

**ISLAM IN YORUBALAND, SOUTHWEST NIGERIA: A HISTORICAL REVIEW OF
ITS ADVENT AND IMPACTS TILL PRESENT TIME**

Busari Jamiu Muhammad ⁱ

ⁱ (Corresponding author) Ph.D, PGDE, CIBF, F-IIMU; Researcher and Lecturer, C/O Department of Religions and Peace Studies (Islamic Studies Unit), Lagos State University, Lagos, Nigeria. bmjamiu@gmail.com

Abstract	<p><i>The advent of Islam in Africa and indeed in Nigeria has been well documented for centuries, and, profoundly, among the early converts in the West African sub-region are the Yoruba people of Southwestern Nigeria. The Yoruba people are among the most versatile and urbane tribes in Africa and have had fruitful contact with Islam for over five centuries, even before the advent of colonialism and Christianity. However, accurate historiography of the advent of Islam and the impacts of religion itself on these Yoruba people has been relegated and distorted by non-Muslim historians and ethnographers who believed that the incursion of western education through colonialism was the only vehicle that had brought civilization and literacy into Yorubaland, despite the glaring legacies of Islam, which had benefited all and sundry. Therefore, with the employment of descriptive and analytical methods, this paper unearths the historical background of the advent of Islam in Yorubaland, the genealogical account of the Yoruba people, and enumerates methodically the impacts of Islam on the people, which are still felt to this day. It was discovered that in all facets, Islam has bestowed on the Yoruba people numerous legacies in the areas of culture, language, literacy, and others that cannot be easily obliterated for millennia to come. Additionally, Yoruba Muslim historians, ethnographers, academia, and scholars are urged to use various mediums to publish more works on the impacts of Islam, not only on Muslims alone but on all Yoruba descendants within and outside the shores of Nigeria.</i></p> <p>Keywords: <i>Advent, Impacts, Islam, Yorubaland, Southwest Nigeria.</i></p>
-----------------	--

INTRODUCTION

For over five centuries, Yoruba people of South-western Nigeria are believed to have had a great and remarkable contact with Islam long before the advent of British colonialism.¹ This contact had bequeathed inestimable marks on the people; though, the Yoruba population consists of other religious adherents such as the Christians and the followers of African traditional religions, the impacts of Islam could not be underestimated. It is also affirmed that the advent of imperialism which ushered in Christianity as a religion in Nigeria is vividly seen as a retardation to the Islamic growth of Nigerian Muslims especially in the Southern region of the country where Yorubaland is located.²

Nigeria, the most populous black nation on earth with the total land area of 910,770 km² (351,650 sq.miles) is projected to have an unofficial population figure of over

¹ Stefan Reichmuth. (2019). *Arabic Writing and Islamic Identity in Colonial Yorubaland: Ilorin and Western Nigeria, c.a 1900-1950*. In: Catherine Mayeur-Jaouen (ed.), *Adab and Modernity: A "Civilising Process"?* (Sixteen- Twenty-Four Century). Netherlands: Brill, 552.

² Adetona Lateef Mobolaji. (2010). *Da'wah (Islamic Propagation) in Yorubaland- From the Advent of Islam to the End of Colonial Period*. The Journal of Oriental and African Studies, 19, 5.

220 millions inhabitants as at 2023.³ The country is a multireligious and multi-ethnic country of more than 250 languages with over fifty percent believed to be Muslims, over forty percent Christians and almost ten percent African traditionalists co-existing.⁴ It is chronicled that Islam reached the nook and cranny of Yorubaland as early as sixteenth century through scores of itinerant scholars and traders from Mali and Northern part of Nigeria.⁵ According to Adetona, Islam has become indigenous to the Yorubas for centuries,⁶ nonetheless, there were fierce rivalries between the followers of Yoruba traditional religious system and the new converts to Islam, but, the elements of toleration to an extent still persist.⁷ Centuries after the enthronement of Islam in the region amidst hostilities, the British imperialists introduced Christianity through the vehicles of colonialism *circa* 1840s.⁸

However, under the cloak of colonialism and fierce battle for survival between Muslims, Christians and traditionalists, conscious Muslims through their scholars, Muslim elites and several Islamic organizations are still maintaining and proclaiming the tenets of Islam in all ramifications depicting the values and the indelible marks Islam has had upon them for centuries. It also evolving as a monotheistic religion that absolves modernity; in as much it does not contradicts the religious fundamentals (*Shari'ah*: Qur'an and *Sunnah*) upon which Islam was built.⁹

Furthermore, due to prevalence of western ideologies and system of governance on Nigeria as a nation; civilization, literacy and social development of the country and indeed Yoruba people is often attributed to Christianity and British imperialism.¹⁰ This assertion is historically erroneous, misleading, and fallacious. Several authors and historians such as T.G.O Gbadamosi¹¹ and Adam Al-Ilory¹² have chronicled the emergence and civilizational drives of Islam in Yorubaland especially in the area of literacy, societal cohesion and evangelism in pre-colonial, colonial and post-colonial eras.

Therefore, contrary to the above premises as propounded by historians who opined that Christianity has eroded the impacts and influences of Islam on Yoruba people over centuries, this study through descriptive and analytical methods discusses the genealogy of the Yoruba people of Southwest Nigeria, chronicles the advent of Islam among them and enumerates the evergreen impacts bestowed upon the people which are felt linguistically, educationally, culturally and legally till the present period.

³ Worldometer. Nigeria Population. <https://www.worldometers.info/world-population/nigeria-population/#:~:text=The%20current%20population%20of%20Nigeria,of%20the%20total%20world%20population> (accessed on 1st June 2023)

⁴ The countries with the 10 largest Christian populations and the 10 largest Muslim populations. <https://www.pewresearch.org/short-reads/2019/04/01/the-countries-with-the-10-largest-christian-populations-and-the-10-largest-muslim-populations/> (accessed on 1st June 2023)

⁵ Baderin Mashood. (2018). *Islam and Modernity: A Case Study of Yorubaland*. In: Islam in Yorubaland: History, Education & Culture, Lagos, Nigeria: University of Lagos Press and Bookshops Ltd., 187. https://www.researchgate.net/publication/348650024_Islam_and_Modernity_A_Case_Study_of_Yorubaland

⁶ Adetona Lateef Mobolaji. *op.cit*, 5

⁷ Saheed Ahmad Rufai. (2012). *Emergent Issues in Heterodox Islam Among Yoruba of Nigeria*. Jurnal Hadhari, 4(2), 123.

⁸ Balogun Ruth Yetunde. (2017). *The Emergence and Contributions of Christian Missions to the Civilization of Yoruba Kingdoms in the Old Oyo Empire*. International Journal of Arts and Sciences, 9(4), 22.

⁹ For an example of the Islam's mingling with modernity in Yorubaland. See: Baderin Mashood. *op.cit*. 187-201.

¹⁰ Bulus Y. Galadima & Yusufu Turaki. (2001). *Christianity in Nigeria : Part 1*. African Journal of Evangelical Theology, 20(1), 96-100; Kanayo Louis Nwadiakor. (2013). *Christian Missionaries and Civilization in Southern Nigeria, 1841-1960: Implications for Contemporary Christians*. Unizik Journal of Arts and Humanities (UJAH), 14(2), 173-193.

¹¹ Gbadamosi G.O. Tajudeen. (1978). *The Growth of Islam among Yoruba 1841-1908*. London: Longman Group Ltd press, 1-266

¹² Adam Abdullah Al-Ilory. (1978). *Al-Islām Fī al-Naijiriyya wa Al-Shaykh 'Uthmān bn Fodio al-Fulāny –Islam in Nigeria and Shaykh 'Uthmān bn Fodio al-Fulāny*. 3rd ed. Unknown Publisher.

THE ETHNOGENESIS OF THE YORUBA PEOPLE

The term “Yoruba” is applicable to a linguistic group who occupy a large area of Southwestern and part of North-Central regions of Nigeria, and some parts of west African countries;¹³ while also, the word “Yoruba” as postulated by Al-Ilory emanated from the word “*ya’raba*” as used in earliest Arabic works of historians.¹⁴ In the famous work of Ahmad Baba of Timbuktu (1556-1627 C.E) entitled “*Al-Kashāf wal Bayān li Asnāf Majlūb al-Sudān*” as separately reported by Fafunwa¹⁵ and Doi¹⁶ respectively, Yoruba people and indeed Yorubaland were mentioned and describes as an area that unbelief predominated and Islam was rarely found.

Yoruba nation is one of the largest ethno-linguistic groups in sub-Saharan Africa and major ethnic group in Nigeria which geographically occupies the South-western part of the Country; a region that comprises Oyo, Ogun, Osun, Ondo, Ekiti and Lagos States transcending into some Yoruba dominated areas in Kwara and Kogi states (in the North-central geo-political zone of Nigeria),¹⁷ and also spread across some parts of West African region of Republics of Togo, Benin, Liberia and Sierra Leone especially after the European colonial era with Yoruba descendants who are sparsely inhabited in these countries with corrupted forms of Yoruba dialects and culture.¹⁸

Genealogically, Yoruba tribe has been ancestrally linked with both Egypt in North Africa and Makkah in Arabia. It is chronicled that the tribe descended from *Namrūd* (Nimrod) who was believed to have lived and intermarried in Egypt while other historians asserted that the tribe was a direct descendant of *Lamurudu*, the purported progenitor of *Oduduwa*,¹⁹ who was believed to have been persecuted and migrated down to Ile-Ife, or as other narrations claimed descended from heaven.²⁰ In no measure, all these ethno-genetical accounts have been fiercely repudiated and counter-repudiated by anthropologists, historians and academia for over a century in which a pivot has not been adopted as regards the Yoruba ancestral home which simply implies that the origin of the Yorubas is still a bickering ground for the erudites because of the numerous speculations and theories with no definite knowledge established so far.²¹

Thenceforth, the truth remains that the Yorubas, who are ethnically referred to as the “*Aku People*”²² are known as the speakers of a rich language known as “*Ede Yoruba*”,²³

¹³ Jamiu Fatai Owolabi. (2014). *Challenges and Prospects of Arabic Schools in Yorubaland in the Modern Time*. Journal of Research on Humanity and Social Sciences, 4(10), 46. www.iiste.org

¹⁴ Adam Abdullah Al-Ilory. (n.d). *Asl Qabā'il Yoruba "The Origin of Yoruba Tribe"*. Agege, Nigeria: Islamic Cultural Press, 27-30.

¹⁵ Fafunwa Aliyu Babatunde. (1974). *History of Education in Nigeria*. London: Gorge Allen and Union, 57.

¹⁶ Doi Abdul Rahman. (1984). *Islam in Nigeria*. Zaria, Nigeria: Gaskiya Corporation Ltd, 109.

¹⁷ Opeloye Muhibbudin. (2011). *The Yoruba Muslim's Cultural Identity Questions*. Ilorin Journal of Religious Studies (IJOURLS), 2, 1.

¹⁸ Abdussalam Muhyideen Mahmoodi. (2022). *Heterogeneous Practices among Yoruba Muslims in Nigeria with a Particular References to Witchcraft and Diviners*. Al-Qanatir International Journal of Islamic Studies, 26(2), 136; Pew Forum on Religion and Public Life, Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa. Washington, USA: Pew Research Centre, April 2010, 1-2.

¹⁹ See for instances: Olojede Funlola. (2011). *The Exodus and the Identity Formation in the View of the Yoruba Origin and Migration Narratives*. Scriptura, 108, 342-356; Toyin Falola. (2006). *The Yoruba Nation*. In: Toyin Falola and Ann Genova (eds.). *Yoruba Identity and Power Politics*. Rochester, USA: University of Rochester Press, 34.

²⁰ Fadipe Nathanie Akinremi. (1991). *The Sociology of the Yoruba*. Ibadan, Nigeria: Ibadan University Press, 30. <https://www.bookdepository.com/Sociology-Yoruba-N-Fadipe/9789781212406>; Adeyemi Sharapha Balogun. (2019). *Being a Good Muslim: The Muslim Students' Society of Nigeria (MSSN), Islamic Reform and Religious Change in Yorubaland, 1954-2014*. Unpublished Ph.D Thesis, Bayreuth International Graduate School of African Studies, University of Bayreuth, 74.

²¹ Olojede Funlola. *op.cit.* 342-356.

²² Fadipe Nathanie Akinremi. *op.cit.* 30.

²³ It is believed that Yoruba has monolithic lingua franca within *Ede Yoruba* itself. The dialects within Yoruba language are categorized as West Yoruba Dialect (as found in Oyo, Ibadan, Ogbomoso, Oke Ogun and others), South East Yoruba Dialect (as found in Ondo, Owo, Ijebu, Ikale and Ilaje), Central Yoruba Dialect (as found in Ile-Ife, Ijesa and Ekiti) and North Eastern Yoruba Dialect (as found in Igbomina, Ibolo, Oworo and others). See:

a language which belongs to *Kwa* group of the Niger-Benue area. Presently, the Yoruba are the inhabitants of Southwest geo-political region of Nigeria, some areas in the North-central Nigeria and some areas in West African sub-region as earlier mentioned. Geographically as Olayinka affirmed, Yoruba land covers total land area of 142,114km², about the same size as the combined land area of Greece and Montenegro in Europe.²⁴

Invariably, as at today, the remnants of Yoruba descents who are believed to have been forcefully transported to other parts of the world especially the Americas and the Caribbeans through trans-Atlantic slave trade are today found in countries such as Cuba, Trinidad and Tobago, Brazil, Barbados and Jamaica. They are designated with various exonyms such as “*Anago, Nagot, Nago, Lucumi, Aku and Yaraba* with corrupted Yoruba dialects and resemblances of cultures inherent in Spanish, English, Portuguese and other local American and Caribbean languages.²⁵

In pre-colonial period, Yoruba of Southwest Nigeria were believed by many to be the most urban of all African people²⁶ and in post-colonial era, the most extensively studied group of all societies in Sub-Saharan Africa.²⁷

ADVENT OF ISLAM IN YORUBALAND, SOUTHWEST NIGERIA

The emergence of Islam among the Yoruba people predated other alien religions including Christianity. This was affirmed by Tijani,²⁸ Noibi,²⁹ Kalilu,³⁰ and Matory³¹ owing to a popular maxim that is chanted among the Yoruba themselves with the saying “*Ifa is primordial, Islam is primeval and Christianity crept in the noon of culture*”.³² Samuel Johnson also reported that Islam got to towns and villages in Yorubaland under different circumstances; though according to him, it was introduced to these areas towards the end of eighteenth century³³ while some writers such as Clark claimed that it came earlier than that through the efforts of traders who came from Kanem-Borno and Hausa Kingdom.³⁴ However, it is historically ascertained that Islam has been firmly established in Yorubaland long before *Shaykh* ‘Uthmān Dan Fodio’s *Jihād* of 1804,³⁵ though, it is has been a herculean task to attach a specific date to its emergence in Yorubaland.³⁶

In this regard, Gbadamosi opined that the introduction of Islam into Yorubaland was unannounced and unplanned, and what is fairly certain is that in the seventeenth century, mention was made of Muslims in Yorubaland.³⁷ He further subsumed in his

Kazeem Adebayo. (2014). *An Inquiry into the Lexical Affinities Between Arabic and Yoruba Languages*. IOSR Journal of Humanities and Social Science (IOSR-JHSS), 19, (I), Ver. II, 49.

²⁴ Gbenle Olayinka Grace. (2018). *Socio-Religious Issue in the Debate on Masculinity in Yorubaland, Nigeria*. KIU Journal of Humanities, 3(3), 64.

²⁵ Lovejoy Henry. (2012). *Old Oyo Influence on the Transformation of Lucumi Identity in Colonial Cuba*. Unpublished PhD Thesis, University of California, Los Angeles, USA, 5.

²⁶ Distant Train. (2011). *The Big Myth*. www.distanttrain.com (accessed on 10th December 2023).

²⁷ Comstock Gary Lynn. (1979). *The Yoruba and Religion Change*. Journal of Religions in Africa, 10, Fasc. 1, 1.

²⁸ Tijani Abdulwahhab. (2018). *The Growth and Development of Islam in Ogbomoso 1659-2018*. Ibadan, Nigeria: Stirling-Horden Publishers Limited, 8-9 and 69.

²⁹ Noibi D. O. Shittu. (1988). *Islamic Perspective*. Ijebu-Ode, Nigeria: Shebiotimo Publication, 52.

³⁰ Kalilu Olatunde. (n.d.). *Islam and Artistic Response among Yoruba of Nigeria*. In: Visual Arts ISIM Newsletter, 3/99, 4.

³¹ Matory J. Lorand. (1994). *Rival Empires: Islam and the Religion of Spirit Possession among Yoruba-Oyo*. American Ethnologists, 21(3), 496. Published by American Anthropological Association.

³² The maxim translated to Yoruba language means “*Aye labafa, Aye labamale, Osan gangan nigbagbo woledé*”.

³³ Johnson Samuel. (1976). *The History of the Yoruba from the Earliest Times to the Beginning of the British Protectorate*. Lagos, Nigeria: CMS Bookshop Ltd, 26.

³⁴ Clark B. Peter. (1982). *West Africa and Islam*. London, UK: Edward Arnold, 166.

³⁵ According to Hassan Haruna, none of Dan Fodio’s emirates were credited to have brought Islam to the nook and cranny of Yorubaland except that they met Muslims practicing Islam everywhere they go. See: Hassan I. Haruna. (2015). *An Introduction to Islamic Movement and Modes of Thought in Nigeria*. In: Laray Denze & Rebecca Shereiki (eds.). PAS/ISITA Working Papers, Number 1, Illinois, USA: Program of African Studies, North-western University, 1-53.

³⁶ Sanni Amidu. (1995). *Oriental Pearls from Southern Nigeria, Arabic –Islamic Scholarship in Yorubaland: A Case Study in Acculturation*. Islamic Studies, 34(4), 433.

³⁷ Gbadamosi G.O. Tajudeen. (1978). *op.cit.* 4.

words in other narration that “Islam came to Yorubaland with the wares of traders, the rosary of the Sūfī masters (mystics) as well as the books of scholars which indicates that its introduction was peaceful, leisurely, personal and intellectual”.³⁸ This view was corroborated by Peel who submitted that Islam was spread across Yorubaland for a long time and was “so slow and gentle, unforced by violence and uncomplicated by dogma”³⁹

It was also affirmed that Islam was introduced to Yorubaland for the first time around eleventh century on the hands of some Malian scholars known as *Al-Murābitūn*, which has prompted many to call the Yoruba adherents of Islam with a designation “*Imale*” (the people who followed Malian Religion).⁴⁰ In the same vein, Ubah claimed that it is an undeniable fact that Islam penetrated into Yorubaland quietly while the converts indigenized and domesticated the religion without any revolution.⁴¹ This notion had been affirmed by some foremost pre-colonial writers and historians such as Morel, who, despite being a Christian applauded the non-revolutionary drive of Islam in Southern Nigeria especially in Yorubaland. His assertion is paraphrased thus:

*Islam had been firmly rooted and assimilated to the life of the Yoruba people; it then seized to be an alien religion compared to Christianity, because it is imparted and disseminated by African. It does not stipulate revolution or changes in social life, nor does it undermine family or communal authority.*⁴²

Isaac Ogunbiyi, a Christian Yoruba professor of Arabic language also claimed that Islam might have reached Yorubaland in the second decade of nineteenth century and, according to his assertion, this is evidently noticed through some factors which include the emergence of Ilorin as a frontier for Fulani *Jihād* of 1804, features of Arabic loan words in Yoruba language and accounts of early Europeans and explorers.⁴³ However, his view was repudiated by scholars such as Ogunbado who believed that the spread of Islam was felt in nook and cranny of Yorubaland in several settlements such as Oyo Ile, Lagos, Iseyin, Saki, Ketu, Oshogbo, Ibadan, Abeokuta, Ijebu Ode, Ikirun, Ede, Ilobu, Ikoyi, Igboho, Ogbomoso, Ikire and other towns and villages between 15th and 19th century in which mosques and local Arabic schools sprang up.⁴⁴ This claim was recently accentuated by Tijani who claimed that Islam was practiced in Ogbomoso, a prominent ancient city in Oyo State and the nearby settlements before the Fulani *Jihād* of nineteenth century.⁴⁵

Furthermore, Adam Al-Ilory was also quoted by both Gbadamosi and Doi that it was during the reign of King Mansa Musa of Mali (d.1337 C.E) that Islam spread to most parts of Nigeria including Yorubaland in which there is likelihood of Malian traders and itinerant scholars infiltrated into Yorubaland with the religion specially in the old Oyo Empire.⁴⁶ This was the status of Islam in Yorubaland as further affirmed by Gbadamosi⁴⁷

³⁸ Gbadamosi G.O. Tajudeen. (2001). *Shariah in Southern-Nigeria: The Experience of Yorubaland*. In: A. M Yakubu et al (eds.). *Understanding Shari'ah in Nigeria*. Ibadan, Nigeria: Spectrum Books Limited, 115.

³⁹ Peel John David Yeadon. (2016). *Christianity, Islam and Orisa Religion: Three Traditions in Comparison and Interaction*. Oakland: University of California Press, 151. <http://dx.doi.org/10.1525/luminous.8>

⁴⁰ Saad Murtala. (2020). *Shariah in Nigeria Before the Colonial Period: A Study of Yorubaland*. Islamic University Multidisciplinary Journal IUMJ, 7(2), 147. <https://www.iuiu.ac.ug/journaladmin/iujm/ArticleFiles/34273.pdf>

⁴¹ Ubah N. Chinedu. (2001). *Islam in African History*. Kaduna, Nigeria: Baraka Press and Publishers, 235.

⁴² Morel Edmund Dene. (1911). *Nigeria: Its Peoples and Its Problems*. London, UK: Smith, Elder and Co., 214, 216-217. Forgotten Books. www.forgottenbooks.com (accessed on 4th December 2019)

⁴³ Ogunbiyi A. Isaac. (2003). *The Search for A Yoruba Orthography Since 1840S: Obstacles to the Choice of Arabic Script*. Sudanic Africa, 14, 79-80.

⁴⁴ Ogunbado Ahamad Faosiy. (2003). *Islam and Its Impacts in Yorubaland*. The Islamic Quarterly, 57, 1, 6-7.

⁴⁵ He chronicles the presence of Islam in Ogbomoso, a major town in Oyo State which bordered Ilorin in Kwara State before 18th – 19th centuries. According to him, Muslims have been practicing their religion as early as 17th century before the passage of *Shaykh* 'Alimi, a notable Scholar who was believed to have passed a day in the town before settled down at Ilorin in early nineteenth century. See: Tijani AbdulWahhab. *op.cit.* 9-74.

⁴⁶ Doi AbdulRahman. *op.cit.* 109-110; Sanni Amidu. *op.cit.* 433-434.

⁴⁷ Gbadamosi G.O. Tajudeen. (1978). *op.cit.* 67.

and Sanni⁴⁸ in their separate accounts as manifested in Owu Kingdom before its destruction in 1825 C.E, in Badagry where *Eid al-Fitr* colourful celebration was watched by British explorer Richard Lander on 27th March 1830 and in Ketu by the close of eighteenth century in which Muslims constituted a noticeable force in Ketu's Army. It is then certitude as Sayyid Malik posited that by this period, Islam has been seemingly entrenched in various Yoruba towns such as Igboho, Oyo, Lagos, Ogbomoso, Ibadan, Ikoyi-Ile and others before 1840 C.E.⁴⁹

Also, it is on record that by 1894 C.E, Islam has gained a tremendous ground in the entire Yorubaland while the Yoruba Muslims' activities are being conducted in conformity with *Shari'ah* law.⁵⁰ Gbadamosi further asserted that in the period 1861-1894 C.E, Muslims were entrenched in political set-up of many Yoruba towns and the corollary movement towards the establishment of an Islamic State.⁵¹ The *Jihad* of 'Uthmān Fodio (d.1817 C.E) in the view of Okunola also had its impacts on Islam and Muslims in Yorubaland in which learned and competent *Alfas* (scholars) from various Yoruba Muslim societies were re-invigorated and spurred to rigorous preaching and teaching of Islamic knowledge, Arabic language, Qur'anic exegesis, theology and History; hence as he noted, justice were dispensed in some parts of pre-colonial Yorubaland in accordance with *Shari'ah* law between 1860-1894 C.E.⁵²

Therefore, by the end of nineteenth and early twentieth centuries, Islam in Yorubaland had been fortified from two directives. These, as theorised by Gbadamosi were the influx of the overseas literate Muslims into various towns and the larger stream of Muslim refugees from the hinterland who comprises scholars and evangelists. The activities of these two groups were felt in Yorubaland in propagating Islam except at the eastern part of the region (such as Ondo, Ekiti and others) where Islamic activities were minimal or had no significant trace due to little contact with the mainstream Yoruba Muslims of both western and northern enclaves of Yorubaland.⁵³

Apparently, with years of its existence in the region, it will be an understatement to posit that Islam had tremendous impacts on Yoruba people. Though, all these impacts are not viewed as good presages by many Yoruba traditionalists and some scholars such as Willet who believed that the presence of Islam and its paraphernalia had destabilized the Yoruba culture and belief system.⁵⁴ Nonetheless, there are innumerable cultural, religious, legal, linguistic and social impacts of Islam in Yorubaland not on Muslims alone but on the Yoruba people in general. The resultant effects of these contacts and mingling could be seen in various aspects of Yoruba living culture, property acquisition and disposal, burial and religious practices, economic transactions, ceremonies and others. These notions were extolled by Ubah who concluded that "*Islamic religion should thus be regarded as one of the factors that gradually made for change in Yorubaland*".⁵⁵

THE IMPACTS OF ISLAM ON THE YORUBA PEOPLE

Islam as one of the world religions is known for imprinting its indelible marks on every nation which embraces it. The emergence of Islam in Africa centuries ago had great impacts and influences on the Africans who embraced the religion. These impacts and influences have been noticed and copiously studied by various scholars of repute for

⁴⁸ Sanni Amidu. *op.cit.* 437.

⁴⁹ Malik H. A. Seyid. (1995). *The Impacts of Arabic on Linguistics and Cultural Life of Yoruba People*. Ibadan, Nigeria: Group Publishers, 425.

⁵⁰ Adetona Lateef Mobolaji. *op.cit.* 8-9

⁵¹ Gbadamosi G. O. Tajudeen. (1978). *op.cit.* 47.

⁵² Okunola Muritala. (1993). *The Relevance of Shariah to Nigeria*. In: N. Alkali (eds.). *Islam in Africa*. Ibadan, Nigeria, Spectrum Books Limited, 24-25.

⁵³ Gbadamosi G.O Tajudeen. (1978). *op.cit.* 32; Sulaiman Kamal-deen Olawale. (2013). *The Emergence of a Muslim Minority in the Ado-Ekiti Kingdom of Southwestern Nigeria*. *The American Journal of Islamic Social Sciences*, 30(2), 134.

⁵⁴ Willet Frank. (1973). *African Art: An Introduction*. London, UK: Thames and Hudson, 34.

⁵⁵ Ubah N. Chinedu. *op.cit.* 43.

decades exhuming the greatness of the Africans' contact with Islam in all facets.⁵⁶ Though, there are recorded global controversies as regards Islam *cum* local practices in African context,⁵⁷ the propagation and spreading of the religion was unabated in nooks and crannies of Africa. Therefore, without mincing words, there are impacts and influences bestowed upon the Yoruba people of Nigeria through the vehicles of Islam; these impacts are not felt by the Muslims alone, but by all and sundry and these had become an undeniable fact for centuries.

It is worthy to say that for over five centuries, as Jimoh affirmed, even if not in totality, larger percentage of Yoruba Muslims are seen abandoning their traditional beliefs and their ways of life for Islam.⁵⁸ Though, the intrigues of Yoruba Muslim identity, influences and impact of Islam on Yorubaland is enormous and it has been a source of discourse especially among the Muslims and non-Muslims actors; it is apparent that, some historians and ethnographers are attempting at distorting the effects of Islam's contact with the Yorubas while some, with sincerity have exhumed the inestimable impacts and influences of Islam upon the Yoruba people. Prominent among these latter scholars are Peel, an American historian and anthropologist as well as Folola and Usman, the historians and academia of repute who had chronicled all the available intrigues of Islam upon Yoruba people culturally and otherwise from various ancient and contemporary sources and documentations.⁵⁹

Therefore, in this segment, we shall enunciate the impacts of Islam in Yorubaland, Southwest Nigeria. These are discussed as follow:

THE LANGUAGE IMPACTS

In the area of language and linguistic influence, the word "Islam", "Muslim" and "Sharī'ah" for instance had, for decades been domesticated as "Isilaamu", "Musulumi" and "seria" respectively as local phraseologies used for the religion, its adherents and its law among the Yoruba people respectively. Distinctly, numerous linguistic entities and words of Arabic origin had crept into Yoruba language as loaned words which could not be easily separated today making Yoruba people an "Arabophone Nation".⁶⁰ Thus, the uniqueness of Arabic loaning words to other languages of the world was achieved through the usages of Arabic as the language of Islam in religious, socio-economic and legal spheres for centuries especially wherever Islam found itself. This, as believed by linguists such as Olaoye was bound to take place whenever two or more languages come in contact, and with emergence of some socio-linguistic phenomena such as bilingualism, multilingualism, code-switching, code-mixing, borrowing, language interference and *pidginisation*, word loaning is inevitable.⁶¹ Furthermore, as Hoffer reiterated, all languages of the world

⁵⁶ For example, see: Trimingham J. Spencer. (1998). *The Influence of Islam Upon Africa*. Longmans; Smith, E. Hawthorne. (1988). *The Historical Impact of Islam and its Future Prospects in Africa: A Case Study of Sudan and Nigeria*. Journal Institute of Muslim Minority Affairs, 9(2), 311-330, <https://doi.org/10.1080/02666958808716085>

⁵⁷ Mac Millan Centre Working Paper Series. (2005). *Local Practices, Global Controversies: Islam in Sub-Saharan African Contexts*. Kamari Maxine Clarke (Ed.). The Macmillan Centre. 1-181. www.yale.edu/macmillan

⁵⁸ Jimoh Shaykh Lukman. (2012). *Reincarnation: Re-appraising the Belief of Yoruba Muslims within the Context of Islamic Orthodoxy*. Journal of Religious Studies, University of Ilorin, 2(1), 82.

⁵⁹ Peel John David Yeadon. *op.cit.* 150-214; Toyin Falola & Aribidesi Usman. (2019). *The Yoruba from Prehistory to the Present*. Cambridge University Press, 219-236.

⁶⁰ All the sub-Saharan African Countries or regions and those in Asian and parts of Europe who had a fruitful contact with Arabic language, assimilated some of its culture and borrowed some words and usages from it are called Arabophones. See Anglophones and Francophones/Francophone. Also, for the advent and development of Arabic in Nigeria and Yorubaland. See: Abubakre Razaq Deremi. (2017). *Al-Lugat Al- 'Arabiyyah fi Bilad al-Yawrubawiyyah* (Arabic Language in Yoruba Land). In: Khidr Abdul Baki Muhammad (ed.). *Al-Lugat al-'Arabiyyah fii Najiriya- Arabic Language in Nigeria*. Riyadh: Saudi Arabia: King Abdullah Bin Abdul Azeez International Centre for The Arabic Language, 105-107; Galandashi A. Sheu. (n.d). *Harakat al-Lugat al-'Arabiyyah wa 'Adabiha fii Najiriya Min Sanat 1804-1966*. Development of Arabic and Its Literature in Nigeria from 1804-1966. Cairo, Egypt: Dar al-Ma'arif.

⁶¹ Anthony A. Olaoye. (2013). *Languages in Contact, a Blessing or a Scourge? A Case of Yoruba Ethnography of Greetings*. Theory and Practice in Language Studies, 3(4), 669. DOI:10.4304/tpls.3.4.669-677. Also, for the

which borrowed from Arabic unwillingly abide by all indices of language borrowing which include receptivity and adaptability to retain the loaned or borrowed words till the present time, hence, Yoruba language is not an exemption.⁶²

According to Chande, the contact of Arabic and many African languages which included but not limited to Swahili, Berbe, Hausa, Harari, Somali and others invariably influenced the latter by the former in which the former absorbed many Arabic loan words. Though as he posited, presumptively, these languages borrowed passively from Arabic without contributing anything whatsoever back; hence, they have no influence on Arabic dialects spoken in the Arabia.⁶³

Nonetheless, Yoruba language is believed to belong to West Benue-Congo of the Niger-Congo Phylum of African languages;⁶⁴ it is also believed undoubtedly to be one of those sub-Saharan African languages such as *Nubian, Swahili, Hausa, Kanuri, Songhay, Wolof, Somali, Bambara* and *Fulfude* which had meaningful contacts with Arabic through Arab's ancient trade routes and religion expansionism, and resultantly, words were borrowed and loaned into usages till present time.⁶⁵ This has prompted scholars such as Deremi to observe that Yoruba language is one of those languages which manifest appreciable linguistic convergence with Arabic.⁶⁶

In lieu of the above, many borrowed and loaned words have been etymologically, morphologically, semantically and lexically researched on for decades by many ethnographers, historians, anthropologists, linguists, researchers, and seasoned authors. They had elaborately authenticated the affinity between the two languages through borrowing.

However, as experts noticed, in abiding by the rule of language conformism, Arabic loaned words must adapt to the morphological structures of Yoruba language in conformity with linguistic principles semantically. In no measures, the importance of Arabic to Muslims and non-Muslims alike is overwhelming. Therefore, some of the Arabic loaned words into Yoruba language include but not restricted to the following:

S/N	Original Arabic word	Transliteration	Yoruba Phraseology	Meaning in English
1	العافية	<i>Al-'Āfiyah</i>	<i>Alaafia</i>	Health
2	الصَّدَقَةُ	<i>As-Ṣadaqah</i>	<i>Sadaka</i>	Charity
3	الدُّعَاءُ	<i>Ad-Du'ā'</i>	<i>Adura/adua</i>	Prayer
4	المصيبة	<i>Al-Muṣībah</i>	<i>Musiba</i>	Affliction
5	العيب	<i>Al-'ayb</i>	<i>Alebu</i>	Defect

importance of Arabic to human unity and development. See: Adedimeji Abdul-Hafeez. (2015). *Theoretical and Historical Perspective of Language: Arabic as Case Study*. In: Z. I. Oseni et al (eds.). *Ilorin as a Beacon of Learning and Culture in West Africa- Ilorin: Manārat al 'Ilm wa al-Thaqāfah Fī Garb al-Ifriqiyyah*, Ilorin, Nigeria: Unilorin Press, 329-349.

⁶² Hoffer L. Bates. (2005). *Language Borrowing and the Indices of Adaptability and Receptivity*. *Intercultural Communication Studies*, XIV(2), 53-72.

⁶³ Chande Abdin. (2004). *Co-existence of Islam and African Religion*. In: Richard C. Martin et al (eds.). *Encyclopaedia of Islam and the Muslim World*, (2 Vols.), 2, M-Z, USA: Macmillan Reference, 23-26.

⁶⁴ Fabunmi Felix Abidemi & Salawu Akeem Segun. (2005). *Is Yoruba an Endangered Language?* *Nordic Journal of African Studies*, 14(3), 392.

⁶⁵ Thomason G. Sarah. (n.d). *Arabic in Contact with other Languages*. 3 www.personal.umich.edu/thomason/temp/arabic.pdf. Also, for the factors that enhanced the spread of Arabic language in Nigeria and in Yorubaland in particular. See: Al-Miskin, T et al. (2017). *Al-Lugat al-'Arabiyyah fii Najiriya-(Arabic Language in Nigeria)*. In: Khidr Abdul Baki Muhammad (ed.), *Al-Lugat al-'Arabiyyah fii Najiriya- Arabic Language in Nigeria*. Riyad: Saudi Arabia: King Abdullah Bin Abdul Azeez International Centre for The Arabic Language, 1-186.

⁶⁶ Abubakre Razaq Deremi. (2002). *Survival of Arabic in Difficult Terrains*. The Fifty-Eight Inaugural Lecture, University of Ilorin, Ilorin, Nigeria: Library and Publication Committee, University of Ilorin, 22-23.

6	الْبَرَكَهَةُ	<i>Al-Barakah</i>	<i>Alubarika</i>	Blessing
7	الْفِتْنَةُ	<i>Al-Fitnah</i>	<i>Fitina</i>	Calamity
8	الطِّفْلُ	<i>At-Tifl</i>	<i>Tunfulu</i>	Infant
9	الْقَدَرُ	<i>Al-Qadar</i>	<i>Kadara</i>	Destiny
10	الْخَبَرُ	<i>Al-Khabar</i>	<i>Labari</i>	Information
11	الْكُفْرُ	<i>Al-Kufr</i>	<i>Keferi</i>	Unbelieving
12	السِّرُّ	<i>As-Sir</i>	<i>Asiri</i>	Secret
13	الْفَخْرُ	<i>Al-Fakhr</i>	<i>Faari</i>	Arrogance
14	الْفَتِيلَةُ	<i>Al-Fatilah</i>	<i>Fitila</i>	Lamp
15	الْوَعْظُ	<i>Al-Wa'z</i>	<i>Iwaasu/Waasi</i>	Exhortation
16	الْوَقْتُ	<i>Al-Waqt</i>	<i>Wakati</i>	Time
17	السَّبَبُ	<i>As-Sabab</i>	<i>Sababi</i>	Reason
18	التَّوْبَةُ	<i>At-Tawbah</i>	<i>ITuuba</i>	Forgiveness
19	الْأَمْرُ	<i>Al-'Amr</i>	<i>Alamori</i>	Matter
20	الرَّعْدُ	<i>Ar-Ra'd</i>	<i>Araa</i>	Thunder

THE CULTURAL IMPACTS

The cultural influence which Islam has in Yorubaland has bestowed on Yoruba people numerous everlasting cultures which are today inseparable from their way of life. This unabatedly necessitated the change in *modus operandi* of those who willingly accepted the religion as their way of life; and without mincing words, it was not an easy task to be accomplished at inception due to conflicts of interest and battles of supremacy between the religion and the tradition in antiquity. Though, as witnessed of late, the western Christian values has greatly eroded real African cultural values at the detriment of African Muslims, the Christians and traditionalists who feel more Europeans than Africans;⁶⁷ the influence of Islam on Yoruba culture nevertheless can never be undervalued. According to Makinde *et al*, culture is the dynamic phenomenon which could experience radical changes and could become weak as a result of internal social change or overshadowing outside influence.⁶⁸

Also, Al-Ilory affirms that in Islam, culture embodied knowledge, true belief in one God, imbibing moral and customs that enable man to become learned in his behaviour and interaction with other members of the society.⁶⁹ Fafunwa, a renowned educationist also reiterated that “*culture in traditional society is not taught, but caught*”.⁷⁰ This has been the situation of Yoruba culture which has been influence on two alien fronts, the Islamic culture and the western culture. The adaptability to indigenous culture also made Islam inevitably acceptable to many African including the Yorubas because, every culture entails customs which is known as *al-'urf*, a valid source of acceptable Islamic legislation once the contact-culture is not contradictory with the Qur'anic provision and normative practice (*Sunnah*) of the Holy Prophet of Islam.⁷¹

⁶⁷ Fafunwa Aliyu Babatunde. *op.cit.* 71; Ogunbado Ahamad Faosiy. (2012). *Impacts of Colonialism on Religion: An Experience of South-Western Nigeria*. IOSR Journal of Humanities and Social Sciences (JHSS), 5(6), 51-57.

⁶⁸ Makinde D. Olajide, Ajiboye O. Jide & Ajayi B. Joseph. (2009). *Aso-Oke Production and Use among the Yoruba of South-Western Nigeria*. Journal of Pan African Studies, 3(3), 56.

⁶⁹ Adam Abdullah Al-Ilory. (n.d.). *Durūsun Fī Thaqaḥatīl al-Islāmiyyah*. Nigeria: Islamic Cultural Press, 3-4.

⁷⁰ Fafunwa Aliyu Babatunde. *op.cit.* 48.

⁷¹ Bello Abdulmajeed Hassan. (2018). *Islam and Cultural Changes in Modern Africa*. Arts and Humanities Open Access Journals, 2(1), 4.

As Opeloye further affirmed, the attitude of Islam is that of accommodation and rejection in principles, where it accommodates local culture that are compatible with Islamic tenets and rejects other indigenous cultures which undermined its belief system.⁷² It is also believed in some quarters that Islamic doctrines are more appealing to the traditional Yorubas for many reasons which made it easy for the adherents to embrace it. For example, Islam sanctioned polygyny which the Yorubas have been accustomed to, and by this, Islam invariably encourages extended family structure rather than nuclear structure brought and preached by the Europeans; hence many Yorubas embraced it at the first contact.⁷³ Also, some analysts such as Opeloye opined that in some instances, the Yoruba Muslims had acculturated Islam by practicing the religion as an African religion.⁷⁴ Thus, as opined by others, this indigenisation of Islam by some Yoruba Muslims leads to religious hypocrisy, heterodoxy and syncretism.⁷⁵ This has made the early Yoruba understanding of Islam to be seen “through the spectacles of traditional customs and practices.”⁷⁶

Furthermore, Islam also negatively affected Yoruba culture in the area of personal naming. The Yorubas are known to christen their new born after one communal or ancestral deity, or attached the naming to one event or the other, such as *Fayemi*, *Orisabunmi*, *Sangodeyi*, *Ogundiran*, *Oyagbemi*, *Osunbunmi*, *Ojo*, *Aina*, *Ige*, *Orisabunmi*, *Okegbenni*, *Ogunmola*, *Ifagbemi* and so on.⁷⁷ But, Islam resisted this to the advantage of Muslims in christening their children by Islamic names obtained from the Qur’ān, attributes of Allah, names of the Prophets of Allah and so on. Though, regretfully, as Fadoro noted, most of these adopted Arabic and Islamic names have been lexically “corrupted” by Yorubas through what he termed “nativisation and clipping”.⁷⁸ These names have been indigenously abused in pronunciation by both Muslims and non-Muslims to the extent that many analysts including non-Yoruba speakers believed that they are names originated from Yoruba language.⁷⁹ Examples of such names include:

S/N	The Names in Arabic	Transliteration	Yoruba Nativisation
1	إِسْمَاعِيلُ	<i>Ismā’īl</i>	<i>Sumaila</i>
2	بَدْرُ الدِّينِ	<i>Badr al-Dīn</i>	<i>Badaru or Badiru</i>
3	عَبْدُ الْقَادِرِ	<i>‘Abd al-Qādir</i>	<i>Kadiri</i>
4	لُقْمَانُ	<i>Luqmān</i>	<i>Luku</i>
5	عَبْدُ الْوَاحِدِ	<i>‘Abd al-Wāḥid</i>	<i>Waidi</i>

⁷² Opeloye Muhibudden. *op.cit.* 2.

⁷³ Ojo G. J. Afolabi. (1966). *Yoruba Culture*. University of Ife and University of London, 162; as cited in Oyelade O. Emmanuel. (1970). *The Lanase Movement of Nigeria*. M.A Dissertation, Institute of Islamic Studies, McGill University, Montreal, Canada, 14.

⁷⁴ Opeloye Muhibudeen. *op.cit.* 10.

⁷⁵ The three phenomena (hypocrisy, heterodoxy and syncretism) have been used by various scholars to depict the attitudes of Yoruba Muslim to religious law and practices. For details, see: Opeloye Muhibudeen. *op.cit.* 10-16; Balogun A. Muhsin. (2011). *Syncretism Beliefs and Practices among Muslims in Lagos State with a Special Reference to the Yoruba Speaking People of Epe*. Unpublished PhD Thesis, College of Arts and Laws, Department of Theology and Religion, University of Birmingham, UK, 243-318; Saheed Ahmad Rufai. *op.cit.* 126-132; Balogun A. Muhsin. (2015). *Islamic Education: Potential Tool in Reducing Religious Syncretism among Muslims in Yoruba land*. Literacy Information and Computer Education Journal (LICEJ), 6(2), 1917-1921.

⁷⁶ Oyelade O. Emmanuel. *op.cit.* 19-82.

⁷⁷ For more examples of Yoruba personal names, see: Ogunwale Joshua Abiodun. (2012). *A Pragma-linguistic Study of Yoruba Personal Names*. Journal of Literary Onomastics, 2(1), Article 4, 24-35. <http://digitalcommons.brockport.edu/jlo/vol2/iss1/4> (accessed on 16th August 2020).

⁷⁸ Fadoro Jacob Oludare. (2014). *Nativisation of Arabic Names: The Yoruba Language as a Case Study*. Global Journal of Human-Social Science, Linguistics and Education, 14(5), 1.0, 1-7.

⁷⁹ Raji Mubeen Olatoye. (2018). *The Abuse of Muslim Names among the Yoruba People of Southwestern Nigeria*. In: Salisu T. M & Paramole, K.O (eds.). Dynamics of Islamic Studies among World Disciplines, A Festschrift in Honour of Prof Ishaq Lakin Akintola. Lagos, Nigeria: M-Class Publishers, 170-171.

6	قَاسِمٌ	<i>Qāsim</i>	<i>Kasumu or Kasimu</i>
7	مُحَمَّدُ الْأَوَّلُ	<i>Muḥammad al-Awwal</i>	<i>Lawali or Lawani</i>
8	صَادِقٌ	<i>Ṣādiq</i>	<i>Sadiku or Sindiku</i>
9	عَبْدُ الْعَزِيزِ	<i>'Abd al-'Azīz</i>	<i>Lasisi</i>
10	عَبْدُ الْحَمِيدِ	<i>'Abd al-Ḥamīd</i>	<i>Lamidi</i>

In the area of Art, Willet avers that Islam greatly affected the growth of Yoruba artistic tradition by discouraging the artistic representation of living creatures and sculptures replacing them with Islamic artistic traditions. This move, as he concluded prompted many early Yoruba Muslims to burn, discard or sold several sculptures and images such as *Ere Ibeji, Esu, Obatala, Sango, Oya* and other wooden and stoned-carved images.⁸⁰ The cultural behaviour of Yoruba as regards burial, naming ceremony, marriage and act of worshipping multiple gods were also slightly affected by Islam in early stage of its incursion into Yorubaland. For example, Yoruba cherished burying or interring of their dead ones in their respective family compounds. The early Islamic scholars discourage this act and encourage the use of designated burial ground (*Maqbara*), an act later adopted by the Christian missionary in the region. To the dismay of the Yoruba traditional worshippers as Fadipe observed, the act is disrespectful, abomination and uncultured which they normally express through the popular Yoruba aphorism which goes thus: “*Onifa nsunle, Imale nsunta, Inu Igbo nigbagbo nsun*” meaning “*The Ifa worshippers are buried at home, the Muslims are buried outside while the Christians are buried in the bush*”.⁸¹

In the area of dressing, Islam also changed the outfits of Yorubas to conform to Islamic tenets. Muslim women are seen dressed with *purdah, Hijāb* or *Niqāb* (a veil covering whole parts of the body or parts of it) to replace shawl (*Ibori* or *Gele*) in covering their body, some are even termed “*Eleha-* the secluded women”. Though, to some scholars like Opeloye, the traditional Yoruba Muslim woman’s apparels are etymologically Islamic since the essence of *hijāb* in Islam is to cover the nudity of women; hence, the wearing of *Buba, Gele, Iro, Ipele* and *Ibori* satisfy the Islamic requirement of covering women nudity.⁸² Also, the men are accustomed to wearing embroidered caps, long flowing gowns or clothes (called *Jalamiah* or *Jalabia*) in a manner where some Yoruba Muslims are seen jettison the norms of wearing *Agbada, Buba, Sokoto, Fila, Dansiki* and other Yoruba traditional dresses adopting what others termed Islamic or dresses from Northern Nigeria and Arab lands.⁸³

Likewise, in the area of music, there are various musical genres which are domesticated as Yoruba Muslims’ songs. These include *Were, Fuji, Apala, Sakara*, and these are believed by many to have strong affinity with Yoruba Islam and had been used by the practitioners to propagate the religion in some occasions with flares of Qur’anic recitations. Mostly, these musical genres were developed through musical renditions during *Ramadan* period called “*Ejjsari*”⁸⁴ in which Muslims are seen waking up others for *Sahūr* (early dawn eating during *Ramadān*) and through this, they developed a kind of music for the purpose.

Also, some festivals are also believed to come to being through Muslim activities during the two known festivals in Islam, these are, ‘*Eid al-adḥā* and ‘*Eid al-fitr*. Example of

⁸⁰ Willet Frank. *op.cit.* 34-38.

⁸¹ Fadipe Nathanie Akinremi. *op.cit.* 264-265.

⁸² Opeloye Muhibudeen. *op.cit.* 13-15

⁸³ For various Yoruba dresses, see: Oyeniyi A. Bukola. (2012). *Dress and Identity in Yorubaland, 1880-1980*. Unpublished PhD Thesis, Universiteit Leiden, Netherlands, 105-327 <http://hdl.handle.net/1887/20143>; Peel John David Yeadon. *op.cit.* 160-163.

⁸⁴ *Ejjsari* is a musical like awakening programme used by some conscious Yoruba Muslims during *Ramadān* to awake other Muslims preparedness to the observance of *Qiyām al-Layl* (vigil supererogatory prayers) and eating of dawn meal. In most cases, the practitioners used drums and gong of various types accompanied with so-called Islamic songs. They are sometimes rewarded by Muslims who appreciate their efforts.

such festivals is *Ojude Oba* festival popularly celebrated among the sons and daughters of Ijebus, a major ethnic group in Yorubaland. According to Fahm, the origin of *Ojude Oba* festival is linked to two Muslim personalities of Ijebu descent. Firstly, it was reported that Balogun Kuku of Ijebu Ode, a popular Muslim personality among the Ijebus after accepting Islam gathered his friends and family to pay homage to the then Awujale, the paramount King of Ijebu-Ode land as a sign of appreciation for given them freedom to practice Islam. Also, in other narration, it was believed that the festival was at instance of *Imām* Tunwatoba, the then Chief *Imām* of Ijebu Ode who gathered family, Muslim faithful and friends to pay homage to Awujale Fidipote during '*Eid al-adhā*' festival showing their appreciation to him for being instrumental to the freedom the Muslims enjoined in his domain to practice their religion.⁸⁵ Nonetheless, till today, though the festival has been blown out of Islamic proportion as every Ijebu sons and daughters are seen celebrating it, the facts remain that it has an affinity to Yoruba Muslim celebration of '*Eid al-adhā*' because the festival is celebrated annually on the third day of '*Eid al-Adhā*', that is, *Odun Ileya* as known among the Yorubas.

THE LITERACY IMPACTS

Islam emphasizes premium importance to literacy. In fact, the core kernel of Islam is education and the essence could be expunged from the first divine revelation upon the Prophet of Allah, that is, Q96:1-5 where Almighty Allah commanded him to read by the Name of thy Lord who Created. This has been an unchanged impetus that assisted the spread of Islam for over a millennium now. Islam goes with education wherever it is accepted by the populace. It encourages and reiterates the importance of education, literacy and recognition in the life of mankind; thus, such education is used in religious activities and in other forms. Prophet Muhammad also encouraged Muslims to strive in seeking knowledge, be it for religious purposes or useful mundane activities.

In explaining the impact of Islamic education in any Muslim community, Al-Faysal⁸⁶ as quoted by Adetunji⁸⁷ says:

From the dawn of Islam until today, many successive generations have been nurtured and taught under aegis of the Quran. From his tender years, the Muslim child begins his education by knowing how to read, then understood and commit to memory the holy text. All other facets of the Curricular of Islamic education were based upon the acknowledgement of the Qur'an as the core, pivot, and gateway of learning.

By the infiltration of Islam to Yorubaland through different routes, the early Muslim evangelists imprinted the nooks and crannies of the region with Islamic education which, became the first formal avenue through which the Yoruba people were exposed to act of literacy. Though, this is not to say Yorubas had no education, but the indigenous education they professed then could not be represented and presented in any forms, characters and in documentations. The Yoruba informal indigenous education is learnt and passed through folklore, culture, customs, proverbs and others without proper and definite documentation that could be behold by anyone. But by the advent of Islam, the scholars were seen in mosques or other designated places teaching the rudimentary knowledge of Islam and Arabic language, the sole language of its revered scripture written in slates, and sometimes, orally taught. The copies of the Qur'an became prevalent among Yoruba Muslims, while religious books of *Ḥadīth* such as books of *Shaykh Abū Zakariya*

⁸⁵ Fahm O. AbdulGafar. (2015). *Ijebu Ode's Ojude Oba Festival: Cultural and Spiritual Significance*. Sage, 1-11.

⁸⁶ Al-Faysal. (1979). *The Position of Arabic in Education*. In: Sajjad Husain, Syed Ali Ashraf and others (eds.). *Crises in Muslim Education*. Jeddah: Saudi Arabia: King Abdul Azeez University Press, 119.

⁸⁷ See Adetunji Izzudeen. (2014). *Arabic Language in Multicultural Dynamism: Chronological Effects on Nigeria's Heritage*. *Sociology Study*, 4(10),894.

Yahya Ibn Sharaf al-Nawawī⁸⁸ who authored books which include *Bulūq al-Marām*, *Riyyād al-Ṣalihīn* and *Matn Arba'īna al-Ḥadīth* among others were found everywhere. Books of *Tafsīr al-Qur'an* (Qur'anic exegesis) such as *Tafsīr* corpus of *Al-Jalālayn*⁸⁹ and other jurisprudential books (*Kutub al-fiqh*) especially books of Māliki *Sunni* schools were used to teach Islam and its doctrine.

Furthermore, it is also an undeniable fact as explained by Fafunwa⁹⁰ and Sirajudeen⁹¹ that Nigerian Muslims including the Yorubas were able to express their mother tongues, read and write in Arabic with ease through the knowledge gained under Islamic educational set-up. Furthermore, before the advent of European colonisation and introduction of their western mode of education, it was only through Islamic and Arabic language learning that several documentations about the people, kings, wars, trade and economic transactions of Yorubas and indeed African people are known, retrieved and documented. For example, Kenneth Dike, a renowned Nigerian historian in his Opening remark at a seminar organised by John Hunwick some decades ago was quoted to have said:

*As a historian myself ... , it is through the aid of these Arabic documents and those written in African language in Arabic scripts that the scholar will be aided. It has been a revelation to the whole world of scholarship to realize for the first time that Africa before the European penetration far from being a "dark continent" was in fact a continent where the light of scholarship shone brightly as the Arabic works now being discovered bear testimony.*⁹²

In another report, John Hunwick affirmed that Arabic characters, either in its original form or as *Ajami*⁹³ script was the only means of written communication used in commercial purposes, writing of letters and in diplomatic correspondences long before the advent of colonization. He reiterated that many of Yoruba history known today were expunged from the archive of Arabic scripts in reconstruction of the history of the Yorubas of Nigeria.⁹⁴

In the same vein, Johnson as reported by Al-Ilory,⁹⁵ Sanni⁹⁶ Ogunbiyi⁹⁷ and Malik⁹⁸ affirmed that literacy brought by scholars has contributed in no measures to the growth of Islam and the enlightenment of Muslims in Yorubaland. This as they posited was due to the prevalence of Arabic language characters among the Yorubas to the extent that the

⁸⁸ Shaykh Abu Zakariya Yahya Ibn Sharaf al-Nawawī was a *Sunni* jurist and *ḥadīth* scholars who authored books on *ḥadīth*, *fiqh* and *Tawhīd*. Some of his books are very popular among the early Muslims in Yorubaland

⁸⁹ *Tafsīr al-Jalālayn* is a classical *Sunni* interpretation of the Qur'ān, composed first by Jalāl al-Dīn al-Maḥallī in 1459 C.E and then completed after his death by his student Jalāl al-Dīn al-Suyūṭī in 1505 C.E. This Qur'anic exegetical corpus was very popular in West Africa before the Muslims' exposure to other *Tafāsīr* books

⁹⁰ Fafunwa Aliyu Babatunde. *op.cit.* 42-66.

⁹¹ Sirajudeen Adam Adebayo. (2008). *Background to Arabo-Islamic Culture in Nigeria*. Al-Fikr Journal of Arabic and Islamic Studies, 21(1), 160.

⁹² Dike Kenneth. (1965). Opening Remarks in Hunwick O. John's Report of a Seminar on the Teaching of Arabic in Nigeria. Ibadan and Kano, Nigeria: University Press, 3; As cited in: Adetunji Izzudeen. *op.cit.* 895-896.

⁹³ The term '*Ajami*' or '*Ajamiyyah*' means foreign or stranger or non-Arab in Arabic language. It is a term used to denote the application of Arabic alphabets in writing foreign languages. It is also called pidgin Arabic. This script is used in many African languages that had contact with Islam such as Hausa, Fulfude, Swahili, Mande and Yoruba. For details on the advent and usages of '*Ajami*' script in Yorubaland and Africa, see: Adamu Abdalla Uba. (2000). *Ajamization of Knowledge: Challenges and Prospects of an Educational Strategy*. Al-Ijtihad, 1(2), 12-24. Published by IIIT Nigeria Office, Kano, Nigeria.

⁹⁴ Hunwick John. (1997). *The Arabic Literacy Tradition of Nigeria*. Research in African Literatures, 28(3), 210-223; Oladiti Akeem Abiodun. (2014). *Reconsidering the influence of Islam on Yoruba cultural heritage, 1930-1987*. American International Journal of Social Science, 3(6), 37.

⁹⁵ Adam Abdullah Al-Ilory. (n.d). *Al-Islām Fi al-Najiriyya wa Al-Shaykh 'Uthmān bn Fodio al-Fulāny – Islam in Nigeria and Shaykh 'Uthmān bn Fodio al-Fulāny*, 148-149.

⁹⁶ Sanni Amidu. *op.cit.* 437.

⁹⁷ Ogunbiyi A. Isaac. *op.cit.* 81.

⁹⁸ Malik H.A, Seyid. (1979). *Arabic, the Muslim Prayer and Beyond*. Inaugural Lecture, University of Ibadan. Ibadan, Nigeria: Ibadan University Press, 10-11.

early Christian missionary in Yorubaland were confused of either adapting the Arabic characters or invent a new one in writing and disseminating the message of gospel. They later settled for Roman character for the fear of been indirectly propagating Islam and its education. This undoubtedly as Malik further posited portrayed Arabic script as “Landlord and Popular” among Yorubas long before their exposure to English, Latin and Roman characters.⁹⁹

Though, in the view of Ogunbiyi, the widely used form of writing among the early Yoruba scholars was the colloquial Arabic known as “Ajami” or ‘Anjemi’ (العجمي) to write the accounts of medicinal recipes and usages, some local folk songs such as “Waka” and for writing invocations and incantation used by these scholars in divinatory system, and largely as he claimed was not known to larger Yoruba Muslims except these scholars. To buttress his point of *Anjemi* proliferation and lack of common *Anjemi* idiosyncrasies among the then populace, he quoted the Yoruba popular axiom which proverbially says “*alanjemi l’anjemiye*”, meaning “Only the writer of ‘*Anjemi* can comprehend what he has written”.¹⁰⁰

Nonetheless, the fact remains that, Islam has bestowed upon the Yorubas an international medium of reading, writing and communication which centuries after still waxing stronger in all nooks and crannies of Yorubaland. This was proved by Lawal who cited Ogunbiyi and Reichmuth in their reports that Arabic scripts enjoined royal patronage in Yorubaland as was the case of Olubadan Akinola Abass Aleshinloye (reigned 1930-1946 C.E) who maintained an Arabic chancery which housed many Arabic documents depicting politics, events, wars, correspondences and other activities.¹⁰¹

According to Oladiti, several authorities such as Al-Ilory, Hunwick, Martin and Bidmos had extensively attested to many Arabic prose, poetical writings and documentations of several Yoruba scholars which ranges from Arabic poems or versifications, jurisprudential notes especially on *Maliki* school of thought, history of the Yoruba people and their kings, history of towns and settlements and history of wars and invasions between eighteenth and nineteenth centuries. As he affirmed, such notable erudite indigenous Yoruba scholars included *Shaykh* Muhammed Belgore of Ilorin, *Alfa* Muhammad Sanusi Katibi Haruna, *Shaykh* Ahmed Abubakr, *Shaykh* Ahmad al-Rufai Bello and so on.¹⁰² In extolling the prominence of Arabic and Islamic learning in Yorubaland, Sanni’s report is paraphrased *inter alia*:

The proliferation of Arabic and Islamic centers in Yoruba land started with the influx of itinerant scholars to the region. It became a prominent phenomenon in major Yoruba towns to such as Ibadan and Ilorin the extent that the earliest documentary materials in Yoruba language employed Arabic scripts as the only written language known to the natives. The adventures of Yoruba and some nomadic scholars who were from Yoruba, Nupe, Hausa, Borno and Mali extracts across the length and breadth of Yorubaland and within the enclave also enhanced the Yoruba literacy acumen. This was the classic case of a Yoruba man of Lagos extract, Isa Shitta Bey who schooled in Al-Azhar, Cairo and returned in 1915, Abu Bakr Ibn al-Qasim (d.1890) from Ibadan and Harun Matanmi (d.1935). Also worthy of note is the adventure off a Lebanese Scholar and merchant, Sharif abd al-Karim al-Muradi (d.1926) who came to Lagos around 1890 and taught many students the rudiment of Islam and Arabic language.¹⁰³

⁹⁹ *Ibid*

¹⁰⁰ Ogunbiyi A. Isaac. *op.cit.* 88-94.

¹⁰¹ Lawal Isa Raheem. (2006). *Of a Tongue and Its Numerous ‘Faces’: The Story of Arabic in Nigeria*. 36th Inaugural Lecture of Lagos State University, Ojo, Lagos, Nigeria, 11-12.

¹⁰² Oladiti Akeem Abiodun. *op.cit.* 38-39.

¹⁰³ Sanni Amidu. *op.cit.* 436-439.

It is therefore appropriate to say that among the Yoruba Muslims, Arabic language is used liturgically in prayers, supplications, legal pronouncements, documentations and in transactions, and this is due to the fact that the sojourn of Islam in any territory or community goes with education.¹⁰⁴ Also, it is a fact that the flourish of Islamic education in Yorubaland declined the fortune of Yoruba indigenous education of Music, dancing, Arts, carving, folklore, casting, blacksmithing and so on with the engagement of many Muslims in Arabic and Islamic education for decades before the introduction of western education, in which according to Gbadamosi, as at 1892 C.E, there were over fifty Arabic and Islamic schools all over Yorubaland with over a thousand students.¹⁰⁵ This trend continues till today where hundreds of Arabic and Islamic schools are found, Muslim children are taught both classical and modern Islamic education *cum* western education while sizeable proportion of Muslims are found in higher academic positions in Southwestern Nigeria and beyond.

THE LEGAL IMPACTS

As inherent in Yoruba culture, there are measures which are traditionally institutionalised to curb cultural and social vices and to maintain law and others among Yoruba people. This has been in vogue before the advent of Islam which came with its law, *Shari'ah*. However, with the emergence of Islam in Yorubaland, it was discovered that most of these traditional measures were inhumane, barbaric, archaic and were not in tandem with Qur'anic provisions. For example, the thieves and armed robbers are instantly beheaded, executed or banished if caught while the adulterous husband or wife are sometimes suspiciously laden with *Magun*¹⁰⁶ or little female children are laced with dangerous *Tesho*¹⁰⁷ to prevent them from engaging in adultery until they reach marriageable age.

Furthermore, culturally, Yoruba men marry more than four wives before the introduction of Islam into the region and female children are not seen as good omen. Though to some, adjudication according to Yoruba tradition was adjudged to be smooth, traditional and accurate according to Yoruba customs and tradition,¹⁰⁸ but most of these customs and practices are legislated against in Islam; hence, the introduction of Islamic law into Yorubaland as enshrined in the Qur'an and *Sunnah*. It has been documented that *Shari'ah* was applied in the Northern part of Nigeria¹⁰⁹ and some part of Southwestern Nigeria, that is, Yorubaland long before the emergence of British colonialism to the extent that the word "*Shari'ah*" is used prominently and profligately among all Yorubas as "*seria*" which denotes law (*Ofin*).¹¹⁰ But the debates remains when, how and where was the *Shari'ah* applied in Yorubaland?

According to Ajetunmobi, before 1894 C.E, Islam has gained a tremendous ground in the entire Yorubaland and the Yoruba Muslim activities are being conducted in conformity with *Shari'ah*.¹¹¹ In Ede, an ancient town in present Osun State and one of the early Islamized towns in Yorubaland, Timi Abibu Lagunju of Ede (crowned c.1855/1856

¹⁰⁴ Fafunwa Aliyu Babatunde. *op.cit.* 68.

¹⁰⁵ Gbadamosi G. O. Tajudeen. (1978). *op.cit.* 136.

¹⁰⁶ For traditional meaning, preparation, potency and usages of *Magun* among Yorubas, see: Adebayo Rafiu Ibrahim. (2015). *A Comprehensive Study of the Scriptural Rajm and Yoruba Traditional Magun in Nigeria*. Ilorin Journal of Religious Studies (IJOURELS), 5(2), 77-96.

¹⁰⁷ For *Tesho* meaning and usages, see: Dada Ojo Matthias Olufemi. (2015). *Tesho: The Traditional Way of Preventing Pre-Marital Sex among Yoruba People*. Journal of Social Science and Humanities, 1(1), 32-38. <http://www.publicscienceframework.org/Journal/jssh>

¹⁰⁸ Adebayo Ayokunle Aina. (2015). *The Challenges of Accessing Justice in Contemporary African Society: Lessons from Yoruba Juristic Practices*. Al-Hikmat, 35(1), 69-75.

¹⁰⁹ Yushau Sodiq. (2017). *A history of the Application of Islamic law in Nigeria*. USA: Palgrave Macmillan, 1-147; Yushau Sodiq. (1992). *A history of Islamic law in Nigeria: Past and Present*. Islamic Studies, 31(1), 85-108.

¹¹⁰ Gbadamosi G. O. Tajudeen. (1979). *op.cit.* 49-73.

¹¹¹ Ajetunmobi Musa Ali. (2000). *Intellectual Perspective on the Practices of Islamic Law among Yoruba Muslims of Nigeria*. Journal of the Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS), 5(1), 27-32.

C.E and died 1900 C.E) was the first Muslim *Oba* (King) of Ede.¹¹² He was reported to have adjudicated with *Shari'ah* in his courtyard during his reign, though, some of his verdicts were reported to have been contradictory to Islamic provision especially in the area of criminal law. For example, theft is punishable in *Shari'ah* under criminal law (*al-Huqubāt*) with amputation of fists, but Timi Abibu Lagunju in his own judgment was reported to have ordered the thief to be publicly executed or given an embarrassing facial mark (known as *Ila* in Yorubaland) or sold into slavery.¹¹³ He was also reported from other narration to have rightly applied *Shari'ah* according to his understanding of Islam even at the detriment of his family and close relatives. Example of this as reported by Makinde was the stoning to death of his own daughter who committed adultery and found guilty by the *Shari'ah* court.¹¹⁴

Nonetheless, the hallmark of his reign according to various historians is that he enthroned sanity and order to public life through partial implementation of *Shari'ah* and propagated the practice of Islamic rituals such as prayers and others until his actions was repudiated as cruel and barbarous by some traditionalists and got deposed. However, it was chronicled that the Timi Lagunju's deposition and demise did not end the spread of Islam and *Shari'ah* application in Ede as it was resuscitated during the reign of Timi Oyelekan (1899 -1924 C.E) when a proper *Shari'ah* court headed by Alfa Mahmūd Lagunju as *Qādi* (judge) ably supported by Jinadu Alabi, the representative of the King and a registrar, Abubakr Sindiku Sobojeje. The court was reported to be located at Agbeni area of Ede.¹¹⁵

Also, in Iwo, another ancient town in Osun State of Yorubaland, it was chronicled that Islam and *Shari'ah* gained prominence during the reign of Oba Momodu Lamuye (1859-1906 C.E) who also established *Shari'ah* court during his reign. This was easy because the King himself and most of his local chiefs known as *Oloyes* have embraced Islam while many traditionalists also converted to the religion because of his good behaviours as a practicing Muslim. The *Shari'ah* court was said to have started in Oba Lamuye's palace before it was moved to Oja-Oke in Iwo.¹¹⁶ *Shari'ah* was also applied in Ikirun, another town in Osun State by Oba Aliyu Oyewole, the 9th Akirun of Ikirun (reigned 1795-1820 C.E) and his son, Oba Akadiri Oyewole, the 13th Akirun of Ikirun (reigned 1887-1914 C.E) who both worked for the development of Islam and *Shari'ah* in Ikirun. The latter was credited with the re-introduction of *Shari'ah*, designation and appointment of a prominent *Qādi* known as Mallam Inda Salihu Bako.¹¹⁷

Accordingly, Akinjobi also reported that *Shari'ah* was applied in Ikirun by Alfa Abdul Azeez Afolabi (Born c.1910), a prominent scholar and a student of *Shaykh* Abdusalami Bamidele, the founder of *Zumratul Mumini* Society in Amunigun, Ibadan. Alfa Afolabi was reported to have founded his own *Zumrah* group known as *Faaya* group through which he applied *Shari'ah* law among his group in the area of divorce, inheritance cases, fornication and adultery.¹¹⁸ However, according to Ubah decrying non-

¹¹² For the advent of Islam in Ede and the roles of Oba Timi Abibu Lagunju in raising the banners of Islam and *Shari'ah*, see: Oyeweso Siyan & Amusa S. (2016). *Ede: The City of Islam in Yoruba land*. In: Siyan Oyeweso, Folorunsho M.A and Adebayo, R.I (eds.). *The Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood Adekilekun Tijani 1942-2006*. Abuja, Nigeria: Digitalquest Publishing House Ltd., 34-48.

¹¹³ Oyeweso Siyan. (1999). *Eminent Yoruba Muslims of the 19th and Early 20th Centuries*. Ibadan and Lagos, Nigeria: Rex Charles Publication in Assoc. with Connel Publication, 14-16; Isiaka Raifu. (2016). *Interrogating Shariah Practice in Yorubaland, 1820-1918*. IOSR Journal of Humanities and Social Science (IOSR-JHSS), 21(12), Ver. 2, 5-6.

¹¹⁴ Makinde Abdul-Fatai Kola. (2007). *The Institution of Shari'ah in Oyo and Osun States, Nigeria (1890-2005)*. Unpublished PhD Thesis, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria, 69.

¹¹⁵ *Ibid*, 66-69.

¹¹⁶ Isiaka Raifu. *op.cit.* 6-7; Oyeweso Siyan. *op.cit.* 37; Makinde Abdul-Fatai Kola. *op.cit.* 72-75.

¹¹⁷ Isiaka Raifu. *op.cit.* 7-8, Makinde Abdul-Fatai Kola. *op.cit.* 75-78; Folorunsho Mikahel Adebisi. (2012). *Itinerant Arabic Scholars and Traditional Rulers as Collaborators in the Islamization of the Yoruba People, Southwest Nigeria*. Al-Hadarah: LASU Journal of Arabic and Islamic Studies, 8(1), 77-84.

¹¹⁸ Akinjobi-Babatunde Tosin. (2021). *Oba Kusamotu Oyewole and the Formation of Islamic Society in Ikirun*. 7-10. www.researchgate.net/publication/2826570500 (accessed on 14th June 2021).

sustainability of *Shari'ah* application in Yorubaland till today, there were reasons why Islamic law was not fully entrenched, enforced and applied in Yorubaland despite the fact that some prominent converts in political and military arenas were Muslims. This as he noted was that most of these converts themselves were ignorant of the law and had no interest in its enforcement, and that the then '*Ulamā*' (scholars) were not revolutionary nor doctrinaire.¹¹⁹ His view was corroborated by Balogun who believed that the *Shari'ah* practiced in Yorubaland in the aforementioned towns was not totally enforced, hence, it was only practiced by individual as a private matters or at best by the reigning *Obas* on their subjects who fought either to dethrone the king or submerge the *Shari'ah* which they viewed alien to their Yoruba traditional belief.¹²⁰

It is also believed as Obe further emphasized that despite the incursion and acceptance of Islam among Yorubas, the people did not completely abandon their indigenous religion and practices, where the role of secret societies¹²¹ especially in the settlement of disputes, wealth accumulations and others prevented the wholesome acceptance of Islamic law and practices.¹²²

Furthermore, another defect that aided non full compliance of *Shari'ah* in Yorubaland is the genesis of Yoruba Muslims' heterodox '*aqīdah* (faith) which could be traced to the period and manner of emergence of Islam in Yorubaland. It was reported that at the advent of Islam in the land, there were fierce battles of enmity between the traditionalists and the early Muslims converts. The former depicted the latter as thieves, deserted slaves of *Ifa*, ingrates and set of people doomed for lifetime troubles for leaving their traditional beliefs and practices.¹²³ This in all manners affected them by not holistically migrated from their former ways of life and embrace their new faith through which they can enforce *Shari'ah* in all aspects of their life.

However, the total relevance of *Shari'ah* to Yoruba Muslims' religious and mundane activities is currently felt in the agitation for the establishment of *Shari'ah* courts and the implementation of *Shari'ah* law as a distinct system of law within the Nigerian legal system especially in matters concerning Muslims. The yawning and agitations have been in vogue since the advent of colonialism in Nigeria and also in the post-colonial Nigeria for decades without any success.¹²⁴ The only succour that is now visible and privately effective in the region is the establishment of Independent *Shari'ah* Panels (ISPs) in some Yoruba States such as Lagos, Osun and Oyo where some Muslims scholars and legal practitioners constituted an advisory, non-enforceable and non-statutorily *Shari'ah* courts to adjudicate on Muslim matters especially in the areas of Muslim family laws such as divorce, inheritance, dispute resolution and other related cases.¹²⁵ This bold step

¹¹⁹ Ubah N. Chinedu. *op.cit.* 242.

¹²⁰ Balogun S.U. (1999). *A Day with His Royal Highness, Prince Charles on Shariah*. Lagos, Nigeria: Showemimo Publishers, 51; as cited in: Salisu Taiwo Moshood. (2014). *Shari'ah: The Missing Law in the Scheme of Legal Option in South-western Nigeria*. LASU Journal of Humanities, 9(1), 49.

¹²¹ For brief exposition about secret cults such as Ogboni Cult and institution in Yorubaland, see: William Idowu. (2005). *Law, Morality and the African Cultural Heritage: The Jurisprudential Significance of the Ogboni Institution*. Nordic Journal of African Studies, 14(2), 175-192; Comstock Gary Lynn. *op.cit.* 5-12.

¹²² Obe Ayo. (2005). *The Relationship between Divine and Human Law; Sharia Law and the Nigerian Constitution*. In: MacMillan Centre Working Paper Series: Islam in Sub-Saharan African Contexts, Kamari Maxine Clarke (ed). Yale: The Whitney and Betty MacMillan Centre for International and Area Studies, 106 & 205.

¹²³ Biobaku O. Saburi. (1973). *Sources of Yoruba History*. Oxford: Clarendon Press, 47-48; Tijani Abdul-wahab. *op.cit.* 8-9.

¹²⁴ For age-long agitation for *Shari'ah* application and implementation in Southwest Nigeria (Yorubaland), see: Makinde Abdul-Fatai Kola & Ostien Philip. (2011). *Independent Sharia Panel of Lagos State*. Emory International Law Review, 25, 921-944.

¹²⁵ For the advent and adjudications of the Independent *Shari'ah* Panels in the aforementioned States, see: Makinde Abdul-Fatai Kola & Ostien Philips. *op.cit.* 922-923; Habibat Oladosu-Uthman. (2020). *The Contribution of Independent Shari'ah Panels (ISP) in curbing Incidents of Divorce (Talaq) Practices among Muslims in Ibadan, Southwestern Nigeria*. Ibadan Journal of Humanistic Studies, 30(1); Tijani Abdul-Lateef Aremu, Musa-Jeje Ibrahim Aladire & Alimi Lawal Sikiru. (2022). *An Assessment of Independent Shari'ah Panels (ISP) and Its Roles in Resolving Marital Conflicts in Osun State of Nigeria*. Al-Ahkam, 32(2), 233-252.

further confirmed the legal relevance of *Shari'ah* as an ineradicable legacy of Islam over Yoruba Muslims till present period.

CONCLUSION

Islam has antecedents of indoctrinating its adherents in the area of culture, language and others as experienced by the Persians, Egyptians, Swahilis, Hausas and other tribes worldwide. In this category, the Yoruba people of Southwestern Nigeria are not exempted while the influences bestowed upon them by Islam as a world religion could not be underestimated. By the beginning of sixteenth century, the influx of itinerant scholars from neighbouring West African towns and cities into the nooks and crannies of Yorubaland had implanted the religion among the Yorubas; thus, making Islam the first alien religion to be experienced by the people before the advent of Christianity in nineteenth century.

Today, the population of Yoruba people of Nigeria is believed to be evenly shared among the adherents of Islam and Christianity with the pocket of traditional worshippers who sometimes lay siege to the smooth development of Islam and infringe on the rights of Muslims.¹²⁶ Despite this, the impacts of Islam as enumerated in this study are felt by all and sundry in the area of culture, language, legal and literacy and as such, the rich influence of Islam could not be eliminated. However, for proper recognition and historiography, Muslim scholars, academia, Islamic organisations and elites are admonished to enhance the broader documentation of the impacts of Islam as experienced for centuries especially in this era of technological boom in which the younger generations are susceptible and vulnerable to junk and distorted information as deposited on the internet without a recourse to proper verification. This, without mincing words would genuinely showcase the unalloyed impacts of Islam on the Yoruba people of Nigeria and what the future beholds for the young Yoruba Muslims in the comity of religious adherents in Nigeria and indeed in Africa as a whole.

ACKNOWLEDGEMENT

This paper is dedicated to the memory of my late teacher and mentor, Professor Adetona Abdul-Lateef Mobolaji of the Department of Religions and Peace Studies, Faculty of Arts, Lagos State University, Lagos, Nigeria who died on Friday, 13th April 2018. May Allah forgive him and admit him to blissful paradise. *Āmīn*.

REFERENCES

Book

- Abubakre Razaq Deremi. (2017). *Al-Lugat Al- 'Arabiyyah fī Bilad al-Yawrubawīyyah* (Arabic Language in Yoruba Land). In: Khidr Abdul Baki Muhammad (ed.), *Al-Lugat al- 'Arabiyyah fī Naijiriya- Arabic Language in Nigeria*. Riyad: Saudi Arabia: King Abdullah Bin Abdul Azeez International Centre for The Arabic Language
- Adam Abdullah Al-Ilory. (1978). *Al-Islām Fī al-Naijiriyya wa al-Shaykh 'Uthmān bin Fodio al-Fulāny – Islam in Nigeria and Shaykh 'Uthmān bn Fodio al-Fulāny*. 3rd Ed., n.p.
- Adam Abdullah Al-Ilory. (n.d). *Asl Qabā'il Yoruba "The Origin of Yoruba Tribe"*. Agege, Nigeria: Islamic Cultural Press.
- Adam Abdullah Al-Ilory. (n.d). *Durūsun Fī Thaqāfatil al-Islāmiyyah*. Lagos, Nigeria: Islamic Cultural Press.
- Adedimeji Abdul-Hafeez. (2015). *Theoretical and Historical Perspective of Language: Arabic as Case Study*. In: Z. I. Oseni et al. (eds.) *Ilorin as a Beacon of Learning and Culture in West Africa*. Ilorin: Manārat al 'Ilm wa al-Thaqāfah Fī Garb al-Ifriqiyyah, Ilorin, Nigeria: Unilorin Press.

¹²⁶ Akeem A. Akanni. (2020). *Living Islam: On Being Muslim in Yorubaland*. Islamic University Multidisciplinary Journal IUMJ, 7(1), 159.

- Akinjobi-Babatunde Tosin. (2012). *Oba Kusamotu Oyewole and the Formation of Islamic Society in Ikirun*. In: Siyan Oyeweso (Ed.). *Islam and Society in the State of Osun*, Chapter: 19, 377-390. Mega Press.
- al-Faysal. (1979). *The Position of Arabic in Education*. In: Sajjad Husain, Syed Ali Ashraf and others (eds.). *Crises in Muslim Education*. Jeddah: Saudi Arabia: King Abdul Azeez University Press.
- Al-Miskin, T. (2017). *Al-Lugat al-'Arabiyyah fii Naijiriya-(Arabic Language in Nigeria)*. In: Khidr Abdul Baki Muhammad (ed.), *Al-Lugat al-'Arabiyyah fii Naijiriya- Arabic Language in Nigeria*. Riyad: Saudi Arabia: King Abdullah Bin Abdul Azeez International Centre for The Arabic Language.
- Baderin Mashood. (2018). *Islam and Modernity: A Case Study of Yorubaland*. In: *Islam in Yorubaland: History, Education & Culture*. Lagos, Nigeria: University of Lagos Press and Bookshops Ltd.
- Balogun S.U. (1999). *A Day with His Royal Highness, Prince Charles on Shariah*. Lagos, Nigeria: Showemimo Publishers.
- Biobaku O. Saburi. (1973). *Sources of Yoruba History*. Oxford: Clarendon Press.
- Chande Abdin. (2004). *Co-existence of Islam and African Religion*. In: Richard C. Martin et al (eds.), *Encyclopaedia of Islam and the Muslim World*, 2(2), M-Z, USA: Macmillan Reference.
- Clark B. Peter. (1982). *West Africa and Islam*. London, UK: Edward Arnold.
- Doi AbdulRahman. (1984). *Islam in Nigeria*. Zaria, Nigeria: Gaskiya Corporation Ltd.
- Fadipe Nathanie Akinremi. (1991). *The Sociology of the Yoruba*. Ibadan, Nigeria: Ibadan University Press. <https://www.bookdepository.com/Sociology-Yoruba-N-Fadipe/9789781212406>
- Fafunwa Aliyu Babatunde. (1974). *History of Education in Nigeria*. London: Gorge Allen & Union.
- Fahm O. AbdulGafar. (2015). *Ijebu Ode's Ojude Oba Festival: Cultural and Spiritual Significance*. Sage Open. DOI:10.1177/2158244015574640
- Galandashi A. Sheu. (n.d). *Harakat al-Lugat al-'Arabiyyah wa 'Adabiha fii Naijiriya Min Sanat 1804-1966* (Development of Arabic and Its Literature in Nigeria from 1804-1966. Cairo, Egypt: Dar al-Ma'arif.
- Gbadamosi G.O. Tajudeen. (1978). *The Growth of Islam among Yoruba 1841-1908*. London, UK: Longman Group Ltd press.
- Gbadamosi G.O. Tajudeen. (2001). *Shariah in Southern-Nigeria: The Experience of Yorubaland*. In: A. M Yakubu et al (eds.) *Understanding Shari'ah in Nigeria*. Ibadan, Nigeria: Spectrum Books Limited.
- Johnson Samuel. (1976). *The History of the Yoruba from the Earliest Times to the Beginning of the British Protectorate*. Lagos, Nigeria: CMS Bookshop Ltd.
- Malik H.A. Seyid. (1995). *The Impacts of Arabic on Linguistics and Cultural Life of Yoruba People*. Ibadan, Nigeria: Group Publishers.
- Morel Edmund Dene. (1911). *Nigeria: Its Peoples and Its Problems*. London, UK: Smith, Elder and Co. www.forgottenbooks.com
- Noibi D. O. Shittu. (1988). *Islamic Perspective*. Ijebu-Ode, Nigeria: Shebiotimo Publication.
- Ojo G. J. Afolabi. (1966). *Yoruba Culture*. University of Ife and University of London.
- Okunola Muritala. (1993). *The Relevance of Shariah to Nigeria*. In: N. Alkali (eds.). *Islam in Africa*. Ibadan, Nigeria: Spectrum Books Limited.
- Oyeweso Siyan & Amusa S. (2016). *Ede: The City of Islam in Yoruba land*. In: Siyan Oyeweso, Folorunsho M.A and Adebayo, R.I (eds.), *The Heritage of Islam in Nigeria: Essays in Memory of Dr. Dawood Adekilekun Tijani 1942-2006*. Abuja, Nigeria: Digitalquest Publishing House Ltd.
- Oyeweso Siyan. (1999). *Eminent Yoruba Muslims of the 19th and Early 20th Centuries*. Ibadan and Lagos, Nigeria: Rex Charles Publication in Assoc. with Connel Publication.

- Peel John David Yeadon. (2016). *Christianity, Islam and Orisa Religion: Three Traditions in Comparison and Interaction*. Oakland: University of California Press.
- Raji Mubeen Olatoye. (2018). *The Abuse of Muslim Names among the Yoruba People of Southwestern Nigeria*. In: Salisu T. M & Paramole, K.O (eds.). *Dynamics of Islamic Studies among World Disciplines, A Festschrift in Honour of Prof Ishaq Lakin Akintola*. Lagos, Nigeria: M-Class Publishers.
- Tijani Abdulwahab. (2018). *The Growth and Development of Islam in Ogbomoso 1659-2018*. Ibadan, Nigeria: Stirling-Horden Publishers Limited.
- Toyin Falola & Aribidesi Usman. (2019). *The Yoruba from Prehistory to the Present*. Cambridge University Press.
- Toyin Falola. (2006). *The Yoruba Nation*. In: Toyin Falola & Ann Genova (eds.) *Yoruba Identity and Power Politics*. Rochester, USA: University of Rochester Press.
- Trimingham J. Spencer. (1969). *The Influence of Islam Upon Africa*. Longman.
- Ubah N. Chinedu. (2001). *Islam in African History*. Kaduna, Nigeria: Baraka Press & Publishers.
- Willet Frank. (1973). *African Art: An Introduction*. London, UK: Thames and Hudson.
- Yushau Sodiq. (2017). *A history of the Application of Islamic law in Nigeria*. USA: Palgrave Macmillan.

Document

- Hassan I. Haruna. (2015). *An Introduction to Islamic Movement and Modes of Thought in Nigeria*. In: Laray Denze & Rebecca Shereiiki (eds.). *PAS/ISITA Working Papers*, Number 1, Illinois, USA: Program of African Studies, North-western University.
- Kalilu Olatunde. (n.d). *Islam and Artistic Response among Yoruba of Nigeria*. Visual Arts ISIM Newsletter, 3/99.
- MacMillan Centre Working Paper Series. (2005). *Local Practices, Global Controversies: Islam in Sub-Saharan African Contexts*. Kamari Maxine Clarke (Ed.). The Macmillan Centre. www.yale.edu/macmillan
- Obe Ayo. (2005). *The Relationship between Divine and Human Law; Sharia Law and the Nigerian Constitution*. In: MacMillan Centre Working Paper Series: *Islam in Sub-Saharan African Contexts*, Kamari Maxine Clarke (Ed.). Yale: The Whitney and Betty MacMillan Centre for International and Area Studies.
- Pew Forum on Religion and Public Life. (2010). *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa*. Washington, USA: Pew Research Centre.

Journal

- Abdussalam Muhyideen Mahmoodi. (2022). Heterogeneous Practices among Yoruba Muslims in Nigeria with a Particular References to Witchcraft and Deviners. *Al-Qanatir International Journal of Islamic Studies*, 26(2), 15-142.
- Adamu Abdalla Uba. (2000). Ajamization of Knowledge: Challenges and Prospects of an Educational Strategy. *Al-Ijtihad*, 1(2). IIIT Nigeria Office, Kano, Nigeria.
- Adebayo Ayokunle Aina. (2015). The Challenges of Accessing Justice in Contemporary African Society: Lessons from Yoruba Juristic Practices. *Al-Hikmat*, 35(2015), 65-82.
- Adebayo Rafiu Ibrahim. (2015). A Comprehensive Study of the Scriptural Rajm and Yoruba Traditional Magun in Nigeria. *Ilorin Journal of Religious Studies (IJOURNELS)*, 5(2).
- Adetona Lateef Mobolaji. (2010). Da'wah (Islamic Propagation) in Yorubaland- From the Advent of Islam to the End of Colonial Period. *The Journal of Oriental and African Studies*, 19, 99-121.
- Adetunji Izzudeen. (2014). Arabic Language in Multicultural Dynamism: Chronological Effects on Nigeria's Heritage. *Sociology Study*, 4(10), 991-1000.
- Ajetunmobi Musa Ali. (2000). Intellectual Perspective on the Practices of Islamic Law among Yoruba Muslims of Nigeria. *Journal of the Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS)*, 5(1), 69-75.

- Akeem A. Akanni. (2020). Living Islam: On Being Muslim in Yorubaland. *Islamic University Multidisciplinary Journal IUMJ*, 7(1), 158-168.
- Anthony A. Olaoye. (2013). Languages in Contact, a Blessing or a Scourge? A Case of Yoruba Ethnography of Greetings. *Theory and Practice in Language Studies*, 3(4), 669-677.
- Balogun A. Muhsin. (2015). Islamic Education: Potential Tool in Reducing Religious Syncretism among Muslims in Yoruba land. *Literacy Information and Computer Education Journal (LICEJ)*, 6(2), 1917-1921.
- Balogun Ruth Yetunde. (2017). The Emergence and Contributions of Christian Missions to the Civilization of Yoruba Kingdoms in the Old Oyo Empire. *International Journal of Arts and Sciences*, 9(4), 21-29.
- Bello Abdulmajeed Hassan. (2018). Islam and Cultural Changes in Modern Africa. *Arts and Humanities Open Access Journals*, 2(1), 25-32.
- Bulus Y. Galadima & Yusufu Turaki. (2001). *Christianity in Nigeria: Part 1*. *African Journal of Evangelical Theology*, 20(1), 85-101.
- Comstock Gary Lynn. (1979). The Yoruba and Religion Change. *Journal of Religions in Africa*, 10(1), 1-12.
- Dada Ojo Matthias Olufemi. (2015). Tesho: The Traditional Way of Preventing Pre-Marital Sex among Yoruba People. *Journal of Social Science and Humanities*, 1(1).
- Fabunmi Felix Abidemi & Salawu Akeem Segun. (2005). Is Yoruba an Endangered Language? *Nordic Journal of African Studies*, 14(3), 391-408.
- Fadoro Jacob Oludare. (2014). Nativisation of Arabic Names: The Yoruba Language as a Case Study. *Global Journal of Human-Social Science, Linguistics and Education*, 14(5), 1.0.
- Folorunsho Mikahel Adebisi. (2012). Itinerant Arabic Scholars and Traditional Rulers as Collaborators in the Islamization of the Yoruba People, Southwest Nigeria. *Al-Hadarah: LASU Journal of Arabic and Islamic Studies*, 8.
- Gbenle, G. (2018). Socio-Religious Issues in the Debate on Masculinity in Yorubaland, Nigeria. *KIU Journal Of Humanities*, 3(3), 63-74. <https://www.ijhumas.com/ojs/index.php/kiuhums/article/view/389>
- Habibat Oladosu-Uthman. (2020). The Contribution of Independent Shari'ah Panels (ISP) in curbing Incidents of Divorce (Talaq) Practices among Muslims in Ibadan, Southwestern Nigeria. *Ibadan Journal of Humanistic Studies*, 30(1).
- Hoffer L. Bates. (2005). *Language Borrowing and the Indices of Adaptability and Receptivity*. *Intercultural Communication Studies*, XIV(2), 53-72.
- Hunwick John. (1997). The Arabic Literacy Tradition of Nigeria. *Research in African Literatures*, 28(3), 210-223.
- Isiaka Raifu. (2016). Interrogating Shariah Practice in Yorubaland, 1820-1918. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*, 21(12), V2, 3-9.
- Jamiu Fatai. (2014). Challenges and Prospects of Arabic Schools in Yoruba land in the Modern Time. *Journal of Research on Humanity and Social Sciences*, 4(10), 46-52.
- Jimoh Shaykh Lukman. (2012). Reincarnation: Re-appraising the Belief of Yoruba Muslims within the Context of Islamic Orthodoxy. *Journal of Religious Studies, University of Ilorin*, 2(1), 81-96.
- Kanayo Louis Nwadiakor. (2013). Christian Missionaries and Civilization in Southern Nigeria, 1841-1960: Implications for Contemporary Christians. *Unizik Journal of Arts and Humanities (UJAH)*, 14(2), 173-193.
- Kazeem Adebayo. (2014). An Inquiry into the Lexical Affinities Between Arabic and Yoruba Languages. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*, 19(II), V.2, 47-54.
- Makinde Abdul-Fatai Kola & Ostien Philips. (2011). Independent Sharia Panel of Lagos State. *Emory International Law Review*, 25, 921-944.

- Makinde D. Olajide, Ajiboye O. Jide and Ajayi B. Joseph. (2009). Aso-Oke Production and Use among the Yoruba of South-Western Nigeria. *Journal of Pan African Studies*, 3(3), 55-72.
- Matory J. Lorand. (1994). Rival Empires: Islam and the Religion of Spirit Possession among Yoruba-Oyo. *American Ethnologists*, 21(3), 491-515.
- Ogunbado Ahamad Faosiy. (2003). Islam and Its Impacts in Yorubaland. *The Islamic Quarterly*, 57(1-3).
- Ogunbado Ahamad Faosiy. (2012). Impacts of Colonialism on Religion: An Experience of South-Western Nigeria. *IOSR Journal of Humanities and Social Sciences (JHSS)*, 5(6), 51-57.
- Ogunbiyi A. Isaac. (2003). The Search for A Yoruba Orthography Since 1840S: Obstacles to the Choice of Arabic Script. *Sudanic Africa*, 14, 77-102.
- Ogunwale Joshua Abiodun. (2012). A Pragma-linguistic Study of Yoruba Personal Names. *Journal of Literary Onomastics*, 2(1), Art. 4, 24-35. <http://digitalcommons.brockport.edu/jlo/vol2/iss1/4>
- Oladiti Akeem Abiodun. (2014). Reconsidering the influence of Islam on Yoruba cultural heritage, 1930-1987. *American International Journal of Social Science*, 3(6), 36-47.
- Olojede Funlola. (2011). The Exodus and the Identity Formation in the View of the Yoruba Origin and Migration Narratives. *Scriptura*, 108, 342-356.
- Opeloye Muhibbudin. (2011). The Yoruba Muslim's Cultural Identity Questions. *Ilorin Journal of Religious Studies (IJOURELS)*, 1(2), 1-20.
- Saad Murtala. (2020). Shariah in Nigeria Before the Colonial Period: A Study of Yorubaland. *Islamic University Multidisciplinary Journal IUMJ*, 7(2), 145-149. <https://www.iuiu.ac.ug/journaladmin/iujm/ArticleFiles/34273.pdf>
- Saheed Ahmad Rufai. (2012). Emergent Issues in Heterodox Islam Among Yoruba of Nigeria. *Jurnal Hadhari*, 4(2), 117-136.
- Salisu Taiwo Moshood. (2014). Shari'ah: The Missing Law in the Scheme of Legal Option in South-western Nigeria. *LASU Journal of Humanities*, 9, 53-59.
- Sanni Amidu. (1995). Oriental Pearls from Southern Nigeria, Arabic -Islamic Scholarship in Yorubaland: A Case Study in Acculturation. *Islamic Studies*, 34(4), 427-450.
- Sirajudeen Adam Adebayo. (2008). Background to Arabo-Islamic Culture in Nigeria. *Al-Fikr Journal of Arabic and Islamic Studies*, 21(1), 41-51.
- Smith, E. Hawthorne. (1988). The Historical Impact of Islam and its Future Prospects in Africa: A Case Study of Sudan and Nigeria. *Journal Institute of Muslim Minority Affairs*, 9(2), 331-330.
- Sulaiman Kamal-deen Olawale. (2013). The Emergence of a Muslim Minority in the Ado-Ekiti Kingdom of Southwestern Nigeria. *The American Journal of Islamic Social Sciences*, 30(2), 132-147.
- Tijani Abdul-Lateef Aremu, Musa-Jeje Ibrahim Aladire & Alimi Lawal Sikiru. (2022). An Assessment of Independent Shari'ah Panels (ISP) and Its Roles in Resolving Marital Conflicts in Osun State of Nigeria. *Al-Ahkam*, 32(2), 233-352.
- William Idowu. (2005). Law, Morality and the African Cultural Heritage: The Jurisprudential Significance of the Ogboni Institution. *Nordic Journal of African Studies*, 14(2), 18.
- Yushau Sodiq. (1992). A history of Islamic law in Nigeria: Past and Present. *Islamic Studies*, 31(1), 85-108.

Thesis & Dissertation

- Adeyemi Sharapha Balogun. (2019). *Being a Good Muslim: The Muslim Students' Society of Nigeria (MSSN), Islamic Reform and Religious Change in Yorubaland, 1954-2014*. Unpublished Ph.D Thesis, Bayreuth International Graduate School of African Studies, University of Bayreuth (2019)
- Balogun A. Muhsin. (2011). *Syncretism Beliefs and Practices among Muslims in Lagos State with a Special Reference to the Yoruba Speaking People of Epe*. Unpublished PhD

Thesis, College of Arts and Laws, Department of Theology and Religion, University of Birmingham, UK.

Lovejoy Henry. (2007). *Old Oyo Influence on the Transformation of Lucumi Identity in Colonial Cuba*. Unpublished PhD Thesis, University of California, Los Angeles, USA.

Makinde Abdul-Fatai Kola. (2007). *The Institution of Shariah in Oyo and Osun States, Nigeria (1890-2005)*. Unpublished PhD Thesis, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan, Nigeria.

Oyelade O. Emmanuel. (1970). *The Lanase Movement of Nigeria*. Unpublished M.A Dissertation, Institute of Islamic Studies, McGill University, Montreal, Canada.

Oyeniya A. Bukola. (2012). *Dress and Identity in Yorubaland, 1880-1980*. Unpublished PhD Thesis, Universiteit Leiden, Netherlands. <http://hdl.handle.net/1887/20143>

Lectures

Abubakre Razaq Deremi. (2002). *Survival of Arabic in Difficult Terrains*. The 58th Inaugural Lecture, University of Ilorin, Ilorin, Nigeria: Library and Publication Committee, University of Ilorin.

Dike Kenneth. (1965). *Opening Remarks in Hunwick O. John's Report of a Seminar on the Teaching of Arabic in Nigeria*. Ibadan and Kano, Nigeria: University Press.

Lawal Isa Raheem. (2006). *Of a Tongue and Its Numerous 'Faces': The Story of Arabic in Nigeria*. 36th Inaugural Lecture of Lagos State University, Ojo, Lagos, Nigeria.

Malik H. A, Seyid. (1979). *Arabic, the Muslim Prayer and Beyond*. Inaugural Lecture, University of Ibadan. Ibadan, Nigeria: Ibadan University Press.

Website

Distant Train, The Big Myth. (2011). www.distanttrain.com (accessed on 1st December 2023).

Thomason G. Sarah. (n.d). Arabic in Contact with other Languages. www.personal.umich.edu/thomason/temp/arabic.pdf (accessed on 1st December 2023).

Disclaimer

Opinions expressed in this article are the opinions of the author(s). Al-Qanatir: International Journal of Islamic Studies shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.