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FACULTY OF ARTS

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COURSE TITLE: MAJOR *ṢŪFĪ* ORDERS IN AFRICA

COURSE GUIDE

ISL 451 MAJOR SUFI ORDERS IN AFRICA

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INTRODUCTION

ISL 451: Major *Ṣūfī* Orders in Africa - is a two- credit unit course available in the first semester of B.A. Islamic Studies programme at the 400 level. The course is designed in a way that will let you appreciate the growth and development of the *Qādiriyyah*, *Tijāniyyah*, *Sanūsiyyah*, and *Shādhiliyyah Ṣūfī* Orders and their contribution to the spread and development of Islam in Africa. Special focus is on the anti-*Ṣūfī* activities of the *Izālatu 'l-bid'ah* and their impact in Nigeria.

COURSE AIM

The general aim of this course is to facilitate your knowledge of the major *Ṣūfī* Orders and their impact in Africa. To achieve this, you will be introduced to the:

- emergence of the *Ṣūfī* Orders;
- the religious, social and political impact of the *Ṣūfī* Orders; and
- emergence of the *Izalah* an anti-*Ṣūfī* organisation and its activities in Nigeria.

COURSE OBJECTIVES

There are fourteen study units in the course and each unit has its objectives. You are expected to read the objectives of each unit and bear them in mind as you go through the units. Nevertheless, the following are overall objectives of the course. At the end of the course, you should be able to:

- discuss the emergence, growth and development of *Ṣūfī* Orders in Islam;
- discuss the emergence and spread of the major *Ṣūfī* Orders;
- identify the doctrines and ritual practices of the *Ṣūfī* Orders and critically analyse them;
- explain the contribution of the *Ṣūfī* Orders to the spread and development of Islam in Africa;
- expound the political, social and religious roles of the *Ṣūfī* Orders in Africa; and
- describe the emergence of the *Jamā'atu Izālah*, an anti-*Ṣūfī* movement in Nigeria.

WORKING THROUGH THIS COURSE

There are three modules broken into 14 units in the course which you are expected to work through without leaving any un-touched.

COURSE MATERIALS

The major components of the course are:

1. The Course Guide
2. Study Units
3. Textbooks
4. Presentation Schedule
5. Assessments

STUDY UNITS

The study consists of 14 units structured into three modules listed as follows:

Module 1 *The Qādiriyyah*

- Unit 1 Introductory: The Emergence of the *Tarīqāhs*
- Unit 2 The Beginning, Spread and Development of *Qādiriyyah*
- Unit 3 The *Qādiriyyah* in the North and West Africa
- Unit 4 The *Qādiriyyah* in Bornu, Hausaland and Sokoto
- Unit 5 Organisational Set Up, Initiation, Doctrines and Rites of the *Qādiriyyah*
- Unit 6 Political, Social and Religious Roles of the *Qādiriyyah* in Nigeria

Module 2 *The Tijāniyyah*

- Unit 1 The Beginning of the *Tijāniyyah* Order
- Unit 2 Spread of *Tijāniyyah* in West Africa
- Unit 3 Doctrines and Rites of the *Tijāniyyah* Order
- Unit 4 Social-political Roles of the *Tijāniyyah*

Module 3 *The Sānūsiyyah, Shādiliyyah and Izālah*

- Unit 1 The Beginning, Spread, Doctrines and Rites of the *Sānūsiyyah* Order
- Unit 2 The Beginning, Spread, Doctrines and Rites of the *Shādiliyyah* Order
- Unit 3 The Formative Period, Aims, Objectives and Emergence of the *Izālah*
- Unit 4 The *Yan Izālah* Relation with the *Qādiriyyah* and *Tijāniyyah*: Social and Educational Impact.

TEXTBOOKS AND REFERENCES

Every unit has a list of references and further reading designed to enhance and deepen learner's knowledge on the course. These are some of them, try as much as possible to lay your hands on the materials (some are in soft and hard copies).

Abdul, M.O.A. (n.d). *Translation and Commentary on Alhaji Abubakar Gumi's Treatise al-'Aqīdatu `š- Şahīhah*; Istanbul.

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Jilānī, Sayyid Abdu`l-Qādir (1979). *Al-Fāt-hu `r-Rbbānī wa `l-Fayḍu `r-Rahmānī*; Cairo.

Jimoh, L.O. (2006). "The Contributions of Shaykh Nasiru Kabara to the Development of Qādiriyyah Order in Nigeria". An unpublished Ph.D Thesis, University of Ilorin, Ilorin.

Martins, B. G. (1967). *The Muslim Brotherhoods of Nineteenth Century Africa*.

O`Brien, D. B. (1969). *The Mourides of Senegal*.

Paden, J.N. (1973). *Religion and Political Culture in Kano*. London.

Quadiri, Y.A. (1981), "The Tijāniyyah in Nigeria." An unpublished Ph.D Thesis University of Ibadan, Nigeria.

Sunusi, Sīdī Ahmed Sharif (n.d.) الأتوار القدسية: مقدمة الطريقة السنوسية
www.ghrib.net

Tijani, D.A.A. (1997). *A Handbook on the Doctrine and Rites of the Tijāniyyah*. Ede: Nigeria.

Trimingham, J. S. (nd). *The Sufi Orders in Islam*. London.

Web Sources

www.shadhili.com

www.sanusi.com

ASSIGNMENT FILE

Your assessment will be based on Tutor-Marked Assignments (TMAs) 30% and a final examination which you will write at the end of the course 70%, giving a total of 100%.

TUTOR-MARKED ASSIGNMENTS

Each unit has at least three or four assignments. You are expected to work through all the assignments and submit them before assessment. Your tutor will assess the assignments and select the best three, which will constitute the 30% of your final grade. The TMA may be presented to you in a separate file.

FINAL EXAMINATION AND GRADING

At the end of this course, you will write a final examination which shall constitute 70% of your grade. In the examination, you will be required to answer three questions out of a minimum of five questions.

| Assessment | Marks |
|--------------------------------|---|
| Four Tutor- Marked Assignments | Best three of the four assignments count as 30% |
| Final Examination | 70% of overall marks |
| Total | 100% of Course Marks |

PRESENTATION SCHEDULE

The Presentation Schedule included in your course materials gives you the important dates for the completion of TMAs and attendance at tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

COURSE OVERVIEW AND PRESENTATION SCHEDULE

| Unit | Title of Work | Weeks | Assessment Activity |
|--|--|---------|---------------------|
| Module 1 <i>The Qādiriyyah</i> | | | |
| Unit 1 | Introductory-Emergence of the <i>Tariqāhs</i> | Week 1 | |
| Unit 2 | The Beginning, Spread and Development of <i>Qādiriyyah</i> | Week 2 | Assignment 1 |
| Unit 3 | The <i>Qādiriyyah</i> in the North and West Africa | Week 3 | |
| Unit 4 | The <i>Qādiriyyah</i> in Bornu, Hausaland and Sokoto | Week 4 | Assignment 2 |
| Unit 5 | Organisational Set Up, Initiation, Doctrines and Rites of the <i>Qādiriyyah</i> | Week 5 | |
| Unit 6 | Political, Social and Religious Roles of the <i>Qādiriyyah</i> in Nigeria | Week 6 | Assignment 3 |
| Module 2 <i>The Tijāniyyah</i> | | | |
| Unit 1 | The Beginning of the <i>Tijāniyyah</i> Order | Week 7 | Assignment 4 |
| Unit 2 | Spread of <i>Tijāniyyah</i> in West Africa | Week 8 | |
| Unit 3 | Doctrine and Rites of the <i>Tijāniyyah</i> Order | Week 9 | |
| Unit 4 | Social-Political Roles of the <i>Tijāniyyah</i> | Week 10 | |
| Module 3 <i>The Sānūsiyyah, Shādhiliyyah and Izālah</i> | | | |
| Unit 1 | The Beginning, Spread, Doctrines and Rites of the <i>Sānūsiyyah</i> Order | Week 11 | |
| Unit 2 | The Beginning, Spread, Doctrines and Rites of the <i>Shadhiliyyah</i> Order | Week 12 | |
| Unit 3 | The Formative Period, Aims, Objectives and Emergence of the <i>Izālah</i> | Week 13 | |
| Unit 4 | The <i>Yan Izālah</i> Relation with the <i>Qādiriyyah</i> and <i>Tijāniyyah</i> : Social and Educational Impact. | Week 14 | |
| Revision | | | |
| Examinations | | | |

HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study units replace the university lecture. This is one of its great advantages. You can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you when to read, and which are your text materials or set books. You are provided exercises to do at appropriate points just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is an introduction to the subject matter of the units, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether or not you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this course guide thoroughly, it is your first assignment.
2. Organise a study schedule. Design a 'Course Overview' to guide the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and date of the first day of the semester is available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.
3. Once you have created your own study schedule, do everything to stay faithfully to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit you are studying at any points in time.

6. Work through the unit. As you work through the unit you will know what sources to consult for further information.
7. Keep in touch with your study centre. Up-to-date course information will be continuously available there.
8. Well before the relevant due dates (about four weeks before the dates), keep in mind that you will learn a lot by doing the assignments carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignment not later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the TMA form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

FACILITATORS, TUTORS AND TUTORIALS

The dates, times and location of these tutorials will be made available to you, together with the name, telephone number and address of your tutor. Your tutor will mark each assignment. Pay close attention to the comments your tutor might make on your assignments as these will help you in your progress. Make sure that assignments reach your tutor on or before the due date. Your tutorials are important; therefore, try not to skip any.

It is an opportunity to meet your tutor and your fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

CONCLUSION

Much as I cannot promise you a too-easy ride on this course, I equally do not envisage much difficulty as long as you play the roles assigned to you in the whole exercise.

SUMMARY

In this Course Guide, we have provided you a general overview of *ISL 451: Major Ṣūfī Orders in Africa* in which students pursuing a Degree in Islamic Studies programme must earn two credit units. The course aims and objectives and what you will gain working through the Course Material and its study units are stated clearly at the onset. We have also provided you a list of textbooks and references for your further reading. As an inference in the Guide, to develop an active interest in the Course is a prerequisite for its successful completion. Assess yourself through the Self- Assessment Exercises (SAEs). You will equally be assessed for grading purposes through the TMAs. Thus, to do well in the course, you must get yourself organised and try to conform to the presentation schedule.

We wish you best of luck and success in the course.

**MAIN
COURSE**

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MODULE 1 THE QĀDIRIYYAH

| | |
|--------|---|
| Unit 1 | Introductory: The Emergence of the <i>Ṣūfī</i> Orders (<i>Tarīqahs</i>) |
| Unit 2 | The Beginning, Spread and Development of <i>Qādiriyyah</i> |
| Unit 3 | The <i>Qādiriyyah</i> in the North and West Africa |
| Unit 4 | The <i>Qādiriyyah</i> in Bornu, Hausaland and Sokoto |
| Unit 5 | Organisational Set-up, Initiation, Doctrines and Rites |
| Unit 6 | Political, Social and Religious Roles of the <i>Qādiriyyah</i> in Nigeria |

UNIT 1 INTRODUCTORY: THE EMERGENCE OF ṢŪFĪ ORDERS

Unit Structure

- 1.1 Introduction
- 1.2 Learning Objectives
- 1.3 The Emergence of *Ṣūfī* Orders
 - 1.3.1 Foundation of *Ṣūfī* Convents
 - 1.3.2 The *Khānaqas*
 - 1.3.3 The *Tarīqahs*
- 1.4 Summary
- 1.5 References/Further Readings
- 1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1.1 INTRODUCTION

The 5th/11th century was a turning point in the history of Islamic mysticism. The overthrow of political power enjoyed by the Shī‘ites in the dynasties of the Buwayhids in Persia and Fatimids in North Africa was brought about by the Turkish Seljuk rulers from Central Asia. They took control in Baghdad from the Buwayhids in 447/1055. In the Maghrib and Egypt, the power of Fatimids weakened until finally they were overthrown by the Kurd, Salah-Dīn the Ayubid in 567/1175. The new rulers were upholders of *Sunnism* and opponents of *Shi‘ism*. One of the reforms they introduced was the re-organisation of the *madrasah* system from being private schools, circles around learned masters to official institutions. In these institutions emphasis was placed on the religious sciences while the profane sciences which had flourished equally under the early ‘Abbasids and Shi‘ite dynasties were discouraged or banned.

1.2 Learning Outcomes

At the end of this unit, you should be able to:

- discuss the emergence of *Ṣūfī* Orders
- differentiate between *Silsilah* and *Khānaqah*.

1.3 The Emergence of *Ṣūfī* Orders

1.3.1 Foundation of *Ṣūfī* Convents

Since religious spiritualities could not be confined within the *madāris* alone, it was to the credit of the Turks that they encouraged the foundation of *Ṣūfī* convents, endowed them liberally and imposed a degree of control over them.

By the end of this century, the change in the attitude of the theologians and the *Fuqahā'* i.e. jurists, had been brought to a conclusion by Abu Hamid Muhammad Al-Ghazzālī (d. 504/1111) and the association of *Ṣūfīsm* in its *Khānaqa* form with the official patronage of Nūru l-Dīn, Ṣalāhu-Din and their lieutenants and successors had made *Ṣūfī* associations respectable. Then the development of the inner Islam started in earnest.

During the period under discussion, certain personalities became founders of mystical Orders (*Turuq*, sing; *Ṭarīqah*). This happened when a centre or circle became focused on one *Shaykh* and turned into an Order designed to perpetuate his name, type of teaching, mystical exercises and rule of life. Each such *tarīqa* was handed down through a continuous chain (*silsilah*) or mystical *Isnād*. The derivative *shaykhs* become successors after him and therefore spiritual heirs of the founder. The link of a person with this *silsilah* acquired an esoteric characteristics, an initiation whereby the seeker swore an oath of allegiance to the founder or his deputy and received in turn the secret *wird* (litany). Ibn Khallikan describes *fuqara'* having such a link with Ahmed al-Rufa'ī (d. 575/1182) whose *silsilah* is probably the earliest consciously maintained chain.

Self- Assessment Exercise 1 (SAEs)

- | |
|--|
| 1. Discuss the foundation of <i>Ṣūfī</i> convents. |
|--|

1.3.2 The Khānaqahs

By the 6th /12th century, many Khānaqahs had become rich and flourishing establishments. Ibn Jubayr who traveled around 576/1183 in the Near-East in Salah-Dīn's time observed this when he wrote in respect of Damascus thus:

Ribāts for *Ṣūfīs*, which here go under the name of Khawāniq, are ornamented palaces through all of which flow streams of water, representing as delightful a picture as anyone could wish for. The members of this type of *Ṣūfī* organisations are really the kings in these parts, since God has provided for them over and above the material things of life, freeing their minds from concern with the need to earn their living so that they can devote themselves to His service. He has lodged them in palaces, which provide them with a fore taste of those in paradise. So, these fortunate, the favoured ones among the *Ṣūfīs*, enjoy through God's favour the blessings of this world and the next.

These *tarīqahs* never developed sectarian tendencies. Their founders maintained careful links with the orthodox institution and did not repudiate the formal duties of Islam. The difference between the *tarīqahs* lay in such aspects as loyalty to the head of the Order and belief in a particular power-line, in types of organisations, method of teaching, practices and rituals. They differed considerably in their inner beliefs but their link with orthodoxy was guaranteed by their acceptance of the law and ritual practices of Islam.

How the process of ascription came about is not clear, pupils had normally been tracing or ascribing their *madhhab* or *tarīqahs* to their revered teachers for he was their guarantee of validity and training, but so far, this had been primarily a direct personal link. Ali Hujwīrī enumerates twelve schools of *Sufism* when he asserts:

The whole body of aspirants to *Sufism* is composed of twelve sects, two of which are condemned (*mardūd*) while the remaining ten are approved (*maqbul*). The latter are the Muhasibīs, the Qassārīs, the Tayfūrīs, the Hafifīs and the Sayyārīs. All these assert the truth and belong to the mass of orthodox Muslims. The two condemned sects are firstly the Hulūlis, who derive their name from the doctrine of incarnation (*hulūl*) and incorporation. (*Imtizāj*), and with whom are connected, the Salīmi's sect of anthropomorphists, and secondly, the Hallājīs who have abandoned the sacred law and have

adopted heresy, and with whom are connected the Ibāhatīs and the Fārisīs.

But these are theoretical ways, none of which developed into *silsilah Ṭarīqah*. Their teachings were modified by their pupils in accordance with their own mystical experience.

Self- Assessment Exercise 2 (SAEs)

2. Discuss the *Khawāniq* in 6th /12th century and their roles.

1.3.3 The Ṭarīqahs

Dhu n-Nūn al-Miṣrī (d. 246/861?), though continually quoted in support of mystical thought, is missing from the *Isnads*. Similarly, Ibn Manṣūr Al-Hallāj (d. 309/922) is not normally found in them, whereas Al- Bisṭāmī is found in the chains of some Orders.

Taqiyyu ‘d-Dīn ‘Abd al-Rahman Al-Wāsītī, author of *Tiryāq al-muhibbīn*, writing around 721/1320 when the Orders were fully founded says that there were two distinctive ancient Sanads to which all the then existing lines went back, the Junaidis and the Bistamis and two extinct lines, the Bilaliyyah and the *Uwaisiyyah*.

The most significant of the *ṭarīqahs* were the *Suhrawardiyyah*, attributed to Abu l-Najīb Al-Suhrawardī (d. 562/1168) but developed by his nephew, Shihabu l-Din Abu Hafs ‘Umar (d.632/1234); the *Qādiriyyah* attributed to ‘Abd al-Qādir al-Jilānī (d.561/1166), the *Rifā‘iyyah* deriving from Ahmad al-Rifa‘ī (d.576/1182), the *Yāsawiyyah* of Ahmad al-Yāsawī (d. 561/1166); the Kubrawiyyah of Najmu ‘d-Din Kubrā (d.619/1221), the *Chistiyyah* of Mu‘inu l-Din Muhammad *Chishtī* (d.634/1236) mainly confined to India; the *Shādhiliyyah*, deriving from Abu Madyan Shuayb (d.591/1197), centred in Egypt; the *Mawlawiyyah* inspired by the Persian *Ṣūfī* Poet, Jalālu ‘d-Dīn al-Rūmī (d.672/1273) which was restricted to Anatolia in Turkey, and the Central Asian *Naqshabandiyyah*, a mystical order which owes its initial insights to Yusuf al-Hamdani (d.533/1140) and ‘Abdu l-Khālīq al-Ghujdawānī (d.573/1179), but was eventually associated with the name of Bahā’ al- Dīn Al-Naqshabandī (d.791/1389).

Self- Assessment Exercise 3 (SAEs)

3. Give ten names of Tariqahs mentioning the names of the Shaykhs after whom they are named.

1.4 SUMMARY

This unit traces the emergence of *Ṣūfī* Orders. The roles of the *Khawaniq* and the *Ṭarīqahs* including their founders are also discussed.

There were many other small independent lineage Orders which had only restricted local influence, but those mentioned above, together with the Western Turkish *Khalwatiyyah* were the foundation lines sponsoring distinctive ways of mystic thought and spiritual exercises. Through the *Ṭarīqahs*, the *Ṣūfī* message was communicated to the Muslim world.

1.5 REFERENCES/FURTHER READINGS

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Trimingham, J. S. (1971). *The Ṣūfī Orders in Islam*. Oxford, London.

Sharīf, M. M. (1983). *A History of Muslim Philosophy*. Germany.

Arberry, A. J. (1966). *Muslim Saints and Mystics*. London.

1.6. Possible Answers to Self-Assessment Exercises (SAEs)

1. The Turks were believed to have encouraged the foundation of *Ṣūfī* convents, endowed them liberally and imposed a degree of control over them. Abu Hamid Muhammad Al-Ghazzālī (d. 504/1111) became associated with *Ṣūfīsm* in its *Khānaqa* form. This was officially patronized by Nūru l-Dīn, Ṣalāhu-Dīn and their lieutenants and successors and this made *Ṣūfī* associations respectable.

During the period under discussion, certain personalities became founders of mystical Orders (*Turuq*, sing; *Ṭarīqah*.). A centre or circle became focused on one *Shaykh* and turned into an Order designed to perpetuate his name, type of teaching, mystical exercises and rule of life. Each such *tarīqa* was handed down through a continuous chain (*silsilah*) or mystical *Isnād*. The derivative *shaykhs* become successors after him and therefore spiritual heirs of the founder. To belong to this circle, one has to be initiated by swearing an oath of allegiance to the founder or his deputy and received in turn the secret *wird* (litany).

2. Khawāniq is the name given to the *Ribāts* for *Ṣūfīs*. In the 12th century, many Khānaqas had become rich and flourishing establishments. Their founders maintained careful links with the orthodox institution and did not repudiate the formal duties of Islam. The difference between the *tarīqahs* lay in such aspects as loyalty to the head of the Order and belief in a particular power-line, in types of organisations, method of teaching, practices and rituals. They differed considerably in their inner beliefs but their link with orthodoxy was guaranteed by their acceptance of the law and ritual practices of Islam.
3. i. *Suhrawardiyyah*, - Abu l-Najib Al-Suhrawardi
 ii *Qādiriyyah* - ‘Abd al-Qādir al-Jilānī
 iii *Rifā‘iyyah* - Ahmad al-Rifa‘ī
 iv *Yāsawiyyah* - Ahmad al-Yāsawī
 v Kubrawiyyah - Najmu ‘d-Din Kubrā
 vi *Chistiyyah* - Mu’inu l-Din Muhammad *Chishtī*
 vii *Shādhiliyyah*, - Abu Madyan Shuayb
 viii *Mawlawiyyah* - Jalālu ‘d-Dīn al-Rūmī
 ix *Naqshabandiyyah*, - Yusuf al-Hamdanī
 x *Tijaniyyah* - Ahmad Tijānī

Unit 2 The Beginning, Spread and Development of *Qādiriyyah*

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcomes
- 2.3 The Beginning, Spread and Development Of *Qādiriyyah*
 - 2.3.1 Life History of ‘Abd Al-Qādir al-Jilānī
 - 2.3.2 His Activities and Heritage
- 2.4 Summary
- 2.5 References/Further Readings
- 2.6 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 INTRODUCTION

In the previous unit, you learnt about the beginning of *Tariqāh* and the growth and development of *ṣūfī* Orders in Islam. In this unit we shall discuss brief life history of the Shaykh ‘Abd al-Qādir al-Jilānī and the beginning of the first and most widespread *Ṣūfī* Order named after him, the *Qādiriyyah*.

2.2 Learning Outcome

At the end of this unit, you should be able to:

- sketch a life profile of Shaykh Abdu `l-Qādir al-Jilānī
- analyse the legacy of Shaykh Abdu `l-Qādir al-Jilānī
- trace the emergence and early spread of the *Qādiriyyah Sūfī* Order.

2.3 The Beginning, Spread and Development Of *Qādiriyyah*

2.3.1 Life History of ‘Abd al-Qādir al-Jilānī

The *Shaykh* after whom the *Qādiriyyah ṣūfī* Order was named was ‘Abd Al-Qādir al-Jilānī who was born on the first day of Ramadan 40/108 in the township of Naif in the Persian district of Jilān in Tabaristan, south of Caspian Sea. His father was Abu Ṣālīh Musa Jengi Dost, a saintly man and a direct descendant of Hasan, the eldest son of Ali b. Abi Talib and Fatimah Prophet Muhammad’s (SAW) daughter. His mother was Umm Al-Khayr Fatimah, also, a saintly woman and a daughter of saintly man, Abdullah Ṣawma and a direct descendant of Husayn the younger brother of Hasan and the son of Ali and Fatimah.

In his first eighteen years of age, ‘Abd Al-Qādir al-Jilānī lived in Jilān and attended schools where he was taught subjects meant for young boys of his age at that period. It was also reported that at the early age, he showed his love for learning, his desire to acquire knowledge and his love for association with the holy men of his time. He asked his mother to dedicate him to God and to allow him to proceed to Baghdad, a city renowned for learning. At the age of eighteen, ‘Abd Al-Qādir al-Jilānī arrived in Baghdad to advance in his quest for knowledge, and the city, Baghdad, remained the scene of his activities up to his death. He moved from one teacher to another.

In the course of his studies, he met Abu Khayr Hammad b. Muslim Al-Dabbās a syrup monger and a great *Sūfī* of the time who introduced him to *ṣūfīsm*. In spite, of the hardship he went through and by dint of his natural talents and dedication, he became very soon the master of different subjects.

By the age of fifty years, ‘Abd Al-Qādir al-Jilānī appeared in public as a teacher. He took charge of his old teacher’s school, Abu Sa‘īd Al-Mukharrimī where he became an active *Sūfī* exponent, a Quranic exegetist, a traditionalist, a jurist and a preacher. On account of his profound learning, eloquence and sonorous sermon, his fame soon spread throughout the different quarters of Baghdad and beyond in the Muslim territories.

Self-Assessment Exercise 1 (SAEs)

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| 1. Give a short biography of Shaykh ‘Abd Al-Qādir al-Jilānī. |
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2.3.2 His Activities and Heritage

In the school, he used to deliver lectures on details of Islamic law and differences among the schools of law. Every day, particularly in the morning, he delivered lectures on the differences on the commentaries of the Qur’ān, Hadīth, *usul al-Fiqh* and *Qawā‘id*. The students of ‘Abd Al-Qādir al-Jilānī had no cause to go to any other teacher for the completion of their education because he was capable of training them all in the subjects which were generally taught at the time.

Further, ‘Abd Al-Qādir al-Jilānī used to deliver sermons thrice a week at his *Madrasah*, in the morning of Fridays, in the evening of Tuesdays, and at his Ribat on Sunday mornings. He carried on this duty for a period of forty years till the year of his transition to heaven (561/1166). He was a powerful preacher whose charismatic personality was capable of stirring congregation to enthusiasm. On account of his profound learning, eloquence and sonorous sermons, his fame soon spread to all

the Muslim cities and towns. So many people flocked to him for knowledge and to hear his sermons. As his audience continued to increase, the school could no longer accommodate them and its adjacent houses were acquired for expansion purposes in 528/1124. The project was executed with financial assistance from the rich and free labour from the poor. Thus ‘Abd Al-Qādir al-Jilānī became an important famous *Sūfī* leader.

2.3.3 The Legacies of Shaykh Abdu `l-Qādir al-Jilānī

Out of the mystic figures of his time, Shaykh ‘Abd al-Qādir al-Jilānī survived in a unique way to become the most popular *wali* (saint) in the Muslim world and inspirer of millions right from his life time up till the present day due largely to many reasons.

First, he was an embodiment of *mujāhadah*, the mystic struggle to rise above the animal self, who, after reaching the stage of *wilāyah* (sainthood), retired to the life of teaching and preaching.

Secondly, he was an erudite sage, a Qur’anic exegete, an exponent of Hadiths, a luminary in the Jurisprudence of the *Hambali* School of Islamic law and also a powerful preacher whose sermons were in most cases extraordinary.

Thirdly, his mystical prose writings such as the *Ghawthiyyah*, and his poetical compositions such as the *Khamriyyah* and the *Mi`rājīyyah* are all beautiful religious pieces capable of moving any reader endowed with little quality of Arabic literary appreciation which seem composed in ecstatic conditions.

Lastly, account of his mystical career and most especially his ability to work miracles, have contributed in no small scale to his popularity and the popularity of his Order through the ages.

Among the legacies of Shaykh ‘Abd Al-Qādir al-Jilānī which were preserved and conveyed to the Muslim world are the following:

- i. **Al-Ghunyah:** It is a work which vividly portrays the personality of Shaykh ‘Abd Al-Qādir al-Jilānī.
- ii. **Al-Fath Al-Rabbānī:** a collection of his 62 sermons delivered to his audience at his school between 545/1150. Both the content and style of the collection reflect that it was not exclusively for *Sūfī* circles.

- iii. **Futūhu `l-Ghayb:** This is a collection of eight sermons on various subjects mostly relating to *ṣūfīsm* compiled by his son `Abdur-Razāq.
- iv. **Ecstatic Sermons:** These sermons are contained in many books of his followers such as *Al-Fuyūdāt Al-Rabbānī* compiled by Ismail bn. Sīdī Muhammad Sa `īd al-Baghdādī.

However, the most important heritage of Shaykh `Abd Al-Qādir al-Jilānī is the disciplined Order *Qādiriyyah* he left behind. The Shaykh, `Abd Al-Qādir al-Jilānī, was the most universally revered of all the saints of Islam. His Order, *Qādiriyyah* up to the present time, found followers in most parts of the Islamic world.

Self-Assessment Exercise 2 (SAEs)

2. Describe the activities and legacies of `Abd Al-Qādir al-Jilānī.

2.4 SUMMARY

This unit introduces you to a brief history of *Shaykh* `Abdu `l-Qādir Al-Jilānī (d. 561/1166). It highlights his birth, parentage and early life and education in his native land. The unit also contains an account of Shaykh `Abdu `l-Qādir Al-Jilānī's educational, devotional and *Da`wah* activities.

It concludes by an account of his legacies in form of religious writings, collection of sermons and spiritual prescriptions for soul purification. It makes the emergence of the *Qādiriyyah Sūfī* Order for cultivation of Islamic spirituality as the greatest of his spiritual legacy.

2.5 REFERENCES/FURTHER READINGS

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2.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. The *Qādiriyyah Sūfī* Order was named after *Shaykh* ‘Abd Al-Qādir al-Jilānī whose father and mother were acclaimed to be direct descendants of Fatimah, the Prophet’s (SAW) daughter.

By the age of eighteen *Shaykh* ‘Abd Al-Qādir al-Jilānī moved to Baghdad, a city famous for learning and civilisation having had traditional education in his native district of Jilān.

In Baghdad, by dint of his natural talent, his dedication and encyclopedic knowledge, he became very famous for erudition and sainthood, and people from different parts of Muslim territories flocked his sanctuary/ribat.

When *Shaykh* ‘Abd Al-Qādir al-Jilānī died in 561/1166 at the age of ninety-one years, his heritage in form of doctrines, writings, sermons, and prescriptions for spiritual training and disciples were left behind. These constituted enough factors for the emergence of the *Qādiriyyah*, the disciplined *Sūfī* Order for cultivation of Islamic spirituality named after him and found in numerous Muslim countries all over the world.

Answer to SAE 2

2. *Shaykh* ‘Abd Al-Qādir al-Jilānī was an embodiment of *mujāhadah* who, after reaching the stage of *wilāyah* (sainthood), retired to the life of teaching and preaching.

He was an erudite sage, a Qur’anic exegete, an exponent of Hadiths, a luminary in the Jurisprudence of the *Hambali* School of Islamic law and also a powerful preacher whose sermons were in most cases extraordinary. His ability to work miracles, have contributed in no small scale to his popularity and the popularity of his Order through the ages.

Among the legacies of *Shaykh* ‘Abd Al-Qādir al-Jilānī were: *Al-Ghunya*, *Al-Fath Al-Rabbānī*, and *Futūhu `l-Ghayb*, His ecstatic sermons are contained in many books of his followers such as *Al-Fuyūdāt Al-Rabbānī*

Unit 3 The *Qādiriyyah* in the North and West Africa

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 The *Qādiriyyah* in the North and West Africa
 - 3.3.1 Spread of *Qādiriyyah* in the North and West Africa
- 3.4 The Contributions of *Shaykh* Ahmad al-Bakkāi al-Kuntī (d. 1504)
- 3.5 The Spread and Socio – Political Role of *Qādiriyyah* in the Senegambia
- 3.6 Involvement of the *Murīdiyyah* Branch of the *Qādiriyyah* in politics
- 3.7 Summary
- 3.8 References/Further Readings
- 3.9 Possible Answers to Self-Assessment Exercises (SAEs)

3.1 INTRODUCTION

The initiation of aspirants into the *Qādiriyyah* Order spread to Yemen, Egypt and Mesopotamia right from the lifetime of *Shaykh* Abdu `l-Qādir. A body of doctrines and devotional exercises were then formulated to give the required rules and regulations to the Order. The doctrines and practices, which originated from the *Shaykh* himself, improvised by the leaders of the branches of the Order or borrowed from other sources were compiled in manuals, which had won wide circulation. It should be noted that from the *Qādiriyyah*, not less than sixty branches have derived.

3.2 Learning Outcomes

At the end of this unit, you should be able to:

- give detailed account of the spread of the *Qādiriyyah* in North and West Africa;
- discuss the contribution of *Shaykh* Ahmad al-Bakkāi al-Kuntī (d. 1504);
- relate the spread and socio – political role of *Qādiriyyah* in the Senegambia; and
- assess the involvement of the *Murīdiyyah* branch of *Qādiriyyah* in politics.

3.3 The *Qādiriyyah* in the North and West Africa

3.3.1 Spread of *Qādiriyyah* in the Maghrib (North Africa)

In the Maghrib (North Africa) the earliest known *Sūfī* to have contact with the *Qādiriyyah* was Abu Madyan Shu'ayb b. Al-Hassan (d.594/1197). It is widely reported that he met Shaykh 'Abd al-Qādir al-Jilani on the plain of 'Arafah the year of his pilgrimage to the Holy land. He was invested with the *Khirqat al-barakah* (vest of blessing) by *Shaykh* 'Abd al-Qadir, listened to some of his teachings and sat down in front of him' (i.e. like a novice enduring initiation).

In fact, it has been claimed that on his arrival in the Maghrib, *Shaykh* Abu Madyan wasted no efforts in obtaining proselytes for the new Order among the people of the territory. Abu Madyan however, became a renowned *Sūfī* personality that, he did not escape the notice of 'Ali b. Yusuf al-Shatanufi who included him in the list of saints accorded his high esteem.

The view that seems to enjoy a wider recognition however, is that the *Qādiriyyah* was introduced into Fas by the posterity of two of 'Abd al-Qadir's sons, Ibrahim (d. 592/1196) in Wasit and 'Abd al-Aziz, who died in Jiyal village of Sinjar (d. 602/1206). They had migrated to Spain, and shortly before the fall of Granada (897/1492), their descendants fled to Morocco. Perhaps, to them, should be traced the origin of *Jilaliyyah*, which has been described as a common Moroccan name for the cult of Shaykh 'Abd al-Qādir as distinguished from the Order. The system has also been described as the application of *Ṣūfīsm* to beliefs that are certainly pre-Islamic, and the materialisation of that mysticism under the form of a cult of hidden subterranean powers. Here, the word *Khalwah* is used for a heap of stones where women attach rags to reeds planted between the stones and where they burn benzoin and styrax in potsherds. Such *Khalwas* are said to be found in Arab villages. The cult of 'Abd al-Qadir is most ardently practised by the women who come to the *Khalwas* are said to be found in Arab villages.

The cult of 'Abd al-Qadir is most ardently practised by the women who come to the *Khalwah* for every sort of objectives. The men on the other hand, chiefly go to the *Khalwah* when they are ill. The full genealogy of the Shurafa' Jilāla of Fez is given in Archive Maroc on the authority of *Al-Durr al-Sani* of Ibn al-Tayyib al-Qādirī who claimed to have used a series of authentic documents. A *Zāwiyah* of *Shaykh* 'Abd al-Qādir in Fas is mentioned as early as 1692-3 CE.

The most prominent *Qādiriyyah* personality of the late 15th century West Africa was *Shaykh* Ahmad al-Bakka'ī al-Kuntī (d. 1504) whose full

contribution to the development of the *Qādiriyyah* among the Moors of the Western Sahara and Muslims of the Western Sudan shall be examined after the next paragraph.

In the 18th century, the *Manzaliyyah* group of the *Qadiris* emerged in Algeria and Tunisia. Its lines derive from ‘Ali b. ‘Amar al-Sha’ib and its *zawiyahs* scattered all over Algerian – Tunisian territories. ‘*Ammāriyyah*’ on the other hand is a 19th century *Qādiriyyah* branch whose centre of activities is also Algeria and Tunisia, while *Bu’Aliyyah* is another one with centre at Nefta where Bu’Ali’s tomb is situated. This branch has succeeded in establishing sub-branches, also in Algeria, Tunisia and Egypt. The *Qādiriyyah* has also been firmly footed in Tripoli and Fezzan to which it has come from Tunis and earlier from Fas. The ‘*Arūssiyyah*’ which is known as the *Salamiyyah* is a 19th century branch of the *Qādiriyyah* developed in Tripoli and founding sub-branches at Zulaytin and Sabha.

Self- Assessment Exercise 1 (SAEs)

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| 1. Give a critical account of the spread of <i>Qādiriyyah</i> into North Africa. |
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3.4 The Contribution of *Shaykh Ahmad al-Bakkāi al-Kuntī* (d. 1504)

In the 15th century, Muhammad al-Kunti, the ancestor of the Kunta Arabs, migrated from Tawat in the Maghrib territory to Azawad a town near the historic city of Timbuktu where his son Ahmad al-Bakkai established the *Qādiriyyah* as a movement after him. The *Tarīqah* was therefore known as Bakkāiyyah. It was however, Ahmad’s own son, ‘Umar al-Shaykh (d. 1553), in his turn who undertook the spread of the *Tarīqah* among the indigenes. He was a follower of the celebrated *Shaykh* ‘Abd al-Karīm al-Maghīlī who is reputed for visiting Islamic strongholds and sending disciples to preach Islam throughout the Sahara, Niger Area and Hausaland. After ‘Umar al-Shaykh’s demise, the Order appears to have had no active leader worthy of note until the emergence of *Shaykh* al-Mukhtār b. Ahmad (1729 – 1811) who was also a Kunta Arab. During this period, the Order became more widespread since the two famous Jihad leaders of the time *Shaykh* ‘Uthman bn. Fūdī and *Shaykh* Hamad of Masina were members of the Order and recommended it to the people under their jurisdiction.

Another famous *Shaykh* initiated into the *Qādiriyyah* order by *Shaykh* Mukhtār was *Shaykh* *Sīdī* al-Kabir (1780 – 1869) whose grandson *Sīdī* Baba (1869 – 1924), from his *Zawiyah* at Bu Tilimat in the Trarza region gained great influence over the Moorish tribe in Mauritania and the Sudan especially the Wolof traders in Senegal. This branch of his is

sometimes known as *Tarīqah Sīdiyyah*. Another branch formed by a contemporary of Shaykh *Sīdī* al-Kabir, Muhammad al-Fādil (1780 – 1869) appears to have developed into a new Order, the *Fādiliyyah*. He is said to have adapted his teachings to the needs of his people and to have introduced certain modifications to the rites and practices of his own branch of the *Qādiriyyah*. His son, Sa’d Bu (1850 – 1917) and *Sīdī* Mau’l-‘Aynayn were two influential personalities of this *Fādiliyyah* branch of the *Qādiriyyah*.

From Muhammad al-Fadili’s teacher, Muhammad al-Aghdaf (d. 1860) another tribal branch has been derived which has been described as being characterised by extravagant *dhikr* in the circle of Islam in Mauritania. The actual founder of this branch was his pupil Ahmad b. ‘Umar known as Bu Ghifārah (d. 1888), but it is known as Ghudfiyyah after his master.

Self-Assessment Exercise 2 (SAEs)

2. Discuss the contribution of Shaykh Ahmad al-Bakkāi al-Kuntī (d. 1504) to the spread of *Qādiriyyah* in West Africa.

3.5 The Spread and Socio – Political Role of *Qādiriyyah* in the Senegambia

In the South of Senegambia, Imam Ahmad Samadu (b. 1846), a Mandingo popularly known as Samuri, collected a force of about 500 brave and valiant men for a Jihād against the Wasulu tribes. Emerging victorious and reaching the height of his power in 1885, he founded an empire on the Upper Basin of the Niger and its tributaries where *Qādiriyyah* marabouts were left with the task of spreading Islamic culture and civilisation and winning more adherents to the *Qādiriyyah*. The Imam came into conflict with the French colonial authorities who arrested him around the year 1898. He died in 1900.

Also, a famous *Qadiri* saint in the Senegal was Ahmad b. Muhammad b. Habib Allah (d.1923) popularly known as Ahmad Bamba. His *Murīdiyyah* branch of the *Qādiriyyah* derived from Shaykh *Sīdī* al-Kabir. His Order spread rapidly since 1886 and has once been regarded as the most powerful religious force in Senegal. Trimmingham claims that *Murīdiyyah* membership increased from 20,000 adherents in 1912 to over 350,000 in 1965.

The rites and practices of the branch was primarily *Qādiriyyah*. When Ahmad Bamba died, his sons one after the other succeeded him, Ahmad Mustapha Mbake (d. 1945) and Fādil Mbake (d. 1987) respectively. Thus, the expansion of the Order continued up to this moment.

The Mouridiyyah of Ahmad Bamba had deeply influenced social structure, and relationship between land and agriculture had been sanctified to the service of God and the *Shaykh* and a system of collective farming has been developed. Under the inspiration of Ahmad Bamba, an Islamic *Ṣūfī* Order has been given an impetus for the exploitation of the uncultivated land, the greater productivity of land owned by members and price control of products. Upon joining the *Ṭarīqah* of Ahmad Bamba, the new aspirant agrees to surrender himself, body and soul to the Shaykh. If he possesses anything, it is for the service of the community. If landless he is allotted a plot provided with the seed and loaned implements and animals. Shaykh Ahmad Bamba's deputies (*khalifahs*) take control of the harvest which, being a cash crop, especially groundnuts, is assured a more remunerative sale than would be obtained by an isolated cultivator.

The system also embraces craftsmen and traders. Revenue is distributed among members either in cash or goods. It is therefore a system of collective security in which the Shaykh as a trustee of the land and controller of capital and labour is responsible for the welfare of the affiliated members.

The great festival of Islam among the followers of Ahmad Bamba is reported to be grand occasions for joy and spiritual development. The mosque of Toubah, the spiritual centre situated on the spot where Ahmad Bamba was inspired is one of the largest centres in West Africa.

When Ahmad Bamba died, the expansion of *Murīdiyyah* was not arrested by his death. He was succeeded in the leadership of the Order by his son, Ahmad Mustafa, who died in 1954 and Falilu Mbake who was born in 1987.

Self -Assessment Exercise 3 (SAEs)

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| 3. Discuss the spread and socio-religious roles of the Muridiyyah branch of the <i>Qādirīyyah</i> in the Senegambia. |
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3.6 Involvement of *Murīdiyyah* in Politics

The emergence of Ahmad Bamba, the founder of the *Murīdiyyah* Branch of the *Qādirīyyah* coincided with the French administration in Senegal. As a Leader of an Order which has a considerably large followership; he

was subjected to the French colonial authority in Senegal who feared that he might wage a Jihad. The ruler of the city of Baol attempted to allay the fears of the colonialists on behalf of the Muridiyyah leaders; and Shaykh Ahmad Bamba himself visited the French Governor at Saint Louis in 1891 to declare his loyalty and to give the names of his compromising disciples. Yet he remained under much suspicion of the colonialists. His followers were forcibly dispersed by the French Military detachment in that year. However, his followers soon returned to him at his new place Daru 'Salam.

In the same year, warriors and followers of the ruler of Jolof Al-Bur Ndiaye with his followers who were dismissed by the French in 1890 added to the number of the disciples of Ahmad Bamba. The French authorities became more concerned when they learnt about this development. In 1895 when they took direct control of Baol the district where Ahmad Bamba's place of domicile was situated, they thought it prudent to move to the state of Jollof which still enjoyed some degree of autonomy under French control.

Ahmad Bamba was taken a prisoner by a French Detachment that year (1895) and subsequently sentenced with Samba Laobe, the ruler of Jollof to indefinite exile in Gabon. The charges against him were not clearly stated and it was admitted that no clear instance of preaching a holy war could be held against him. However, it was evidenced that the administration was perturbed by the fact that they had a potentially warlike following, this was considered a threat to their own authority.

The *Murīdiyyah* tradition relates that when arrested, Ahmad Bamba told his followers not to lament. He claimed that it was God who was sending him to exile so that he would be free from distractions of this world to enable him concentrate on meditation and religious studies.

The exile in Gabon which was to last seven years gave a new dimension to Ahmad Bamba's prestige. During the first four years, the followers of Ahmad Bamba had no contact with their leader. At this moment they believed him to have endured extra-ordinary trials at the hands of the French authorities from which he only emerged by miraculous means. He was said to have been imprisoned in a cell with a hungry lion, cast into a furnace, buried for seven days in a deep well, kept on an island inhabited by snakes and devils. All these he survived.

One of the popular legends concerning the voyage to Gabon was when the ship's captain was said to have refused him permission to pray, the

founder jumped overboard, laid his mat on the ocean and said his prayer in peace before the astonished crew.

He wrote about this exile in his own verses describing some of the more inhuman discomfort he endured. Many of his religious verses appeared to have been composed at this time.

While Ahmad Bamba was in exile, his followers in Senegal continued to grow. New disciples came to declare their submission to his close relatives and associates.

Meanwhile, one of Ahmad Bamba's brothers, Muhammad Shehu acted as interim leader of the Mouridiyyah. His principal associates applied themselves to securing his pardon from the French administration. A stream of letters to the French Government proved unavailing. The pardon was however granted eventually after the intervention of the newly elected deputy of Senegal, Francois Carpon in 1902. Carpon had received financial and electoral support from some of Ahmad Bamba's brothers and chief disciples in the elections of 1902. He therefore returned this support by securing a pardon within a year.

Ahmad Bamba's return to Senegal was of course seen as a miraculous victory by his followers. They went to him in procession to declare their solidarity. The anxiety of the Government began to grow again as Senegalese chiefs were writing to complain of subverted authority. Parents wrote to say that their sons had abandoned them to serve Ahmad Bamba. Traders wrote to complain that their clients were spending all their money on him. In view of these complaints and of a rumour that Ahmad was collecting weapons for a holy war, the administration decided to send him on exile again this time to the *Zawiyah* of Shaykh *Sīdī* Baba in Mauritania where it was proved that the latter's submissiveness to French authority will have some impact on him. The Mauritania exile came to an end in 1907 when the French decide to lift the ban imposed upon him once again at the intervention of Carpon.

Ahmad Bamba was allowed to return to Senegal, this time to the remote village of Kayon in the district of Jollof where he was kept under administrative surveillance. Here again the followers came in streams but the administration admitted only those with certificates of tax payment to see the Shaykh.

The year 1912 in which Ahmed was authorised by the Administration to return to the district of Baol was a turning point in the history of the Mouridiyyah. It marked the beginning of a good relationship with the colonial administration and further expansion of the Brotherhood. The

decision to allow the Shaykh back to Baol was taken yet again under political pressure from the Deputy of Senegal. But the colonial administration by that magnanimous gesture might facilitate military recruitment drive in Ahmad Bamba's area of influence. The decision implies realisation of the fact that any further attempt to curtail expansion of the Brotherhood would prove futile.

The policy proved successful during the recruitment drives for the first world-war when the Mouridiyyah leaders allowed a considerably large number of their followers to be recruited in 1918. Ahmad Bamba received the Cross of Legion of Honour in recognition of his services in this connection.

Ahmad Bamba lived quietly until his death in 1927 in Dioubal writing religious verses, studying and receiving religious visitors.

Self-Assessment Exercise 4 (SAEs)

4. Narrate the involvement of *Murīdiyyah* branch of the *Qādirīyyah* in politics.

3.7 SUMMARY

This unit gives a brief account of the emergence of the *Qādirīyyah* Order and its spread to West Africa through the Maghrib region. Then it traces the spread of the Order to the West African territories of Senegal and Gambia. It focuses on the religious, social and political roles of the Mouridiyyah as a branch of the *Qādirīyyah* in the region. Prominent Qādirīs and their roles are briefly presented. Such *Qādirīyyah* personages include Shaykh Abu Madyan Shuayb, Shaykh Mukhtār al-Kuntī, Shaykh Ahmad Bamba etc.

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3.9 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. Abu Madyan Shu'ayb b. Al-Hassan (d.594/1197) was the first known *Ṣūfī* acclaimed to have introduced and spread the Qadiriyyah in the Maghrib (the extreme Western territory of Islam).

The *Qādiriyyah* was introduced into Fas by two of 'Abd al-Qādir Jilānī's sons, Ibrahim (d. 592/1196) and 'Abd al-Azīz, (d. 602/1206). This has become another popular opinion regarding the introduction of Qadiriyyah in the Maghrib region. They migrated to Spain and shortly before the fall of Granada (897/1492), their descendants fled to Morocco.

The Kunta Arabs led by Shaykh Muhammad al-Kunti, and *Shaykh* 'Abd al-Karīm al-Maghīlī contributed to the wide-spread of the *Tariqah* in West Africa in the 15th century. *Shaykh* 'Uthman bn. Fūdī and Shaykh Hamad of Masina were members of the Order and recommended it to the people under their jurisdiction.

Answer to SAE 2

2. The most prominent *Qādiriyyah* personality of the late 15th century West Africa was *Shaykh* Ahmad al-Bakka'ī al-Kuntī (d. 1504) who migrated from Tawat in the Maghrib territory to Azawad a town near the historic city of Timbuktu where his son Ahmad al-Bakkai established the *Qādiriyyah* as a movement after him. The *Tariqah* was therefore known as Bakkāiyyah.

After 'Umar al-Shaykh's demise, the Order appeared to have had no active leader worthy of note until the emergence of *Shaykh* al-Mukhtār b. Ahmad (1729 – 1811) who was also a Kunta Arab. During this period, the Order became more widespread since the two famous Jihad leaders of the time *Shaykh* 'Uthman bn. Fūdī and Shaykh Hamad of Masina were members of the Order and recommended it to the people under their jurisdiction.

Answer to SAE 3

3. The Mouridiyyah branch of the Qadiriyyah played significant socio-political role in the Senegambia. Under the inspiration of Ahmad Bamba, an Islamic *Ṣūfī* Order exploited the uncultivated land for greater productivity by members. Landless members were allotted plots of land, provided with the seed and loaned implements and animals.

The system also embraced craftsmen and traders. Revenue was distributed among members either in cash or goods. It is therefore a system of collective security in which the Shaykh as a trustee of the land and controller of capital and labour is responsible for the welfare of the affiliated members.

Answer to SAE 4

The emergence of Ahmad Bamba, the founder of the *Murīdiyyah* Branch of the *Qādiriyyah* coincided with the French administration in Senegal. As a Leader of an Order which has a considerably large followership; he was subjected to the French colonial authority in Senegal who feared that he might wage a Jihad. Despite declaring his loyalty to the French Governor at Saint Louis, his followers were forcibly dispersed by the French Military detachment. With increase in the number of his followers despite threats and maltreatment, the French colonialists in 1895 took direct control of Baol the district where Ahmad Bamba's place of domicile was situated. Ahmad Bamba was taken a prisoner by a French Detachment that year (1895) and subsequently sentenced with Samba Laobe, the ruler of Jollof to indefinite exile in Gabon.

While Ahmad Bamba was in exile, his followers in Senegal continued to grow. New disciples came to declare their submission to his close relatives and associates. He was later pardoned following the intervention of the newly elected deputy of Senegal, Francois Carpon in 1902. Carpon had received financial and electoral support from some of Ahmad Bamba's brothers and chief disciples in the elections of 1902. He therefore returned this support by securing a pardon within a year. He was later sent on exile again this time to the *Zawiyah* of Shaykh *Sīdī* Baba in Mauritania where it was proved that the latter's submissiveness to French authority will have some impact on him. The Mauritania exile came to an end in 1907 when the French decided to lift the ban imposed upon him once again at the intervention of Carpon. This marked the beginning of a good relationship with the colonial administration and further expansion of the Brotherhood.

Unit 4 The *Qādiriyyah* in Bornu, Hausaland and Sokoto

Unit Structure

- 4.1 Introduction
 - 4.2 Learning Outcomes
 - 4.3 The *Qādiriyyah* in Bornu, Hausaland and Sokoto
 - 4.3.1 The Position of Sufism in Bornu before the Sokoto Jihad
 - 4.3.2 The *Qādiriyyah* in Hausaland and the Sokoto Caliphate
 - 4.3.3 The Twentieth Century *Qādiriyyah* in Nigeria
 - 4.4 Summary
 - 4.5 References/Further
- Readings
- 4.6 Possible Answers to Self-Assessment Exercises (SAEs)

4.1 INTRODUCTION

Unit 3 gives a brief account of the emergence of *Qādiriyyah* Order and its spread to the North-West African Maghrib region, the Western Sahara, and the Senegambia. It focused on the roles played by prominent Qadiriyyah personages, the religious, social and political roles of the Mouridiyyah as a branch of the *Qādiriyyah* in the region. This unit traces the position of *ṣūfī* sm in Nigeria through the ages with particular references to the Qadiriyyah.

4.2 Learning Outcomes

At the end of this unit, you should be able to:

- describe the position of *Ṣūfī* sm in Bornu before the Sokoto Jihad
- provide an overview of the *Qādiriyyah* in Hausaland during the Sokoto Caliphate
- summarise the place of the *Qādiriyyah* in contemporary Nigeria.

4.3 The *Qādiriyyah* in Bornu, Hausaland and Sokoto

4.3.1 The Position of Sufism in Bornu before the Sokoto Jihad

In the oral tradition of the Bornu Muslims, a notion suggests that the *Qādiriyyah* was introduced into the area by Arab immigrants from Yemen. This may be an extension of the tendency towards tracing their Origin to Yemen which has become fashionable among the pro-Arab Muslim historians of that area. On the other hand, the notion may be

based on the statement that the religion of Islam was first introduced into Bornuland by a descendant of the Ummayyads called al-Hādi al-‘Uthmānī.

On the other hand, in a note sent to the Secretary of State for the Colonies in 1953, the then Governor of the Northern Region claims that the *Qādiriyyah* reached what was then known as the Bornu Province in the twelfth or the thirteenth century by the caravan routes which crossed the Sahara from the Nile to Lake Chad. The Governor’s view seems to have considered *Qādiriyyah* synonymous to Islam.

At Ngazaragama which was established by Mai ‘Ali (Ghazi) Ibn Dunama (1476 – 1503) were reported to be many God fearing mallams, many blameless nobles and many learned *Ṣūfī* s and Saints of the *Ṭarīqah*. The Emir’s learning itself did not fall short of the wisdom of the learned Imams and the pious God-fearing saints. Also, between 1600 – 1660, at a place called Kulumbardu in Bornu, about fifty miles west of Mir, there sprang up a large *zāwiyah*, which acquired great celebrity as its inhabitants were noted for their piety and learning.

The first among the holy men of Bornu and during the period for whom we have scanty information is Shaykh Abu al-Makarim Muhammad al-Bakri (c. 1000/1600).

Shaykh ‘Umar Waldidah and Shaykh Hasan ibn al-Jarmi were two other saints of Bornu. The two are reported to have lived in Kulumbardi and have been preachers and propagandists of *Ṣūfī* sm in the area thus acquiring a large following. Reports of their activities were during the reigns of Mai ‘Huma b. Qasam (1032 – 1062/1626 – 1645). Shaykh Waldidah died in Baghirmi while Shaykh Waldidah travelled to Aghades and Timbuktu. Before his death, it is claimed, he prophesied the advent of a saint who would revive religion, acquire large following and wage a Jihad in the area.

Two other holy men were Muhammad al-Wali b. *Shaykh* Sulayman and Abubakr al-Barikum. The former has been described as an erudite, ascetic and prolific writer. Some of his surviving works include *Al-manhal fi ‘ilm al-tawhid*, a verse—work in which he condemns his contemporaries who were deserting the study of Qur’ān, Hadīth and *Fiqh* taking keen interest in the cabalistic sciences such as astronomy, letter symbolism, and astrology. The latter, known as a *Shaykh* Tahir b. Ibrahim al—Fulati, inhabited Dhati `l-Baqar. He too acquired reputation as a teacher, pious learned man and author of many books in prose and poetry and predicted the advent of a Jihadist in the Sudan.

The foregoing accounts of those holymen do not provide us the required insights into their mystical inclination so as to enable us determine the *Ṭarīqahs* to which they were affiliated. The travel of some of them in Egypt, Timbuktu and Western Sahara in search of knowledge or during their pilgrimage to Mecca and the proximity of their area of activities to the Nilotic Sudan where the impact of the *Qādiriyyah* was already being felt should have exposed them to the Order. However, the existence of a *Zāwiyah* and a large number of *Ṣūfī* s and pious learned men at Ngazaramu as established earlier on, is an evidence of the fact that the people of the area were conversant with mystical practices.

Self-Assessment Exercise 1 (SAEs)

1. Describe the position of *Ṣūfī*sm in Bornu before the Sokoto Jihad.

4.3.2 The *Qādiriyyah* in Hausaland and the Sokoto Caliphate

Meanwhile, we have now known through reliable sources that ‘Abd al-Karīm al-Maghīli, the Algerian Arab Tilmisan who visited Hausland during the reign of Emir Muhammad Runfa around 868 - 905/1463 – 1499 was a qādiri. He was responsible for the spread of the *Qādiriyyah* in West Africa. He initiated ‘Umar al-Shaykh b. Ahmad al-Bakkā’ī of the Kunta Arabs 865 – 959/1460 – 1553 who in turn contributed immensely to the spread of the Order in the area by sending disciples to preach it. It is also reported that he took a wife there and left behind him three children namely Ahmad, *Sīdī* Abyeḍ and ‘Isa Fari to whom he bequeathed his rosary.

The rapid spread of the *Qādiriyyah* and its contribution to the religious, literary, social and political fields in Hausaland was accomplished with the emergence of Shaykh ‘Uthmān bn Fūdī as a Jihadist, a religious revivalist and indisputably the greatest Qādirī in the history of Hausaland.

Among ‘Uthmān bn Fudi’s relations, noteworthy Qādirīs included Abdullah, his brother, Muhammad Bello and Muhammad Thambo, his two sons; ‘Aishah, one of his wives and his daughter Asmā who was an indefatigable composer of Arabic poems and writer on religious themes. They all distinguished themselves not only as staunch Qādirīs but also as its exponents. Evidence of their *Qādiriyyah* affiliation abounds in their many writings and utterances, which are still largely in manuscripts. General *ṣūfī* themes and the particular way of the *Qādiriyyah* both in prose and in poetry are treated in such works. Sources of the works as provided by them are mainly the Holy Qur’ān, the Hadith and works of the great renowned *Ṣūfī* intellectuals such as al-Muhasibi, al-Ghazali, al-Jilānī and several others.

Other personages who held key posts in the Sokoto Sultanate both male and female were also found to be outstanding Qādirīs. Among them were emirs, viziers, judges, soldiers and disciples.

The role of the Jihad flag-bearers can not be overemphasised in this connection. Each of them was invested with turban in accordance with ‘Uthmān b. Fūdī’s interpretation of *khirqah* (*ṣūfī* gown) and were mostly his disciples who belonged to the *Qādiriyyah* fold. Flag bearers such as Umar Dalaji of Kano, Lamido of Adamawa and Alimi of Ilorin were to become the first known *Qādiriyyah* emirs of their respective domains.

In fact, the 19th century witnessed the consolidation of the *Qādiriyyah* in Hausaland. The Order acquired the status of official *Ṭarīqah* in the Sultanate; the various communities under Sokoto jurisdiction through successive generations considered themselves brethren and were called and addressed *Jamā‘ah Qādirāwā* until they were dis-integrated as a result of the British conquest by the end of the century.

Self -Assessment Exercise 2 (SAEs)

2. Provide an overview of the *Qādiriyyah* in Hausaland during the Sokoto Caliphate.

4.3.3 The Twentieth Century *Qādiriyyah* in Nigeria

A remarkable event in the history of *Qādiriyyah* in Nigeria was the arrival of *Shaykh* Sa’d ibn Ahmad in Kano during the reign of Emir Aliyyu 1894-1903. He was an Arab from Ghadamis in the Western Sahara. He introduced a new line of *Qādiriyyah* authority. He founded the Hala-Halla mosque in Jinga ward of Kano, pioneered the practice of group *wazīfah* (daily office of prayer formulae recitation) and use of bandiri, a basin-shaped drum.

Since 1935 or thereabout, followers of the various branches of the *Qādiriyyah* in Kano embarked upon a vigorous programme of reform and propagation under the leadership of *Shaykh* Nasiru Kabara, who started his early life as an Islamic pupil. His period of novitiate as a young Qadiri, his success in establishing direct contact with the primary sources of authority in the *Qādiriyyah* in Baghdad and other parts of Arabia, led to his subsequent emergence as the defender, the exponent, national and recognised continental leader of the *Qādiriyyah* in Nigeria.

On the introduction of the *Qādiriyyah* into the Yoruba speaking area of Southern Nigeria comprising – Oyo, Ondo, Ogun, Lagos and most parts of Kwara states, it is established that *Shaykh* Salihu Fulani (d.1831) was the first known Qādirī in the area not only by virtue of his position as the

flag bearer of the Sokoto Jihad but also by the fact that abundant records lend credence to his membership of the Brotherhood. Before him we know only of a few ascetics.

A number of other migrant Muslim clerics from Hausaland such as Abubakr Buba Fulani (d.1850), Ibrahim Hausa, ‘Abdullah Dindī, an indirect student of ‘Abdullah bn Fūdī, from Katsina and Mahmud Beygi Fulani (d. 1913) including Salih Fulani’s sons were also known to have joined him to form the nucleus of the *Qādiriyyah* in this area. Some of them were renowned preachers, teachers and *Qādiriyyah* preceptors. Some of their disciples later became distinguished as Muslim leaders whose names are now being celebrated as great Qadiris. These include Bukhari Baba Agba, Khalil Gbodofun, Alufa Dogo and Muhammad bn Abdu `l-Qadir popularly known as Taju `l-Adab (d. 1922).

The career of Ahmad Rufai Nda Salati (1896-1966) as a *Qādiriyyah* propagandist in the Yorubaland has not been paralleled by any other person. Although oral tradition claims the existence of *Qādiriyyah* adherents in Ibadan, Ijebu-Ode, Badagry, Osogbo, Abeokuta, and Lagos, he was the first to introduce group devotion and bandiri sessions as a deputy of Shaykh Nasiru Kabara, and above all, the greatest of its propagandists in the area. Through his activities *Qādiriyyah* became consolidated not only in the Yorubaland but also in neighbouring states like Togo. Shaykh Najmu `l-Din of Ibadan (d.) and Shaykh ‘Abd al-Aziz Olohungbo of Abeokuta (d.) were staunch companions of Nda Salati. They all contributed immensely in consolidating the movement in the region and beyond.

Self-Assessment Exercise 3 (SAEs)

3. Summarise the place of the *Qādiriyyah* in contemporary Nigeria.

4.4 SUMMARY

This unit traces the advent and spread of the *Qādiriyyah* Ṣūfī Order in Nigeria. It opens with an account of the position of Ṣūfī sm in Bornu from 200/800 A.H. to 1200/1860. Thereafter, an overview of the *Qādiriyyah* in the Hausaland and the Sokoto Caliphate is presented. The third section discusses the twentieth century *Qādiriyyah* in Nigeria briefly.

4.5 REFERENCES/FURTHER READINGS

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4.6 Possible Answers to Self-Assessment Exercises

Answer to SAE 1

1. Oral tradition claims that *Qādiriyyah* was introduced in Bornu by Arab immigrants from Yemen. The Colonial governor reported advent of *Qādiriyyah* in Bornu between the twelfth and thirteenth centuries. Evidence of existence of ṣūfī saints at Ngazargamu 1476 – 1503 and a large *zāwiyah* at Kulumbarde 1600 -1660 were recorded respectively. Many holymen were established to be propagandists of ṣūfīsm in the Bornuland around 1000/1600.

The earliest Shaykh said to be to be responsible for the wide spread of *Qādiriyyah* in West Africa around 1460/1500 was ‘Abdu`l-Karīm al-Maghīlī.

Answer to SAE 2

2. The rapid spread of the *Qādiriyyah* and its contribution to the religious, literary, social and political fields in Hausa- land was accomplished with the emergence of Shaykh ‘Uthmān bn Fūdī as a Jihadist, a religious revivalist and indisputably the greatest Qādirī in the history of Hausaland.

Outstanding Qādirīs in the Sokoto caliphate held key positions like were emirs, viziers, judges, soldiers and disciples.

Answer to SAE 2

3. The arrival of *Shaykh Sa`d ibn Ahmad* in Kano during the reign of Emir Aliyyu 1894-1903 was remarkable in the history of *Qādiriyyah* in the city. He introduced a new line of *Qādiriyyah* authority and founded the Hala-Halla mosque in Jinga ward of Kano, pioneered the practice of group *wazīfah* and use of bandiri, a basin-shaped drum.

Shaykh Nasiru Kabara established direct contact with the primary sources of authority in the *Qādiriyyah* in Baghdad and other parts of Arabia.

On the introduction of the *Qādiriyyah* into the Yoruba speaking area of Southern Nigeria, it is established that Shaykh Salihu Fulani (d.1831) was the first known Qādirī in the area not only by virtue of his position as the flag bearer of the Sokoto Jihad but also by the fact that abundant records lend credence to his membership of the Brotherhood.

The career of Ahmad Rufai Nda Salati (1896-1966) as a *Qādiriyyah* propagandist in the Yorubaland has not been paralleled by any other person. Although oral tradition claims the existence of *Qādiriyyah* adherents in Ibadan, Ijebu-Ode, Badagry, Osogbo, Abeokuta, and Lagos, he was the first to introduce group devotion and bandiri sessions as a deputy of Shaykh Nasiru Kabara, and above all, the greatest of its propagandists in the area. T

Shaykh Najmu `l-Din of Ibadan (d.) and Shaykh ‘Abd al- Aziz Olohunbo of Abeokuta (d.) were staunch companions of Nda Salati. They all contributed immensely in consolidating the movement in the region and beyond. There has been significant reform and remarkable events in the Order since the twentieth century till date.

Unit 5 **Organisational Setup, Initiation, Doctrines and Rites**

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcomes
- 5.3 Organisational Setup, Initiation, Doctrines and Rites
 - 5.3.1 Organisational Set-Up
 - 5.3.2 Initiation and Doctrines
 - 5.3.3 Rites
- 5.4 Summary
- 5.5 References/Further

Readings

- 5.6 Possible Answers to Self-Assessment Exercises (SAEs)

5.1 INTRODUCTION

In the foregoing units you have been acquainted with a brief life history and legacies of *Shaykh* Abdu `l-Qādir al-Jilānī who was instrumental to the foundation of the *Qādiriyyah* Order in Baghdad. How the Order spread to the North West and from there to the West African territories were also presented to you. A focus on the spread of the Order in Nigeria at different times and climes was also made in one of the units. This unit presents you new other significant matters pertaining to *Ṣūfī* Orders in general and the *Qādiriyyah* in particular. Welcome!

5.2 Learning Outcomes

At the end of this unit, you should be able to:

- discuss the concept of *zāwiyah* and the organisational set up of the *ṣūfī* Orders
- describe the initiation ceremony of the *Tarīqahs*
- enumerate the ethical teachings usually imparted to the novice
- state the rites / ritual practices of the *Qādiriyyah* in West Africa.

5.3 Organisational Setup, Initiation, Doctrines and Rites

5.3.1 Organisational Set-Up

The *Qādiriyyah* in Nigeria is made up of a circle of *murids* (aspirants) and adepts surrounding a master. According to *Shaykh* Abdu `l-Qadir, a *murīd* is he whose heart inclines towards seeking the Truth and

abandonment of all other than Him. This is the beginning of a *sālik*, i. e. traveler in the Way (*Ṭarīqah*), *Shaykh* Abdu `l-Qādir continues, and the name of the first station of an aspirant. The basis of the name according to him is the Q.6:52 which contains in part *yad`una rabbahum bi`l-ghuduwwi wa`l-aṣāl yuriduna wajhahu*, i. e. calling their Lord morning and evening seeking him.

The location of the guiding master is usually his house, or mosque. Despite its limited scale due to the fact that it is located in the city, *Shaykh* Nasiru Kabara's centre in Kano can be considered a standard *zāwiyah* (centre). It consists of a big Central mosque, large hall for visitors, chambers for retreats and rooms wherein lived the *Shaykh* and other members of his family, and even housing for relatives and travelers. Nda Salati's centre at Mushin in Lagos is another good example of a *zāwiyah* centre. These centres are usually frequented by the murids for training and devotional exercises. It also serves as school where the master or an adept among his disciples teaches elementary or advanced Islamic Religious Knowledge. The tomb of Nda Salati at the *Qādiriyyah* centre in Ilorin is a focal point for the *Qādiriyyah* in Yorubaland and even Nigeria at large, and a centre of veneration to which visitations (*ziyārah*) are made.

The authority of the keeper of Abdu `l-Qādir's tomb in Baghdad in this regard, is recognised by the keeper of Kabara's centre in Kano. At the head of each centre is the *Shaykh*; and succession is spiritual and the *Shaykh* is not necessarily a descendant of the founder. The head nominates his successor from among the members and if he fails to do this before his death election is held by the *ikhwān* (brethren), and approval is sought from the main branch which has never been turned down.

The succession to the leadership of *Qādiriyyah* continued among the members of the family of *Shaykh* `Abd al-Qādir al-Jilānī until the present day with a brief interruption during the raid of Baghdad by the Monghols in 636/1258.

Under the *Shaykh* are a number of *khalifahs* and *muqaddams*, appointed directly to take charge of branches. Each is given a license (*ijāzah*) stating what he is authorised to undertake. Heads of small local centres retain the power of initiation in their own hands but when an Order expands *khalifahs* are authorised to confer it. One may be nominated the *wakīl* of the *khalifah* or the *naqīb* who will be responsible for administration and finance. He sends out delegation to collect dues or levies. He also spearheads organisation of *mawlid* and other celebrations. Immediately under the *Shaykh* is a *nāib* and often the *naqibs* are guardians of *ḥaḍrah* and director of music sessions.

Titles however do not necessarily make clear actual positions. *Muqaddam* in one centre is equivalent to *khalīfah* elsewhere. Subordinate leaders often train aspirants and organise local *dhikr* gatherings. The position of many Muqaddams or Khalifahs is often maintained in the same family.

Self-Assessment Exercise 1 (SAES)

1. Discuss the concept of *zāwiyah* and the organisational set up of the *ṣūfī* Orders.

5.3.2 Initiation and Doctrines

Any individual could be admitted as an affiliated member. He is admitted at a pledge-taking ceremony, which includes the oaths of allegiance to the founder and his living *khalīfah* associated with assent to a formula of promises. He receives little *ṣūfī* training mainly on how to take part in rituals and receives permission to recite one or more *hizbs*. Members carry on their normal occupations and mode of life, but are subject to the guidance and authority of the *Shaykh* and his *Khalīfah* and take part in the collective assemblies. It is through initiation in the real sense of it taken by an aspirant that he enters into this spiritual world in such a way that *silsilah* is guaranteed.

The points, ethics and doctrines usually recited at the initiation ceremony of the *Qādiriyyah* and other *ṣūfī* Orders in general are the following:

- i. a member must be an adult Muslim
- ii. he must be initiated by a *Muqaddam* or *khalifah* who has competence and authority
- iii. he must be constant in the recitation of the Glorious Qur'an, standing, sitting day and night in the correct spirit
- iv. he must be visiting the *Zawiyāh* regularly and take cognizance of others' rights while there
- v. he must have the fear of Allah (*Taqwā*) and obey His injunctions (*Tā'ah*)
- vi. he must cultivate the attribute of *ṣabr* (patience)
- vii. he is expected not to harm others and to pardon when harmed.
- viii. he must be generous
- ix. he must refrain from all indecency in words and deeds such as rumour-mongering, lying, back-biting and slandering
- x. he must be in state of ritual purity always and whenever deemed necessary
- xi. he is expected to be reciting the formula of repentance, *Istigfaru* always

- xii. he is also expected to be constantly reciting *ṣalāt ‘alā `n-Nabiyy* (asking for blessing and benediction on the Prophet (SAW)).

Self-Assessment Exercise 2 (SAEs)

2. How is a *murīd* (aspirant/ novice) initiated into a *Ṭarīqah*?
3. Enumerate the ethical teachings usually imparted to the *murīd* at the initiation stage.

5.3.3 Rites

It is unlikely that any rigid system of *dhikr*, *wīrd* or *hizb* was initiated by *Shaykh ‘Abdu `l-Qādir al-Jilānī*. However, the body of prayers, rules and doctrines which have his authority can be found in some of the *Qādiriyyah* books, such as *al-Ghunyyah*, *al-Fuyūdāt* and others.

Five different kinds of the *wirds* of the *Qādiriyyah* have been identified as wide-spread among the Muslims in Nigeria; the Ahl al-Bayt, the *Kuntiyyah*, the *Manzaliyyah*, the *Uthmaniyyah* and the *Sammāniyyah*. Each of these consists of two categories of devotional duties called *lāzim* (compulsory recitation) and *wazīfah* (the daily duty). The observance of *wīrd*, *dhikr* of the *Qādiriyyah* according to Muhammad Bello consists of recitation of:

- (i) *Hasbuna Allah*
- (ii) *Istigfar*
- (iii) *La ilaha illa allah*
- (iv) *Salatul Ala-Nabiy*.

Participation in the *mī`ād* which is the term for the Friday evening meeting of the brethren is also desirable from members. It can however take place any day of the week. It always begins after *‘Asr* prayer and lasts till sunset.

Observance of the underlisted six special nights is also desirable:

- i. *Nisf Al-Shabān* , the night of 14th day of *Shabān*
- ii. *Laylat Al – Qadīr* the night of power (27th of Ramadan)
- iii. *Laylat Al – ‘Arafah* the 9th day of Dhul-Hijjah
- iv. *Laylat al-Ashurā* the 9th day of *Muhāram*
- v. *Mawlid Al-Nabiyy*, the 11th day of *Rabi`ul -Awal*
- vi. *Laylat Al- ‘Isra* the 27th day of *Rajab*

Other recommended devotional exercises to be performed for special purposes such as *Ṣalātu `l-Hājjah* (Prayer for special request) and *Ṣalātu `l-Istikhārah* (Prayer for inspiration) are also found emphasised for members of the *Qādiriyyah*.

These *wirds* and *hizbs* are significant pillars of the *Qādiriyyah* and the distinctive worships of its adherents – ritual and free prayers being aspects of Muslims spiritual life shared by mystics and non-mystics alike.

A summary of the merits claimed for the *wirds* as contained in the *Qādiriyyah* manuals and which have acquired a status of doctrinal beliefs are:

- (i) that the divine mercy will shower upon a person who supplicates with them.
- (ii) that *Shaykh* ‘Abdu `l-Qādir will be present to rescue any of their adherents who falls in trouble in any of his mundane affairs;
- (iii) that the *Shaykh* will be present when the adherent will confront terrors of the Last Things at death bed, during interrogation in the Grave by the Angels Munkar and Nakir and other eschatological ordeals.

On the other hand, the merits presuppose that ‘Abdu `l-Qādir still performs certain functions after his death, as he was wont during his life-time (*taṣarruf*). These functions which belong to the sphere of the extraordinary powers with which the *Shaykh* was endowed include his ability to practice *burūz* “exteriorisation.” which means he could appear at different places at the same time, and *tayy al-makān*, which implies he was endowed with the faculty of being beyond spatial restriction. Allusion to these phenomena abounds in the *Qādiriyyah* hagiography and it is not uncommon to see Qādirīs invoking their *Shaykh* to come to their aid.

Meanwhile, the climax of the devotional rites of the Qādirīs in Nigeria is their occasional celebrations, the *Babbandere*, which takes place during any important occasion in the life of a prominent member of the Order. Members converge from various centres to keep a night vigil beating the *Bandiri* - drum and chanting various hymns cherished in the Order in addition to normal recitation of the *wirds* and *hizbs*. The Babandere during *mawlid* at Kano, Ilorin and Abeokuta and during the beginning of new *Hijrah* year in Ibadan is sometimes brought to an end by a procession round the towns.

What remains to be pointed out at this juncture is that the Babandere has constituted a major factor responsible for fetching for the *Qādiriyyah* those who love the emotional kind of worship which the Islamic ritual devotions do not allow. Thus the *Qādiriyyah* becomes the first Islamic association to attract Muslim youths through music which has now become a wide-spread phenomenon among the Muslims of Yorubaland. Before departing this examination of the *Qādiriyyah* rites and doctrines we must remark that the existence of multiple dhikrs and *wirds* in the Order and lack of rules and regulations spelt out in clear terms were

perhaps some of the factors responsible for the quick displacement of the Order which was an official *Ṭarīqah* for a whole century in Hausaland by the rival *Tijāniyyah*.

Self-Assessment Exercise 3 (SAEs)

4. Assess some of the doctrines of *Qādiriyyah*.
5. Discuss the occasional ceremonies of the *Qādiriyyah*.

5.4 SUMMARY

This unit presents a general survey of the organisational structure of the *Ṣūfī* Orders. It describes the method of affiliation into a *ṣūfī* Order and enumerates ethics to be observed and doctrines usually imparted to aspirants during initiation ceremony. The unit also discusses the *ṣūfī* rites in general and the *Qādiriyyah* doctrines and practices in particular.

5.5 REFERENCES/FURTHER READINGS

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5.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

The basis of the term *murid* (aspirant) is Q.6:52. *Shaykh* Nasiru Kabara's centre in Kano consists of necessary compartments expected of a standard *zāwiyah* (*ṣūfī* centre). It consists of a big Central mosque, large hall for visitors, chambers for retreats and rooms wherein lived the *Shaykh* and other members of his family, and even housing for relatives and travelers. Nda Salati's centre at Mushin in Lagos is another good example of a *zāwiyah* centre. These centres are usually frequented by the *murids* for training and devotional exercises. It also serves as school where the master or an adept among his disciples teaches elementary or advanced Islamic Religious Knowledge.

The tomb of Nda Salati at the *Qādiriyyah* centre in Ilorin is a focal point for the *Qādiriyyah* in Yorubaland and even Nigeria at large, and a centre of veneration to which visitations (*ziyārah*) are made.

Succession to the leadership of *Qādiriyyah* continued among the members of the family of *Shaykh* ‘Abd al-Qādir al-Jilānī with brief interruptions e.g. during the raid of Baghdad by the Monghols in 636/1258. At the head of each centre is the *Shaykh*, an institution which is supposed to be spiritual and not hereditary. *Khalīfah*, *Muqaddam*, *Naqīb*, *Nāib* and *Wakīl* are other titles in the organisational structure of the *Tariqahs* in general. They serve the Brotherhood in various capacities.

Answers to SAE 2

2. Affiliation takes place through initiation of an aspirant which integrates him into this spiritual world in such a way that *silsilah* is guaranteed. He receives little *ṣūfī* training mainly on how to take part in rituals and receives permission to recite one or more *hizbs*.
3. The points, ethics and doctrines usually recited at the initiation ceremony of the *Qādiriyyah* and other *ṣūfī* Orders in general are that he must:
 - i. be an adult Muslim
 - ii. be initiated by a *Muqaddam* or *khalifah* who has competence and authority
 - iii. be constant in the recitation of the Glorious Qur’an, standing, sitting day and night in the correct spirit
 - iv. be visiting the *Zawīyyāh* regularly and take cognizance of others’ rights while there
 - v. have the fear of Allah (*Taqwā*) and obey His injunctions (*Tā’ah*)
 - vi. cultivate the attribute of *ṣabr* (patience)
 - vii. not to harm others and to pardon when harmed.
 - viii. he must be generous
 - ix. refrain from all indecency in words and deeds such as rumour-mongering, lying, back-biting and slandering
 - x. be in state of ritual purity always and whenever deemed necessary
 - xi. be reciting the formula of repentance, *Istigfaru* always.
 - xii. be constantly reciting *ṣalāt ‘alā `n- Nabiyy* (asking for blessing and benediction on the Prophet (SAW)).

Answers to SAEs 3

4. Recitation of *dhikr*, *wird* and *hizb* are some of the essential rites of the Orders while participation in the *mī’āds* assemblies, *hadrah* and *mawāsim* (nights of six special occasions) are believed to attract high rewards and meritorious. The *Bandiri* usually accompanies the rituals of the *Qādiriyyah*.
5. Occasional ceremonies of the *Qādiriyyah* include:
 - i. *Nisf Al-Shabān*, the night of 14th day of *Shabān*
 - ii. *Laylat Al – Qadīr* the night of power (27th of Ramadan)
 - iii. *Laylat Al – ‘Arafah* the 9th day of Dhul-Hijjah
 - iv. *Laylat al-Ashurā* the 9th day of *Muhāram*
 - v. *Mawlid Al-Nabiyy*, the 11th day of *Rabi’ul -Awal*
 - vi. *Laylat Al- ‘Isra* the 27th day of *Rajab*

Unit 6 Political, Social and Religious Roles of the *Qādiriyyah* in Nigeria

Unit Structure

- 6.1 Introduction
- 6.2 Learning Outcomes
- 6.3 Political, Social and Religious Roles of the *Qādiriyyah* in Nigeria
 - 6.3.1 The Socio-Politico Roles of *Qādiriyyah* in Nigeria
 - 6.3.2 The Religious Roles of *Qādiriyyah* in Nigeria
- 6.4 Summary
- 6.5 References/Further Readings
- 6.6 Possible Answers to Self-Assessment Exercises (SAEs)

6.1 INTRODUCTION

The *Qādiriyyah* Order had played prominent roles in the history and development of Islam in Nigeria. The *Ṭarīqah* has been involved in the propagation of Islam to the nooks and crannies of the country particularly in the Northern areas. In Unit 5, you learnt about the initiation ceremony, organisational set-up, doctrines, rites and ritual practices of the *Qādiriyyahh* in most of West Africa, while in this unit we shall discuss the socio-politico and religious roles of the Order.

6.2 Learning Objectives

At the end of this unit, you should be able to:

- explain the socio-politico roles of *Qādiriyyahh* in Nigeria
- mention some of their contributions in the field of education
- discuss the religious events of the *Qādiriyyahh* in Nigeria.

6.3 Political, Social and Religious Roles of the *Qādiriyyah* in Nigeria

6.3.1 The Socio-Politico Roles of *Qādiriyyah* in Nigeria

We regard some of the achievements of the Jihad led by Shaykh °Uthmān bn. Fūdī as some of the political impacts of the *Qādiriyyah* in Nigeria because the loyalty of the *Shaykh* to the Order played a significant role in its emergence and successful execution. The highlight of these political achievements is the unification of various Fulani groups for the first time in Hausaland and the establishment of Fulani control over the Hausa states which culminated in the foundation of the

various emirates which still exist in most of the Northern States of Nigeria.

The efforts of *Shaykh* ʿUthmān bn. Fūdī, ‘Abdullah and Bello, his brother and son respectively, in setting standards of state administration and political theories through their writings which provided much of the theoretical frame-work of government throughout the nineteenth Century Sokoto Sultanate was also a noteworthy impact of the Qādirīs in this regard. The eclipse of the Sultanate was brought about by the British interference in the internal affairs of the area from the end of the nineteenth century till independence in 1960.

When prospects of elections resulted in the formation of political parties in the 1950s, members of the *Qādiriyyah* were again involved in the politics of Northern Nigeria. Reports show that leaders of political parties appealed to the members of the Order to cast votes in favour of their parties. The Northern Peoples Congress (N.P.C.) under the leadership of Ahmadu Bello, the Sardauna of Sokoto, killed a *coup de`tat* in 1966, was more successful in this regard. It won immense support from emirs and native authorities whose subjects comprised a good number of Qādirīs and Tijānīs. The votes won by the other parties in the elections were mostly from Tijānīs who were opponents of Qādirīs because of an age-long rivalry and strained-relations between the two Orders. Thus in Nigeria, like in Algeria, Mauritania and Senegal, the Qādirīs have been involved in the politics of these countries.

Thus, the *Qādiriyyah* became one of the *Ṣūfī* Orders found to have played a non-esoteric role. It was utilised as a means of mobilising members through oaths of allegiance to execute a cause such as Jihad and to obtain votes during elections. Hence, it is not a defeatist attitude of escapists as some writers depict it. Rather, it is spending only part of ones time in devotion and the rest in worldly pursuit.

Self-Assessment Exercise 1 (SAEs)

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| 1. Give a bird’s eye view of the political role of the Qadiriyyah in Nigeria. |
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6.3.2 The Religious Roles of *Qādiriyyah* in Nigeria

The socio-religious impact of the *Qādiriyyah* has also been in the educational and Islamic missionary fields. The career of *Qādiriyyah* personages such as Shaykh ʿAbdu `l-Karīm al-Maghīlī, ʿAbdullah Suka, Jibrīl ibn ʿUmar, Uthmān ibn Fudi, Nasiru Kabara, Waziri Junayd and several other reputable *Qādirīs* has constituted shining examples of *Qādirī* teachers and itinerant preachers of their ages. They not only founded institutions where they imparted knowledge to students,

preached the ideals and realities of Islam but they also encouraged their disciples to embrace Islamic mysticism.

Some of them, reputed for their knowledge, piety and holiness, played the role of officiating ministers at Islamic socio-religious activities such as naming, wedding and funeral ceremonies. In no time and like their non- *Qādirī* counterparts, faith in their powers and efficacy of their prayers became very strong among the people in the midst of whom they resided. As a result, the practice of charms-making, foretelling the future and even the use of black arts has been incorporated in their practices and the training their novices receive from them. By this practice, although they have watered down the high ambition of the early *Ṣūfīs*, they have been able to meet the need of a large segment of the members of their societies.

We shall not fail to mention however, that many Muqaddams and Khalīfahs were not learned enough to be able to educate their disciples in religious sciences and that there are some professed novices of few Muqaddams who are not pursuing formal education. They are just serving the Khalīfahs or Muqaddams for the most part of their time, leaving very little time for their studies. Some of them even believe the *barakah* (blessing) which they will derive from such services, is more important than formal education. For receiving informal education, several of these categories of disciples remain idle most of their time and sometimes take to begging as a career, thus resulting in the institutionalisation of the *al-mājirīs* system. It will not be out of place to think that those idle al-Mājirīs have been contributing to the emergence and execution of Maitatsine and other religious disturbances witnessed in recent years in Nigeria. Tombs of some past great Qādirīs like those of ‘Uthmān bn Fūdī in Sokoto, Muhammad Bello in Wurno, Nda Salati in Ilorin and the Kano *Qādirīyyah* burial ground, which have become objects of visitation for petitioners who go there for various requests are always besieged by such al-Mājirīs day and night.

To serve as a yearly meeting for the *Qādirīyyah* Brotherhood, leaders and members throughout Nigeria, the *Mawlid* of Abdu `l-Qādir’s celebration was initiated in Kano by Shaykh Nasiru Kabara in 1959. Delegates from each of the major centres congregate in Kano for a full day of prayers and other activities. A group procession from the house of Shaykh Nasiru Kabara in the Kabara ward of Kano to the Kano *Qādirīyyah* burial ground west of the city usually constitute the central attraction of the day. The order of procession indicates roughly the hierarchy of authority within the brotherhood. There is the inner circle of Khalīfas and Muqaddams who accompany Shaykh Nasiru during the procession. Participating members, men and women, lay men and clerics, elders and children, all dress in green and white uniforms which are specially made for the occasion. Also, each centre, ward, town or city has a flag that is carried with its unit during the procession. About 15,000 persons are estimated to be participating every year. The

procession which follows a dusk to dawn night of spiritual exercises, leaves the home of *Shaykh* Nasiru at about 10.00 a.m. and leaves the burial ground still in procession around noon. On arrival back at Nasiru's *Zāwiyah* centre the congregation disperse.

Self-Assessment Exercise 2 (SAEs)

2. Discuss the socio-religious contribution of *Qādiriyyah* in Nigeria.

6.4 SUMMARY

In the realm of the political impact of the *Qādiriyyah* in Nigeria, this unit identifies the achievements of the Sokoto Caliphate in the establishment of emirates, unification of the existing scattered clans and tribes and people of racial differences, colours and climes. Identified as the involvement of adherents of the Order in politics is their membership of political parties in northern Nigeria in the 1950s. The unit also considers the teaching, preaching and counselling roles of al-Maghīlī, the Ibn Fūdīs, the Kabaras and several other Shaykhs as shining examples of the social roles of the prominent proponents of the Order. The ceremonies and celebrations usually organised at different occasions are also identified in this regard.

6.5 REFERENCES/FURTHER READINGS

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6.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. On the whole the *Qādirīyyah* in Nigeria emphasises strict adherence to the Qur'ān and *Sunnah* and its doctrines, rites and practices are quite in consonance with the spirit of Islam, except in few cases.

When prospects of elections resulted in the formation of political parties in the 1950s, members of the *Qādirīyyah* were involved in the politics of Northern Nigeria. Reports show that leaders of political parties appealed to the members of the Order to cast votes in favour of their parties. The Northern Peoples Congress (N.P.C.) under the leadership of Ahmadu Bello, the Sardauna of Sokoto, killed a *coup de`tat* in 1966, was more successful in this regard. It won immense support from emirs and native authorities whose subjects comprised a good number of Qādirīs and Tijānīs.

The *Qādirīyyah* was utilised as a means of mobilising members through oaths of allegiance to execute a cause such as Jihad and to obtain votes during elections.

2. It has not in anyway been a barrier in the social, educational, economic and political advancement of any society. It is only a voluntary extra - spiritual activity whose objective is religious realisation through occasional devotions, struggle against the lower self and substitution of moral rectitude as alternative panacea to social maladies.

The *Qādirīyyah* leadership not only founded institutions where they imparted knowledge to students, but as well preached the ideals and realities of Islam but they also encouraged their disciples to embrace Islamic mysticism.

Some of them played the role of officiating ministers at Islamic socio-religious activities such as naming, wedding and funeral ceremonies.

The practice of charms-making, foretelling the future and even the use of black arts has been incorporated in their practices and the training their novices receive from them.

Some Muqaddams and Khalīfahs were not learned enough to be able to educate their several of these categories of disciples remain idle most of their time and sometimes take to begging as a career, thus resulting in the institutionalisation of the *al-mājirīs* system.

Tombs of some past great Qādirīs like those of 'Uthmān bn Fūdī in Sokoto, Muhammad Bello in Wurno, Nda Salati in Ilorin and the

Kano *Qādiriyyah* burial ground, which have become objects of visitation for petitioners who go there for various requests are always besieged by the al-Mājirīs day and night.

To serve as a yearly meeting for the *Qādiriyyah* Brotherhood, leaders and members throughout Nigeria, the *Mawlid* of Abdu `l-Qādir's celebration was initiated in Kano by Shaykh Nasiru Kabara in 1959. Delegates from each of the major centres congregate in Kano for a full day of prayers and other activities.

MODULE 2 THE *TIJĀNIYYAH*

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|--------|--|
| Unit 1 | The Beginning of the <i>Tijāniyyah</i> Order |
| Unit 2 | Spread of <i>Tijāniyyah</i> in West Africa |
| Unit 3 | Doctrines and Rites of the <i>Tijāniyyah</i> Order |
| Unit 4 | Social Role of the <i>Tijāniyyah</i> |

Unit 1: The Beginning of the *Tijāniyyah* Order

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Beginning of the *Tijāniyyah* Order
 - 1.3.1 Brief Life History of Shaykh Ahmad Tijani.
 - 1.3.2 His Activities and Heritage
 - 1.3.3 The Spread of *Tijāniyyah*
- 1.4 Summary
- 1.5 References/Further

Readings

- 1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1.1 INTRODUCTION

Our focus in Module 1 has been on the Qadiriyyah Order, its beginning, and spread into various Islamic territories. We specifically traced its advent and spread into North and West Africa. The political and socio – religious roles of the Order were expatiated upon and the rites, doctrines and ceremonies of the Order were also presented. In this Module, our approach will follow a similar pattern of discussion. Thus, a discussion of the beginning of the Tijaniyyah is treated in this opening unit of the module.

1.2 Learning Outcomes

At the end of this unit, you should be able to:

- narrate the life history of *Shaykh* Ahmad Tijānī
- discuss the emergence and development of the *Tijāniyyah* Order
- mention some of the activities of Shaykh Ahmad Tijānī and his heritage.

1.3 The Beginning of the *Tijāniyyah* Order

1.3.1 Brief Life History of Shaykh Ahmad at-Tijānī

The appellation *at-Tijānī* (from which the name *Tijāniyyah* is derived) comes from the name of an Algerian Berber tribe near Tlimisān called *Tijān* and *Tijānah*. The name was acquired when one of Shaykh Ahmad Tijānī's forefathers, settled in the oasis of 'Ain Mādīn, in the south of Algeria. After he had founded his order Ahmad Tijānī claimed the title of Sharif and produced a genealogy which traced his ancestors to Al-Hassan, son of Ali b. Abi Ṭālib, the Prophet's cousin. Subsequently he called himself Ahmad b. Muhammad al-Ṭijānī, al-Hasanī. One of the proofs which he sought and which enabled him to assume the title was that the prophet appeared to him in a day-dream and told him 'verily you are my son' three times. Ahmad Tijānī's father, Muhammad al-Mukhtār was a venerated man of learning. He lived and taught in 'Ain Mādīn. His two parents died when he was only sixteen years old.

In 1171 (1757-8) Ahmad Tijani traveled to Fez seeking to meet *ṣūfī* shaykhs of the time. By then he had already had a sound grounding in religious learning in his native village of 'Ain Mādī. When only seven, he had read the Qur'ān, learnt the *Mukhtaṣar Khalīl*, a summary of Muslim jurisprudence according to the *Mālikī School* widely studied in the north and west Africa. He later read the *Risālat Jamā'at ṣ-Ṣūfiyyah bin bilād al-Islam* by Abu 'l-qāsim al-Qushayrī. (986 –1074 A.D.) Ali Harāzīm, Ahmad Tijānī's greatest disciple and the most authoritative author of his biography tells us that his master also studied the *Muqaddimat* of Ibn Rushd and al-Akhdārī and applied himself to the study of Hadiths.

Before Ahmad returned to the south of Algeria he had joined three *ṣūfī* brotherhoods viz: the *Qādiriyyah*, the *Nāṣiriyyah* and the *Ṭarīqah* of Ahmad al-Ḥabīb bn Muhammad. The prophecy of Muhammad b. al-Hasan al-Wanjili that Ahmad al-Tijānī was to achieve spiritual realisation (fath) in the desert, made him depart Fez. He went next to the village called al-Abyaḍ on the outskirts of the desert and settled in the *zāwiyah* of *Sīdī Shaykh*, 'Abdu 'l-Qādir b. Muhammad where he spent five years occupying part of his time in teaching.

Al-Tijānī's pilgrimage to Mecca in 1186 A.H. (1772-30), confirmed him in his pursuit of the *ṣūfī* way of life. On his way to Mecca, he stopped at the town of Azwawī near Algiers, where he was initiated into the *Khalwatiyyah* Order at the hands of a *muqaddam* called Muhammad Abdu'l Rahmān. He then spent a year in Tunisia, partly in the capital and the rest in Sūs. In Tunis he was said to be a successful teacher that the ruling *Bey* Ali (1758) invited him to remain in Tunis and teach at the

Zaitunah mosque. He was offered a house and substantial salary, both of which, Ali Harāzim tells us; al – Tijānī rejected and decided instead to resume the journey to Mecca at once. On his way to Makkah he sought out for Mahmud Kurdi, chief of the *Khalwatiyyah* in Cairo, as soon as he arrived there.

Ahmad Tijānī reached Mecca in Shawwal 1187 (December 1773 – January 1774). After performing the rites of *Hajj* he came in touch with an Indian *Ṣūfī* Shaykh called Ahmad bn Abdullah. When two months after their meeting the Shaykh died, Ahmad Tijānī is said to have inherited all his occult mystical knowledge. While in *Hijāz*, Ahmad Tijānī also visited the tomb of the prophet in Madina; and there he met the chief of the *Sammāniyyah* branch of the *Khalwatiyyah*, Shaykh Abdu‘I- Karīm al-Sammānī, who is said to have informed him that he was to become the dominant *quṭb*, i.e the spiritual head of the *ṣūfī* saints. On his way home, Ahmad Tijānī again stopped in Egypt where Mahmud al- Kurdi authorised him to propagate the *Khalwatiyyah* Order in North Africa.

On his return from the pilgrimage in 1191 (1777-8), Ahmad Tijānī undertook visitation (*ziyārah*) the shrine of Mawlay Idris in Fez. He settled in Tlimisan until 1196 (1781 -2) after which he returned to the desert. He went to Shalalah then settled in Abi Samghun, an Algerian oasis township.

Self-Assessment Exercise 1 (SAEs)

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|---|
| 1. Give a brief life history of <i>Shaykh</i> Ahmad Tijānī before the declaration of his <i>Ṣūfī</i> Order. |
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1.3.2 The Beginning of the *Tijāniyyah* Order

During the first years of his stay in Abi Samghun he announced to his followers that the Prophet appeared to him in the day and authorised him to start his work of spiritual guidance (*tarbiyah*), and assigned him the *wirds* (litanies) of his Order. This year 1196 A.H. marked the beginning of the *Tijāniyyah* Order.

Ahmad Tijānī migrated from Abi Samghun and arrived in Fez on 18 September 1789 according to Tijānī sources in order to seek wider horizons when he found that the *Tijāniyyah* Order had flourished in the desert. He remained there till his death in 1815. His residence in the town put him in the most important centre of religious and cultural life in the Maghrib; and his arrival was noted by the religious and learned circles, as well as by the government authorities. Scholars went to

discuss theological questions with him while the Sultan, Mawley Sulaiman, received him on his arrival in Fez and gave him a house.

At first, he was observing prayers in the mosque of Mawley Idris and performed the rites of the Order with his followers in his house. He started building his *zāwiyah* in Hawmat al- Dardas (now called Hawmat al- Blida) in 1215 (1800). After his death the *zāwiya* was expounded, and a mausoleum which now contains his remains has been built on it.

In spite of the hostility of the population of Fez towards him, Ahmad Tijānī could live in the town with great comfort. As he promised Paradise to every person who did him favour, his income from the contributions of his followers, in Fez and elsewhere, was substantial. The Sultan, Mawley Ismail paid him a salary, and besides the donations of his followers in Fez, who were rich, he had a regular income from followers who were scattered all over the Algerian desert. He had a herd of camels which were reared for him in Abi Samghun, and one of his most trusted lieutenants, a man called *Sīdī* Mahmud al-Tūnisī was responsible for bringing to Fez the money accruing to him from his properties in the southern districts of Algeria. It is related that Al-Tunisī brought to Fez, a considerable sum of money every year from the sale of sheep, wool, butter, and dates. The people in the town of Gummar, in the south eastern Algeria were making offerings to him in the form of palm trees, and dates of which they gathered and put aside for his agents to collect.

The friendliness of the Sultan to Ahmad Tijānī was an inducement to many of the high government functionaries to attach them to the Order. While in Fez, Ahmad Tijānī appointed Muqaddams and his adherents preached Tijānīyyah in Oran, Algiers, Costantine and other neighbouring countries such as Tunisia and Mauritania.

Before his death Ahmad Tijānī, had appointed to succeed him as the supreme head of the Order, *Sīdī* Ali al- Tammāsīnī (from the town of Tammāsin in the valley of Šūf), whose piety and devotion he had always extolled. On appointing *Sīdī* Ali as his successor, he stipulated that the leadership of the Order after him should be held by the eldest male member of his own family and that of *Sīdī* Ali alternately.

Self-Assessment Exercise 2 (SAEs)

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| 2. | Trace the events that led to Ahmad Tijani's declaration of the <i>ṣūfī</i> Order declared by him. |
| 3. | Discuss the succession arrangements to the leadership of his <i>Ṭarīqah</i> . |

1.3.3 Legacies of Ahmad Tijānī

Ahmad Tijānī did not leave on his death any treatise on the general subject of *Ṣūfī* sm which his followers could take as basis for the doctrines of their Order. However, three of his companions wrote books which contained his prescripts, expositions of theological questions, and aphorisms; and from these, the doctrines and beliefs of the Tijānīyyah were evolved by learned members of the Order.

The best known of the three books is *Jawāhiru 'l- Ma'ānī*. The accredited author of this book Ali Harazim bn al-Arabī Barādah, was a native of Fez. He first met Ahmad Tijānī in the town of Wajah, in Morocco, immediately after his return from the pilgrimage in 1191 (1777-8).

The *Jawāhiru 'l- Ma'ānī* , in some measure, is an autobiography of Ahmad since he dictated to Ali Harazim most part of the book which dealt with his life history, besides the theological discourses. Furthermore, when Harāzīm finished the *Jawāhir*, he read it to Ahmad al-Tijānī, who approved it on 3 January 1802. The founder of the *Tijānīyyah* later attributed the book to the Prophet by stating that the latter appeared to him in one of his daylight visions and told him that the book was the Prophet's own book and it was he who composed it.

The sayings and life history of Ahmad Tijānī are cited in another book written but not published, during his life time, namely *Kitāb al- Jāmiu li 'ulum al- Faydah min bihār al-Qutb al- Maktūm*. The compiler of the book is another companion of Ahmad Tijānī called Muhammad b. al-Mushri (d. 1224/1809 -10). His place of origin was Takart in the district of Constantine in Algeria. He like Ali Harāzīm first met Ahmad Tijānī in Tilmisān on the latter's return from his pilgrimage. In many respects Ahmad Tijānī's sayings and life history contained in *al-Jāmi'* are identical with those in the *Jawāhir*. Several MS. Copies of this book exist in the hand of Tijānī's in North Africa.

The third book (likewise not published) which has been considered a reliable source for the study of Ahmad Tijānī's beliefs is a compilation of the most characteristics of his sayings called *Kitāb al-Ifādah al- Ahmadiyyah li murīd al-sa'ādah al- abadiyyah*. It was prepared by Muhammad al- Tayyib al-Sufyānī (d. 1259/1843 -4). He was a close companion of Ahmad Tijānī in Fez, and he recorded the sayings contained in his book directly after hearing them from the *Shaykh*, arranged them alphabetically, and later accompanied them by his annotations. *Al-Ifādah* is widely read among the Tijānī's because of its brevity and the clarity of the founder's assertions about his lofty spiritual rank.

Self-Assessment Exercise 3 (SAEs)

4. Mention and comment on the three underlisted sources of Ahmad Tijānī's legacies:
- i. *Jawāhir al-Ma'ānī*
 - 1 ii. *al-Jāmiu li 'ulum al-Faydah min bihār al-Qutb al-Maktūm*
 - 4 iii. *al-Ifādah al-Ahmadiyyah*

SUMMARY

This unit presents a brief biography of the founder of the Tijaniyyah. It highlights the series of knowledge and *ṣūfī* training received by the Shaykh before the declaration of the *Tijaniyyah* and the manner in which the declaration was made. Other issues highlighted include succession arrangement made by the Shaykh and sources of the legacies he left behind.

1.5 REFERENCES/FURTHER READINGS

Jawāhir al-Ma'ānī.

al-Jāmiu li 'ulum al-Faydah min bihār al-Qutb al-Maktūm.

al-Ifādah al-Ahmadiyyah.

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. The appellation Tijāniyyah derives from an Algerian tribal name. Shaykh Ahmad Tijani later added the title Sharif to his name by tracing his origin to Fatimah, the daughter of the Prophet Muhammad (SAW). The Tijaniyyah Shaykh sojourned in several cities of Maghrib in search of knowledge and received training in the Qadiriyyah, Sammaniyyah, Nasiriyyah, Habibiyyah and the Khalwatiyyah *ṣūfi* Orders before his declaration of the Tijaniyyah. It was also claimed that he inherited all the mystical knowledge of the Indian Shaykh called Ahmad bn Abdullah while on pilgrimage to Makkah.

Answers to SAEs 2

2. Ahmad Tijani's declaration at Abu Samghun that the Prophet appeared to him in the day and authorised him to start his spiritual guidance and assigned him the *wird* of his order marked the beginning of the Tijāniyyah.
3. Before his death, Ahmad Tijānī, had appointed *Sīdī* Ali al-Tammāsīnī to succeed him as the supreme head of the Order. On appointing *Sīdī* Ali as his successor, he stipulated that the leadership of the Order after him should be held by the eldest male member of his own family and that of *Sīdī* Ali alternately.

Answer to SAE 3

4.
 - i. The *Jawāhiru 'l- Ma'ānī* is an autobiography of Ahmad which he dictated to Ali Harazim, a native of Fez. The book also contains theological discourses. Furthermore, when Harāzīm finished the *Jawāhir*, he read it to Ahmad al-Tijānī, who approved it on 3 January 1802. The founder of the *Tijāniyyah* later attributed the book to the Prophet by stating that the latter appeared to him in one of his daylight visions and told him that the book was the Prophet's own book and it was he who composed it.
 - ii. *Kitāb al- Jāmiu li 'ulum al- Faydah min bihār al-Qutb al-Maktūm* contains the sayings and life history of Ahmad Tijānī. The book was compiled Muhammad b. al-Mushri (d. 1224/1809 -10), a disciple of Shaykh Ahmad. In many respects Ahmad Tijānī's sayings and life history contained in *al-Jāmi'* are identical with those in the *Jawāhir*. Several MS. Copies of this book exist in the hand of Tijānī's in North Africa.
 - iii. *Kitāb al-Ifādah al-Ahmadiyyah li murīd al-sa'ādah al-abadiyyah* is considered a reliable source for the study of Ahmad Tijānī's beliefs. It was prepared by Muhammad al-Tayyib al-Sufyānī (d. 1259/1843 -4). He recorded the sayings contained in his book directly after hearing them from

the *Shaykh*, arranged them alphabetically, and later accompanied them by his annotations.

Unit 2 Spread of *Tijāniyyah* in West Africa

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcomes
- 2.3. Spread of *Tijāniyyah* in West Africa
 - 1.3.1 Further Spread of the Order in the Western Sahara
 - 1.3.2 The Advent and Spread of the Order in Nigeria
- 2.4 Summary
- 2.5 References/Further
- Readings
- 2.6 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 INTRODUCTION

By 1815 when the *Shaykh* of the *Tijāniyyah* died, the Order had flourished in the desert around Abi Samghun. The *Shaykh* migrated to Fez in 1789 to propagate the Order and seek wider horizon for the Order. As he promised reward of paradise for whoever followed him or did him favour, the membership of the Order multiplied in record time. Before he died, he had constructed a monumental *zāwiyah* and a magnificent mausoleum which have become objects of veneration and were erected as his permanent place of rest. This unit explores the spread of the Order outside Algeria.

2.2 Learning Outcomes

At the end of this unit, you should be able to:

- give account of the spread of the Order in the Western Sahara; and
- narrate the story of the advent and spread of the Order in the West African sub-region.

2.3 Spread of *Tijāniyyah* in West Africa

2.3.1 Further Spread of the Order in the Western Sahara

When *Shaykh* Ahmad Tijānī passed away in 1815 C.E, he left behind two children, Muhammad al-Kabīr and Muhammad al-Habīb. The two children joined hands with great disciples of their father to move the Order into the next level. The disciples of the *Shaykh* did a lot to propagate the Order and to see that his teachings and doctrines continued to be upheld. They also succeeded in ensuring that there is uniformity

in the rites practiced in various parts of the Islamic world. Unlike *Qādiriyyah* which developed on different lines and of which various systems developed, the *Tijāniyyah* order remains united up till today. Through the efforts of the disciples with that of dynamic propagators and preachers as well as the itinerant teachers, the new *Tariqāh* got spread to many nooks and crannies of the Western Sahara and beyond.

The leader of *Tijāniyyah* to Mauritania sometimes called *Shinqīt* was commissioned to move to Western Sahara by the founder Ahmad Tijānī himself before his death in 1815 C.E. There, he initiated Muhammad Hafiz b. al-Mukhtār bn Habīb while he was passing through Fez and nominated him as Khalifah for Western Sahara.

On his arrival in Mauritania, Muhammad Hāfiz preached the *Tijāniyyah* doctrines successfully as his own tribe *Kaolah Ali* was won over to the *Tijāniyyah* and ever since became the stronghold of the *Tariqāh* in that country. The task of popularising the Order was however not quite easy in view of the fact that the Moors in Mauritania were too much attached to the *Bakkāiyyah* and there was a strong resistance to propagation of any new *Tariqāh*.

Ali bn Isa before his death in (d. 1844) succeeded Ahmad Tijānī as chief of the *zāwiyah* in Tilmisan. He embarked upon wide spread missionary activities associated along with commercial ventures. Along with his caravan, he was accompanied with Muqaddams and the *Ikhwān* across Shinqīt to Senegal, Timbuctu and Segou. *Tijāniyyah* *zawiyahs* were also founded as far as Kano, Bornu and Wadai in Chad. Thus, through the efforts of these and other dynamic propagators and preachers and some itinerant teachers, the new *Tariqāh* got spread to many places.

Self-Assessment Exercise 1 (SAE)

1. Give an account of the spread of the *Tijaniyyah* in the Western Sahara.

2.3.2 The Advent and Spread of Tijāniyyah in Nigeria

B. G. Martins in his *Islamic Brotherhoods of the Eighteenth Century Africa*, claims that *Tijāniyyah* centres were established in Kano and Borno during the lifetime of its founder, Ahmad al-Tijānī (1737 -1815). Apart from oral traditions, there is no existing document to support the contention and should be accepted only with reservation. Martins himself, however admits that the foundation of the centres does not appear to have made converts beyond the circle of the ruling class.

In any case, *Shaykh* ‘Umar Sa‘īd Tal al-Fūtī was the major *Tijāniyyah muqaddam*, who initiated a period of widespread conversion to the *Tijāniyyah* Order in what is now Northern Nigeria. After visiting Mecca and Medina where as he claimed, he was appointed *Khalīfah* of the *Tijāniyyah* for the Western Sudan by Muhammad ‘Umar al –Ghālī, the *wakīl* of the *Tijāniyyah* in Mecca, he stayed in Sokoto for some eight years (1830 – 1838) where he sought proselytes for the new Order in which Muhammad Bello appeared to have developed interest, for, his *wazīr*, Gidado (1817 -1842) was reading the *Jawāhir al-Ma‘ānī* on Ahmed Tijānī to him.

Ahmad Madaniyo, the grandson of Umar recorded that Umar arrived at Kukawa in Borno where the apparent groups of converts made by him were Shuwa Arabs. From Borno, Umar reportedly travelled to Bauchi, Kano, Zaria and Katsina. Apparently, only in Zaria did he establish a *zāwiyah*. *Tijāniyyah* was accepted by the heads of the Mallawa, one of the four rulings Fulani clans of Zaria. In Kano city according to Paden, oral traditions say that Umar received proselytes in certain Hausa wards. However, the *Tijāniyyah* spread widely in the late 1840s and 1850s in Gwandu, Kano and Zaria the years immediately following Umar’s departure from Sokoto in 1838. In Gwandu, there were Tijānī scholars like Muhammad Raji b. ‘Ali, who was Emir Khalilu’s ally before he set out in about 1850 on pilgrimage with a large following of students from Gwandu and Kano and Sa’d b. Muhammad Awwal in whose era the son Ahmad became the *Qādī* of Gwandu. In Zaria, there was among others, ‘Umar b. Ahmad a young son of the vizier of Zaria and member of the ruling Bornawa dynasty who was inducted into the *Tijāniyyah* in 1850 by a visiting Tijānī named Ishāq al-Futi.

The *Tijāniyyah* acquired a greater force when some 10,000 Tokolor and other remnants of the bands of Ahmadu, son of al- Hajj ‘Umar Sa‘īd Tal al- Fūtī who were driven from Segou and Banbara, entered Nigeria during the reign of ‘Abd al-Rahman of Sokoto (1891 -1902).

Oral reports claim that it took years to reach Sokoto from the French territory and there Ahmad Shaykh died to be succeeded in the leadership of the Tijānī refugees by his brother Bashir. They were all equipped with guns and ammunition thus forming a powerful army. So, they went to Kano where they asked Emir ‘Abbas if they could have land. Again, they were refused. So they went to Emir of Hadejia, Mai Shahada where they were received and given a place called Yan Leman. And when the British took over control in 1902, the group scattered very widely mainly as traders, farmers and mallams.

In the middle of the 20th century, the first major event in the history of *Tijāniyyah* in Northern Nigeria was the visit paid by Shaykh ‘Alamī, a

Maghribī Mallam, to Kano in 1923. His arrival was welcomed with great enthusiasm by the existing *Tijāniyyah muqaddams* and their followers because of his call for group worship and unity. During his stay, he concerned himself with the training of more cadres of *muqaddams* for the propagation of *Tijāniyyah* in Kano and in other parts of Hausaland. He ordered the building of the first *Tijāniyyah zāwiyah* in Kano in the Kawarin Maguga area of Koki ward. According to Abu Bakr ‘Atiqu, with the coming of ‘Alami, the Brotherhood spread fast in Kano and surrounding areas; and people embraced it because of the building of the *zāwiyah*. Shaykh Alami left Kano in 1926.

On the departure of Shaykh Malami from Kano to Marakish, he left behind Shaykh Muhammad Salga as the Imam of the central *Tijāniyyah zāwiyah* in Kano. The reputation of Salga as a teacher of *Sharī‘ah* and *Haqīqah* and a distinguished leader in the *Tijāniyyah* was soon known throughout Hausaland and Bornu from where he received students and aspirants for training, thus exerting remarkable influence in the extension of *Tijāniyyah* Community throughout Northern Nigeria before his death in 1938.

One of the chief Assistants of Salga was Shaykh Abubakr Mijinyawa (d. 1946). He was an author of many books and poems, teacher of many *Tijāniyyah* students and liaison of the *Tijāniyyah* Brotherhood not only in Hausaland but also at the international level. Another significant episode in the spread of *Tijāniyyah* in Northern Nigeria was the conversion tour conducted by *Shaykh* b. Umar, a direct descendant of *Shaykh* Ahmad al-Tijānī who later became the Imam of the *Tijāniyyah zāwiyah* at ‘Ayn Madī in Algeria. Between 1948 and 1949, Ben Umar travelled for about 23 days throughout Northern Nigeria and stopped in Kano, Kaduna, Zaria, Kastina, Gusau and Adamawa. The response of the people to the tour was described as very enthusiastic which suggests that Ben ‘Umar succeeded in winning more converts for the *Tijāniyyah* movement. The emergence of Shaykh Niass and his dynamic leadership contributed immensely to the spread of the *Tijāniyyah* not only in the area under study but all over West Africa.

Ibrahim Niass who was born in 1904 was brought up in a *Tijāniyyah* home in Senegal. His father, a *Shaykh*, initiated him into the *Tijāniyyah* early in life. In 1936, he decided to travel to Mecca and to renew his *Ṭarīqah* authority enroute at Fez. On his arrival back in Senegal after a successful mission to Fez, he came to believe that he had been chosen for the overall leadership of the *Tijāniyyah* Brotherhood. His youthfulness at that time, and his piety and erudition helped to make him well-reputed.

Since 1946 and up till now, many young Nigerian *Tijānīs*, mainly Hausa traders from Kano have been trooping to his coenobium at Kawlakh in Senegal in quest of knowledge and share of Ibrahim's *barakah*. Shaykh Abu Bakr 'Atiqu (d. 1975), Ahmad Tijānī b. Uthman (d.1970) and Shaykh Umar Falke (d. 1962) were the readily remembered pioneers. They were to form later the core of the contemporary *Tijāniyyah* authorities in Hausaland. Since then, however, there have always been an average of 300 Northern Nigerians in Kawlakh at any given time.

By 1951, Ibrahim had become very active in visiting *Tijāniyyah* communities throughout West Africa. On his way to Mecca in that year, he visited Kano where he made his first public appearance and was received by crowds of people from various parts of the North and various walks of life. He visited Kano again in 1952, and in 1953. On each visit, he won over to the *Tijāniyyah* hundreds of new converts.

It may be pertinent to conclude here, therefore, that since the post World- War 11 period, owing largely to the Hausa trader – mallams who travelled to Kawlakh and to the influence of Shaykh Ibrahim's visits to Northern Nigeria- *Tijāniyyah* had been consolidating its dominance over all other Orders steadily and gradually. This was true of all urban Muslim areas of the North, such as Kano, Katsina, Jos, Gusau and Kaduna. This extended to similar towns such as Lafiagi and Ringim which were on the railway lines and were in regular contact with the urban centres. This has also extended to non- Muslim towns of the Middle – Belt such as Wukari, Makurdi and Lokoja and their neighbouring towns of Minna, Bida, Offa and Ilorin.

In Adamawa and Sardauna provinces, such towns as Yola, Kwande, and Shendam became predominantly associated with *Tijāniyyah*; and in certain cases new towns were founded as communities of Tijānīs most notable being Niyamalfulatu (a corrupt form of *ni'ma `l-faydatu `t-tijāniyyah*.) . The *Qādī* of little Gombe, Modibo Ahmadu Aminu, was also a student from the Kawlakh School after World War 11. On his return, he set out on the task of converting the Chamba tribe. The present leader of *Tijāniyyah* in Adamawa, Modibbo Zailani has also built a *zawiya* at Song.

The *Tijāniyyah* has also been consolidated in Muslim cities that had been traditionally opposed to Sokoto such as Argungu and Maiduguri which resisted Uthman bn Fūdi's led Jihad throughout the early part of the 19th century. It has also spread to all other parts of the North.

During the course of our study, certain personages emerged as accredited Qādirīs while others emerged as accredited Tijānīs. These and some others that had not been mentioned who contributed in no small scale to

the spread and expansion of the Orders have also contributed immensely to the Arabic literary activities of their areas in both poetry and prose. Their poetical works having *Ṣūfī* bearings have become topics for graduates and postgraduate studies in the African and even European higher institutions.

Self-Assessment Exercise 2 (SAE)

2. Narrate the advent and spread of the *Tijaniyyah* Order in the West African sub- region.

2.4 SUMMARY

This unit focuses on spread of the *Tijāniyyah* in North and West Africa after the demise of the founder. It particularly focuses on the spread of the Order in Nigeria. Major factors responsible for the spread of the Order recorded in the unit as findings is mainly tied to the role of prominent Shaykhs, Jihadists, Muqaddams and Hausa trader mallams.

2.5 REFERENCES/FURTHER READINGS

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2.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. On the declaration of the *Tijāniyyah* by Shaykh Ahmad Tijānī, the Order spread rapidly in the Algerian desert settlements. When the Shaykh of the Order travelled to settle in Fez, the Order acquired wider horizon and before the death of its founder his representatives

have been winning proselytes for the Order in Mauritania, Timbuktu and even as far as Katsina, Kano and Borno.

The leader of *Tijāniyyah* to Mauritania sometimes called *Shinqīt* was commissioned to move to Western Sahara by the founder Ahmad Tijānī himself before his death in 1815 C.E.

Muhammad Hāfiz preached the *Tijāniyyah* doctrines successfully as his own tribe *Kaolah Ali* was won over to the *Tijāniyyah* and ever since became the stronghold of the *Tariqāh* in that country.

Ali bn Isa before his death in (d. 1844) succeeded Ahmad Tijānī as chief of the *zāwiyah* in Tilmisan. He embarked upon wide spread missionary activities associated along with commercial ventures. Along with his caravan, he was accompanied with Muqaddams and the *Ikhwān* across Shinqīt to Senegal, Timbuctu and Segou. *Tijāniyyah zawiyahs* were also founded as far as Kano, Bornu and Wadai in Chad. Thus, through the efforts of these and other dynamic propagators and preachers and some itinerant teachers, the new *Tariqāh* got spread to many places.

2. Widespread conversion to the *Tijāniyyah* in Nigeria was accomplished through the *da'wah* activities of scholars and Jihadists from North and West Africa respectively. Such prominent Tijanis were Umar Sa 'īd Tal al-Futī, Ahmad Masina, Shaykh Malamī in Kano in 1923, Shaykh Salga (d.1938), Shaykh Mijinyawa in Zaria (d. 1946), and Ben Umar, a descendant of *Shaykh* Ahmad Tijani who visited Northern Nigeria 1948-49. Others were *Shaykh* Ibrahim Niass al-Kawlahī (d. around 1966) and Abubakr Atiqu (d. 1975). It can further be concluded that owing largely to Hausa trader mallams, Tijaniyyah has been consolidating its dominance over the *Qādiriyyah* since post world-war II.

Unit 3 Doctrines and Rites of the *Tijāniyyah* Order

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 Doctrines and Rites of the *Tijāniyyah* Order
 - 3.3.1 Conditions of being a Member of the *Tijāniyyah*
 - 3.3.2 The Rites of the *Tijāniyyah*
- 3.4 Summary
- 3.5 References/Further Readings
- 3.6 Possible Answers to Self-Assessment Exercises (SAEs)

3.1 INTRODUCTION

It should be pointed out from the onset that anybody can be initiated into the *Tijāniyyah* as long as he is a Muslim, male or female, major or minor, free born or slave, obedient or disobedient. The Order however has some sets of rules and regulations which a prospective member is expected to accept before he can be initiated. This unit enumerates and expatiated upon this.

3.2 Learning Outcomes

At the end of this unit, you should be able to:

- enumerate conditions of being a member of the *Tijāniyyah*
- state the rites of the *Tijāniyyah*.

3.3 Doctrines and Rites of the *Tijāniyyah* Order

3.3.1 Conditions of being a Member of the *Tijāniyyah*

- availability of a *Muqaddam* who possesses a sound initiation authority;
- the prospective *Murīd* shall not be a member of another *Ṭarīqah* already except he is prepared to renounce his membership and resolve not to go back to it;
- no member of the *Tijāniyyah* is expected to pay visit to any non – *Tijāniyyah walī*, dead or alive, with the intention of seeking his blessing;
- a member of the *Tijāniyyah* must observe the five daily obligatory prayers punctually and in congregation as much as Possible;

- he must have perpetual love for *Shaykh Ahmad Tijānī*;
- he must not feel save from the plan (*makr*) of Allah. (See Q.7:99);
- he should not insult, harbor hatred or enmity for the Shaykhs, the muqaddams or their relatives;
- he must recite the *adhkār* of the Order till he dies;
- he must have faith in the deeds and sayings of *Shaykh Ahmad Tijānī*;
- he must not criticise him;
- he must be properly initiated into the Order;
- he must do the *wazīfah* and *dhikru 'l-Jum-'ah* congregationally where there are other members;
- *Jawharatu 'l-kamāl* must be recited only with *al-wuḍu* and not with *tayammam*;
- he must not severe relationship with the members of the *Ṭarīqah* in particular and the Muslims in general;
- he must not neglect his duties to the *Ṭarīqah*;
- he must not give out the *adhkar* of the *Ṭarīqah* to non-members if not duely authorized;
- he must respect all acquaintances of the *Shaykh* and the leaders of the *Ṭarīqah*;
- a *murīd* must ensure that his body, clothes and place of worship are clean;
- he must face the *qiblah*;
- silence must be maintained during the observance of the *wird*;
- he must show goodness to his parents and seek their permission for initiation;
- he must hold fast to the *Qur'ān* and *Sunnah*, keep commandments of Allah and avoid his prohibitions in accordance with the *Sharī'ah*;
- he must keep away from the critics of *Shaykh Ahmad Tijānī* and those who deny his claims and hate him;
- he must recite *basmallah* and *Sūrah Fātiḥah* in his *wird*;
- he must observe the five daily prayers with full attention, piety and seriousness;
- he must always observe *tahajjud* even if it is only two *rakahs*;
- he must form the habit of visualising the picture of the Prophet or that of the *Shaykh Ahmad Tijānī* if he can. He can assume that he is sitting before them with full attention and respect if he cannot;
- he must try to follow the meaning of what he is reciting in his *Wird*;
- he must express his intention, and specify whether it is morning or evening *wird*;
- many *Muqaddams* in Nigeria will not initiate a cigarette smoker.

Self-Assessment Exercise 1 (SAE)

1. Enumerate conditions governing membership of the *Tijāniyyah*.

3.3.2 The Rites of the *Tijāniyyah*

There are two categories of *adhkār* in the *Tijāniyyah* viz. *lāzimī* (obligatory) and *ikhtiyariyyah* (voluntary). The *lazimīs* are two viz the *wird* and the *dhikr al-Jumu'ah*.

The *Wird*

Wird is performed twice daily. The first one comes up between *Ṣubḥ* prayer and before noon, while the second is said between 'Aṣr and 'Ishā' prayers.

Wird is performed individually and not congregationally. The content of *wird* as believed by the *Tijānīs* to have been given to Ahmad *Tijānī* by the Prophet is as follows:

- (a) Recitation of the formula of penitence: *Astaghfirullah* (I seek forgiveness of God) 100 times
- (b) Recitation of *Ṣalātu 'l- Fātiḥ* 100 times
- (c) Recitation of *Lā ilāha illallāh* 100times

The recitation of *niyyah* (Intention), *ta'awwudh*, (Seeking Protection) *Basmallah* (Starting in the Name of God) and *al- Fātiḥah* (the Opening chapter of the holy Qur'ān) precedes the recitations.

Dhikr al- Jumu'ah

The second obligatory duty in the *Tijāniyyah* is the *dhikr al-jumu'ah* (remembrance of God on Fridays). This is also known as *al-Adhkār al-Kubrā*. It is observed either weekly on Fridays after 'Asr prayer till *Maghrib* prayer.

Unlike the *Wird*, the *dhikru 'l-Jumu'ah* can be observed either individually or in congregation. It is performed as follows:

- (a) The devotee begins with the saying of *Niyyah* (Intention), *Ta'awwudh*, (Seeking Protection) *Basmallah* (Starting in the name of God) and *al- Fātiḥah* (the Opening chapter of the holy *Qur'ān*) precedes the recitations.
- (b) He then recites the formula of *Istighfar*, preferably: *Astaghfirullah 'l-'azīma lladhī lailaha ila huwa al-hayyu 'l-qayyum*. 3 times.

- (c) He recites *Ṣalātu'l- Fātiḥ* (3 times); and ends it with the verse:
Innallaḥa wamalaikataḥu....
- (d) After this, he remembers God by reciting either *ḥaylallah* or *Ismu 'l-Jalālah* i.e. ‘Allah’, or combines the two both of which are repeated at least 1000 times but not exceeding 1600 times.

Usually, *Kubrā* is observed congregationally; though it can be observed individually. When a *Wird* is observed congregationally, the *adhkar* are not counted, they are repeated until sunset.

Sitting arrangements sometimes vary. The *ḥaylallah* is chanted melodiously in some centres. Some accompanied it with *Raqṣ* (dancing) or moving of the body to both sides.

The *Wazīfah*

Wazīfah is another rite of the *Tijāniyyah*. It is considered obligatory (*lāzim*) by some writers, while it is seemed to be voluntary in the *Jawāhir*; a *murīd* may decide to leave it. It is considered obligatory in Nigeria and prescribed for a new *murid* during his initiation ceremony along with the other obligatory duties which he must carry out.

The *Wazīfah* is performed either once or twice daily; unlike *wird* which must be performed twice daily. The *Wazīfah* is performed as follows: The *murīd* declares his *niyyah* (Intention), recites *ta'awwudh*, (Seeking Protection) *Basmallah* (Starting in the name of God) and *al- Fātiḥah* (the Opening chapter of the holy *Qur'ān*).

He recites the formula of penitence i.e *Astaghfirullah....*(30 times)
Ṣalātu'l- Fātiḥ (50 times) which he ends with *Subḥana Rabbika Rabbi 'l- 'izzat....*

He recites *Hailallah* (100 times) and ends it with Muhammad *Rasūlullah* (Ṣ). He recites *Jawharatu 'l-kamāl* eleven times or twelve times if he belongs to the *Hammalliyyah* branch. At the end of this, the devotee recites *Inna llaḥ wamalaikatataḥu ...* and *Subḥana Rabbik*. He then offers general supplications. If the *Wazīfah* is led by *Muqaddam*, he leads the supplications.

Self-Assessment Exercise 2 (SAE)

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| 2. Describe the <i>Lāzimī</i> and <i>Wazīfah</i> rites of the <i>Tijāniyyah</i> . |
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3.4 SUMMARY

The focus of this unit is enumeration of the conditions for the validity of being a member of the *Tijāniyyah*. Thirty items are listed in this regard. The unit also expatiates on the rites of which a member should be performing on daily or weekly basis. This includes the *wird lāzim*, the *wazīfah* and the *dhikru `l-Jumu`ah*.

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3.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. The *Tijāniyyah* is based on adhering to certain 30 conditions and doctrines by a member of the Order.

Answer to SAE 2

2. The major rites of the Order are: *Wird Lāzim* performed twice daily. The first is performed between *Ṣubḥ* prayer and before noon while the second is said between 'Asr and 'Ishā' prayers.

Dhikr al-jumuah (remembrance of God on Fridays) which is also known as *al-Adhkār al-Kubrā* is the second obligatory duty in the *Tijāniyyah* observed weekly on Fridays after 'Asr prayer till *Maghrib* prayer.

The *Wazīfah* is the third rite of the *Tijāniyyah*. It is considered obligatory (*lāzim*) by some writers while others consider it voluntary. The *Wazīfah* is performed either once or twice daily.

Unit 4 Social Roles of the *Tijāniyyah*, and Interaction with the *Qādiriyyah*

CONTENTS

- 4.1 Introduction
- 4.2 Learning Outcomes
- 4.3 Social Roles of the *Tijāniyyah*, and Interaction with the *Qādiriyyah*
 - 4.3.1 Social Roles of *Tijāniyyah* in West Africa
 - 4.3.2 *Qādiriyyah* and *Tijāniyyah* Relation
- 4.4 Summary
- 4.5 References/Further Readings
- 4.6 Possible Answers to Self-Assessment Exercises (SAEs)

4.1 INTRODUCTION

In the previous unit, you learnt about the doctrines and rites of *Tijāniyyah*. In this unit, we shall learn about the social roles of *Tijāniyyah*. In the same vein, the relationship between *Tijāniyyah* and *Qādiriyyah* shall be discussed.

4.2 Learning Outcomes

At the end of this unit, you should be able to:

- discuss the socio-politico roles of *Tijāniyyah* in Nigeria
- assess the relationship between the *Qādiriyyah* and *Tijāniyyah* in Nigeria.

4.3 Social Roles of the *Tijāniyyah*, and Interaction with the *Qādiriyyah*

4.3.1 Social Roles of *Tijāniyyah* in West Africa

It is quite important to mention that the emergence of *Tijāniyyah* in West Africa and particularly in Nigeria had great impact on the development and spread of Islam there. The roles could be discussed under two dimensions, the socio-religious and socio-political roles.

On the socio-religious angle, the conditions for the validity of membership were in form of strict set of codes the observance of which not only results in spiritual fellowship but also requires social interaction which attracted many observers to embrace the Order. The occasional

coming together of members for the special prayers and recitation of the *dhīkr*, *wīrd*, *wazifāh*, also attract adherents. The code specified the

responsibilities which the individual follower had to his leaders and vice versa. i. e. the *Shaykh* has special role to play in the material and spiritual life of the follower. Consequently, the coming together of the brethren in *wazifāh*, *wīrd* and *dhīkr* had a greater appeal among the *Tijāniyyah* who now found themselves more as one and attributed a special power to their leaders.

In *Tijāniyyah* like in other brotherhood groups, there is always an extensive hierarchy linking the ordinary follower *murīd* at the bottom to the leading *Shaykh* at the top through a network of other subordinate *Shaykhs*. During initiation, the *murid* would pronounce an oath of allegiance formally binding him to all the senior members of the Order. It should also be mentioned that the establishment of schools and *zawiyahs* and coming together of people for the celebration of *Mawlid Nabiyy* and *Laylatu `l-Qadr*, from one town to another and even from other countries are all activities that have become centre of attraction in context of the social impact of the *Tijāniyyah* in Nigeria.

On the socio-political role, the strained relation between the *Qādiriyyah* and *Tijāniyyah* Brotherhoods in Sokoto province took another dimension in 1956 when the members of the *Tijāniyyah* introduced political strategy by joining the then Northern Elements Progressive Union (NEPU) political party under the leadership of Mallam Aminu Kano which took a radical leftist approach against the domineering influence of the traditional rulers. This was done to slight the then Sultan who was the patron of another political party, the Northern Peoples' Congress (NPC). The strategy worked positively for the *Tijāniyyah* because all the stringent rules against it were relaxed while the support of *Shaykh Ibrahim Niass* (d. 1975), the international leader of the Reformed *Tijāniyyah* world-wide, was secured.

Self-Assessment Exercise 1 (SAE)

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| 1. Discuss some of the social roles of the <i>Tijāniyyah</i> Order in West Africa. |
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4.3.2 *Qādiriyyah/ Tijāniyyah* Relation

The allegation that Muhammad Bello converted to the *Tijāniyyah* towards the end of his life revealed that it was an attempt by the *Tijānīs* to win more converts for their newly developing Order at that time. Sadly indeed, the manner the allegation was made contributed to the strain in the relation between the two Orders. The allegation generated vehement reactions from influential *Qādirīs* such as *Gidado b.Laima* (d. 1258/1842) who issued a warning banning all members of the *Qādiriyyah* community from joining the *Tijāniyyah*, a ban which seems effective for quite some time.

However, during the period between 1948 and 1965, a number of violent incidents occurred between the *Qādiriyyah* and *Tijāniyyah* followers in Sokoto and Adamawa areas. The Sokoto authorities who would not like to see the *Qādiriyyah* die in Hausaland after Shaykh ʿUthmān ibn. Fūdī and would not also like to tolerate Tijānīs claim of superiority over the Qādirīs and the punitive measures taken involved arrest or exile of certain *Tijāniyyah* leaders and the demolition of certain *Tijāniyyah* mosques.

The strained *Qādiriyyah* – *Tijāniyyah* relation during the Sokoto Sultanate improved considerably when an influx of *Tijāniyyah* refugees from the disintegrated state of Shaykh Umar Saʿīd Tal al-Fūtī arrived in Sokoto area around 1891-1902. The refugees who numbered about 10,000 came under the leadership of Ahmad, a son of Muhammad Bello’s daughter who was married to ʿUmar al-Fūtī during his stay at Sokoto. Perhaps it was due to the consanguinity factor that the Tijānī refugees were accommodated in Sokoto. In return, the refugees identified themselves with the Sokoto cause during its resistance of British encroachment at the beginning of the twentieth century.

Meanwhile, during the first two decades of the twentieth century, many *Qādiriyyah* adherents including some Emirs and ʿUlamā relinquished the Order and embraced the *Tijāniyyah* due to the dynamic approach of the latter to evangelisation. The efforts of the *Qādiriyyah* leader, Shaykh Nasiru Kabara to rescue the Order from total eclipse were in form of literary campaign, devotional reforms and public preaching.

Although the success of his efforts to reform the Order and regain its popularity has been tremendous and remarkable, not all the *Qādiriyyah* Muqaddams rallied round him. Some, along with their disciples, have refused to align with him and preferred to remain traditional. Perhaps this is because they did not like to submit to another Shaykh other than those with whom they had allegiance most especially when most of them were older than Nasiru himself; and probably because they are not well exposed to the use of *bandiri*, a newly introduced instrument of Nasiru. Politically the traditional Qādirīs who are largely in Sokoto might perhaps be conscious of the fact that Nasiru, the champion of the Reformed *Qādiriyyah* was from Kano and acknowledging his leadership would tantamount to relinquishing the Sokoto supremacy over Kano.

Another factor which caused a strained relationship between the two groups who are supposed to display love and mutual understanding among their members was the declaration of *Qādiriyyah* as the state *Tariqāh* by the British colonial administration in Sokoto. The *Tijāniyyah* on the other hand was referred to as a revolutionary Order by the

imperialist. Thus, unhealthy and needless competition among the two *Ṣūfī* brotherhoods was the order of the day.

The issue of membership drive among the two groups is one of causes of unhealthy competition. The ruling Sultan in supporting the *Qādiriyyah* prevented the members of the *Tijāniyyah* from holding the ritual *Ṣūfī* prayers such as *wazīfah* and *dhikr* in any mosque or any public place as he declared doing so as offence. He also declared the raising of their voices during any of their prayer session as illegal and offensive.

The law was enforced throughout Sokoto Province while the offenders were jailed. For example according to Quadri (2013:8) in Gusau, some twenty-eight people were arrested and sentenced to various terms of imprisonment ranging between two and three months. The religious intolerance from which members of *Tijāniyyah* in Sokoto Province suffered was not limited to their being prevented from holding their religious rites in the existing mosques but disallowed to build their own private mosques. This is evident in the destruction of their ongoing mosque in 1949 in Gusau and Kaura -Namoda as cited by Quadri (1981).

Another interesting factor is the issue of *qabd*, folding of arms in prayers which the *Tijāniyyah* adopted as the *Sunnah* of the Prophet (S.A.W) whereas the *Qādiriyyah* seriously opposed it. These violent reactions led to the death of many people including eleven policemen in 1965 in a riot which occurred in the village of Toranke, Jankuku and Jaja, all in Yeldu district of Argungu division of Sokoto Province (Quadri:2013).

Also, there were literary attacks among the two groups. *Shaykh* Nasiru Kabara, the leader of *Qādiriyyah* Order in West Africa wrote a book titled *al-Nafahāt* wherein he attacked *Tijāniyyah muqadām* and accused them of fabricating lies that their *Tariqāh* was better than others. Abubakar Atiqu in 1958, a leader of *Tijāniyyah* almost immediately replied *Shaykh* Nasiru Kabara. Thus, the two major *Ṣūfī* brotherhoods engaged in physical and literary wars. However with the establishment of the *Izalāh* group, an anti-*ṣūfī* organisation, the two groups, *Qādiriyyah* and *Tijāniyyah* reconciled their differences and jointly faced the *Izalāh* in order to remain relevant in *ṣufism*.

Self-Assessment Exercise 2 (SAE)

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| 2. Describe the relationship between the <i>Qādiriyyah</i> and <i>Tijāniyyah</i> in Nigeria. |
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4.4 SUMMARY

This unit presents to you the social role of *Tijāniyyah* in Nigeria. It also highlights the *Qādiriyyah* and *Tijāniyyah* relationship in the country. In the realm of socio-religious impact, the unit identifies relationship between murids and their Shaykhs, occasional religious celebrations, establishment of centres, mosques and schools. The contributions are of two folds socio-politico and religious contributions. In the socio-political arena of the Order, the declaration of *Qādiriyyah* as the state *Tariqāh* in Sokoto by the British colonial administration and consideration of the *Tijāniyyah* as revolutionary was identified. The unhealthy rivalry and competition between the *Tijāniyyah* and the *Qādiriyyah* which predated the Order in Nigeria was also identified.

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4.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. *Tijāniyyah*, the Order founded by Shaykh Ahmed Tijani had contributed immensely to the socio-religious development of Nigeria. The contribution was by their gathering for their *dhīkr*, *wīrd* and *wazifāh* rites which brings the members together.

Answer to SAE 2

2. The relationship between the *Qādiriyyah* and the *Tijāniyyah* Orders which predated *Tijāniyyah* in Nigeria is such that they are at loggerheads and also engaged in unnecessary rivalry and unhealthy competition among themselves.

The *Qadiriyyāh* leader at the arrival of the British colonial administration in Sokoto displayed hostility towards the *Tijāniyyah* by thwarting their efforts in their membership drive. In the same

vein, the religious intolerance of *Qadiriyyāh* also prevented the *Tijāniyyah* in holding their religious rites in the existing mosques. Thus, the two major *Şūfī* brotherhoods are seen engaging in physical and literary wars.

MODULE 3 THE SANŪSIYYAH, SHĀDHILIYYAH AND THE YAN IZĀLAH

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|--------|---|
| Unit 1 | The Beginning, Spread, Doctrines and Rites of the <i>Sanūsiyyah</i> Order |
| Unit 2 | The Beginning, Spread, Doctrines and Rites of the <i>Shādhiliyyah</i> Order |
| Unit 3 | The Formative Period, Aims, Objectives and Emergence of the <i>Izālah</i> Movement |
| Unit 4 | The <i>Yan Izālah</i> Activities and Relation with <i>Qādiriyyah</i> and <i>Tijāniyyah</i> |

Unit 1 The Beginning, Spread, Doctrines and Rites of the *Sanūsiyyah* Order

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Beginning, Spread, Doctrines and Rites of the *Sanūsiyyah* Order
 - 1.3.1 The Origin and Development of the *Sanūsiyyah* Order
 - 1.3.2 Doctrines and Ritual Practices of the *Sanūsiyyah* Order
- 1.4 Summary
- 1.5 References/Further Readings
- 1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1.1 INTRODUCTION

By the second half of eighteenth century, the world of Islam, to which the Ottomans had for centuries stood as guardians and to which they had claimed the right of privacy started to disintegrate. With this, the call for political and spiritual reforms began to be heard. Attempts were now been actively made to resuscitate the empire and to return it once more into a vigorous and superior puritanical state. It was against this background that the *Sanūsiyyah* Order was founded and began to grow. Thus, in this unit, we shall learn about the founding of the *Sanūsiyyah Sūfī* movement by Sayyid Muhammad b. Ali al- Sanusi, a great reformer and a *Sūfī* leader (born 1787).

1.2 Learning Outcomes

At the end of this unit, you should be able to:

- give a brief account of the life history of the founder of *Sanūsiyyah* Order
- discuss the emergence and development of *Sanūsiyyah* Order
- expound the doctrines and attitude of *Sanūsiyyah* to ritual practices.

1.3 The Beginning, Spread, Doctrines and Rites of the *Sanūsiyyah* Order

1.3.1 The Origin and Development of the *Sanūsiyyah* Order

The founder of the *Sanūsiyyah* Order, Sayyid Muhammad b. Ali al-Sanusi, popularly known as the Grand Sanusi, was born in Ali Wasit village near Mustaghanem, in Algeria in the year 1202/1787. He was born at the time when there was instability and discontent in the socio-political, and economic spheres of Algeria.

The Grand Sanusi received his early education from a number of Shaykhs at Mustaghanem and other townships in Algeria. From his numerous instructors he studied the *Qur'ān*, the *Hadīth* and Muslim jurisprudence in general.

After sometimes, he moved to Fez, where for eight years he studied at the grand mosque school generally known as *Jāmi'u 'l-Qarawiyyīn* to which a number of scholars and students used to flock from all parts of North Africa. There he studied under celebrated learned Shaykhs. But he did not seem to have been happy in Fez. This was not only because of the pathetic state of moral decadence and the lack of security and stability in the place, but also on account of discouraging attitude which seems to have been taken by the authorities towards teaching. While in his early thirties, the Grand Sanusi left Fez for Egypt where he studied under several teachers like Shaykh al-Milī, Tha'labī, al-Ṣawī, and al-Najjār etc. From Egypt he left for *Hijāz* where he studied under many instructors, including Shaykh Sulayman al-'Ajamī, Abu Hafṣ b. 'Abdu 'l-Karīm al-'Attār and Imam Abu 'l-'Abbās Ahmad b. Abdullah b. Idrīs.

While studying under these various teachers, the Grand Sanusi seems to have fallen under the influence of their *Sūfi* teachings particularly those of *Tijāniyyah* order in Morocco. He later became a member of *Ṣūfi*

orders which included *Shādhiliyyah*, *Nāṣriyyah* and *Qādiriyyah*. However, it does not seem to have wholeheartedly been in favour of their teachings which defeated the purpose of being a member.

Having realised that the purpose of accepting the teachings of these *Ṣūfī* orders have been defeated, the Grand Sanūsī decided to seek for a puritanical Islam. Thus, while pursuing his studies in Algeria, Morocco and Egypt, Sayyid Muhammad al-Sanusi had many opportunities to examine the sorry state of affairs into which the Muslims had drifted particularly the state of decadence prevailing in North Africa at the time. While comparing the state of affairs in the glorious time with that of his time, the condition of his time had occupied his mind greatly and the thought that the Muslims were in a state of material and spiritual degeneration haunted him constantly. In trying to discover the cause of this backwardness and the remedy for it, he came to conclusion that only the restoration of the original puritanical Islam and the unity of the Muslims the world over could be the future of Islam which can guarantee the security of the *Ummah*.

With this in mind, Sayyid Muhammad made restoration of the original puritanical Islam and the unity of the Muslims the world over the mission of his life and the objects of all his efforts and preaching. In order to obtain further spiritual strength, he decided to pay a visit to the Hījāz, the birth place of the Prophet Muhammad (SAW) and the original spring board of the Muslims. The main objective for this journey was to perform the pilgrimage but his actual motive was much more than that. Among the motives was to invigorate his yearning spiritual stamina which he wished to obtain during his visit to holy cities of Islam.

In addition to this, there seemed to be a political reason for his journey. While he was teaching in Fez, Sayyid Muhammad appears to have shown a critical attitude towards the Ottoman authorities in a mild and constructive manner by drawing their attention to the maladministration and the sorry condition prevailing in Fez. Thus, as a consequence, his presence in Morocco was considered dangerous. The Ottoman authorities considered him a threat to their prestige, fearing that his religious teachings could develop into a political challenge which could lead to the end of the Ottoman rule in Morocco. In order to avoid further friction with authorities, Sayyid Muhammad decided to leave for Laghout in Algeria from where he now received a large number of disciples who were attracted to his teachings.

As it has already been mentioned, the main aims and objectives of the *Sanūsiyyah* movement when it first began was to purify the religion of Islam from heresies, alien beliefs and practices which had in the course of centuries crept into the religion. It was therefore, a puritanical and reformist movement. It continued to be an internal reformist movement until its founder; the Grand Sanusi moved the seat of the order to Jaghbub in 1273/ 1856. It was at this time that the Order now had a new colour, that of political movement, by concerning itself essentially with policy matters.

In its nature, the *Sanūsiyyah* Order was strictly a *Ṣūfī* order calling for puritanical Islam and return to the true tenets and rites of Islam. However, the *Sanūsiyyah* Order differed in many respects from the other *Ṣūfī* orders. The other *Ṣūfī* orders believe in and encourage meditation, liturgical recitations with the practice of singing, dancing and beating of *bandiri*. The belief of these other *Ṣūfī* orders is that these practices are supposed to enable the *Ṣūfī* to rid himself of his physical self and attain some spiritual union with God. On the other hand, the *Sanūsiyyah* leaders declared their approach to religious reformation and guidance to the Muslims. The basic feature of *Sanūsiyyah* philosophy is its attempt to reconcile the Islamic religious thought of the ‘*ulama*’ who strictly adhered to *Sharī‘ah* and that of the *Ṣūfī* who were more of *dhīkr*, remembrance of Allah.

It could be observed that the Grand Sanusi carefully studied the teachings of some of the *Ṣūfī* orders, such as *Muhammadiyah*, *Siddīqiyyah*, *Uwaisiyyah*, *Qādiriyyah*, *Rifaiyyah*, *Suhrawaridiyyah*, *Ahmadiyyah* and *Shādhiliyyah* before he decided to establish his own. What he did was to make it a point of duty to choose from each of these *Ṣūfī* orders those principles which he considered most suited to incorporate into his Order, *Sanūsiyyah*. His major intention was to bring together and unite the various existing *Ṣūfī* orders.

Self-Assessment Exercise 1 (SAEs)

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| <ol style="list-style-type: none"> 1. Narrate briefly the life history of Sayyid Muhammad Ali al-Sanusi. 2. Trace the events that led to the formation of the <i>Sanūsiyyah</i> Order. |
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1.3.2 Doctrines and Ritual Practices of the *Sanūsiyyah* Order

Shaykh Sayyid Muhammad b. ‘Ali al-Sanusi the founder of *Sanūsiyyah* Order incorporated some doctrines of other orders and sufficiently enriched it with his own ideas and experiences. The Order combined what is considered to be the least elements of the earlier *Ṣūfī* writings and practices as their rites. The major aim of the *Sanūsiyyah* was to restore the pristine beauty of Islam as enshrined in the Glorious *Qur‘ān* and the Prophetic *Sunnah*.

Therefore, the major rites and rituals of the *Sanūsiyyah* were the prohibition of music, dancing, singing, tobacco smoking and even coffee. Yet like other *Ṣūfī* orders, it had certain devotional peculiarities, for instance in *dhīkr*, they had certain formulae to be repeated in given number for different categories of the *ikhwān*. It would be interesting to note here that adherents of the order were divided into three categories:

- 1) *Ahl al-Tabarruk*, people seeking spiritual blessings. Members in this category were not formal members of the *Sanūsiyyah* Order but only attended the *zāwiyyah* to seek for *barakah*, spiritual blessing. They were only requested to repeat the given formulae three hundred times.
- 2) *Ahl al-Iradah*, people of devotion. This set of people are formal members of the *Sanūsiyyah* Order and are expected to repeat the formulae twelve thousand times.
- 3) *Ahl al-Tajrīd*, people of abstraction. In this category are people who had moulded their lives according to the divine pleasure and scaled down the height of self-spirituality. They are expected to repeat the formulae twenty-four thousand times.

As part of the ritual practices of the *Sanūsiyyah*, they are expected and duty bound to carry out the rigid rules of the *Qur'ān* in accordance with the most strictly monotheistic principles, whereby worship is to be given to Allah alone and pilgrimages to tombs are absolutely interdicted. Members of *Sanūsiyyah* must abstain from coffee and tobacco, avoid all intercourse with Jews and Christians, and contribute a certain portion of their income to the funds of society. They should give themselves up entirely to the service of the Order and devote all their energies to the advancement of Islam, resisting at the same time any concession to western influences.

In conclusion it would be observed that Sayyid Muhammad b. Ali al-Sanusi, the founder of *Sanūsiyyah* Brotherhood believed that all the *Şūfī* orders are fundamentally the same, but the difference only lies in their approach and outlook. He also admitted that they all lead to the same goal which is spiritual perfection as well as nearness to Almighty Allah.

Self-Assessment Exercise 2 (SAE)

3. Expound the doctrines and attitude of *Sanūsiyyah* to ritual practices.

1.4 SUMMARY

In summary, it could be observed that the Grand Sanusi was initiated into about sixty-five *Şūfī* orders which prevailed in the Muslim world of his time. But finally, he made making a man a good Muslim rather than a good mystic or ascetic the chief aim of his movement. Therefore, Grand Sanusi did not introduce any essentially original principles, ideas or doctrines. It was only a modern revivalist movement he succeeded in founding.

1.5 READINGS

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAEs 1

1. Sayyid Muhammad b. Ali al-Sanusi who was born in 1202/ 1881 in the village known as al-Wasite near Mustaghanem. He received his early education from a number of Shaykhs at Mustaghanem and other townships in Algeria where he studied the *Qur'ān*, the *Hadīth* and Muslim jurisprudence in general. He later moved to Fez, where he studied at the grand mosque school generally known as Jāmi'u `l-Qarawiyyīn. While in his early thirties, he left Fez for Egypt where he studied under several teachers and from there, he moved to Ḥijāz where he studied under many instructors.

He later became a member of *Ṣūfi* orders which included *Shādhiliyyah*, *Nāṣriyyah* and *Qādiriyyah*. However, it does not seem to have wholeheartedly been in favour of their teachings which defeated the purpose of being a member.

He decided to seek for a puritanical Islam. Thus, while pursuing his studies in Algeria, Morocco and Egypt, Sayyid Muhammad al-Sanusi had many opportunities to examine the sorry state of affairs into which the Muslims had drifted particularly the state of decadence prevailing in North Africa at the time. He came to conclusion that only the restoration of the original puritanical Islam and the unity of the Muslims the world over could be the future of Islam which can guarantee the security of the *Ummah*.

2. The rise of *Sanūsiyyah* was indeed a reaction to both spiritual disintegration of and the external political threat to the very existence of Islam. The aims and objectives of establishing the *Sanūsiyyah* Order were three-fold; first, to work for the restoration

of the original purity of Islam and the advancement of Islamic society; secondly, to bring about the solidarity and unity of the Muslim *Ummah* and to revive the community of Islam, thirdly to combat the growing encroachments of the European imperialism upon the Muslim land. Consequently, the founder of the *Sanūsiyyah* Order, rose to confront the situation. He used the movement to end Italian imperialism in Libya.

Answer to SAE 2

3. The major rites and rituals of the *Sanūsiyyah* were the prohibition of music, dancing, singing, tobacco smoking and even coffee. Yet like other *Ṣūfī* orders, it had certain devotional peculiarities, for instance in *dhikr*, they had certain formulae to be repeated in given number for different categories of the *ikhwān*.

Unit 2 The Genesis, Spread, Doctrines and Rites of the *Shādhiliyyah* Order

Unit Structure

- Nigeria
- 2.1 Introduction
 - 2.2 Learning Outcomes
 - 2.3 The Genesis, Spread, Doctrines and Rites of the *Shādhiliyyah* Order
 - 2.3.1 A Short Biography of *Shaykh* Abu I-Hassan Ali a`sh-Shādhilī
 - 2.3.2 Prominent Personages
 - 2.4 Ideologies and Doctrines
 - 1.4.1 The Ideological and Philosophical Roots
 - 2.5 The *Shādhiliyyah* in Nigeria
 - 2.6 Summary
 - 2.7 References/Further Readings
 - 2.8 Possible Answers to Self-Assessment Exercises (SAEs)

2.1 INTRODUCTION

Shādhiliyyah is one of the numerous *Ṣūfī* Orders around the Muslim world which developed out of the *Qādiriyyah*. It was founded by *Shaykh* Abu `l-Hasan a`sh- Shādhilī with a large number of followers, in Alexandria, Tunisia and Syria. This unit acquaints you with the genesis, development, doctrines and rites of the Order as one of the major *Ṣūfī* Orders in Africa.

2.2 Learning Outcomes

At the end of this unit, you should be able to:

- provide a short biography of *Shaykh* Abu `l-Hasan a`sh-Shādhilī
- discuss the genesis and development of the *Shādhiliyyah* Order
- describe mid-twentieth century *Shādhiliyyah* in Northern Nigeria
- expound the doctrines and ritual practices of the *Shādhiliyyah* Order.

2.3 The Genesis, Spread, Doctrines and Rites of the *Shādhiliyyah* Order

2.3.1 A Short Biography of *Shaykh* Abu I-Hassan Ali a`sh-Shādhilī

Abu `l-Hasan a`sh-Shādhilī was the founder of the *Shādhiliyyah*. His disciples and followers claim sherifdom for him and link his pedigree to

al-Hasan bn Ali bn Abi Talib like followers of all other *tariqahs*. Some biographers link him to al-Husayn while others link him to others.

Imam Dhahabi in his *Kitāb al-Ibar*, calls him an ascetic from the Maghrib who was resident in Alexandria. Ambiguous expressions were made by him for which his adherents found artificial excuses. He died in the Aidhab desert (Upper Egypt) on his way to pilgrimage to Mecca early dhu `l-Qa`dah 656 A.H.

Abu `l-Hasan ash-Shādhilī received training in his early childhood in the Maghrib from Abdu `s-Salam bn Mashish who had great impact on his educational and mystic life.

He thereafter travelled to Tunis, then Jabal Zaghwan where he undertook mystical retreats and ascended to higher mystical stage. He thereafter travelled to Egypt and settled in Alexandria. There he married and was blessed with three boys and a girl.

In Alexandria, many people became his followers and adherents; his Tariqah became widespread in Egypt while he became popular as a Qutb. Sufi books ascribe a lot of miracles to him and many statements that are difficult to believe, contradicting the Qur`an, the Sunnah and the Islamic creed.

One of the miracles reported about him was that when he visited the Prophet`s Mosque in Madina, he stood by the door bare headed and bare-footed from morning till noon refusing to enter and seeking permission from the Prophet (S) and when he was asked about the reason for that, he said he would not enter until the Prophet granted him permission, because Almighty Allah says: (Oh you who believe, do not enter the house of the Prophet unless you are given permission). He thereafter heard a voice from the Noble Rawdah: Oh Ali. Enter! He is reported to have said about himself: “But for the bridle of *Sharī`ah* tied to my tongue I would have informed you of what would happen to you tomorrow and day after until the Day of Resurrection.” This has been interpreted to mean he is claiming knowledge of the unseen; the claim is regarded as *shirk* by some.

A`sh-Shādhilī has some *wirds* and *hizbs* popular by his name. These include the celebrated *Hizbu `l-Barr* and *Hizbu `l-Bahr* used by the Shādhilī and non-Shādhilī Muslims alike. He has a work on ethics of Sufism *adab tasawwuf* arranged in chapters. He also has another writing entitled *A`s-Sirru `l-Jalil* on the merits of *hasbunallah wanima `l-wakīl* criticised and refuted by Ibn Taymiyyah.

2.3.2 Prominent Personages

Shihābu `d-Din Abu `l-Abbās Ahmad bn Umar al-Mursī (d.686/1287) was the successor of A`sh-Shādhilī. His parents came to settle in Alexandria from Murcia, Spain. He became a *qutb* of immense reputation. He has a magnificent mosque and tomb erected in his name in Alexandria. He claimed to be permanently seeing the Prophet. He is reported to have said. "I would not regard myself a Muslim if the Prophet is veiled from me any moment." He claimed to have been in the company of Khidr and met him several times. Mystical interpretation of some Quranic verses has been reported from him. He interprets *Ma nansakh min aayatīn aw nunsīha nati bikhayrin minha aw mithliha* meaning: We do not take away a Saint without replacing him with a better or similar one.

Shaykh Yaqut al-Arshi, an Abyssinian, succeeded al-Mursi. He was called al-Arshi because he claimed his heart was under the Arsh of Allah and it's only his body that was on the earth. He was also reported to have claimed that he was permanently listening to the voice of bearers of al-Arsh among the Angels. These are regarded by some as mystical fables or legends.

2.4 Ideologies and Doctrines

All the Sufi Orders hold uniform ideologies and doctrines even though they may differ in their approach and training of the adherents. However, the ideologies of the *Shādhiliyyah* Order may be summarised as follows bearing in mind that their interpretation by the *Şūfīs* may be quite different from the normal interpretation of the generality of other Muslim scholars and Jurists. These doctrines are as follows:

Tawbah: Repentance which is the take-off point of the murid/aspirant or traveller towards the Almighty Allah.

Niyyah: Intention which is the bases of all deeds, conducts, and devotions in Islam.

Dhikr: Remembrance of Allah, then the award, the reading of the various Ahzab day and night. As earlier mentioned chanting the name (Allah) singularly or by the repetition of the pronoun Huwa Huwa are the most popular *dhikr* of the *Shādhiliyyah* Order. It has been mentioned that the Muslim theologian Ibn Taymiyyah condemned this kind of *dhikr* as innovation, contrary to the *Qur`ān* and the *Sunnah*. The commendable *dhikr* is the complete one like *Lā ilāha illa llah, Allahu Akbar*.

Zuhd: Asceticism which the *Şūfīs* interpreted to mean to love nothing other than Allah which is the rank of the Gnostics or to be ascetic in the lawful and abstain from the unlawful.

An-Nafs : The Soul: The *Shādhiliyyah* concentrate on the soul from the following perspectives:

- the soul is the centre of obedience if it is pure and pious
- the soul is the centre of materialism in disobedience
- the soul is the centre of idleness
- the soul is the centre of laziness in performance of duties .

Therefore, the soul must be purified to become a centre for obedience alone.

Waraa: Interpreted as working for Allah by Allah based on clear and inherent evidence.

Tawakkul: Depending on Allah.

Ridā: Earning the divine pleasure.

Love: This in their definition means the journey of the heart in search of the beloved and unceasing passion of the tongue in his remembrance. The *Shādhiliyyah* has various degrees of Love exemplified by Rabi'ah al-Adawiyyah's verse: My loves for you are in double manners; One, from my heart and the other because you deserve it.

Dhawq: defined as Spirit's reception of pure secrets in charisma and the extra-ordinary and unaccustomed happenings. They regard it as a way of faith in Allah, proximity and servitude to Him. As a result of this, the *Ṣūfīs* prefer knowledge acquired through esoteric means over the Sharī'ah sciences such as jurisprudence, its principles etc.

The knowledge of *al-Ahwal* (States) are attained through *dhawq*. *Wajd*, *Ishq*, and *shawq* are all branches of *dhawq*.

Ilmu 'l-yaqīn which connotes knowing Allah with certainty which occurs only through *dhawq*, intuitive knowledge or revelation etc...

This notwithstanding, Ash-Shādhilī still maintains that holding fast to the *Qur'ān* and *Sunnah* are the basis of his *Tarīqah*. He says: "If what I revealed to you contradicts the *Qur'ān* and *Sunnah*, drop the revelation and say in your mind: It is in the *Qur'ān* and *Sunnah* that Allah guaranteed safety for me not in the *Kashf* (revelation) not inspiration, nor in the perception."

He further emphasises the point by saying: "Hold fast to the divine knowledge revealed to the messenger of Allah, emulate him, and emulate the caliphs, the Sahabis and the Successors after them."

Like all other *Ṣūfīs*, the *Shādhiliyyah* hold that the knowledge of the *Qur'ān* and *Sunnah* can only be acquired through a *Shaykh*, Preceptor or Guide. The *Murīd* may never realise authentic knowledge except by blind following of his Preceptor. 'The *Murīd* in the hands of his *Shaykh*

is like the corpse in the hands of its wash-man. The *Shaykh* should thus be seen with holiness above his humanistic rank.

Another Sufi phenomenon is what they term ‘*Samā‘u*’ literally, listening or hearing. This connotes hearing of verses and amorous Sufi poems. As reported from al-Muhasibi: One of the things enjoyed by the Faqirs (i.e. the Sufis) is hearing the sonorous voices. Verily it is one of the secrets of Allah in the creation.

Sufi authors have written on the details of hearing under different topics because of special importance attached to it by them. Several poems considered as bordering on *kufr* and *shirk* are found in the Sufi concept of *Samā‘*. Raising the Prophet (S) to a rank above humanity not found in the reports from the great Sahabis nor found in the *Qur‘ān* and Hadith.

2.4.1 The Ideological and Philosophical Roots

All the *Ṣūfī* systems are training schools aiming at soul purification, asceticism in mundane matters and righteousness. But the various systems allow extraneous factors to creep into them. Such influences include Greek, Indian, Christian, Jewish and other philosophies. These found their ways into Islamic ideologies during the translation movement periods in the fourth *hijrah* centuries and impacted on Sufism. Thus, the deviation from the true path of Islam began.

The *Sūfiyyah* adopted travelling stages of soul development towards the stage of annihilation by self-mortification, asceticism, and abstinence with the aim of experiencing everlasting bliss which derives from Indian philosophy.

Monasticism/celebrity (Rahbāniyyah) was adopted from deviated Christianity. This means dissociating human society in isolation from men and practising monasticism which are borrowed from Christianity by the *Ṣūfīs*.

The theory of divine revelation, union and incarnation were borrowed by some *Ṣūfīs* from Greek and Christian philosophy. Sufism also contains some amazing terminologies and sciences which are very far from clear Islamic and *Sharī‘ah* tenets.

Self-Assessment Exercise 1 (SAE)

1. Examine the beginning and spread of the *Shādhiliyyah* Order.
2. What are the doctrines of the *Shādhiliyyah* Order?

2.5 The *Shādhiliyyah* in Nigeria

Egypt is the first main centre of the *Shādhiliyyah*. It found adherents particularly in Alexandria, Tanta and Dasuq in the Kafru Shaykh district. From there it spread to other Arab countries. Its most important centres of activities are Syria and Maghrib. It also has centres in Libya and Sudan to date.

As shown in their writings, Uthman bn Fudi, his brother Abdullah and his son Muhammad Bello received authority (Ijazah) in the Shadhiliyyah, and the Order had some followership in Bornu during the second half of the 19th century. It was also reintroduced into Kano during the reign of Emir Usman (1920-26) by Ali Musa (d.1937), a Tunisian Arab. The Order had earlier had centres at Zinder in the State of Niger and Timbuktu and maintained headquarter in Tunis.

Shaykh Ali Musa lived in Dandalin Turawa ward of Kano and trained two deputies (khalifahs) for Garba Salwa ward and Sidi Muhammad, in Sanka ward. They were both Tunisian Arabs born in Kano. Ali Musa was a mystic who usually had seizures of ecstasy (*jadh*) on hearing the *haylalah*. He was using the *Diwan* of the Arusiyyah during *wirdi* sessions. He died in 1937.

Shortly after the death of Ali Musa, his principal successor, Sidi Muhammad bought some houses adjacent to the Shadhiliyyah centre at Shatsari ward and acquired an abandoned *Sanūsiyyah* mosque which was vacated there due to pressure from the British Colonial administration for expansion purposes.

Until 1940, the leadership and congregation of the Shadhiliyyah in Kano were largely confined to Tunisian Arabs. In 1940, however, Sidi Muhammad appointed two Hausa muqaddams, Shaykh Ahmad bin Ali and al-Hajj Bala. In 1943, Ahmad bin Ali in turn appointed another Hausa muqaddam, Inuwa of Sokoto and Abdullah Bayero (d. 1950).

By the 1950s, Kano had become acknowledged centre for the Shadhiliyyah in Nigeria. Ahmad bn. Ali (c.1915-1970), the major Hausa muqaddam of Shadhiliyyah was also the chief muqaddam of Arusiyyah, which subsequently came to dominate the Shadhiliyyah. His career closely paralleled that of Nasiru Kabara, of whom he was a disciple. He was relatively young, was well travelled (Mecca 1945, 1955) and was fluent in Arabic which allowed him direct contact with the Arab world. He wrote several books on Shadhiliyyah and has interpreted Arusiyyah through his Hausa poetry. He has also been instrumental in spreading Shadhiliyyah to other urban centres in Northern Nigeria for which there had been one muqaddam in Katsina. In Jos, Daud opened a mosque; in

Bornu al-Hajj Bala was appointed muqaddam; in Zaria, Shaykh Salim bn Abdullah opened a Shadhiliyyah mosque in 1965.

Self-Assessment Exercise 2 (SAE)

3. Discuss the mid-twentieth century *Shādhiliyyah* in northern Nigeria.

2.6 SUMMARY

This unit provides you with a brief life history of *Shaykh* Abu `l-Hasan Ali bin Abdullah a`sh-Shādhilī and his intention in founding the *Shādhiliyyah Ṣūfī* Order named after him. The unit identifies Shaykh Shadhili's disciple, Shaykh Abu Abbas al-Mursi (d. 686 A.H) as the personage who was able to transform and achieve the aims of the founder of the *Shādhiliyyah* and highlights major activities of this Order as engaging in serious recitation of *awrād* and *adhkār* aloud as well as the areas of the Order's locations in the Muslim world.

2.7 REFERENCES/FURTHER READINGS

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2.8 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAEs 1

1. The *Shādhiliyyah* is a *Ṣūfī* Order founded by Abu l-Hasan Shādhilī whose real name is Ali bin Abdullah bin Jabbār bin Yusuf. The nomenclature Shādhilī derives from Shādhilah township in the North West Africa, Maghrib. The *Shādhiliyyah* shares most doctrines and ideologies with other *Ṣūfī* Orders. It however differs from them in its method of training the *murīd* (aspirant) or *sālik* (traveler in the path- *tariqah*).
2. The *Shādhiliyyah* doctrines are *Tawbah* (repentance), *Ikhlas* (sincerity), *Niyyah* (intention) *Khalwah* (seclusion), *Dhikr* (recitation of remembrance formula), *Zuhd* (Asceticism), *Nafs* (Soul), *Wara* (abstemiousness), *Tawakkul* (total reliance on God) *Ridā* (pleasure of God), *Mahabbah* (divine love), *Dhawq* (taste), *Ilmu 'l-yaqīn* (knowledge with certainty), and *Samā'* (hearing). All these are terminologies for *Ṣūfī* states and stations (*aḥwāl* and *maqāmāt*) signifying connotations which are at variance from their *Sharī'ah* and literal understanding.

As for the knowledge of the *Qur'ān* and *Sunnah*, it could only be acquired from a *Ṣūfī Shaykh*, Preceptor, or Guide which will involve blind imitation from the aspirant. *Shādhiliyyah* may also be accused of the same accusations leveled against other *Ṣūfī* ways such as deviation from the straight path of Islam according to critics of *tasawwuf*.

Answer to SAE 2

3. Uthman bn Fudi, his brother Abdullah and his son Muhammad Bello received authority (Ijazah) in the Shadhiliyyah, and the Order had some followership in Bornu during the second half of the 19th century.

The Order was reintroduced into Kano during the reign of Emir Usman (1920-26) by Ali Musa (d.1937), a Tunisian Arab, a mystic who usually had seizures of ecstasy (*jadhb*) on hearing the *haylalah*. He was using the *Diwan* of the Arusiyyah during *wirdi* sessions.

Until 1940, the leadership and congregation of the Shadhiliyyah in Kano were largely confined to Tunisian Arabs. In 1940, however, Sidi Muhammad appointed two Hausa muqaddams, Shaykh Ahmad bin Ali and al-Hajj Bala. In 1943, Ahmad bin Ali in turn appointed another Hausa muqaddam, Inuwa of Sokoto and Abdullah Bayero (d. 1950). By the 1950s, Kano had become acknowledged centre for the Shadhiliyyah in Nigeria.

Unit 3 The Formative Period, Aims, Objectives and Emergence of the *Izālah* Movement

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 The Formative Period, Aims, Objectives and Emergence of the *Izālah* Movement
 - 3.3.1 The Beginning of the *Jamā'atu Izālāti 'l-bid'ah waiqāmati`s-sunnah*
 - 3.3.2 The Aims and Objectives of the *Yan Izālah* Movement
 - 3.3.3 Some Activities of the *Izālah* Movement after its Establishment
 - 3.3.4 The anti-Sufi activities of the *Yan Izālah*
- 3.4 Summary
- 3.5 References/Further Reading
- 3.6 Possible Answers to Self-Assessment Exercises (SAEs)

3.1 INTRODUCTION

In this unit, you will learn about an anti-*ṣūfī* movement known as *Jamā'atu izālāti 'l-bid'ah waiqāmati`s-sunnah* i.e. Society for the elimination of innovations and promotion of orthodoxy. Unlike the *Qādiriyyah Ṣūfī* Order which has its origin from a different continent or the *Tijāniyyah* which has its origin from the North Africa, the *Jamā'at Izālah* has its origin in Nigeria and is introduced by a Nigerian. The unit imparts the profile of the *Izālah* to you.

3.2 Learning Outcomes

At the end of this unit, you should be able to:

- relate the beginning of the *Izālatu 'l-bid-ah wa iqāmatu`s-sunnah*;
- discuss the aims and objectives of the *Izālatu 'l-Bid'ah*;
- assess the role of *Shaykh* Mahmud Gumi regarding *Yan Izālah* activities; and
- relate some anti-*Ṣufism* activities of the *Izālat* Movement after its formation.

3.3 The Formative Period, Aims, Objectives and Emergence of the *Izālah* Movement

3.3.1 The Beginning of the *Jamā'atu Izālati `l-bid'ah waiqāmati `s-sunnah*

Mallam Aminu Liman Mustapha, one of the founding fathers said that at a time some group of Muslims felt that some objectionable innovations had crept into the practice of Islam in Nigeria and there was the need to establish a group to remove them and the orthodoxy of Islam is restored. The group of Muslims felt the need to give a new orientation to Islam and the way it was been practised by the Muslims in the area. This led to the emergence of the *Jamaat*.

One of the leaders of the group who began the movement was Mallam Ismaila Idris. Consequently, many other Islamic clerics who identified themselves with the Mallam's view gathered together and the result was the formation of the group known as *Jamā'atu izālati `l-bid'ah waiqāmati `s-sunnah*: Society for the elimination of innovations and promotion of orthodoxy.

It was a quite historic occasion on 8th of February 1978 in Jos the Plateau State capital, when the foundation of the Movement was laid and Jos was chosen as the National headquarters of the *Izālah*. The first national executive council of the association was selected. It was based on a system of collective leadership. A variety of committees were similarly appointed to oversee some specific functions, particularly the constitution of the association. It should be noted that most of the viewpoints of *Izālah* group were based on the teachings of *Shaykh* Abubakar Gumi, one-time, Grand *Qādī* of the defunct Northern Nigeria and who was regarded as the precursor of the association. In fact, he was once appointed as the patron of the group.

Self-Assessment Exercise 1 (SAE)

1. Trace the origin and basis of the *Jamā'atu izālati `l-bid'ah waiqāmati `s-sunnah* (i.e. Society for the Removal of *Bid-`ah* and Institutionalisation of *Sunnah*).

3.3.2 The Aims and Objectives of the *Yan Izālah*

The *Jamā'at Izālah* which was founded on February 8, 1978 in Jos with the town as the headquarters becomes a group to be reckoned with in the history of Islam in Nigeria, has the following as its aims and objectives:

- i. to promote the fundamental teachings of Islam as laid down in Holy *Qur'ān* and the *Sunnah* of the Prophet Muhammad;
- ii. to revive in the minds of the Muslims their actual true duties as required of them by Almighty Allah in the *Qur'ān* and the Hadith of the Prophet (S.A.W);
- iii. to dissociate members from any claims that anybody within the context of Islam received any further revelation from Almighty Allah after the Holy Prophet (S.A.W) secretly or openly, or that he reappeared after centuries and made certain revelation of his blessing to a few selected people or that he has passed any directive to anyone after his death;
- iv. to establish that the Holy Prophet (S.A.W) has fully accomplished his mission to the world, as confirmed by Almighty Allah in the Holy *Qur'ān* and that only those teachings as contained in his mission should be followed;
- v. to establish in the minds of all Muslims that anybody who claims or worships in the belief that he has any communications with the Holy Prophet (S.A.W) or that the Holy Prophet (S.A.W) can pay anyone a visit physically after the Prophet's death, that person has denounced the Holy *Qur'ān* and is therefore discarded by Islam unless he or she repents whole heartedly;
- vi. to re-affirm that anything new or additional to or against the five basic pillars of Islam should not be accepted by Muslims because it is on-Islamic;
- vii. to establish and promote a better and closer understanding among Muslims of all walks of life and in all parts of the country and to unite them as required by the Islamic divine faith; and
- viii. to re-affirm that the members are determined to guard these principles at all cost without any option for compromise.

Virtually, the aims and objectives of the organization as enumerated above are mainly in direct confrontation with the teachings of the *Tariqāhs*. Although not written, it is implicitly an attack on the *ṣūfī* orders most especially if it is observed that before the formal launching of the organisation in February 1978, the nucleus members that finally formed the organisation were attacking the teachings of both *Qādiriyyah* and *Tijāniyyah* openly using the publication of *Shaykh* Abubakar Gumi known as *al-Aqīdat as-Ṣahīhah*. The publication condemned all the *Ṣūfī* books, beliefs and ritual practices.

Self-Assessment Exercise 2 (SAE)

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| 2. Discuss the aims and objectives of the <i>Izālatu 'l-Bid'ah</i> . |
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3.3.3 Some Activities of the *Izālah* Movement after its Establishment

As earlier mentioned, 8th February, 1978 was quite an historic occasion in Jos, the capital of Plateau State where many far-reaching decisions were taken on the purification of Muslim practices by the *Izālah* group. The *Jamā'ah* was formally launched; the first National Executive Council of the organization was elected based on a system of collective leadership at the top. Also, the constitution was drawn and adopted. Jos was also selected as the headquarters of the *Jamaat*.

Late *Shaykh* Abubakr Gumi, the Grand *Qādī* of the Northern Nigeria was the precursor as well as the patron of the *Izālah* group. He wrote a publication known as *al-'Aqīdatu ṣ-Ṣahīhah bi-Muwāfaqati ṣh-Sharī'ah* (The Right Belief in Accordance with *Sharī'ah*) which according to the *Shaykh* was not written for general reading. It was specifically meant for the people who were familiar with most of the arguments presented in it. In other words, it condemns all *Ṣūfī* books, beliefs and all forms of innovative ways of worship.

According to his ideas in *al-'Aqīdah ṣ-Ṣahīhah* and preaching, both the *Qādiriyyah* and the *Tijāniyyah* are basically non-compliant with true teachings of Islam as revealed in the Glorious *Qur'ān* and explained in the *Sunnah* of Muhammad (SAW). The book contains open condemnation of the overall objectives of *ṣūfīsm*. The *Shaykh* is of the opinion that *Ṣūfī* tenets especially as regards the powers attributed to the *Ṣūfī* *Shaykhs*, the canonisation of individuals as saints and the observance of *wīrd* and *dhīkr* determined by the *Shaykh* or *Muqaddam* are all innovations.

According to *Shaykh* Abubakar Gumi, there is no esotericism (*bāṭiniyyah*) in Islam. Everything has been laid out clearly and no individual Muslim ever stands in need of intercession between him and God, no matter how learned or devoted he may be.

He also considered the organisational structure of the brotherhoods as very deceptive and exploitative. He opposed the elaborate initiation ceremonies and prescription of special *dhikrs*, *wirds* and *hizbs*. Also, the oath of allegiance formally binds the *murīd* to all the senior members of the brotherhoods because they are considered to have power to save others from difficulties is condemned. Further, the late *Shaykh* Gumi was seriously against the reading of the books on *Tasawwuf* which deal with the *karāmāt* of *awliyā* or speak about the union with God or incarnation (*ittihād wa ḥulūl*).

At this juncture, it is pertinent to note that for many centuries, the *taṣawwuf* dominated the thoughts of almost all the early Nigerian Muslim scholars and gained widespread acceptance among Nigerian Muslim communities. In fact, the *Qādiriyyah* and the *Tijāniyyah* were most prominent and dominant brotherhood movements in the country, particularly the elite Muslim scholars.

Not all the Muslim clerics accept the doctrines of mystics like the pantheists Ibn Arabi, al-Hallaj and other extremist mystics. Among those who condemned *Tasawuf* in its entirety was Ibn Taymiyyah, the 13th century Hambali theologian. Some of the aspects he condemned include, visitation to the tombs of the Prophet (S.A.W), invocations of saints and prophets, as well as veneration of saints. The teachings of this Hambalite theologian, Ibn Taymiyyah, had much influence on the founder of Wahabiyyah Shaykh, Muhammad b. Abd al-Wahab who aimed at eradicating all innovations which were introduced into Islam after the 3rd century Hijrah. He also disapproved the doctrine of intercession of saints.

Self-Assessment Exercise 3 (SAE)

3. Assess the role of Shaykh Mahmud Gumi regarding *Yan Izālah* activities.

3.3.4 The anti-Sufi activities of the Yan Izalah

Shaykh Gumi's publication constituted the basis for the activities of the *Izālah* group. One of the founding fathers of the *Izālah*, Mallam Ismaila Idris, took a copy of the *Shaykh's* publication to a *Tafsir* session at Sultan Bello mosque in Kaduna in the absence of *Shaykh* Abubakar Gumi. There he preached to the congregation quoting liberally from the book condemning the *Tarīqahs*. This sparked violent attack among the members of the organisation against the members of *Tarīqahs*.

The *Izālah* thus condemns *Tasawwuf* in its totality on the basis that it is an innovation which started after the death of Prophet Muhammad (SAW) and regarded that all the followers of *Ṣūfī* orders are *Kufar*; therefore, nobody should pray behind them. According to the *Izālah*, an Imam should be given the choice between Imamship and membership of *Tariqāh*.

Consequently, some Imams were forcefully removed from office and this led to violent clashes in some Muslim communities between *Ahl al-Tariqāh* and the *Yan Izālah*. The violent clashes started among the two groups in the early eighties and fatal incidents were reported every year, for many years running.

According to Ismail A. Tisiqa, the first and perhaps the most controversial issue that *Shaykh* Abubakar Gumi confronted among his audience was in respect of the *Tariqahs*. Indeed, it had become the major subject of debate in many published writings. Therefore, there were constant open confrontation between the followers of the brotherhood movements and the *Izālah* who were against any form of innovation in the practice of Islam.

The first victim of the organised violence between *Izālah* and the *Tariqah* groups was that of Mallam Ali, a Nupe man, living in Kawo, a Kaduna suburb. He preached the Qur'an and other religious rites to the public as it was custom of the country. Unfortunately, in one of his outings at Barnawa, another suburb area of Kaduna, on his *Dawah* mission as usual, some followers of *Tariqāh* demanded that he should stop his preaching. A scuffle ensued in which someone stabbed him to death. This accounts for the beginning of the *Izālah* attacks.

It should be noted that in many towns and cities where the *Izālah* group was unsuccessful in removing the Imam who happened to be a member of *Şūfī* orders, the *Izālah* tried to establish its own central mosques. Some of the towns which experienced this situation are Sokoto, Kano, Zaria and Bauchi. The growth of the *Izālah* as a group and its impact was not entirely peaceful. Serious public disorders had occurred in many places as a result of its preaching method.

Self-Assessment Exercise 4 (SAE)

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| 4. Relate some anti-Şufism activities of the <i>Izālat</i> Movement after its formation. |
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3.4 SUMMARY

This unit traces the beginning of *Jamā'at Izālah*, an organisation which aims at purifying Islam from *Şūfī* practices in Nigeria. The unit also presents the aims and objectives of the organisation which came into being by 8th February 1978 as a result of some activities of young Muslim elites. The elites inspired by the writings of *Shaykh* Mahmud Gumi and led by Malam Ismaila Idris were of the opinion that the innovations which were introduced into Islam by the *Tariqahs* in Nigeria must be removed.

The unit gives Mallam Ismaila Idris as facilitator of the launching of the organisation and choosing of Jos as its headquarters. The unit also highlights some of the activities of the organization, composition of its executive members and variety of committees. It gives the content of the aims of the organisation as spelt out in its constitution.

3.5 REFERENCES/FURTHER READINGS

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3.6 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. *Jamaat Izalat wa Iqamat al-Sunnah* was founded by a group of Muslim clerics in Jos on February 8th 1978. Prior to this time, some young Muslim elites were of the views that some innovations have found their ways into the practices of Islam in Nigeria. Therefore, it needed some reformation.

The group of clerics who formed the Movement met in Jos to choose its first national executive. Unlike the *Şūfī* and other religious groups before it, the *Izālah* Movement originated in Nigeria by Nigerians.

The man who facilitated the establishment of the organisation was Mallam Ismaila Idris. On the occasion of selecting the national

executive for the organisation, a variety of committees were put in place.

Answer to SAE 2

2. The aims and objectives of the Yan Izalah are:

- i. to promote the fundamental teachings of Islam as laid down in Holy *Qur'ān* and the *Sunnah* of the Prophet Muhammad;
- ii. to revive in the minds of the Muslims their actual true duties as required of them by Almighty Allah in the *Qur'ān* and the Hadith of the Prophet (S.A.W);
- iii. to dissociate members from any claims that anybody within the context of Islam received any further revelation from Almighty Allah after the Holy Prophet (S.A.W) secretly or openly.
- iv. to establish that the Holy Prophet (S.A.W) has fully accomplished his mission to the world.
- v. to re-affirm that anything new or additional to or against the five basic pillars of Islam should not be accepted by Muslims;
- vi. to establish and promote a better and closer understanding among Muslims of all walks of life and in all parts of the country; and
- vii. to re-affirm that the members are determined to guard these principles at all cost without any option for compromise.

Mainly the aim and objectives of the organisation were direct attack on the teachings of *Ṣūfī* Orders; *Qādiriyyah* and *Tijāniyyah*.

Answer to SAE 3

3. Late *Shaykh* Abubakr Gumi, wrote a publication known as *al-'Aqīdatu ṣ-Ṣahīhah bi-Muwāfaqati 'sh-Sharī'ah* (The Right Belief in Accordance with *Sharī'ah*) which condemns all *Ṣūfī* books, beliefs and all forms of innovative ways of worship. The book contains open condemnation of the overall objectives of *ṣūfīsm*. The *Shaykh* is of the opinion that *Ṣūfī* tenets especially as regards the powers attributed to the *Ṣūfī* *Shaykhs*, the canonisation of individuals as saints and the observance of *wīrd* and *dhīkr* determined by the *Shaykh* or *Muqaddam* are all innovations.

Shaykh Abubakar Gumi, upheld that there is no esotericism (*bāṭiniyyah*) in Islam. He opposed the elaborate initiation ceremonies and prescription of special *dhikrs*, *wirds* and *hizbs*. Also, the oath of allegiance formally binds the *murīd* to all the senior members of the brotherhoods because they are considered to have power to save others from difficulties is condemned.

Answer to SAE 4

4. Public condemnation of the Tariqahs sparked violent attack among the members of the organisation against the members of *Tarīqahs*. They regarded that all the followers of *Şūfī* orders are *Kufar*. therefore, nobody should pray behind them. According to the *Izālah*, an Imam should be given the choice between Imamship and membership of *Tariqāh*. Consequently, some Imams were forcefully removed from office and this led to violent clashes in some Muslim communities between *Ahl al- Tariqāh* and the *Yan Izālah*.

In many towns and cities where the *Izālah* group was unsuccessful in removing the Imam who happened to be a member of *Şūfī* orders, the *Izālah* tried to establish its own central mosques. Some of the towns which experienced this situation are Sokoto, Kano, Zaria and Bauchi. The growth of the *Izālah* as a group and its impact was not entirely peaceful. Serious public disorders had occurred in many places as a result of its preaching method.

Unit 4 The Yan Izālah Relationship with Qādiriyyah and Tijāniyyah

Unit Structure

- 4.1 Introduction
 - 4.2 Learning Outcomes
 - 4.3 The Yan Izālah Relationship with Qādiriyyah and Tijāniyyah
 - 4.3.1 The Izālah-Qādiriyyah Relation
 - 4.3.2 The Izālah – Tijāniyyah Polemics on *Ṣalātu 'l- Fātiḥ*
 - 4.3.3 The Izālah – Tijāniyyah Polemics on *Jawharatu 'l- Kamal*
 - 4.4 Social and Educational Role of *Izālah*
 - 4.5 Summary
 - 4.6 References/Further
- Readings
- 4.7 Possible Answers to Self-Assessment Exercises (SAEs)

4.1 INTRODUCTION

A close study of the activities of the *Jamā'at Izālatul-bid-'ah wa iqāmatu `s- Sunnah* organisation reveals that they are mainly attacks on the teachings of the *Tarīqahs* which they carry out both in letter and spirit. A critical view of the activities of the organisation as well as its perceptions of *Ṣūfīs* and the *Ṣūfī* Orders is the focus of this unit.

4.2 Learning Outcomes

At the end of this unit, you should be able to:

- expatiate upon the *Izālah - Qādiriyyah* relationship
- relate the *Izālah – Tijāniyyah* polemics on *Ṣalatu `l-Fātiḥ*
- analyse the *Izālah Tijāniyyah* polemics on *Jawharatu `l-Kamāl*
- expound the social and educational role of the *Izālah*.

4.3 The Yan Izālah Relationship with Qādiriyyah and Tijāniyyah

4.3.1 Qādiriyyah - Izālah Relation

Shaykh Abu Bakr Gumi, d. 1413/1992, inspired the emergence of *Jamā'atu Izālah* Organization in the early seventies with the objective of eradicating *Ṣūfī* Orders in Nigeria through his lectures and publications in which he vehemently condemned *Ṣūfī* doctrines and practices which he called censurable innovations. One such issue he called censurable is the concept of *wilāyah* (sainthood) which is a significant aspect of the *Qādiriyyah*. On who a *walī* is, the *Izālah* argues that the word is nothing

more than a ‘friend’ and thus every faithful is a *wali* about whom God says in the Glorious *Qur’ān* “verily on the friend of God there is no fear nor shall they grieve” (Q.10:62). The *Izālah* thus goes further to condemn all books which describe the various ranks of ‘saints’ and pledging of allegiance to *Ṣūfī* shaykhs such as *Al-Fuyūdāt al-Rabbāniyyah* (a celebrated *Qadiriyyah* prayer manual). To the Qādirīs, on the other hand, the belief that ‘Abdu `l-Qādir holds the highest *Ṣūfī* rank of *Qutbu `l-Aqtāb* is axiomatic. And in consonance with *Ṣūfī* doctrines, they argue that *wilāyah* (sainthood) is of two categories. The first one, which agrees with *Izālah*’s view, is general to every believer who expresses faith in God and accompanies it with good deeds. The second, which constitutes the bone of contention, is that peculiar to special people whom God may have chosen such as ‘Abdu `l-Qādir and other *Ṣūfī* Saints. The *Izālah*’s attitude, of course, has attracted reactions from *Ṣūfī* leaders such as Nāṣir Kabara who took Gumi to task literarily. The *Izālah* aggressive approach to the realisation of its objective led to occasional violence in many areas of their operation. This has however succeeded in detaching many Muslims from *tarīqah* associations. One positive outcome of its activities has been the temporary coming together of the *Qadiriyyah* and *Tijāniyyah* followers to defend their faith against a common enemy.

Self -Assessment Exercise 1 (SAE)

1. Narrate the relationship between the *Izālah* and the *Qadiriyyah* briefly.

4.3.2 The *Izālah* – *Tijāniyyah* Polemics on *Ṣalātu ‘l-Fātiḥ*

The Text and its Translation

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ
 نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِيَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ
 . وَعَلَى آلِهِ حَقٌّ قَدْرُهُ وَمِقْدَارُهُ الْعَظِيمِ .

O Allah bless our Master Muhammad, the Opener for those to whom the way is shut and the Seal for those who have gone, the Helper of the Truth by the Truth and the Guide to your right path; and bless his household, in a manner commensurate to his and high measure.

The views of anti – *Tijāniyyah* Muslims represented by late *Shaykh* Mahmud Gumi, are hereby juxtaposed with the views of Sani Hasan Kafanga, a Kano *Tijāniyyah* Scholar (d. 1996) representing pro-*Tijāniyyah* trend.

Mahmud Gumi:

‘Of the blame –worthy innovation is what some of the people in this country during the supplication in a gathering have been accustomed to saying: we read *Al-Fātihah* and *Salātu’l- Fātih* because this is believing in what is written in *Jawāhiru’l- Ma’ānī wa Bulūghu’ l-Amānī* Vol. 1 Chapter 2, when he says on page one –hundred and forty: and I asked him- may Allah be pleased with him-, ‘Is report of leader of man (S) of the same veracity at death as it was when alive? And the text of his reply, may Allah be pleased with him is as follow: the rules which were for the generality of the people ceases after his death (S), and there remained the special matters which were given by him to special people exclusively. That continued uninterrupted during his life and after his death. And *Salātu’l –Fātiḥ limā ughliqa* is the best of all forms of generalisation and possibility except those within the framework of *Da’iratu’l-ihāṭah* only. Its recitation is much be better than other action and prayer of peace.

He then comments further and says; he who presumed that the Prophet’s help to his community terminated by his death (S) like other dead people is ignorant of the rank of the Prophet (S) and is impolite to him and runs the risk of dying as an infidel if he does not turn back from (this) misconception.

Sani Hasan Kafanga’s reply:

This is the statement of the one who accused the Muslims of infidelity without any legal proof but judgement of his own passion.

I say: “It is required from a supplicant and every suppliant to begin with praise of Allah and invoke His blessing upon the Prophet (S) before starting his invocation and supplication. Then he should end (it) with prayer of benediction to him (S). For Allah the Most High surely accepts the act of requesting for blessing on His Prophet. He (Allah) is Nobler than accepting the act of giving benediction to him and rejecting the prayer between it.”

“With (the prayer of Benediction for the Prophet) all beautiful invocation ends and commences.”

Allah the Almighty has taught us the method of prayer. Of this is the beginning with praise to him. He said: “Praise be to Allah, the Lord of the Worlds, The Beneficent, the Merciful, Owner of the Day of Judgement. It is You we worship and from you we ask for Help. Guide us to the Straight Path.”

Thus, He began with the praise. He then said “guide us to the right path.” Therefore, what has become the habit of the people by saying let

us read *Fātiḥah* and *Salātu 'l –Fātiḥ* is a good and recommended affair, which is applied by intelligent people. It is not of the blame worthy innovation except with him whose brain is perverted and joined the group of insane people and who is dressed in the clothing of stupidity. If the blame is directed to *Salātu 'l –Fātiḥ* what is the fault in it.? It is composed of sound Arabic words with clear meanings; and it appeared in the world before *Shaykh* Ahmad al-Tijānī – may Allah be pleased with him.

For that it is the best of all forms of prayer of benediction upon the Prophet and has a lot of characteristics following what its author *Shaykh* Muhammad al- Bakri (R) said; “that whoever reads it every day one time, would attain the bliss of the two worlds.....It is so named because it opens the way for he who always reads it, all that were closed against him of the good things of the world and the hereafter, and close to him all evils of the world and the hereafter....

If you go through the book titled *Al-Ajwibatu 'l-Muharrarah*, you will find some of what I told you about the merits of this *Salātu 'l –Fātiḥ* which is lifted forth by our *Shaykh* ‘Uthman b. Fudi from ‘*Fathu- 'l-Mubīn*’ to his book ‘*Al- Ajwibah*’ earlier mentioned.

It makes no sense to find that *Shaykh* Ibn Fudi lifted it into his book and does not say it. Neither does it make sense that *Shaykh* ‘Abdullah Bayero derived blessings from it and concluded with it all his undertaking but did not recite it or request for Prophet’s benediction with it. And he also mentioned it as the last after the two prayers of benediction with which he used to end his corrigendum because of their innumerable values and inclusiveness of the rest of prayers for benediction. Therefore, how valuable and how blessed is it (*Salātu 'l –Fātiḥ*)!

All that he quoted of the Qur’ān verses were quite irrelevant to our own concern here. The *Ṣūfīs* know; they even know better than this accuser of infidelity that the Prophet (S) delivered what he was commanded to deliver and did not hide anything from it and that the religion is completed and that they are more pious and more conscious of (their) Lord than him.

He (the Prophet) said (S) to him who prays with: That I request from you for Thou art Allah, The One, on whom all things depends etc. “you have called on Allah with his most magnificent name.” He said the same things to him who prayed with: ‘O you who is favourably disposed, O you Owner of the magnificent throne, etc.’

This shows that all that which has clear meaning are also approved and it is good to cling to it especially when a legal origin is ascribed to it like

good dream or an inspiration of established merit like the devotions of *Shādhilī* and Al- Nasāī and their like. The *awrād* of the supplications of the *Shaykhs* are neither innovations nor interpolation in the religion. Innovation is what one does not have proof in the Qur’ān and *Sunnah*.... *Salātu ‘l –Fātiḥ* is not an innovation and not a corruption (in religion) and one who always says it and practices it should not be driven away from the river of the Prophet (S).

Shaykh Mahmud Gumi:

“All those who thought the Prophet (S) concealed something in his life time which he disclosed to those coming behind” has indicted the Prophet (S) with concealment of (message); and that is a glaring blasphemy with all the community of Muhammad. May Allah protect us from that lead to going against the *Sunnah*.”

Sani Hasan Kafanga’s reply:

I say: I do not know particularly who believe what this enemy accused *Shaykh Ahmad al- Tijānī* (R.) of saying that “this (*wird*) devotional service is kept for me by the Prophet (S).” It is a lie on him and whoever calls his brother: Oh, *Kāfir* (infidel) has indeed become an unbeliever).

Mahmud Gumi:

“The type of this statement about *Ṣalātu ‘l- Fātiḥ* and others is of what they invented and ascribed to the Prophet (S) in a lot of their books. It is not permissible to practice them.”

Sani Hasan Kafanga’s reply:

I say: an assembly of perfect Saints and scholars who utilized their knowledge had put *Ṣalātu ‘l –Fātiḥ* practice before the emergence of *Shaykh Ahmad al –Tijānī* (r.) and they will continue to practise it till the day of resurrection. This statement of his then is like a mosquito that wants to pull down the biggest mountain in the world.

Meanwhile, the recitation of *Ṣalātu ‘l –Fātiḥ* thousands of times more meritorious than reciting the *Qurān* has been considered by other Muslims as quite outrageous. But members of the order have subsequently made still more inordinate assertions about the efficacy of the prayer. In his *al-Futūḥāt al- Rabbāniyyah*, (p.99), Ahmad b. Muhammad al-Shiqīṭi claims for example: “As for *Ṣalātu ‘l- Fātiḥ* its merits are eight categories, and what has been made known of them is but a fragment of the first (i.e.) of the lowest one); the rest remain concealed.

From the part of the merits which has been made known is the following: that he who reads it once is guaranteed the bliss of the two

abodes; also reciting it, ones atones for all sins and is equivalent to six thousand times all prayers of glorification to God, all *dhikrs* and *du'ās*,

long or short, which have occurred in the universe. He who recites it ten times acquires recompense greater than that which is due to a *wali* who lived ten thousand years but did not say it. Saying it once, is equivalent to the prayers of all angels, jinn from the beginning of their creation to the time when it is uttered; and saying it second is like it (i.e. equivalent to the recompense of the first) plus the recompense of the first and seconds, and so on. Among its merits also is that he who preserves in reciting it every day dies in good faith... and he who recites it a hundred times on Friday evening will be absolved in his sins (even if he lived) four hundred years. Among its known merits are other things for which there is no space in this abbreviated book.

Self- Assessment Exercise 2 (SAE)

2. Highlight the views of *Shaykh* Mahmud Gumi on *Ṣalātu* `l-Fātiḥ. How did Sani Hasan Kafanga refute them?

4.3.3 The Izālah – Tijāniyyah Polemics on *Jawharatu* `l-*Kamāl*

Jawharatu `l-*Kamāl* is the second most extolled *Ṣalāt* in the *Tijāniyyah*. *Shaykh* Ahmad Tijānī claimed he received it from the Prophet Muhammad directly in a waking state.

The Text and Translation of the *Jawharatu* `l-*Kamāl* is as follows:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الرَّحْمَةِ الرَّبَّانِيَّةِ الْيَاقُوتَةِ الْمُتَحَقِّقَةِ الْحَائِطَةِ
بِمَرْكَزِ الْفُهْمِ وَالْمَعَانِي ، نُورِ الْأَكْوَانِ الْمُتَكَوِّنَةِ الْأَدَمِيَّ صَاحِبِ الْحَقِّ
الرَّبَّانِيِّ ، الْبَرِّقِ الْأَسْطَعِ بِمُزُونِ الْأَرْبَاحِ الْمَالِيَّةِ لِكُلِّ مُتَعَرِّضٍ مِنْ
الْبُحُورِ وَالْأَلْوَانِي ، وَنُورِكَ الْأَمِعِ الذِّي مَلَأَتْ بِهِ كَوْنَكَ الْحَائِطِ بِأَمْكِنَةِ
الْمَكَانِي ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الْحَقِّ الَّتِي تَتَجَلَّى مِنْهَا عُرُوشُ الْحَقَائِقِ
. عَيْنِ الْمَعَارِفِ الْأَقْوَمِ صِرَاطِكَ النَّامِ الْأَسْفَمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ طَلْعَةِ الْحَقِّ بِالْحَقِّ الْكَنْزِ الْأَعْظَمِ . إِفَاضَتِكَ مِنْكَ
إِلَيْكَ إِحَاطَةَ النُّورِ الْمُطْلَسِمِ . صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ ، صَلَاةً تُعَرِّفُنَا
بِهَا إِيَّاهُ

Translation:

O God, send Benediction upon and salute the Source of Divine Mercy, a true ruby which encompasses the centre of comprehensions and meanings, the son of Adam, the possessor of Divine Truth; the most luminous lighting in the profitable rain-cloud which fill all the intervening seas and receptacles; Thy bright light with which Thou has

filled Thy universe and which surrounds the places of
existence.

O God, bless and salute the Source of Truth from which are manifested the Tabernacles of Realities; the Source of Knowledge, the most upright; Thy complete and most straight path.

O God, bless and salute the Advent of the Truth by the Truth; the greatest treasure, thy mysterious Light. May God bless the Prophet and his household, a prayer that brings us to knowledge of Him.

This *Ṣalāt* is equally believed to possess great merits. For example, it is said that the Prophet will love whoever persistently recites it at least seven times daily and that such a person will become a *wali* before he dies. It is also said that wherever it is read at least seven times, the Prophet and his four caliphs will be present at the venue at the seventh recitation. On the basis of this belief, it is a teaching of the *Tijānīyyah* that the *wazifah* should be done in a place where a space that can accommodate extra five people is available. This space is covered with a white clean piece of cloth, called ‘*izār*’ on which the unseen guests, the Prophet and the caliphs, will sit.

It is noted that in some *zāwiyahs* in Nigeria, voices are lowered at the seventh recitation of the *Ṣalāt Jawharatu’l- Kamāl* while the reciters lower their heads as mark of respect for the Prophet. They remain in this posture until the end of eleventh recitation of the *Ṣalāt* when they believe the Prophet and his Companions will depart from the scene.

The belief of the *Tijānīyyah* about the *Ṣalāt Jawharatu’l- Kamāl* has attracted many criticisms to which the *Tijānīyyah* have replied. For example, on the practice of lowering of the voice, a *Muqaddam* said that it was in conformity with the Qur’anic directive which requires that voices be lowered in the presence of the Prophet. Many explanations have been given for the spreading of the *izār* during the *wazifah*.

According to one of them, it was said that Shaykh Ahmad Tijānī used to cover the area on which he and his followers sat during the *wazifah* with a clean piece of cloth because they used to hold it then on a wayside which was considered ritually unclean. The *izār* is said to be non-obligatory part of the *wazifah* but a *mandūb* (recommended practice).

The belief of the Tijānīs that the Prophet and the first four caliphs attend the *wazifahs* simultaneously throughout the world looks absurd because it is not natural. Furthermore, this belief seems to have made the Prophet function in a new way which he did not do when he was alive, in the sense that there is no report that the Prophet was ever present in two different places at the same time when he was alive. Probably, if the

Tijānīs say that the Prophet is with them in spirit, they may not be criticised since that may suggest that their deeds are blessed with the Prophet's assent. However, some Tijānīs see the *izār* as a mark of dignifying their place of worship, which also makes the place clean. One may agree with this because cleanliness is part of Islam. The *izār* by the way has become a symbol of the *Tijāniyyah* by which they are easily identified in a mosque.

Another criticism against the *Jawharatu 'l-Kamāl* centres on its being recited only with water ablution. This has been viewed as if the Tijānīs have placed it over and above the *Qur'ān* which can be recited with *tayammam* and obligatory *Ṣalāt* prayers which can also be said with *tayammam*. The defense on this by a Tijāni is that there was nothing wrong in the action and did not mean that the *Jawharatu 'l-Kamāl* is more important than the *Qur'ān* or any obligatory prayer. More so, according to the Maliki school of Islamic Law, *Ṣalātu 'l-Jumu'ah* should not be said with *tayammum*, *Ṣalātu 'z-Zuhr* should be said instead, and this did not mean that *Ṣalātu 'l-Jumu'ah* was superior or greater than the *Jumu'ah* which could be recited with *tayammam* and *Ṣalātu 'z-Zuhr* which could be said with *tayammam*.

Critics of the *Jawharatu 'l-Kamāl* have also claimed that it contains a linguistic fault which they considered as a misuse of word. The word is *al-Asqam*. According to the critics, this word should be *al-Aqwam* since it is the superlative form of the adjective - *mustaqim* (straight). They consider *al-asqam* to mean ill or defective sacrilegious in describing the Prophet's *path*.

The Tijānīs do not see anything wrong in the word. For example, the word *al-asqam* is derived from *saqama*, and does not obscure a word which is uncommon. It is derived from *saqama*, *yasqimu* and has the equivalent meaning of 'adala, *ya'dilu* (to straighten) and it is not from *saqima* to be ill. They explain further that this usage of *saqama* in the sense of 'adala is in vogue in Morocco. One may feel that the Tijānīs interpretation of the meaning and etymology of the word *asqam* shall be accepted as valid since they are the owner of the prayer and they conceive the idea of 'straight path' not 'defective path'.

The Tijānīs are also criticized that the Prophet will attend their *wazīfah* at the seventh recitation of the *jawharatu 'l-kamāl*. The critics see the idea as absurd and unrealistic because it is not possible for the Prophet to be present everywhere in the different parts of the world where the *jawharatu 'l-kamāl* is being recited simultaneously. The Tijānīs in their view do not see anything wrong or absurd in this claim. They explain it that the Prophet has said that he would be present any where he was

being remembered. Muhammad al-Arabī wonders why this should be attacked, if Angel Azrāil can be present in more than one thousand places at the same time to take the lives of people. In addition to that, Muhammad b. Abdullah argues that if the sun can be in its own planet and its rays are felt in different parts of the world at the same time, no one should criticize the idea that the Prophet attends the *wazifahs* at the same time in different places.

Self-Assessment Exercise 3 (SAE)

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| 3. Highlight the views of Shaykh Mahmud Gumi on <i>Jawharatu `l-Kamāl</i> . How did Sani Hasan Kafanga refute them? |
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4.4 Social and Educational Impact of *Yan Izālah*

In consonance with one of its objectives, the *Yan Izālah*, within few weeks of its inauguration had registered members virtually in every part of the country especially in Northern states. As part of the social and educational impacts, many members of *Izālah* were untiring in going from place to place to preach to the people about their religious obligations.

The *Yan Izālah* has made attempts both peacefully and violently in preaching its objectives to the Muslims with the determination to remove all that it considers heretical innovations by all means. As such, the group violently attacked the *Qadiriyyāh* and *Tijāniyyah* groups trying to force them renounce *tarīqah* affiliation. This in one way or the other led to violent attacks on each other. The result of this culminated in proliferation of mosques in the society as the *Ahlu Tarīqah* and the *Yan Izālah* could not see eye to eye praying in the same mosque.

Another social and educational impact of the organisation is its membership drive and training. The *Izālah* group had the advantage of training adherents under the leadership of Mallam Ismaila Idris, a former student of Shaykh Gumi. At the end of the training, disciples were dispatched to various towns and villages to preach to Muslims in general and attack the *Şūfi* in particular.

Yan Izālah also implored the use of mass media both print and electronic in disseminating their objectives, such as in *Gaskiyya ta fi kwabo* a Hausa newspaper and Radio Nigeria, Kaduna, and Television House in Kaduna. It is quite pertinent to observe that in almost all the Hausa settlements in the south-west of Nigeria, there are several or at least a mosque of *Yan Izālah* and schools for the training of the young ones.

Among the social impact of the *Izālah* is that the young *Izālah* followers were vigorous in their long distances to honour invitations for *da'wah*. What endeared the ordinary people in particular was the simplicity with which they approach social issues. In fact, total rejection of ostentation came to be the hallmark of *Izālah*. *Yan Izālah* preached against all forms of ostentation such as slaughtering on the seventh day of the birth of a newly born baby. The group argues that there are no obligations on the parent and is not necessary. The constant argument of *Yan Izālah* is that people were suffering because they had neglected what the religion said and taken on unnecessary weight upon them.

Self-Assessment Exercise 4 (SAE)

4. Discuss the social and educational impact of the *Yan Izālah* briefly.

4.5 SUMMARY

This unit opens by giving some information about the anti-*ṣūfī* activities of the *Izālah*. The unit then presents an account of the relationship between the *Yan Izālah* and the *Qādiriyyah*. The polemics between the *Izālah* Organisation and the *Tijāniyyah* on *Salātu `l-Fatīh* and *Jawharatu`l-Kamāl* are highlighted in this unit. The unit also mentions something on the intellectual attacks which had to do with condemnation of all the books of *ṣūfīsm*, beliefs and rites of the *Ṣūfīs* as contained in Shaykh Abubakar Gumi's publication titled *al-Aqīdatul al-Sahīhah bin muwāfiqat al-sharī'ah*.

The Unit also contains report on physical attacks between members of the *Izalah* and the *Ṣūfī* brotherhoods and separation of mosques on the basis of ideological differences.

4.6 REFERENCES/FURTHER READINGS

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4.7 Possible Answers to Self-Assessment Exercises (SAEs)

Answer to SAE 1

1. *The Jamā'at Izālat al-bid'ah wa Iqāmat al-Sunnah* Organization true to its name and its philosophy stands as a great anti-*ṣūfī* movement. At first, before open attacks, the group was using the publication of late Shaykh Abubakar Gumi, a onetime Grand Qadi of defunct Northern Nigeria which condemned all *Ṣūfī* books, beliefs and the saint-worship. *Ṣūfī* scholars thereafter engaged Mahmud Gummi in polemics.

The next in the stage of the anti-*ṣūfī* activities of the *Izālah* was an organised violent attack against the members of *Qādiriyyah* and *Tijāniyyah* brotherhoods. The confrontation came into limelight with open violent attack among the two groups, the *Izālah* on one hand and the *Tariqāh* on the other.

Answer to SAE 2

2. The recitation of *Salātu 'l -Fātiḥ* has been condemned by Shaykh Gumi in his book and public lectures. Aspects condemned include rewards attached to its recitation, merits of attached to it that he who reads it once is guaranteed the bliss of the two abodes; also reciting it, ones atones for all sins and is equivalent to six thousand times all prayers of glorification to God, all *dhikrs* and *du'ās*, All other practices of the Sufi are publicly condemned. All the condemnations have been refuted by Sufi scholars as well.

Answer to SAE 3

3. The belief of the *Tijānīyyah* about the *Ṣalāt Jawharatu 'l- Kamāl* has attracted many criticisms to which the *Tijānīyyah* have replied. For example, on the practice of lowering of the voice, a *Muqaddam* said that it was in conformity with the Qur'anic directive which requires that voices be lowered in the presence of the Prophet. Many explanations have been given for the spreading of the *izār* during the *wazīfah*.

However, some *Tijānīs* see the *izār* as a mark of dignifying their place of worship, which also makes the place clean.

Another criticism against the *Jawharatu 'l-Kamāl* centres on its being recited only with water ablution. This has been viewed as if the *Tijānīs* have placed it over and above the *Qur'ān* which can be recited with *tayammam* and obligatory *Ṣalāt* prayers which can also be said with *tayammam*.

Critics of the *Jawharatu 'l-Kamāl* have also claimed that it contains a linguistic fault which they considered as a misuse of word. The word is *al- Asqam*. The *Tijānīs* do not see anything wrong in the word.

The *Tijānīs* are also criticized that the Prophet will attend their *wazīfah* at the seventh recitation of the *jawharatu 'l-kamāl*. The critics see the idea as absurd and unrealistic because it is not possible for the Prophet to be present everywhere in the different parts of the world where the *jawharatu 'l-kamāl* is being recited simultaneously.

Answer to SAE 4

4. The *Yan Izalah* has one way or the other contributed immensely to the spread and development of Islam in Nigeria through their preaching and establishment of mosques and schools.