHAMMAD SHAREEF ben Farid

Institute of Islamic-African Studies International

Copyright © 1415/1994 Muhammad Shareef

**Published by
SANKORE'**



SANKORE'

Institute of Islamic - African Studies International

The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

www.sankore.org / www.siasi.org

Book design by Muhammad Shareef

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission of the publishers

Institute of Islamic-African Studies International

Preface

I originally translated this text in 1994 when I first began work as a Muslim Chaplain in the California Department of Corrections in northern California. I encountered a penal system that openly boasted of not being concerned with rehabilitation, but retribution and implementation of the verdicts of the courts. Law books and libraries were being systemically removed from the prisons and the only level of education the CDC became concerned with for the inmates was highschool education and inmate attaining their GDE certificates. Any education beyond that during the year of 1994 and after was considered a waste of state funds, and posed a treat because it was from these educated inmates that well organized and legally warranted litigations ensued. What was left was for inmates to work off their exorbitant court fines by working for the last bastion of slavery in the United States sanctioned by the government in 1864 in the words: "slavery would no longer remain in these United States except as punitive punishment." The condition of the Muslim inmates was far worse than all others. They were being denied their rights to practice their religion in a manner that would lead to their rehabilitation and reform. In addition to the majority of the Muslim 'chaplaincy' remained woefully ignorant of the religion they were being highly paid to teach to represent. Most of the Muslim Chaplaincy were mere 'timekeepers' concerned with giving weekly Christian style preaching in Fridays, assuring the Muslim inmates acquiesced to any and all sanctions from the CDC; and where one particular Muslim chaplain used his position to maintain illicit affairs with one of the female relatives of a Muslim inmate he was sworn to guide and assist on the Path to Allah ta`ala. The situation of the Muslim populations in the CDC system when I was hired was deplorable and this was worsened by the cynical and jaded attitudes of the inmates who had resigned themselves to their lot. It was clear that the system required a miracle, if this lamentable situation were to change.

The majority of the Muslim chaplaincy in the CDC denied the belief in the miracles of the Prophets, calling these narratives of the miracles as "*tales of the ancients*" and "*stories designed for the minds of children*." Because the Muslim inmate population badly needed to increase their belief in Allah ta`ala, the unseen and knowing that the cards were stacked against them, I felt that this text by the chief *Wazir* of the Sokoto Caliphate was needed. There were two books that I translated during that period to mobilize the spirit of the Muslims and to encourage them to trust in Allah ta`ala and believe that no one could alter their present situation except Him. The first book was the Tariq'l-Janna by *Shehu` Uthman ibn Fuduye`* and this text, the Rawdat al-Janaan which gives an account of the miracles of *Shehu` Uthman ibn Fuduye`*. After translating the text and having it printed and distributed throughout the Muslim inmate population, their level of confidence and *himmah* was elevated, and we actually witnessed dazzling miracles in the penal system, whose news spread across the CDC and even into other state and federal prisons throughout the United States, and all praises are due to Allah ta`ala for that.

Many of the contemporaries of the *Shehu`* and the generations after them composed works regarding his miracles. His brother *Shaykh Abdullahi*, recounted in his Tazyeen al-Waraqaat as well as other works, the miracle Allah ta`ala manifested protecting the *Shehu`* against a musket at the point blank range. This was narrated during the life time of the *Shehu*. His son Muhammad Bello also recounted during the life time of his father in his Infaq al-Maysuur: "Allah our Master blessed us with establishing the *jihaad* in these lands of the Blacks by means of His blessings. He assisted us with His forces and made us strong by means of His victory, until we witnessed the authority of His overwhelming dominion and the strength of His vanquishing of His enemies. We witnessed the assistance which only Allah gives to His protected friends (*awliyya*). We saw with our own eyes the most astonishing and extraordinary miracles which He gives to His protected and intimate friends - which would increase the believers in faith and throw the disbelievers down in humiliation, defeat and

loss.” The text in your hands, the Rawdat ‘l-Janaan, of the chief *Wazir* Gidadu was composed five months after the death of the *Shehu*.

The learned sage, Ibrahim al-Khalil, the son of *Shaykh* Abdullahi ibn Fuduye` composed his famous Tanbeeh’l-Ghaafileen in which is recounted the miracles of the *Shehu`* and juxtaposed these with the miracles of *Shaykh* Abd’l-Qaadir al-Jaylaani, *Shaykh* Ahmad al-Baydawi, *Shaykh* Ibrahim ad-Dasuuqi and *Shaykh* Ahmad ar-Rufai`. The youngest son of the *Shehu`*, Isa ibn *Shehu`* composed many poems in Hausa recounting his fathers miracles as well. These texts were followed by those of *Shaykh* Abd’l-Qaadir ibn Mustafa and those of his son *Shaykh* Muhammad Mu`allayede retelling the same stories. The objective in all these works were not what western academics call mere hagiography, but the aim was to inspire the believers in the belief in the Unseen and that Allah ta`ala gives assistant to His protected friends (*awliyya*) by assisting them in breaking the bad habits of their souls and even breaking the normative laws of creation. The evidence for the existence of miracles have been firmly established in the Book, the *Sunna* and the consensus of the *Sunni* scholars.

The Qur’an

Allah ta`ala says concerning one of the champions of truth (*siddeequun*) and a follower of Prophet Solomon, upon him be peace, whose name was Asaf ibn Barkhiya: *"He who possessed knowledge of the Book said, 'I will bring it (the throne of Bilqis) to you before your glance returns to you."* Thus, a man who was neither a Prophet or Messenger brought the throne of the Queen Bilqis from Abyssinia to Jerusalem faster than the blinking of an eye. This was by the divine permission of Allah ta`ala, so what can the rejecters say about the miracles of the *awliyya* after reading this Quranic verse?!

Allah says concerning the people of the Cave: *"And when you withdraw from them and that which they worship besides Allah, then seek refuge in the Cave, your Lord will spread for you His mercy and will prepare for you a resting place in your affliction. You might have seen the sun when it rose move away from their cave to the right, and when it set, go past them on the left while they were in the cliff of the cave. That was one of the signs of Allah. He whom Allah guides is guided aright, and He whom He sends astray, he definitely cannot find a guiding friend. You would have thought them awake although they were asleep, and We caused them to turn over to the right and the left, while their dog stretched out his paws on the threshold. If you had observed them closely you would have definitely turned away from them in flight and you would have been filled with fear or them. In the same way We awakened them that they might question one another. A speaker among them said, 'How long have we stayed?' They said, 'We have stayed a day or some part of a day.' Others said, 'Your Lord knows best how long you have stayed. Now send one from among you with this silver coin of yours to the city, and let him see what food is purest there and bring a supply of it. Let him be courteous and let no man know who you are. If they could come to know who you are, they would stone you or turn you back to their religion, then you will never prosper. In like fashion We disclosed to them that they might know that the promise of Allah is true and that as far as the Hour is concerned, there is no doubt about it. When they disputed over their affair among themselves saying, 'Lets build over them a building, their Lord knows best about them. ' Those who won their point said, 'We shall definitely build a place of worship over them.' Some say, 'They were three, their dog was the fourth', and some say, 'Five, their dog the sixth,' guessing at random, and some say, 'Seven, their dog the eighth. Say: 'My Lord is best aware of their true number. None knows them except a few, so do not argue about them except outwardly and do not ask any of them to narrate anything about them."* Allah ta`ala continues the narration by saying, *"It is said that they stayed in the Cave three hundred years and add nine. Say:*

'Allah is best aware of how long they stayed. To Him belongs the unseen (ghayb) of the heavens and the earth.'

Therefore realize that their sleeping three-hundred and nine lunar years in the Cave without food or drink was a miracle. Their turning left and right in order not to injure their sides was a miracle. Their being awoken after sleeping three-hundred years was a miracle. Their returning to their people, who at one time did not believe in Allah nor the resurrection of the dead, as a proof of the truthfulness of Allah's promise was a miracle. And finally, the fact that few knew of their true number was also a miracle. The youth of the Cave were neither Prophets nor Messengers, yet Allah ta`ala demonstrated a clear miracle with them as a sign of His power and omnipotence.

Allah ta`ala says concerning Mary the mother of Jesus and her guardian Zakariya: *"And her Lord accepted her supplication with a full acceptance and gave her an excellent growth, and He made Zakariyya her guardian. Whenever Zakariyya went into the sanctuary where she was, he found that she had food. He said, 'O Mary! Where does this food come from?' She said, 'It is from Allah. Allah gives without measure to whomever He pleases."* It is clear here that Mary was not a Prophet nor Messenger, yet Allah out of His bounty brought food into Mary's sanctuary without mediation. According to the tradition Allah brought her summer food in the winter time and winter food in the summer time which He brought out of non-existence as a bounty from Himself. There are many narrations which Allah ta`ala has revealed in His *Qur'an* as a proof of the miracles of His protected friends. What we have narrated above is sufficient as a proof for those who are guided.

The Sunna

It has been related in the Saheeh of al-Bukhari on the authority of Muhammad ibn Abu Bakr, "The people of the raised pavilion (*Saffa*) were people of destitution, so the Prophet, may Allah bless him and grant him peace said, 'Whoever has food for two let him take one of them as the third. Whoever has food for four let him take one of them as the fifth. . . ' Verily Abu Bakr, may Allah be pleased with him, came with three of them as guest." The tradition goes on to explain. "We did not take a portion from the food except that what was left on the plate was more than before. This continued until the food increased of its on accord and became more than it was originally. Abu Bakr looked at that and said to his wife, 'O sister of the Banu Firaas! What is this!' She said, 'No!?! By the coolness of my eyes! The food now is three times more than it was in the beginning!' They then ate from it and then sent it to the Prophet, may Allah bless him and grant peace. It was mentioned that he too ate from it." In this sound narration Abu Bakr was not a Prophet nor Messenger, yet Allah at`ala manifested His miracles at his hands.

In the same way Allah manifested His miracles at the hands of Umar ibn al-Khattaab as was narrated by the knower of Allah, the erudite of the Abyssinians, as-Sayyid Isma`il ibn Mahdi al-Gharbani in his Nafas 'r-Rahmaan Fimaa Li Ahbaab Allahi Mina `Uluwi as-Shaan; "Umar ibn al-Khattaab was one Friday giving the *khutba* upon the *minbar* of the Prophet, may Allah bless him and grant him peace, when suddenly he saw the enemies and the Muslims at the very extreme of the country of the Persians. The enemy armies desired to move up the mountain in order to defeat the Muslims and inflict harm upon them. The *Amir* of the *mujahiduun* at that time was Saariya ibn Hassan, may Allah be pleased with him. Umar, may Allah be pleased with him, while he was giving the sermon, suddenly shouted, 'To the mountain O Saariya!' Saariya heard the voice of the *Amir 'l-Mumineen* Umar and he with the army of the Muslims moved up the mountain. It was by means of this maneuver that the Muslims attained victory and defeated the disbelievers." Here Allah manifested two miracles upon the hands of Umar ibn al-Khattaab: [1] the ability to see a distance which was more than a months travel; and [2] the ability of Saariya to hear the voice of Umar from that same distance. This is an

extraordinary achievement, but more amazing than that is the modern Muslim today who will doubt that while at the same time he believes in the voice he hears on the radio from America and London and in the images that he fills his mind with from the cable television of America. Thus, he believes in the abilities of created beings and rejects the omnipotence actions of the Creator. Among the miracles of Umar ibn al-Khataab, may Allah be pleased with him is that Amr ibn al-`As wrote to him saying that one of the blameworthy things which he found in Egypt is that the Nile river required every year that a young virgin girl be thrown to her death in it in order for the Nile to flow continuously. Umar wrote to `Amr saying, "Islam dispels what comes before it". Umar also sent to him a small piece of paper upon which was written "In the name of Allah the Beneficent the Merciful. To the Nile of Egypt from the slave of Allah Umar ibn al-Khataab. To continue: If you flow by your own accord then we have no need from you. However, if you flow by the power of Allah, then flow in the name of Allah!" Umar ordered `Amr to throw the piece of paper in the Nile. He threw it in there and the Nile flowed properly and that night exceeded its normal current by sixteen cubits. Thus it will continue to flow properly until the Day of Judgement. This is from among the greatest of miracles by which souls that are deadened with doubt are revived. This miracle personifies the excellence of the omnipotence of Allah ta`ala. For when someone obeys Allah, every thing obeys him.

It has been related in the Nafas 'r-Rahmaan that, "A man was walking in the road when a woman passed him whom he thought was exceedingly beautiful. He then turned and stole a glance of her beauty. When he finally entered upon Uthman ibn Affan, may Allah be pleased with him, Uthman said, "What is wrong with a people that when they enter my home and I see upon their eyes the traces of adultery!?" This miracle of Uthman was a validation of the tradition narrated by al-Hakim and al-Bazzari on the authority of Anas, may Allah be pleased with him when the Prophet, may Allah bless him and grant him peace said, "There are slaves of Allah who recognize people by their facial features." *Imam al-`Azizi* said, "They are shown what is in their inner natures and states by means of their physiognomy." This was the reality of the miraculous station of Uthman, may Allah be pleased with him. For he was drowned in the sea of witnessing of Allah until He favored him by removing the cover from his sight where he saw the internal nature of people!

Our master, *Amir 'l-Mu'mineen* Ali ibn Abi Taalib, may Allah ennoble his face, was known for his exceptional miracles. Among these is what was related from the Prophet, may Allah bless him and grant him peace, when on the day of Khaybar, he said, "I will give the flag to a man whom Allah and His Messenger love. Allah will conquer it by his hands and he will not flee." It was as the Prophet, may Allah bless him and grant him peace said. The freedman of the Prophet, Abu Raafi` said, "We went out with Ali ibn Abu Taalib, may Allah be pleased with him, when the Messenger of Allah, may Allah bless him and grant him peace dispatched him with his flag against Khaybar. When he reached near the fortress, its people came out against him and he engaged them in battle. One of the Jews struck at him and knocked his shield from his hands. Ali then grasped the door of the fortress, which was made from iron and used it as a shield. It remained in his hand as he fought the Jews until Allah conquered the fortress by his hands. After Ali had conquered Khaybar he threw the door a distance of eighty feet behind his back." Al-Bayhaqi related that after Ali threw the door aside seventy men gathered to return the door back to its place and found it difficult. Ibn Hajar said in his as-Sawaa`iq 'l-Muharaqa that Ali said, "I did not snatch the door of Khaybar from its place by bodily power but by divine power."

The Consensus (*al-ijmaa`u*)

The scholars of the *sunna* are agreed that it is permissible for miracles (*karaamaat*) to appear upon the hands of the protected friend of Allah (*awliya'Allahi*). Only the *Mu`tazila* differ with the Muslims in that regard. Spiritual miracles are the foundation of sensory miracles. That is to say that any outward manifestation of breaking the creational norms is the result of the breaking of the norms of the animal soul. Some of the protected friends of Allah believe that the only real miracles are spiritual inward miracles because it is conceivable that sensory breaking of norms could appear upon someone whose uprightness has not been perfected. Further, they could manifest upon the hands of those who have no uprightness at the foundation like magicians and sorcerers. Sensory breaking of norms are known to occur upon the hands of Christian monks and priests. These acts may appear as miracles because they break creational norms, however in the language of the people of Allah, these acts are called enticements (*istidjraaj*).

Shaykh Ahmad ibn Ajiba, may Allah be merciful to him said in his *al-Iqaadh 'l-Himmam Fii Sharh 'l-Hikam*, "Sensory miracles (*karaama hassiya*) are those by which Allah causes the servant to break the sensory normative laws; like walking upon water, flying in the air, cutting across the earth, causing water to spring forth, procuring sustenance, having knowledge of the unseen and other miracles which break the normative laws of creation. Spiritual miracles (*karaama ma`anawiyya*) consist of: the servant standing upright with his Lord outwardly and inwardly; the removal of the veil from his heart until he knows his Master; being triumphant over the corrupt soul and denying its passions; the strengthening of his certainty and his tranquility and serenity with Allah." *Shaykh Abd 'l-Wahaab as-Sha`rani*, may Allah be merciful to him said in his *al-Yawaaqeet wa 'l-Jawaahir*, "Realize that breaking creational norms come in many forms. What we intend here by the breaking of norms can only be attained by one who is firmly established upon the *shari`a* of Muhammad, may Allah bless him and grant him peace. If not then the breaking of norms is simply an intrigue (*makr*) and an enticement (*istidraaj*) which emerges from a direction where the person is unawares." *Shaykh Muhyideen Ibn al-'Arabi*, may Allah be merciful to him said in his *al-Futuhaat 'l-Makiyya*, "The breaking of creational norms (*kharq 'l-'adat*) cannot be considered miracles (*karaamaat*) except for the one who has broken the creational norms of his soul by taking it out of its low customary nature into being completely attached to the values of the *shari`a* in all movements and stillness."

Shaykh Abu Taahir 'l-Qazweeni, may Allah be merciful to him said, "Realize that every miracle whether prophetic are upon the hands of a protected friend comes from Allah in reality. He is the one who creates inability and ability. Actions which break creational norms are only called miracles from the perspective of scope and metaphor, not from the perspective of divine reality...These actions which break creational norm are the traces of Allah's divine power and omnipotence." *Shaykh Abu 'l-Hassan 's-Shadhili*, may Allah be merciful to him said, "There are two types of all encompassing miracles: [1] the miracle of belief through the increase of certainty (*yaqeen*) and direct eye-witnessing; [2] the miracle of actions by adherence and compliance and avoiding pretensions and deception. Whoever is given these two and then yearns for anything else, then he is a deceiver and a liar; or one who has erred in his knowledge and correct actions... Every miracle which is not accompanied with the pleasure of Allah, is only a deception and an enticement to the person; or he is deficient, destroyed or ruined." *Shaykh Abu 'l-'Abaas 'l-Mursi*, may Allah be merciful to him said, "The important thing is not that the earth is physically rolled up where suddenly a person can be in Mecca or any other land instantly. But the important thing is that the blameworthy traits of the soul be rolled up where a person is instantly with his Lord."

Shaykh Ahmad ibn 'l-Ajiba said, may Allah be merciful to him, "Real miracles are two kinds: [1] being upright in the religion; [2] obtaining the perfection of certainty. As for sensory breaking of

norms, if the person who has them is upright outwardly and inwardly then it is obligatory to esteem him for his miracles. This is because these miracles stand as a witness of the slaves perfection. However, if the person possessing actions which break creational norms is not upright, then no consideration should be given to him." It is for this reason that our *Imam* as-Shaafi`, may Allah be pleased with him said, "Even when you see the heretical innovator flying in the air, do not accept him." *Imam* Layth ibn Sa`ad, may Allah be pleased with him said, "Even when you see the heretical innovator walking upon water, do not accept him."

Shaykh Muhammad Mu`allahyede ibn Abd'l-Qaadir ibn Mustafa said in his Nabdatha al-Yaseera: "Realize first that miracles are two kinds. The first are those miraculous with respect to the *awliyya* by which Allah specifies for them over others. These type of miracles include experiential direct knowledge of Allah, and uprightness in following the *Sunna* in every issue from the issues of worship and religious custom. The second kind of miracle are the actual breaking of normative creational laws, like cutting across the earth, walking on water, flying, controlling the *jinn* as one wills, the immediate answering of supplications, and being disclosed to matters of the Unseen from the past or future. It is these kinds of miracles which are given to the *awliyya* as tokens of honor from Allah ta`ala. However when these kinds of miracles are provided to others, it is a form of inticement. We ask Allah ta`ala for well being. Unfortunately, many of the common people think that these inticements are the core of saintliness."

Thus, the highest form of miracles with the People of Allah is the transforming of one's character, success at adherence to the *Sunna*, and the miracle of direct experiential knowledge of Allah ta`ala resulting from these. The lower form of miracles which are described in this blessed book were the tokens of honor which Allah ta`ala gave to *Shehu`* Uthman Dan *Fuduye`*, may Allah ennoble his secret and provide us with his *baraka*, in order to distinguish him from all others. The *Shehu`* initially combined in his character an ample quantity of the light and character of the Messenger of Allah, may Allah bless him and grant him peace, revived the *Sunna* and was a well spring of gnosis of Allah ta`ala.. His son and *Amir* 'l-Mu'mineen, Muhammad Bello said about him in his Infaaq 'l-Maysuur Fi Taarikh Bilaad 't-Takruur (Successful Investment Concerning the History of the Lands of West Africa), "Allah favored us in these times by manifesting this *Imam* and *Khalifa*, the *Mujaddid* of this religion on behalf of creation, the giver of life to the *sunna* of the chosen one Muhammad, may Allah bless him and grant him peace, the disperser of knowledge and the remover of distress - my father Uthman ibn Muhammad - the lordly scholar, the perpetual support, the axis of the time, the proof of the age, emblem of this world, ascendent of the highest ranks, the well of direct knowledge of Allah and the tall shading tree of select sciences and subtle secrets. The scholars of this age are submerged in the seas of his knowledge and the wise men of this time take from the niche of his light. The protected friends (*awliyya*) in this age turn around the *ka`aba* of his secrets and the knowers in this time have stopped at the *`arafat* of his presence. . .may Allah prolong his life and make his ending excellent. Allah our Master blessed us with establishing the *jihaad* in these lands of the Blacks by means of His blessings. He assisted us with His forces and made us strong by means of His victory, until we witnessed the authority of His overwhelming dominion and the strength of His vanquishing of His enemies. We witnessed the assistance which only Allah gives to His protected friends (*awliyya*). We saw with our own eyes the most astonishing and extraordinary miracles which He gives to His protected and intimate friends - which would increase the believers in faith and throw the disbelievers down in humiliation, defeat and loss."

This small tract by Sultan Muhammad Bello indicates the superb character of *Shehu`* Uthman Dan *Fuduye`*. It also indicates that the victory which Allah blessed him with was directly connected to the inner transformation which the *Shehu`* ignited in the lands of the Blacks. He removed the clouds of

obscurity away from Allah's divine unity in the hearts of the people. He gave life to the *sunna* of the Prophet and extinguished the heretical innovation which the Africans had invented in their lands. He taught them the individual obligations and submerged them into the collective obligations. By him the Africans were guided to obedience of Allah and ignorance and darkness was removed from them. Through the *Shehu`* many of the common people entered into the religion in large numbers and many of the evil scholars and disobedient Muslims repented. His brother, the *Amir* of Gwandu, Abdullahi Dan *Fuduye`* said,

"Uthman who has come to us in darkness
and has removed from us every intense uncertainty.
He invited to the religion of Allah and in that did not fear
the criticism of the blamer or the one who gossips
Many *sunnan* have you brought to life,
many errors snuffed while blazing fiercely like live coals
You rose in a land whose customs had become excessive
and which conflicted with the *sunna* of the joyous Prophet."

Our teacher the great scholar and friend of Allah, the present *Waziri* of Sokoto - *Shaykh* al-Junayd ibn Muhammad al-Bukhari said in his famous Tuhfat 'l-Ikhwaan about the superb character of the *Shehu`*:

"Realize that our *Shehu* Uthman
May his Lord eternally be pleased with him
Grew up firmly establishing the religion of Allah
By means of his vast character he was a servant of Allah
His nature was generous and he was firm
in the religion and sins never overcame him
He never feared the criticism of the blamer
in spreading the religion of Allah among the cities
And among the villages and the deserts - everywhere
He led the community from its errors
He showed reverence towards the elders and the young
and mercy to them, his character was that of a protector
The people of his time all of them agreed
they had not seen one more excellent than him in character
And one of his blood brothers was asked about him
'By what means did that man of Allah supersede
All other men?', And the answer was that, 'He
did not supersede them with acts of worship, but
I saw from him character which was not matched
in its excellence, by anyone - not even by comparison!
Except the Prophet, for he is better than
all created beings and he possesses every sublime state
In a poem of his in his own language
his reason for composing it is well known
He said in it that he never confronted
a person with evil or with what that person would dislike
He was patient with the offenses of people
From those who hated him and those who accepted him"

The scholars are agreed that it was by means of the above mentioned character traits that Allah provided the *Shehu`* with his many dazzling miracles which our *Waziri* Uthman Gidadu ibn Muhammad Layma innumrated in this wonderful text, the Rawdat'l-Janaan. In these times the Muslims and oppressed people all over the world need to have faith in the miraculous abilities which Allah ta`ala grants to His *awliyya*, those 'super empowered individuals' who have broken the low norms and evil habits of the soul, until Allah ta`ala breaks the normative laws of creation as an honor of distinction to them. The **Sankore` Institute of Islamic African Studies International** is honored to present this work by *Waziri* Uthman Gidadu ibn Muhammad Layma recounting the dazzling miracles which lay at the foundation of the founder of the greatest government that ever existed in the history of Africa – *Shehu`* Uthman ibn Fuduye`, may Allah engulf him in His mercy, enoble his secret and provide us with his *baraka* by the rank of our master Muhammad, may Allah bless him and grant him peace, Amen.

Shaykh Abu Alfa Umar **Muhammad Shareef** bin Farid
9th *Rabi` al-Awwal*, 1415 (August 16, 1994)
Muslim Chaplain of Solano Prison,
California Department of Corrections
Vacaville, California

Institute of Islamic-African Studies International

SANKORE'



Rawdat'l-Janaan
The Meadows of Paradise

Institute of Islamic-African Studies International

In the name of Allah the Beneficent the Merciful. Peace and blessings be upon our master Muhammad, his family and companions.

All praises are due to Allah with thanks for His favors and with praises which befit His majesty. Prayers and peace be upon our master Muhammad, his family, companions and all those who follow his *tariqa*. To continue:

The objective (in this book) is to mention some of the miracles (*karamaat*) of the *mujaddid*, the light of the age, the **Amir al-Mumineen Shehu` Uthman Dan Fuduye`**, and to mention some of his praiseworthy traits and auspicious states which occurred in the beginning, middle and ending of his affair - as I, myself, have witnessed them.

His Miracle of Traversing the Earth at Great Speeds

Among his miracles was that when he was yet a young boy, he and his father, *Fuduye`*, were in the town where his father was to give a lecture. Then his father sent him to Marnona from Degel (between them was a distance of a days journey) to fetch the *Qur'an*. His father then left for the mosque to perform the *dhuhr* prayer as *the Shehu* set out on foot to do what he was commanded. When he arrived in Marnona, he secured the *Qur'an* and then returned and noticed that his father had not yet returned from the mosque. However, when his father did return, he said to him, "Did I not send you to Marnona?" He responded, "I have just returned." His father then said, "Then where is the Book?" *The Shehu* gave it to him and his father said, "Did you send a *jinn*?" He responded, "I only exerted every effort in each of my strides." Being surprised and thinking it improbable, his father then dispatched another young boy to investigate what had happened. When the young boy returned, he informed *Fuduye`* of what had happened. The young man said, "Yes, he (Uthman) indeed arrived in Marnona to get the *Qur'an*. His mother said that she had to make ablution (in order to retrieve the *Qur'an*) and that she even gave him (Uthman) a drink of water. She then gave him the Book and he then returned on foot." When the people heard of this miracle, they were amazed and astounded.

His Subjugation of the Jinn

Among his miracles is that a group of people desired that he would reveal to them a manifestation of the *jinn*. *Shehu` Uthman* then took them to Kwankwanbilo during the time of sunset where he showed them a manifestation of the *jinn*. The appearances of the *jinn* were extremely hideous which caused the people to be struck with terror. They returned astounded and amazed at the miraculous abilities of *the Shehu*.

Among this same type of miracle was that a young woman who was his paternal cousin named Haatu, desired that he show her the *jinn*. He said to her, "Look over at that tree." When she looked, she saw that the entire tree had transformed into fire. This caused her to drop what was in her hand out of terror of what she saw. He then said, "Look at it again." She then saw that the tree had returned to its original state.

Among this same type was that our mother and his wife named Maymuna took some money of hers with the aim of going to the market place to buy some shoes and cloth with it. However, *the Shehu* prohibited her from going, on grounds of the *shari`a*. She then refused and she along with her servant girl, named Naṣara, who carried her money, went on to the market place. While they were walking on the road, a small powerful tornadoe caught up with them. This caused the girl to drop the money and they both became totally startled and terrified. When the tornado had passed, they noticed that they had lost the money and they then returned to the house. When the *Shehu`* heard that she had returned, he went to her compound and asked her, "Did you not go to the market place?" She said, "Yes." And she

informed him what had happened. The *Shehu`* then said, "If you find your money, will you repent from leaving the house?" She said, "I swear by Allah, if I find it, I will never even leave the door of the house, not to speak of going to the market place." The *Shehu`* then said, "Look behind your bed." When she looked, there was her money in its container. The *Shehu`* then said to her, "I am the one who sent a *jinn* to frighten you." She then repented from that moment and never left the house after that.

His Miracle of Traversing the Earth at Great Speeds

Among his miracles is that his close companion, Umar al-Kammu, used to love to partake of the *goro* (cola nuts). He then came to the *Shehu`* one day and said, "I don't have any *goro*." The *Shehu`* then said, "Come." He then left the village with him after the *asr* prayer. They walked for a little while and then saw a forest full of *goro*. The *Shehu`* then said, "Take whatever you need." Umar then took what he needed and they returned to their homes. When Umar al-Kammu woke up the next morning, he went after the *subh* prayer and followed the path which they had taken the previous day. He continued walking until he could not go any longer. He then was forced to return to the village and said to the *Shehu`*, "I followed our trail of the previous day, but I did not find anything of which I saw, so I had to return." The *Shehu`* then said, "Is it possible for you to reach as far south as Gonja?" Gonja is a locale and a heart for most of the *goro* of Hausaland, between it and Degel is a journey of three months.

His Miracles of Deliverance and His Knowledge of Hidden Events

Among his miracles is a woman among the Hausa encountered highway robbers from among the Tuareg who saw that she was traveling alone and with her were clothe which she intended to sell. She said to herself, "If Allah saves me from these (robbers), I will take three thousand coins as a present to the *Shehu`*." When they saw her, they said to her, "Who is with you?" She replied, "My husband." They then looked behind her and saw a man coming up behind her with his weapons. They then allowed her to go on. When they had departed she looked behind and there was no one. She then took three thousand coins to the village of the *Shehu`*. However, when she reached there, she placed one thousand in her house and took two thousand to the *Shehu`*. She found him in one of his lectures and informed him of what had happened (leaving out the part about the amount of coins she had promised him). But the *Shehu`* said to her, "Where is the one thousand which you took out?" She said, "It is in my house." He smiled and said, "Well, go and bring it to me!"

Among this genre if miracle was that the *Imam* and scholar Zangi desired from the *Shehu`* a ram for the seventh day naming ceremony (*`aqiqah*) for his new born. The *Shehu`* told him, "Go back home and look under your prayer mat, you will find what you desire." He then returned, looked under it and found there three thousand coins beneath the mat.

His Miracles of Multiplicity

Among his miracles is that some of the infants in his home were playing in his room and shouting very loudly. He then grabbed his stick in order to upbraid them. They then scattered fleeing, each in different directions. Each boy looked around and swore he saw the *Shehu`* behind him raising the stick and chasing them. They later confirmed that with each other.

His Miracles With the Angel of Death

Among his miracles is that when death was near the *Imam* and scholar Zangi in the town of Gondu, it was heard that he said, "Welcome! Have you come just to give me the greetings or have you come to take my spirit?" He said, "I come to take your spirit." He then said to his family, "This is Izra'il who has come to take my spirit. But, I desire that he would wait long enough for me to meet *the Shehu* for one last time." Izra'il postponed taking his spirit out of honor to *Shehu`* Uthman. So his family hurried and sent for the *Shehu`*, who came. They talked about what it is they talked about and it was not long after they had finished talking that Izra'il took his spirit.

His Miracles With Muhammad Kwairaaga

Among his miracles is that a man from among those divinely attracted (*majdhuub*) named Muhammad Kwairaaga used to come often to the *Shehu`* saying, "I was sent to you by the master of existence, may Allah bless him and grant him peace. I am his messenger to you." Then one day during noonday the *Shehu`* said, "I would love that Allah would show me clear evidence that this man was indeed the messenger to me from the master of the two worlds." Then suddenly he heard in his room, "As-salaamu `alaikum!" He answered, "Wa `alaikum as-salaam!" He then said, "Who are you?" He said, "I am Muhammad Kwairaaga." The *Shehu`* said to him, "For what reason have you come?" He responded, "I do not know. I was just ordered by the notables and chiefs among the spiritual worlds to come to you." It was then that the *Shehu`* knew without a doubt that he was the messenger of the Prophet, may Allah bless him and grant him peace.

His Miracles of Flight

Among his miracles is that some of the saints of Allah who reside in Baghdad saw a light shining radiantly in the heavens from the direction of the West. So one of them flew from Baghdad until he reached the village of Degel and alighted upon a tree called in the language of Fulfulbe *bilughati* and in the language of Hausa *danya*. This tree was in a land in the direction north of the land of the *Shehu`*. Muhammad Kwairaaga sent someone to go and call the *Shehu`*. So the *Shehu`* came with him to meet the man. The *Shehu`* made the saint welcome and gave him the greetings. The saint of Allah said, "I came from Baghdad to see the place of this light which we saw coming from here. Nothing keeps me from alighting upon your earth except that it is still the lands of disbelief." So the *Shehu`* and Muhammad Kwairaaga flew with the saint of Allah bidding him farewell until they reached a place called Tanbagarka, which was west of the lands of the *Shehu`* by three miles. There they took leave of him and returned.

His Miracles Concerning the Hijra

Among his miracles is that the disciples of *Shaykh Abd'l-Qadir* always came to him in his home in Degel bringing news from *Shaykh Abd'l-Qadir*. The disciples used to alight in the house of his brother Abdullahi who came with him to the house of the *Shehu`*. One day the *Shehu`* made the intention to make the *hijra* to Innaama, but the disciple came and informed him that *Shaykh Abd'l-Qadir* ordered him to wait until the proper time of *hijra*. So the *Shehu`* waited for some time until when the disciple came to the *Shehu`* and said, "Verily *Shaykh Abd'l-Qadir* sent me to you to teach you that the time of the *hijra* has arrived." It was at that time that the *Shehu`* made the *hijra* to Gudu.

His Miracles of Foretelling the Future

Among his miracles is that his daughter named Asma'u talked freely with another woman named Juuba Fuuqa about who would be the last child of the *Shehu`*. Asma'u explained that a daughter Hannatu was the last child, while the other woman said that Aminatu was the last child of the *Shehu`*. Asma'u then went to the house of A`isha Iyya-garka and related the dispute to her, while the *Shehu`* was sitting there in the house. He then said, "Who is claiming that." She said, "Juuba." He said, "Say to both of them verily Allah has given me a vision. In it I find a son named Abdalqaadir, a daughter named Haajaru and others beside them." When it was time for the *hijra*, he and his community alighted at a place called Gudu and there was born to him a daughter whom he named Safiyya. Mursilat asked him, "How can you name her Safiyya and not name her Haajiru?" He said, "Haajiru's time has not come yet." When he and his community landed at Gandu, there was born to him a daughter whom he named Aminatu. Again Mursilat asked him, "Will you not name her Haajiru?" He said, "Haajiru's time has not yet come." Then there was born to him a son whom he named Abdalqaadir, then a daughter whom he named Haajiru. After that a daughter was born to him that he named Maryuma, then another daughter that he named Khadija and finally a son was born to him that he named Isa. He was the last child born to the *Shehu`*, may Allah be pleased with him.

Among this same genre of miracle is that his daughter Asma'u spoke to him in the Tuareg language, when he was staying at Gandu. He asked her, "From whom did you learn the language of the Tuaregs?" She lied and said, "From a female slave of my brother Aliyu, named Faatimu." He then asked her, "What do they call the earth?" She answered him. He then asked, "What do they call the heaven?" She answered. He then asked, "What do they call the sun?" She answered him. He then asked, "What do they call salt?" But she stopped and was unable to answer him. He then said, "Go and when you leave make for the west until you reach the house of Algudana. There you should ask them about everything in the language which you are ignorant of. When they inform you, you should write it down on the board." The house of Algudana was west of the house of the *Shehu`*. She then admitted, "By Allah! It was really from them that I learned it! How did you know that?!" He said, "I heard it within the deep part of my spirit when you left walking towards the west to the house of those people. Whenever you would ask them, they would write down all that they related to you upon the board." She then said, "By Allah! That was my aim whenever I left the house. The board was with a woman named Inna among the women of the house of Algudana. And If Allah wills I will bring it to you now. For every word which you asked me about was written upon the board." She then promised Allah ta`ala that she would hereafter never say anything except the truth. The *Shehu`* then made a supplication for her for *baraka*. After that event he would not get involved when the children were arguing except when she was involved.

Among this genre of miracle also is that he once asked his daughter named Fatima when he had alighted at Sokoto, "How old are you?" She said, "Twenty eight." She suddenly became frightened because she thought that the *Shehu`* had a revelation concerning her death. The *Shehu`* read her thoughts and said, "By Allah! That is not it. However, when you reach the age of thirty a very momentous event will occur. When she had reached the age of thirty, the *Shehu`* passed away, may Allah be merciful to him.

His Miracles of Intervention

Among his miracles is that one of the calvary soldiers named Muhammad Dadu, who is still living, informed us that while he was traveling with a raiding party from the community in the lands of Bornu, when they drove them off. His horse became disabled and the enemies captured him and took him as a slave. They had him tied and were determined to kill him, and one among them pierced him with his lance. At that moment he called upon the *Shehu`*. And suddenly he saw the *Shehu`* with his own eyes standing between him and the enemies. One of the enemies had his lance affixed to pierce Dadu again, when the *Shehu`* suddenly turned his lance away and caused their eyes to be veiled. The enemies were not able to see Dadu and they questioned one another as to where he had gone. Even though he had been standing tied up in his original place. They then fled from that area. When Muhammad Dadu returned, he then informed us and the *Shehu`* as to what had occurred.

Among this type of miracle also was that our paternal cousin the teacher *Malam Mahmud*, whose real name is Ahmad and who is still living, informed us that he went out on a raid with our *jama`at* in the lands of Mandara. After they had successfully made raids upon the disbelievers, they returned and he was traveling alone. When suddenly he fell into a deep hole which was full of foliage. He called out for help but no one heard his voice because of the deepness of the hole. He then called upon the *Shehu`* and suddenly he saw that a ladder had been placed in the hole. He climbed it until he came out of the hole. When he arrived among us he informed us and the *Shehu`* as to what had happened.

Among this also was that the same Ahmad informed us that he wrestled with a lout from among the disbelievers in one of the battles. The lout successfully threw him and sat upon his chest with the aim of slaughtering him. He then started abusing the *Shehu`* by saying, "Where is your *Shaykh* Uthman, now!?" Then suddenly cowardice and fear came both together upon the lout causing him to fall. Ahmad then captured him and made him a slave. He brought him until they arrived in the village called Gandu and he sold him there in the markets.

Among this also was my journey to the fortress of Bornu when Allah conquered certain villages for the Muslims. In this fortress was al-Maahir al-Mukhtar. I made my intention for that area and met the *Amir* of the army Buba Yero and Haamid Sharqi Buyi. News soon reached us that one of the governors of the Sultan of Bornu whose name was Maabari and his army established themselves between a river upon whose coast we had landed and a river called Maayukhathu. His army had filled up what was between the two rivers and there was no way for us to reach the fortress of Bornu. Our affair became confused and some of withdrew, among them were Kadighimsa, Bukar and Aalim Zaaki. I was left with Dardima, Buba and Haamidu. That night I saw the *Shehu`* in my sleep who indicated to us to go in the direction southwestward from the road which we were upon. When we awoke I called my companions and said to them, "Prepare yourselves for departure, for I have seen the *Shehu`* in my sleep and he has indicated for us to travel southwest of the road which we are upon. When we had prayed the *dhuhr* prayer we departed. We were circulating amongst the army and not one man from the army shirked back from his responsibility in word or deed until we overcame the fortress of Bornu on Saturday. We encountered al-Maahir al-Mukhtar with his entire forces. All of them were wearing the attire of kings and armor and they had been given victory and had acquired much treasure from Bornu. We had not resided in the fortress one night before we heard a crier shouting at the time of *subh* prayer. We questioned him and he said that the Sultan of Bornu, Dunama, was headed straight away for us with a mighty force which we would not be able to defeat. However, we went out against them with al-Maahir al-Mukhtar, the *Amir* of the army Buba Yero, and Haamidu and arranged ourselves in ranks. When we saw that their forces were like a vast moving meadow, I said in my soul, "O *Shaykh* Uthman! Verily we do not have the capacity to deal with this momentous affair. The affair is with you and your

Lord!" For it did not take long after when Allah had completely destroyed and routed them by our hands. For two days we followed on their heels, killing some and taking others as captive. We returned to our country safely and with much spoils. When I came to inform the *Shehu`* of the entire story he did not deny any of what I had seen."

Among this genre also is that the *Shehu`*'s blessed son, Muhammad Bello, used to often dispatch me on foot to the *Shehu`*. Once his two servants, Sanbo and Wudi said to me, "You were slow getting to us! The *Shehu`* is waiting for you! And he has been asking about you!" When I reached him, I was about to inform him of the message from Muhammad Bello. The *Shehu`* indicated with his hands for me to be silent and said to me, "As if you have come with the like of these rights." He then began to inform of the message until I was certain that he knew exactly what I came to tell him."

Among this genre also is that I traveled to Kano with the daughter of the *Amir`l-Mu`mineen* Muhammad Bello to be betrothed to the *Amir* of Kano, Sulayman. I also traveled with her aunt, Asma'u and we journeyed until we entered the fortress of Kano. When we had returned to the country of the *Shehu`*, he informed his daughter, Asma'u, of exactly what had occurred in Kano. He said to her, "You did not enter the fortress of Kano except that I was with you. When you all had entered, all the men of Kano came out to greet and escort Gidado and all the women came out to greet and escort you. When you all had reached the palace of the *Amir*, I saw what he did for you in the courtyard of his palace. He was extremely generous toward you by serving you himself. He kept coming to and from with abundant food and drink the entire day for you." The *Shehu`* then said, "The *Amir* Sulayman exhausted himself on your behalfs that day." The *Shehu`* then made supplication to Allah for him for good in the two worlds."

Among this same genre also is that *Amir`l-Mu`mineen* Muhammad Bello led an enormous army to a fortress in the land of Kiyawa called Kanoma. There he fought fiercely from the beginning of dawn until noon until the army almost lost hope in defeating them. Then suddenly a bird's nest above a tree in the fortress caught fire and spread over the houses of the fortress. Soon after that Allah ta`ala conquered the fortress of Kanoma for the Muslims. At that time the *Shehu`* was back in his land taking the midday sleep in the house of our mother A`isha Iyya-garka. When noon had come to an end the *Shehu`* awoke and said to our mother, "I have just come back from the fortress of Kanoma, giving assistance to Bello when the affair had almost become too severe for him."

Among this same genre also is that I was dispatched to the *Shehu`* at his place in Sifawa. I delivered what I was dispatched to send and then left until I reached a place not far from some wells outside Sifawa. Then my horse, which was a race horse from among the horses trained by the Tauregs, suddenly bolted from the hands of my servant. The horse ran in the direction of Sokoto, galloping at a great speed. My servant tried to run after it until he reached a gorge, but was unable to keep up with it. My servant then turned towards Sifawa, the village of the *Shehu`*, and said, "I intreat Allah by means of the companion of that village that Allah may make the matter of this horse easy for us." Then the horse returned of its own accord in a leisurely fashion until it reached my servant in the gorge, who then took hold of it."

Among this same genre also is that my uncle, named Mahmud Gurdam, along with his disciples directed themselves towards the village of the *Shehu`* at Sifawa. On the way he encountered a storm cloud. He then implored for aid by means of the *Shehu`* and not a single drop fell upon him or his community until he entered the village - although the rain fell in torrents at a distance in front and in back of them."

Among this same genre also is that a man by the name of Bubakr went to some of his brothers in the country of Kebbe, where he was given a timid ram. The ram bolted from him and escaped running away very fast. Bubakr called upon the *Shehu`* saying, "O *Shehu`*! grab this ram for me!" The ram

suddenly fell to the earth, hitting its leg. Bubakr continued saying, "O *Shehu`*! hold it until I reach it!" When he reached the ram to take it, it did not move. It followed him until he reached the village of the *Shehu`*, where he told his story to the *Shehu`*."

Among the same genre was the brother of the Qadi Datu, Abdullahi al-Kunawi, who informed me that he was captured by the enemies who took his weapon, stripped him of his clothes and intended to kill him. He then called upon the *Shehu`* saying, "I would love now that Allah could show me some of your miracles!" Suddenly the enemies began saying, "If we kill this single man it we not avail us from fighting this people. Killing him and leaving him alone will be the same." They then returned his clothing and his weapon and released him. When Allah conquered the land, Abdullahi came to the *Shehu`* at his place at the village of Gwandu and informed him of what had happened. After that, Abdullahi al-Kunawi, became one of those who accompanied the *Shehu`* and who went through spiritual training at his hand. As a result of this he was given transcendent mastery of the sciences of the spiritual realities until he obtained an abundant share in that regard."

Among this genre also was that the *Shehu`* remained in one of the lectures of *Shaykh* Muhammad Bindu taking from him an abundant portion of knowledge and sciences in a place called Muudhe'. The son of *Shaykh* Muhammad Bindu informed us that all of the students had not seen anyone supercede the *Shehu`* in his aquisition or learning abilities. When he read his daily readings he would go out from the village, taking sanctuary in the deserts until after the time of *maghrib*. He would then return to the people after reading the commentaries upon the text he had been reading, which was more than four volumes. His comrades concluded that he had not understood anything which he had read nor memorized anything. After some days the scholar Muhammad Bindu desired to show the people the amazing status of the *Shehu`*. He entered the learning assembly and took the documents which the *Shehu`* had been studying from and said: "Recite to us what you had read the other day." Then the *Shehu`* began reciting from the beginning of the voluminous texts to its very end from memory, as if he had been reciting the *Fatiha* of the *Qur'an*. Then the scholar Muhammad Bindu returned his documents to the *Shehu`*. It was then that the other students realized the true status of the *Shehu`*.

Among this genre also was that the *Shehu`* came out to his lecture to give a sermon to the people. That same night he saw a storm cloud approaching. The *Shehu`* said to the storm clouds, "Do you wish to prevent me from preaching?" Then the storm clouds withdrew from around his leature, but it rained in every direction around him. The *Shehu`* continued to preach until had finished.

Among this genre is that again the *Shehu`* came out to preach to the people when storm clouds approached. The *Shehu`* then said to the gathering: "We should pray and then disperse so that perhaps some of those present in this assembly of ours can return back to their place in Kuwaara." He was referring to *Shaykhs* and elders from among the *jinn* who came to listen to his lectures. The people present were amazed at this. Then the *Shehu`* prayed for the assembly in then left for his home.

His Miracles With the Jinn

Among this is that the *Shehu`*, may Allah be pleased with him, came out to his assembly after being in mentioned year of spiritual retreat from the new moon of *Rabi` al-Awwal* until the new moon of *Rabi` al-Awwal* of the following year. (We will mention the details of this spiritual retreat and what occur in it later). When the *jama`at* assembled with the *Shehu`*, he gave them the greetings of peace. The people assembled then heard an elongated greetings which was unceasing. The people scattered at hearing that and fled leaving the *Shehu`* by himself in the assembly. When the voices which were heard giving the greetings ceased, the *Shehu`* said: “*Wa `alaykum as-salaam.*” Then the *Shehu`* called the *jama`at* to return and said to them: “The greetings of peace which you heard were from the *jinn.*” They said: “We have no doubt about that!” He then proceeded to give his lecture to the people in the most perfect way. At that time the *Shehu`* could not see the *jinn* with his eyes. However, on another occasion he said to the *jinn* present in his assembly: “Today I can see you in the original aspect and form in which you are known.” The people who were present in the assembly were amazed at the words of the *Shehu`*, may Allah be merciful to him.

His Miraculous Lectures in the Face of His Enemies

Among this was the *Shehu`*, may Allah be pleased with him, traveled to his tribe who were from Degel, to their village called Marrata. These relatives denied him and his teachings. They said: “When he comes to us he better not treat us like he treats the common people.” Some of them said: “When he comes to speak to us, we should contradict and repudiate what he says.” When the *Shehu`* eventually arrived their and came out to his lecture, he began preaching to them by reciting from the verses of the *Qur`an*. He would take every verse he desired with out thinking about it, until he had finished his preaching to the people. When he had finished he returned to his home. Then one of the people asked about those who claimed that they would repudiate him saying: “Truly I have just seen an outstanding personality and a master rekindle the fire of repentance. Those who are lamenting disputing with this man, should seek after it!”

His Miracles of Memorization

Among this is that the *Shehu`*, may Allah be pleased with him came out to one of his assemblies one day in his place in Degel and said to his *jama`at*: “I give you the good news that I have just memorized the entire commentary upon the al-Mukhtasar of al-Kharaashi. I have learned it in one day the way some of you learn to recite the *Fatiha*. He then praised and extolled Allah ta`ala for this tremendous feat.

His Miracles Resulting From the Prayers Upon the Prophet

Among this is that the *Shehu`*, may Allah be pleased with him, when his yearning for Allah and His Messenger Muhammad, may Allah bless him and grant him peace became great, he took an oath to adhere to doing the prayer upon the Prophet, may Allah bless him and grant him peace. He begin at the sitting of the new moon of *Rabi` al-Awwal*, not speaking to anyone until the sitting of the new moon of *Rabi` al-Awwal* of the following year. He continued doing that until the appointed time came, then he was divinely attracted into the presence of the master of existence, may Allah bless him and grant him peace, who said to him: “O Uthman! I am your *Imam!* You will never go astray!” On this account the *Shehu`* composed his *Fulani* song, whose initial verse began:

“*Umwa’a ardi wa naa’in majjuyaybii*

Hitaade ghutaami nuun ghirnandinaami”

Then the master of existence, may Allah bless him and grant him peace said to him: “I am placing you in the spiritual retreat of al-’Ash`ari, which is fifteen days, but not the spiritual retreat of al-Junayd, which is forty days.” Then the master of existence, may Allah bless him and grant him peace gave the *Shehu`* a specific *dhikr* and said to him: “Do not eat anything during this time except what will allay hunger.” Then the *Shehu`* did as he was commanded until the set period was completed. Then the master of existence, may Allah bless him and grant him peace brought him into the presence of the All Beneficent Lord. Present there were all the Angels of All Beneficent Lord, all the *awliyya* along with the *qutb* and master *Shaykh* Mukhtar al-Kunti. (We will discuss what this *Shaykh* said in the presence later). Then *Shaykh* Abd’l-Qaadir al-Jaylani took the *Shehu`* by the hand and sat him in front of himself and said: “This *Shaykh* belongs to me.” Is on this occasion that the *Shehu`* composed his *Hausa* song, whose initial verse began:

“*Kuufammu dhuwaa gha Muhammadu*

As-Shaykhu`Abdu`l-Qaadiri.”

Then our *Shehu`* was given three responsibilities: [1] inviting people to Allah; [2] the divine appointment of *khilaafa*; and [3] military struggle (*jihad*). Then an Angel stood and gazed upon the lands of the East and said: “Answer the call of the Inviter to Allah!” He then gazed upon the lands of the West and said: “Answer the call of the Inviter to Allah!” He gazed upon the lands of the North and said: “Answer the call of the Inviter to Allah!” He then gazed upon the lands of South and said: “Answer the call of the Inviter to Allah!” The Angel then said: “He who denies him will be denied!” It was then said to the *Shehu`*: “You have been given the best of the lands of the three ethnic groups: [1] the *Fulani*; [2] the Blacks; and [3] the Tuaregs.” (We will mention later the circumstances of him being given the best of all the lands.) The *Shehu`* said at that: “As for inviting the people to Allah, I am able to do that. However, as for the divine authority of *khilaafa* and military *jihad*, I cannot do it except if Allah provides me with someone who can assist me in accomplishing these two responsibilities.” Then he was shown his noble son, Muhammad Bello, in front of him wearing vestments of light. The *Shehu`* was then girded with the Sword of Truth and given his Flag of Victory. At this the *Shehu`* became exceedingly happy.

His Miracles in the Face of the Tyrant, Bawa

He thus began to invite the people to Allah until his affair reached the heights that it did. This continued until his affair began to disturb the rulers to the point where the ruler of Gobir became enraged with him. When this happened the *Shehu`* was in his place called Faara, while Bawa, the tyrant of Gobir was in a place called Mughimma. Then tyrant summoned the *Shehu`* and summoned along with him all of the scholars of his region. He ordered all of them to his presence for the sole purpose of killing the *Shehu`* and his companions. When the *Shehu`* arrived, the tyrant of Gobir came out for the `Eid prayer. Then the *Shehu`* came with the *jama`at* of the Muslims more numerous than can be counted. When the companions of the tyrant saw the *Shehu`* they all came to him and left the tyrant standing by himself. The tyrant saw this with his own eyes. When they had prayed the `Eid prayer, the tyrant then sat with his entourage. He was looking at the *Shehu`* considering what to do with him, while the *Shehu`* was sitting with the scholars of his time who were more than one thousand. The tyrant was sitting not speaking to anyone for a long time. Then one of his trusted officials stood and said to him: "O so-and-so no one will be able to do anything against this *jama`at*, no matter how he plots! Only Allah can do that!" At that point the tyrant ordered his officials to bring five hundred *mithqaals* of gold to be given to the *Shehu`* and his companions. The *Shehu`* said then said to the official: "I do not desire his gold, nor do those who listen to my teachings desire it. However, I desire from him five robes." When this was told to the tyrant, he said: "What are the five robes?" The *Shehu`* said: "The first robe is to allow me to invite people to Allah in your lands. The second robe is that none who desires to answer my call be prevented from answering the call. The third robe is to respect everyone who wears the Muslims *kufi* and turban. The fourth robe is to free everyone in the prisons of your land. The fifth robe is that you not seize from your subjects unjust taxes which oppress them." The tyrant then said: "I will do all that you request."

From the *baraka* of the words of the *Shehu`* which helped in removing the tyrant Bawa from under the rule of the control of Barshe', the ruler of Zanfara. It happened at the time of the above mentioned `Eid prayer when the tyrant Bawa sought the *baraka* from the *Shehu`* in order to conquer the region of Maraati. The *Shehu`* said to him: "I will give you the authority to conquer Maraati, even before you reach there. However, you should not go beyond those lands." The *Shehu`* then took a covenant from the tyrant that he would not go beyond that land. When the *Shehu`* mounted his horse going back to Faara, the tyrant along with his entire entourage escorted him while the *jama`at* of the Muslims marched in front of him, behind him and on his right and left. When the tyrant gave the farewell greetings to the *Shehu`*, he stood looking at him for a long time. He then turned to his people and called out to them three times and said to them: "O people of Gobir! Do you see this *Fulani* man? There will not be ruler after me except the notables of a village."

He, Bawa, was indeed the last of their rulers when he exceeded the region of Maraati. When he went out against them he divided the horses and camels of the Tuaregs among his people from the time of morning until the afternoon. The camels which carried his drums numbered eighty camels. Each one was covered with brand new velvet. Bawa was the last of their rulers. When he reached the region of Maraati, it was conquered for him before he arrived there, just as the *Shehu`* foretold. After that he said: "This conquering was because of the actions of the *Shehu`*. So now we will see the actions of our arrows. He then attempted to go beyond the lands of Maraati into the lands of Dankaa'ishe'. Then his armies were broken and splintered. He was thus driven away afraid until he reached a place called Naaye' where he died. This was the last of his affair.

His Miracles in the Face of the Tyrant, Yaakubu

Then his brother, Yaaqubu, was appointed to rule after him. He began to make plots against the *Shehu`* until he gathered an army with the intention of reaching beyond the region of Maraati where his brother died. Then the *Shehu`* dispatched his nephew, Kaawmangha, to him commanding him to return. Yakubu almost obeyed the *Shehu`*, however his companions prevented him from obeying him. One of the *Amirs`* of the *Fulani`* in that area dispatched a courier to the *Shehu`*. When he arrived at the place of the *Shehu`* he informed him of all that had occurred, the *Shehu`* said: "The affair of Yaakubu has become treacherous. He will never return to his land, Allah willing. However, you, yourself will return, Allah willing, as its ruler." The affair became as the *Shehu`* foretold.

His Miracles in the Face of the Tyrant, Bunu

Yaakubu was eventually killed in the land he was raiding and the people appointed his brother, Bunu. He too began to plot and persecute the *Shehu`* and his *jama`at*. This oppression continued until he summoned the *Shehu`* to his palace in order to assassinate him. When the *Shehu`* arrived the ruler gathered all of his entourage and his police. The ruler then came out to his assembly and asked the *Shehu`* to come and sit next to him. The ruler had a swelling on his neck from some disease which he had. When the *Shehu`* entered upon the ruler, the swelling burst and blood began to flow freely for a time. The ruler was forced then to rush into his palace unable to speak about anything. The *Shehu`* then returned to his land. When the *Shehu`* mounted his horse to return to his place in Degel, the son of the tyrant, named Yunfa escorted. When he was giving him the farewell greetings, the *Shehu`* said to him: "Verily the affair of your father has come to an end. Now the affair of leadership will be given to you. Therefore make strenuous effort to do what is right." The *Shehu`* then returned to his land and soon after that the tyrant died. His son, Yunfa, was given the authority after him, just as the *Shehu`* had foretold.

His Miracles in the Face of the Tyrant, Yunfa

When the authority was given to Yunfa, he rode his horse to village of the *Shehu`*. He rode until he came dismounted in a land near the land of the *Shehu`* called Gharke'. From there he walked until he reached the house of the *Shehu`*. When the *jama`at* of the *Shehu`* saw this, they began saying that they had never seen a ruler like him. However, *Shaykh* Abdullahi, the brother of the *Shehu`* said: "On the contrary! The only thing I see in that man is evil." Eventually, Yunfa took his leave of the *Shehu`* and returned after he made the claim that he would not accept what his father had accepted from the *Shehu`*. The *Shehu`*'s brother wanted give Yunfa a piece of his mind, however Umar al-Kamme', the close friend of the *Shehu`* prevented him. When Yunfa left, Umar said to Abdullahi: "Do not worry, for at the time he said he would accept what his father accepted from the *Shehu`*, I saw that he would see miracles which his father had not seen." The matter became just as Umar al-Kamme' foretold.

When Yunfa returned to his land he began to amplify the persecution and plots against the *Shehu`*. One day he summoned the *Shehu`* to his court, after digging a deep pit in the courtyard of his palace. He inserted spears in the bottom of the pit and placed a straw mat over the opening. He then invited the *Shehu`* to enter. When the *Shehu`* approached him he took a musket which he had and fired at the *Shehu`*. However, the gun failed to fire, but the discharge returned back at the tyrant, Yunfa. During all this the *Shehu`* continued to approach Yunfa until he stopped in front of him. At that moment the brother of the *Shehu`*, Abdullahi almost sat upon the straw mat, however the *Shehu`* prevented him and sat upon himself. While sitting upon the mat the *Shehu`* began to reproach and reprove Yunfa. Then the *Shehu`* took his leave of the tyrant and returned to his place mounted on his horse. When Yunfa saw that nothing he did affected the *Shehu`* personally, he then gathered an army

together and directed them towards a *jama`at* who were connected with the *Shehu`* from the tribe of *Ar`awa* whose leader was Abd `s-Salaam Mughamin. Their place was a village called Ghimbane`. The army journeyed until they reached that village where they destroyed it, burned the *Qur`ans* and boards for *Qur`anic* lessons and siezed their students and teachers. They also threw some of the *Qur`ans* and boards among impurities. Finally Yunfa took these Muslims captives pass the village of the *Shehu`* at Degel in order for the *jama`at* to see what he had done. This caused the hearts of the Muslims of the *jama`at* to be filled with the fervor of Islam. They then organized a small squadron who freed everyone of the Muslim captives from the hands of the disbelievers. The disbelievers were able to retrieve some of the arrows of the Muslims and brought them back to the tyrant, Yunfa and said: "These are some of the arrows of *jama`at* who shot them at us and freed everyone of the captives in the encounter."

His Hijra From Under the Jurisdiction of Yunfa and His Appointment as Amir 'l-Mu`mineen

This news caused Yunfa to become extremely enraged with the *jama`at* of the *Shehu`*. As a result Yunfa ordered the *Shehu`* to leave his *jama`at*. The *Shehu`* said: "I will never separate from my *jama`at*. However, I will make the *hijra* with my *jama`at* and leave his land altogether." Then the *Shehu`* began to prepare for the *hijra* along with all those who listened and obeyed him. This news troubled the tyrant Yunfa who then sent a letter to the *Shehu`* requesting him to be patient and not to leave. The *Shehu`* then decided to be kind towards and wrote to him saying: "We will not leave your authority completely, but we will journey to the boundaries of your land in a place called Gudu. Thus, the *Shehu`* made the *hijra* along with all of his companions until they reached the regions of Gudu. When they arrived they perceived that the *Amir* the armies had already built a house for the *Shehu`*. He said to the *Shehu`*: "This is your house." The *Shehu`* said: "All praises are due to Allah. Bring me my lecture stool." When they brought his stool he sat upon it and gave the greetings to his *jama`at*. He then passed his hands through the air and clapsed them together and said: "Today I have removed the authority every bearded person, except the authority one has over his family." He then passed his hands a second time through the air and clapsed them sand said: "Today I have seized the governmental authority in these lands except those who make the *hijra* to me." None of the rulers of the Blacks made the *hijra* to him except the ruler of Ahir, Muhammad al-Baaqari. He was the only ruler that was an exception to the ruling of the *Shehu`*. It is for that reason that his authority remains to this day. The *Shehu`* then passed his hands another time in the air and clapsed them and said: "Everyone who drove me from my land, he will be driven from his land, Allah ta`ala willing." The affair became just as the *Shehu`* foretold. The *Shehu`* then made supplication and entered his home. Then his *jma`at* took consultation among themselves as to who would be the *Imam*. They all agreed upon the *Shehu`* and told him that. He then said to them: "Wait a while." He then returned and entered his home for some time and then came out again to his *jama`at* and said: "Do you know why I entered my home?" They said: "No." He responded: "I reentered my home in order to have a talk with 'authority'. Now, the *Shehu`*'s courtesy and civility was scrupulous piety and austerity. He never took two of either long shirts, pants, turbans nor *kufis*. Whenever he would wash his garments, he would enter his home and say to anyone who desired to greet him: "I am washing my garments, today." This was his courtesy. When a gift was given to him he would never even look at it with his eyes to see what it was. And when he was given a gift of gold he would leave it to one of his wives whom he frequented as a gift. This was his courtesy with regard to worldly matters.

His Austerity in Worldly Matters

Thus, when the *Shehu`* reentered his home to have a talk with 'authority' he said: "I realize that whenever you accompany someone, you alter his character. So here I am about to go out to the *jama`at* who will give me their *bay`a* upon the Book and the *Sunna*. Therefore, see what you will do with me." The people then gave him the *bay`a* based upon the Book and the *Sunna*. However the *Shehu`* continued on his previous behavior of piety and austerity as mentioned above although the treasures of all of the kingdoms of the *bilad `s-sudan* had been opened to him. The *Shehu`* was never content to have this wealth brought to him. I remember once I returned from the fortress of Bornu with the treasures of its ruler and his daughters. I entered upon the *Shehu`* carrying the rulers sword which was called *salaam*, his shoes, his iron armor and books which foretold the coming of the *Shehu`*. His wife took the sword and the shoes. He gave the iron armor to his son. As for the saddle full of gold and the daughters of the ruler he gave it all to the *Amir* of Ahir, Muhammad al-Baqaari. I know this because it was I who gave it to the *Shehu`* and it was I who saw the people leaving with these things from Sokoto.

Among this genre is that his nephew, Hamma Aal, collected three thousand coins and placed them in three large containers to be sent to the *Shehu`*. He had it sent, however the *Shehu`* wanted to know exactly who sent it. When he was informed of who had sent it, the *Shehu`* then made supplication for Hamma and then Hamma said: "My soul will not rest until I know that my gift has reached the *Shehu`*." So, it was presented to the *Shehu`* and when he gazed at the wealth he became extremely angry. He said: "Who has brought this impurity that I may look at it with my eyes." Then Hamma said: "I made a promise that I would never do that again."

His Praiseworthy Traits and His Circulating Among His Wives

There was a female captive named Shekaare' who had a severed hand and foot, who lived in the home of the *Shehu`* making soap and serving his family. Whenever she would come to her to master she would collect the proceeds from him, which was four thousand coins that the *Shehu`* gave her. This happened whenever she would come to master, for more than forty years. One day the *Shehu`* said to her: "O Shekaare' when will you ask for your freedom?" She said to him: "When I become free will I be able to enter your home or not?" He said: "You will not be able to enter." She said: "I do not wish to do anything which would prevent me from entering your home." Later, during the later part of his life he gave her two servant girls to help her. He said to her: "Take these two and one day they will be used to emancipate yourself." When the *Shehu`* died, may Allah be merciful and be pleased to him, she used one of the servant girls to emancipate herself and the other she kept in her service.

Among the signs of the *Shehu`s* piety and austerity was when Allah conquered the lands Nupe at the hands of his nephew, Muhammad ibn Abdullahi. He sent to the *Shehu`* a long shirt which belonged to the ruler of Nupe'. This long shirt was like no shirt seen before it. When the *Shehu`* saw the shirt, may Allah be merciful to him he called Shekaare' and gave it to her as a gift. She later encountered the servant Sanbu, who gave her a servant girl in exchange for the shirt.

Among the signs of the *Shehu`s* austerity is when his paternal aunt, whose nickname was, Fuusha, came and requested a servant girl to assist her in the home. He responded to his aunt: "I do not have a servant girl, except if Allah provides for me. Then, Allah willing, I will give you someone who can assist you in the home. Not long after that, the servant of the *Shehu`*, Sanbu came with seven servant girls. He then said to Sanbu: "Go to my paternal aunt and give them to her." Sanbu said: "She only requested one servant from you!" The *Shehu`* then said to Sanbu: "I took a covenant with Allah ta`ala that if He provided for me, then I would give it to her as a gift. However, you can take one for yourself and give the rest to her."

Among the signs of the *Shehu`s* austerity also is when Allah conquered for the Muslims the village of Konne'. They came to the *Shehu`* with thirty servant girls which were apart of the war spoils.

Wude' informed the *Shehu`* about them. Wude' divided twenty-nine of them up between the people and kept one for the *Shehu`*. Her name was `Aa'ee and remained with him from the time the *Shehu`* was at his place in Gudu. However, Wude' failed to mention this to the *Shehu`* for years, although he was intending to send her to him. One day the *Shehu`* visited the home of Wude' and he find him not home. However, the *Shehu`* sat and spoke some time with this servant girl. During the conversation he asked: "O `Aa'ee, who is your master?" She responded: "You are." He said: "By Allah! Not me." She then told him the entire story, and he said: "Since those years you have been without a master." She said: "I consider you as my master." He said: "Rather, you have been sitting all the years without a master." Then Wude' returned to his home, and the *Shehu`* asked him about the story of this woman. He verified everything she told him. The *Shehu`* then said to Wude': "What prevented you from telling me about her affair?" Wude' made the excuse that did intend to send her the *Shehu`* on many occasions. The *Shehu`* then called the daughter of Wude', whose name Maghnaghe' and said to the servant girl: "This is your master."

His Jurisdiction and Ample Authority

As we mentioned previously that the *Shehu`* was given the best of all of the lands of *bilad 's-sudan*. Once Muhammad, the son of the *Amir* of Adar, al-Mustafa, responded to the call of the *Shehu`* in his place in Degel. When he came to the *Shehu`* he made repentance at his hands. The *Shehu`* said: "I give you all the lands in the general direction of rulers of Adar over all the sons of al-Mustafa, the *Amir* of Adar. To this day they have remained under the jurisdiction of *jama`at*."

His Status in the Eyes of the *Qutb Sidi Mukhtar al-Kunti*

We mentioned previously that *Sidi Mukhtar al-Kunti* was present in the divine presence which the *Shehu`* experienced at the age of forty and some months. Once one of the disciples of *Sidi Mukhtar* arrived in the lands of the *Shehu`* during the beginning of this *jihad* of ours. He then returned to *Sidi Mukhtar al-Kunti*, who asked him about the news of the *bilad 's-sudan* of Hausa. He said: "The *jama`at* of the *Fulani* are causing corruption in the lands of the Hausa, by killing and siezing captives. They also claim that they are *mujaahiduun!*" Then *Sidi Mukhtar* said to this disciple: "You should repent! For the *jihad* of *Shehu` Uthman* is from Allah! By Allah! *Shehu` Uthman* was granted the *jihad* while I was present." His disciple then said: "Do we initiate the *jihad* as they have done?" Then *Sidi al-Mukhtar* said: "We were not granted the *jihad*. So whoever among you desire the *jihad*, then go to *Shehu` Uthman*, for he will give him the banner of *jihad*."

Among this genre from *Sidi Mukhtar al-Kunti* was when one of his dependents arrived in the lands of the *bilad 's-sudan* in Hausa for the purpose of trade but he did not visit the *Shehu`*. When he returned from his trade to the lands of *Sidi Mukhtar*, he asked him: "Where did you travel?" He said: To the lands of the *bilad 's-sudan*." The *Shehu`* then asked: "Did you see *Shehu` Uthman*?" He lied and said: "Yes, I saw him." Then *Sidi Mukhtar* said: "Bearwitness that I have seen you." The man left the company of *Sidi Mukhtar* fearing what would happen to him due to his lieing. As a result he returned to the *bilad 's-sudan* until he reached the place of the *Shehu`*. He then informed the *Shehu`* his story. Then he said to the *Shehu`*: "Bearwitness that I saw you." The *Shehu`* said: "Yes, I bearwitness." Then the man returned to *Sidi Mukhtar* and informed that he had lied to him at first. However, he returned and saw the *Shehu`* and asked him to swear that he saw me. At this point *Sidi Mukhtar* made him bearwitness by saying: "I bearwitness that I have seen you and you have seen *Shehu` Uthman*."

His Miracle of Manumission

Among his miracles was when a Hausa man in the land of Kutankure' was seized unjustly by the ruler of the land and thrown in prison and place in iron fetters. His confinement in prison was very

harmful to his health. He then called upon the *Shehu`* during the middle of the night. Suddenly, he heard the roof open from above and saw a man reaching out to take his hands. He took him out of the prison and loosed the fetters from his feet. The man then took the fetters and brought them to the *Shehu`* to inform him of the story. He then returned to stay in the city of the son of the *Shehu`*, Muhammad Bello, in Sokoto where he lived in a region specifically given to him in Dankuwaana until he died.

His Miracle Against a Tyrant

Among this was that a tyrant from Katsina named Ghudu raided in the direction of Gobir with his army until he reached a place called Rikina near the land of the *Shehu`*. He find the *Shehu`* teaching in his assembly. The *Shehu`* said about the tyrant: “Pay no attention to him, for truly it has reached me exactly how Allah will humiliate him. A single individual will drive him and his entire army by the power and might of Allah. When the tyrant wanted to sleep in the village of Rikina he could not go to sleep. He continued this way for some days in a state of confusion. He the morning he attempted to return to his place, he traveled until he reached the outskirts of his land called Duukaw where he died without reaching home.

His Miracle of Retaliation Against Injustice

Among this is that the disbelievers of Gobir gathered an army made of Tuaregs and others. They all headed in the direction of of the *Shehu`* until they reached the region where called Thunthuwa. There they encountered the *jama`at* of the *Shehu`* resulting in a major encounter between them. This battle was disatrouys defeat for the Muslims where many of the scholars, worshippers and preservers of the *Qur'an* attained martyrdom. When the news of the slaughter of the Muslims reached the *Shehu`*, he mounted his horse accompanied by his servant Sanbu, while his brother, Abdullahi rode in front of him and Wude' rode by his side. The *Shehu`* then began saying: “Where are the enemies!”, until he reached them. Then Sanbu said while pointing with his hand: “There! Those are the people who slaughtered the Muslims!” The *Shehu`* attacked them vehemently until they began to flee. The *Shehu`* followed on their backs until he captured and killed some of them. On that day, we saw a godly wrath from the *Shehu`*, the like of which we had never seen before or after. After that the *Shehu`* began shouting: “Take me to the fortress of Qadawa!” Then his best friend, Umar al-Kammu attempted to mitigate the anger of the *Shehu`* until he convinced him to return to see the bodies of the Muslim martyrs. The Muslims buried all of them, may Allah be merciful to them.

His Last Testament to His Community

Shehu` Uthman came out to one of his lectures on a Wednesday after the *maghrib* prayer. He asked Allah ta`ala to allow us to obtain his *baraka*. When he sat down upon his blessed lecture sit, he greeted the people with the best of greetings and then said: "I have come out to inform you of five things by which you will obtain the *baraka* of this age. This is because the *mujjadid* after the Messenger of Allah, may Allah bless him and grant him peace, must of necessity come every century. Thus, everyone who lives during his time will not obtain any benefit from him except with five conditions. The first condition is that he must love the *mujjadid*, for whoever does not love him will not accept his teachings. The second one is that he should exalt and extoll him, for whoever does not extoll him cannot except his teachings. The third is he must always consider him on the truth, for whoever does not consider the *mujjadid* on the truth will not accept his teachings. The fourth is that he must throw his own intellect and opinion behind him or place it in his pocket, and except everything that the *mujjadid* says and act in accordance with it. The fifth is that he should consider every scholar during his age below the rank of the *mujjadid* and not place anyone above him. And he should not even consider the words of the teachings of any *Shaykh* who disagrees with his teachings. Whoever has gathered together these five conditions in himself will definitely obtain benefit and *baraka* from him and he will be a means (*waseela*) between him and between Allah and His Messenger. And if he does not, then he will have no *waseela*, we seek refuge with Allah."

The *Shehu`* then said; "O Muslims! be grateful to Allah! For whoever among you who accepts my teachings and acts in accordance with them I will come with him tomorrow to Muhammad, may Allah bless him and grant him peace. I will be a proof against everyone who does not accept my teachings with Allah. This is in accordance with His words *azza wa jalla*; "*On the Day when all people will be called by their Imam.*"

In this is sufficient as a summation of the miracles (*karamaat*) of *the Shehu*. His praiseworthy and pleasing characteristics and his marvelous and universal *baraka* cannot be enumerated except by Allah. So what we have laid out in this book from its beginning until now, will be sufficient for he whom Allah has given inner vision. May Allah continue to guide us and you.

On Mentioning the Sons and Daughters of the *Shehu`*

His children numbered thirty-seven all together. The first of them were: [1] **Muhammad Sa`d**; [2] Ali; [3] **Muhammad Sanbu**; [4] **Muhammad Bello**; [5] **Abu Bakr**; [6] Muhammad as-Sani; [7] Umar; [8] **Muhammad al-Bukhari**; [9] Muhammad al-Farabri; [10] Muhammadu Haaj; [11] **al-Hassan**; [12] **Abd'l-Qadir**; [13] al-Khidr; [14] Ibrahim; [15] Abu'l-Hassan as-Shadhili; [16] **Ahmed ar-Rufai**; [17] Ahmed al-Badawi; [18] Ibrahim ad-Dusuqi; [19] Muhammadu; and [20] **Isa**. These were the male some of whom were old and some who only lived long enough to be named.

Among his daughters were the first who was: [1] **Khadijatu**; then [2] **A`ishatu**; [3] **Fatimatu**; [4] **Hafsatu**; [5] A`ishatu; [6] Sawdatu; [7] A`isha; [8] **Hajja**; [9] **Asma'u**; [10] Hannatu; [11] Aminatu; [12] Safiyyatu; [13] Aminatu; [14] **Haajiru**; [15] **Maryuma**; and [16] Hadijatu.

On Mentioning the Wives of the *Shehu`*

It was the custom of the *Shehu`* to maintain four wives, some of the following women either died or were divorced by the *Shehu`*. Among them, may Allah be pleased with them, were: [1] **Maymuna**; [2] **A`isha**, who was nick named **Ghaabitu** and **Iyya-garka**; [3] **Hawwa**, who was nick named **Bikaraga** and **Inna-garka**; [4] **Khadija**, who was nick named **Hajja**; [5] Khadija; [6] Janna; [7] A`isha Kagu; [8] A`isha, who was nick named Jumbaji; [9] Hafsa; [10] Khadija Kagu; [11] Asma'u; [12] Farru; [13] Tubarayye; and [14] the female captive, **Mariya**.

On Mentioning His Brothers and Sisters

They, may Allah be pleased with them, were sixteen in number. The oldest of them was [1] **Ali** also known as **Aal**. After the *Shehu`*, may Allah be merciful to him, were: [2] A`isha, nicknamed Mawnuma; [3] Maryum, nicknamed Kunbu; [4] Maryum, nicknamed Yaaghughu; [5] Faatima; [6] **Abdullahi**, the professor; [7] Khadija; [8] Ibrahim; [9] Muhammad Abdullahi; [10] Aliyu; [11] Abubakar; [12] **Alfa Umar**; [13] Muhammadan; [14] `Aadi; [15] **Muhammad Yero**; and [16] Sawdatu.

On Mentioning His Paternal Uncles

They, may Allah be pleased with him, were: [1] **Aliyu**; [2] **Aal**; [3] Adi; [4] **Hammu**; [5] **Muhammad Sanbo**; [6] **Abi Sulle'**; [7] **Abdullahi Ghanga**; [8] **Waabiye'**; [9] Majji; [10] **Muhammad Majara**; and [11] Nabnahu. These are they who answered him and assisted him. May Allah ta`ala reward them with good by him and by the religion of *Islam*, bestow on them every good and gather them and us together in the *Dar's-Salaam*.

On Mentioning His Paternal Aunts

They, may Allah be pleased with them, were: [1] **Fatimah**, nicknamed **Anna Kabu**; [2] Findu; [3] Khadija, nicknamed Jeeja; [4] Maryum; [5] Hafsatu; [6] **Umm Hanni**; [7] Zahratu; and [8] **Hawwa**, nicknamed **Fushi**.

On Mentioning His Maternal Uncles

They were: [1] **Abdullahi**, nicknamed **Tuugha**; [2] Idris; [3] the learned *Shaykh* and excellent master **Muhammad Sa`d**, [4] **al-Hajj Muhammad Sanbo**, who died in the town of Agades returning from the two sacred places; and [5] the erudite **Shaykh Ibrahim**, nicknamed **Ibn Ibrahim Majji**.

On Mentioning His Maternal Aunts

They were: [1] Jalle'; and [2] **A`isha**, nicknamed **Iyya-garka**, the mother of the judge **Bi`Aal**; and others, may Allah be merciful to all of them and may He be pleased with us and them, all together.

On Mentioning His Wazirs

They, may Alah be pleased with them, were: [1] the erudite professor **Abdullahi Dan Fuduye`**; [2] his close companion, the *sufi*, **Umar al-Kammi**; [3] his paternal cousin, **Sa`d**; and [4] his son **Muhammad Bello**.

On Mentioning His Mu`adhins

They were: [1] Muhammad Shibbi the son of the *Shehu`*'s servant Sanbo; [2] Ahmed as-Sudani; [3] **Muhammad Yero**; [4] Muhammad Mudi; and [5] **Muhammad Julde**.

On Mentioning His Servants

He was: [1] his nephew, **Kawamangha**.

On Mentioning His Chancery and Secretaries

They were: [1] the pious slave **al-Mustapha**, nicknamed **Malam Tafa**; [2] Sulayman; [3] Wuudi; [4] Sanbo; [5] Dinbu Hamala; [6] Ibrahim, the flag bearer; [7] **Muhammad Dittu**; [8] Muhammad Jaale'; and the scholar Dhaghamu.

On Mentioning His Judiciary

They were the scholar [1] **Muhammad Sanbo**; [2] the scholar and judge Shu`ayb; [3] the judge **Muhammad Julde'**, the son of the scholar Bunduwu; [4] the judge **Sanbo Ghabindu**; [5] the judge Dhaaku Mukarridu; [6] the judge Laadan Raami; and [7] the judge **Bi Aal**.

On Mentioning the Imams of the Mosques

They were: [1] **Imam Muhammad Sanbo**; [2] the righteous, pious and ascetic **Imam Muhammad Zanghi**; and [3] **Abubakar Malamu**.

On Mentioning the Teachers of Qur'an

They were: [1] al-Hussayn; and [2] **Muhammad Barnawi**.

On Mentioning His Muhtasibs

He was: the scholar and judge **Muhammad Julde'**.

On Mentioning His Courier and Amir of Administration

He was: **Gidado ibn Layma**, the author of this work.

On Mentioning His Scribes

They were: [1] his close companion, the renown scribe **Malam al-Mustapha**, nicknamed **Malam Tafa**; [2] **Muhammad Bello**; [3] Umar al-Maghribi; [4] al-`Azihisi; [5] Buuli; [6] **Muhammad Ahmed**, nicknamed **Ahmed Malle'**; [7] **Salaah Hassan Nabaadiku**, ; [8] the *Amir* of the scribes **Sanbo**; [9] Muhammad Ghaanib; [10] Muhammad al-Maghribi; [11] Isma`il; [12] Muhammad Nagharu; [13] Muhammad Kuule'; [14] **Muhammad Ghaabidu**; [15] Sa`id; and [16] Bunduwa.

On Mentioning the Praise Singers of the Prophet

They were: [1] Ahmed Biituwa; [2] **Shaykh Baabiru**; [3] his son, Abdullahi; [4] **Shaykh Mumizu**; [5] his son, Ahmed; [6] **Shaykh Maantu**; [7] **Shaykh Abubakar**, nicknamed **Sanbo Layma** the son of Umar, nicknamed Ghabindi; [8] **Shaykh Biluku**; [9] **Shaykh Babaaqu**; [10] the disciple Mahmud, nicknamed Ghimi; [11] Alfa; and [12] Wuudi. Was also mentioned among his *Qur'an* reciters.

On Mentioning His Spiritual Disciples (*mureeds*)

They were those whom the *Shehu`* instructed in the path of *tasawwuf* and took by their hands to realize their spiritual goals. They were: [1] his close companion **Umar al-Kammi**; [2] his brother, **Abdullahi Dan Fuduye`**; [3] his son, **Muhammad Sa`d**; [4] his son, **Muhammad Bello**; [5] his son, **Muhammad Sanbo**; [6] his scribe, **Malam al-Mustapha**; [7] the erudite **Shaykh Abdullahi Mujanna**; [8] the learned **Shaykh** Habiballah as-Sudani; [9] the learned **Shaykh** Muhammad Dittu; [10] the erudite **Shaykh** Mahmud; [11] his son, al-Badawi Wuudi ibn Mahmud; [12] the pious and ascetic scholar, **Shaykh** Muhammad Zanghu; [13] the *majdhuub* **Shaykh Muhammad Kiraagh**; [14] the martyr **Shaykh** Umar Ghanburi Nakeeju; [15] **Shaykh** Umar Fareeju; [16] **Shaykh** Uthman Jaawa; [17] the erudite scholar **Abubakar**, who married two women from the *jinn* and two women from the sons of Adam in the place of the *Shehu`* in Degel; [18] the scholar Mahmud Ghurdimu; [19] the erudite scholar Kabeeju; [20] Mujji Jaalu Hama Rababa; [21] the learned scholar the pious ascetic slave, **Ishaq ibn Umar**; [22] the learned scholar, Abaan; [23] the learned scholar **Umar Gorba**; [24] the ascetic scholar and pious slave, his nephew, the erudite **Ibrahim Khalil ibn Abdullahi Dan Fuduye`**; [25] the learned scholar, Maane'; [26] the erudite scholar and pious ascetic, **Ali ibn Abubakar Malamu**; [27] the pious and ascetic slave, Abdullahi Tanbariyyu; [28] the ascetic scholar and pious slave, **Shaykh** Uthman; [29] **Shaykh** Umar ibn **Malam** Mudi Sure'; [30] the judge Dittu Bukar; [31] his brother, Abdullahi al-Kanawi; [32] the judge **Shaykh** Baringhim Bukar; and others. Among them were the wives of the *Shehu`*: [33] **Maymuna**; [34] **A`isha**, who was nick named **Ghaabitu** and **Iyya-garka**; [35] **Hawwa**, who was nick named **Bikaraga** and **Inna-garka**; [36] **Khadija**; [37] his oldest daughter, **Khadija**; [38] **A`isha**, the wife of *Imam Malamu*; [39] **Hafsatu**, the paternal aunt of *Imam* Muhammad Sanbu; [41] **Habibatu**, the wife of *Imam* Muhammad Zanghu; [40] Aminatu Bi'adi; [41] Aminatu Lubaalu; and [42] Jude' Kawawara. Also among his disciples (*mureeds*) were: [43] Abubakar from the tribe of Susulebawa; [44] **Muhammad al-Bukhari**, known as **Muhammad Kashfuji**; [45] Abdullahi Naale' Ghamirtu; [46] the scholar Uthman Jaawandu; and [47] **Ibrahim Yan Siriyaku**.

On Mentioning the Generals of His Armies

They were: [1] the brother of the *Shehu`*, the professor **Abdullahi Dan Fuduye`**; [2] his son, **Muhammad Bello**; [3] his nephew, **Muhammad ibn Abdullahi Dan Fuduye`**; the chief general of the armies of Islam, **Ali ibn Jeddo**; [4] the *Amir* of Kebbi, Muhammad Muiije'; [5] the victorious **Muhammad Namodi**; and [6] Muhammad Waara from the tribe of Susulebawa.

On Mentioning His Government Officials

They were: [1] the *Amir* of Kebbi, Muhammad Muijije'; [2] the *Amir* of Zanzara, Abu Haamid; [3] the *Amir* of Katsina, **Umar Dullaji**; [4] the *Amir* of Daura, **Mallam Ishaq**; [5] the *Amir* of Zakzaki, **Malam Musa**; [6] the *Amir* of Kano, Sulayman; [7] the *Amirs* of Bornu, **Malam Ibrahim Zaki**; [8] the *Amirs* of Hadijia, Bi Abdur and [9] Dagimsa, [10] the *Amir* of Missau, Muhammad Manga; [11] the *Amir* of Marmar, **Muhammad Dardima**; the *Amirs* of the west, [12] Muhammad Ni`ma and [13] Muhammad Wabi; [14] the *Amir* of Gombe, **Buba Yero**; [15] the *Amirs* of Bauchi, Ya`kub; [16] the *Amir* of Adamawa, **Malam Adamu** also known as **Modibo Adamawa**; and [17] the *Amir* of Baghirmi, Muhammad *al-Hajj* al-Amin.

On Mentioning His *Shaykhs*, the Scholars of His Time and the *Qur'an* Reciters From His Tribe and Other Than That

As for the chief *Shaykhs* of the *Shehu`*, they were: [1] *the Shehu* of a multitude of sciences the pious **al-Hajj Jibril ibn Umar**; [2] the *muhaddith* the learned **al-Hajj Shaykh Muhammad Raaji**; [3] the learned **Shaykh Muhammad Bindu**; [4] **Shaykh Uthman Binduri**, a pious scholar famous righteousness, commanding the good, forbidding indecency and being occupied with that which concerned him - it was from him that the *Shehu`* studied the Mukhtasar of Khalil. These were his principle *Shaykhs* from what we know.

Among the scholars from among his clan the Turudbe', there were: [5] the excellent master, the erudite Muhammad Sa`d; [6] the learned **Shaykh Farabri**; [7] the erudite **Shaykh Binduri**; [8] the learned *Shaykh* Ghaaghu; [9] the erudite *Shaykh* Bukhari; [10] his brother, the learned scholar *Shaykh`* Iyaad; [11] the learned **Shaykh Muhammad Sanbo**; [13] the *muhaddith* and erudite **Shaykh Zayd**; [13] the learned *Shaykh* Ghiyyu; [14] the erudite **Shaykh Bu`tighu**; [15] the learned *Shaykh* Abdullahi ibn Muhammad Bello; [16] the learned **Shaykh Ibrahim Mujje'**; [17] the erudite **Shaykh Bi Sa`d Birghim**; and [18] the learned *Shaykh* Muhammad Karaadaje'. All of these were from the Turudbe' clan of the *Shehu`*, may Allah be pleased with all of them.

Among the scholars of his time which were not from his clan were: [19] *the Shaykh* of the *Shaykhs* the pious scholar **Muhammad**, nicknamed **Modibo Marnona**; [20] the erudite *Shaykh*, famous for his piety and spiritual unveiling **Muhammad Tukur**; [21] the pious and learned *Shaykh al-Hajj* Abubakar Kakaki; [22] his nephew the *Malam* nicknamed Gharba Hajju; [23] the learned *Shaykh* Ali Bakusani, the father of the two judges al-Mustapha and *al-Hajj*; [24] the pious servant and learned *Shaykh* Ahmed; [25] al-Dazuja, *the Shehu* of Aminajinu; [26] the learned ascetic, the pious servant *Shaykh* Abd'l-Waahid the son of the erudite *Shaykh* and saint Ali, nicknamed *Malam* Jabbu; [27] Modibo Maranu; [28] the learned **Shaykh Ahmed**, the father of four learned *Shaykhs* - *Shaykh* Muhammad, *Shaykh* at-Taahiru, *Shaykh* Saalih and *Shaykh* Abu'l-Hassan; [29] the learned *Shaykh* Shu`ayb; [30] the upright erudite **Shaykh Mudi Maamaru**; [31] the learned *Shaykh* Ibrahim al-Barnawi; [32] the erudite *Shaykh* nicknamed *Malam* Sufi; [33] the learned **Shaykh Ahmed Burnawa**; [34] the erudite *Shaykh Malam* Gidadu; [35] the learned professor *Shaykh* Mahmud; [36] the learned *Shaykh* nicknamed Mallankaju; [37] the learned *Shaykh* and master of the science of *Qur'anic* recitation known as Attahiru; [38] the erudite **Shaykh Ghabindu** the father of the judge Sanbo; [39] the erudite *Shaykh* Abd'l-Qaadir the son of the learned Muhammad Bindu; [40] the learned *Shaykh* Aliyu Kaadhawa; [41] *Shaykh* Abubakar Fusha; [42] the learned *Shaykh*, pious ascetic and *Qur'an* reciter Gidadu ibn Uthman ibn Yaruma; [43] the pious servant, upright *Shaykh* nicknamed **Modibo Surmaya**; [44] the pious ascetic and learned **Shaykh Malam Ghurka**, the grandfather of *Amir'l-Mu'mineen* Muhammad Bello and the father of his mother; [45] his son-and -law the scribe and learned *Shaykh*

Umar; [46] *Shaykh* Uthman, the *Amir* of Bakura located in a place called Bana; [47] *Shaykh* Sharqi Bakura; [48] the pious servant and learned **Shaykh Muhammad** nicknamed **Bi Yayi ibn Yaruma**; [49] the ascetic servant and erudite **Shaykh al-Mujahid at-Taraaqi**, nicknamed **`Aqaali**; [50] the judge Muhammad Aghaaghi; [51] the judge Ahmed; [52] the judge Hassan ibn Ahmed Akhukhu; [53] the erudite *Shaykh* Sharif Baba; [54] the learned *Shaykh* al-Kanawi Muhammad Ghaaba; [55] the erudite *Shaykh* capable of spiritual unveiling **Ibrahim** nicknamed **Bizaaki**; [56] his brother **Sulayman** nicknamed **Imam Dadandi**; [57] the erudite *Shaykh* Dan Zabuwa; [58] the learned *Shaykh* al-Bukhari al-Barnawi in the country of Daami; [59] al-Maahir al-Mukhtar Abu Muhammad Manga; [60] the erudite *Shaykh* the pious ascetic Ibrahim nicknamed Gheenu; [61] the learned *Shaykh* Sanbo ibn as-Shifa; [62] the learned *Shaykh* Jumma; [63] the erudite *Shaykh* Baghashi; [64] the learned *Shaykh* nicknamed Modibo Juuli; [65] his brother the pious ascetic Jibril; [66] the learned **Shaykh as-Sudaani Uthman**, the judge of Kano; [67] the erudite *Shaykh* Daabu Dabbazaw; [68] his companion Alfa; [69] *Shaykh* Ali nicknamed Aal Judaliji; [70] the *Imam* nicknamed *Limam* Keera in Juddaji and the *Imam* of Keera; [71] *Shaykh* Abd'r-Rahman; [72] *Shaykh* al-Mustapha; [73] the learned *Shaykh* nicknamed `Amrudumya Kaashi; [74] the learned *Shaykh* Daabu Bafeeda who among the disciples of *Shaykh* Maghura; [75] *Malam* Ahmed Banghawa; [76] *Malam* Yunus the mathematician; [77] the *Malam Imam* Mudi Waami Abu'l-Jalaal; [79] the *Malam* Dumama; [80] the scholar Abubakar Umaaje'; [81] the scholar Attahiru known by his nickname Theenadu in the lands of Nupe; [82] the teacher of scholars Abu as-Sudani an-Nafwawi; [83] al-Hassan al-Maghribi; [84] the teacher of scholars Dhumanu; [85] the scholar al-Qaasim; [86] the scholar Aliyu Hawwa; [87] *Shaykh* Gidadu Humari; [88] Modibo Wamidu; [89] Modibo Silu; and others may Allah be pleased with all of them.

On the *Qur'an* Reciters of the *Shehu`*

They were: [1] the scholar Isma'il; [2] the scholar Kaawuura; [3] Abu Buwali; [4] Muhammad Yushahuwu; [5] **Muhammad Yero Fudlire'**; [6] Umar nicknamed Umardhe'; [7] **Muhammad Yero Fodi**; [8] Muhammad Ahmed; [9] Alfa Gildhiruwa Aliyu Adiwa; [10] Husayn `Aaji; [11] Dan Jiyye' ibn Abaana; [12] Ahmed ibn Yahya; [13] Nabarkiya; [14] Alfa Waghaye'; [15] Wude'; [16] **Malam Ishaq**; and [17] Muhammad from the descendents of the saint *Shaykh* Ali nicknamed Modibo Maarannu. May Allah be merciful to all of them. These are the ones I have readily recalled from the *Shehus*, the scholars and *Qur'an* reciters during the time of the *Shehu`*, may Allah be merciful to him. May Allah provide us with his *baraka* and the *baraka* of all those mentioned above.

Conclusion: On Mentioning the Places in Which the *Shehu`* Resided From the Time His Mission Began to the Last of His Days, may Allah be pleased with him

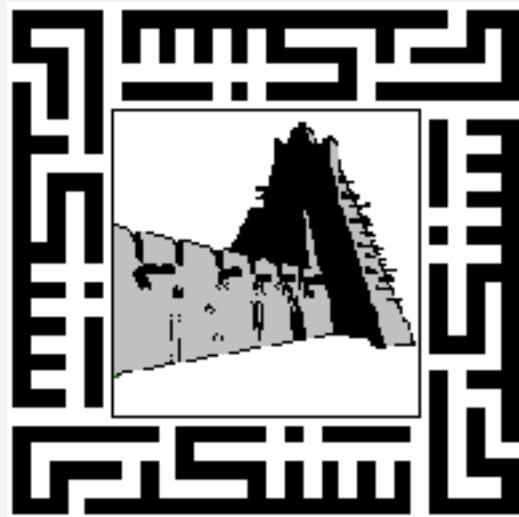
The first place in which the *Shehu`* resided was his land **Degel**. He lived there two years calling the people to Allah. He then moved into the region of **Zamfara** and settled in a place called **Daura** east of Bakura. He stayed there a complete year. He then moved to a place called **Faaru**, calling the people to Allah for four years. He then returned back to his land **Degel**, residing there five years. He then moved to **Gandi**, staying there two months before returning back to **Degel**. He stayed there for twenty years until it was time for him and his *jama`at* to make their *hijra*. He then made the *hijra* to **Gudu** where he resided for two years and one month. He then moved to a place called **Magabshi**, where he stayed for two months. From there he moved to **Sokoto**, staying there two days before moving to **Qurari** and from there to a place called **Tsuntsua**. He moved to **Baraye' az-Zaaki**. It was there that the brother of the *Shehu`*, Aliyu, nicknamed `Aal and his best friend the pious ascetic scholar known as Agali, may Allah be merciful to both of them, died. From there the *Shehu`* moved to **Dhurawa**, staying there two days until he moved to the region of **Zamfara** and passed by **Ruwanbore'**. He resided in this region for two months before moving on to **Sabon Gari**. There he stayed seven months before moving to **Gwandu**, where he resided for four months. He then moved to **Sifawa**, staying there for five years. From there he moved finally to **Sokoto**, staying there two years before he died, may Allah be pleased and merciful with him. This happened when the *Shehu`* was sixty-three years old like the age of the master of mankind, may Allah bless him and grant him peace.¹ I was successful at completing this book on **Wednesday**, noon time, **20 Dhu'l-Hijja** of the same year.²

¹ This date corresponded with May 14th, 1817.

² This date corresponds with October 29th, 1817 and indicates that the author, *Waziri* Gidadu ibn Layma, composed the text five months after the death of *Shehu* Uthman ibn Fuduye`, may Allah be pleased with both of them.

SANKORE'

SANKORE'



Institute of Islamic-African Studies International

Institute of Islamic-African Studies International