

SHAYKH JAMIU BULALA: HIS ECSTATIC INFLUENCE ON
TIJANIYYAH SUFIS IN YORUBALAND

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Abstract

Ecstasy is one of the doctrines of Sufism that indicates the psychological state of a Sufi. However, Sufis and non-Sufis view the doctrines in different perceptions as whether *Jadhb* is a means that leads a *salik* to have closeness to the Divine Being or a lunatic state. This study therefore explained Shaykh Jamiu Bulala's ecstasy and his influence on Tijaniyyah Sufis in Yorubaland. The methods adopted for this study were historical which detailed the background of Shaykh Jamiu Bulala and analytical which used to analyse and explain in details his ecstasy and its influence on Tijaniyyah Sufis in Yorubaland. This study revealed that Shaykh Jamiu Bulala lived an ascetic life. It also showed that Shaykh Jamiu Bulala was a *Majdhūb* (an overwhelmed Sufi) not a lunatic. The study further revealed that psychological state of a *Majdhūb* does not indicate the superiority of Sufi over others. The study concluded that Shaykh Jamiu Bulala was a real *Majdhūb* and ascetic. The study concluded that *Jadhb* is not a state or position that a *salik* should aspire for because in most instances it leads to confusion among laymen. This study highly recommended delving in to the in-depth analysis of Shaykh Bulala's ecstasy and its influence on the Tijaniyyah Sufis in Yorubaland.

Keywords: Sufism, psychological, lunatic, *salik*, ascetic

Introduction

Sufism is a mystical and spiritual dimension of Islam that focuses on seeking a closer, personal connection with Allah. Islam got its way into Nigeria through the Sufi preachers, caravan traders and garrison warriors.¹Scholarly sources provided that Ilorin, Kwara State, is the base of Sufism in Yorubaland. In Sufism, ecstasy is one of the Sufi doctrines which might be a controversial issue among others, but it refers to a psychological state of spiritual consciousness, often characterised by intense emotions, visions, and a profound connection with the Divine. This psychological state can happen to any Sufi who is well connected with Allah through any forms of supplication,

example of such person that experienced this was Shaykh Jamiu Bulala. Shaykh Bulala who lived an ecstatic life was born in Offa, which is located in the southern part of Kwara State with the geographical coordinates of 8°9N 4°4E. The town Offa is otherwise regarded as the home of intellectuals.² It was revealed that Shaykh Yusuf Sapo, A Tijaniyyah Sufist in Ilorin was the one that introduced Shaykh Bulala to Shaykh Bashar Adangba who initiated him into the Tijaniyyah Sufi Order.³

This research to delves into the nuanced realm of Shaykh Bulala's ecstasy, exploring its manifestations and unraveling impact on the spiritual practices and beliefs of the Tijaniyyah Sufis in the Yorubaland. To understand the roots and development of Shaykh Muhammad Jamiu Bulala's ecstasy, it is imperative to contextualise it within the broader historical and cultural landscape of Yorubaland. The Tijaniyyah Sufi order, with its origins in North Africa, found resonance among the Yoruba, and Shaykh Bulala emerged as a charismatic leader within this mystical tradition.⁴

A comprehensive exploration of Shaykh Bulala's life and spiritual journey is crucial to understanding the foundations of his ecstasy and its subsequent influence. Born into a religious family, Shaykh Bulala's early exposure to Islamic teachings shaped his worldview. His initiation into the *Tijaniyyah* order marked the beginning of a transformative journey, culminating in his role as a revered spiritual guide.

Building upon the theoretical framework, the manifestations of Shaykh Bulala's ecstasy include trance-like state, ecstatic utterances, and visionary experiences that were centred to his spiritual journey. By analysing firsthand accounts, writings, and testimonials, the research seeks to paint a comprehensive picture of the nature and intensity of Shaykh Bulala's ecstasy. Understanding these dynamics is crucial for unraveling the intricate interplay between an individual's spiritual experiences and the collective identity of a Sufi. Exploring the influence of Shaykh Bulala's ecstasy on the Tijaniyyah Sufis in YorubaLand is the trans of this research paper for his ecstasy and influence showed manifestation of altered spiritual practices, shifts in doctrinal emphasis, or changes in the perception of the Tijaniyyah order within the community of Sufis.

Biography of Shaykh Jamiu Bulala

Shaykh Bulala was born in Offa, which is located in Kwara State with the geographical coordinates of 8°9N 4°4E. The town Offa is otherwise regarded as the home of intellectuals.⁵ Shaykh Bulala was born at the present-day Olori's compound, Isale Ago area, Ojumu ward, Offa on Friday, March 1919 which is equivalent to 1342 A.H.⁶ His Father, Pa AkanmuIji was a railway worker that hailed from Baale Lagbedu's compound in Ogbomosho, Oyo state. Pa AkanmuIji got married to an Offa princess, Oyebimpe who was the daughter of Oba Atoloyetele, the 15th and 17th Oloofa of Offa.⁷ Baale (district head) suggested the affiliation of the family to royalty and this explained why pa Akanmu was able to marry a princess. Shaykh's mother, princess oyebimpe (Shaykh renamed her *ummuaniyy*) was daughter of Oba Atoloyetele, the Olofa of offa. It is deduced that he was the only monarch that ruled twice, i.e he occupied the 15th and 17th position respectively.⁸

Shaykh Bulala started his educational journey right from his stay with his paternal uncle, Mallam Muhammad AwwalAdegoke at Ojude's compound Offa.⁹ He started learning the recitation of the Qur'an from Mallam Ismail Jeje of Offa, who resides at Arogun compound, Offa, where he adopted

the traditional method of learning which involved oral chanting and memorizing the vocalized writings of Qur'anic verses.¹⁰ Shaykh Bulala studied half of the Qur'an i.e thirty *Ahزاب* from this cleric. During his course of study, it was discovered that he was endowed with a retentive memory for he was never taught anything twice. He was reported to have completed the rest of the Qur'anic recitation under the supervision of an Islamic cleric, Alfa Ile Gbagba.¹¹ In these days, it was the culture of students of knowledge in Islam to migrate so as to visit versatile scholars and acquire their knowledge. This act could be traced to the prophet's instruction as he was been reported to have said;

اطلبوا العلم ولو في الصين

“Seek for knowledge, even if it is in China”¹²

Due to enthusiasm about Islamic education, Shaykh left Offa for Ilorin, where he was optimistic of meeting renowned Islamic scholars with the intention of learning various field of knowledge. Ilorin, as a city of Islamic clerics was renowned with different kinds of Islamic scholars with specialties in various disciplines, ranging from *fiqh* (Islamic jurisprudence), *tawhid* (Islamic monotheism), *Hadith* (Prophetic Traditions), *Nahw* (syntax), *Sarf* (Morphology), *Tasawwuf* (mysticism) and other fields of Arabic and Islamic studies.¹³ Shaykh Bulala as a humble student of knowledge visited various scholars in Ilorin to learn from them. It was reported that he learnt *Tafsirul Qur'an* (Quran exegesis) and *Hisab* (calculation) from Alfa Baba of Oke-Leru and also Arabic handwriting from Alfa Musa Gogoro.¹⁴ He also learnt some other subjects from Alfa Ade Agbede and Alfa Musa Atere.¹⁵ It was also reported as well that he studied from Ile Akalanbi, Ile Alabidun, and Ile Gbagba.¹⁶ All this was done in the course of his stay with Shaykh Bashar Adangba. After the attestation of most of his teachers to his brilliancy, Shaykh Bashar was quoted to have said: “Alfa Offa, you have learnt enough and what we did not even teach you, I know you have instinctively known them. I bless you and nobody shall be your teacher again from today...”¹⁷ Thereafter, report had it that Shaykh Bulala benefited tremendously from Shaykh Umar Al-Falke, who was an itinerant Hausa scholar, usually revered by his people because of his vast scholarship in Islamic knowledge.¹⁸ On the process of self-actualization, Shaykh Bulala became a copyist who copied Arabic scripts, manuals and sold them as a means of livelihood. This showed the level of literacy and devotion of Shaykh Bulala on the path of acquiring knowledge and also propagating Islam and promoting Arabic literacy within the society. From the forgoing, it could be inferred that Shaykh Bulala was an Islamic scholar par excellence, thus, he was worthy of his title, Shaykh. His insatiable quest for knowledge made him undertake a journey to Ilorin. His passion to remain within the comity of men of letters made him adopt copying Arabic scripts and sold them as a means of livelihood. He was thus, a copyist. This among others, made his disciple to regard him as *nulli secundus* among his contemporaries.¹⁹

Moreso, Shaykh Bulala got married to four (4) wives in accordance with the Islamic culture. His first wife Rafi'ah which he later divorced was a daughter to Mallam Yahqub from Ikirun town. She could not stay long with Shaykh Bulala due to his oddity nature. Therefore, Shaykh Bulala married Mu'minah who was a native of Offa, a daughter of Mallam Raji, one of the great scholars of Offa from Keke's compound around 1969. Few years later, he married another wife whose name was Khadijah, who also hailed from Offa. She was the daughter of Shaykh Bulala's disciple, Mallam Muhammad Awwal Ibukun- Olorun. Later, he got married to his last wife, Radiyah in

1979.²⁰ She was a native of Lagos and a daughter of a prominent Tijaniyyah leader in Kaduna, Shaykh Daniyal Shittu.

Shaykh Bulala was survived by three wives (Alhaja Mu'minah, Alhaja Khadijah and Alhaja Radiyah) and nine children. The children are; Sayyidah 'Aishah, Khalifah Luqman, Sayyidah Hawau, Sayyidah Halimah, Sayyidah Ganiyyah, Sayyid Zakariyah Al-Ansari, Sayyid Abdullatif Shami and Sayyid Khidr Haqiqi. These children have continued to work on his legacies. They are also engaged in the formation of organizations for the propagation and promotion of Islamic cultures in honor of Shaykh Bulala.²¹

Tijaniyyah Sufis in Yorubaland

Islam got its way into Nigeria through the Sufi preachers, caravan traders and garrison warriors.²² The trend is the same in Yorubaland. Scholarly sources provided that Ilorin the capital of Kwara State, is the base of Sufism in Yorubaland.²³ The Islamic preachers and jihadists in Ilorin attributed the spread and reformation of Sufism in to Yorubaland. The Qadriyyah Sufi order is the first Sufi path that took off in Yorubaland.²⁴ It started from Ilorin with Shaykh Alimi being the flag bearer and was later spread to other Yorubaland by Ilorin scholars alongside their efforts to propagate Islam outside ilorin.²⁵

Tijaniyyah is a *Sufi* order that named after Shaykh Ahmad Al-Tijani (1737-1815 C.E) of Algeria.²⁶ He got his spiritual paths after he was initiated by various mystics into different spiritual paths which he later abandoned. Amongst them were Al-jazuliyyah, Al-Qadiriyyah, An-Nasiriyyah and others. It was reported that the Prophet (SAW) appeared to Shaykh Ahmad Al-Tijani in a broad-day light and instructed him to abandoned all other spiritual paths he got himself involved in and was divinely introduced to his own spiritual path which constitutes *Istigfaar* (seeking for Allah's forgiveness), *Al-Salat ala Nabi* (Invoking of Allah's blessing upon the prophet) and *La illaha illa Allah* (there is no deity to be worship except Allah).²⁷ The order was founded in 1781 C.E. In addition, the order focused on social reform and grassroots Islamic revival that placed great importance on culture and education and emphasized the individual adherence of the disciple (*Murid*).²⁸

With the pool of *Faydah* that emerged from Shaykh Ibrahim Inyas whom travelled across the northern and southern states of Nigeria, this movement waxed stronger and took the leadership role from its sister *Tariqah*, *Qadiriyyah* Sufi order.²⁹ Historically, the *Tijaniyyah* movement in Yorubaland can be traced to the Pakata quarters Ilorin, under Shaykh Abdulsalam Oniwirdi whose successor and disciples were believed to be the *qutb* (spiritual pole) of Yorubaland and owned the territorial authority of the Tijaniyyah path in Yorubaland.³⁰ Though the Pakata quarters were not known throughout the Yorubaland, but it has branches outside Ilorin in Yorubaland such as Ondo, Ife, Ogbomoso and Ibadan.³¹ Another view held the belief that the birth of the Tijaniyyah Sufi *Tariqah* in Yorubaland can be traced to the migration of the Tijaniyyah Sufi scholars to Ilorin in the 19th century, when Shaykh Salih Abdulqadir went to Ilorin and was initiated into this path. On his return to Ibadan he also initiated the likes of Alfa Bata Oritamerin and Alfa Abdulsalam. From here, the *Tariqah* subsequently penetrated to some other towns in Yorubaland.³²

This was the situation until the Tijaniyyah *Faydah* emerged in Kaolakh where Shaykh Ibrahim Inyas declared himself as the grand *Khalifah* of *Tijaniyyah* order, the title *Sahibul Faydah* is used

to connote manifestation of spiritual flood, i.e a situation whereby a new grand-master of the order emerged. Shaykh Tijani, the founder of the Tijaniyyah Sufi path, had prophesied that “toward the tail end of the world, *Faydoh* is coming from one of my disciples, when he comes; people will embrace our Sufi order in troops”.³³ The manifestation of this prophecy gave the *Tijaniyyah* Sufi order a great reformation which has affected the practice of Sufism on this path and also influenced the people into the *Sufi* path from different parts of the world. The trend was the same in Yorubaland.

The Ecstasy of Shaykh Bulala

It was revealed during the course of this study that Shaykh Yusuf Sapo, a Tijaniyyah Sufist in Ilorin was the one that introduced Shaykh Bulala to Shaykh Bashar Adangba who initiated him into the Tijaniyyah Sufi Order.³⁴ Shaykh Bashar Adangba was a prominent scholar in Ilorin and also a contemporary of Shaykh Muhammad Labeeb popularly known as *Tajul Adab*. Shaykh Bulala was trained by Shaykh Bashar Adangba, his mystical master, on how to attain the divine goal of being a sincere servant of Allah. Shaykh Bulala started his spiritual retreat (*khalwah*) under the supervision of Shaykh Bashar Adangba, in which he became a *Majdhūb* as he lost his concentration to the worldly affairs in the process of chanting some specific litanies repeatedly. Majority of the masses misunderstood his state and referred to him as a madman (*majnun*). At that point, he replied them with this poem:

يقولون مجنون ولست بمجنون ** فإني محبوب والله مجذوب

“People say that I am insane, but I am not! I am (Allah’s)
beloved, by Allah! I am a divinely attracted mystic
(*Majdhūb*)”.³⁵

سكرت بخمر الحب حتى تظنني # كاني مجنون ولست
بمجنون

I am intoxicated by the wine of love until you think that I
am insane, whereas I am not.³⁶

The word *sukru* above is the excessive love of God by His servant whereby the servant feels intoxicated with the love of his Creator, and being in a state of intoxication often leads a *salik* not only to abandon everything but concentrate on Allah. This is what made Shaykh Jamiu Bulala to be concentrated and it is *Jadhb* according to Sufis. However, the word *sukru* was criticised by *ibn Quyyim* stating that Allah never used *sukru* in the Noble Qur’an for closeness to Him. Despite this, Shaykh Jamiu Bulala, in an ecstatic state, utilised specific expressions as acknowledged by Sufis.³⁷ In parallel to this, the Sufis explain the word *sukru* to be:

وهو أن يغيب عن تمييز الأشياء ولا يغيب عن الأشياء، وهو أن لا يميز بين مرافقه
وملاذه وبين أصدادها في مرافقة الحق ، فإن غلبات وجود الحق تسقطه عن التمييز
بين ما يؤلمه ويلده.

It is to be psychologically absent in differentiating things that surround him, though he is not absent from these entities completely. Also it is a State where he cannot distinguish between his peers, his refuge and their oppositions while a companing the

Truth (Al-Haqq). Hence, the predominance of the Truth has made him lose his instinctive distinguishing ability between what pains or gladdens him.³⁸

There are reports indicating that Shaykh Bulala benefitted mystically from Shaykh Umar Al-Falke as he took him through the Tijaniyyah *Tarbiyah* (spiritual training) and *Tarqiyah* (Spiritual upliftment) Sufi process which contributed immensely to his spiritual elevation.³⁹ Shaykh continued to worship Allah devotedly until later that he felt dissatisfied with his religious pace and decided to travel to Ilorin where he hoped to meet a great Sufi master whom he believed would lead him to achieve his aim on spirituality.⁴⁰ Shaykh Jami'u further went to renew his initiation (*Tajdid*) from Shaykh Abdulrahman Alabidun, who was also one of the leading Tijaniyyah Sufis in Ilorin. The Shaykh's contemporaries were Alfa Abdulqadir Ayunre and Alfa Sulyman Alabi. However He had become a *Majdhūb* while he was in Ilorin when he occasionally behaved otherwise and people thought that he was possessed by an evil. People later recognised him as a pious man and a mystic who used to do certain things at certain time for certain reasons as directed.⁴¹

Though some of the Sufis also had adverse opinion concerning the cause of his *jadhūb* state, majority also believed that he got attracted into this spiritual state when he embarked on a Sufi retreat (*Khalwah*) under the supervision of his spiritual mentor, Shaykh Bashar Adangba in Ilorin. However, some were of the opinion that he started experience *Jadhūb* right from his tender age. While other sources had it that Shaykh never did *Terbiyah* from any Shaykh and the consequences of this is obvious because he later turned to *Majdhūb* to the extent that people thought that he was mad.⁴² Other non-Sufi believed that he was under demonic influence due to the fact that he uttered some words that had no meaning to them. But the Shaykh himself claimed that those names he embarked upon were real names of Allah. However, the first point was accepted by the Sufis but the second and the third point was disagreed by the Sufis. An example of such is *Aham Saqaku Halla' Yaasu*. The Shaykh's protagonists supported position on this with the prophetic prayer that says:

اللهم إني أسألك بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك أو علمته أحداً من خلقك أو استأثرت به في علم الغيب عندك ، أن تجعل القرآن العظيم ربيع قلبي ونور صدري وجلاء حزني وذهاب همي وغمي

"Oh lord I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my bosom, and a departure for my sorrow and a release for my anxiety (Ahmad No 3712, Ibn Hibban in his Sahih 972)⁴³

The Hadith extract is that the Prophet made it clear within the context of the supplication that Allah has some sacred names that are best known only to some of His beloved servants. These types of names could be difficult for others to comprehend but the explanation is best known to those that Allah has gifted to. Moreover, as earlier submitted that the Shaykh was divinely chosen, he was

equally regarded as the *Amir al- Awliya* (Leader of saints) by his disciples, and he also affirmed that as it could be gleaned from his poem:

طلعت على الإسم الكبير مطلسم # أكون امير الأولياء بنيجريا

"I emerged under the grand name, an enchantment: to
become the prince of the saints in Nigeria."⁴⁴

Moreso, it highlights the peculiar actions of the Shaykh, who would be in a psychological state for a period time. Upon waking up, he would inquire about the duration of his sleep, and upon learning it, he would diligently perform all his important events includes salat. He would then counsel his followers not to neglect the obligatory prayers, emphasising their significance as the link between servants and their Lord.⁴⁵ This indicates that the Shaykh consistently offered prayers and adhered to the *Shariah*, even though he was in a state of *Jadhb*. Through Shaykh's eccentric behaviours, often labeled as madness by some; he managed to affirm to the public his profound mystical connection with Allah. He conveyed the depth of his closeness to Allah by saying;

طلعت على الإسم الكبير مطلسم # وذلك اسم اللذات من غير بهتان

I gazed upon the magnificent and enigmatic Name of Allah
And that is the real Name of Allah without falsehood.⁴⁶

Shaykh Bulala's unconventional attire, adorned with numerous rosaries around his neck and multiple watches on his hand, were direct results of his ecstatic state. It was confirmed that when he returned to his normal state, he did not dress in such manner.⁴⁷ This experience is personal to him because Majdhūbs have their individual behaviours whenever they are in psychological state. Also, one day, Shaykh Jamiu Bulala informed two of his followers that he intended to visit Oja Owode and he dressed in a fine outfit. During the process, the Shaykh placed the costly attire on the floor and walked on it with his dirty feet, expressing that the leader of saints wouldn't wear the clothes again due to its dirtiness. Surprised by his actions, the followers accompanied him in his simpler attire. While in the market, they met a fried fish seller, "and the Shaykh proclaimed it as the best food for the leader of saints". However, after consuming it excessively, he experienced discomfort from its bones and vomited. Upon returning home, he explained to his followers that his actions were symbolic. When he wanted to wear the fine clothes, he realized that it seemed finer than anything, and people think a fine cloth describe how elevated a could be and which is not and the market incident illustrated how people crave sweet things thinking that eating sweet things describe them as a superior without realising the potential harm, using it as an example of prioritizing Allah over everything.⁴⁸ Also Shaykh received a new car as a gift, but chose to go around with a carrier instead, neglecting the car that was given to him. All these aforementioned actions of Shaykh show that he was an ascetic (*zahid*) which is one of the attribute of being a real believer. It was also reported that Shaykh Bulala cultivated the habit of giving out charity to the people and as well accompanied guests in a very good manner and condition. All these ascertained how a good savant of Allah should be. The behaviours of Majdhūb can be vary depending on how they want to teach people a lesson.

Influence of Bulala's Ecstasy on Yoruba Tijaniyyah Sufis

The ecstatic influence of Shaykh Jamiu Bulala on the *Tijaniyyah* Sufi order in Yorubaland cannot be overemphasized. This can be attached to his lifestyle that attracted a lot of attention. Below are some of the positive influences:

1. Pursuance of knowledge: Basically, the Islamic Sufism is built upon Islamic knowledge (*Shariah*) and it is mandatory upon all the Sufis to seek for knowledge before and after embarking on the mystical journey of Sufism. The unique mystical life of Shaykh Bulala has called for questions that cannot be answered psychologically without knowledge. This is because with the mystical and psychological state of Shaykh Bulala. Shaikh Yusuf Sapo confirmed him to be a knowledgeable person.⁴⁹This was also supported by writing down of poems. One of such poems is rendered below;

أنا عارف بالله عبدا لجامع # وفتت جميع العالمين بعرفان

I am a Gnostic sage (*'Arif Billah*), Abdul Jamiu is my name. I am above all of the saints of Allah with my Gnosis.⁵⁰

This excerpt above elucidates the conditions of being knowledgeable and it has led a quite number of Sufis to seek knowledge about the mystical states, with the fact that Shaykh Bulala was the most popular *Tijaniyyah* Yoruba Sufi that experience undiluted *jadhb*. To explain this spiritual state, knowledge is prominent and essential. This therefore has influenced the Yoruba Sufis to search for knowledge to understand about the state of *jadhb*. An example of those who was led by his knowledge to also seek for knowledge of mystical states are Shaykh Sufiyullah and Shaykh Tajudeen Taqwa whom they have many disciples that are under training about this knowledge.⁵¹

2. Establishment of divine connection: The presence of Shaykh Jamiu Bulala within the Yoruba *Tijaniyyah* Sufi space serves as an encouragement and inspiration for them to create a communion that would lead a Sufi to a divine connection with Allah. Most of the Sufi audiences are amazed of his connection with Allah and his establishment of communion with Allah. They wish to experience and have a taste of this divine pleasure that cannot be quantified. In his mystical state, he conveyed the divine blessings bestowed upon him as he drew nearer to Allah, as expressed in one of his poems which says;

عَرَفْتُ رَسُولَ اللَّهِ بَطْنًا وَظَاهِرًا وَجَدَّيْنِي الْمَوْلَى إِلَى كُلِّ حَضْرَةٍ

“I know the messenger of Allah inwardly and outwardly with that I was being attracted by Allah (*Jadhb*) to all the divine states.”⁵²

Against the background, people walk on his path and follow his steps to achieve their desired divine goals as Sufis. This is due to the fact that they believe that *Jadhb* is often achieved through attraction to particular spiritual guide or leader, who can provide valuable guidance and wisdom.

3. The Shaykh Jamiu Bulala's *Majdhūb* phenomenon is a form of re-orientation to the *Tijaniyyah* public that the value of a man does not depend on his physical appearance or wealth. The divine power of sainthood and spiritual miracles witnessed by the Sufi audience and the Muslims at large through Shaykh Jamiu Bulala has made the message of Prophet Muhammad (SAW)

clearer to a lot of people, where the Prophet emphasised that Allah would not judge by a man's physical appearance but rather by their heart and their actions.

إن الله لا ينظر إلى صوركم وجمالكم ولكن ينظر إلى قلوبكم وأعمالكم

Verily, Allah would not look at your physical appearance or wealth (to judge you), but He would look at your heart and actions (to judge you).⁵³

With this orientation a Muslim would not look down at anyone and will accord everyone with respect and regards.

4. Asceticism (*zuhdu*): This is known as *zuhd*. It involves detachment from worldly possessions and a focus on spiritual pursuits. Ascetics (*zuhad*) strive to minimize material desires and distractions to strengthen their connection with Allah and lead a more pious life. Shaykh was known with this attribute which encourage the Sufis to emulate it because they are certainly Allah's beloved.
5. Hospitality: Shaykh was known with honouring of guest. Prophet Muhammad S.A.W said:

من كان يؤمن بالله واليوم الآخر فليكرم ضيفه

Whosoever believes in Allah and the last day should be honouring his guest.⁵⁴

This teaches everyone that doing this is part of a true believer and that despite the ecstatic state of Shaykh he never neglected the act of being a true believer of Allah which explained that he was a true savant of God. This also drew a large number of friends and sects to his side. Also Shaykh Bulala was known as a giver of charity because In Islam, giving charity is highly encouraged and holds great significance. The act of giving, known as "*sadaqah*" or "*zakat*", is considered a virtuous and rewarding deed. It aligns with the principle of compassion, generosity, and social responsibility in Islam. The Qur'an emphasizes the importance of helping those in need and highlights the positive impact of charity on both the giver and the recipient. It is seen as a means of purifying one's soul as well as wealth and fostering a sense of community and empathy. The Qur'an said:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The example of those who spend their wealth in the way of Allah is like that of grain that sprouts seven ears; in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is munificent, All-knowing". (Q2 verse 261) This explain the impact of Shaykh and how good behaviour he was during his life time which serve as an example for his followers to emulate because that's the one of the beautiful character teaches by the Islam.

Furthermore, while observing the positive influence of *jadhb* and the *Majdhūb* of Shaykh Jamiu Bulala on the *Tijaniyyah* Sufis in Yorubaland, the researcher is able to point out the negative influence that has led to widespread misunderstanding and misconception of *jadhb* among the contemporary Sufis in Yorubaland, with self-proclaimed imitators engaging in the mystical behaviour of the Shaykh, pretending to emulate him. Moreover, the like of Shaykh Bulala's case is rare within the locality and a lot of his audience has various perceptives about his *jadhb*

phenomenon. However, this state has negative influences among Sufis in Yorubaland depends on the context, the individuals involved, and how these experiences are integrated into their overall spiritual journey. It is therefore essential to itemize and explain the influences to avoid further misconceptions and negative perceptions about *Jadhb* and *Majdhūb* among the Tijaniyyah Sufis.

1. Abandoning of worldly affairs: Sometimes, Sufis who experience *jadhb* can become so absorbed in this state that they would neglect their worldly responsibilities or become disconnected from reality. This can have negative consequences for their personal lives and the communities they are part of. This can lead to distraction from practical life due to intense spiritual experiences that can lead a Sufi to become detached from worldly responsibilities, potentially neglecting their daily religious duties. There was an Example of such was a man called Yusuf Alarape Ngbadun in Alanamu, who his attitude is to write *hantu* also often laugh in any occasion of his life and people know him for abandoning the worldly affairs.⁵⁵This also related to the change in behaviour of Shayk Bulala which made people to addressed him as a mad person. Whereas, Allah has warned against the total negligence of our worldly responsibilities as these basic human responsibilities are also part of worship that would be rewarded upon. Allah says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ
اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

And seek the abode of the hereafter in that which Allah has given you, and do not forget your portion of this world. Bestow as Allah has bestowed on you and do not seek mischief in the earth. Surely Allah does not love the mischief-makers. (Q28:77)

The above verse shows that Allah discourages the total negligence of right and responsibilities for all Muslims regardless of one's position as a Muslim or mystical achievement as a Sufi. Another important incident to be mentioned was the one narrated by Anas Ibn Maalik, He said:

جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا كَانَتْهُمْ
تَقَالُوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ
لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَا أَنَا فَإِنِّي أُصَلِّي
اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ أَنَا
أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ " أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ
وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ،
فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي "

A group of three men came to the houses of the wives of the Prophet (asking how the Prophet worshipped (Allah), and when they were

informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he, who does not follow my tradition in religion, is not from me (not one of my followers).⁵⁶

The above narration said it all about overindulgence in our religious rights, it is one of the key negativity of *jadhb* and a glance of it can be experienced in the ecstatic life of Shaykh Jamiu Bulala and other *Majdhūb* as well. This should be discouraged among the Sufis and the Muslims at large.

2. Fraudulent act: In Sufism, a fraudulent act is referred to insincerity or deceit in one's spiritual practices or intentions. It involves activities pretending to follow the path of Sufism or engaging in spiritual activities for personal gain or recognition rather than for genuine spiritual development and connection with the Divine. Sufism emphasises sincerity, humility and authenticity in the pursuit of spiritual growth, and fraudulent acts go against these principles. Example of nowadays Sufis and proclaim of being a *Majdhūb* who falls in this act is a man called Were Olohun in Ilorin and Sufi does not describe nor proclaim with such attribute.
3. Misconception Sufism: One of the serious challenges and negative influence of Shaykh Bulala's *Jadhb* is the misconception of the terms *jadhb* and *Majdhūb* among the Tijaniyyah Sufis. Some of the followers that have little or no knowledge about what *jadhb* entails have mistakenly imitated of Shaykh Bulala's speaking method and dressing pattern as a *Majdhūb*. This has opened a wide door for pretenders to exploit people in the name of *jadhb* to enrich themselves greedily and fulfil their urge and lustful desires of enslaving their followers. They therefore acclaim the hidden knowledge to themselves and forecast the future incidents logically. This dubious set of people like these were the ones that provoked a Sufi Shaykh known as Al-Nazifi, to say in a poem

ومن يدعي كشافا و سرا ولاية
ومشيخة يمت على سوء ختمة

Anyone falsely claiming to possess the visionary and divine secrets of sainthood or being a Shaykh will meet an unfortunate fate.⁵⁷

This means the ecstatic life of Shaykh Bulala has negatively created a pictorial imagination of *Majdhūb* for whosoever appears in that form. Sufis with this belief may be vulnerable to manipulation or exploitation by those who claim spiritual authority. This can lead to the abuse of concept of *jadhb* and *Majdhūb* within the Tijaniyyah *Majdhūb* in Yorubaland. The *Majdhūb* life of Shaykh Bulala has brought up a lot of dispute among the Islamic scholars of Yorubaland at large. This is due to some strange incidents and ecstatic utterances referred to as *shatahat*(utterances)

which is common among the Sufis generally and also a basic feature of the *Majdhūb*. An example of such is extracted within his poem and stated below:

يقولوا جفاء قد هجرت صلاتك ولم يعلموا اني اصلى بمكة
They nonsensically said: you forsake your daily
obligatory prayers, while they did not know that I
perform my prayers in *makkah*.⁵⁸

However, the meaning of this poem eluded present-day followers, as the Shaykh intended to convey his belief that any mosque is akin to *makkah*. He believed that whenever he was in a mosque, he was in a spiritual state reminiscent of *makkah*, not implying it to be the actual *makkah* because he does act towards the sunnah of the prophet knowing how the important the sunnah is as the sunnah described to be a way or method of the messenger of Allah (peace be upon him). It encompasses what he said and did, what he noticed others doing and approved of it silently.⁵⁹

Conclusion

In conclusion, the exploration of Shaykh Bulala's ecstasy and its profound influence on the *Tijaniyyah* Sufis in Yorubaland has provided valuable insights into the intricate dynamics of mysticism, spirituality and cultural integration. This study has revealed the enduring influence of Shaykh Bulala's ecstasy and teachings on the *Tijaniyyah* Sufi. Moreso his state of being a *Majdhūb* has influenced in both positive and negative ways whereby people nowadays use the opportunity to move closer to God while others misunderstood and misused it as a way of deceiving to be a *Majdhūb*.

Recommendations

1. It highly recommends delving in to the in-depth analysis of Shaykh Bulala's ecstasy and its influence on the *Tijaniyyah* Sufis in Yorubaland.
2. The research work offers people to move closer to Allah and to have the taste of how God deal with His beloved servant.
3. To understand whom to call *Majdhūb* in other not to call a pretender as a *Majdhūb*.
4. Sensitization of mukadams to their members on the concept of *Jadhband* other controversial issues in Sufism.
5. Encourage people to live an ecstatic way of life.

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