

A Sufi Catholicon for Security Challenges in Nigeria

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Abstract

Nigeria as a nation has been facing security challenges for a long period of time. The country is dominated with many problems which makes peace to be a relative experience in the land. There are problems of kidnapping, farmers' and herders' attacks, insurgency (Boko Haram) and militancy among others. There is no section of the country without a particular problem, all of which give rise to insecurity. This paper, therefore, aims at studying the causes of insecurity in the country, while considering solutions that could be offered by Sufism through its doctrines and practices. The methods adopted are basically historical and analytical. The findings revealed that from every indication, materialism is a major cause of various problems that degenerated into insecurity in the country. As the rich struggles for more material acquisitions, the poor continues to wallow in abject poverty. Each then reacts accordingly, which engenders insecurity. There is little or no a trace of asceticism (zuhd), contentment (qanā'ah), satisfaction (ridā), reliance or trust in Allah (tawakkul), reticence (warā') and patience (ṣabr) among other principles in Sufism which tend to build internal mechanisms that can douse unnecessary quest for wealth and materialism. The paper therefore, makes a case for Nigerians to adopt these principles in order to make security of lives and properties a reality.

Keywords: Sufi Catholicon, Asceticism, Security Challenges.

Introduction

Nigeria is the most populous nation in Africa with much potential (Abdul-Khalig, 2014). The country is blessed with many resources that can be used to enhance both human and capital developments which are

catalysts to enhancing sustainable peace and security. However, the greater percentage of its citizens wallows in abject poverty and hopelessness. This has accounted, in no small measures, for the security challenges facing the country over a period of time before it got polarized in the recent times. There are also pockets of tribal and religious tensions across the land which has been responsible for the trust among the people of different tribes and religions that make up the country to be fizzling out gradually. The effects of these imbalances which have been on the increase and defy all solutions are much felt in the country because they have degenerated into insecurity. There had been wanton destruction of properties and many lives had gone as a result of frail security situation in the country. This paper therefore, offers a Sufi alternative, courtesy of the practices and doctrines thereof, to the identified factors responsible for insecurity that the country is currently going through. This is because it is thought that the Sufis have propounded theories and practices that can build internal mechanisms in an individual which can douse the excessive desire for wealth and materialism, in the case of the rich individuals and regulate the sense of impatience on the part of the poor citizens, who feel cheated and marginalized, while calling for a simple and all inclusive lifestyle across board.

Causes and Manifestations of Security Challenges in Nigeria

Nigeria takes the lead in Africa in terms of human capital development. The country is blessed with many resources, both human and natural, and it is designated in the year 2014 as the number one economy in Africa, the status the country still maintains till now according to the 2019 rating (Aguilo, 2019). The country is characterized with different diversities ranging from religious to ethnicity and cultural differences. The religious climate is dominated by two main religions. These are Christianity and Islam, though there are other traditional religions that are indigenous to the people of Africa. The ethnic space is equally dominated by three major ethnic groups. These are Yoruba, Hausa and Igbo. This underscores why a notable Nigerian naira note, fifty-naira (₦50), is fondly called *wazobia*, a coinage from the three main languages in the country (Yoruba, Hausa and Igbo).

The diversity in the country which ordinarily should have brought fortune to its citizens has rather caused and fueled the problems that

dominated the country today. There is mistrust and distrust of all sorts among Nigerians of different backgrounds, courtesy of ethnic and tribal divisions. There is high level of suspicions across board which has raised the questions of dominance and marginalization. One section of the country or tribe alleging marginalization while the other one is seen as dominating the public service and taking the better share of the common wealth. The problem has degenerated into political terrain whereby people exploit political differences to vent their angers and grievances.

The country is facing series of security challenges for over a period of time now, especially in the recent times when the wave of crimes and criminalities has drastically increased to an unbearable status. What is largely responsible for these crises includes ineptitude on the part of the leadership, corruption, hopelessness, unemployment, tribalism, social injustice, political matters and struggle for power among others (NSACC, Report, 2016). The whole of the country is characterized with one form of violence or the other depending on the prevailing circumstances at a particular zone or locality. As the North East is battling with the insurgents popularly referred to as *Boko Haram*, the South-South is facing the Niger Delta militants while the South East is principally characterized with different forms of kidnappings and political struggles (NSACC Report, 2016). It is the question of farmers and herders in the North Central and North West. The undesirable effect of these problems is their spread to other zones of the country. For instance, the South Western part of the country does not primarily have any of these violence but in the recent time, it has shared its portion of it. The zone has recorded herder's killings, which the recent one is that of Pa-Fashoranti's daughter (PM News Nigeria, 2019) and the 2015 kidnap of Chief Olu Falae (Premium News, 2015) among others.

What is largely responsible for the absence of religious violence in the south west is that the religions, Christianity, Islam and traditional religions, in the zone are well entrenched in a manner that it is somewhat difficult for a religious violence to erupt, compare to what is obtainable in the North. Hardly could one find a family without the adherents of the three main religions as members in Yorubaland (Haldun & Odukoya, 2010). So, fighting or expressing hostilities to member of any religion apart from one's faith is tantamount to fighting oneself. What is rampant in Yoruba land is the cases of cultism, like the recent case of *Bado cult* in

Ikorodu, Lagos (Hanafi, 2017). Another one is abduction for rituals. Different dens and shrines where human beings are used for different ritual purposes have been discovered by the security operatives in the country (Oyewole, 2016:44).

The *Boko Haram* insurgency is basically a religious struggle which has left the question of dominance and marginalization, as the case may be, a regenerated one in the mind and thought of the people. The North Eastern part of the country is basically a Muslim populated zone. The *Boko Haram*, which is based in the region, is therefore clamouring for establishment of an Islamic state where the laws will be *Shari'ah* in its totality and abdication of every element of western ideology (Alex, 2016, p.5). The aim is that once it is successfully established there, a gradual extension to other parts of the country will be imminent. The impracticability of these objectives lies in the fact that Nigeria is a multi-religious and multi-ethnic nation and the constitution, which is the highest authority in the country, does not allow a state to have its separate religion, just as it permits freedom of religion (S.38, 1999 Constitution). So, the country exists as a Muslim dominated nation and not as an Islamic state, where such can be realised.

Also, in the South-Southern part which is the resource base of the country, there had been agitations by the indigenous people of the land. The resource control, otherwise known as revenue derivatives which determine what goes to the zone where the bulk of revenue is generated, remains an unresolved issue till date. The Niger-Deltans have been agitating and demanding for prominence in sharing the total revenue generated for the country from the zone (Ayuba & Adamu, 2018, p.71). Different fronts and groups were created to counter the government policies and disrupt the exploration of the oil among others. Successful governments in the country had adopted different measures to address the problem but all proved abortive. According to Chinedu (2008), it was in the bid to proffer a lasting solution to this problem that made the government of Yar' Adua to make the Niger-Delta issues one of its seven (7) points agenda, which gave birth to creation of ministry of Niger-Delta, amnesty among others to strengthen the existing Niger Delta Development Commission (NDDC).

In the South Eastern part of the country, the problem there is largely that of the rich and capitalism which has created a class distinction between

the poor. Part of the effects of social and class distinctions in the region is kidnapping where by the rich individuals are kidnapped to be ransomed for money. The notable Chukwudi Onuamadike, popularly known as Evans, who was recently arrested by the police is notorious in kidnapping business (Gaffey, 2017). The stronghold of his activities is Anambra State. Another major source of unrest in that part of the country is alleged marginalisation of the zone from many ramifications. The zone has the least of the states that make it up, compare to others that have six, at least. Another major point of perceived marginalisation is the block nature of all roads that can lead to Igbo presidency in the country. Jakpan (2019) observes that, since independence, the last man from the tribe to rule the country was Major General Aguiyi-Irosi (d.1966). The zone has not produced anyone to occupy the office of the president, either as a military or civilian. This is perceived as a sheer marginalization and is responsible for the recent emergence of Independent people of Biafra (IPOB) and the clamouring for cessation from Nigeria. It should be stated that the group metamorphosed from the defunct Movement for the Actualization of Sovereign State of Biafra (MASSOB) which was founded in 1999, under the leadership of Uwazuruike (Mazi & Okoro, 2019).

In the North Central and the North West, the major crisis in the two zones is the farmer/herder face-off. The crisis is largely concentrated in Nasarawa, Benue and Zamfara States. The herders rear their animals in a manner that they destroy farms and other economic plants. The crisis, in the recent past, has accounted for loss of many lives and wanton destruction of properties. There are replica of these farmer and herders crisis across Nigeria, but not as prominent as they are in these states. Federal government has attempted several moves to get rid of the problem, among which was the recent proposal to create *ruga* settlement across the states of the federation, which is currently under national discussion. Another major crisis that had lingered for long is that of Jos crisis which is basically indigenes and settlers' saga (Emmanuel, 2017). The upcoming one in the North West is the Shiites/IMN (Islamic Movement of Nigeria) imbroglio, but having been proscribed, the upheaval has not gone beyond the control of government (The Punch, 2018).

The manifestation of these imbalances is the prevalent and increase wave of security challenges which the government has attempted to address but all efforts prove abortive. In the recent times, security has the highest appropriation in the national budgets (*The Punch*, 2018) but without any meaningful result. Several approaches were mapped out and adopted, ranging from different counter terrorism approaches by the various security outfits to the recently discussed Community Police Initiatives (CIP) via repositioning of local vigilante groups to combating the crisis in various localities. In the recent times, in order to achieve and proffer a lasting solution to the security challenges, there is the call for creation of State Police as a means of developing effective community policing strategies (Okemuyiwa, 2019).

Sufism and Peace Deal from the Anal of History

Sufism is the science of realizing the ethical and spiritual values of Islam (Renard, 2009: 226). It deals essentially with the status of human soul and how best to nurture it in order to attain the pleasure of Allah. It is one of the sciences that make up Islamic discourse. Sufism encapsulates the psychological teachings of Islam which directs every feeling and thought to God. Sufism is also defined from another perspective as the renunciation of everything but God (Knysh, 2007:47). Sufism is to pay a complete attention and having a heart-felt connection with Him (Renard). Schimmel (1975:14) quotes Al-Junayd while defining Sufism to have said:

Sufism is founded on eight qualities exemplified in eight apostles: the generosity of Abraham, who sacrificed his son; the acquiescence of Ishmael, who submitted to the command of God and gave up his dear life; the patience of Job, who patiently endured the afflictions of worms and the jealousy of the Merciful; the symbolism of Zacharias, to whom God said "Thou shalt not speak unto men for three days save by signs" (Sura 3:36) and again to the same effect "When he called upon his Lord with a secret invocation" (Sura 19:2); the stranger hood of John, who was a stranger in his own country and an alien to his own kind amongst whom he lived; the pilgrimhood of Jesus, who was so detached therein from worldly things that he kept only a cup

and a comb—the cup he threw away when he saw a man drinking in the palms of his hand, and the comb likewise when he saw another man using his fingers instead of a comb; the wearing of wool by Moses, whose garment was woollen; and the poverty of Muhammad, to whom God Almighty sent the key of all treasures that are upon the face of the earth, saying, "Lay no trouble on thyself, but procure every luxury by means of these treasures," and he answered, "O Lord, I desire them not; keep me one day full fed and one day hungry.

The above excerpt summarises what Sufism stands for and what should be the *locus classicus* for whoever wishes to be a Sufi. It (Sufism) is therefore an infinite resignation which makes one sees nothing but God with the vision of the heart, to the point that all other beings are seen as mere shadows of the Divine, until the state is reached in which "There is no being but God," and "There is nothing but Him (The Sufi Path, 2010).

Sufism has been in existence since the days of the Prophet, though without a distinct name when he was alive. In fact, from the submission of Ibn Khaldun (n.d: 281), it is discovered that the type of Islam that was practised by the early generations of Muslims typified Sufism. While giving the account of transformation that took place during the time of *Salaf* where majority of the people turned away from rigorous acts of *Ibādah* and accepted worldliness, Ibn Khaldun writes that Sufi was generally practised by the companions and the generality of the people of *Salaf*. He explains spiritual retreat, abstinence and contempt for worldliness among others were generally practised during the period but later, people changed dimension away from *Ibādah*. Those who refused to be captured by the wave of time were referred to as Sufi (Ibn Khaldun, n.d.). Similar report is also given by Al-Hakim in his *Al-Mustadrak*, Ibn Hajar Al-Haytamī in his *Al-Fatāwā 'l-Hadithiyyah* among other historians. What later developed to what is known as Sufism at a later time was therefore conceptualized there from.

Furthermore, the assertion that Sufism was present in the days of the Prophet could also be justified from the verses of the Glorious Qur'an and the submissions of exegetes across board. The glorious book in the second chapter (*Al-Baqarah*) verse two hundred and seventy-three (273) describes some companions as the poor individuals who lived in the mosque

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of the Prophet in Madīnah. They were known and referred to as *Ahlul-Suffah* (Companions of the Bench). There are polemics among the scholars as to their status and the rationale behind their seclusion in the mosque of the Prophet.

Sufism in Nigeria and Security Challenges

The actual date for the emergence of Sufism in Nigeria is unknown. What could be inferred from various accounts is that the existence of Sufism predated the country itself. Also, it is clear that the appearance of Sufism in the land is close to that of Islam itself (Kaura, 2014:5). This is because the key players in the history of introduction and consolidation of Islam in the land are known to be Sufis of *Qādiriyyah* order which is the first of all the Sufi orders in the land. The likes of Shaykh Maghili (d.1503CE) from Maiduguri and Shaykh Uthmān Ibn Fūdī (d.1817) from Sokoto among others were prominent personalities while discussing Islam in Nigeria in the pre-colonial period and they were Sufis of *Qādiriyyah* order (Yusuph, 2018:221-222). In fact, Kaura asserts that the Sokoto Jihad of 19th century was purely a Sufi affairs coordinated and staged by the *Qādiriyyah* personalities.

In the same token, it was not far before the presence of *Tijāniyyah*, was equally noticed from the hand of Shaykh Umar Al-Fūtī (d.1864CE), a prominent *Tijāniyyah* personality who spread the order to many places in West Africa. Northern Nigeria inclusive (Yusuph, 2018:213). It is equally important to point out that *Tijāniyyah's* presence equally took place before the amalgamation of 1914 which marked the beginning of Nigeria as a nation. Both orders had existed side by side without element of fray or frail relationship, except the question of whether or not Sultan Muhammad Bello renounced *Qādiriyyah* for the *Tijāniyyah* (Yusuph, 2018: 213) and it never degenerated into the level of posing security challenges to the Sultanate, Caliphate or Emirates. So, the existence of Sufism in Nigeria has been characterized with relative peace and tranquility.

However, in the colonial days, especially when the country was preparing for independence, there arose a political tension which involved the Sufi of both *Qādiriyyah* and the *Tijāniyyah* orders. It was the political superiority between Mallam Aminu Kano (d.1984), the leader of Northern Elements Progressive Union (NEPU) and Sir Ahmadu Bello,

the Sardauna of Sokoto (d.1966) and the leader of Northern People Congress(NPC)that dragged the Sufis into the crisis (Quadri, 1985). It would be recalled that Kano was a *Tijāniyyah* dominated area while Ibn Fūdī himself. So, Aminu Kano was a *Tijāniyyah* while Sardauna was a *Qādiriyyah*. The duo then sought the supports of their respective Sufi brethren, hence the Sufis' involvement.

However, the trivialise nature of the crisis could be understood from the manner it was laid to rest when anti-Sufi activities were formerly launched in a full-scale by Shaykh Abubakar Gumi (d.1999) in 1978, courtesy of the formation of *Izālah* movement (Umar, 2016). Quadri (1985) writes on what transpired between *Izālah* and the Sufi people at the height of the face-off which led to public disorder that claimed lives while some were injured. It should be noted that this crisis never degenerated into national crisis nor posed any security threat or challenge to the nation. Since that time, despite various anti-Sufi activities that are going on in the country, Sufis are known to be agents and advocates of peace and unity in the land.

Also, what could have brought the imbroglio among the Sufi was the rapid growing trends of the *Tijāniyyah* which came much later after the *Qādiriyyah*. This was attributed to different factors such as the influence of Shaykh Ibrahim Niass, who brought many reformations into the *Tijāniyyah* circle (Yusuph, 2018: 213). Having noticed this as the yardsticks that made the order appealing to many people, the *Qādiriyyah*, under the headship of Shaykh Nasiru Kabara equally brought up many reforms such as introduction of *Badiri*, initiation of young people into the order, writing and translation of *Qādiriyyah* literature into Hausa language among others. (Jimoh, 2006). There was never a case of face-off between the two main orders in the country.

Selected Sufi Doctrines and Sustainable Peace in Nigeria

Sufism is made up of different doctrines and teachings that will inculcate the internal spirit of having contempt for materialism in its adherents. It would be understood that various factors that responsible for the series of upheavals that posed security challenges to the country are issues of materialism and worldliness. It is observed that there is uneven distribution, acquisition and disposition of common wealth of the nation.

It thus called for agitations from different quarters. The rich request for more, while the poor feel marginalised and cheated. A closer look at some of the Sufi doctrines, as will be examined in this paper, will reveal how those doctrines, if practised, can go a long way in building internal mechanisms that can douse all forms of animalistic desires which makes man to quest for wealth in its abundance and live below the contentment margin, while all sees poverty as a curse. It will also inculcate the spirit of patience and perseverance on the part of the poor individuals who agitate at any chance. It is through this that security of life and properties can be enhanced in the land. Here are those doctrines.

a. ***Zuhd* (Asceticism)**

It is a Sufi doctrine that teaches renunciation and abstinence from world and worldliness. It is defined according to Renard (2009) as self-discipline, renunciation (*Zuhd* and *Nusk*) and abstinence from worldliness and what can prevent the attainment of the pleasure of Allah. It is a form of austerity which imposes some restrictions on flamboyant life while opting for a simple life style. Sufis are known for having contempt for worldliness and materialism. They take to somewhat extreme simple life as an expression of deep trust in God. They exercise extreme self-denial and self-discipline for them not to be detracted by the world. Simply put, *Zuhd* is a Sufi doctrine that teaches declination of concern about world, worldliness and materialism (Yusuph, 2018:126). Sufi lives for the next world. They therefore, look after what can keep their body and soul together and consider what lies outside that as unnecessary, they therefore gave them up.

The Glorious Qur'an enjoins the Muslims to take the world with levity and discourages one from taking it as a permanent or an everlasting place. The content of Qur'an 16 verse 80 describes the world as temporal and ephemeral. Qur'an also describes the world as a chattel of deception (Q.3:185 and 57:20), hence it condemns man for placing this world above the next one (Q87:16-17). Also, the life of the prophet and the people of *Salaf* exemplified asceticism via simplicity to life, hence in one of his teachings, as recorded by Imam An-Nawawī (n.d.), he (Prophet) posited that *Zuhd* begets love of Allah and that of the fellow men. This presupposes that asceticism is catalyst to peace and security because once there is absence of conflict of interest, love, which will engender tranquility, will be guaranteed.

In another place, the Prophet advises that one should live like a stranger, a traveler or a passenger (An-Nawawī, n.d.) who cares only for his basic needs and not the excess. This tradition symbolizes what should be the rules of engagements for man about this world. Life should therefore be approached by a Muslim like a stranger who does not know anyone wherever he gets to, or a traveler who is on transit and has not reached his destination. He lives on survival strategy and never has a settled mind. Or better still, one should live like a traveler or passenger who cannot carry more than the basic needs. Even, sometimes, one cannot prepare for all the basics. This is because, world is not a permanent place, it is deceitful, no complete joy and no perfect comfort.

Relating *Zuhd* to Nigerian situation, one discovers zero or low level of relevance, even among the Muslims, hence the bulk of the problems that gave rise to security challenges lies in the expression of too much concern for world and its materiality while forgetting the transient nature of its comforts. Nigerians live with the zeal to acquire material wealth in its abundance and to live extravagantly. Many have left the daily comfort zone but struggle to acquire more than necessary. This has been responsible for high level of corruption, hoarding, favoritism, nepotism, unnecessary preferences and downplaying the principle of 'live and let live'. The country is rated by Transparency International Corruption Index as 148th in 2018 (TI, 2018).

b. *Tawakkul* (Reliance on Allah)

This is another doctrine of Sufism which teaches having trust and reliance on Allah as the provider of all sorts. *Tawakkul* is often seen as the peak of *Zuhd* which determines the degree of faith in an individual (Schimmel, p.117). Also, *tawakkul* is a Sufi hidden psychological teaching that directs every feeling to Allah which in effect builds an inalienable connection between man and Allah. The glorious Qur'an in many places directs the Muslims to have a strong trust in Allah (Q3:122) and extols whoever possesses it as the best of all (Q65:3). In fact, it is stated that Allah loves those who have firm trust in Him (Q.3:159). The prophetic teaching on *tawakkul* is quite unique. It is reported by Anas b. Malik that a certain man came [to the Prophet] riding his she-camel and asked him: 'Messenger of God, should I leave her loose and put my trust in God?' The Prophet responded: 'Tie her up and trust in God!' (At-Tirmidhi, n.d.)

The essence of this is that *tawakkul* does not exclude one from working or earning a livelihood, but it presupposes that one should not rely on one's capacity and ability. It also means that one should put one's trust only in Allah and not a fellow being, no matter how highly placed. This is illustrated by some Sufis as could be understood from Sahl who opines that avoidance to work and earn a living is a violation of Prophetic *Sunnah* while it is a violation of *tawakkul* as contained in Qur'an and taught by the Prophet (Schimmel, 1975:119). Dhul-Nun is also noted to have said: "Trust in God is to give up planning for yourself and to abandon [reliance on your own] power and ability. *Tawakkul* therefore is actually to limit one's livelihood to daily need and to give up concern about what will happen the next day. *Tawakkul* will undoubtedly build in whoever practices it, a sense of inner peace and comfort. This is because whoever has trust in Allah will never get disappointed (Schimmel, 1975:56).

The relevance of *tawakkul* to the discussion on Nigeria security challenges is because of failure and hopeless situation many Nigerians have found themselves because they trust and rely more on fellow being than Allah, hence different forms of fail promises and disappointments. Many believe and rely on their power and energy. It is out of hopeless and disappointed situation that people over react, either as an individual or a group, thereby heighten the security situation in the country. A clear instance is the cause of growing and continuous agitations from the Niger-Delta region of the country. Ugwuanyi and Obaje among others have identified failed promises from both the government at various levels and the insincerity of the leaders from the region whom people trust and rely on as responsible for disappointment and hopelessness which make the youth to take to militancy (Ugwuanyi, 2017).

c. ***Qanā'ah* (Contentment) and *Riḳā* (Satisfaction)**

These are two mystical doctrines that are interrelated and interconnected. They presuppose being contented and satisfied with what Allah has provided for one or the status one has found oneself in life without necessarily bothering oneself (Yusuph, 2013:89). They stamp out the sense of concerns and worries about one's life. Many of these worries are results of comparison between one's status and those around one, or those that one shares values with, like mates, friends, neighbours, colleagues among others. Yusuph, (2013) explains further, in the light of Prophetic tradition that these doctrines teach that riches lie not in

materialism, especially in its abundance but in the state of mind. A Sufi is reported to have said: Nobility lies in modesty; greatness lies in fear of God; and freedom lies in contentment (Knysh, 2007).

Many Nigerians are in shackles and bondages just because they are not content with the little they have. The question of contentment is what is responsible for embezzlement and fraud of all sorts that are prevalent both in public and private sectors. It has turned the country to a capitalist state where the rich continues to be richer while the poor continues to be poorer. In the civil service, just like every other sector of the economy, public servants are not contented or satisfied with their salaries, hence different cases of corruptions. Many are in the net of Economic and Financial Crime Commission (EFCC) and other anti-graft agencies of the government. In the recent times, the country had gone through two high profile corruption trials involving the Chief Justice of the Federation, Welter Onnoghen and Mr. Bubachair Lawal, Secretary to the government of the federation (*The Punch*, 2018). Had the duo been contented and satisfied with their legitimate earnings, the whistle would not be blown against them.

d. ***Al-Wara' (Reticence or Selective)***

This is a mystical doctrine that teaches heightened circumspection and watchfulness over one's feelings about life and its materials. It is sometimes translated as scrupulousness, attentiveness, painstakingness or abstention. There is just a thin line between it and *Zuhd*. It is a spiritual sense that builds in an individual the zeal to be guided and guarded and be careful not to be presumptuous in any way in God's presence (Renard 1975:201). Basically, according to Al-Qushayrī in his *Risālah*, *Wara'* is a Sufi style of differentiating between the *ḥalāl* (lawful) and *ḥarām* (unlawful) and the need to uphold the former while distance oneself from the latter (Knysh, p.27). He writes further that *Al-wara'* stems from the prophetic tradition where he declares that one of the signs of man's excellence as a Muslim is to do away with what does not concern him (An-Nawawi). Sufis therefore use this as the yardstick to do away with *ḥarām* (unlawful), *shubah* (doubtful) and irrelevant *ḥalāl* (lawful), especially which one does not need the use of it. This is because *ḥarām*, doubtfulness and involvement in irrelevant things can divert attention to what is not necessary and consequently from Allah (Yusuph, 2013: 68).

The importance of this to the Nigerian society as could be drawn from daily activities is that Nigerians both in private and public sectors believe in anything goes. There is little or no regards for what is *halal* (lawful) or *haram* (unlawful). What matters is getting something to take home outside the wages or salaries, without necessarily mindful of the source. This is responsible for blockage of many means through which there can be free-flow of resources in the society because an individual is ready to amass wealth to the best of his ability. In the recent past, there are rampant cases of ghost workers filling up the government salaries and wages bill. In 2018, as reported by The Punch news paper, federal government discovered about sixty-two thousand (62,000) ghost workers from its payment voucher, running into two-hundred and six billion naira (₦206bn). The amount goes into the pockets of some Nigerians who are already on the payroll of the government. Had there not been unscrupulousness of this nature in the land, many Nigerians would have been gainfully employed, thereby reducing joblessness which is a recipe for violence and insecurity.

e. **□*abr* (Patience and Perseverance)**

It is often translated as patience and perseverance. Renard (2009) defines it as an attitude which demonstrates the perfect willingness to accept and endure whatever that comes from God and manage oneself through that to attain His pleasure (*ridwan*). To the Sufi, therefore, □*abr* is the key to happiness in the world and success in the next one (Schimmel, 1975: 119). The Glorious Qur'an in many places extols and recommends □*abr* as the best way to go in any given situation (Q.16:126). The peak of *Ṣabr* was exemplified by two prophets; Ayub and Yaqub, the father of the prophet Yusuf. The Sufis take them as their models that epitomized the virtue of □*abr*, in their respective cases. It would be recalled that the former was inflicted with disease while the latter was separated from his son, Yusuf for years. The duo waited patiently for God to lift their afflictions.

In the works of the Sufis, we found the classical understanding of the Sufi's concept of patience as slightly different from the general one that is common among the Muslims. Sufis see the patience in the face of trial or affliction from Allah as inappropriate but explains that one should not only be patient but also express gratitude to Allah and be happy about it

(Knysh). Sufis divided patient people into three classes: the *Mutasabbir*, who attempts to be patient; the *ʿābir*, who is patient in afflictions; and the *ʿabūr*, who is perfectly patient under any condition (Schimmel, 1975: 124). To the Sufis, patience before God's orders is more excellent than fasting and prayer (Schimmel, 1975). This is because both can only be carried out perfectly through a high sense of patience and perseverance (Q.2:153).

In the same vein, Al-Qushayrī in his *Risālah* reports that Sufi equally categorizes patience into different sorts. The first is to exercise patient with what one has acquired through one's effort and the second is to exercise same with what one has not been able to acquire (Knysh). The former is understood through one's disposition with one's achievements in life. In other words, administering them according to the instructions of the Almighty is important. The latter as well, directs that one should observe the rules of engagement as laid by *Shari'ah* during the cause of struggling to achieve one's objectives. Both require a high sense of patience and perseverance. In Nigerian context, this is directly related to the oppressed individuals in the country who out of impatience and lack of *ʿabr*, activate actions that posed security challenges in the country.

Conclusion

Efforts have been made in the above paragraphs to examine various issues responsible for heighten state of security in the country. It is discovered that the major factors thereof bordered on materialism and material wealth. The IPOB, kidnappers, herders and militants in the Niger-Delta are expressions of concern for materialism, having felt cheated or marginalized. Even, *Boko Haram* insurgency is more of economic or material gain than religious. Issues of religious, tribalism and political brouhaha are just appendages because uneven concentration of the common wealth in the hands of few is responsible for many Nigerians to seek for salvations under different guises, just as the advantaged few equally exploit those means, as well for cover-up.

It is clear from the paper that Sufis are known agents and advocates of peace and tranquility, not only now but also from the early days of Islam and have not been swayed away for material gains or interest. The few instances where the existence of Sufism in Nigeria has brought public disorder were not unconnected to political incursions and

activities of anti-Sufi movements, but each was never developed to pose security challenges to the nation. In other words, each was limited to the areas of its eruptions. In fact, actions of the Sufis are reactions to various activities which were staged to bring them down.

To experience sustainable peace and security in Nigeria, having identified wealth and materialism as the bedrock of insecurity in the country, Sufi doctrines like *Zuhd* (Asceticism), *Tawakkul* (Reliance on or Trust in Allah), *Qanā'ah* (Contentment), *Ridā* (Satisfaction), *Warā'* (Reticence or Selective) and *Sabr* (Patience and perseverance) are things that can gear one towards downplaying unnecessary love for acquisition of wealth and materials of the world. It is believed that once these principles are properly entrenched in an individual; there will be a society that is conducive for all to live, thereby eliminating insecurity in the land.

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