

SHAYKH ADAM  
ABDULLAHI AL-ILORY

*in the*

**Tableau of  
Immortality**

**Volume II**

*Edited by:*

**Razaq 'D. Abubakre**

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AS CASE STUDIES

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**Introduction**

It is not new that issues relating to schools of thought and sects have generated a lot of problem among Muslims of Nigeria and Africa at large. Such conflict is exemplified by the one existing between sufi adherents and the antagonists, followers of each group attack the other at the slightest opportunity. The revered teacher and well-known preacher of blessed memory (may Allah be pleased with him), Shaykh Ādam al-Ilōry, had many works on various disciplines to enrich the knowledge of people in language, politics, administration, religion and theological explanations to proffer solutions to some societal religious conflicts. In addition to referential discussion of Sufism in his other works on religious matters, he wrote four main works on Sufism, these include *Falsafatul- wilāyah*, *Tawjīhud-Da'wah Wa Du'āt fi Nayjiriya wa Gharb Ifriqiya*, *Dawrut-Tasawwuf wa Sūfiyyah* and *Athāru'l-Ilm wal- Falsafah wa Tasawwuf*. The scope of this work is limited to the content and style of *Falsafatul- wilāyah* and *Tawjīhud-Da'wah Wa Du'āt fi Nayjiriya wa Gharb Ifriqiya* wherein he gave theological explanation of topical issues generating conflicts in Sufism with convincing evidences in a simple language and style. The content of these books cover etymology and origin of the term, basic views, history of Sufism and its development; the existence of Sufi miracle (*Karamatul Awliyā'*), Sufi terms that are questionable and some controversial issues such as the use of rosary, Sufi litanies and its values among others, and their influences on Islamic cultures.

**Biographical Account of Shaykh Ādam Abdullāhi Al -Ilōry**

Shaykh Ādam bn 'Abdul-Baqī bn Habībullāh bn 'Abdullāhi al -Ilōry (1917-1992) was a great scholar, a writer, a poet, a preacher, a teacher, founder and proprietor of Arabic and Islamic Training Centre Agege, Lagos and the Imam of its mosque. He belonged to the *Malikī* school of thought and to the *Qadiriyyah sūfi* order. He was the Secretary General, Council of *Imams* and *Alfas* in Yoruba land. A merit award recipient of the Arab Republic of Egypt and a scholar of international repute.

**His Birth and Growth**

Ādam Abdullāhi al -Ilōry was born in 1917 in Wasa, a town very close to Zougou, the headquarters of Dindi land in Dahomey (now Republic of Benin). His father, 'Abdul-Baqī bn Habībullāh bn 'Abdullāhi al -Ilōry was

a native of Ilorin, Kwara State, Nigeria, a great preacher, a religious leader of the Islamic faith and an itinerant scholar, who travelled through most of Yoruba towns and villages preaching the religion of Islam and its faith like any other scholar of that period.<sup>1</sup> His ancestors came from Oyo Ile to settle here at Ilorin.

It was during his travelling that he got to Wasa where he rendered a spiritual assistance to the Chief of Wasa, Pewonku, and his subjects in the eradication of small pox was endemic in the area. Pewonku, in appreciation of the spiritual assistance rendered by 'Abdul-Baqī, made him the Imam of the town and also gave him his daughter, Āisha, to marry. The union was blessed with children including the genius Ādam 'Abdullāhi al-Ilōry.<sup>2</sup> It was said that his father named him Ādam after his own maternal grandfather; *Alfa Ādam Alanamu*.<sup>3</sup>

Al-Ilōry was brought up under the tutelage of his father 'Abdul-Bāqī who gave him a sound Islamic up-bringing. He started learning the reading of the Qur'ān under him. At the age of seven he had memorized many chapters of the Qur'ān. The boyhood of Ādam 'Abdullāhi was observed to have been associated with miraculous and legendary stories as reported by Monite (1974) in his research.<sup>4</sup>

In 1926, al-Ilōry's uncle Ilyās died at Ilorin, likewise their generous host, chief of Wasa. The demise of the duo prompted his father to leave Wasa for Ilorin. The journey took them two years and his father taught him some books in Jurisprudence and poetic compositions such as *Manzumāt Qubā*, *Sarf al-<sup>c</sup>inān*, *al-Qurtabah* among others while in transit. He was under the care of his father for a period of five years after their return from Dahomey. During this period, his father took to learning from great scholars like Shaykhs Mālik Alausa and Ahmad al-Hāshimi Arikeuyo; al-Ilōry was always taken along. He thus had the opportunity of learning indirectly from these scholars. He also had contact with other celebrated scholars like Shaykhs Wazīr Bidḍa, Kokewukobeere and others, though, he did not learn directly under them.<sup>5</sup>

In 1934, he was taken to Ibadan by his father to study under Shaykh Sālīh Muhammad al-Awwal popularly known as Esinniobiwa an Ilorin scholar based in Ibadan for a period of three years within which he studied almost twenty-two (22) texts of different disciplines. He confirmed this in one of his memoirs:

قرأت القرآن على والدي ثم مررت على كثير من العلماء ولم  
يتسير لي أن أتعلم من مدرستهم إلى أن دخلت مدرسة الشيخ  
صالح في إبادن سنة ١٩٣٤م وأخذت منه كتاب الزهد  
وخمسين فريضة والوصية المنسوبة لعلي بن الحسين

والمواعظ البليغة وتفسير سورة يس والأخضري والعشماوي  
وبانت سعاد والبردة والهمزية ومفتاح الأعراب وزينية وعلى  
الوعيثي واستمعت في تفسير العشرينيات والعزية ولا ميتي  
العرب والعجم دروسا ناقصة ودروسا من الأربعين النووية  
ولامية الأفعال ومقصورة بن دريد ...

### Meaning:

I studied the Qur'ān under my father after which I passed through many scholars but I was unable to study in their schools until I joined the school of Shaykh Salih in 1934 at Ibadan. I studied there: the book on ascetism, *Khamsīna farīdah*, the *Wasiyyah al-Mansubat li 'Ali bn Hussayn, al-Mawa'iz Al-Balīghat*, Exegesis of *Sūrat Yasīn*, *Al-Akhdarī al-Ashmawī*, *Bānat Su'ād al-Burdah*, *al-Hamziyyat*, *Mafātihu al-rab*, *Zayanbiyyat*, *Ali al-Wā'izī*. I also listened to the interpretation of *Ishriniyāt*, *al-'Iziyyah*, both *Lāmiyat al-'Arab* and *al-'Ajam* (an incomplete studies) and some lessons in the book of *'Arba'īna Al-Nawāwi*, *Lāmiyat al-Af'āl* and *Maqūsrat bn Durayd*...<sup>6</sup>

One would be amazed considering the number and size of these texts which he studied within this short period of time. Shaykh Sālih on seeing the intelligence of his student rated him to be the best among his students. This is reflected in a three poetical lines which he composed during one of his visits to Markaz. He said:

بأدم عبد الله ابن الألوـرى	شكرت الله ربى إذ حبانى
وليس كمثله فيهم سرور	تلاميذى كثير بلا حساب
له عمرا وأن يرضى بشكرى	سألت الله ربى أن يزيد

### Meaning:

I thank Allah, my Lord, for giving me, Ādam'Abdullāhi the son of Ilorin. My students are uncountable. (But), he is unequalled in making me happy. I pray to Allah, my lord to give him long live and be pleased with my gratitude<sup>7</sup>

Al-Illōry moved to Lagos in 1939 where he met his third teacher on the advice of *Shaykh Salih* to contact his partner (*Shaykh 'Umar Ahmad*) on

any difficult religious issue that might come to his way. Under Shaykh Umar, he studied some lines of *al-Maqamāt*, *Sūrat Yusuf*, *Mafātih al-Lughat – al – Arabiyyah*, *al Ajrumiyyah*, *tuhfat al-Atfal*, *Lamiyat Ibn al-Wardī* and completion of *al-‘Ishriniyyat*, part of *matn ar-Risālah*, commentary of *Sūrat al-Baqarah*, *Takhmīs Bānat su’ād (sābiqāt al-jiyād)* part of *al-Maydāni in Morphology* and completion of *Ta’lim al-Muta’alim*.<sup>8</sup>

In 1944, al –Ilōry had a contact with another great scholar, Ādam Namaji of Kano who resides in Lagos and initiated him into the Qadiriyyah Sufi Order. Upon finding the Shaykh to be a fountain of knowledge, he enrolled himself as a student and acquired from him the principle of logic, rhetoric, literature, composition (prose & poem) prosody and Arabic philology.<sup>9</sup> That was where he stopped learning under indigenous scholars. He thereafter groomed and built himself by looking into books and reading them on personal efforts.

In 1946, he visited al-Azhar in Cairo in quest for knowledge. The professors of al-Azhar were surprised at him being the first Nigerian to present himself for examination at al-Azhar without learning nor studying under them. He was examined in some branches of knowledge of Arabic and Islamic studies. After his brilliant performance, he was awarded a certificate of teaching Arabic and Islamic studies equivalent to al-Azhar Old Secondary Certificate.<sup>10</sup>

During this period, he had contact with some notable Arab scholars including; Shaykh Mahmūd Abū ‘-Uyun, (the Shaykh of Alexandria and later the Secretary general al-Azhar institutes), Shaykh Shly Yahyā and Shaykh ‘Uthmān Marzuq. Others were; Shaykh Mahmud Shaltūt and Imām Hassan Bannā. al –Ilōry maintained that he benefited in one way or other from these scholars.<sup>11</sup>

In the same year, Al-Ilori performed holy pilgrimage to Makkah where he met some scholars such as Sayyid ‘Alawī Mālikī and Muhammad al-Amīn. These scholars were surprised with his eloquence and intelligence and wrote of him in their dailies. Infact, one of the scholars of Madīnah, Muhammad at-Tāhir al-‘Aqlīeulogized al –Ilōry saying:

بحر خضم من بنى الأخيار	الحظ جمعنى بشيخ طاهر
في قطر سودان بلا إنكار	خير الشباب دراية ورواية
بمعلم يدنيه من أقطار	عجوبة في دهره لم اجتمع

**Meaning:**

I am fortunate for meeting a pure Shaykh, A big ocean, an offspring of the nobles.  
Best of the young ones in knowledge ,in the black nation without denial.



(He is) a wonder of his time (and), I have never come across a teacher nearer to him (in knowledge) among (black) nations.<sup>12</sup>

### **His contribution to the studies of Arabic Language and literature in Nigeria**

Al-Ilōry's contribution to the development of the studies of Arabic language and its literature in Nigeria could be viewed in three major ways as Preaching, Teaching and Writing.

**i. Preaching:** Al-Ilori in his life time was an acknowledged preacher. His preaching career started with a public preaching which he engaged himself in at Omi-Adio in Ibadan shortly after he left his first teacher.<sup>12</sup> He was popular among people with his unbiased preaching which cut across and touched religious, political and socio-economic affairs of Nigeria in particular and the entire world in general. These preaching were in form of the annual Tafsīr and night lectures in the month of Ramadān, Friday sermons in his mosque and special lectures during occasions like burial, wedding and naming ceremonies.

**ii. Teaching:** He started his teaching profession on his arrival from Cairo in 1947 when he joined Ansarud-dīn Society of Nigeria and taught Arabic and Islamic Studies in some of its schools. In 1952, he established a full-fledge Arabic School with the aim of teaching Arabic language with a view to preserving it in Nigeria. He also aimed at teaching the language in a modern way of learning. This indeed was his primary aim of visiting al-Azhar. When he was giving the account of how the school was established.<sup>13</sup>

The school named, Markaz at – Ta'lim al-Arabī al-Islamī, (Arabic and Islamic Training Centre) started with six students, two teachers and the proprietor himself. It took off in a rented house with the help of Ansarud-Dīn society (in 1952) at Abeokuta. In 1955, the school was moved to Agege for expansion due to the impressive rate at which the numbers of students were increasing.<sup>14</sup>

He had, through his demonstration of ability of effective teaching, seen a great number of scholars through his school. The studentship of the school cut across Nigerians and non-Nigerians. Many of his students have become B.A, M.A., Ph.D holders and even professors of both Arabic and Islamic studies in Nigerian and foreign Universities. Some are in the Arabic section of the Ministry of Foreign Affairs and others are, Shari ah court judge, Imams in mosques notable preachers and proprietors of Arabic schools. There are lots of standard/modern Arabic schools established by either his students or grand students. These schools form branches within and outside Nigeria. Such schools include Dārul- Ulūm in Ilorin, Darud- Da' wah Wal-Irshad in Isolo, Lagos. Among others outside Nigeria include Arabic

Training Centre established by Mahmud in Ajase, Benin Republic and similar schools established by Isa Bello in Kumazi, Ghana and the one founded by late Murtada Nasir in Abijan, Ivory Coast.

**iii. Writing:** al-Ilōry was a prolific writer. He wrote about eighty works. His writing ranged from; authorship, annotation, compilation and commentaries. The areas which his writings covered include; Jurisprudence, Theology, Arabic Literature, Arabic Rhetoric, Arabic Syntax, Philology, Philosophy, Astrology, Astronomy, Sufism, History, Education, Culture and Sociology.

These last two vocations (teaching and writing) attested in no small measure to the erudition of al-Ilōry. It also helped in building a virile society for a conducive learning, teaching and sustenance of Arabic language in Nigeria. His contributions to the growth of Arabic language and literature was internationally recognized and appreciated. These earned him an Award (Wisām tabaqatil-'ulafo al-'Ulūm wa'l-funūn) by the Egyptian government in the year 1410A.H (1990A.D)<sup>15</sup>.

### Content Analysis of his Works on Sufism

The works under study dealt with the controversial issues in a vigorous manner to correct some confusing assumptions which may lead to religious imbroglio between the Sufi adherents and its Antagonists.

The content of *Falsafatul-Wilāyah* (Philosophical Concept of the Saint) could be broadly divided into ten (10) with respects to its subsections as:

(1) Introductory part of the work in which the author stated that his main objective was to shed more light on the issues that generate intellectual argument in West Africa and Nigeria Society. This included the origination of Sufism either from the Prophet or not, Are the practices among the bad innovations, or even regards its adherents as *Kuffar* (Non Muslims) among others.<sup>16</sup> The author explained the method he adopted in his analysis of these controversial issues that is, the stand of each group and eventually buttressed his own stand on each issue with Qur'anic injunctions and Prophetic sayings.

(2) The Saint of Allah (3) Miracle of the Saints and its essence (4) Dressing with tattered cloth is not a symbol of a mystic (5) Origin of the Word *Sūfī* (6) Sufism before the advent of Islam (7) The evolution and the development of Islamic Mysticism (8) Orientals views on Sufism (9) Scholastic interpretation of : Mysticism, Exoteric and Esoteric knowledge, Absolute existence of Allah and the seven souls. (10) Scholastic interpretation of; The *Sūfī* Order,

*Al-Shathāt* (Mystical terms) and men of Sufi Order in West Africa.<sup>17</sup>

The content of *Tawjīhud-Da'wah Wa Du'āt fī Nayjiriyah wa Gharbi Ifrakiyah* that relates to Sufi issues could also be broadly divided into Thirteen (13) namely;

(1) The preachers and their link with Mysticism (2) the gate of being a

prophet had been closed while the gate of being a saint remains opened. (3) Merits of Mysticism and voluntary acts (4) What are the fruits of Mysticism (5) Meaning of Mystical terms (6) Miracle of the Saints is like that of the Prophets (7) Photography (8) The difference between the *Sūfī* litanies and ordinary prayers (9) Eligibility of prayers that its origin could not be traced to the Prophet (10) The value attached to the recitation of the Qur'an and the *Sūfī* litanies. (11) The Using of Rosary or Instrument of glorification (12) The Intercession (13) Recitation of the Qur'an for fulfilling Needs<sup>18</sup>

### The Sufism

According to the author, some scholars interpret the word *Sūfī* as meaning people of purity, on the grounds that the word is a derivative of the Arabic verb *Safā* which means "he is pure".<sup>19</sup> Some other people are of the opinion that the word is derived from *Suf* i.e. cloth made of wool. The author had shed more light on the origin of Sufism, this may not be unconnected with its controversial nature of it. The origin of Sufism attracts many divergent views, which have been expressed at different angles. Some people traced it as a foreign and an exotic institution ascribed to Islam by some over-zealous fanatics. Some others looked at it from where the ascribed name was originated. Some traced the name *Sūfī* or *Tasawwuf* to i. A group that used to stay in the Ka'bah during Pre-Islamic era, their leader was al-Gawth bn al-Mirfīn whoever followed their suit was regarded as mystic. ii. *Sufah* to be a place at the edge of the Prophet's mosque He used to receive visitors' charity and disbursed it to the poor like Bilāl, Abū-Hurayrah and so on. iii. *Sūfah* to the Orientals derived from a Greek word '*Sūfiyah*' which denotes 'wisdom' iv. *Suff* which means "wool" and that as such, the Sufis are those who used to wear woolen clothes in those days when silk and brocade had become the fashion of the wealthy and the mundane minded, wearing of wool is symbolic of their renunciation of worldly values, and their abhorrence of physical comfort. While the last group of scholars posit that the word '*Sūfī*' means a person that his mind is as clear and clean as his dress for good virtue. For this assertion, the great scholar Shaykh Adam al-Ilory discussed another related issue which is that wearing a tattered dress does not signify someone as a mystic. He then made an assertion in a concise manner. The definition of a Saint of Allah with the title: *Who is the Friend of Allah. Waliyyul-Lāhi* means the friend of Allah, *Waliyyu* means (a close person to God), (Holy man), (Saint) the only way one may become a saint or a friend of Allah is through total obedience to his commandment, total submission to His will, to refrain from sins, and do good deeds always. The following verses of the Qur'an are relevant 'Verily, Allah is indeed with those who do good.'<sup>20</sup>

Allah says again:

Allah is the Friend of those who believe; He brings them out of all kinds of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into darkness. These are the inmates of the fire, therein shall they abide.<sup>21</sup>

He further stated that five categories of people cannot be a true saint of Allah namely; Unbeliever, Hypocrites, People of unapproved innovation who abandoned obligatory acts and encourages voluntary acts, people are insane and a minor who has not reached the age of puberty.<sup>22</sup> In another development, some Muslim scholars hold the opinion that the Holy prophet of Islam himself was a Sufi. Then Sufism is as old as Islam. The author further confirmed the miracle of the saints as comparable with that of the prophets which has a purpose and mission. He cited example of the incident of Sayyidina Umar bn Khattāb while on the pulpit when he (Umar) suddenly shouted: *Yasariyah al- Jabal Yasariyah!* and the Prophet claimed to have heard the voice while they are in battle field- from the far place among others. The author traced the historical evolution of Mysticism and its development to Pre-Islamic period. He explained how the Jews, Christians and even non-believers observed their self abnegation and they were held in a high esteem by the great philosophers of the 2<sup>nd</sup> century of the Christian era. The beginning and the development of Islamic Mysticism was given adequate attention.

He gave scholastic interpretation of the concept of *'Ilm az-Zāhir* (Exoteric knowledge) which could be acquired through learning and self efforts. And *'Ilm al-Bātin* (Esoteric knowledge) acquired by endowment through spiritual means and devotion. He opined that the two knowledge complement each other for an ideal live of a human being. He defined *Ash-Shathāt* (mystical excess) as utterances of some saints when the light of Allah illuminates their mind in revealing their thoughts which sound contrary to *Sharī'ah* in the ears of non-Sufis. He gave instances of such utterances in excess as that from al- Hallāj, Ibnul Farid and Ibnul-Arabi. For instance in one of Ibnul-Arabi's utterances:

وما الكلب والخنزير إلا إلهنا \*\* وما الله إلا راهب في كنيسة

### Meaning

The dog and pig are nothing but our Lord

And Allah is a mere monk in my church'

Absolute existence of Allah and the seven stages of souls were extensively discussed. Men of Sufi Orders of different period whose foundation of mystic order were strictly based on *Sharī'ah* such as al-Fadīl bn'Iyād, Sariyyu as-Saktī, Abā Qāsim al-Junayd were mentioned. Those whose foundation of mystic order was based on mysticism and philosophy

such as Ibnul -Arabi and Ibnul Fārid were also mentioned. Among them who spiritually train their followers through different stages and states. Such as Shaykh Abdul -Qādir al-Jaylāni, al-Rifāi, ash-Shādhili and their likes. Men of Sufi Orders in West Africa were also mentioned with a very brief account on everyone.<sup>23</sup>

### **Photography**

Shaykh Ādam supported the opinion legalizing photograph in Islam. He claimed that photography is not a statue, nor an idol which have shadows. He examined the semantic values of photograph, with the specific definition of "the word" given by Oxford Dictionary under Photo, picture, a picture obtained by using a camera and fill sensitive to light. He stressed that most of the critics condemning photography have committed the same offence because some of them had their photograph on the covers of audio/video cassettes. The modern critics should have a second thought, for the fact that most of the currency notes of the world carry photographs of their statesmen.<sup>24</sup>

### **The Problem of *Salātul-Fātih***

He reported that it was unanimously agreed by scholars that as-Salātu (seeking blessing for the Prophet) was not restricted to a version. Therefore, *Salātul-Fātih* is one of the acceptable as-Salāt. There are other versions like *Salātul-Tunjina* since their wordings did not go against the Sharī'ah.<sup>25</sup>

### **The difference between the *Sūfī* litanies and ordinary prayers**

*Sūfī* litanies are the wordings originated from the Quranic verses or Prophetic traditions which comprise *Lailaha illal-Lahu*, *subhanāl-Lahi*, *Istigfar* and so on which is meant to draw oneself nearer to Allah early in the morning or at other stipulated periods but for nothing except for the pleasure of Allah. He explained the origin of all these litanies from the Quranic verses and the prophetic sayings. While ordinary prayer is meant for a need which lasts until when the problem is over.<sup>26</sup>

### **Permissibility of prayers whose origin could not be traced to the Prophet**

He reported that scholars have agreed that there are some prayers which emanated from the Companions of the Prophet, Tabiun, Saints and some Imams like Imam al-Nawawi, Imam Ibn Taymiyyah provided the language of the prayer is free from ambiguity and from names attached to the jinn<sup>27</sup>

### Using Rosary or Instruments for glorification

Experience has shown that some Muslims attach much importance to the object itself; more than the glorification and remembrance of Allah. This is a common phenomenon in our society today, whereby we see them putting the rosary on their wrists even some of them go into extremity by hanging it on their necks. This, and other reasons, perhaps, causes some *Ulamā'* to condemn it out rightly as an objectionable innovation.<sup>28</sup> The author quoted what we have in the Qur'ān which is similar to buttress this group's point which is concise and is as follows:

This day we shall put a seal on their mouths, and their hands will speak to us, and their feet will bear witness to what they had earned. (Qur'an 36:65)

Practically speaking, these are the principal instruments of man's action, good or bad, the speech and movement of a person can now be exactly reproduced as the tape – recorder and relays on the screen by television miles away. This is how the tongue and lips of man, even in this world, have begun to bear witness for or against him.

There is another narration of Bukhari wherein the Holy prophet was reported to have said: "the Prophet did not use beads for counting." As a matter of fact and indeed our humble opinion, is that, finger lines should be used in accordance with the Sunnah of the prophet; particularly during the obligatory prayers which the number of *adhkar* is easy and minimal to count. That is; *Subuhānal-Lāhi* thirty three, *Alhamdulil-Lāhi* thirty three, and *Allāhu Akbar* thirty four. Although, this instruments, that is rosary could be easily used because of large numbers of repetition. There is nothing wrong to adopt any method either rosary or any other objects to facilitate accurate counting.<sup>29</sup>

### Entreaty of God (Allah)

Apparently, we agree with the view of the erudite scholar (Shaykh Adam) as far as the topic under comment is concerned, that we cannot entreat with the dead personalities except the living ones. The '*ulamā'* agree unanimously that only the legality of supplicating through the Holy Prophet regardless of whether he is alive or dead for the fact that it is in conformity with *Hadīth*. This is true because Allah stresses further in the Qur'ān to show that the Holy prophet is an embodiment of good character and mercy which one can implore to supplicate to Allah through him. Allah Says: "Say! If you love Allah, follow me, and then Allah will love you and forgive your faults". (Qur'an 3:31)

This verse explicitly declares that the only means of attaining Divine love and blessing is by following the Holy Prophet. The author said that one

cannot content this fact. Even the hostile critics could not dispute the fact that through the Holy Prophet, many nations of the world have been blessed as they were never blessed before. The Holy prophet said in this regard: "Had it been that prophet Musa and prophet Isa were alive, they would have been my followers."<sup>30</sup>

### The Intercession

Another important thing is that Allah has laid down guiding principles in the Holy Qur'ān how one can be saved from the torment of fire on the Day of Judgment. The Holy Qur'ān says;

Whosoever acts righteously whether male or female and is a believer. We will surely grant him a pure life; and we will surely bestow on their reward according to the best of their work..

The above verse removes the ambiguity at the intercession. It emphatically explains that the only way to salvations is to follow the Holy Prophet. The prophet sheds more light on this matter when he is reported to have said:

On the Day of Judgment, I will be the Imam (leader) of all prophets and I will be their mediator; there is no pride in that.<sup>31</sup>

### Recitation of the Qur'ān for fulfilling Needs

It is very interesting to note here that one should not blame the African 'Ulamā' those who are used to reciting the Qur'an in order to supplicate with it for the fulfillment of their needs. Because, before the arrival of the preachers people used to consult oracles and priest for their needs. This also should not cause religious imbroglio for the simple fact that there is a provision for it in the Qur'ān and Sunnah. After all, Allah says: 'We reveal of the Qur'ān bit by bit that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers. In another place Allah says: 'And call unto me I will answer you.' The prophet said: 'Destiny (of a man) can only be changed with prayer and someone's life span can be elongated by good deed.'

The author lastly commented by saying; It is a general phenomenon that Muslims all over the world use to recite the Holy Qur'ān to avert evil and a protection against all difficulties and obstacles of life. Muslims can thus seek for the help of Allah through the recitation of the Holy Qur'an. At any rate, recitation of the Qur'ān should not be made as a trade or occupation for means of livelihood. It is obviously preferable to recite the Qur'ān for spiritual, socio-economic and political advancement of life. Taking all relevant facts and historical data afore-mentioned into consideration, the majority of Muslims hold the Qur'ān in high esteem and they recite it to

fulfill their needs. It is rather unfortunate to see some *Ulamā'* go from one place to another to recite the Qur'ān for people indiscriminately to get money and a means of livelihood. As a result of this, the author shared the opinion that this attitude should be strictly condemned because of the fact that they may misuse it; this may lead them to become beggars of which would tarnish the image of Islam.<sup>32</sup>

Analyses of the books under study expose the wrong notion and misconception of issues leading to misunderstanding and chaos in Islam. The books were written in a very frank, brave and objective manner. Also, he was able to avoid unnecessary rigmarole. They are the epitome of his usual constructive criticism.

The books under study are written in a straightforward and simple prose works in Arabic. The author has demonstrated discursive ability and literary prowess, and as a result the sentences are very lucid. He is very rich in vocabulary and logical in presentation. The style and features of his writings portray actual Quranic expression. He had displayed such expression in large numbers of places in the book. This unique style was also confirmed by Abubakre in his work on general style of al-Ilōry.<sup>33</sup> The rhetorical approaches and variety of stylistic approaches are very effective and moving. The aspect of his works studied is purely on religious matters. A specific attempt was made by the author at consulting many authorities and Islamic philosophers to support his points.

It is pertinent to mention here that the book has no chapters; instead, the author divides it into sections and sub-sections. This is in keeping with the Arabs style of writing a book by sections rather than chapters. Each section focusing on a particular topic or related topics. The author does not follow the modern way of writing reference quotations and citations. At times, he just writes the name of the author and the work and goes straight on to giving the quotation which he does put in bracket at the beginning and end though; this is actually common with other Arabic work around the world. We can hardly be critical about his style of Arabic writings because it is not peculiar to him, but it is the general style to Arabic authorship.

In conclusion, Shaykh Adam was a very creative, innovative and painstakingly hard working scholar who combined teaching, preaching and writing together. All the three aspects developed African society morally, socially and intellectually. It is worthy to make a clarion call on Arabic scholars in Nigeria in particular and West African in general to emulate the sage and to inculcate aesthetic taste, in order to have more Arabic literary works.



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