



**THE HERITAGE OF**  
**ISLAM**  
*In Nigeria*

UNIVERSITY OF BAHAMAS LIBRARY

ESSAYS IN MEMORY OF  
**DR. DAWOOD ADEKILEKUN TIJANI**  
1942 - 2006

Edited By  
Siyan Oyeweso  
Mikail Adebisi Folorunsho  
Rafiu Ibrahim Adebayo

**The Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood  
Adekilekun Tijani (1942-2006)**

First Published in NOVEMBER, 2016.

**DIGITALQUEST** Publishing House Ltd.  
40 Murg Plaza, Abuja.  
Tel: 09095201199

**Copyright**

*All Rights Reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the copyright holder.*

**NATIONAL LIBRARY OF NIGERIA CATALOGUING –IN-  
PUBLICATION DATA.**

COLLEGE OF HUMANITIES AND CULTURE,  
OSUN STATE UNIVERSITY, OSOGBO, NIGERIA.

**ISBN: 978-978-54703-6-9**

**Designed and Printed by  
MEGAPRESS LTD. 08037194187, 08177777379**

## CONTENTS

DEDICATION .....	iii
FOREWORD .....	iv
ACKNOWLEDGMENTS .....	vi
LIST OF CONTRIBUTORS .....	xiii
EDITOR'S NOTE .....	xxi

### Part 1: From the Beginning...

1. Ede: The Home of Warriors and Land of Dignity– Siyan Oyeweso..... 2
2. Ede: The City of Islam in Yorubaland – *Siyan Oyeweso & Saheed Amusa*..... 34
3. Dawood: A Life of Learning, Teaching and Mentoring – *Siyan Oyeweso*..... 52
4. The Adekilekun Story – Monsuru *Olalekan Muritala and Kareem Tijani*..... 62
5. The Presiding Chief Imam: Life and Times of Dr. Dawood Ahmad Ishola Adekilekun Tijani --*Monsuru Olalekan, Kareem Tijani & Adekilekun Abdul-Azeez*..... 76
6. Distinguished Professor Mojeed Olayide Abass, OON: The Story Behind the Glory -- *Ranti Afowowe and Shina Alimi*..... 91

### Part 2: Perspectives on Imamate and Leadership in Islam

7. Imamship in Islam: The Correlates between the Principles and the Practice in Yorubaland of Nigeria -- *Opeloye Muibi Omolayo*..... 103
8. The Roles of Shaykhs and Imams in the Promotion of Islam in Edeland – *Tosin Akinjobi-Babatunde*..... 114

9.	Effective Utilization of <i>Minbar</i> : An Assessment of Dawood Tijani's Imamship at the University of Ibadan – <i>Lateef Oluwole Abbas</i> .....	136
10.	From Ismail Balogun to Dawood Adekilekun Tijani: The Growth of University of Ibadan Muslim Community – <i>Mubarak Ademola Noibi</i> .....	162
11.	Leadership in Islam -- <i>Murtadha Aremu Muhibbu-Din</i> .....	180
12.	Islamic Concept of Leadership -- <i>Adedimeji Abdul-Hafeez A. A.</i> .....	193
13.	Human Rights in Islam -- <i>Okon, Etim</i> .....	230

### **Part 3: Viewpoints on Sufi Movement in Nigeria**

14.	Reconsidering the Tijaniyyah Movement in Nigerian History – <i>Olaniyi Rasheed Oyewole</i> .....	222
15.	An Appraisal of Sufism in Selected Works of Dawood Tijani -- <i>Kewuyemi Kareem</i> .....	242
16.	The Qadiriyyah and Tijaniyyah Sufi Brotherhoods in Nigeria: A Historical Perspective -- <i>Sulaiman, Kamal-deen Olowale</i> .....	262
17.	The Sufi Manuscripts of South-Western Nigeria: Possibilities for Classification and Preservation – <i>Oladiti, Abiodun Akeem</i> .....	280
18.	Some Sufi Scholars in Yorubaland: A Consideration of their Lives and Works -- <i>Kehinde Kamorudeen Busari</i> .....	310
19.	The Historical Evolution and Development of the Tijaniyya and Qadiriyya Brotherhoods in	

	Ede -- <i>Musa Adeniyi and Saheed Amusa</i> .....	319
20.	<i>Mawlid</i> Celebration amongst the <i>Sufi</i> Orders in Ilorin, Nigeria -- <i>Abdur-Razzaq Mustapha Balogun Solagberu</i> .....	329

#### Part 4: Essays in Arabic Studies

21.	Arabic Studies in the Nigerian University System: Retrospections, Introspections and Projections – <i>Amidu Sanni</i> .....	354
22.	An Arabist by Choice: An Examination of Selected Contributions of Shaykh Dawood Adekilekun Tijani to Arabic Scholarship in Nigeria – <i>Mikail Adebisi Folorunsho</i> .....	376
23.	Speaking in Tongues: A Review of Dawood Tijani's Translated and Unpublished Arabic Works – <i>Omofoyewa Kazeem Adebayo</i> .....	391
24.	Styles and Themes in the Arabic Sufi Works of Shaykh Muhammad Al-Awwal of Omupo – <i>Abdul-Azeez, Rahman Adewale</i> .....	405
25.	The Benefit of Learning Arabic Language to the Development of the Society; Nigeria as a Case Study -- <i>Adeyemi, Kamil Adeleke</i> .....	426
26.	Arabic Writings of the 'Izdihār Period in Ikirun: Synopsis on Selected Writers and their Works – <i>Mikail Adebisi Folorunsho,</i> <i>Istaka Lawal &amp; Jamiu Azeez</i> .....	436

#### Part 5: Essays in Islamic Studies

27.	Shaykh Dawood Tijani: An Appraisal of his Contribution to Islamic Scholarship in Nigeria -- <i>Makinde AbdulFatah Kola</i> .....	446
-----	--	-----

28.	Engendering Religious Tolerance for Nation Building: The View of Dawood Adekilekun Tijani – <i>Adebayo Rafiu Ibrahim</i> .....	459
29.	The Place of Yoruba Ulama in Islamic Jurisprudence: A Review. – <i>Fatai Owolabi Jamiu</i> .....	472
30.	Proposing Socio-Economic Models for Nigerian Security Challenges- A View Point of an Islamist – <i>Adetona Lateef Mobolaji</i> .....	486
31.	Towards Understanding the Role of Alhaji Yisa Akanni Yagboyaju in Nigerian Muslim Youth Organization – <i>Dhikrullahi Adewale Yagboyaju</i> .....	496
32.	Islamic Ethical Teachings on Business Management and Control – <i>Misbahudeen Olawale Raheemson</i> .....	507
33.	Islam and Community Leadership in Contemporary Ede: An Exploration into the Lives of Four Muslim Clerics - <i>Sikiru Yusuf Abiona</i> .....	520

## **PART 6: WOMEN STUDIES**

34.	Strategising Service Society: An Appraisal of FOMWAN in Nigeria <i>Tunde Decker</i> .....	531
35.	Muslim Women Exemplary Leadership: A Biography of Hajia Lateefat Abiodun Giwa, Ameerah of FOMWAN Osun State Chapter, 1998-2002 <i>Awoyera, Fummilayo Evarista</i> .....	545

## PART 7: CONCLUSION

36. The Debt we Owe Dr. Dawood Adekilekun Tijani -- <i>Oladejo Mutiat Titilope</i> .....	557
END NOTE .....	567
GLOSSARY.....	573
BIBLIOGRAPHY.....	577
APPENDIX 1.....	599
APPENDIX 2.....	610
APPENDIX 3.....	615
APPENDIX 4.....	618
INDEX.....	620

UNIVERSITY OF IBADAN LIBRARY

## CHAPTER FIFTEEN

### AN APPRAISAL OF SUFISM IN SELECTED WORKS OF DR. DAWOOD AHMAD ADEKILEKUNTIJANI

By

Kareem, Muritala Kewuyemi

#### Introduction

The focus of this chapter is to appraise Dr. Dawood Tijani's views on some key issues discussed on Sufism in his relevant write-ups. The paper also analyses and evaluates his views on issues such as origin and etymology of Sufism, *izar* and *salatul fatihi*. The study uses qualitative method and relies essentially on textual analysis of Adekilekun's eight books and unpublished handwritten manuscripts of 137 pages on Sufism. The study reveals that Adekilekun's view on the evolution of Sufism and its development is best understood as the same substance with different forms. The study found that different names such as *sahabah* (companions), *tabiun* (the successors of the companions) and *tabiutabiun* (the successors of the successors), *al-muminun haqqan* (people who are sincere in their belief Q8:74) *al-mutatahhiruum* (those who purify themselves of impurities Q9:108) *tazkiyyah* (purification of bodies, minds and souls Q35:18), *waliyy* (friends of Allah Q8:34, Q8: 72, Q10:62) and *Ahlul- Tariqah*. (i.e people who follow the way of God Q72:16) were given to the people of learning and piety right from the time of the prophet up to the time when the name *sufi* was adopted for the same group of people. Although the world Sufism is neither mentioned in the Qur'an nor the Hadith, they are replete with principles. Having a competent mentor can make tried and tested methods of gaining enlightenment accessible to people who seek the path of spirituality. The paper recommends engaging the values of Sufism such as love, sincerity and simplicity in people's life. In my view, if appraisal of Dawood Adekilekun's work on Sufism has been misunderstood, it is in large part due to the fact that scholars or critics have not had access to key information which he later expressed very well in his unpublished manuscripts. Therefore, there is need for publishing the manuscripts. The paper concludes that much can be benefited from Sufism which Dawood Adekilekun is considered to represent and present, since the emphasis is on worship cum good intentions and sincerity.

#### Sufism: Concept and Explanation

Mysticism in Islam is known as Sufism (tasawwuf)<sup>1</sup>. Although the world Sufism is neither mentioned in the Quran nor the Hadith, its principles are replete in the



two sources of Islamic teachings i.e the form may not be there, they contain the substance. Different names were given to the people of learning and piety right from the time of the Prophet up to the time when the name *sufi* was adopted for the people whose practices were in line with the Quran and the sunnah. The highest title or name given to the people of learning and piety after Muhammed was Sahabah companions of the prophet. The followers of the companions also followed the line of the Sahabah and were given the highest title as tabiun. The title, tabiutabiin, was given to those who received religious training from the successors of the companion and they were men of learning, integrity, sincerity and piety. These people provide guidance to human beings in all times, Sufism provides a cure for all evils in our society because it goes down to the source of evils. Evils such as greed, dishonesty, corruption, exploitation and injustice have no place in the community of sufis. No one is discriminated against and no one is neglected, because Sufism teaches love. And where love prevails, tranquility, peace and progress will prevail in that place. The mind in the heart which controls man's thought and emotion is fully taken care of in Sufism so as to provide an alternative cure. The paper consists of three major sections with sub-sections under every main section. The first section deals key issues in Sufism appraised as contained in his works. While the second section concludes the paper.

### **His Writings**

Dr. Dawood Adekilekun Tijani was a prolific writer with many publications to his credit. He published 46 research works and more 5000 lines of poems originally composed by him. He wrote his books and research papers for all levels of people in primary, secondary and tertiary institutions; and other people in "town" and "gown" in three languages: Yoruba, Arabic and English. In fact, he had very good command of the three languages. He spoke and wrote in them very well. Some of his writings include, *Iwe Esin Islam fun Awon Ile Iwe Alakobere*, (Yoruba and Arabic), *Revisional Test and Exercises on Islamic Religious Knowledge for Primary Schools Pupils*, *Essentials of Islamic Religious Studies Knowledge for use in Schools and Colleges*, *Arabic Reading: University of Ibadan External Programmes*, *Oju Ona Tijaniyyah* (Yoruba), *Nje OroOlohun ni Bibeli* (English and Yoruba), A Yoruba Translation of Ahmad Deedat's book, *Is the Bible God's Word*, *Ogun Pinpin ni Ilana Shar'ah Islam*, *Evolution of Sufism and its Spread* (Handwritten Manuscripts of 137 pages) to mention but a few.

The man, Dr. Adekilekun Tijani was one of the instruments which the through union of town and gown was facilitated in the area of Arabic language and Islamic Studies in Nigeria. Our attempt here is to appraise his views on some key issues discussed in all publications. He wrote his works on Sufism in Yoruba, Arabic and English. *A Handbook on the Doctrines and Rites of the Tijaniyyah in Questions and Answers Form* was written in English and translated by him into

Yoruba language with a view to taking into consideration those people who are not learned in English. The book is 56 pages. Chapter 10 of 13 pages of his earlier book, *Oju Ona Tijaniyyah* in Yoruba language was developed by him into the above mentioned handbook. Although this booklet does not have contents, the author explained the arrangement of the book. He said the book has three parts. The first part contains the introductory chapter wherein he gives a detailed account of the origin and development of Sufism in the Muslim world before the advent of Tijaniyyah and biography of Shaykh Ahmed Tijani. The second part contains fifty seven questions while the third comprises prayers which both members of *Tijaniyyah* and non-members can use to pray Almighty Allah according to their needs. The book contains 19 different prayers for different purposes. The book has more prayers than the previous one, that is *Oju Ona Tijaniyyah*. One of the books that deals wholly with Sufism is *Oju Ona Tijaniyyah: Oju Ona Awon Olori Ire Aiyeati Orun* (The Way of Tijaniyyah: The way of those who are fortunate in this world and the hereafter). The book has twelve chapters of 117 pages. The book starts with a prayer of protection against the accursed devil. The author also sought Allah's guidance. This is followed by praising Allah and invoking Allah's blessing on Prophet Muhammad. In his usual way, he extols the Prophet's qualities in different ways while praying for him. He was able to present his views on Sufism in well knitted ideas using different expression to bring home his points so that his readers may not have problems in understanding the contents of his discussions. This style permeates all his works. His other books on Sufism used in this work are "An anthology of original poems in standard Arabic on Panegyrics of the Holy Prophet". A handbook on the Doctrinal Rites of the Tijaniyyah in Questions and Answers Forms (Yoruba and English), *Al-Qasidatud - Daaliyat uz-Zuhdiyyah wa bayan fadlu ta'lluq birijal is-sufiyyah*, *Olohun Duro Timi Nko Lenikan* (O Allah be with me, I do not have anyone to support me.) A book of poems he composed in Yoruba), *Fawatul fawakihi...* (Another book of poems of about 600 lines Arabic) and an unpublished handwritten manuscripts of 137 pages on Sufism. One other stylistic feature of Dawood Tijani's writings was reliance on authorities such as the Qur'an, Hadith and writings of erudite Islamic scholars to buttress his points and explanations on aspects of Sufism. Quoting from the sources of Islamic law and the works of accepted authorities, no doubt, will strengthen the argument of a writer of this kind of work. In fact, the first part of his unpublished handwritten works titled "The Evolution of Sufism and its Spread" is an important historical source on the history of Islam and the people. It is a must for all Muslims to read so as to know about what happened during the early days of Islam. The manuscript and his other unpublished work need to be published so as to disseminate the knowledge contained in all his valuable works. If this is done, Islamic students, historians, Sufis, Shari'ah scholars and a host of

others will benefit from it immensely. Adekilekun was a very good and reliable writer of history of Islam in relation to Sufism. Chronologically, he traced the evolution of the practices of Sufism from the Prophet. He quoted extensively many verses of the Quran, sayings and deeds of the prophet that give a solid foundation for the practices of Sufism.

### **An Appraisal of Sufism in Selected Works of Dr. Dawood Ahmad AdekilekunTijani on the Etymology and Origin of Sufism**

Dr. Adekilekun's view on the origin of Sufism is that the word is derived etymologically from *sūf* (wool), *ṣafā* (to be pure), *ikhwānuṣ-ṣafā* (brethren of purity) and *aṣḥābuṣ-ṣuffah* (a group of Prophet Muhammad's Companions who dedicated their devotions to God in his Mosque in Madinah). Some other words<sup>2</sup> which could be linked etymologically with the word Sufism are: *soofa* (an old Arab tribe in charge of Ka'bah in Makah), *siyusūfiya* (a Greek word meaning Divine Knowledge), *sufana* (a kind of plant), *ṣafuuul-qafā* (the hair at the back of the neck) and *saff* (row i.e. the muslims who observed their five daily prayers in the first row during the time of Prophet Muhammad). The attribution of "Sufism" etymologically to the above-mentioned words is far-fetched. For instance, relative adjective derived from *ṣuffah* in *aṣḥābuṣ-ṣuffah* is *ṣuffiy*<sup>3</sup>. This is quite different from the word *ṣūfī*. To form the relative adjective from nouns, one needs to add letter *yā'* or *wā'* and *yā'* at the end, without any infix to the original letters e.g Nigeria-Naijiriyyu (A Nigerian), Oyo-Oyowiyu (an indigene of Oyo). It may also be likened to the woolen cloth put on by those who renounced the world when a large number of people were using highly expensive cloth as a mark of an indication of their status in the world. Sufi is also not a derivative of the word *sūf* (wool). It is believed to be derived from *sufateh* (the name of a thin plant). This is likened to the habit of some people who were usually thin like the thin plant because of extreme fasting and abstinence from pleasure. Therefore, they concluded that it is derived from *sufatah*. This is wrong based on our earlier explanation. The Greek word "soph" (wisdom) is also believed by a section of scholars that *ṣūfī* is derived from it. This is wrong because there is a difference in terms of their spelling. Sufi is also not derived from *sufe*. Before the advent of the Prophet, a group of people who used to work as the servants of ka'bah was called *sufe*. Therefore, it is not correct to say *ṣūfī* is derived from *sufe* due to difference in spellings and connotation. In line with these explanations, Adekilekun stated clearly: 'This is to show that the significance of Sufism is not so much in its etymological derivation, but in the actions and deeds of the Sufis which center basically on piety'<sup>4</sup>.

The cited derivations imply that scholars do not agree as regards the etymology of the word. This lack of agreement brought about different opinions with regard to the definition of Sufism. In terms of the technical meaning and the sources of

Sufism, different opinions were put forward to say that Sufism is alien to Islam. Adekilekun in his book, presented some alleged views concerning the external sources of Sufism. He said a section of people believe that Sufism originated from India Vedanta and Greek philosophy. He stated Nicholson is of the view that the early Muslim mystics came into contact with the Indian Philosophy when they conquered India and then developed their practices into Sufism. In fact, the use of rosaries by the Muslim mystics is believed to have been borrowed from the Indian Buddhist<sup>5</sup>. He then argued against it thus: "The appearance of Ibrahim b. Adhan as a prince of Balkh who abandoned his throne as did Budha before him is a possibility". And it is important to note that ascetic movement in Islam started long before the time of Ibrahim d. Adham. It may not be correct therefore, to suggest that Indian Philosophy has resulted into Sufism".

Writing on the alleged external source of Sufism, he said many doctrines in Sufism such as annihilation, emanation, Divine love, Divine reality and Muhammadan Reality were Persian doctrines imported into Sufism by Ibn Al-Arab, Ibn al-Muqaffa among others<sup>6</sup>. It must be stated that the spiritual quest is not confined to a particular culture. Sufism was born from Islam though the doctrines are similar to one another, they are different in terms of connotations. He also stated that some Muslim sufis were believed to have been influenced by the writings of Aristotle, Plotinus and Porphyry as can be seen in their writings (i.e. the Muslim Sufis). He quoted Nicholson thus: "Neo-Platonism poured into Islam a Large tincture of the same mystical element"<sup>7</sup>. A knock out response is that Islamic mysticism was not started by them. Some Western scholars also said Christian Asceticism or Quietism influenced Islamic mystics. Although Christian monasticism had contact with the Arabs in the country bordering the Syrians deserts and the early Sufis adopted the woolen dress of Christian monks, this does not mean Islamic mysticism originated from Christianity. The teachings of Quran and Hadith are sufficient enough for its origin. The Christians invented monasticism that God had not prescribed for them. The Quran says: "Monasticism which they invented: we did not prescribe it for them except (that they did so) seeking the approval of Allah. But they did not observe it with due observance. So, we gave the ones who believed among them their reward, but many of them are defiantly disobedient (Q57:27). The Prophet also said, "There is no monasticism in Islam"<sup>8</sup>. As can be inferred from the Quranic verse cited and the Hadith quoted, the practice of monasticism practised by the Christian monks was not in conformity with the teachings of Islam. The Muslim Sufis were fully aware of this. Therefore, the origin of Sufism can never be from Christianity despite the similarity to some extent between the Muslimsufis and the hermit-life of Christian monks i.e. the absorption of culture may be possible but not the origin. It was also believed that circumstances such as political unrest, flamboyant life of the Muslim leaders and skeptical tendencies of Islamic

rationalism gave birth to Sufism because many dissatisfied Muslims took to emotional piety and ascetic life. They dedicated themselves to the worship of God.

### Sufism and Islamic Sources

Writing on the internal sources of Sufism, Adekilekun believes that one does not need to look for its origin outside Islam. He stated that Sufism was born out of Islam and that it is as old as Islam. He cited the works of three of the giant scholars on Sufism who believed and argued for the internal Islamic sources of Sufism: Ihyaulumud-din (revival of religious sciences) of Imam Abu Hamid al-Ghazali, Kitabu Taarruf li madh-habahlit-tasawwuf (the book of introduction to the doctrines of mystics) of Imam Kalabadi and Al-Risalah (the treasure) by Imam Al-Qushayri. He put forward four arguments in favour of the Islamic internal sources of Sufism. One, he said Sufism refers to purity of intention with purity of action. Both intention and action must be pure. To buttress his point that sincerity of Ibadah permeate all the affairs of true Muslims, let alone the Sufi, he cited Q98 verse 5 and Q22 verse 37. "And they have been commanded no more than this: To worship Allah offering Him sincere devotion, and being true in devotion to Him (in faith); to establish regular charity and that is the religion right and straight". "That neither its flesh nor its blood reaches Him and is acceptable to Him is the Spirit of sincerity and piety". According to Dawood Adekilekun, a Sufi is a person whose intention and actions are pure without sacrificing one for the other. He quoted the sayings of the Prophet to support his views on inner purity. "There is in the body, a chunk of flesh, if it is pure and clean, the whole body is clean, and if it is bad, the whole body is bad. Lo it is the heart" (Badi). In his attempt to search for Sufism within Islam, he believes the attainment of the first rank or first row by the Prophet and his companions and some people particularly the Sufis was due to their whole-hearted devotion to the service of Allah. "And the foremost, the first of the emigrants and the helpers, and those who followed them in goodness-Allah is well pleased with them and they are well pleased with Him and He has prepared for them gardens wherein rivers flow, abiding therein forever. That is the mighty achievement" (Q9:100). The earliest companions who were the vanguards of faith were given the first rank among the true believers. They suffered for the cause of Islam and never flinched. The *Muhājirūn* and the *Ansār* left Makkah for the sake of Allah's religion and *Ansārs* accommodated them for the sake of Allah. Sufism may also be linked with those who share the characteristics with the earliest companions of the Prophet who put all their affairs in the hand of Allah.

Although etymologically, Adekilekun did not believe that Sufism was derived from 'Ash-hābus-sufah, their actions show clearly that the Sufis took after the people of the bench. The latter were used to dedicate their lives totally to the

worship of Allah and the study of the words of Allah and the sayings and deeds of his Prophet in the Prophet Mosque in Madinah. Sufism may be derived from a system adopted by people whose attributes resembled those of the As-habulSuffah the people of the Bench who took of the world's goods only so much that is indispensable for covering their nakedness and removing hunger.

The habit of putting on garments made of coarse wool by the Sufis is believed to be the philosophy of Muslim ascetics<sup>9</sup>. It is also one of the signs to show one has taken *Ibādah* very serious; and one has denied the soul of its carnal desires. Sufism is derived from the Quran and the Hadith because many teachings contained in them are sufficient enough to make a person a Sufi. He quoted the following references from the Quran to support his views: Q 2:186, Q18:65, Q24:35 and Q50:16. Therefore, the origin of Sufism is Islam. The Prophet in his Hadith Qudsiyy is reported to have said Allah says: "My servant continues to draw near to me with supererogatory prayers so that I shall love him. When I love him, I shall be his hearing with which he shall hear, his sight with which he shall see, his hands with which he shall hold, and his feet with which he shall walk, And If he asks something of Me, I shall surely give it to him, and if he takes refuge in Me, I shall certainly grant him it" (Badi: 161). The Sufis strive to be servants of Allah. This is because they believe that is the highest rank a person can reach i.e. the stage of servanthood. It assists a person to have conviction in the beliefs of the Shariah. They don't emphasize forms but substances. For instance, they don't consider having visions and auditions as signs of being sincere to Allah. They are mere shadows. Many Quranic verses also show the esoteric doctrine of the Prophet. For instance, during the battle of Badr, when the battle was fierce when Allah assisted them with some angels. "...And you threw not, (O Muhammad), when you threw, but it was Allah who threw..." (Q8:17). All the prophets received their inspirations from the same source. Allah. Allah's religion is the same in essence. Allah is one and He sent the same messages to all the prophets without an exception. Thus, they brought the same basic truths to humankind. It is not right to deny any one of them because denial of one means denial of all and their universal message and source. Islam is the same religion that was preached by Adam and the others. So, if there is a difference among religion such difference are of human origin i.e. originated from mankind. The truth of all religions is the same and comes from God. Virtues such as humility, solitariness, discipline and self-examination are some of the things that can make a person a Sufi. Having faith, awe and hope in Allah are also the characteristics of the Sufis. The ritual practices in Islam are endless. Sufism is a grace bestowed on a few people who renounce this material world and devote themselves exclusively to the worship of God and services of his creatures. Having quoted different definitions from different authors such as Abdullah b. Fūdī and Ahmad Zarūq, the latter is reported by Adekilekun in his book to have

stated that Sufism has been given about two thousand various definitions. The conclusion of the latter is that all the definitions refer to sincere dedication of services to Allah in absolute submission to His will<sup>10</sup>. It must be mentioning that these committed Muslims never call themselves Sufis. It was people around them that called them the name *sufi*. They called themselves *fuqarau* (singular is *faqir*) i.e. the poor who own nothing but depend on Allah for everything.

### **Good Sufis, Bad Sufis**

One of the things that makes his writings on Sufism reliable is the fact that the author Dr. Dawood Adekilekun does not look at the good sufis alone, he frowns at those people who tarnish the good image of Sufis by pretending to be what they are not. He condemns those who deify Shaykh Abdul Qadir particularly in North Africa. He believes the graves of saints should not be turned into shrines. He said people pretend to be Sufis with a view to attracting people's attention to themselves and to amassing only the good things in life. The real motive of doing things for Allah's sake has been forgotten by fake sufis. A good *sufi* avoid sins with deep regret, renounces the worldly affairs except what will make him earn his livelihood so that he would not beg; and he is patient when he is in distress or adversity or bad circumstances. He put his trust in God and does everything to please God. He does not take it lightly with those who believe that if they transgress the Shariah, they will go scot free inasmuch they are members of Tijaniyyah or any other orders. He warns those who have been practising the forbidden things in Islam such as fornication, adultery, etc. and neglecting their obligations such as five daily prayers, Ramadan fast and zakat. He said Allah has no need of their *ibādāt*. Shaykh Ibrahim also disowned them and declared himself free from their bad deeds. They are advised to shun all evils. Otherwise, they will be punished on the Day of Judgment. Allah says: "Then let those beware who withstand the Apostle's order, lest some trial befall them, or a grievous penalty to be inflicted upon them" (Q24:63). "And O ye believers, turn ye all together towards God, that you may attain bliss" (Q24:3). In fact, Shaykh Ibrahim in one of his letters to his disciples says: "As for those among you who transgress the pure and noble Shariah, as little as it might be by practising that which has forbidden and neglecting their obligations, Allah is my witness, I disown them and declare myself free from their deeds. And beware! I might withdraw their responsibility as *Muqaddims* from whoever allows the nobles and pure Shariah to be transgressed in their presence, unless they be quite unable to prevent it..." (Alhaji Ibrahim's letters).

### **His Opinion on Choosing a Mentor**

For everything a person wants to embark upon, there is the need to have a mentor who knows and understands all the rules and laws guiding the thing. Dr.

Adekilekun advises potential murids who want to join the line of spirituality to be very careful when choosing their mentors. He said that “they should look for an accredited and well informed Muqadam who has been genuinely authorized to initiate members into the order. One must try as much as possible to avoid the fakes, to shun dupes and to keep away from the fraudsters. There are many such fakes, dupes and fraudsters who paraded themselves as Muqadams”. The presence of a competent teacher is key with regards to the spiritual path. Students who want to follow the path of spirituality need to have truthful intention in their hearts while the guide who will provide instructions on the path must also have attained nearness to Allah. The qualification of a would-be teacher in terms of piety, uprightness, humility and truthfulness need to be considered when a person intends to undertake the journey of spirituality. No matter how sound or blessed one is, there is still need for a mentor who will provide guidance so as to traverse the path successfully. Otherwise, Satan will be the guide for such a person<sup>11</sup>. “One who is not guided by a mentor is verily guided by Satan”. The emphasis is on the roles of competent mentors to train people to do away with diseases of the mind that can serve as barriers for their spiritual development. Such diseases are arrogance, malice, hypocrisy, greed and love for the worldly affairs. If a mentor is successful in removing the above mentioned diseases of the mind from people, they will be able to undertake the journey with ease because they follow the people that know the ways. With regards to a perfect mentor Allah says: “O Believers, Fear Allah with persistent by and find medium to get close to Him” (Q5:35). *Waşilah* may refer to many things, but here we are using *Waşilah* as a mentor. A *Dictionary of Modern Written Arabic* refers to it as “by means of which closeness to something is achieved”<sup>12</sup>. A *waşilah* must be a person who himself has undertaken the mystical path and is fully aware of its ups and downs. That person is also called *Murshid* (spiritual mentor and guide). He must be capable of protecting a murid against Satanic illusions, distractions of the soul, *kibr* (arrogance), *hasad* (jealousy), *hirs* (greed), *riyā* (ostentation) and a host of other evils. A potential *murid* needs a competent mentor just like a person who wants to become a medical doctor or an engineer needs the guidance and teaching of a competent medical doctor and a qualified engineer.

### His Views on Shariah Practices

A person who is a *murid* who wishes to be initiated into any order particularly Tijaniyyah must observe all the religious duties regularly as contained in the Quran and the Sunnah. It is not right to say a *murid* has abandoned any aspect of the shariah because he is a *murid*. This is the view of Dr Dawood Adekilekun



### His View on *ṢalātulFātiḥ*

Of the practices of Tijaniyyah order, *ṢalātulFātiḥ* seemed to be the only one that many Islamic scholars condemned vehemently. Dr. Adekilekun in his usual and subtle manner put forward a number of points to explain the status of *ṢalātulFātiḥ*. He gave the historical accounts of *salatulfatih*. It was taken from a pious saint namely Shaykh Al-Bakr. He said *salatulfatih* gives the total description of the Prophet in a concise manner. Allah uses His attributes for the Prophet in the Quran. For instance, Allah says There has come to you a Messenger from among yourselves, Grievous to him is what you suffer; (he is) concerned over you (i.e, your guidance) and to the believers is kind and merciful (Q 9:128). In the above-mentioned verse, Allah uses His attributes: *Azīz*, *Raūfu* and *Raḥīm* for Prophet Muhammad. This shows his greatness. Allah also uses His attribute, *Azīm*, the great for the Prophet when extolling his characters. And indeed you (Muhammad) are of a great moral character (Q68:4). To show the greatness of the Prophet, Allah honours the Prophet with postponement of punishment for his disciples. He says, "But Allah would not punish them while you, (O Muhammad), are among them...(Q8: 33). Before his coming, if a tribe or a group should commit a sin, He would destroy them. He destroyed the people of Shuayb for reducing the measure and weight (Q11 84-94). The people of Lot were destroyed for homosexuality and sodomy (Q11:78-82). The people of Sāliḥ were perished with earthquake for killing the camel (Q 91:11-14 Q 11:61-67), to mention but a few instances. As regards the followers of the Prophet, Allah promised him that no matter what his disciples commit of sin, He will postpone their punishment till the Day of Judgment. He will not punish them. Is that not a great honour for the Prophet?. Many people nowadays have been committing heinous crimes that made Allah destroy the people of the said Prophets. Their sins are even one thousand and one more than theirs. Dr Dawood Adekilekun considered comparing *salatulfatih* with the Quran in terms of greatness as unreasonable comparism. He then explain thus: 'This is not a reasonable question. There is no basis for comparism". The Quran is all embracing. It is a multi-purpose manual that deals with numerous issues such as spiritual, social, economic, political, supplication, *dhikr* to mention but a few while the *salat* is to pray for Allah's blessings for our beloved prophet Muhammad. There are two independent things. In fact, *salatulfatih* is a response to the imperative words *ṣallūalayh* and *sallimū* contained in Q33;56 which enjoin all the believers to pray for Allah's blessing and mercy for the Prophet. The attitude of the Tijaniyyah to the Quran was described by Adekilekun when he said: "It (i.e. the Quran) is one of the special prayers of the Tijaniyyah order. They read one seventh of the Quran each day by the end of a week a whole Quran would be completed by them". With regards to the recitation of the Quran, he specifically mentioned Shaykh Ibrahim Nias and many of his disciples who were

fond of it. They memorized it, chanted it, interpreted and explained it. On reading salatul-fatih once and having rewards of reading the Quran 500 times, he said it is to encourage people to do more of superogatory duties.

### **Mingling of Sexes**

Mingling of both male and female sexes are not allowed in Islam particularly in the mosque and other Islamic gatherings as a way of preventing the evils that can emanate from religious gatherings that involve both males and females. Dr. Adekilekun said both males and females members should not sit together. The female members should sit in a separate place where their bodies will not touch their male counterparts particularly during *Haylalah* on Fridays, daily *wazifah* and *lazim*. He frowns at the acts of some groups where both males and females devotees mingling together. He condemned such an act and warned them of bad social consequences of the acts. He asserts: reckless intermingling of sexes is not allowed in Islam. This is more specifically disallowed while performing the *Haylalah* or the *Wazifah*, so as to prevent the horrible social end between others people's wives and husbands.

### **Spreading Piece of White Cloth during Wazifah and Haylalah**

He said spreading a piece of white cloth during the two rituals is not fundamental to the practices of the Tijaniyyah rites. It is only meant to beautify the place of gathering. He likened it to red carpet which is usually spread on the ground while welcoming important dignitaries. The rites of Tijaniyyah can be done perfectly without *izār* (a piece of white cloth). It teaches cleanliness of both mind and body i.e. as the cloth is white and clean, a murid must not only be clean in body but also his mind must be clean. The man calls the murids to be very sensitive to what can tarnish their image before Allah as they will be very careful and sensitive to any dirt or any black spot on the white cloth. In Islam, 'Allah is pure and He will not accept other than what is pure' (Badi). The Prophet also said cleanliness is one-half of faith (Al Ghazali). Concerning worshipping the white cloth, he asserts that "it is not correct that murids worship it". He then asserted that "it is not true at all. How can these very faithful and God-fearing people, who have sound faith in Allah, and who follow the teachings of prophet Muhammad to the best of their ability be accused of worshipping a piece of white cloth? God forbid. There is no other set of people who guard themselves against shirk more than the followers of Shaykh Ahmad Tijani".

### **What should be the priorities of children?**

In response to the question stated above, Dr. Tijani's advised the children to seek knowledge and study the Qur'an, the Hadith, the Torah and other Islamic books. He believed the above-mentioned subjects should be the priorities of

children. They would have got a sound foundation in Islamic teachings. This will prevent them from heresy. He said this is not confined to children. The adults who have joined the order also need to increase themselves in knowledge. However, he did not discourage children from joining the order. But they may be allowed to practise it pending the time they will be old enough to take the decision whether to join it or not. He said the system of catch them young (CTY) may be used for children.

### **What to do to attain nearness to Allah**

While mentioning the benefits of joining the Tijaniyyah order such as nearness to Allah, highest spiritual elevation, becoming pious people, granting power of very efficacious prayer, honour, wisdom, knowledge and divine blessings, he recommended the order for anybody who wants to achieve the above-stated benefits. He advises people strongly to observe the rites of Tijaniyyah after obeying the commandments of Allah on salat, zakat, hajj, sawm, adultery and dhikr [remembrance of Allah]

### **On Tarbiyyah**

He said a murid needs to be given training with a view to developing him spiritually. The murid is asked to mention Allah's names and ruminate and contemplate on His qualities with the intention of imbibing the qualities. Students should respect their teachers very well, but they should never be idolised. This act of Tijaniyyah will not only make a murid grow spiritually but also it makes his character very good. His attitude to life will be better than before he was trained. A student who is under training should follow his teacher and obey all his instructions because he knows more than him, and has passed through the stages. He knows the ups and downs on the roads.

### **His View on Ziyarah**

His opinion on *ziyarah* is that if a person pays a visit to pious people, the visit will give the person an opportunity to learn from such people what will benefit one in both celestial and terrestrial lives. Many verses call on people to embark on journey with a view to learning from the wonders of life created by Allah.

### **His View on Jawharatul Kamal**

Adekilekun believes the prayers for the Prophet is not confined to *As-salatu brahimiyyah*. There are millions of salutes composed and many are still being composed to pray to Allah to increase His blessings on our noble Prophet and his household. Many of these *salawaatu* are contained in a book titled *Sa'adatud-Daraynala Sayyidil Kawnaayn* of Yusuf bn Ismail abahaani. Adekilekun believes strongly in this salaatu that does not only call on Allah to shower his

blessings and mercies on him but also eulogizes the qualities of the Prophet. To show his honesty, he refers to some authorities to buttress his points. An example is contained in his response to the issue of *Asqam* which is believed by some people to mean 'weakness'. He cited Professor Y Quadr's thesis and Professor Suwaid's booklet on the meaning of *Asqam*. He said the root of the word is not *Saqama Yasqimu* (to be weak) but *Saqima Yasqamu* (to be upright). The latter meaning refers to the straight path of Islam which is intended in the prayer for the Prophet.

**Dr Dawood Adekilekun's Perspective on Shaykh Ahmad Tijani and his Order**  
Of all the orders, he singled out Tijaniyyah order as the best. The reason may be due to the fact he was a member of the order. Furthermore, it might also be based on his experience. The assertion may also be due to the claim of Shaykh Tijani who is believed that his order was given to him by the Prophet. If his link was to the Prophet, definitely, no other link can be greater or stronger or better than the one given by the best of creatures, Prophet Muhammad. The practices of Tijaniyyah order are seeking refuge from the accursed devil and the recitation of Suratufatihah (Q73:20), seeking the forgiveness of Allah (Q71:10), salatalanabiyyi.e sending salutations and prayers upon the Prophet (Q33:56) and remembrance of Allah (Q33: 41-42)

### **His Standpoint on Women**

Many people believe that spiritual development is an area that is reserved for males only. This is not correct. Although males and females differ from one another biologically, they are equal in terms of spiritual development and good works. No distinction is made between them.

I will deny no man or woman among you the reward of their labours... (Q31:95). Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the woman who guard their private parts, and the men who remember Allah often and the women who remember Allah often- for them Allah has prepared forgiveness and a great reward (Q33:35).

They have an equal opportunity to develop themselves spiritually, socially and economically. Allah mentions 10 attributes that true believers should have. Both must cultivate them if they are to endear themselves to Allah and become His serious-minded Muslims<sup>13</sup>. Islamic scholars such as Shaykh Uthman b. Fudi and Shaykh Adam Abdullah Al-Ilori vehemently fought against this misconception

with a view to removing it from our society in Nigeria. They believed women should not only develop themselves academically but also they need to develop themselves spiritually. The examples of Nana Asmab.Fudi and Aishah b. Fudi who were not only academically sound but also were giant spiritually were cited to support their views. The examples of Shaykh Ibrahim Niasse's daughters also ring bells in both the circles of learning and piety. They are not only sufis of the great rank, they also memorized the Quran and mastered many subjects in Islamic and Arabic studies. Adekilekun believes that all practising Muslims- male and female should be encouraged to develop themselves spiritually. He believe both can reach any level without any barrier in terms of sex- male or female. According to him, women also can be initiated into Tijaniyyah order. However, he warned them not to misbehave; and he advised them to protect their dignity against immoralities.

### **On Exemption from Obligatory Duties e.gSalat**

He said it is not possible for anybody to be exempted from salat and other obligatory duties. His position is 'anybody who claims that he has attained a position in which he become exempted from his basic duties as a Muslim is either telling a lie, or he has been firmly gripped by Shaytan ...'. He cited the example of Shaykh Ibrahim who always observed his prayers as and when due throughout his lifetime. He mentioned the activities of members of the order towards the propagation of Islam. He therefore advises young members of the order to move close to well-informed and duly accredited leaders of the order who will put them through. They should shun the fakes and fraudsters that are calling themselves Shaykhs (the spiritual elites).

### **His Opinion on Sufism and Bid'ah**

At the beginning of his discussion on bid'ah, he quoted the well-known hadith on bid'ah which says "whoever introduces into this affairs of ours (that is Islam) something which does not belong to it is a reprobate". He considered those who believed Sufism is a form of bid'ah as ignorant people. To him, anything that can make a person become a better Muslim, and such thing is not against the teachings of Islam even if it is a new thing is not a reprehensible bid'ah. In fact such bid'ah is acceptable. In his attempt to prove that not all innovations are bid'ah in his book, he cited many examples of such innovations which the Prophet neither said anything against them nor approved them but they were regarded as good and acceptable innovations (bid'ah). They are:

- ❖ Compilation of the Quran into a book was a bid'ah which is acceptable. It was never done in the time of the Prophet and the Prophet did not say anything on it.

- ❖ The books of Tasfir (commentaries of the Holy Quran) were not in existence during the Prophet time. They are useful and good innovation (bid'ah) because they facilitate better understanding of the Holy Quran. Tasfir Ibn Kathir, Tasfir al-suyuuti and al-Maraghi are some of the good commentaries that are largely accepted by Muslims.
- ❖ Documentation of the sayings and deeds of the Prophet (i.e. Hadith) is an acceptable bid'ah because it makes them accessible to people. It also throws more light on many principles of Islam such as the number of Rak'ahs of the five daily prayers, the rates of Zakah etc. Some of them are: The six collections of hadiths such as Sahih Buhari and Sahih Muslim. Some other acceptable collections of Hadith are Muwatta' of Imam Malik, the Musnads of Imam Ibn Hanbali and Imam al-Darimi. The Prophet did not know of any of these collections.
- ❖ *Fiqh* (Islamic jurisprudence) is an acceptable bid'ah because it explains naughty issues, settles rift and passes judgment on legal cases. *Fiqh Sunna* and *Muqaddimatul 'izziyyah* are among the well-known books of Islamic jurisprudence. *Fiqh* also provides details of the general principles contained in the Quran.
- ❖ The four well schools of Islamic law are also acceptable and are very good bid'ah. The followers of the four schools are called Malikites, Shafites, Hanbalites and Hanafites. The sayings and judgments of the founders and leaders of the schools are largely acceptable by Muslims. Despite Prophet Muhammad was not aware of any school of Islamic law, let alone following it.
- ❖ Disciplines such as Tajwid, Quranic exegesis and Hadith are not reprehensible innovation because they preserve different aspects of the religion.
- ❖ Mosques built of reinforced concrete with a carpeted floor, glass windows, air conditioners, tiles etc. are acceptable bid'ah.
- ❖ Aeroplanes, trains, Lorries, state of the art cars, computers, internet etc. are all acceptable of transport, communication and dissemination of the message of Islam to all the message of Islam.

All the good innovation (bid'ah) mentioned are not ends in themselves but they are means to an end. In the same vein, *ilmut-tasawwuf*, the science of Sufism is a means to attain *ikhlas* (sincerity) in *ibadat* being advocated for in the Quran and the Sunnah. It is also to purify oneself of impurities. It is a means of avoiding the don'ts of Allah such as envy, arrogance and adultery. Putting into use and observing both the compulsory and superogatory acts of Islam become very easy through *tasawwuf*. Purification of heart (*tazkiyyah*) is achieved through Sufism (Q87:14-15). Attaining the purification of heart and deeds should be under a mentor. This is why students gather around spiritual elites (*shuyūkh*) to learn

Sufism from them so as to develop themselves in the path of spirituality. It will draw the devotees nearer to Allah as he constantly and regularly performs all therites. All the rites will make a person achieve *ikhlas* in his mind and deeds. All voluntary acts practiced by sufis are to make them attain the state of *ikhlas* –the praise-worthy state of *taqwa*. He gave a list of 14 giant scholars whose works have influenced many Muslims positively. They preached and taught Islam from the view point of Sufism. He mentioned *BustanmulArifin*, (the Grove of the knowers of God) and *Kitabul al-Adhkar* (the Book of the Remembrance of Allah) written by Imam al-Nawawi on Sufism. *Majmu' Fatawa of IbnTaymiyyah* and *Ibnal-Qayyim al-Jawzi* also contain discussions on Sufism. A cursory look at the books shows that they were also involved in Sufism.

### **One Substance, Different Forms**

After the death of the Prophet, both the social and political maladies were the order of the day. Spiritually, virtually people were dead. Seeing these states of affairs, serious Muslims decided and yearned to return to the pristine Islam as it was practised by the Prophet, his sahabah (companions), tabiu (the successors of the companions) and tabiiu (the successors of the successors). The committed Muslims started purifying themselves of the maladies, teachings their few admirers and followers how to get themselves purified and committed to the will of Allah (Q3:164 and Q49:108). In line with the injunction of Allah in the Quran as contained in the two cited verses, they paid greater attention to purification of the body and the soul (Q2:222). They strived with their might and main to help those who needed help and asylum (Q8:74). They embarked on self-exiled or on hijrah with a view to getting a place where they could serve Allah and assist people without molestation. They imbibed the Quranic virtues such as faith, hope, absolute trust in God, sincere devotion and services, love, patience, humility, charity, chastity among others (Q33:35). In fact, all the virtuous acts in the Quran (particularly in Q33:35) were imbibed and also taught to their followers. In their attempt to live up to the standard of being the real heirs of the Prophet and his rightly guided companion, they strive hard with their might and main, with constancy, sincerity of purpose and determination to do Allah's will and to shun all evils with a view to reaching the noblest station of blessedness (Q29:69). As a result of their determination, sincerity and deeds, they were respected, recognized and referred to as *Al-mimiunahaqqan* (people who are sincere in their belief) as it is used for them in the Quran (Q8:74). In addition, because of their increased effort to purify themselves inwardly and outwardly despite all odds, they were also referred to as *al-mutatahhiruum* (those who purify themselves of impurities) in line with Quranic injunctions (Q9:108). For paying attention to purification of their bodies, minds and souls against vices such as hypocrisy, show-off, arrogance and malice, *tazkiyyah* is used to describe them in line with the Quranic

injunction (Q35:18). Other names given to these determined and conscious Muslims are Sabiqun (those who are foremost in faith Q56:10-12), Muqarabun (those who are nearest to God in terms of goodness and sincerity Q56:88-89), Faqir (people who do not have but depend only on Allah for their needs Q35:75, Q47:38, Q28:24), Waliyy (friends of Allah who do His wills always Q8:34, Q8:72, Q10:62), Zahid (people who are not bothered as regards the attractions of this world). Adh-Dakiriina Laha Kathiran (people who remember Allah every moment and are conscious of Him in all their sayings and deeds: Q33:35), and Ahlul-Tariqah. (i.e people who follow the way of God i.e. Islam: And if they the people had only remained firm on the right way. We should certainly have bestowed on them rain in abundance Q72:16). Finally, these committed Muslims who were sincere in their worship and who determined to return to the pristine Islam in their life were called Sufis in the beginning of the third century of Islam (Abdur-Rahman, 1381 A.H:5,338). Followers of these committed Muslims are called Sufis or muridsor mutasawwif not minding the various etymologies of the word<sup>14</sup>.

### **His View on the purpose of Ibadah.**

The purpose of creation is to worship Allah as contained in the Quran (Q51:56). Dr. Dawood Adekilekun's philosophy of Ibaadah is based on the above-mentioned verse. He believed firmly in worshipping Allah sincerely as stated in the Quran:

Send not away those who call on their Lord morning and evening, seeing His face. You are not in any way accountable for them and they too are not in any way accountable for you. Should you turn them away will amount to injustice. Thus did we test some of them by others that they should say, Is it these (lowly) ones that Allah has favoured among us? Does Allah not know best those who are grateful? (Q6:52-53). And keep yourself content with those who call on their Lord, morning and evening, seeking His face, (fully desirous of His pleasure) and let not your eyes pass by them seeking the pomp and glitter of this life, nor obey any, whose heart We have permitted to neglect the remembrance of us one who follows his own desires and his affair has become all excess. (Q18:28).

His philosophy of Worship is strongly based on the two verses quoted above. He believed that sincerity can be shown if ibaadah is only for the sake of Allah without any other consideration or intention. The following reasons can be deduced from the attitude of people as regards worship:



(1)Allah promises those who do not worship him hell. There are some people that will not worship Allah no matter the threat of hell i.e the fear of hell will not make them worship Him (Q2:6).

(2) Allah promises those who worship him paradise (al-Jannah). There are some people that will not worship Allah no matter the enticements of al-Jannahi.e the good things will not motivate them to worship Him.

(3)Some people worship Allah for fear of hell. They do not want to suffer. It may mean that they will not worship Him if there is no hell (Q3:131; Q3: 151; Q5: 72; Q10:8; Q88: 2-7 etc)

(4)Some people worship Him because of their interest in the good things in the paradise. It may mean that if there is no good things awaiting them, they may not worship Him (Q7:44; Q4:124; Q 2:266; Q3:133; Q88:8-16 etc)

(5)Special people worship Allah for the sake of only Allah. They do not have any ulterior motive. They are very sincere in their ibadat in line with the injunction contained in Q98:5' (And they were not commanded except to worship Allah, (being) sincere to Him in religion, inclining to truth...) (Q6: 52-53, Q18 :28)

The first and the second groups are not acceptable in Islam. The third and the fourth groups are good Muslims. They are obedient servants of Allah.

The sixth group who worship Allah sincerely is the best and Allah loves them more than any member of other groups. This view is similar to that of Raabi'ah Al-Adawiyah.

### **Conclusion**

We have tried to appraise DrDawoodAdekilekun's views on key issues in Sufism which many non-sufis misunderstand. The paper concludes that much can be benefited from Sufism which DawoodAdekilekun is considered to represent and present, since the emphasis is on worship cum good intentions and sincerity. Having delved through the works of the author on Sufism, it can be concluded that the teachings of islam and the practices of Sufism are inseparable. The study makes us aware of the fact that Sufism was born in Islam.It is an essential factor that can develop the true spirit of religion in a person. It can make men of high morals and pious character. It can purify the mind and the heart.

The contents in Sufism are capable of not only stimulating the sentiments of man in the heart of the doers, but it is also capable of provoking him to follow the true spirit of the religion. Sufism usually make people very humble. Their qualities are naturally evident from their obedience to God and their knowledge of religion. In Sufism, A competent mentor is highly needed in areas where certain skills may not be taught in schools. Walking in the path of God is one of the areas where many of its practices cannot be taught in schools. Therefore, a good and genuine mentor who is strictly following the Quran and the Sunnah is one of the most valuable resources a person needs in his spiritual career.

Going through the works of Dawood Tijani, it is not overstatement to say that the man was well versed in Arabic language, literature, Islamic history, fiqh, hadith, tafasir, let alone tasawwuf (Sufism) Islamic mysticism to mention but a few. He did not only teach Sufism, he was deeply involved in it. His words, behaviours and actions depicted clearly the characteristics of sufis. Virtues such as sincerity, integrity, charity, humility and patience are highly encouraged in Sufism. Adultery, envy, stealing, pretence, hypocrisy, arrogance are some of the vices that will put a question mark on a sufi who has all these traits. It is seen in his works that he does not condone those who are deviant in the path. He warns people to be wary of the fakes, fraudsters and other ill-informed and bad shaykh. Sufis is the essence of the sacred law it is the sweet cream of practicing the shariah. The sufis do not leave any stance unturned. They do all the obligatory aspects of islam and voluntary ones. In fact, with the same sense they do the latter as if they are given the status of the former. In the words of Nuri Mojud as cited in "In the Way of Sufi", "the sufi is one who does what others do when it is necessary. He is also one who does what others cannot do when it is indicated"<sup>15</sup>. Being an heavy weight intellectual, he was able to interact with other heavy weight intellectuals scattered all over the country Nigeria and outside the borders of the nation. His works show that the man was not only an academic par excellence but also a major spiritual figure. Therefore, he deserves more serious attention from the scholarly community. The paper recommends engaging the values of Sufism such as love sincerity and simplicity in people's life. In my view, if appraisal of Dawood Adekilekun's work on Sufism has been misunderstood, it is in large part due to the fact that scholars or critics have not had access to key information which he later expressed very well in his unpublished manuscripts. Therefore, there is need for publishing the manuscripts. The paper concludes that much can be benefited from Sufism which Dawood Adekilekun is considered to represent and present, since the emphasis is on worship cum good intentions and sincerity

## References

1. Hans Wehr. (1974) *A Dictionary of Modern Written Arabic* ed. J.M Cowan (London: Macdonal&Evans Ltd.) 1069
2. Shahida Bilqies (2014) Understanding the Concept of Islamic Sufism *Journal of Education & Social Policy* Vol.1/1
3. Ibid, P. 56
4. Ibid, P. 56-58
5. Arberry, A. J.(1950) *Sufism*. London: Allen and Unwin, P. 1992 and Khan, M.M. (1994) *Muslim Philosophy and Philosophers*. Delhi: Ashish Publishing House, P. 43-46
6. Nicholson, R. A. (1963) *The Mystics of Islam*, Routledge and Kegan Paul, 1963
7. Stoddart, William and Nicholson, R.A., (1998) *Sufism: The Mystical Doctrines and Idea of Personality*, Delhi: Adam Publishers and Distributors and Schimmel, Annemarie (1975) *Mystical Dimensions of Islam*, University of North Carolina Press, Chapel Hill.9.
8. Doi, A. R. I. (1997) *Shariah The Islamic Law*. London: Ta Ha Publisher
9. Abdur-Rahman M. Q. (1381A.H) *Majmu' FatawaShaykh al-Islam IbnTaymiyyah* Riyadh: Matba'ah al-Riyadh, Vol. 11, p. 5:338
10. Alhaji Ibrahim, A.(2011) *The Removal of Confusion Egypt: International Printing Company*. 17-19
11. Nasrollah S. Fatemi. (1973) "A Message and Method of Love, Harmony, and Brotherhood," in *Sufi Studies: East and West*, ed. L.F. Rushbrook Williams New York: E.P. Dutton & Co.70
12. Hans Wehr, op.cit. P. 1069
13. Adebayo,R.I and Surajudeen, A.T. (2012) An Appraisal of Shaykh Adam Abdullah Al-Ilori's Educational Philosophy: A Way of Reclaiming the Islamic Identity in Nigeria *World Journal of Islamic History and Civilization*, 2 (3): 193
14. Nasr, S. H.(1996) *Ideals and Realities of Islam*. London: George Allen & Unwin.
15. Idries S. (1990). *The Way of the Sufi*. New York: Arkana Penguin.