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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah the Beneficent the Merciful and may Allah send blessings upon the Generous Prophet. All praises are due to Allah to the extent that he should be praised, and blessings and peace be upon our master Muhammad, His prophet

This is An Aggregate Sketch

We will outline in it some of the virtuous traits of *Shehu* Uthman, what Allah has favored him with, mentioning some of what Allah has favored his *Jama`at* with from praiseworthy traits; and we will append to that a citation of his neighbors in his place in Degel in the four directions of this home. It is essential to draw a picture of this in order to determine the place of the names of these neighbors in it on the direction of their places. Allah is the sole Helper and it is with Him we seek assistance.

I say and success is with Allah: Realize that the praiseworthy traits of the *Shehu* are impossible to fulfill the responsibility of enumerating them. However, their fundamental traits are ten, which we will mention. **The first** among them is he instructing people by means of his zeal and state before instructing them by words. **The second** of them is his inviting people to Allah by means of his words. **The third** of them is availing people with knowledge. **The fourth** of them is his excellence in inviting people to Allah. **The fifth** of them is his excellent diplomacy and politics. **The sixth** of them is Allah gathering to us the people of the metropolis from their scholars, the people of industry, professionals, and the military by means of his *baraka*. **The seventh** of them is Allah gathering to us the communities of Islam by means of his *baraka*. **The eighth** is a vigorous and powerful heart. **The ninth** is a vigorous and powerful physique, along with what he experienced from minor illnesses. **The tenth** is his protection of the weak and the oppressed.

Then Allah ta`ala dressed him in three robes of honor. **The first** was the robe of sainthood. **The second** was the robe of knowledge. **The third** was the robe of governmental sovereignty. The elite among the *awliyya* bore witness to the first. The scholars and those subject to them from the followers and the students bore witness to the second. And the entire world from the kingdoms and their subjects bore witness to the third.

As for what Allah honored his *Jama`at* with praiseworthy traits due to him, they are innumerable also. However, their fundamental traits were these four which we will mention, which subsumed all the other virtuous traits. It comprises of Allah stopping them at choosing four praiseworthy matters over four blameworthy ones. By means of these choices their affairs are rectified and the affairs of the religion and the world were made upright. **The first** of these is that they choose the Hereafter over worldly affairs because each of them made the *hijra* to him, desiring by that the Hereafter, and they did not give any consideration in that of the loss of their homeland, family or familiar neighbors, even if they were from the people of rank and wealth. **The second** of these is that chooses knowledge and learning over ignorance,

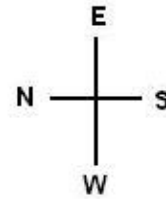
because each of them made strenuous effort in seeking knowledge and acting in accordance with it. **The third** of these is that they choose fearful awareness of Allah over following their passions, for whenever had a desire for a thing which conflicted with the *shari`a*, they abandoned it. **The fourth** of these is that they choose that which has in it well-being over that which is corrupting, for when they loved a thing and they did not see in that it contained well-being, they abandoned it. Realize, that what we mentioned here from these virtuous traits applies to the *Jama`at* with regard to the faithful majority among them. This does not, however, preclude that an odd group from among them will not act contrary to that.

As for as citing the neighbors of his compound in his place in Degel, and depicting a sketch of these homes as we mentioned in the beginning, then realize that the compound of the *Shehu* contained four homes. They included the house of our mother, Maymuna, the house of our mother A`isha, the house of our mother Hawwa and the house of our mother Khadija. At the time that the *Shehu* arose to eradicate heretical innovations and false customs he put our mother, Maymuna in another home and put another in her house. Our mother Maymuna was the daughter of his paternal aunt. He said to her: “You are the one foremost who has a right to the house, thus it is with you that we will began in eradicating false customs.” It was his custom, may Allah be pleased with him to sleep in the home of one of his wives two nights in order not to prolong the time with anyone of the wives, and that the alternation period would be three and not six. He, may Allah be pleased with him did not customarily divide a night for his captive woman until he passed to the mercy of his Lord. He used to say: “The most that can be given to the captive woman is going to her a single night, however that can not be expected of me.”

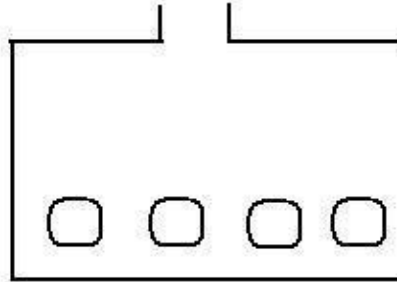
In Sokoto: during the sickness in which he died, may Allah be pleased with him he was transferred on the backs of people on his bed from house to house, until it became inconvenient to continue carrying him. Therefore all of his wives gathered into the home of one of the wives, which was the home of our mother **Hawwa** until he eventually died. It is her home in which the *Rawdat* the *Shehu* lies, may Allah be pleased with him.

This is a depiction of the *Shehu's* compound in Degel

His neighbors in the direction of the east: Ista'eel, Kabeeji, Bilkm, Umar Dumama, Muhammad Kariangha, Habib Allah, Ghurwaan and his son Muhammad Ghabdu, Sabunu, Muhammad Deebaabu, al-Kaasim Shaykh Muhammad Diyya and Mamnadi



His neighbors in the direction of the north : his brother Abdullahi, Naaka, the father of the jurist, traditionist, and well versed al-Mustafa, Modibo, Leena Qambiru, Dhanqiyya Mayyi Birni, Abdullahi Mayi Teeka and Ahmad Buntinwun



His neighbors in the direction of the south: his close friend Umar al-Kanamu, Kawa Mangha, Sulayman Wundi, Malam Mujji, Banglu, Muhammad Gheebu, al-Burka al-Hadaad, the scholar al-Baraka, Ghasiru, Muhammad Seebi, Muhammad ibn Modibo, Malam Gheebu, Majeedu, Malam Shaykh Buba Ali, Malam Sa'id, Abu Sulle Imamu Muuddumu, and others which have not been mentioned, may Allah be merciful to all of them.



His neighbors in the direction of the west: his brother Aal, the Kaatib al-Mustafa, Malam Mahmud, the scholar Dhanghi, the Mu'adhin Ahmad, Uthman Jaawu, the Mu'adhin Muhammad Sheebi, Umar Fareeju the Imam Muhammad Sanbu, Umar Utburi Nakeeju, Abu Muhammad, his brother the scholar Sa'dara, Dhanghi Imam Busill, Nayibu, Muhammad Majiraawa, Muhammad Juhittu, Muhammad Ghaabi the Kaatib, Umar the Kaatib, Muhammad the preacher, Yunus, Baaqnsi and Kaawugha



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