

TITLE PAGE

A STUDY OF THE *SUFI* CONCEPT OF *DHIKR* AS PRACTICED BY MUSLIMS

(A CASE STUDY OF PATIGI LOCAL GOVERNMENT AREA KWARA STATE)

BY

MOHAMMED NDA BAIWA

ADM. NO: 1120103640

**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF ISLAMIC
STUDIES, FACULTY OF ARTS AND ISLAMIC STUDIES, USMANU
DANFODIYO UNIVERSITY SOKOTO, IN PARTIAL FUFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF BACHELOR OF ARTS (B.A HONS)
DEGREE IN ISLAMIC STUDIES**

OCTOBER, 2015

APPROVAL PAGE

This research has been read and approved as meeting one of the requirements for the award of Bachelor of Arts (B.A Hons.) degree in Islamic studies, Usmanu Danfodiyo University, Sokoto

Project Supervisor

Dr. S.A Aboki

Date

Head of Department

Prof. M.M Dangana

Date

External Supervisor

Date

DEDICATION

This research is dedicated to Almighty Allah, the Alpha and Omega, the

Omnipotent and Omniscient and Prophet Muhammad (S.A.W)

ACKNOWLEDGEMENTS

To Almighty Allah is my praise and adoration for seeing me through in my course of study and to the success of this research work as, I say; Alhamdulillah Rabbi 'Al- Alamin.

I also give thanks to my supervisor Dr. S.A Aboki who did not only guide me but also ensured that I am guided. I thank him for his moral and intellectual support throughout this project. To him I say, *Jazakumullahkhairan*. My profound gratitude also goes to all my lecturers from whose pots of knowledge I developed my intellect beginning with Professor M.M Dangana, Y.Y Ibrahim, J.M Kaura and others. To you all, I say, more grease to your elbow.

My unalloyed gratitude and appreciation also goes to my parents in persons of Alhaji Muhammad DanganaBaiwa and Mallama Aisha Muhammad. They exhibited a great care for me right from my infancy and still continue the care relentlessly. I pray that may you not be denied the fruit of your labour. Amin.

I cannot forget the contribution of my family members toward the success of this programme, ranging from Sha'aba Muhammad, HajaratDangana, BaiwaHaruna, Halima Baiwa, Fatima Muhammad (Kusogi) Muhammad Baba, Muhammad Baiwa, Fatima Baiwa, LimanBaiwa, Ibrahim Baiwa, Baba NdagiBaiwa, Fatima Baiwa, Nana, Zahra, Yusuf and step mothers MallamAmina, MallamaRuqayya and MallamaSalamatu. I humbly appreciate your efforts toward the success of this programme and it is my prayer that may almighty Allah crown all your efforts with success.

I sincerely appreciate the support of my caring maternal grandmother in person of MallamaRuqayat Muhammad. I would not forget my late paternal grandfather and mother, Mallama Fatima (Kusogi) and Mallam Muhammad Kolo. I pray may Allah have mercy on them.

I show gratitude to my MallamAlhaji Muhammad Ibn Muhammad Alkali and Mallam Muhammad ShafiiSuleimon in their support toward the success of this programme.

Not forgetting the entire family of Late *Shaykh*IdrisHamza, I pray may Allah increase him in His mercy. All my uncles and aunts in persons of MallamSa'eed, MallamYakubu, Mallam Adam, Mallama Fatima Wodu, MallamaAminatGogo, MallamaHawau and others.

I also appreciate the friendly support of all my friends and well wishers both in the university and outside, few of whom are Yusuf Hakeem, Ibrahim TawfeeqJawondo, Abdulsalam, Abdulwahab, UmarAlhassan, Muhammad Al-Makii, Muhammad Soja, MallamAliyu, MallamUthman, Ahmad Shonga, LimanMokwa, NmaAbdullahi, Umar Baba, Alhaji Musa and others. May Almighty Allah in His infinite mercy, shower His blessings on all of you. Amin.

TABLE OF CONTENT

TITLE PAGE.....	i
APPROVAL PAGE.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT.....	iv
TABLE OF CONTENT.....	v
ABSTRACT.....	vi

CHAPTER ONE : INTRODUCTION

1.1 Background of the Study.....	1
1.2 Scope and Limitation.....	3
1.3 Significance of the Study.....	3
1.4 Statement of the Research Problem.....	5
1.5 Aim and Objectives.....	6
1.6 Methodology.....	7
1.7 Structure.....	7
1.8 Literature Review.....	8
Endnote	

CHAPTER TWO: HISTORICAL BACKGROUND OF PATIGI LOCAL GOVERNMENT AND SUFISM

2.1 Historical Background of the Patigi Local Government Area.....	12
2.2 The Coming of Islam to Patigi Local Government Area.....	14
2.3 The Emergence of Sufism in Patigi Local Government Area.....	16

2.4	The Beginning of <i>Dhikr</i> in Patigi Local Government Area.....	18
2.5	The Spread of <i>Dhikr</i> in Patigi Local Government Area.....	19

End note.

CHAPTER THREE: CONCEPT OF *DHIKR*

3.1	What is <i>Dhikr</i>	24
3.2	Kinds of <i>Dhikr</i>	25
3.3	Special Practice of <i>Dhikr</i>	27
3.4	The Importance of <i>Dhikr</i>	28
3.5	The Benefits of <i>Dhikr</i>	31

End Note

CHAPTER FOUR: IMPACT OF *DHIKR* ON PATIGI LOCAL GOVERNMENT

4.1	The Impact of <i>Dhikr</i> on Youth.....	35
4.2	The Social Impact of <i>Dhikr</i> on People of Patigi Local Government.....	37
4.3	Economic Impact of <i>Dhikr</i> on People of Patigi Local Government.....	42
4.4	Summary and Conclusion.....	45
4.5	Recommendation.....	45

Endnote

ABSTRACT

This project is centres on *sufi* concept of *Dhikras* practiced by Muslims in Patigi local government Area. It aimed to present the historical background of Islam and Sufism in Patigi local government, the beginning and development of *Dhikr*, also its impact with particular reference to Patigi local government Area of Kwara State.

CHAPTER ONE:INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Is a religion of peace that requires absolute total submission to the will of Allah. However, a believer cannot truly be a faithful one except that he follows and submits wholly to the commandments of Allah without personal interest. When a believer harbours in himself anything contrary to whole reliance and submission to Allah, he has definitely crossed the right path and *Shaytan* will be his guide and without the total submission to the will of Allah the of a Muslim is incomplete. This is alluded to in the Qur'an thus:

Oh you, who believe, enter into Islam completely and perfectly and do not follow the footsteps of Shaytan. Indeed he is to you a clear enemy.¹

Moreover, Islam envisages for man a discipline for his life as a whole, material as well as spiritual, but there is no denying the fact that owing to differences of individual temperaments, certain people would specialize on certain things and not in others. Even if one were to concentrate on spiritual side of one's existence, one would still remain more or less attached to the other occupation of life for one's nourishment, for the sake of society of which he is a member in his celebrated expose of his teaching on faith and submission and the best method of these two, prophet Muhammad (S.A.W) defined this last point in the following terms:

The man said: Now tell me about Goodness. Muhammad (S.A.W) said; it is to worship Allah as though you see him, for he sees you although you do not see Him.²

This work examines the study of the Sufi concept of *Dhikr* particularly in Patigi Local Government area of Kwara state.

Patigi is a name of town located to the North East part of Ilorin Kwara state capital on a small hill (meaning Patigi in Nupe). It was one of the important towns in Kwara state.

Patigi served as a gateway to the North, it has a large market center for all the goods coming from North or from the South (*Yagba* and *Yaragi* Market).

Patigi was a cross roads town for over three centuries and a war centre in the olden days. But by 1800 A.D after the British conquest the emirate was carved out from the former Nupe Kingdom and it form part of the present Patigi local government area of Kwara state.³

Sufism is a distinct way of getting access to the ultimate reality, the source of being through guidance is acquired. Thus, Sufism being one of the most arresting and captivating part of Muslim movements attempts to curb human imitations by approaching the Divine essence many schools have been formed so as to educate the prospective *Murid* who actually wants to have the mystical knowledge of Allah, though the remembrance of Allah and meditation. It is hoped that this research will address the issue so directed and contribute to literature on the subject matter.

1.2 SCOPE AND LIMITATION

This research (A study of the *Sufi* concept of *Dhikr* as practiced by Muslims in Patigi local government area) is therefore undertaken with a view to bring into

consciousness the outstanding contribution of *Dhikr* and Sufism to the religious and social enhancement of Muslims life.

The area of the study was therefore limited by the researcher to the three districts of the local government area only. The districts are as follows;

- a. *Patigi* districts
- b. *Lade* districts
- c. *Kpada* districts

1.3 SIGNIFICANCE OF THE STUDY

This long essay elucidates vividly the significance of purification of the soul. Without *Dhikr* the center of cannot be practiced by a Muslim perfectly. In this regard, the Almighty Allah mentions in Qur'an that:

*Recite what has been sent down to you of the book, and establish the prayer. Prayer forbids indecency and dishonor. Remembrance of Allah is greater, and the Allah knows what you do.*⁴

Allah (the exalted) used the word “*AKBARU*” for “remembrance of Allah”, that is, the remembrance of Allah is the greater form of worship. The observer of prayer (*Salat*) may find it difficult to obtain the satisfaction of Allah while on Prayer; expect one who has been impacted by the significance of *Dhikr*. It is only *Dhikr* that can purify the soul from abominations before one can attain the knowledge of Divine essence. When a men submits himself to Allah in totality, while he is on a prayer he knows who he is, who he is observing the prayer for. Then *Salat* can serve as a protector from evil

deeds because many are observing five daily prayers at the right time and they still engage in indecent acts. The Prophet (S.A.W) said in *Hadith Al-Qudsi* that Allah say;

*Know Me before you worship Me, if you don't know Me how will you worship Me.*⁵

The noblest of these higher understanding is the knowledge of Allah and knowledge of what is intended. Below this is the straight path. Thus is the knowledge of purification of the soul with *Dhikr* and removal of the obstacles of destructive qualities like greed, anger, pride, ostentation/concert, envy, love of influence, love of wealth and so on. *Dhikr* appears the praise worthy qualities with which the soul should be made beautiful, such as asceticism, trust in Allah, satisfaction with divine decrees, love of Allah, truthfulness, sincerity and so on.

The highest and noblest knowledge is the knowledge of Allah because all other forms of knowledge are sought for the sake of Him and it is not sought for anything else.⁶ the manner of progression with regards to that is to advance from divine attributes, and then from Divine essence, these are three stages. The highest of these stages is knowledge of Divine essence, and it is not for most people to understand this. That is why they have been commanded “reflect on Allah’s creation and do not reflect on this essence”. This progression is indicated by the gradual advance of Allah’s messenger (S.A.W) in his observation when he said:

اللهم أعوذ برضاك من سخطك وبمعافا تك من عقوبتك وأعوذ بك منك لأحصى ثناء عليك أنت كما أثنيت على نفسك.

O Allah seek refuge in thy pleasure from thy anger, this is observation of Divine attributes, and in thy forgiveness from thy punishment, this is observation of Divine works. Finally, the messenger of Allah (S.A.W) said;

I seek refuge in thee from thee (thy anger). This is observation of divine essence. Thus, he was advancing step by step towards nearness to Allah. Then, at the time of reaching the final stage he admitted his inability by saying; I cannot reckon thy praise. Thou art as thou last lauded thyself.⁷

This is the noblest form of knowledge and it is followed in excellence by knowledge of the life to come, which is the knowledge of final return to Allah.

1.4 STATEMENT OF THE RESEARCH PROBLEM

The statement of the problem form the foundation upon which this research is intended. Initially, some people were said to have organized themselves into small group purposely for mutual encouragement and also met for group recitation of Qur'an and other forms of remembrance so as to get close to Allah as contained in Qur'an:

Therefore remember Me, I will remember you, and be thankful to me and do not be ungrateful to me

Also in the second verse where Allah says:

And withhold yourself with those who call on their lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart we have made unmindful to our remembrance and follows his low desires and his case is one in which due bounds are exceeds.⁸

These verses among others serve as the basis for the spiritual centre but the argument subsists as to what exactly the people of early time recite collectively for mutual encouragements. *Sufis* were small group and majority of them lived in isolation engaged themselves in remembrance of Allah day and night. It was only later; these small groups become institutionalized orders and attached to particular master.⁹

There are many verses in the Qur'an which enlighten us on the importance of *Dhikr* but some Muslims believes that *Dhikr* in the realm of Sufism is *Bidah* (Innovation). Therefore, in this research, efforts will be made to examine the view points of the *sufison Dhikr*.

1.5 AIM AND OBJECTIVES

This study aims at bringing out the *Sufi's* perception of *Dhikr* in accordance with the provisions of the Qur'an and *Sunnah* of Prophet Muhammad (S.A.W). Furthermore, the study will discuss the difference between the remembrance of Allah (*Dhikr*), and prayer to seek Allah's favour or protection against evils as misconceived by some Muslims. Hence, the real essence of *Dhikr*, how to engage in the remembrance of Allah as well as kinds of *Dhikr* will be extensively discussed.

The long essay will clarify the real *Dhikr* of Allah because some people claim to be *Sufi's* reciting names of *Jinns* or *Rawaniyyah* with the belief that they are remembering Allah and they expect reward from it.

1.6 METHODOLOGY

The researcher cannot but resort to the use of survey methods of enquiring simply because this is essentially a descriptive research. The method justified its appropriateness as it actually examines the value of apparent situation and therefore this work is deeply rooted in both primary and secondary sources of Islam.

After the choice of the topic has been made, the researcher reviewed the related materials on the area of study. By so doing access to a wide range of information was made possible. The researcher consulted different academic materials and interview was made where necessary and others that have bearing on the topic. So that the long essay will open a wider source of knowledge to readers and broader their knowledge.

1.7 STRUCTURE

This research work consist of four chapters, chapter one includes background of the study, scope and limitation, significance of the study, statement of the research problem, aim and objectives, methodology, structure and literature review. Chapter two followed by the historical background of *Patigi* local government area, the coming of Islam to *Patigi* local government area, the emergence of Sufism in *Patigi* local government area, the beginning of *Dhikr* in *Patigi* local government area, and the spread of *Dhikr* in *Patigi* local government area/ chapter three deal with the meaning of term *Dhikr*, kinds of *Dhikr*, special practices of *Dhikr*, it importance and benefit. Finally, chapter four deal with impact of *Dhikr* on youth of the *Patigi* local government, the social impact of *Dhikr* on people of *Patigi* local government, the economic impact of

Dhikr on the people of *Patigi* local government, summary, and conclusion and recommendation.

1.8 LITERATURE REVIEW

This aspect of research calls for the reviews of relevant literature on the topic under study. As this will assist to determine how well and to what extent have due *Sufi* orders encouraged Muslims in moving close to Almighty Allah through *Dhikr*. This work did well to point out the value and significance of *Dhikr*.

According to *M. Mahzar* in his book titled “Sufism in Islam ” traced *Dhikr* (remembrance of Allah) as practiced by *Sufi*’s, as the invocation of Allah’s name, verses from Qur’an or saying of the Prophets (S.A.W) in order to glorify Allah. *Dhikr* is encourage either individually or in group and is a source of tranquility for *sufi*’s.¹⁰

In addition He says: *Dhikr* (remembrance of Allah) is an Islamic devotional act, typically involving the repetition (mostly refer to reciting or chanting) of the names of Allah, supplications or formulars taken from *Hadith* texts or verses of Qur’an” this work is found relevant in the cause of research work”.

Another work reviewed is the work of NazimNaqshabadi titled “Sufism” mentioned that without remembrance of Allah nothing will come to existence and life will be eternal.¹²

In addition to that, the work that has been reviewed is the work of Imam Al-Ghazalui titled “*Mukashat li-Qulub*” stated that one should carry out the basic steps of *Tawbah* before engaging in remembrance of Allah.¹³

Another work to reviewed is the work of K.O Yusuf titled “dialogue on controversial issues in ” where he held the view that *Dhikr* (remembrance of Allah) is very important to every believer because Allah (S.W.T) encouraged Propehet Muhammad (S.A.W) to join the group of the people doing *Dhikr*.¹⁴

Additionally, according to M.A Abubakar in his book titled “The doctrine and practice of *Tijjaniyyah Sufi* order in Bida” he described *Dhikr (LailalailllaAllahu)* as a divine word. If a person or unbeliever pronounces it (with belief), he will be reverted and become a Muslim. It is also a world that if a person pronounces once and dies such person will enter paradise according to the Prophet (S.A.W) agreed upon.¹⁵

In addition to that, the work that has been reviewed in relevant to this research work is A. Balogun titled “an analytical study of *RisalatulTawbah*” of *Shaykh Ibrahim Niyass*, he held the view that *Dhikr* lead to total repentance to Allah and it purifies the soul.¹⁶

In fact, the above literature will paves way for other researchers to carry on research to cover a wide range of topics. It is of note to also establish that sporadic mentions *sufi* orders and significance of *Dhikr* have always been made in those works.

END NOTE

1. M. T. Al-Hilal and M.M Khan, translation of the meaning of noble Qur’an in English language, King Falid complex, *Madinah*, 1404, Qur’an 2:28.
2. M.B Sambo and M. Higab, Islamic religion knowledge for Wasc, Islamic publications, Bureau, 1974, P. 45
3. A. A Idress, the emergence of *Patigi* emirate, np 1982 P.6

4. Qur'an 29:45
5. A. A. AliyuSunaji, *Kitabul-Lumai Fi Tariqi- TasawufFil-Islam*, Np, 378 A H P. 149
6. Imam Al Ghazali and P.W Mortagomary watt, *the jewels of the Qur'an Culture* 1975 P. 45
7. NajimNashabandi, <http://www.sheikhnazim2.com>, 2009.
8. Qur'an 2:152 and 8:28
9. Y.A. Quadri, *the Tijjaniyyah* in Nigeria, university of Ibadan, 1981, P. 178.
10. M. Mahzar, *Sufism in Islam*, discovery publishing house PVT Ltd, New Delhi, 2014 P. 47 – 47.
11. M. Mahzar, *Sufism in Islam*, discovery publishing house PVT Ltd, New Delhi, 2014 P. 100-106
12. AbdulrazaqBalogun, an analytical study of *Risalatul-Tawbah* of Shaykh Ibrahim Niyass, Unpublished Research Project submitted to Department of Religions, University of Ilorin 1991, P. 83.
13. Imam Ghazali, *Mukashaful – Qulub, Darul-Fajr al-Turasi*, Cairo 1424 A.H, P.36.
14. K. O YUSUF, *Dialogue on controversial issues in Islam*, Ogbondoroko, Asa local government area, Kwara state, 2013 P.4.
15. M.A Abubakar, *the doctrine and practice of Tijjaniyyasufi order in Bida*, Masaga publications Nigeria, Bida 2005 P.15
16. Abdul-Rasaqbalogun, An analytical study of *Risalatul-Tawbah* of Sheikh Ibrahim Niyass, unpublished research project submitted to Department of Religion University of Ilorin 1991, P. 84.

17. CHAPTER TWO: HISTORICAL BACKGROUND OF PATIGI LOCAL GOVERNMENT AND SUFISM

2.1 HISTORICAL BACKGROUND OF PATIGI LOCAL GOVERNMENT

Patigi is a name of a town located to the north eastern part of Ilorin, the Kwara state capital on a small hill (meaning *Patigi* in Nupe language). It is one of the important towns in Kwara state. The town borders on the southern Bank of the river Niger with the former *Kabba* province on the east, while to the west is *Lafiagi* emirate and opposite of it (*Patigi*) is *Bida* in Niger state.¹

About three (3) quarter of the total area of the town is located on the hill while the rest one quarter is plane land for rice cultivation. In essence, the location of *Patigi* does not only make it to be an important but also a trading centre for the riverine areas as one of the major occupation of the people

Patigi served as a gate way to the north. It has a large market centre for all the goods coming either from the north or from the south. (The two markets are *Yagba* and *Yaragi* markets). *Patigi* was a cross road town for over three centuries and war centre in the olden days. But by (800 A.D after the British conquest, the emirate was carved out from the former *Nupe* kingdom and it forms part of the present *Patigi* local government area of Kwara state.³

The emirate is populating with (*NupeChizhi*) meaning *Nupe* speaking people and (*Yagba Chichi*) meaning *Yagba* speaking people as the majority. The North settlement consists of *Kpada*, *Rogun*, *Echi-Wada*, *Koro*, *Duro* and *Etsuvun* while, in the south settlement includes *Lalagi*, *Esun*, *Edogi* – *Chapa* to mention but few with *lade* as their

chief town. The western part of the emirate consist of *Rifun, Tankpafu, Chitta, Matokun* also within the zone existed only none*Nupe* speaking people such as *Agboro, Ejiba* and *Oke erit*.⁴

These settlements at *Patigi* followed the *Nupe* history as the town was found by the *EtsuNupe of Tsode, Zagunla*, who reigned between 1539 -1592. He moved back to *Gbara* now in niger state after he has founded *Patigi* a Garison of *Nupe*. Although he did not live in this new settlement but posted his second warrior chief to command the cavalry. In 1895, *EstuIdrisuGana*, the twenty third *EstuNupe* was installed at *Patigi* by one British officer “Mr. William Wallance” he was succeeded by his son *Estu Isa* who was presented with a second class staff of office in 1905.⁵

‘*Estu*’ (Meaning emir in English language). He is a traditional ruler appointed as a higher authority who regulate and settle the disputes between the communities and villages under his jurisdiction. When such a person is appointed, he takes charge of all administrative and affairs of the people and his well respected.⁶

Below is the geological table of the *Estu* (emir) of *Patigi* since *IdrisuGana 1* to the present *Estu Ibrahim Chatta Umar*.

- 1- *IdrisGana 1 23rdEstuNupe* 1893 - 1900
- 2- *Mu’azuIssa* 1900 – 1923
- 3- *UsmanTsado* 1923 -1931
- 4- *Umar Bologi* 1931 -1966
- 5- *IdrisuGana II* 1966 -1999
- 6- *Ibrahim Chatta* 1999 to the present.⁷

2.2 THE COMING OF ISLAM TO PATIGI LOCAL GOVERNMENT AREA

The coming of to *Patigi* local government was only an extension of spread of Islam from Arabia to north African. Its came as a result of purely missionary, trade and conquest activities. As described earlier, that *Patigi* served as a gate way to the north with large markets. It was as a result of the contact with the Hausa traders and scholars like MallamDendo, who came and preached for the interest of propagating the religion of Islam in the areas of *Patigi* local government. As a result, the spread of Islam in *Patigi* local government was largely through the efforts of leading MallamDanjantaSalih, who came from the northern Nigeria to the middle belt to preach and others, like MallamAbdulsalam from Ilorin, who also travelled not only to *Patigi* but to other places like Akoko land to preach the religion of Islam .⁸

However, it worth mentioning , that the introduction of Islam into *Patigi* local government area though the efforts of the above mentioned scholars met a tensed resistance and thus, were not a smooth ride because prior to the arrival of these scholars, the Christians religion was earlier introduced by the colonialist who were able to established (farm) to alleviate the economic status of their followers and Sudan interior mission (SIM) for the purpose of propagating Christianity and establishing secular education with its curriculum wholly on Christian doctrines e.g Christian faith, songs, translation of bible into Hausa and *Nupe* language. Thereby compelled Muslims pupils that attend the school for the purpose of education to learn and imbibed the culture of Christianity.⁹

With this on ground, the scholars met a mixed reactions from those who had earlier on accepted Christianity and those traditionalists who were in the state of indecision and contemplating on whether to remain traditional or accept either Christian or . Having realized these, the scholars doubled their efforts and applied the persuasive and convincing methods of the preaching and teaching in totality. Their efforts began to yield a fruitful result as the number of their students became momentum. Some of these students became learned in the field of Islamic scholarship. The students such as Muhammad Kwaki, Abdu –Allahi Patigi-mi, Yahya Laruta, Ibrahim Emi Gana Washi, Alhassan Emiliman, Muhammad Shaffii 1st and 2nd Muhammad Nnkoche Kula and others to mention but few.¹⁰

Some of these students become learned scholars and were later dispatched to various communities and districts within the *Patigi* local government area e.g Mallam Muhammad Kwaki and Abdu-Allah *Patigi-mi* were posted within *Patigi* district to carried out the activities of Islamic scholarship through teaching and preaching methods, mean while Mallam Yahaya Laruta and Ibrahim *Emi – Gana Woshi* were posted to *Kpada* district and it environs, Mallam Alhassan *Emi-Liman*, Muhammad Shaffii 1st and 2nd were posted to lade districts and its environs for the purpose of teaching and preaching to the inhabitant of these districts. To realized this, they established centers for learning where teaching, learning and preaching take place.¹¹

The above efforts led to the acceptance and wide spread of Islam and marked as factors responsible for the emergence of Islam in *Patigi* local government.

2.3 THE EMERGENCE OF SUFISM IN PATIGI LOCAL GOVERNMENT.

Although, Sufism, especially *Tijjaniyya* order had been in West Africa as early as 16th century. It was not given much recognition and acceptance till in the 18th century.

Sufism emerged at *Patigi* as early as 1900 during the period of *Imam Kwaki*. *Imam Kwaki* was a *Qadiriyya Sufi* brotherhood. He said to the Muslim *Ummah* at *Patigi* that “since Sufism is an instrument per excellence for social transformation and Islamic reactivation, its significance therefore, cannot be over emphasized. This among other things largely depend upon the accurate understanding and practicing Islam purely.¹²

He said “*Ulamah*” who are concerned with the purity of Islam and its development as well as putting its principles into practice is to gain greatly by utilizing Sufi movement in properly reviving the Islamic religion. They need specialized efforts in bringing about positive spiritual and moral changes in individuals or group”.¹³

However, the coming of a renown *Sufi* scholar in person of *Shaykh Abdul-Kadir Zaria* to *Patigi* local government area after the demise of *Imam Kwaki*, during the reign of Imam Yahaya, is one of the major factor that led to the emergence of *Tariqatul – Tijjaniyya Sufi’s* in *Patigi* local government . Imam Yahaya who was a chief *Imam* of *Patigi* town and having accepted *Tijjaniyya* Sufism from the *Shaykh Abdulkadir Zaria* started to encouraged other *Imams* from various districts within the *Patigi* local government area. These other imams are imam Abubakar, the chief *Imam* of *lade* town, *Imam* Muhammad, the chief *Imam* of *Sakpefu* in *lade* district, *Imam* Salih, the chief *Imam* of *Kpada*, imam Muhammad Kolo, the chief imam of *Kusogi* and *Imam* Jibril, the chief

*Imam of Guluka in Kpada district etc. the above mentioned Imams accepted Tijjaniyya Sufi order and practiced its principles whole heartedly.*¹⁴

Apart from the above mentioned *Imams* who accepted *Tijjaniyya Sufi* order and others that accepted it later, there remained a number of Muslims who did not accept or practice Sufism but were also engaged in various types of *Dhikr* in variance ways in which the *Sufi's* are observing theirs. This is because, the *Sufi's* order observed *Dhikr* mostly in congregation and at a fixed times daily, unlike the other sect of Muslims who observed it individually and silently is allowed but, it is encourage to be charting or observed congregationally and in a laudable voice as the prophet (S.A.W) was commanded in the noblest Qur'an"

*You shall force yourself to be with those who worship their lord day and night, seeking Him alone. Do not turn your eyes away from them, seeking the vanities of this world.*¹⁵

In another verse Allah says

*And do not dismiss those who implore their lord day and night, devoting themselves to Him alone.*¹⁶

From the above verses, one can conclude that both the *sufi* order and other Muslim who are not *sufi's* but observing *Dhikr* are all correct and the act is rewardable by Allah.

2.4 THE BEGINNING OF *DHIKR* IN PATIGI LOCAL GOVERNMENT

Dhikr in Patigi local government started at the beginning of introduction of Sufism because *Dhikr* is one of their usual doctrines which members practice in the morning, evening and night of every day which according to them, *Dhikr* purify their soul from all evils and the heart from the love of this material world.¹⁷ This understanding made them to encourage their people, especially *Muridun* (followers) to seek for employment and involve themselves in mechanical activities so that they would not depend upon any one but Allah and not associating with Allah.¹⁸ With this belief, Muslim faithful particularly the *Sufis* engaged in *Dhikr* through the efforts of following *Shaykh's* who normally paid visit to the local government headquarter and its districts in entirety. These *Shaykhs* are;

- a. Late *Shaykh* Yusuf Abdu-Allah Lokoja
- b. Late *Shaykh* Mahmud Magaji Zaria
- c. Late *Shaykh* Aliyu Arazimi Kano
- d. *Shaykh* Liman Sossa
- e. *Shaykh* Isah Wakete Lokoja etc

Late *Shaykh* Yusuf Abdu-Allah Lokoja usually pay visit to *Patigi* after the acceptance of Sufism by the inhabitant's of the local government must especially to their leading imams. During his stays he used the opportunity to celebrate the Mahmud (the birth day of the greatest *Ummah*, prophet Muhammad (S.A.W) by organizing his *Murids* (followers) and others in attendance to celebrate the *Mau'lud* with the *Dhikr* (remembrance of Allah). This effort marked as one of the major factors responsible for *Dhikr* in *Patigi* local government area.¹⁹

Meanwhile, late *Shaykh Aliyu Arazimi* of Kano also played a vital role as per the beginning of *Dhikr* in *Patigi* local government area. On his several attendance of annual *Maulud* of *Shaykh Ibrahim Nyass* at *Patigi* town organized by *Tijjaniyya* brotherhood in *Patigi* local government area. On these occasion, he normally preach to the people to engage themselves in observing *Dhikr* always. As for *Dhikr* purify the soul and with it (*Dhikr*) the heart find satisfaction.²⁰ with this, the youths started to organize congregational *Dhikr* on every Thursday and Fridays, after *Jummah* prayer. *Dhikr* became order of the day in *Patigi* local government area and give raised to its spread to various districts and communities.

2.5 THE SPREAD OF *DHIKR* IN PATIGI LOCAL GOVERNMENT AREA

There are three districts in *Patigi* local government each districts have about 45 villages under them e.g *Patigi*, *Lade* and *Kpada* districts.

After having accepted Sufism and *Dhikr* to be chanting three times daily. Schools were established where villagers sent their children to and later introduced it to their villages. These *Muqadams* and *Murids* are;

1. Late *Shaykh Alhaji Ahmad Idris* and *Alhaji Muhammad Baiwa* in *Patigi*.
2. Late *Alhaji Baba Kpada* in *Kpada* and
3. *Alhaji Gbangede* and late *Alhaji Muhammad Ndako* in *lade* district.²¹

Indeed, the spread of *Dhikr* in *Patigi* local government was through the efforts of the above mentioned *Muqadams* and *Murids* who were respected personalities in their districts and communities. They preached and lead in various Islamic gathering where *Tijjaniyya Sufis* observed *Dhikr* at *Patigi* districts late *Shaykh Ahmad Idris* and

Alhaji Baiwa were responsible for the organisation of the annual *Mauluds* (birthday celebrations) of the greatest *Ummah* Prophet Muhammad (S.A.W), *Shaykh Ahmad Tijjani* and *Shaykh Ibrahim Niyass* (R.A) during these *Mauluds* apart from admonishment to the audience, *Dhikr* is one of the major activities that is been carried out.²²

And again lae *Shaykh Ahmad Idris* established centre of learning, named *Markaz Ta'lim Qur'an Li Shaykh Alhaji Ahmad Idris Patigi*. The school served as an instrument for the spread of *Dhikr* because it is one the greatest *zawiyah* where *Dhikr* is continuously observed days and night. Apart from this, the centre had in attendance students from various communities within *Patigi* district, where some later graduate and assigned to lead other established *Zawiyyas* in their respective communities. Where *Dhikr* has being observing. Through this method, *Dhikr* became wide – spread within the *Patigi* district.²³

On the other hand, Alhaji Mohammad Baiwa is also a proprietor of *Madarastul Siratal-Mustakim*, within the school a great *Zawiyya* was open where students attends to observed *Dhikr* and listen to his preaching concerning the good virtues of Muslim which he emphasized the audience and student to imbibe and the importance of *Dhikr* to human in this life and hereafter.²⁴

In *Kpada* district of *Patigi* local government, one could rightly say that, the notable figures responsible for the spread of *Dhikr* were late *Imam Salih*, Late Alhaji *Baba Kpada*, *Imam Yusuf* of *Duro*, *Imam Ibrahim Emi Woro Dyadya*, *Imam Mustapha (Rogun)* and Late *Idris Hamzat Kusogi*. These *Muqadams* were the instrumental factors

responsible for the spread of *Dhikr* through the establishment of *Zawiyya* in their villages where *Dhikr* were observed daily. These people caused the replacement of the usual traditional mode of celebrating occasions such as marriages and naming ceremonies with the observance of *Dhikr* as the best way to celebrate blessings from Allah.²⁵

Meanwhile, the notable people like *Imam Tohiblade*, *Imam Abubakar Sakpefu*, *Imam Abdu Alhaji Gbangede* and *Imam Usman Essanti* were responsible for the spread of *Dhikr* in *lade* district each established *Zawiyya* in his compound where *Sufi* brotherhood gathered to observe *Dhikr*. They later came into an agreement to rotate the venue of the congregation *Dhikr* on each Thursday from one village to the other for the proper dissemination of *Dhikr*. This effort attracted a number of Muslims from different villages of this district to join Sufism in which *Dhikr* is the order of the day. Moreover, with the above mentioned efforts *Dhikr* spread to each community of the above mentioned districts of the local government to the extent that each mosque except *Masalachi KENCHIZHI* (meaning Hausa's Mosque in English) became a centre where *Dhikr* is being observed.²⁶

END NOTE

A. A Idrees, the emergence of *Patigi* emirate, NP, 1982, P. 6

Ibid P. 13

Oral interview: Babatsadukpata, 80 years old on 20th May, 2015.

Oral interview: AlhajiIssaChatta, 85 years old, on 14th May, 2015

Oral interview: (OON) Alhaji Ibrahim chatta Umar (*ElsuPatigi*) 55 years old, on 12th
May 2015.

A. Aldrees, the emergence of *Patigi*emirate N.P, 1982 P. 25

Oral interview (OON) Alhaji Ibrahim chattaumar(*EtsuPatigi*) 55 years old, on 12th May,
2015

Oral interview: Alhaji Muhammad Baba sha'I (chief imam of Patigi), 80 years old, on
17th May, 2015.

Oral interview: Alhaji Muhammad Baiwa, 60 years old, on 2nd September, 2015

Ibid

Ibid

Ibid

Ibid

Oral interview: Alhaji *Ndakogi Patigimi*, 75 years old, president, national association of Arabic school proprietors *Patigi*, on 20th May, 2015.

Qur'an 18:28 and 6: 28

Oral interview: Alhaji Idris Ahmad 72 years old, leader of *Rijalu Faiduat* group *Patigi*, on 15th May, 2015.

Oral interview: Alhaji Muhammad Baiwa 60 years old, on 2nd September, 2015.

Ibid

Ibid

Ibid

Oral interview: Alhaji *Ndakogi Patigimi* 75 years old, president, national association of Arabic school proprietor *Patigi* on 20th May, 2015

Oral interview; Alhaji Muhammad Baba Sha'I (Chief *Imam* of *Patigi*) 80 years old, 2nd September, 2015.

Ibid

Ibid

Ibid

Ibid.

CHAPTER THREE: CONCEPT OF *DHIKR*

3.1 WHAT IS *DHIKR*?

Dhikr (remembrance of Allah, “pronouncement” “Invocation”) is an Islamic devotional act, typically involving the repetition (mostly referring to reciting or chanting) of the names of Allah, supplications or formulas taken from *Hadith* texts and verses of the glorious Qur’an. Moreover, *Dhikr* is commonly translated as ‘remembrance’ or “invocation”. In reality, it has taken a wide range and various layers of meaning. For instance, while *Dhikr* is commonly understood as the practice of remembering Allah, it has also been used in Islamic sources to indicate Allah as subject and servant as the object of *Dhikr* and also been directly applied to Prophet Muhammad (S.A.W), as embodiment of *Dhikr* of Allah. More generally any activity in which the Muslims maintain awareness of Allah is considered *Dhikr*.

Essentially, the practice of *Dhikr* is a form of prayer in which the Muslim will express his or her remembrance of Allah either within or overtly, this may come in the form of recitation, lyrical chanting or simply always remembering Allah in one’s heart. In *Tasawwuf* (Sufism) *Dhikr* is most likely the most frequent form of prayer, among the orders of Muslims that practices *Dhikr*, there are some who advocate silent, individual prayer while others join together in an outward group expression of their love for Allah¹

A condition for the effectiveness of remembrance is to pronounce aloud the words and phrases of what is to be remembered i.e. the confession of unity, the attributes of Allah. When these words are recited, one uses all efforts to be in a conscious state. In this way the heart hears the word and enlightens with the light of what is remembered. It

receives energy and becomes alive, not only alive in this world, but alive forever in the hereafter. Allah describes this eternal life thus:

*They taste not here in death, expect the first death.*²

Before entering into state of reality, one must remember that wisdom is not obtained by man through his own accord but given to him by Allah. Allah brings one to His secrets only if one's heart is alive, conscious of His remembrance and the conscious heart has the wish to be opened for the truth.

The way to a free heart is to purify it and that means to remember Allah. At the beginning, this remembrance can only be done out wordly, by repeating His divine names, pronouncing them aloud so that others may hear them and remember Allah. As the remembrance of Allah becomes constant, it sinks to the heart and becomes inward.

Allah says:

*Believers are those who, when Allah is mentioned, feel a tremor in their hearts and faith is strengthened.*³

3.2 KINDS OF *DHIKR*

Allah, the most high, himself shows the way for those who seek to remember Him. Remember Allah as he has guided you''⁴. This means to remember that your creator has bought you to a certain level of consciousness (i.e. faith) and that you can remember him in accordance with this ability. Prophet Muhammad (S.A.W) said:

The best declaration of remembrance is the one which I and all the prophets before me recite. It is the divine

*phrase ‘La illahillailah’ (which means none has the right to be worshipped but Allah”.*⁵

Prophet Musa (A.S) was told by Allah that *Dhikr* is the most preferred of special prayers because of its ability to inculcate deep sincerity in the hearts of the believers. ‘*La illahillailah*’ is also termed the purification of souls. In short, there is nothing greater than His remembrance exacted is He. Remembrance of Allah is an obligation for who see the truth. Allah orders that:

*Oh you who believe! Remember Allah with much remembrance*⁶.

There are several phrases that are usually read when remembering Allah. Here are a few:

1. *Allahu Akbar* – means “Allah is greater” or “Allah is the greatest”
2. *Subhan’Allah* – means ‘glory be to Allah” or “exactled be Allah”
3. *Alhamdulillah* – means “All praise is due to Allah”
4. *LillahailAllah* – means “there is no God but Allah”
5. *La hawlawalaquwwataillabillah* – there is no power or strength expect with Allah”
6. *Bismillahir –rahmaniraheem* – means ‘in the name of Allah, the gracious, the merciful” said before anything of spiritual significance.⁷ etc.

These phrases could be recite as much as we can and wherever we are as Allah says:

*Those who remember Allah standing and sitting and lying on their sides and who reflect on the creation of the heavens and the earth. Our lord, thou hast not created this in vain! Glory be to thee.*⁸

In other verse Allah says:

*Call upon Allah, or call upon the merciful, whichever (beautiful names, prayer neither loudly nor too quietly rather, seek a middle course between them.*⁹

3.3 SPECIAL PRACTICES OF *DHIKR*

The essential feature is remembrance by the heart, but if concentration is not constant, one employs physical methods for strengthening the presence of the spirit and focusing on the remembrance of the divine being (Allah)

The Qur'ansay:

*O ye who believe! Remember Allah with much remembrance and glorify him morning and evening.*¹⁰

Also in another chapter we read “those who remember Allah, standing, sitting and reclining and meditate on the creation of the heavens and the earth (and say) our lord, thou created not this in vain, glory be to thee; preserve us from the doom of fire”.

There are litanies, in which some formular are repeated a number of times, these are prayers which one pronounces everyday as a habit. This is done aloud or in a low voice, but all should be related in variable and always to Allah, to His person or to His attributes and never to related beings. Even if the subject be the Prophet Muhammad (S.A.W), for gratitude and admiration, the approach should always be though Allah, and

never pray to Muhammad himself independently to do something for us,.For instance “O Allah resuscitate Muhammad (S.A.W) in the glorious place which thou hast promised him, and accept his intercession in our favour” for developing concentration of thought, the mystics sometimes, close the eyes and concentrate on the throbbing of heart while thinking of Allah etc.

They also believes there are three grades of remembrance of Allah, to remember only His name, to remember His personality through His name, and to remember his personality without having the need of his name or any other means. That these practies were recommended by the prophet (S.A.W) himself and that they are not of a foreign origin, it may be recalled that Abu Hurairah (R.A) had a rosary made of a thread, with 2,000 knots to serve as many beads and repeated a certain prayer on it every night.¹²

3.4 THE IMPORTANCE OF *DHIKR*

Dhikr of Allah is the most excellent act of Allah’s servants and is stressed over a hundred times in the Qur’an. It is the most praise worthy work to earn Allah’s pleasure, the most effective weapon to overcome the enemy, and the most deserving of deeds in reward. It is the flag of Islam , the polish of hearts, the head of worship, the essence of faith, the immunization against hypocrisy and the all of success. There are no restrictions on the modality, frequency, or timing of *Dhikr* whatsoever. The restrictions on modality pertaining to certain specific obligatory acts (such as *salat*) are not the issue here. The *Shariah* is clear and everyone knows what they have to do. Indeed the Prophet (S.A.W) said that:

*The people of paradise will only regret one thing,
not having made enough Dhikr in the world! Are*

*not those who are making up reasons to discourage others from making Dhikr afraid of Allah in this tremendous matter.*¹³

Allah says in His al- Qur'an:

*O believers, make abundant mention of Allah.*¹⁴

And he mentions of his servants:

*Those who remember their lord standing, sitting and lying on their sides.*¹⁵

In other words at all times of the day and night , he said:

*The creation of heavens and earth and the changes of night and day are sings for who have wisdom, consider who is described as having wisdom.*¹⁶

As narrated by Muslim, that the prophet (S.A.W) mentioned remember Allah at all times of the day and night. The prophet (S.A.W) said:

*If your hearts were always in the state that they are doing Dhikr the angels would come to see to the point that they would greet you in the middle of the road.*¹⁷

Allah placed his remembrance above prayer in value by making prayer the means and remembrance the goal. He said:

‘verily as *Salat* (the prayer) prevents from *al-fasha'i* (i.e. great sins of every kind) and *Al-munkar* (i.e. disbelief, polytheism and every kind of wicked deed, etc) and the remembrance of Allah is greater and Allah knows what you do.¹⁸

Indeed, whoever purifies him shall achieve success.

And remembers the name of his lord and prayer.¹⁹

Dhikr is therefore, something of tremendous importance. Abu Hurairasend that the Prophet (S.A.W) said:

The earth and everything in it is cursed, except for Dhikr and who attends Dhikr and a teacher (of Dhikr) and a student (of dhakir).²⁰

By the words “the world and everything in it” is meant here all that claims status or existence apart from Allah instead of him. In fact, all creatures do *Dhikr* because Allah said that all creatures do praise him. Constantly and *Tasbih* is a kind of *Dhikr*. Allah said to Prophet Yunus (A.S) when the whale swallowed him.

Had he not been one of my glorifiers (*Musabbihin*), he would have have remained inside the whales stomach until judgement day.²¹

3.5 THE BENEFITS OF *DHIKR*

We need to turn to the Qur'an to provide answers as to the benefits we will receive from making remembrance of our creator:

*And men who remember Allah much and women who remember Allah much, Allah hath prepared for them forgiveness and vast reward.*²²

Also Allah says in another chapter:

*Verily in the remembrance of Allah (Dhikr)- Allah) do hearts find rest.*²³

Continuous remembrance of Allah gives direction to the spirit, substantiate, awakens one's soul, cleanses the hearth from all dirt's and increases Allah's love in one's heart. In continuing repeating the phrase "*lailahailaAllah*". The heart joins the tongues, the mind is cleaned of imagination, the rust upon the heart is burnt, the darkness turns into light and the candle of the mind is put out by the sun of the living light. At first, it's like a flash of light, like lightening that is the *Jadhbah* (the momentary ecstasy). Later the light lasts longer, but again is put out. And if one continues, finally, the light is permanent. Then such inner wisdom and delight occur that one is immersed in it, forgetting all other things. One hears from all one's members the sound of Allahs praise. The body shivers and waves like a willow tree in the wind, as if a bird flutter within one's chest. One becomes forever awakened from heedlessness and is led to the presence of Allah. That is the eternal happiness. However, there are three degrees of Allah;'s remembrance;

1. The verbal declaration of remembrance

2. Descent of the remembrance from the tongue to the heart
3. The penetration of remembrance to the soul the silent remembrance when the essence of it spreads to the whole being.²⁴

In conclusion, the ones who know that continuity in remembrance is the key to the angelic realm, the world of the souls. It is vehicle that will bring one close to one's creator. The unseen will become visible, the unknown will become known, the joy received will make the utmost joy to this world seem like pain one will be submerged in divine love.

END NOTE

1. M. Mazhar, Sufism in Islam , discovery publishing house PVT. Ltd, New Delhi, 2014 p. 101.
2. M. T. Al- Hilal and M.M Khan, Translation of the meaning of the noble Qur'an in the English language, king Falid complex, *Madinah*, 1404 Qur'an 44:58
3. Qur'an 8:2
4. Qur'an 2:198
5. Sahihu Muslim, the book of *Dhikr* and supplication p. 2676.
6. Qur'an 33;41
7. M. Mazhar Sufism in Islam, discovery publishing House PVT ltd New Delhi P. 102
8. Qur'an 3;190
9. Qur'an 17:110
10. Qur'an 35: 41 – 43
11. Qur'an 33: 41 – 42
12. Qur'an 3 : 191
13. William Stoddert, Sufism the mystical doctrines and method, New York, paragon P. 76
14. William Stoddert,*Faslur- Rahman* , London, warden field and Nicoloon 1966 P. 131.
15. Qur'an 33: 41
16. Qur'an 3: 191
17. Qur'an 3: 19

18. Sahihu Muslim the book of *Dhikr* and supplications P.2762
19. Qur'an 29;45
20. Qur'an 87: 14-15
21. Sahihu Muslim P. 2717
22. Qur'an 37: 143 – 144
23. Qur'an 33: 35
24. Qur'an 13: 28
25. Witham stoddart PP. 123

CHAPTER FOUR: IMPACT OF *DHIKR* ON PATIGI LOCAL GOVERNMENT

4.1 IMPACT OF *DHIKR* ON YOUTH

The impact of *Dhikr* are so immense and open ended that they cannot be limited or confined within a given boundary especially as they relate to youths of *Patigi* local government area of Kwara state. This is because *Dhikr* has got positive impact in the mind of the youths in *Patigi* local government physically and spiritually.

These impacts are as follows:

1. *Dhikr* lead the youth to the proper modes of worship Allah as in the Qur'an that

Dhikr is the greatest of all modes of worship, Allah says:

*You shall recite what is revealed to you of the scripture and observe the contact prayers (Salat) for the contact prayers prohibits evil and vice. But the remembrance of Allah is greatest. Allah knows everything you do.*¹

2. *Dhikr* also lead to the attractions of Allah's company on every activities carried out by the youths of the *Patigi* local government and so also the general *Ummah* (Muslim) participating in remembrance of Allah as in the *Hadith* of Prophet (S.A.W):

*Abu Hurairah (Ra) reported that the prophet (S.A.W) said, "Allah say; I am with My slave when he remembers Me and his lips move saying My name."*²

3. It also lead the youths to Allah's interaction as promise by Allah in *Hadith* reported by Abu Hurairah (R.A):

Allah's messenger (S.A.W) says that Allah (S.W.T), thus, stated. "I am near to the thought of My servant as he thinks about Me, and I am with him

as he remembers Me. And if he remembers Me in his heart, I also remember him in My heart, and if he remembers Me in assembly, I remember him in assembly better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by cubit and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And he walks towards Me, I rush towards him.³

4. One of the impacts of *Dhikr* on youths is that it is a shield from the commission of sins. The weakness of man has more often than not pushed him/herself to cross the prohibited boundaries of Allah even when he/she wishes not to do so. Following this man's disability Allah (SWT) has in his infinite mercy, made available for him a shield that will protect him from reaching those boundaries let alone crossing them: thus:

Verily, prayer prevents (the commission of) Al-fa'sha and 'Munkar' but Dhikr does it better.⁴

5. Another impact of *Dhikr* in youth is the calmer of the heart as in the Qur'an:

Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction.⁵

6. It also leads to the frequent remembrance of Allah in whole religious obligatory duties they carried out day and night as in the Qur'an:

Remember Allah frequently. O ye who believe, you shall remember Allah frequently and you shall glorify him day and night.⁶

However, all these and numerous unmentioned benefits are the impacts, *Dhikr* could have on any fortunate youth (male or female) that engage him/herself with it.

4.2 THE SOCIAL IMPACT OF *DHIKR* ON PEOPLE OF PATIGI LOCAL GOVERNMENT AREA.

Just as *Dhikr* will impact positively, the youth that engage himself in doing it, so it will make readily available for him/her some benefits in the social impact of *Dhikr* are:

1. The first social impact of *Dhikr* on the people of *Patigi* local government was the eradication of idol worship by some certain villages within the jurisdiction of the local government, as the youth before the emergence of *Dhikr* in the local government were engaged in associating themselves with masquerade (meaning *Ndakogboya in Nupe*) as their main source of inquiring and put less importance to their creator (Allah), but as the Sufism became the order of the day in the local government, eradication of such belief was taken away and they are however, turn completely to Allah as he promise in *surat Ankabut*:

*Verily prayer prevent (the commission of) sins and vices, but Dhikr (remembrance of Allah) does better.*⁷

2. Another social impact of *Dhikr* on people of *Patigi* local government is creation of brotherhood within the general *Ummah* (Muslim) male/female. In other words as the *Dhikr* can be chanting by individual or group, it opened social interaction within the Muslims involves in Sufi brotherhood as in the Qur'an Allah advised the Prophet (SAW) not to dismiss the group of the people doing *Dhikr*:

*And do not dismiss those who implore their lord day and night, devoting themselves to Him alone.*⁸

3. It also leads to the proper mode of dressing by almost all of the Muslims in the local government. However, whenever their coming out in public they dress in accordance with the provision of the Qur'an and without being told, one should know that elasticity of the male work force is wide than that of the female.⁹
4. Enhancement of personal wealth or fortune; among the propelling force of economy, commerce occupied a space in the ranking chat. A nation or individual that engage in any lawful commercial activity demonstrates a promising indication of self reliance which has become an issue of concern recently at different level of economy. notwithstanding, the promising benefits attached to this sector, if one does not get carried away by being so involved in it, thereby forsaking the *Dhikr* Allah (SWT) has vowed to increased him/her in wealth and fortune thus:

*men, who trading and commerce do not distract them from the remembrance of Allah (Dhikr) so that Allah shall reward the good they did and he shall be increasing them from his bounties, and Allah gives fortune (or wealth to who he wishes without estimation.*¹⁰

More so, an astute observer would notice that the underlying advocacy of this verse is simply an absolute inclination toward *Dhikr* as opposed to commerce. But it should be notice that the verse is not discouraging one's involvement. But where or when both *Dhikr* and commerce present themselves simultaneously, the letter (commerce) should

be forgone for the former (*Dhikr*). This two seeming competing issues were presented in a more clearer terms in the Qur'an. Thus:

O you! Who believed! When the call to prayer is made on Fridays, hasten up to the proclamation of Allah and leave trading, that is better if you are informed (i.e. learned).¹¹

The verse above clearly pointed out which to choose in case of simultaneous presentation or occurrence of two situations as pointed out earlier. And the next to this verse spill out vividly the permissibility of trading or commerce or engagement in any industrious activity that is lawful. But, it definitely has to be after answering the call of Allah (SWT). Thus:

And when you are through with the prayer, dispatch on to the land and seek from the bounty of Allah and (again) proclaim Allah in multitude so that you shall prosper.¹²

This verse, if keenly observed, it will be noticed that even after permitting one's engagement in any gainful and industrious activities, a pointer has been set re-emphasising Allah's choice of *Dhikr* (remembrance of Allah) over trading. And here, the call attached with an intensifier (Multitude) and only then shall one prosper.

5. Another social impact of *Dhikr* on the people of *Patigi* local government came into a change of ceremonial celebration in the local government as it previously based on the culture and tradition. However with the acceptance of Sufism, a clear change came into existence e.g. instead of dancing, singing, they do invite this group of *Sufi's* and celebrate the name of Allah and praise His messenger (SAW).¹³

6. Another social impact of *Dhikr* came as a result of *Dha'kir* who normally put some *Dhikr* into melodious voices and recorded them into a cassette, instead of the listening to some unlawful statement of the musicians. They should however listening to the names of Allah and the praise of His messenger (S.A.W).¹⁴
7. Since the inception of Sufism and introduction of *Dhikr* in the *Patigi* local government, many religious societies emerged, which generally contributed to the uniqueness of Muslim *Ummah* in the local government. These societies are *Jama'atulNasiru –Islam andFityanul –el-Islam*etc promulgated Islam and in turn wiped away religious ignorance and illiteracy. These were as a result of their constant preaching against evil things and what are contrary to Islam .¹⁵

It is importance to conclude that *Dhikr* really contributed a lot to the general development of Muslims socially in the *Patigi*local government area.

4.3 ECONOMIC IMPACT OF *DHIKR* ON THE PEOPLE OF PATIGI LOCAL GOVERNMENT

As the *Dhikr* has impacted on the other facets so has it impacted on the economic facet of the people of *Patigi* local government area. These impacts include:

1. Enhancement of financial strength:

Either at individual or national level, the independency or sovereignty of any entity is dependent on its financial strength, if not wholly, then substantially. It determines where one can or cannot be what one can and cannot do with whom he/she relates. If taken at national level, it determines its sovereignty, the class of nation it belongs e.g developed, developing, under developed or third world as the case may be, the international laws it sees fit to comply with the economic embargo it deems fit to scale. All these and many more are weighted from the financial (economic in other word) strength of such entity. And all are guaranteed through the instrumentality of *Dhikr*. Because Allah (S.W.T) has promised to strengthen any entity, national or individual if *Dhikr* is resorted to thus:

*And I said , seek the forgiveness of your lord, verily, He is ever forgiving (If you do) he shall be sending down upon you rain and shall be increasing you in wealth.*¹⁶

2. Strengthening of work force

This (work force i.e. able bodies) is another factor, taking into consideration when the strength, strive and survival of any nation is taken into account from this factor, the future of any nation is determinable or predictable. Whether nation will

survive and became outstanding among its nation state, or it will crash is substantially resting on this factor. No withstanding, this is assured, if *Dhikr* is firmly held into thus:

And he shall increase you in wealth and with male children.¹⁷ intensifier and only then, shall one prosper.

However, these verse of the Qur'an have clearly explain how *Dhikr* serve as economic impact on the people of *Patigi* local government area.

END NOTE

1. Qur'an 29:45
2. *Ibnmajah*, Vol.5 No 3792 (*Sahih*).
3. *Sahih Muslim* 35 No 6471
4. Qur'an 2: 152
5. Qur'an 13: 28
6. Qur'an 33:41- 42
7. Qur'an 29:45
8. Qur'an 6: 52
9. Oral interview, Alhaji Muhammad DanganaBaiwa, 52 years old 20th April 2015
10. Nur 37- 38
11. Jum'at :9
12. Ibid ; 10
13. Oral interview Alhaji Muhammad Liman 56 years old 23rd April, 2015
14. Ibid
15. Oral interview, Alh., Muhammad DanganaBaiwa 52 years old 20th April 2015
16. Nuh :10-12
17. Ibid 12

4.4 SUMMARY AND CONCLUSION

Sufism is an integral part of Islam. The research found out the historical background of *Patigi* local government area of Kwara state which contained three districts, namely, *Patigi*, *kpada* and *lade*, how Islam came into the local government, how the *Dhikr* began in the local government and the spread of *Dhikr* are being examined in chapter two.

The concept of *Dhikr* were discussed in chapter three, the meaning of the term *Dhikr*, its kind, special practice, its importance, benefits of *Dhikr* and its relation to Sufism. *Dhikr* is the nucleus of *Sufi's* order. Sufism is an essential aspect of which is practiced unconsciously and consciously by some Muslim individuals. The observance of daily prayers, meditation, remembrance of Allah (SWT) which the Muslim are engaged are eloquent testimony to the practice of Sufism. The research seemingly examined the impact of *Dhikr* on the people of *Patigi* local government in general, it also discussed the impacts of *Dhikr* on youths, social impacts of *Dhikr* as well as economical impact of *Dhikr* as put the *Sufi's* or seekers on the right spiritual journey in his effort to reach gnosis.

4.5 RECOMMENDATIONS

Sequel to for going discussion the following recommendation are made, first and foremost the Muslim must not only be truthful in restricting themselves to the *Sunnah* of the prophet (S A W) in all religious affairs but also refrain all temptations that are unlawful and showing reference to Allah (SWT).

Additionally, the findings of the research show that the Muslims can further use *sufi* fraternities to strengthen the Islamic principles of brotherhood.

There have been deceptively educated on *Tasawwuf* such Muslims youth have their focus on ephemeral needs which prompted them into sinful act.

Finally, in the lime of recommendations above, the *Sufi*'s and their followers including non *Sufi*'s would see without any veil the beauty of the best patterns of human behavior imbue in the Prophet (S A W) and embodiment of all virtue for excellence.

Indeed in the messenger of Allah (SWT) you have a good example, so follow him who hopes for (the meeting with) Allah and the last day and remembers Allah much.¹

REFERENCE

1. M.T Al-Hilal and M.M Khan, translation of the meaning of noble Quran in English Language, King Fahd complex, *Madinah*, 1404, Quran33;21.

BIBLIOGRAPHY

A. A Idress, (1982), *The emergence of Patigi Emirate*, NP.

Imam Ghazali and P.W.M., Watt, (1975) *The Jewels of the Qur'an*, Islamic culture NP.

M.A Abubakar, (2005), *The Doctrine and practice of Tijjaniyya Sufi order in Bida*, Masaga Publication Nigeria, Bida.

M.B Sambo and M. Higab (1974), *Islamic religion Knowledge for Wasc*, Islamic Publications, Bureau.

M. Mahzar, (2014) *Sufism in Islam*, Discovery Publishing House P.V.T. Ltd, New Delhi

M.M Al- Sharif (2008) *IbnMahja*, Dar-Al-Kotob Al-Ilmiyah, Beirut Lebanon.

M.T Al-Hilal and M.M Khan,(1404), *Translation of the meaning of Quran in English Language*, King Fahd complex, Madinah.

NajimNashabandi (2009), <http://www.sheiknazim2.com>

S.H. Muhammad (1976), *Sahihu Muslim*, Lahore Pakistan.

William Stoddart, (1975), *Sufism the mystical doctrines and, method Islam*, Paragon, New York.

William stoddart, (1966), *Faslur-Rahman Islam*, London, Warden Field and Nicoloon.

Y.A. Quadr (1981), *The Tijjaniyyah in Nigeria*, University of Ibadan, Ibadan.

Unpublished Works

AbdulrazaqBalogun (1991), An analytical study of *RisalatulTawah of Shaykh Ibrahim Niyass*, a long Essay submitted to Department of Religion, University of Ilorin.

K.O Yusuf (2013), Dalogue on controversial issues in Islam, OgbondorokoAsa local government area, Kwara state.

Arabic Works

A. A. A. Sunaj, (378 A.H) *KitabLumai Fi Tariqi- Tasawuf –Fi-Islam*, NP.

ImamGhazali (1424 A.H) *Mukashaful –Qulub, Darul- Fajr Al-Turasi*, Cairo.

LIST OF INFORMANTS

Alhaji Issa Chatta, (85 Years), The chief staff of Water Board

Alhaji Ibrahim Chatta Umar, (55 Years), *Estu Patigi* (Emir).

Alhaji Idrees Ahmad (72 Years) Leader of *Rijalu Faiduat* Group *Patigi*.

Alhaji Muhammad Baba shai, (80 Years), Chief *Imam of Patigi*.

Alhaji Muhammad Baiwa, (60 Years) Zonal Chairman of N.U.T.

Alhaji Muhammad Liman (56 Years), Chairman *Jama'at Nasrul- Islam Patigi*

Alhaji Ndakogi *Patigimi* (75 Years), President National Association of Arabic School,
proprietors *Patigi*

Baba Tsadu *Kpata*, (80 Years), *Nda Tsadu* of *Gbaradogi*.