

# **Yoruba Muslims and Ethno-Religious Chauvinism in Sokoto Metropolis: It Implications for National Integration**

**By**

**Taofiki Aminu**

**Email:taofik.aminu1@gmail.com**

**Mobile Phone: 08034158418**

**Division of General Studies**

**Kebbi State University of Science and Technology,**

**Aliero, Kebbi State**

*Being a paper presented at the 2017 Conference on Islam in Nigeria (COIN), Theme: “Muslim Unity and the Quest for National Integration in Nigeria” organised by Islamic Welfare Foundation in collaboration with the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan Nigeria*

## **Abstract**

*The Yoruba Muslims are one of the dominant people and earlier settlers in Northern Nigeria since antiquity. The people have played, and still playing tremendous role in the propagation of Islam wherever they settle in the host community. They enjoy the vantage of the monolithic Islam in Sokoto metropolis, a factor which culminated into expression of Islam concomitantly through their culture. This in consequence resulted into excruciation of Yoruba Muslims in the host community fundamentally for not allowing Islam to play its superseding roles. It is quintessential to construe that the Yoruba Muslims found solace in expression of Islam through their autochthonous culture. However, this by implications led to improvisation of new ideas and ideologies making it extremely subtle and complex for some Yoruba Muslims to absolutely divorce ancestral beliefs from Islam as ordained in the Glorious Qu’ran and Hadith. Consequently, this development had for so many times led to outright criticism, passing of derogatory and disparaging statements on some Yoruba Muslims. It is an incontrovertible fact that the systematic manipulation of Islam manifested in the 1970s, as a response by Yoruba Muslims in the host community, they proliferated vision for separate Yoruba mosques, Islamic societies, distinct Islamic social gathering and others. This is also a response to Christian evangelism which has become percolated among the Yoruba in the southwest of Nigeria and gradually spreading its ideologies to the north. These developments made many a Yoruba Muslims to face myriads of implications leading to unleashing of*

*nauseating sermons and preaching among Muslims adherent in the host community. To achieve national integration in Nigeria in this connection, the paper concludes with some recommendations for didactic comprehension of the basic tenet of Islam; absolute embracement of Yoruba Muslims by the Hausa host; de-emphasising of ethno-religious cleavages, dichotomies and others. It is against the above background the methodology adopted for the paper is the synthesis of primary and secondary sources as to validate the reliability of data.*

**Keywords:** *Yoruba, Muslim, Implication, National, Integration, Sokoto, Metropolis.*

## **Introduction**

The paper explores the chequered history of Yoruba Muslim ethno-religious chauvinism in Sokoto metropolis and its implications. The Yoruba estimated to be about 28 million people according to the 2006 population census unquestionably constitute one of the major Nigeria ethnic nationalities among whom Islam receives wide acceptance.<sup>1</sup> Islam is a comprehensive code of life order revealed by the All-Merciful Creator for the guidance and betterment of the humanity in this world and the Hereafter. No aspect of life bereft of proper guidance from the religion. Likewise, the religion has laid down a straight path for its adherents to follow in all spheres of their lives, and serve as the fibre of life within the Islamic context.<sup>2</sup> It is a complete way of life that caters for both spiritual and temporal well-being of man who is created by Allah for a purpose as stated in the Glorious Qur'an: *And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).*<sup>3</sup> In another verse of the Glorious Qur'an, He said: *O you who have believed, fear Allah as He should be feared and do not die*

---

<sup>1</sup> Federal Republic of Nigeria official Gazette, Abuja 2nd February, 2009, No. 2, Vol. 96. See also M.O. Opeyeye (2011), "The Yoruba Muslims' Cultural Identity Question," in *Ilorin Journal of Religious Studies (IJOURS)*, Vol.1, No.2, p.1.

<sup>2</sup> M.A. Akanni (2015), "The Activities of Yoruba Muslim Communities in the Development of Islam in the North-Western Nigeria: A Study of Kano, Kaduna and Sokoto States, 1980-2013," Ph.D Thesis, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, p.1.

<sup>3</sup> A.A. Yusuf (1975), *The Glorious Qur'an Text, Translation and Contemporary*, United Kingdom, pp. 51-56.

*except as Muslim (in submission to Him).*<sup>4</sup>In a similar vein, Allah said:*If anyone desires a religion other than Islam (submission to God) never will it be accepted of Him...*<sup>5</sup>

The foregoing backdrop suggeststhat Muslim irrespective of whatever ethnic he or she belong to, must strictly adhere to Islamic precept. In this connection, empirical evidence illustrated that the Yoruba Muslims since antiquity have deeply embroiled in cultural activities. They have been integrated itinto practice, and interpretation of some aspect of Islamic practices in Sokoto metropolis. A ubiquitous phenomenon that permeates among them is that mostof the syncretic practices integrate to Islam were incur from excessive patriotisms. This arises fromprofound cultural belief culminating in multiple interpretation of some ideas of someQur’anicverses and prophetic traditions antithetical to the teaching of Islam. These ideas and ideologies became sturdy and deeply enshrine in Yoruba Islamic practicesin such a way that it allow the finding of solutions to problems throughother faiths (Islam, Christianity and religions). According toOpeloye<sup>6</sup>as such, a typical Yoruba Western educated Muslim has multiple identities by being traditional Yoruba, Islamic and Western. This is related to what Mazrui refers to as the “Triple Heritage” in his famous television documentary on “The Africans”. The multiple identities are bound to result in the problem of cultural identity.In the word of Mohammad, Islam became the ideologicalpoint which enable the Muslims to make sense of the world in which they live.<sup>7</sup>According to Gbadamosi, the foundation of Yoruba Islamic institutions and associations was and indicative of the way Islam had taken root in Yorubaland.It is germane to construe that Yorubaenculturation into Islampractices were responses to Euro-Christian evangelism which has become percolated among the Yoruba in the southwest and gradually spreading its ideologies to northern Nigeria.<sup>8</sup>Itis also pertinent to note thatduringthe 1970s, the manipulation of religion became pervasive and proliferated, cropping in with all vagaries practices ranging from different doctrinal ideas and ideology.<sup>9</sup>It is virtuous to note that the insipid practices are not exclusively peculiar to the Yoruba, it

---

<sup>4</sup> Qur’an 3: 102.

<sup>5</sup> Qur’an 5: 103.

<sup>6</sup> M. Opeloye (2011), “The Yoruba Muslims’ Cultural Identity Question,” in *Ilorin Journal of Religious Studies*, (IJOURELS), Vol.1 No. 2, University of Ilorin, Nigeria, pp.1-20.

<sup>7</sup> G. B Mohammad (2009), “Religion, Politics and the Nigerian State: Reflections on the Experience of the North West Zone,” in O.A.Olutayo, I.S.Ogundiya and J. Amzat, *State and Civil Society Relations in Nigeria*, Hope Publication Ltd, Ibadan, Nigeria, p. 149. See also Y. B Usman (1987), *The Manipulation of Religion in Nigeria, 1977-1987*, Vanguard Printer and Publishers, Kaduna.

<sup>8</sup>T.G.O Gbadamosi (1978), *The Growth of Islam among the Yoruba, 1841-1908*, Longman Group Limited, London, p.92.

<sup>9</sup> Y.B Usman (1987), *The Manipulation of Religion in Nigeria, 1977-1987*, Vanguard Printer and Publishers, Kaduna.

occurs all over part of the world. Empirical evidence in the study area indicate that the Yoruba Muslims establish such illogical desires through the whims and caprices of their associationalreligious leader's.<sup>10</sup>

By its implication, the nature of their insipid behaviour and characters has undermined the orthodoxway of Islamic practice and atthe same timescreating the scenario for radical critique from the host*Salaf* or *Izala* Muslim community. It is as well furthering the creation of sordid image for the practice of Islam and cleavages for other faith fromthe propension ensconced by someYoruba Muslim ethno-religious chauvinistic behaviour.These developments made many a Yoruba Muslims to face myriads of implications and challenges leading to unleashing of nauseating sermons and preaching among Muslims adherent in the host community.However, Muhammad avers,henceforth, “any accretion after the initial pristine years of *Salaf*for the first three generations of Islam was considered *Bidi'a*, this mean blameworthy innovation which must be eradicated once and for all.”<sup>11</sup> The foregoing assertionhowever suggests the unworthy character precipitates by the ever growing influence of Yoruba Muslim clericsto establish their sway among theirfollowershipwhich is repugnant to Qur’anic laws. What arises are the questions:Is the Yoruba Muslim one whose practice of Islam separates him from Yoruba cultural practices, or is he whose Islam accommodates elements of indigenous tradition? In other words, what way of life distinctively defines a Yoruba Muslim?

However, it should be noted that the precision for the choice of x-raying Yoruba Muslims lies in its accelerating rate, crestfallen and vilification injected Islamic practices in Sokoto metropolis.

### **Conceptual Exploration**

Having explicate on the background, it is pertinent to give the conceptual exploration of the key words in the subject matter as indicated above. The fundamental responsibility of a Muslim is to believe in the unity of Allah (Tawhid), His Angels, Prophets, Books, The Day of Judgment and Allah’s control over destiny. A Muslim is someone who submits his life to Almighty Allah. He is the one whosurrenders and commits himself to the will of Allah and

---

<sup>10</sup> Oral interview with Chief Imam, Alhaji Raheem of Yoruba Mosque, Anwar Islamic Society of Nigeria, Shagon Goro area, Sokoto, 12/10/2017.

<sup>11</sup>Op,cit....G.B Mohammad (2009), “Religion, Politics and the Nigerian State: Reflections on the Experience of the North West Zone,” in O.A Olutayo, I.S Ogundiya and J.Amzat, *State and Civil Society Relations in Nigeria*, Hope Publication Ltd, Ibadan, Nigeria, p.148.

reconciles with one another towards peace making.<sup>12</sup> Allah (SWT) says: *O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him).*<sup>13</sup>

It should therefore be noted that the aim of man's life is to accept the laws which Almighty Allah has created and to follow the code of conduct which He taught. This constitute total surrender to Him as He is the "Lord of all being."<sup>14</sup> However, the most important thing to a Muslim in Islam is *Taqwa* (fear of Allah) which means piety or fear of God in day-to-day activities. The Glorious Quran describes a person who is conscious of God as one who sincerely practices Islam both outwardly and inwardly. *Taqwa* would obviously improve the attitude and behaviour of the person who possesses it. He is firm, generous and kind to family and relatives and to beings. The Glorious Qur'an testifies to this in *Surah al-Hujrat: The best among you in the eyes of Allah are those who are stronger in Taqwa (fear of Allah).*<sup>15</sup>

In all perspectives, a Muslim is someone who professes the basic articles of Islamic faith such as observation of the pillars of Islam and whose code of life is wholly governed by the *Shari'ah*.<sup>16</sup> Allah said: *Muslims are those who if We establish them in the land, establish Regular prayer and give Regular charity, enjoin The right and forbid wrong with God rests the end (And decision) of (all) affairs.*<sup>17</sup>

Webster's conceptualise 'ethno' as a race, people or cultural people,<sup>18</sup> this could equally be described as culture. Culture, according to its dictionary definition, is the integrated pattern of human knowledge, belief and behaviour that depends upon the capacity for learning and transmitting knowledge to succeeding generations. It is also the customary beliefs, social norms and material traits of a racial, religious or social group.<sup>19</sup> According to Patrick, culture is that complex whole which includes knowledge, belief, art, law morals, customs and all other capabilities and habits acquired by man as a member of society.<sup>20</sup> Linton sees the culture of a society as the way of life of its members, the collection of ideas and habits which

---

<sup>12</sup>M.AAkanni (2015),....p.136.

<sup>13</sup> K. Ahmad (1977), *Islam its Meaning and Message*, Islamic Publications Bureau, Lagos.

<sup>14</sup>Qura'an: 3:102.

<sup>15</sup> Qur'an, 49:13.

<sup>16</sup>I.ADoi (1994), *Shari'ah the Islamic Law*, Taha Publication, London, p.114.

<sup>17</sup> Qur'an, 22:41.

<sup>18</sup> Merriam Webster (2006), *Collegiate Dictionary*, Eleventh Edition, Springfield, Massachusetts, U.S.A, p. 429.

<sup>19</sup> Ibid...

<sup>20</sup>A. E. Patrick (2003), "Basic Concepts in Culture," in P. Ade Dopamuet *al* (eds), *African Culture, Modern Science and Religious Thought*, citing from Tylor E.B., *Primitive Culture*, Nigeria Association for the Study of Religions, Ilorin, University of Ilorin, p. 193.

they learn, share and transmit from generation to generation.<sup>21</sup>The term religion is the service and worship of God or the supernatural or commitments or devotion to religious faith of observance.<sup>22</sup> As it relate to Yoruba ethno-religionchauvinism, this could be expressed as personal set or institutionalised system of religion attitude, belief and practices embroil by people's culture playing superseding role. This often deal with excessive exaltation or deference of dictates of religion in which to some extent contradict Allah's laws.

The term metropolis could be expressed as a large population centre and its adjacent communities, with which it has a high degree of economic and social integration. It is also known as an urban agglomeration, such a region typically has a large city as the hub that extends its sphere of influence into the surrounding communities. These communities may not be urban in character themselves but are linked closely with that through transportation (roads and public transit), employment (commuters), media (city newspapers, and radio and TV stations) and leisure activities (clubbing, dinning, entertainment and professional sport).<sup>23</sup>

According to Sambo, integration is the outcome of immigrant' action.<sup>24</sup>Integration as a concept may be defined as the stability of relations among parts within a system-like whole, the borders of which clearly separate it from its environment. It can also refer to stable, cooperative relations within a clearly social system, and of introducing new actors and groups into the system and its institutions.<sup>25</sup>Immigrants' actions depend upon their capacities for learning and acquiring new competences; the host society, however, must also learn how to relate to its new members.<sup>26</sup>

### **Emergence of the Yoruba Muslims in Sokoto Metropolis**

The quintessential of the emergence of Yoruba Muslims in Sokoto could be premised on three important factorswhich include the search for sustainable peace, religion and economic advantages.

---

<sup>21</sup> Ibid.

<sup>22</sup> Op.cit...Merriam Webster's (2006), *Collegiate Dictionary*,...p.1051-1052.

<sup>23</sup>B. Oladokun (2015), "Urbanization and Industrialization in Nigeria: A Case Study of Kaduna Metropolis, 1957-2007," M.A History Dissertation, Department of History,Ahmadu Bello University, Zaria, p.98.

<sup>24</sup>Z.SSambo (2015), "Security and Integration: The Case of Ilorin Emirate in the Pre-Colonial Period," in *Degel; Journal of the Faculty of Arts and Islamic Studies*, Usmanu Danfodiyo University, Sokoto, Vol. 11, ISSN 0794-9316, p. 31.

<sup>25</sup> W. Boswack and F. Heckman (2006), "Integration of Migrants: Contributions of Local and Regional Authorities, being a Report work or European Foundation for the Improvement of Living Conditions, Dublin, p. 11.

<sup>26</sup> Ibid

The search for sustainable peace and harmonious relationship was firstly experience through the receptive response of the Hausa host in Sokoto to the Yoruba migrants. This was highly hospitable and accommodative as it enhanced the degree of relationship leading to economic interaction and integration of Yoruba Muslims in the study area. The Islamic relationship which permeates among the Hausa and Yoruba Muslims was a factor responsible for high level of interaction leading to an elaborate amusement which includes eating, drinking and charting particularly during the month of Ramadan and other festivities. Due to the accommodative nature of the Hausa hosts, in consequence, there evolved an inter-ethnic marriages vis-à-vis, between the ethnic groups. This relationship increased the degree of protection, security and thus consolidated their existence and economic cum political interactions which lingers up till date.

The settlement area where the Yoruba migrants settled in Sokoto metropolis in 1930s, this include Ahmadu Bello area along Jegawa, Kalfu area, Shagon-Goro area, MarafaDanbaba area, Aliyu Jodi area and others.<sup>27</sup> HajiaRisikat Mohammed extolled that in 1986 when the settlement of Sabon-Gari Sokoto was established in the mid-1930s, a large proportion of its population were in fact Yoruba Muslims.<sup>28</sup> There were large concentration of Yoruba Muslims business men who engaged in bread baking and other businesses; these included Alhaji SalawudeenArikewuyo in Aliyu Jodi, Late Alhaji Kajola, Alhaji Owodunni and other non-Yoruba Muslims in the state. They established themselves in Sokoto metropolis because they see Hausa Muslims as their blood brothers irrespective of their origins and creeds.<sup>29</sup> This also spurred by the prevalent of Islamic monolithic religion of northern Nigeria which some Yoruba have accepted.

On economic perspective, the migration of Yoruba to Sokoto could be dated back to the 19<sup>th</sup> century,<sup>30</sup> when the Sokoto Caliphate possessed an extensive and powerful inter related economic activities. These economic activities were of great benefit to the Yoruba since the time of Alimi of Ilorin 1817.<sup>31</sup> There was great economic transaction which took place between the people of Sokoto and Yoruba people of Ilorin particularly during the reign of Alimi in 1823. However, the symbolic relation between the Yoruba people and Sokoto

---

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Interview with Idrisu Ayinla, 54 years, Civil Servant, Aliyu Jodi, Sokoto, 15<sup>th</sup> April, 2017.

<sup>30</sup> R.J. Gavin, "The Impact of Colonial Rule on the Ilorin Economy, 1879-1930," in Centre Point, *University of Ilorin Journal*, Vol. 1, 1977, p.20.

<sup>31</sup> Ibid.

people transcended mere economy or political influence, as there are abundant evidence of religious development which impact still remains up till today. Prior to the 1804 reformist movement, Ilorin as part of Yorubaland became the base for successive military operations because of its involvement in the war of expansion which influenced from the use of horse acquired from Hausaland.<sup>32</sup> This military might was enhanced through the erstwhile trans-Saharan trade which Old Oyo Empire's involvement had led to introduction of Islam. This also include the spread of Islamic ethics and culture, Arabic language and others.<sup>33</sup> It is essential to note that the integrating factor between the Yoruba and Hausa people the political economy of the states, especially slave trade, export and import of horses, cowries and firearms. For instance, Falola portend that, the Old Oyo Empire (where large proportion of the Yoruba migrated) formed part of a much bigger socio-economic and political entity in Western Sudan. Oyo produced marketable commodities and benefitted from a complex flourishing import and export trade.<sup>34</sup>

In addition to economic realities, in the 19th century, the establishment of multinational companies in northern Nigeria attracted quite a number of Yoruba migrants. The extension of multinational companies like G.B. Olivant (GBO), Peterson and Zochonis (PZ) and Compagnie France la' Africa Occidentale (CFAO) located at Abdullahi Fodio in Kantin Daji area Sokoto attracted the employment of Yoruba Muslims who combined their Islamic activities with the job they secured. More significantly was the creation of Northern Western states in Nigeria by the administration General Yakubu Gowon in 1967. This stride stimulated many Yoruba Muslims to migrate and worked in the bureaucracy of Sokoto<sup>35</sup> as teachers, clerks, medical doctors and a host of others. In the late 19<sup>th</sup> and 20<sup>th</sup> centuries, Yoruba Muslims have already established themselves in every nook and crannies of Sokoto and interact easily with the host members.<sup>36</sup>

In the search for knowledge, the Yoruba Muslims are one of the dominant people and earlier settlers in Northern Nigeria since antiquity. After the Jihad, some Muslim scholars who participated for the reformist movement subsequently settled in Ilorin for continuation of

---

<sup>32</sup>L.A.K Jimoh (1994), *Ilorin: The Journey So Far*, Atoto Press, Ilorin, Nigeria.

<sup>33</sup>J.S Trimingham (1962), *A History of West Africa*, Oxford University Press, London.

<sup>34</sup>T. Falola (1991), "The Yoruba Caravan System of the 19<sup>th</sup> Century," in *International Journal of African Historical Studies*, Vol, 24, No.1, p. 115.

<sup>35</sup> Interview with Alhaji Sakirudeen Olapade, 56 years, Contractor, at Bodinga Town on 14<sup>th</sup> September, 2017.

<sup>36</sup> Interview with Malam Salisu Bashir, 45 years, Trader, Aliyu Jodi, Sokoto, on 13<sup>th</sup> September, 2017. See also Olaniyi R. "From Citizen to Stranger: British Rule and the Transformation of Yoruba Migrants Identity in Kano C. 1913-1953", *Inter-group Relations in Nigeria During the 19<sup>th</sup> Centuries*, Aboki publishers, 2006.



their desired aspiration in the propagation of Islam. This factor however made Ilorin an important centre of Islamic learning in the Yorubaland. Since then, the Yoruba Muslims did not relent on their oars and quest for more Islamic knowledge through migration to Sokoto, a place epithet as “a centre of Islamic learning.”<sup>37</sup> It is a salient fact that most of these earliest Yoruba Muslims settled in Sokoto because of the monolithic nature Islam and the religious importance of the metropolis to their spiritual existence. In streamline with the pronouncement of Prophet Muhammad (SAW) that we should search for knowledge as far as China.<sup>38</sup> The Yoruba Muslims did not relent their efforts for constant search of knowledge. In this connection, many Yoruba migrated basically to Sokoto in search of Islamic knowledge or the opportunity to acquire the free Western education introduced by the government. In another dimension, other Yoruba Muslims who had already acquired the knowledge of both Western and Eastern (Islam) came to serve as Islamic cleric and teacher as means of sustenance. Although Olaniyi opine that many Yoruba Muslims migrated to Hausaland because they are better viewed by their kinships than those that remained at home.<sup>39</sup>

According to Eades, kinship plays an important part in channelling migration, as people move to join their relatives in other towns to find jobs. However, beyond the colonial institutions, for most Yoruba in northern Nigeria, migration occurred within the kinship and social networks. Yoruba developed diaspora communities through migration of kinship linkages from the same town and family compounds.<sup>40</sup> Successful “pioneer” migrants encouraged others to follow, and supportive social mechanisms emerged to connect places of origin and diaspora. As a result of time and changes, some of these people which includes numerous *Alfas* remained in Sokoto while others have left on invitation to their ancestral home to perform Islamic functions, while many are dead. Among those that are still residing in Sokoto include *Alfas* Abdul Yakeen Alao, Abdul Azeez Alani, Abideen Olaolu, Sakirudeen Balogun, Abdulganiyu Badamasi, Taofik Abdulazeez, Waliyyi Muhammed, Rashid Owolabi, Shina Abdulwahab, Lamidi Abdulsalam Oriare, Sheikh Musodiq and others who graduated from different Islamic scholars of both formal and traditional institutions. It should

---

<sup>37</sup>Usman Y.B (1980), *Studies in the History of Sokoto Caliphate*, Sokoto. See also Ahmad Kani (1984), *The Intellectual Origin of Sokoto Jihad in Nigeria*, Iman Publication, Iwo Road, Ibadan.

<sup>38</sup> A. A. Al-Baihaqy (1410 AH), *Shu'ab al-Iman, Dar al-Kubub al-Ilmiyyah*, Beirut Lebanon, Vol. II, p. 253.

<sup>39</sup> R.O Olaniyi (2006), “Approaching the Study of Yoruba Diaspora in Northern Nigeria in the 20<sup>th</sup> century,” in *IFRA Special Research Issue*, Nigeria, pp. 67-89.

<sup>40</sup>Ibid...J. S Eades (1979), “Kinship and Entrepreneurship among Yoruba in Northern Ghana,” in W.A. Shack and E.P. Skinner, (eds.), *Strangers in African Societies*,...pp.169-182.

be noted that quite a number of these peoples came to Sokoto after the attainment of Nigerian independence in 1960 and immediately after the civil war.<sup>41</sup>

As a result of gradual development in the level of interaction between the Yoruba Muslims and their Hausa host, in 1948, the Yoruba Muslims attempted to build what is now the Yoruba Muslim Mosque known as *Ansar-ud-deen* Central mosque located at Ahmadu Bello way and several others. This singular action was responsible for the emergence of Islamic schools, Juma'a Mosque as well as series of Muslims associations and societies in the study area.<sup>42</sup>

### **Factors for Yoruba Muslims Ethno-Religious Chauvinism**

The Yoruba had their earliest contact with Islam through the itinerant Arab Muslim scholars who visited the Yoruba country in the 15<sup>th</sup> century. However, dominant Islamic influence was not recorded until the Hausa-Fulani penetrated the region from the second half of the 18<sup>th</sup> century.<sup>43</sup> The adoption of Islam, for some Yoruba as early as 14<sup>th</sup> century, constituted the acquisition of an additional way of life, while for others it was an alternative religion.<sup>44</sup> This is tantamount to syncretism, Eric Maroney<sup>45</sup> sum it up that syncretism is simply borrowing. He further assert that syncretism occurs when one religion adopts, absorbs or otherwise accepts element of another religion. Against the above backdrop, the following are the internal and external factors responsible for syncretistic practices leading to Yoruba Muslims ethno-religious chauvinism in the study area:

**Mis-interpretation of the Quranic verse and Prophetic traditions:** This is a common phenomenon among Muslims, and has for several times led to doctrinal differences and syncretic practices. Syncretism is the combination of different forms of belief or practice. People tend to be syncretic when they combine the tenets as well as partake in the worship of more than one religion concurrently.<sup>46</sup> As it relate to this study, the concept therefore amounts to mixture of two or more religions. Among the Yoruba, the practice takes different forms. For some, especially the earliest Yoruba Muslims, the tendency was to simply add Islam to the indigenous religion thereby becoming loyalists to the two belief systems. Such people see

---

<sup>41</sup> Interview with Alhaji M.T. Lawal, 59 years, Civil Servant, Sahara Area, Sokoto, 2<sup>nd</sup> February, 2017.

<sup>42</sup> Interview with Imam Moshood Tijani, 53 years, Imam, Ahmadu Bello Way, Sokoto, 22<sup>nd</sup> April, 2017.

<sup>43</sup> Op.cit...T.G.O Gbadamosi (1978),...p.76.

<sup>44</sup> Op.cit...M.OOpeleye....

<sup>45</sup> E. Maroney (2006), *Religion Syncretism*, London SCM Press, p.6. See also M.Eliade (ed) (1987), *The Encyclopaedia of Religion*, Vol. 14, New York: Macmillan, p. 220.

<sup>46</sup> *Ibid*

nothing wrong in being *Sango*(god of thunder) or *Oya* (river) worshippers and at the same time being practising Muslims. For others, the commitment is to one religion with a partial inclination and participation in certain aspects of another. Yet another form is when one claims to be a Muslim but patronises the witch doctor or uses fetish, magic, charms and divination at the time of personal crisis. This attitude finds expression in the Yoruba saying “*bótiwunilàásèmòlẹ̀ni*”, meaning: one practices one’s Islam as one likes.” The saying is corroborated by the song which reads:

A ó soròiléwa ò a ó soròiléwa ò,  
Ìmàlekòpékáwamásorò,  
A ó soròiléwa ò<sup>47</sup>

Meaning: We shall perform our traditional rites;  
Islam does not debar us from performing our traditional rites;  
We shall perform our traditional rites.

From the above quoted song, some Yoruba Muslims in Sokoto metropolis transferred the insipid ideas, imbibed and adopted similar syncretic practices to befuddle their followers and children. However, this practice in the context of this study could easily be attributable to inadequate comprehension of the language of Islamic liturgy. This factor aided syncretism as much as it encouraged later conversion of some Muslims to Christianity. With the accelerating propension in the activities, there was the partial translation of the Qur’an into Yoruba, and more recently with the approach of *NasrullahilFatih* (NASFAT) to Islamic propagation.<sup>48</sup>

It should be noted that the attitude of Islam to non-Islamic culture is that of accommodation and rejection. Islam accommodates the good aspect of autochthonous culture which are compatible with the Islamic tenets and as well rejects it, if it undermines the belief system of Islam. In this perspective of Islam, there is a school of thought among some Yoruba Muslims, this is the view that acceptance of Islam should not precipitate a breakaway with the past;

---

<sup>47</sup>M.A Balogun (2011), “Syncretic Relief and Practices Among Muslims in Lagos State Nigeria: With Special Reference to the Yoruba Speaking People of Epe,” Ph.D Thesis, Department of Religion and Theology, University of Birmingham, pp.31-32.

<sup>48</sup> Personal observation of the researcher during the fieldwork.

rather it should be an addition to the former religion.<sup>49</sup> According to this view, it would not matter if a Yoruba Muslim shows interest in religio-cultural festivals by joining the crowd at least and by partaking in the rituals at best.<sup>50</sup> This view is not plausible as it amounts to giving tacit approval to syncretism which has no basis in Islam. On the other extreme, there is the view that reduces Islam to a fixed culture which does not give room to local cultural norms.<sup>51</sup> This view fails to realise that the strength of Islam has been its ability to fuse with the cultural values of its converts. Even though neither of these views represents the true teaching of Islam, the religion as practised by different age grades in the present day Yoruba society reflects these diametrically opposed views in different degrees. On this note, it is important to construe that Yoruba indigenous cultural values continue to be eroded faster especially among the youths. This is largely traceable to Euro-Christian influence.

**Euro-Christian Belief:** With the advent of Christianity in the early 19th century, Western education was introduced to the Yoruba. The association of Christianity with this education caused it to be viewed with a lot of suspicion. The Muslims who eventually imbibed Western education imbibed with it the western culture.<sup>52</sup> The British imperialists who brought Christianity to Yorubaland introduced more of the Western cultural values to the people than Christian values. They contemptuously undermined the capacity of indigenous cultural values which they regarded as incompatible with the Christian values. Consequently as a result of time and vicissitude of change, the Yoruba Christians and Muslims became more Europeanised than being African.<sup>53</sup> With the rise in awareness for cultural revival, Yoruba Muslims in Sokoto metropolis began to identify with, and attach more importance to Islamic cultural values as to help to revive the indigenous values in view of their close affinity. It should be noted that because of the pervasiveness of Christianity in Yorubaland, it is very subtle and complex not to find Christian adherents within some families as consanguinity relation. This development overtime has made it inevitable for some Yoruba Muslims in the host communities to establish sturdy divisiveness identity and dichotomy. This overwhelming relations and embracement of Christian tenets concomitantly with Islam created the propensity for religious interactions vis-a-vis participation in Christian's activities. It is of

---

<sup>49</sup> T. Oyelade (2003), "Yoruba Muslims and Cultural Accommodation," in P. Ade Dopamuet *al* (eds.) *Religion, Science and Culture*, Nigeria Association for the Study of Religions, Ilorin, p. 197.

<sup>50</sup> Ibid...

<sup>51</sup> Y. A. Quadri (2003), "The Yoruba Muslim of Nigeria and the Problem of Cultural Identity," in Ade Dopamuet *al* (eds), *Religion, Science and Culture*, Nigeria Association for the Study of Religions, Ilorin, p. 241.

<sup>52</sup> Op.cit...M. Opeloye (2011), "The Yoruba Muslims' Cultural Identity Question," in *Ilorin Journal of Religious Studies*,...

<sup>53</sup> A. B. Fafunwa (1980), *History of Education in Nigeria*, George Allen and Unwin, London, pp. 71-7.

significance that the whole matter of religion from Islamic point of view is to enhance the very quality of human life. It is a religion of balance that enjoins man to seek for the goodness of this world and hereafter concurrently.<sup>54</sup>

**Islamic Leadership conflict superiority:**According to Ibrahim, it is pointed out that the level of religiosity is very high and that consequently, religious belief, practice and passion are increasing in intensity.<sup>55</sup>Against this backdrop, the Yoruba diaspora in northern Nigeria developed its own political organisation influenced by historical specificity and social forces operating in the host communities.<sup>56</sup>One of the fundamental leadership problem is the excessive belief and exaltation of *Sheikh* or *Shehu* without strict adherence to Islamic precepts by the followership. This syndrome had generated a lot of conflict and squabble through carnal desire. Among the Yoruba Muslims in Sokoto Metropolis, the Islamic oriented background of different groups or scholars either to *Sufi* or *Salaf* leadership idiosyncrasy implicate and predicate on past and current religious chauvinism. These inclinations to distinct Islamic view and ideology created the framework for identity in which individual *Alfa* or groups professes the superiority complex to the other. Evidences abound from informants' illustrated absolute allegiance of followership to their *Alfas* and Islamic leader which in consequence creates *master-serf* relations using the credulity of the followership.<sup>57</sup>These ideological differences and distinctiveness in belief system substantially impinged and inhibited the practice of Islam from its orthodox system. The religion manipulation allows other religious faith (Christian and traditional faiths) to interfere in Islamic religious affairs through disposition of cleavages supplanted by lack of unity of purpose from the Muslims. This attitude according to Adamu<sup>58</sup> to religion of Islam is totally misleading and highly irrational. He added that if religion seeks to play a role in man's efforts and his choice of direction, it is because of the unbridled indulgence in desires, unconditional surrender to instinct and appetite and obedience to the commands the ego. This darkens man's

---

<sup>54</sup> U. M Adamu (2001), *Shari'ah: Between Acceptance and Rejection*, Tumos Printers and Co. Ltd, Ibadan, Oyo State.

<sup>55</sup> Ibrahim J (2000), "Religion, Secularism and Democratisation in Nigeria," Final Draft, Paper for International IDEA Democratic Assessment, Project, p, 556.

<sup>56</sup> Ibid...

<sup>57</sup> Oral interview with Alhaji Raheem the chief Imam of Yoruba Muslims as well as Imam of Anwar-ul-Islam Mosque, Shagon Goro area of Sokoto, (age not declared) 12/10/2017. The chief Imam has been in Sokoto for more than five decades. He was a retired staff of Rima Basin, Sokoto State.

<sup>58</sup> Op.cit...U. M Adamu (2001), *Shari'ah: Between Acceptance and Rejection*, Tumos Printers and Co. Ltd, Ibadan, Oyo State, p. 5.

life and propel him into a form of unconscious slavery and worship of his own self to his detriment.<sup>59</sup>

As far as the syncretists' leadership styles are concerned in relation to Yoruba Muslims in Sokoto metropolis, they profess according to Opeloye that: "all ways lead to God."<sup>60</sup> This philosophy by implication means one of two things: either that one religion is not enough for salvation, or that no religion has monopoly of salvation. These dogmas neither of these views is supported by the world monotheistic religions in view of the principle of exclusivism enshrined in them.<sup>61</sup> Rather than seeing syncretism as a laudable practical effort at enhancing religious interaction, tolerance, understanding and cooperation, it is more an act of indecision leading to confusion and conflict in cultural identity formation.

**Identification with excessive socio-cultural ethos:** From the prehistoric times, religion has always been part of the texture of human society, neither in the past nor in the present is it possible to find a society in which religious issues have not been raised.<sup>62</sup> According to Olaniyi very often, the Yoruba diaspora communities construct identities that distinguished them from the host community. The identity could be expressed in terms of settlement patterns, social, religious, political and economic institutions.<sup>63</sup> In this way, the Yoruba in diaspora ensures that their culture survived, transformed and remained relevant even when members of the diaspora have not lived in the original homeland.

It is disheartening to note that tribal sentiments have been given such religious colouration that rarely would an Hausa Muslim condescend to pray behind a Yoruba Imam. In his study of the reasons for the North's discrimination against the Yoruba with reference to Islamic leadership, AbdulFattah identified some contributory factors which include the Yoruba Muslims' acts of syncretism, their involvement in Christian and atheist ceremonial rites, their un-Islamic marriage contracts, especially courtship for a long period, their congregational supplications after *Salat* and their predetermination of dates for Islamic festivals and celebrations, among others.<sup>64</sup> However, against some immoral and inequality practices

---

<sup>59</sup> Ibid...

<sup>60</sup> Op.cit...M. Opeloye (2011), "The Yoruba Muslims' Cultural Identity Question," in *Ilorin Journal of Religious Studies*,...p.10.

<sup>61</sup> Ibid...

<sup>62</sup> Op.cit...U. M Adamu (2001), *Shari'ah: Between Acceptance*...p.3.

<sup>63</sup> Op.citR. O Olaniyi (2006),...

<sup>64</sup> O. AbduFattah (2010), "Unity and Brotherhood Amongst Muslims Communities in Post-Independence Era in Nigeria," Being a paper presented at an International Conference organised by the Department of Arabic and Islamic Studies, University of Ibadan, Nigeria, p. 9.

inherent from religious dogma among some Yoruba Muslims, disunity and discord had manifests its systemic crease among Nigerian Muslims between the Northern and Southern Muslims.

**Belief and sturdy approaches for traditional medical therapy:** Some Yoruba Muslims develops strong avidity in search of solace in traditional medicine whenever crises arise in their ancestral home and beyond. To understand the Yoruba approach to medicine and healing one has to understand the etiology which has to do largely with the people's worldview. The people's worldview places human beings right in the centre of known and unknown. The enemies could be internal (i.e., from members of their family) or external (i.e., comprising spirits, witches sorcerers). For example, diseases like small pox, chicken pox and ailments which defy diagnosis are believed to be inflicted by the enemies. So also are mysterious experiences such as food poison in dreams, compulsive profligacy (*agbaana*) and sale-repelling stigma (*okuta*). According to Babalola, ailments among the Yoruba are classified into three, viz: natural ailments, natural-turned mystical ailments and mystical ailments.<sup>65</sup> In the traditional Yoruba setting, when an ailment is diagnosed to be mystical, divination is the principal method used to get at the root of the problem. Divination is the art or practice that seeks to foresee or foretell future events or discover hidden knowledge usually by the interpretation of the omens or by the aid of supernatural power.<sup>66</sup> In this connection, a diviner is one who supposedly has the power to receive information from the spirit world for the benefit of clients.

Nevertheless, there are other methods of healing used by Yoruba Muslim clerics which are not averse or repugnant to Islam. These consist mainly in the use of the Qur'an. Sometimes it is by writing specific portions of the scripture relevant to particular problems on a black wooden slate to be washed and drunk by the client (*hantu*) as well as rubbing on the body. It could even be by writing a Qur'anic passage on a piece of paper to be folded, woven round with thread (*tira*) or armlets and placed at specific places. In most cases, herbs are added as complements to these treatments. In some area in Sokoto metropolis, (*hantu*) has to be washed

---

<sup>65</sup> D. J Berggren (2007), "More Than the Ummah: Religious and National Identity in the Muslim World," in *American Journal of Islamic Social Sciences*, Vol. 24, No. 2, Spring, p. 73. It is pertinent to note that firstly, natural ailments such as headache, stomach ache, gonorrhoea, etc are easily treated with the use of herbs. Secondly is the natural-turned-mystical-ailments, when it defy all treatments, they become mystical. In this situation, witches and sorcerers are believed to be responsible. Thirdly is the mystical ailments belong to the realm of the spiritual, hence witches, sorcerers, spirits, divinities are held responsible. Examples include prolonged pregnancy, infant mortality, sterility, barrenness, etc.

<sup>66</sup> Op. cit...M.OOpeleye (2011),...

with hot drinks or sometimes take laceration on head, thigh, chest, etc. in some case to fast-tract of the potency of black concoction medicine, the use of Schnapps alcoholic are preferred.<sup>67</sup> Other forms of therapy includes pay of atonement (*ebo*) invocation of incantation for exorcise evils, placing of sacrificial meats or materials on roads junctions or some slaughtering of rams, goats or sometime the killing of dog to appease the gods of iron (*ogun*).

It must be stressed that offering prayers is a concomitant part of the healing process to ensure its efficacy. It is interesting to note that some Muslims as advocated by Quadri<sup>68</sup> sees it as a talismanic practice and as such un-Islamic. It is pertinent to note that the power of the scripture is further revealed as it reads: *And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an.*<sup>69</sup> However, the foregoing discourse affirms the use of Qur'an as its power supersede whatever one may subscribe to.

**Poverty ridden and quest for economic Values:** The inordinate quest for self-enrichment and economic sustenance through whatever means among some Yoruba Muslims (clerics) has become a common practice. Ogundiya cited in Aminu and Basiru<sup>70</sup> pointed out that continuous poverty reinforced by mass unemployment and political corruption is also a major economic impediments facing most Nigerian. This assertion suggests the quintessential fact of Yoruba Muslims profound indulgence in syncretistic activities inimical and endemic to orthodox path of Islamic teachings. It is adequate to construe that poverty plays significant role in undermining people's faith, for example, an individual bedevils with poverty tends to improvise different methods of extorting money or materials from affected persons. This is because poverty as a malaise tends to create undue advantage and avenue through the utilization of the credulity of some followership of Islam. For example, there is greater increase in the extortions of money from Yoruba Muslims followers in any social gatherings (marriage, naming, funeral and house warming ceremony).

---

<sup>67</sup> Oral interviews with Adam Woriyon, business tycoon, Ahmadu Bello way Sokoto, 14/08/2017 and Alfa Sulaiman Ogidi, Islamic cleric and student, Gidan Agwai area, Sokoto, 39 years, 12/09/2017.

<sup>68</sup> Group interview with some Yoruba Muslims in Sokoto who claimed anonymous. See also Y. A. Quadir (1985), "A Study of Izalah: An examination of the Emergence of the Tijaniyya in Nigeria," in *Journal of Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS)*, Vol. 2, No. 2, pp. 76-80.

<sup>69</sup> Qur'an: 3:31

<sup>70</sup> T. Aminu and U. A. Basiru (2016), "Understanding Urbanization and Urban Violence: An Examination of Violence Prone Areas of Northern Nigeria," in the *Book of Proceedings of International Conference on Research and Development*, Vol. 10, No. 8, September, 19-22, 2016, Port-Novo, Republic of Benin, p.13.



This is exhibited through effusive flattering the followers with word of elegance even when they indulged in corrupt practices.<sup>71</sup>

In another dimension as averred by Olaniyi, for some Yoruba to booster their trade and commerce, they increasingly turned towards the homeland in search of spiritual stimulation, this is because of the wide spread of traditional religions among the Yoruba.<sup>72</sup> Akanmu explicates that there were branches of the reformed herbal medicine traders, both itinerant and those in diaspora, often sold their products in major markets.<sup>73</sup> It is vital to note that the crestfallen in the practice of Islam among Yoruba Muslims in Sokoto metropolis has undoubtedly promoted the practice of syncretism among some Yoruba Muslims in Sokoto metropolis.

### **Implications for National Integration**

The Yoruba Muslims ethno-religious chauvinism affects the institutional structure and design of the state polity on religious matters particularly as the practices is susceptible to engender conflict of inter-ethnic religious conflict. The scary nature of the pervasiveness of syncretism has systemically renders some Yoruba Muslim religious futile and relegated to the lowest ebb. The syncretic practices exhibits by some Yoruba Muslims in the study engender psychological fear of been attacked during any religious conflicts. This is obvious during past religious imbroglio in Sokoto metropolis, some Yoruba Muslim lost hope in the security of the state as well exposing Islam serious debate among other religions. The pernicious nature of the implications has led to the redirection of the state limited resources to conflict management, specifically on every Fridays prayers. This development discouraged peaceful and harmonious co-existence of multifarious ethnic group as well as discouragements of the Hausa host from observing congregational prayers with Yoruba Muslim leaders.

In addition, the menace of Yoruba Muslim proclivity to syncretism has led to serious social malaise. This arise from prolong courtship leading to abortion and unwanted pregnancy out of wedlock. This act as lead to separation of family. It equally encourage male and female dancing together in social gathering as it is repugnant to Islamic tenets. More so, the practices also accelerates the degree of involvement of Yoruba Muslims in *Jalabi* work as a source of

---

<sup>71</sup> Oral interview with Alhaji AbdulFatai Ahmed Abdulsalam, 'Editor Daily Trust' Newspaper, Tamaje area of Sokoto metropolis, 23/10/2017.

<sup>72</sup> Op.citR. Olaniyi (2006).

<sup>73</sup> I. Akanmu (1999), "Yoruba's Contributions to Spiritual Development in Borno State" in I. Akanmu (ed.), *Yoruba Community in Borno State*, Maiduguri: Yoruba Community Council, p. 23.

economic exploitation, distortion of belief system and degradation of human character through consumption of alcohol for therapy.

Its implication has culminated in excessive arrogation of Islamic hegemonic power to religious leadership as *Sheikh* or *Shehu* as this is peculiar among the Yoruba Muslims. The institution for serfdom of *master* versus *serf* has subjected quite a number of Yoruba Muslims to servitude where some Islamic leaders exploit the credulity of the weak members due to their disposal of Islam religious values and knowledge.

Lastly, there is evidence of diminishing propensity in inter-ethnic marriage as most Muslims perceived Yoruba Muslims as the people of the heathen or neo-pagan. For example, it has become an incontrovertible that during any religious conflict in the state, the Yoruba Muslim are usually brandish as *Kafir*- meaning unbeliever.

### **Concluding Remark**

The paper investigate and explore the involvement of Yoruba Muslim participation in syncretists act leading to diminishing standard in the quality of Islamic practices as ordained by Allah and enshrined in the Glorious Quran and Hadith of the Prophet. The study x-rayed the precipitating factors leading to syncretism as an aberration from the precept and tents of Islam. However, the debilitating implications on the life of people both the host and the settlers were also analysed as to provide some recommendations to obliterate some of the syncretistic practices.

### **Recommendations**

To assuage the scourge, the paper recommends the re-assertion or re-dedication to Islamic principles and tenets of Islam for national integration in Nigeria. The Yoruba Muslims should de-emphasise the stereotyping act of syncretism and integration of secular system into Islamic practices as found in Euro-Christian practices. The host community should embrace the Yoruba Muslim and evaluate their inadequacies and tackle it as a collective mechanism as to create a formidable unity of purpose.

In addition, it should be noted that Islam kicks against the act of tribal inclination as it was practiced in the pre-Islamic era. There are many prophetic traditions condemning the act of tribal penchant. The following are few illustrations: It was narrated from 'Abdur- Rahman bin 'Abdullāh bin Mas'ud that his father said: *Whoever supports his people on a basis other than*

*the truth, he is like a camel that falls into a well and is pulled out by its tail.*<sup>74</sup> It was narrated from Jubair bin Mut'im that the Messenger of Allah said: *He is not one of us, who promotes tribalism he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism.*<sup>75</sup> It is also germane to construe that Almighty Allah Has removed the false pride taking which was practiced in the pre-Islamic period, where individuals took false pride with their ancestors, (forefathers). All mankind belongs (in lineage) to Adam. Adam is created of soil (earth dirt).<sup>76</sup>

In a similar vein, Syed<sup>77</sup> expresses the Islamic point of view of Islam on tribal proclivity as he says: *Islam rejects the kind of group feeling, which is similar to the one prevalent during the pre-Islamic period, which protects injustice or makes man arrogant or for the gratification of human desires and wasteful activities. Similar to his position on royal authority, he says that 'when the religious law censures group feeling, it is directed against a group feeling that is used for worthless purposes as was in the case in pre-Islamic times. It is also directed against a group feeling that makes a person proud and superior.*<sup>78</sup>

More significantly, the family background that has been eroded through integration and inculcation of pernicious manners of culture or enculturation encoded GIGO meaning 'garbage and garbage out' in computer science local parlance should be halted. This implies that whatever injected in the mind of children is what he/she will grow with. In this connection, good moral Islamic teaching should be ensconced to reposition Islam in the locale of study. There should be clinical surgical of our minds and mind set as devoid from carnal desires of individual religious leaders. The greatest sin a servant could commit is to associate a partner with Allāh (SWT.)<sup>79</sup>. He who dies associating a partner with Allāh had secured no any other abode beside hell-fire.<sup>80</sup> The Glorious Qur'an testifies to this as Allāh (SWT.) says: *Indeed, he who associates others with Allāh – Allāh has forbidden him paradise and his refuge is the fire.*<sup>81</sup>

<sup>74</sup>A.SDawud (2007), *SunanAbūDāwud*, Dār-al-salam, Vol. 5. No. 5117:420).

<sup>75</sup>Ibid....A.SDawud (2007),...Vol. 5. No. 5121, p. 421.

<sup>76</sup>A.SSheha, (2003), *Misconception on Human Rights in Islam*, Trans. by M. S. Dabas, 4<sup>th</sup>ed. Saudi Arabia:, (n.p).

<sup>77</sup>S. A Syed (2008), *TheMuqaddimah of IbnKhaldun:Religion, Human Nature And Economics*, Malaysia: Selangor International Islamic University College, p. 148.

<sup>78</sup> Ibid...

<sup>79</sup> M. M Khan and M.T Al-Hilāl (n.d), *Interpretation of the Meaning of the Noble Qur'an*, Dār As-Salām, Saudi Arabia, Vol. I, p. 419.

<sup>80</sup>Op.cit...M. M Khan and M.T Al-Hilāl (n.d), *Interpretation*,...Vol. I, p.533.

<sup>81</sup> Qur'an:(5:72)

Fundamentally, inter-ethnic marriage should be encouraged as to procreate more Muslims at the same to consolidate inter-cultural dialogue. This development will condemn ethnic prejudices as to remedy the polarised people to come together as one Muslim and one Nigeria people. The syndrome of disunity and discord should be treated with scorn as to dissuade every Muslims from nepotism and tribalism irrespective of wherever you find one find him or herself.

Lastly, the inordinate ambition for financial self-aggrandisement should also be discouraged. The phenomenon of poverty ridden as it percolate all spheres of human endeavours should be mitigated or mortified by the government and Muslims philanthropists as to improve on the quality and standard of living towards discouragement of corruption. With strict adherence to the recommendations, the assumed national integration and unity as the nitty-gritty of the paper will be achieved.

## References

- A. A. Al-Baihaqy *Shu'ab al-Iman, Dar al-Kubub al-Ilmiyyah*, Beirut Lebanon, Vol. II.
- AbduFattah, O., "Unity and Brotherhood Amongst Muslims Communities in Post-Independence Era in Nigeria," Being a paper presented at an International Conference organised by the Department of Arabic and Islamic Studies, University of Ibadan, Nigeria, 2010.
- Adamu U. M, *Shari'ah: Between Acceptance and Rejection*, Tumos Printers and Co. Ltd, Ibadan, Oyo State, 2001.
- Ahmad, K., *Islam its Meaning and Message*, Islamic Publications Bureau, Lagos, 1977.
- Akanmu, I., "Yoruba's Contributions to spiritual development in Borno State" in Akanmu (ed.), *Yoruba Community in Borno State*, Maiduguri: Yoruba Community Council, 1999.
- Akanni, M.A, "The Activities of Yoruba Muslim Communities in the Development of Islam in the North-Western Nigeria: A Study of Kano, Kaduna and Sokoto States, 1980-2013," Ph.D Thesis, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2015.
- Aminu, T. and Basiru, U.A, "Understanding Urbanization and Urban Violence: An Examination of Violence Prone Areas of Northern Nigeria," in the *Book of Proceedings of International Conference on Research and Development*, Vol. 10, No. 8, September, 19-22, 2016, Port-Novo, Republic of Benin, 2016.

Balogun, M. A, "Syncretic Relief and Practices Among Muslims in Lagos State Nigeria: With Special Reference to the Yoruba Speaking People of Epe," Ph.D Thesis, Department of Religion and Theology, University of Birmingham, 2011.

Berggren, D. J, "More Than the Ummah: Religious and National Identity in the Muslim World," in *American Journal of Islamic Social Sciences*, Vol. 24, No. 2, Spring, 2007.

Boswack, W. and Heckman, F., "Integration of Migrants: Contributions of Local and Regional Authorities, being a Report work or European Foundation for the Improvement of Living Conditions, Dublin, 2006.

Dawud, A.S (n,d), *Sunan AbūDāwud*, Dār-al-salam

Doi, I.A, *Shari'ah the Islamic Law*, Taha Publication, London, 1994.

Dopamu P. Ade *et al* (eds), *African Culture, Modern Science and Religious Thought*,  
Dopamu P. Ade *et al* (eds.) *Religion, Science and Culture*, Nigeria Association for the Study of Religions, Ilorin.

Eades, J. S, "Kinship and Entrepreneurship among Yoruba in Northern Ghana," in W.A. Shack and E.P. Skinner, (eds.), *Strangers in African Societies*, 1979.

Eliade, M. (ed), *The Encyclopaedia of Religion*, Vol. 14, New York: Macmillan, 1987.

Fafunwa, A. B, *History of Education in Nigeria*, George Allen and Unwin, London, 1980.

Falola, T., "The Yoruba Caravan System of the 19<sup>th</sup> Century," in *International Journal of African Historical Studies*, Vol, 24, No.1, 1991.

Federal Republic of Nigeria official Gazette, Abuja 2nd February, 2009, No. 2, Vol. 96.

Gavin, R.J. "The Impact of Colonial Rule on the Ilorin Economy, 1879-1930" in Centre Point, *University of Ilorin Journal*, Vol. 1, 1977.

Gbadamosi T.G.O, *The Growth of Islam among the Yoruba, 1841-1908*, Longman Group Limited, London, 1978.

Ibrahim J, "Religion, Secularism and Democratisation in Nigeria," Final Draft, Paper for International IDEA Democratic Assessment, Project, 2000.

Jimoh, L.A.K, *Ilorin: The Journey So Far*, Atoto Press, Ilorin, Nigeria 1994.

Khan M.M and Al-Hilāl M.T (n.d), *Interpretation of the Meaning of the Noble Qur'an*, Dār As-Salām, Saudi Arabia, Vol. I, (n.d).

Maroney, E., *Religion Syncretism*, London SCM Press, 2006.

Merriam Webster, *Collegiate Dictionary*, Eleventh Edition, Springfield, Massachusetts, U.S.A, 2006.

Kani, A, *The Intellectual Origin of Sokoto Jihad in Nigeria*, Iman Publication, Iwo Road, Ibadan, 1984.

- Mohammad, G. B, "Religion, Politics and the Nigerian State: Reflections on the Experience of the North West Zone," in Olutayo, O. A, Ogundiya, I. S and Amzat, J, *State and Civil Society Relations in Nigeria*, Hope Publication Ltd, Ibadan, Nigeria, 2009.
- Oladokun B., "Urbanization and Industrialization in Nigeria: A Case Study of Kaduna Metropolis, 1957-2007," M.A History Dissertation, Department of History, AhmaduBello University, Zaria, 2015.
- Olaniyi R. "From Citizen to Stranger: British Rule and the Transformation of Yoruba Migrants Identity in Kano C.1913-1953," in *Inter-group Relations in Nigeria During the 19<sup>th</sup> Centuries*, Aboki publishers, 2006.
- Olaniyi, R. O, "Approaching the Study of Yoruba Diaspora in Northern Nigeria in the 20<sup>th</sup> Century", in *IFRA Special Research Issue*, Nigeria, 2006.
- Olutayo, O.A, Ogundiya I.S and Amzat, J. *State and Civil Society Relations in Nigeria*, Hope Publication Ltd, Ibadan, Nigeria, 2009.
- Opeloye M.O, "The Yoruba Muslims' Cultural Identity Question," in *Ilorin Journal of Religious Studies (IJOURELS)*, Vol.1, No. 2, 2011.
- Oyelade, T., "Yoruba Muslims and Cultural Accommodation," Patrick, A. E, "Basic Concepts in Culture," in P. Ade Dopamuet *al* (eds), *African Culture, Modern Science and Religious Thought*, citing from Tylor E.B., *Primitive Culture*, Nigeria Association for the Study of Religions, Ilorin, University of Ilorin, 2003.
- Quadri, Y. A (1985), "A Study of Izalah: An examination of the Emergence of the Tijaniyya in Nigeria," in *Journal of Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS)*, Vol. 2, No. 2.
- Quadri, Y. A, "The Yoruba Muslim of Nigeria and the Problem of Cultural Identity," in Ade Dopamuet *al* (eds), *Religion, Science and Culture*, Nigeria Association for the Study of Religions, Ilorin, 2003.
- Sambo, Z.S, "Security and Integration: The Case of Ilorin Emirate in the Pre-Colonial Period," in *Degel; Journal of the Faculty of Arts and Islamic Studies*, Usmanu Danfodiyo University, Sokoto, Vol. 11, ISSN 0794-9316, 2015.
- Sheha, A.S, *Misconception on Human Rights in Islam*, Trans. by M. S., Dabas, 4<sup>th</sup> ed. Saudi Arabia, 2003.
- Syed, S.A, *The Muqaddimah of Ibn Khaldun: Religion, Human Nature And Economics*, Malaysia: Selangor International Islamic University College, 2008.
- Trimingham, J.S, *A History of West Africa*, Oxford University Press, London, 1962.

Tylor E.B., *Primitive Culture*, Nigeria Association for the Study of Religions, Ilorin, University of Ilorin.

Usman, Y. B, *The Manipulation of Religion in Nigeria, 1977-1987*, Vanguard Printer and Publishers, Kaduna, 1987.

Usman, Y.B, *Studies in the History of Sokoto Caliphate*, Sokoto, 1980.

Yusuf, A.A, *The Glorious Qur'an Text, Translation and Contemporary*, United Kingdom, 1975.

### **Oral interview**

Group interview with some Yoruba Muslims in Sokoto who claimed anonymous.

Interview with Alhaji M.T. Lawal, 59 years, Civil Servant, Sahara Area, Sokoto, 2<sup>nd</sup> February, 2017.

Interview with Alhaji SakirudeenOlapade, 56 years, Contractor, at BodingaTwn on 14<sup>th</sup> September, 2017.

Interview with Idrisu Ayinla, 54 years, Civil Servant, Aliyu Jodi, Sokoto, 15<sup>th</sup> April, 2012.

Interview with Imam MoshoodTijani, 53 years, Imam, Ahmadu Bello Way, Sokoto, 22<sup>nd</sup> April, 2017.

Interview with MalamSalisu Bashir, 45 years, Trader, Aliyu Jodi, Sokoto, on 13<sup>th</sup> September, 2017.

Interview with Alhaji AbdulFatai Ahmed Abdulsalam, 'Editor Daily Trust' Newspaper, Tamaje area of Sokoto metropolis, 23/10/2017.

Interview with Alhaji Raheem the chief Imam of Yoruba Muslims as well as Imam of Anwar-ul-Islam Mosque, Shagon Goro area of Sokoto, (age not declared) 12/10/2017. The chief Imam has been in Sokoto for more than five decades. He was a retired staff of Rima Basin, Sokoto State.

Interviews with Adam Woriyon, business tycoon, Ahmadu Bello way Sokoto, 14/08/2017 and Alfa SulaimanOgidi, Islamic cleric and student, GidanAgwai area, Sokoto, 39 years, 12/09/2017.

Personal observation of the researcher during the fieldwork.