

Highlights on Arabic Sūfī Writing in Ilorin, Nigeria

JAMIU, Saadullah Abdulkareem
Ph.D
Department of Arabic). University
of Ilorin, Kwara State.
abdulkareem.js@unilorin.edu.ng
08034847659

MURITALA, Aremu Zakariyah, Department of Islamic Studies, Kwara CAILS, Ilorin, Kwara State
zakariyah.ma@kwcails.edu.ng 083083257

Abstract

Sufism is considered as the inner dimension of Islam which is based on the norms of self-purification, abstinence from evil deeds and discovery of truth, through spiritual training and self-reliance. It has manifested itself in different people from the earliest period of human civilization. However, writing is one of the methodologies used to pass information to people, in prose and poetry; indeed Ilorin scholars are not left out of their contributions to mysticism which became a well-developed genre like other literary themes in Ilorin. This research work intended to examine Arabic Sūfī writing and the Ilorin leading writers as part of their contributions to the spread of Islam which had been their early cultural norm. This research work revolved around library consultations and field work; the library consultations were to collect data, while the fieldwork was to gather relevant information from relevant people. In a nutshell, collected data together with interview were used for the study. Going by the discussion, the research highlighted the history of Sūfī writing in Ilorin and survey of some selected Sūfī writers, among the previous and current generations with samples of their works. It is therefore suggested the Sufi writers or families of the deceased ones among them, should try to publish all works not only for wider circulation.

Keywords: Arabic, Highlights, Ilorin-Nigeria, Sūfī, Writing.

Introduction

Sufism is perceived as the sense of piety, Godliness and freedom that are originated under the inspiration of the spiritual teachings of Islam. Sufism takes the help of emotional love, realizes, feels, lives with and becomes one with ultimate reality, deriving its theories from Islamic philosophy. Sufism as a means for the purification of heart and cleanliness of acts, it is in line with teachings of the Glorious Qur'an, as in the Qur'anic chapter 26 verse 88-89 which says:

"يوم لا ينفع مال ولا بنون إلا
من أتى الله بقلب سليم"

Meaning:

The day when there will no benefit in wealth or children, but only in he who comes to Allah with a pure heart.

Within the Muslims, there are some groups who engaged themselves in additional worship of Allah; they decide to remember Allah by reciting certain litanies such as Istighfar, As-Salat 'ala Nabiyy and Dhikrullahi i.e (La-ilaha-illa Allāh),

following some specific patterns. People at this category are known as *Sūfīs* (those who adopt Sufism). The *Sūfīs* are among the major groups responsible and instrumental to the spread of Islam in West Africa countries, even served as good impetus for the rapid development of Islam throughout the world.

***Sūfī* Writers**

Sūfīs, mostly the *Qādiriyyah*, *Tijāniyyah*, *Jaʿfariyyah*, *Ikhlasīyyah*, *Rifāʿiyyah* and the likes have also contributed to the spread and understanding of Islam through their writings (Solagberu, 2012, p.73). The *Sūfī* writers are the people of mysticism who make efforts in their writings to elucidate the teachings of Sufism, for those people who are ignorant on *Tasawwuf*. Added to that, *Sūfī* writers are to enlighten the people and make Sufism clear to them, especially those who are over-zealous, but ignorant members of the Orders, as they may be mis-interpreting the teachings of the *tariqah* upside down (Muritala, 2012, pp 2-3).

The *Sūfī* writers can be viewed from two perspectives. There are *Sūfīs* who write on any aspects of knowledge excluding Sufism. Those writers cannot be recognized as *Sūfī* writers. However, those *Sūfīs* who write on *Sūfī* doctrines and other aspects of Sufism are to be regarded as *Sūfī* writers (Solagberu, 2012, p. 73). Among them are *Shaykh* Tajul- Adab (d.1923), *Shaykh* Muhammad Maimasa (d. 1982), *Shaykh* Aliyu Abubakar Jabata (d. 2009) and *Shaykh* Nuru-Hakim (d. 2011).

The Emergence of *Sūfī* Writing

Having confirmed from history, Islam has been spread through the efforts of the *Sūfī* scholars in the whole West Africa. However, the *Qādiriyyah* and *Tijāniyyah* Orders are the major contributors to the said development (Solagberu, 2013, p. 20). The *Qādiriyyah* *Sūfī* Order is the oldest in Nigeria (Solagberu, 2000, p. 9), while the *Tijāniyyah* is another *Sūfī* Order popularly known as a group of Sufism especially in North and West Africa countries (Solagberu, 2000, p. 9.). The *Sūfī* writing, as an aspect within the *Sūfī* literature, consists of both

prose or poetry, and it can be effectively traced back to the ninth century (9th century) of Christian era (Solagberu, 2012, p. 73). It was then affirmed that a number of *Sūfī* literary works began to surface (Solagberu, 2012, p. 73). Arabic *Sūfī* manuals based on esoteric doctrine were initially transferred by word spoken by mouth, explained by action, or written as narrations, from qualified and authorized *Sūfī* master to a disciple (*Murīd*) in confidence. This fact on this note, is based on when *Sūfī* literature started, although did not emphasize the mystical dimension independently, rather, it focused on how to make Order under ease and conformity with Islamic orthodoxy (Solagberu, 2012, p. 74). It must be added that when the idea of writing began, it was only the write-ups of the *Sūfī* masters (*Shuyukh*), who wrote within the *Sūfī* tradition, that afforded the opportunities to the outsiders to glimpse clearly the inner beauty of Sufism (Solagberu, 2012, p. 75). Such earlier *Sūfī* works include those cited by Solagberu. They are; *Kitab ar-Ri'ayah* (Book of Consideration) written by Abdullah Al-Harith bn Asad Al-Muhasibi (d. 857 C.E), *Kitab at-Ta'rif* (Book of Introduction) written by Abu Bakr Muhammad al-Kalabadhi (d. 990-995C.E), and *Kitab al-luma'ah* (Book of Concise Remarks) written by Abu Nasir Abdullah bn 'Ali as-Sarraaj (d. 988 C.E).

However, according to Solagberu (2012, p. 75), the *Sūfī* literature is traced to pre-Islamic period, where he cited Addiy bn Zayd as a poet who composed ascetic poems. This is based on the fact that the Glorious Quran is a comprehensive work that contains various aspects of Islam and Islamic thought including the esoteric aspects which inspired the *Sūfī* of all generations who embarked on literary production (Solagberu, 2012, p. 75).

The Quran is the first major source in Islam and is regarded as earliest *Sūfī* work of reference. Besides the discussion on the time of emergence for *Sūfī* writing, it was affirmed that *Sūfī* masters wrote on different aspects of *Sūfī* themes.

Themes of Sufi Works

A modern Egyptian scholar, Zakiy Mubarak, conceives *Sūfī* literature as any prose or poetical composition which faithfully expresses the deep sentiment of the composers (Tijani, 1988, pp. 89-90), the *Sūfī* themes, according to him, include the following:

- (a) *Al-Hub al-ilahī* (Divine Love).
- (b) *Al-Madaih an-Nabawiyyah* (Prophet Eulogy).
- (c) *Al-Haqiqah al-Muhammadiyah* (The Doctrine of Muhammad's Reality).
- (d) *Hubb ahli al-Bayt* (Love of Members of the Prophet's Household)
- (e) *Hubb ar-Rijal wal-Ulama* (Love of *Sūfī* Leaders and Scholars generally).
- (f) *Wahdat al-Wajud* (The Doctrine of Unity of Being)
- (g) *Wahdat ash-Shuhud* (The Doctrine of the Unity of Experience)
- (h) *Al-Akhlaq as-Suffiyah* (*Sūfī* Ethics).
- (i) *Al-Adhkar wa ad-Da'awāt* (Litanies and Supplicatory Prayers).
- (j) *Al-Tawassul wal-Istighāthah* (Fervent Plea or for Help and Assistance).

All these themes are written upon by different *Sūfī* Masters in West Africa countries (Tijani, 1988, pp. 89-90). Similar to all that, the *Sūfī* writers in Arabic and other languages have also produced an excellent literature which, in the *Sūfī* literary production, is never surpassed.

The Sufi Writers in Ilorin

Ilorin is a city and capital of Islamic emirate situated in North western Yoruba land of Nigeria, it was traced back to 16th century C.E. The city through its religious activities can be considered as incomplete Islamized city in periphery of Sokoto caliphate and an emirate in Nigeria (Solagberu, 2013, p. 20). Ilorin city is the capital of an Islamic emirate situated in Northern part of Yoruba land and now it is part of what is called “middle belt” states (Solagberu, 2013, p. 22).

However, Ilorin is widely believed to have been built in the 17th century by an itinerant hunter from Gambe near Oyo-Ile; the hunter was called Ojo.

According to Shaykh Omo-Ikokoro who wrote the first essay on this history of Ilorin in 1911/1912, his cognomen was Ayinla (Jimoh, 1994, p. 25), But, according to Shaykh Adam Abdullah Al-Ilūri, Ilorin is speculated to have been established in the year 1780 C.E. (Al-Ilūri, 1982, p. 4). At the time of Ojo's arrival, the place was mostly a virgin land inhabited only by a hermit Baruba family at a place which is still called “Baruba” near Idi-Ape (Jimoh, 1994, pp. 25-26).

During this period, the Baruba hermit, a well-positioned rock that was remarkably suitable for sharpening tools called Ilo-Irin meaning “Iron-Sharpener” by the Yorubas (Jimoh, 1994, pp. 26-27). According to another opinion, Ilorin was a derivate of Ilu-Erin that is, the town of Elephants because of hunting elephants at the outskirts of this town in 1824 at the place later called Oko-Erin (Jimoh, 1994, p. 26).

The city, prior to the nineteenth century C.E., was a small town within the empire of old Oyo, and became prominent in the early nineteenth century as the headquarters of Afonja, the Army General who rebelled against the empire and contributed to its downfall and reported to have invited Shaykh Alimi, a Fulani Muslim leader with the aim of assisting him against the rulers of old Oyo empire by prayer (Hear, in Solagberu 2010, p. 76).

Added to that, the history of Islam in Ilorin was pre-dated to the arrival of Shaykh Alimi. As a matter of fact, history has it that around 1817, when Shaykh Alimi (d. 1823) arrived at Ilorin, he met a group of Muslims in the area under their leader called Solagberu (Solagberu, 2012, p. 76). During that time, the *Sūfī* who operated under different umbrellas or organizations, were *Qādiriyyah* and *Tijānniyah* (Solagberu, 2012, p. 76). Members of these *Sūfī* orders adopted different means in propagating the teachings of Islam in general and their *Sūfī* orders in particular. One of the means adopted is through writing.

The Earlier *Sūfī* Writers

It is on record that the *Qādiriyyah* and *Tijānniyah* *Sūfī* Orders came to Ilorin in earlier

period. Indeed, some of their scholars were the Sufi writers. For instance, Shaykh Ahmad-Rufai Nda Salati was among the Qadiris who contributed tremendously to the spread of *Qadiriyyah* order in Ilorin and Yoruba land. He lived between 1895 and 1966 (Gbodofu, 1994, p.1). He has Manuscripts on *Sūfī* themes such as fervent plea and seeking assistance from his leader, eulogy of the noble Prophet and a host of others. Here is an example of the Ode of Shaykh Nda Salati on at-*Tawassul* (fervent plea) (Gbodofu, 1994, p. 30).

بمحبوبك الجليلي عبد القادر ** الجليل الدليل والفريد الموحد
بمحبوبك القطب وبالغوث الأعظم ** بجاه النبيين وبالحق
السيد

Meaning:

1. By the sake of your beloved one, Jiyali Abdul-Quadri the great guider and sole notable leader.
2. And by the sake of your beloved spiritual pole and great succor, also the sake of the Prophet and the leader.

Another one is on Eulogy of the Prophet Mohammad SAW which read thus:

صلاتي وتسليمي وأزكي تحيتي ** على المصطفى المختار خير
البرية

Meaning:

*My (seeking)
devotion and
favour, with most
pure gratitude,
should go to Al-
Mustapha, as well
as Al-Muktar, the
best of the mankind.*

This is the popular poem which As-Salatu says numerously, and made people give him the popular epiname Salaty (As-Salaty 2004, p.8).

Shaykh Tajul Adab (d.1923) is another *Sūfī* scholar that propagated Qadiriyyah order in Yoruba land and even beyond (Al-Ilūri, 1982, pp. 58-59). He wrote on different aspects of Arabic and Islamic studies, including his popular *Adhkar* known as *As-Salatu al-Adabiyyah* (Thaqafi & Husain, 2015, p. 369). It is as follows:

اللهم صلّ على سيدنا محمد
نور الدارين وروح الكونين
ووارث الثقلين وعلى آله
وأصحابه حق قدره ومقداره
العظيم

Meaning:

*O Allah, bestow your
favor on our leader
Muhammad the light of
the two (present life
and hereafter), the
source of living for the
two existing lives
(afore-mentioned) and
inheritor (of the
message) to the two
creatures (Jinn and
Mankind) extend thee
favour to his
household,
companions, for the
sake of its esteemed
value and great
importance.*

Shaykh Muhammad Maimasa (d. 1982) is known as one of the *Sūfī* writers, also doubled as a disciple of Shaykh Nda Salati in Sufism (Maimasa, 2014, pp. 23-87). He composed panegyrics poems in honour of Shaykh Muhammad Nasiru Kabara, the *Qādiriyyah* Leader in West Africa. Here is an extract of his Ode (Maimasa, 2014, p. 83);

فبلغ يا أخي شكر الواداد ** إلى شيخ الشيوخ في البلاد
محمد ناصر الدين إمامي ** رشيدي مرشد الأفرام نادي

Meaning:

1. *Oh my brother extend my lovely greeting to the leader of the scholars in the land*
2. *Muhammad Nasirudeen, my leader and the leader of people for guidance.*

He says in another ode (Maimasa, 2014, pp. 23-86):

سألتك يا إلهي يا ربنا ** بجاه وليك الشيخ التجاني

Meaning:

*I ask you, O
my God our
Lord, by the*

virtue of
your
beloved
one, Shaykh
Tijani.

Shaykh Adam Abdullah Al-Ilūri, of Agbogunmanti Compound, Omoda Area in Ilorin, Kwara State, was a man of high status, being an Imam, a teacher, an author, a propagator of Islam and a *Sūfī* writer. He was born in 1917 and died in 1992. He authored many books on different Arabo-Islamic studies, especially on the Sufism, as he wrote a book titled *Falsafat al-Wilāyah* (Philosophy of Godly guardianship). Among the Shaykh Al-Ilūri's poems on Al-Tawassul wal-Istighāthah (Fervent Plea for Help and Assistance) (2010, p. 44) is the following extract:

يا كريمُ هب لي، الله ** مع جفاء جهلي، الله
كم رجالك مثلي، الله ** لم تُجِب رجاءه، الله

Meaning:

1. *O the Most Honorable God (Allāh), Grant me from Your favours.*
2. *Having witnessed many people that relied on You, and You never left them unanswered.*

Shaykh Abubakar Salahudeen Agbarigidoma, was also an Imam, a teacher, an author and a *Sūfī* writer. He was born on 12th Muharram 1333 A.H equivalent to the year 1914 C.E at Agbarigidoma Compound, Alore in Ilorin Kwara State (Abubakar, 2010, pp. 4-6). Shaykh was expressing his gratitude to Allah for his birth into famous and reputable family. Yousuf, (1987, p. 22) cited the following from his poem which reads thus:

يقول أبوبكر الصديق بأنه ** يدوم على شكر الإله وعونه
يناسبني إلى الجدود المكرم ** من الولد والوالدات أصوله
بأنواع أجداد علوت بفضلهم ** على كل حساد رفيع أنوافه

Meaning:

1. *Abubakar Siddiq states that he continues, to express his gratitude to Allah on His favour.*

2. *For He made me to belong to noble grandparents, in both lineage of grandfathers and grandmothers.*
3. *Through the fore fathers, I was made to be excelling in life and above all the envious ones.*

Shaykh Aliyu Abubakar Jabata (d. 2009) is one of the prominent Tijāniyyah *Sūfī* order in Ilorin as he was a co-author with Shaykh Muhammad Maimasa to correct some of the allegations leveled against the *Sūfī* orders and explained in a book entitled "*Raf'u as-Shubuhāt 'amma fil Qadiriyyat wat-Tijāniyyah min ash-Shatahāt* (An-Nafawi & Jabata, 1978, pp 26-28). Therein, he explained the importance of *Salat al-Fatih* and *Jawharat al-Kamal* and gave reasons why one has to perform ablution before reciting them, especially the *Jawharat al-Kamal* (Jabata's Mulhaq in An-Nafawi & Jabata, 1978, p 26). Part of these words are:

الفتاح لما أغلق من قوله تعالى:
إنا فتحنا لك فتحا مبينا، وقد
جاءكم رسولنا بين يديكم على
فترة الرسل

Meaning:

Al-fatih lima ughliqa (the opener of the sealed order of prophetism). It is from the word of Allah who says: "Indeed, we have granted you a manifest victory", And another point..... Now has come unto you, making (things) clear unto you, our Apostle, after the series of our Apostle.

Jabata (in An-Nafawi & Jabata, 1978, p 27) on the word *al-Asqam* in *Jawharat al-Kamal*, states:

قال سيدى محمد الحافظ
المصري إنه (الأسقم) جاء في
قريب اللغة كعدل يعدل وزناً،
نقول سقمت إذا عدلت...، لست
من سَقَمٌ يُسَقِّمُ بمعني مرض

Meaning:

*My guide,
Muhammad Hafizh
Al-Misuriyy says:
thus (al-asqam) came
from the vocabularies
like 'Adala, Ya'adilu'
morphologically as
you say saqamtu
means Adaltu (I stand
firm), so it is not from
saqima yasqam
meaning (marida)
which connotes he
fell sick.*

Shaykh Nuru-Hakim (d. 2011) is a prolific writer on Sufism. He was born in Ibadan in 1931. He has work in honour of Shaykh Ibrahim Niyās whom he met at Cairo (Jawondo, 2011, p. 17). Among his popular works on Sufism are the praise of scholars, fervent plea and many others.

A typical example of fervent plea, from Shaykh Nuru-Hakim (1985, p. 51) reads thus:

بغيتك يا برهام كن لي وسيلة ** على فتح أبواب

القبول لدعوتي

*By the virtue of your help, O
Berham, be my plea, to open the
doors of acceptance for all my
prayers.*

Shaykh Abubakar Yusuf Agbade is another famous scholar known for his scholarship. He wrote on Islamic mode of worship. He is from Abayawo Area of Ilorin and still alive (Agbade, 1994, p. 1). Among his works is “*Qasaid*”, a collection of poems on prayer; fervent plea, praising the scholars and the Prophet (Agbade, 1424 A.H., p. 7).

بك نتواصل ** بتوفيق الموصل
إلى رب الوصول ** مع سيد البرية

Meaning:

*We plead by you, to
actualizing our intention
which will be done by our
Lord, by the virtue of
yours, the leader of
mankind.*

Shaykh Ahmad Abdullah Fagba (d. 2008) was a teacher, preacher and *Sūfī* leader in Fagba Area of Ilorin. He has some manuscripts on Sufism where he discussed some *Sūfī* themes; such as panegyric poems on *Sūfī* leaders and scholars (Fagba, 2015, p. 10). A typical example is his panegyric poem in honour of Shaykh Ibrahim Niyass (d. 1975). Here is an extract from the ode (Fagba, 2015, p. 89):

من شك في برهام لا بد كالمجنون ** ومنكر برهام قد وقع في
الخسران
ونجني يا الهي من كيد كل عدوى ** وكل شرحبيبي وكل
شر الزمان
وكن ضمينا شيعا ذنب جميعا ** بجاه يمن الشريف أحمد شبيخي
التجاني

Meaning:

1. Whoever that is doubtful about Barham is indeed like a mad man, because whoever denies his sainthood has fallen into misfortune.
2. O my God, save me from enemy's mischievous deed, and vices of my beloved and the entire period of time.
3. O Lord, be my saviour, by writing off my sin, by the sake of the blessing of great Ahmed Tijani.

The Current *Sūfī* Writers in Ilorin

It is of no doubt that scholars of the current time in Sufism followed the footsteps of their leaders. Indeed, among them are preachers, teachers, guiders and lecturers. Researchers will document the prominent writers among them.

Shaykh Daud Alfa Nla is the current Chief Imam of Gbede in Oyo State, but born to Ilorin scholar, Shaykh 'Abdul-Majeed whose propagation career took him to the town of Gbede in Oyo State. His son, as well as the first Chief Imam in the town,

also a *Sūfi* writer, Daud Alfa Nla has written many books on Sufism (Alfa Nla, 1996, pp. 1- 20), such as *Tariqul Wilayāt: Dhikir wa Shukur wa Tafkhr wa Sābri, Zawiyat an-Nūr* and many others. He has written extensively on the posts of saint in accordance with their status, also written on prayers and fervent plea (Alfa Nla, 2005, pp. 27- 28), the example of the above– said is as follows:

ياذا المنى ياذا العطا يا الله ** إنى إفتقرت إلى الولا يا الله
أرجوك ربي رحمة ياالله ** أهلي والي بالوفا ياالله

Meaning:

- i. O the Grantor of all wants; I am a needy of your assistance
- ii. O Allah! I regard you as my mercy and for my household and beloved ones, O Allah!

Dr Khalil Gbodofu is an academic and *Sūfi* writer, born in Ilorin in 1963, worked as an artist in Radio Kwara, N.T.A Ilorin and Kwara TV between 1996-2005 (Gbodofu, 2016, Interview), all which he used to propagate Sufism, in addition to his writings. Among his books on Sufism and its scholarship are “Red Matches” (*Al-Kibrit al-Ahmra: Shaykh Salati 1895- 1966*), *Taslit al-Adwa Ala Haqiqat al-Wilayat wal Awliya* (Gbodofu, 2015, pp. 70-71). Among his poems on Sufism is the following (Gbodofu, 2016, Interview):

هنا دار أهل العلم والدين والذكر ** هنا قبر أصحاب النبي ذوي البر
هنا أهل بودوفو الكرام فإنني ** على بابهم أوقفت قصدي مع القدر

Meaning:

- i. Here is the seat of scholarship, religion and remembrance, herein is the tombs of the righteous lovers of Prophet.
- ii. Here is the abode of the noble descendants of Gbodofu, in them I place the pretext of my poem.

Shaykh Abdullah Salaty (d. 2003) was a renowned propagator of teachings of Islam and Sufism (*Qadriyyah*) through his preaching and writing. He was born in 1952. In one of his *Sūfi* poetic works, he expressed the post of Shaykh Abdul Qadir Jaylani and his disciples (Salati, 2000, Manuscript of Poems).

كرامة شيخنا الجيلي ** على الأرجاء جلية

خليفة شيخنا الجيلي ** ولي الله ناصرية
وإبراهيم خليل الله ** خليفة شيخ الصلانية

Meaning:

- i. The miracle of Al-Jiyaliy, is obvious everywhere,
- ii. As so also is that of Khalifah of our Shaykh Nasir Kabara
- iii. And Ibrahim, the bosom friend of Allah, the successor of Shaykh Salati.

Dr Abdur-Razzaq Solagberu, an academicians, guardian and prolific writer on Sufism. Many of his works have been published as books and in notable academic journals. He had a book of commentary on Shaykh Ibrahim Niyass *Risālat at-Tawbah* (Solagberu, 2011, p. 109) where this *Sūfi* writer says:

Tawbah is a fundamental principle of Sufism, even the first principle of Suluk (Gnostic journey). It is considered as the threshold of all righteousness and foundation of all virtues.

Dr Sheu A. Jawondo is a lecturer, Imam and *Sūfi* writer that also translated the works of Shaykh Ibrahim Niyass known as “Ar-Rasailu Adh-Dhahbiyyah” (Jawondo, 2011, p. 17). Similar to that, he also translated Shaykh Nuru-Hakim’s poem entitled “*Ya Shaykh Ibrahim*” into English and Yoruba languages and an excerpt from the Miracles of Nuru-Hakim (Jawondo, 2016, Interview) which says:

نور حكيم يسمع كلاما ** أو منطلق الحيوان أو سلاما
حدثه الطاوؤس عند الجوع ** فأعلم الحضور بالوقوع

Meaning:

1. Nuru-Hakim hears statement, and speech of animals and greeting,

2. *Even words of peacock at the time of hunger, then he will inform the people present.*

Khalifah Awwal Baba Taofiq is an academician and *Sūfī* writer born in Ilorin, as his written and published works include *Al-Khususiyyah fi Mujaddid Tariqah Tijāniyyah*, Who is This *Shaykh?*, *The Icon of Mystics, Spiritual Flood, Shariah and Haqiqah*, Translation of *Majmu'atu Dawawin and others* (Baba-Taofiq, 2013, p. 1).

In his book “*Shariah and Haqiqah*”, he explains what is meant by *Shariah*, *Haqiqah*, Islamic philosophy, Mysticism, Divine attributes, Gift of insight, Predestination, *Bid'ah* and *Sunnah*. He says that *Haqiqah* means the perception of reality in mystical experience”.

He concluded that there had been more often *Haqiqah* of excessive, for instance, the reality (*Haqiqah*) of faith, sincerity, essence of worship, prayer and *Dhikir*, *Zakat* (charity). Therefore, *Jihad* in reality means what is true love, abstinence, renunciation, thanks giving, patience, trust and what is summed up for in the reality of piety (*Taqwa*) and goodness or religious life at its perfection (Baba-Taofiq, 2013, pp. 4-5).

Conclusion

This research work examined Arabic *Sūfī* writing in Ilorin. It is made up of the historical background of *Sūfī* writing in Ilorin, as efforts were made to survey some of the *Sūfī* writers in Ilorin. It was discovered that there are had been earlier and current *Sūfī* writers in the metropolis who wrote on different *Sūfī* themes as shown in the extracts given, and the themes include *al-Hubu al-Ilahii*, *Madihu Nabiiy*, *At-Tawassul*, *Adhkar* and *Da'awat*. It is therefore recommended that academic scholars try to conduct more researches on different aspects of *Sūfī* works for spiritual development.

References

- Abubakar, A (2010), “Nubdhatun Yasiratun ‘An Hayat *Shaykh* Abubakar Agbarigidoma (The Excerpt of the Life History of Late Imam Abubakar As-Siddiq Salahudeen Agbarigidoma in *Majallah As-Saliheena*, (No Publication information).
- Agbade, A (1994), *Gateway to Success in the Translated Ruhū al-Adab*, Unpublished Manuscript, Abayawo- Ilorin.
- Agbade, A (1424 A.H.), *Al-Qasaid, Fi Mad-h as-Sayyid al-Mahmud*, (No Publication information).
- Agbarigidoma, A. (N.D), *Miftāh al-Mighlāq Li Abwāb aṣ-Ṣundūq Li Akhdhi Mānaḥfi Min at-Turuyāq*, (No Publication information.)
- Alfa Nla, D (1996), *Zawiyat an-Nur*. Lagos: El-Mojeed Enterprises.
- Alfa Nla, D (2005), *Tariqul Wilayāt: Dhikr wa Shukur wa Tafkir wa Sābri*, Agege-Lagos: Markaz Nurul Islam.
- Ali, Y (1964), *The Holy Quran, Text, Translation and Commentary, Sharh: Muhammad Ashraf*, Lahore, Pakistan.
- Al-Ilūri, A.A (1982), *Lamhātul Ballawr fi Mashāhīr Ulamāi Ilorin*. Cairo: Maktabat al-Aadab al-Jamamiz Prints.
- Al-Ilūri, A (2010), *Dīwān, Ed. 2, Muhammad Thawbān Abdullah Adam* (Ed.), Agege-Lagos: Markaz al-‘Ulum.
- An-Nufawi, M & Jabata, A (1978), *Raf’u ash-Shubuhāt ammā fil Qadirayyah wat-Tijāniyyah min ash-Shatahāt*, Agege-Lagos: Matba’at ath-Thaqafat al-‘Arabiyyah.
- As-Salaty, M (2004), *Dawru at-Tasawwuf Wal-Mutasawwifina fil Islam*, (No Publication information).
- Baba-Taofiq, A (2013), *Shariah and Haqiqah in the Light of the Quran and the Prophetic Traditions*, Ilorin: Minbarul Faydah.
- Fagba, S (2015), *Life of Shaykh Ahmad Abdullahi Hamawi and his Impacts on Development of Arabic and Islamic Studies*, Ilorin: Hamahullah Prints.

- Gbodofu, K (1994), *Al-Kibrit Al-‘Ahmar: Ash-Shaykh Ahmad Ar-Rifai^c Nda Salati 1895-1966*. Ilorin: Ilorin Press Ltd.
- Gbodofu, K (2015), “Arabic *Sūfī* Literature Amongst the Nupes of Nigeria” in *Al-Hikmah Journal of Islamic Studies, Umaru Musa Yar’adua, katsina, Nigeria*, Vol. 3, No. 1.
- Gbodofu, K (2016), *Interview Conducted with him at University of Ilorin, 7th October, Ilorin*
- Gbodofu, K (2016), *Interview Conducted with him at University of Ilorin, 9th October, Ilorin*
- Jawondo, S (2011), *An Excerpt from the Miracle of Shaykh (Dr) Nuru-Hakim*, Ilorin: Bright Araks Prints.
- Jawondo, S (2016), *Interview Conducted with him at Kwara State College of Education, Ilorin, 12th, October, Ilorin.*
- Jimoh, L.A.K. (1994), *Ilorin, The Journey So Far*, Ilorin: Atoto Press Limited.
- Maimasa, A (2014), *The Contribution of Shaykh Muhammed Ibrahim Maimasa to the Civilization and Propagation of Islam and Arabic Language in Nigeria*, Ilorin: Al-Mudeef Press.
- Muritala, I (2012), *Islam and Tijaniyyah Egoism*, Offa: Destiny Commercial Press.
- Nuru-Hakim (1985), *Ash-Shuyukh*, Unpublished Manuscript.
- Salati, A (2000), *Manuscript of Poems*, Dated on 20th August.
- Solagberu, A (2011), *Translation and Commentary on Risalah at-Tawbāh of Shaykh Ibrahim Niyas al-Kawlakhi*, Ilorin: Alabi Prints at Apalando-Gambari Road.
- Solagberu, A (2000), “An Historical Sketch of *Sūfī* Orders in Ilorin, Nigeria,” in *Journal of Arabic and Religious Studies* Ilorin: University of Ilorin, Vol. 14, p. 9.
- Solagberu, Abdur-Razzaq Mustapha Balogun (2012), “A Presentation of Extracts from Selected Arabic *Sūfī* Manuscripts in Ilorin, Nigeria”, in *Ilorin Journal of Religion Studies*, Vol. 2, No. 2.
- Solagberu, A (2013), “A Study of Inter- Relation Among the *Sūfī* Orders in Ilorin, Nigeria”, in *Keffi Journal of Religion*, Nassarawa State University, Keffi Vol. 3.
- Thaqafi, A. A & Husain, M.M. (2015), “The Impact of *Shaykh* Tajul- Adab in the Propagation of Islam and Arabic Culture in West Africa”, in Z.I Oseni et.al (Ed.), *Ilorin as a Beacon of Learning and Culture in West Africa*, Ilorin: Unilorin Press.
- Tijani, D. (1988), “Aspects of *Sūfī* Themes in West Africa Arabic Poetry” in *Al-Fikr Journal* published by the Department of Arabic and Islamic Studies, University of Ibadan, Vol. 9, No. 9.
- Yousuf, Y (1987), *The Contribution of Shaykh Abubakar Salahudeen to the Growth of Arabic in Nigeria*, Ahmadu Bello University, Zaria, Unpublished, P.G.D.E Thesis.