

## THE IMPACTS OF ISLAMIC AWAKENING (*SAHIWAH*) ON MUSLIMS IN YORUBALAND: *SALAFIYYAH* GROUPS AS CASE STUDY\*

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### Abstract

The experience of the Muslim *Ummah* in the 19<sup>th</sup> and 20<sup>th</sup> centuries has given rise to various terms aimed at reclaiming the lost glory of Islam and returning Muslims to their right position. Among such terms is the Islamic awakening which gained popularity towards the last three decades of 20<sup>th</sup> century. The *Salafiyyah* groups are among the movements that maintain the vanguard of sustaining the tempo of awakening throughout the Muslim world. Hence, the research focuses on the impacts of *Salafiyyah* groups in the Islamic awakening of the Muslims in Yorubaland. Field and library research methodologies were adopted. Findings of the research show that *Salafiyyah* groups have done well in impacting the Islamic scholarship, Islamic schools and Islamic orientation and exposure of the Muslims in Yorubaland. Also it was discovered that religious extremism, intolerance, grudge and *Takfir* are all products of misinterpreted version of *Salafiyyah*. The research recommends that for *Salafiyyah* groups in the Muslim world, generally, and Yorubaland, particularly, to spare themselves of the fall-outs of extremism, *Takfir* and intolerance among their members, they need to be more rationalistic than literalistic in their interpretation of Islam.

**Keywords:** Impacts, Islamic Awakening, *Salafiyyah*, Muslims and Yorubaland.

### Introduction

The nineteenth and twentieth centuries were occupied with complex challenges for the Muslim *Ummah*. Although, the *Ummah* was never free from challenges at every stage of its history; the traces of negative occurrences in the twin centuries are very peculiar. Such negative occurrences include among others: colonization of Muslim territories by the west, fall of Islamic caliphacy, rise of Israel state on the soil of Muslims' domain, abandonment of *Sharī'ah* and adoption of western values in politics and economics by Muslims, domination of secularism over religiosity in Muslim nations and host of other challenges. The attempt to combat these challenges gave rise to various terms including *at-Tajdid* (revivalism), *Sahwah* (awakening), *harakat* (movement), *Usūliyyah* (fundamentalism) and *Al-Islām as-Siyāsī* (Political Islam). The aforementioned terms have their traces in virtually all the Muslim terrains in the contemporary globe. Among the active players who are at the vanguard of sustaining the tempo of the aforementioned inter-related terms, the *Salafiyyah* groups are very prominent. Hence, this research intends to examine the roles of *Salafiyyah* groups in the Islamic awakening of Muslims in Yorubaland.

The Yoruba estimated to be about 28 million people, unquestionably constitute one of the major Nigerian ethnic nationalities among which Islam receives wide acceptance.<sup>1</sup> They live in the country's southwestern states of Ekiti, Lagos, Ogun, Ondo, Osun and Oyo as well as the North Central States of Kogi and Kwara.<sup>2</sup> The Yoruba had their earliest contact, according to a narration, with Islam through the itinerant Arab Muslim scholars who visited the area in the 15<sup>th</sup> century, 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>3</sup> Since the early 70s of last century which was considered the premier stage of Islamic awakening,<sup>4</sup> Muslims in Yorubaland like their fellow Muslims in other parts of the world have also felt the renaissance manifestations of the current time.

### **The Evolution of Islamic Awakening in Current Time**

Unlike the concept of *At-Tajdīd* (Islamic reformation) which use had antecedent prior to the current time, *As-Sahwat al-Islāmiyyah* (Islamic Awakening) is a product of current happenings in the Muslim world. Before and after the independence of Muslim nations from the colonial bondage of the western countries, it was a challenging moment for the Muslim *Ummah* as the colonial traces are visible in the negative status of virtually all the spheres of Muslims' affairs. The large proportion of Muslims were already been successfully westernized; Islam became strange in the strongholds of Muslims as *Shari'ah* implementation which had been practised for donkey centuries disappeared in the polity of the state; orientalism emerged the think-tank for the Muslim elites and academics; materialism superceded religiosity; the foreign economic theories namely: capitalism and communism were installed on the soils of Muslims; the western liberal mentality which gave birth to atheism and secularity conspicuously appeared among the Muslims; the Muslim women had been brainwashed to forsake the *Hijab* and to opt for western lifestyle and the comprehensiveness and the relevance of Islam had been reduced to mosques and religious gatherings.<sup>5</sup> The aforementioned scenaria indicate the deeprootedness of the spiritual slumber experienced by Muslims towards the end of twentieth century. The attempt to change the story is what is referred to as Islamic awakening.

According to Professor Mān'iu Al-Juhaniy, 'although George Anthony might be considered to be the first author to use the concept of awakening (*Sahwah*) in 1938 in a book titled: "The Arab Awakening", the concept received popularity and mass attention towards the end of twentieth century.<sup>6</sup> It has been defined as: "re-discovery of the value of Islam; returning to its undiluted sources and making attempt to apply it on all spheres of human endeavours."<sup>7</sup> Arising from this definition, it could be argued that Islamic awakening witnessed in recent time differs from Islamic revivalism for the former is a product of the latter. What explains this argument is that Islamic revivalism is an act of carrying the task of revitalizing the *Ummah* from its spiritual slumber through consistent and dedicated campaigns and efforts being adopted by individual or a group people; while Islamic awakening is the positive reaction of the people towards the said reformation advocated for in the beginnings of last century by reformers such as:

Muhammad 'Abduh, Rashīd Ridā and Hasan al-Bannā. Hence, it is logically assertable that the current Islamic awakening is the fruit or proceeds of the seed planted by the Islamic reformation.

There are various manifestations considered by Muslim writers as pointer to Islamic awakening in the Muslim world. 'Awad Al-Qarni enumerates them as follow: Spread and circulation of Islamic literatures and cassettes containing lectures and sermons of big scholars; rise of Islamic centres and societies to defend the interest of Muslims; loud campaign and advocacy for the implementation of Shari'ah throughout the Muslim terrains; rise of *Jihād* (Islamic struggle) against the super-powers' conspiracy and the transgressing disbelievers; emergence of young dedicated Muslims who have memorized the whole *Qur'ān* and are committed to the course of Islam; return of *hijab* (Muslim female dress code) among the Muslim females especially in the higher institutions of learning throughout the globe; fill of mosques and places of Islamic awareness by youths.<sup>8</sup> Al-Juhani adds to the aforementioned the following manifestations: advocacy for the islamization of knowledge; establishing alternative Islamic organizations in financial and economic aspects namely: Islamic Banks and Insurances; advocacy for the unity of Muslim *Ummah*; emergence of Islamic political parties in some nations; and the display of concern by Muslims to new evolving issues that affect the over-all interest of the *Ummah*.<sup>9</sup>

The circumstances that motivate the recent awakening of Muslims is another area of concentration for Muslim observers and writers. There is a consensus based on our findings that the take off of the current awakening is provoked by combination of various motivations. Some writers stress the role of Islamic movement efforts in the birth of Islamic awakening while others stress the influence of modern institutions of Arabic and Qur'ān studies.<sup>10</sup> Other motivations stressed by some thinkers are the encounter of tribulation and humiliation by Muslims consequent upon their rejection of Islamic values; despair of Muslims from the feasibility and suitability of western proffered solutions to current economic and political upheavals and the outcome of Islamic reformation.<sup>11</sup>

However, it is worthy of note that the current Islamic awakening majorly constituted by the adherents of Muslim Brotherhood thoughts and the *Salafiyyah* trends has raised serious controversy and argument not only in the Muslim world, but also in the western continent.<sup>12</sup> The genesis of this uproar is attributed to the fall-outs of the actions of some representatives and vanguards of Islamic resurgence in recent time, which has led to political crisis and instability in some nations; insurgency and 'media promoted terrorism' in some other countries and has constituted the major threat to autocrat rulers in the Muslim world and the western conspiracy. While Islamic awakening experienced in current time is a source of happiness and encouragement to some Muslim advocates, it is perceived by the majority of 'westernized Muslims' and the constituent authority with their controlled traditional scholars as window to religious extremism and fundamentalism.<sup>13</sup> The researcher believes that the positive accounts of current Islamic resurgence and awakening is not without its negative stories. This assertion has been

acknowledged and admitted by the fore-front burners of the resurgence as reflected in the works of Shaykh bn Uthaymin<sup>14</sup>, Abu al-Hasan Nadawi,<sup>15</sup> and Professor Yusuf Qardawi.<sup>16</sup>

### Historical Development of *Salafiyyah*

The concept of *Salafiyyah* is rooted from the word: "*Salaf*". According to the various Arabic Dictionaries, *Salaf* means: Past, ancient and predecessor.<sup>17</sup> A survey of the usage of the word in the Qur'an shows that it is used eight times in seven chapters with the literary meanings of past and preceding action.<sup>18</sup> Also, the word was used by the Prophet prominently in his communication with his daughter, Fatimah, when he said: "And I am to you a good predecessor".<sup>19</sup> From the usage of the Qur'an and Prophetic tradition, it is obvious that the technical meaning of the word was not intended. Hence, *Salaf*, technically means the companions of Prophet Muhammad and all those who followed their footstep.<sup>20</sup> *Salafiyyah* is therefore the emulation of methodological and ideological tracks of the companions of the Prophet and of the ancient traditional scholars of Islam who also emulated the companions in their creeds.<sup>21</sup>

The inevitability and necessity of adopting *Salafiyyah* approach in practicing Islam was premised on the verses of the Qur'an that testify to the honesty and piety of the Companions of Prophet Muhammad and that of those who followed their footstep; various prophetic traditions that stress the priority and preference given by the divine to the methodology and creeds of *Salaf*, and that also command the subsequent Muslims to follow their track in controversial time and also premised on the texts and contents of the works produced by the classical *Imams* who have lived in the second, third and fourth centuries of Islam in which attacks were launched on the contrary creeds to the aforementioned. The verses of the Qur'an that testify to the piety and status of the companions include: Q48:18, Q48:29, Q9:117, Q59:8 and Q8:74.

The foregoing verses have been used by the *Salafi* adherents to establish the superiority and preference of the method followed by the *Sahābah* in professing Islam. This is based on the fact that Allah as shown from the quoted verses has sanctioned their practice and behaviour.<sup>22</sup>

The concept of *Salafiyyah* is also premised on the following prophetic traditions: Narrated by ʿAbdullahi bn Masʿud who said: "the Apostle of Allah was asked about the best set of people? The Apostle replied: "My generation, followed by those who followed them and those who also followed their followers".<sup>23</sup>

Also narrated by ʿIrbād bn Sāriyah, the Prophet was reported to have said: "Anyone of you who will live behind me shall witness serious controversy. Hence (in order to spare yourself of its detriment) stick to my path and the path of the guided *Khulafāu* after me. Hold on it seriously."<sup>24</sup>

In obedience to the aforementioned texts in the Qur'ān and Sunnah, there arose in the Muslim *Ummah* right from the beginnings of Islamic centuries a trend that had been using the creeds and actions of the companions as criteria for accepting and rejecting religious practices. It is acknowledged that from the onset, those sets of people, were not being referred to as *Salafis*, but their trend was never different from what later surfaced as the concept of *Salafiyyah*.<sup>25</sup> During the time of Prophet Muhammad and the reign of his companions, there was no need to claim *Salafiyyah* because all the adherents of Islam were steadfast on the clear teachings of Prophet Muhammad and the *Ummah* was uniform on a universal trend.<sup>26</sup>

The account of the historical development of *Salafiyyah* is given by Professor 'Imārah. According to him, *Salafiyyah* has passed through three stages with different features.<sup>27</sup> He argued that the concept as it is, emerged during the Abbasid era (Second Century of Islam) as a ultra conservative and literalist trend attacking the new evolving renaissance of Greek Philosophy in the Muslim community.<sup>28</sup> The then Muslim Philosophers were notorious for rejecting the sacred texts and relying on Greek based philosophy and this forced the emergence of another trend which negated the value of reason and stressed the sacredness of textual literalism.<sup>29</sup> The new trend was headed by Imam Ahmad bn Hanbali (d. 855CE) and supported by the *Muhaddithūn* (Scholars of Prophetic Tradition) namely: Ibn Rāhawayihī (d. 852CE), Bukhārī (d. 870CE), Muslim (875CE), Abu Dāud (d. 888CE), Dārimi (d. 893CE), Tabarāni (d. 971CE) and Bayhaqī (d. 1066CE).<sup>30</sup> *Salafiyyah* in this stage was characterized by literalism, conservatism and hostility to reasoning. During the time of Ibn Taymiyyah, rationalism was injected to *Salafiyyah* in the sense that he unequivocally declared that what is reasonable to a common sense will never be contradicted by authentic textual provision; he also asserted that human reason has the natural capacity to discover what is legally normal and abnormal and he also admitted that sound analogical judgement is among the parameters of divine justice.<sup>31</sup> In this stage, *Salafiyyah* is characterized by the combination of textual provisions with sound reasonings, intellectual disposition and academic polemics. The last stage passed through by *Salafiyyah*, according to 'Imarah, was quite influenced by the bedouinism and harshness of the Arabian gulf from where the *Salafi* reformist, Ibn 'Abdil Wahnāb, came.<sup>32</sup>

Although, it is indisputably admitted that of those achievements of Ibn Abdil Wahnāb are the expulsion of polytheistic acts being practiced by the then Muslims, and minimizing the superstitious doctrines of the mystics, much confusion has been caused in the Muslim *Ummah* through the current *Salafiyyah* redual of challenges facing the Muslims to literal textual provisions and hostility to intellectual reasonings and modernity.<sup>33</sup> Having noticed the difference in the rationalistic version of *Ibn Taymiyyah Salafiyyah* and the literalistic version of *Wahabi – Salafiyyah*, Muhammad Abduh (d. 1905CE) has advocated in the beginnings of last century for the adoption of rationalistic version of *Salafiyyah* which connotes the conception of Islam according to the patterns followed by the *Salaf* and return to the primary sources of Islam.<sup>34</sup>

We are convinced with the analysis of Professor 'Imarah in his account of unifying features in the stages of *Salafiyyah* and the characteristic features in each stage. We however differ with 'Imarah in his failure to connect the emergence of *Salafiyyah* in the second century of Islam to the orthodox Muslims in the preceding century namely: the Companions and their followers. This is because during the uproar that ensued among the *Muhaddithūn* headed by Imam Ahmad and the Greek Muslim Philosophers, the former were known to be defending the status quo, which is the methodology handed down to them from the *Sahābah* generation, while the latter never claimed to be with the orthodox. Hence, we submit that the chain of *Salafiyyah* started from the Companions, developed by the early *Muhaddithūn* in the second and third centuries, revived by Ibn Taymiyyah and his students, and finally revitalized by Ibn AdulWahhab through whom it gains acceptance and popularity in current time. It is however worthy of mention that due to the various stages through which *Salafiyyah* passed, and consequent upon the features with which it is characterized, there are currently various factions of *Salafiyyah* in the Muslim world. Some are inclined to rationalistic version of *Salafiyyah* as represented by Muhammad Abduh and his student, Rashid Ridā, while some are inclined to literalistic version as being represented by the scholars of Saudi conservative *Salafiyyah*.<sup>35</sup> Summarily, *Salafiyyah* is the continuation of the methodology of the companions and those who followed them. It has passed through various stages with each stage having its mark and feature on the face of *Salafiyyah*.

#### **The Impacts of *Salafiyyah* Groups on the Muslims in Yorubaland**

Historically, there are no traces for *Salafiyyah* calls in Yorubaland before the 70s of last century. This assertion is based on the fact that Muslims of the vicinity accepted Islam through the Sufi and Ash'ari Scholars.<sup>36</sup> Hence it is popularly known that Muslims of West Africa, inclusive of Yoruba Muslims are Malikites in the jurisprudence school of thought; Ash'arites in theology and Sufis in behavioural patterns.<sup>37</sup> The traces of *Salafiyyah* began to manifest in the 70s of last century which is the decade that saw the returning of first batch of Nigerian students in Saudi Universities namely: Al-Imam University, Riyadh, and Islamic University of Madinah. The characteristic feature that marks *Salafiyyah* during this stage is that it is being practiced individually and surreptitiously bearing the title of *Ahl as-Sunnah wal Jama'ah* and hence it could not attract the concern of the masses due to the extreme paucity of its callers and over-dominating influence of the Sufis.<sup>38</sup> *Salafiyyah* begins to gradually develop among the Muslims in Yorubaland until it reaches the peak of its acceptability and reigning within the beginning of 21<sup>st</sup> century. Currently, *Salafiyyah* groups are flourishing and generating attention from the masses in Yorubaland through the aids of increasing numbers of its sound scholars and advocates; great number of mosques being controlled by its adherents; audio/ video cassettes of lectures of its scholars; influence of social media and remarkable sponsor of Saudi Arabia through educational scholarship, donations of mosques and wells and other philanthropic activities.<sup>39</sup> The flourishing of *Salafiyyah* groups, currently, in Yorubaland, however, has both positive and negative impacts on the Muslims residing in that vicinity.

Our finding shows that a large number of Muslim organizations in Yorubaland has been impacted by *Salafiyyah* methodology. Notably among them are the Muslim Students' Society of Nigeria (MSSN);<sup>40</sup> throughout the centres of learning, most especially, higher institutions. The Right Path foundation;<sup>41</sup> Clear Path Foundation;<sup>42</sup> The Companion;<sup>43</sup> Islamic Youth Organization and others.<sup>44</sup> The aforementioned organizations are confirmed to be impacted by *Salafiyyah* through the kind of literature that their members read; the orbit around which their regular lectures revolve; the restriction of invitation to only *Salafi* scholars; the orientation of their members, and themes of their mission.

Another area wherein the impact of *Salafiyyah* is felt among the Muslims in Yorubaland can be assessed through the influx of new *Salafi* Islamic and Arabic schools. The traditional *Madāris* (schools), according to the *Salafis* and some elites, have failed to produce capable scholars who with their training and exposure can combat modern challenges of *Da'wah*. Beyond this, the said *Madāris* are notorious with producing spiritualists and herbalists in stead of real scholars. Hence, in order to correct this abnormality, the *Salafi* scholars are motivated to establish their own Islamic schools which aim is to produce capable Muslim scholars. Our finding shows that their *Madāris* are distinguishable from the traditional ones in notable aspects such as memorization of the Qur'ān, focus on Science of the Hadith, deeprootedness of Islamic creeds and the mission for which the knowledge is sought after. The following table shows the index of some *Salafi Madāris* spread across Yorubaland.

| S/NO | NAME OF INSTITUTION                                    | CITY     | FOUNDER                          |
|------|--|----------|----------------------------------|
| 1.   | Al-Istiqamah College of Arabic/ Islamic Studies        | Ilorin   | Dr. Abdul-Ganeey Akorede         |
| 2.   | Al-Imam Centre for Arabic/ Islamic Studies             | Ilorin   | Dr. Abdur-Rahman Ahmad Al-Imam   |
| 3.   | As-Sunnah Academy Centre for Arabic/ Islamic Studies   | Ilorin   | Dr. Abdur-Razzaq A. Alaro        |
| 4.   | Darul-Hijrah College of Arabic/ Islamic Studies        | Ilorin   | Dr. Muhyideen Mondele (Deceased) |
| 5.   | Al-Madeenah Institute                                  | Ogbomoso | Dr. Sharaf Gbadebo Raji          |
| 6.   | Centre for Ahl-Sunnah Wal-Jama'ah                      | Osogbo   | Dr. Faadhil Imam                 |
| 7.   | Madrasat At-Tauheed As-Salafiyyah                      | Ede      | Group of Salafi Scholars         |
| 8.   | Daarul Kitaab was-Sunnah                               | Ile-Ife  | Group of Salafi Scholars         |
| 9.   | Madrasat Aaishah for Girls' Memorization of the Qur'an | Ede      | Group of Salafi Scholars         |
| 10.  | Darul Qur'an for Boys' Memorization of the Qur'an      | Ede      | Group of Salafi Scholars         |
| 11.  | Mahd Ahli Aaathar                                      | Osogbo   | Group of Salafi Scholars         |
| 12.  | Al-Markaz al-Islaamiy                                  | Iseyin   | Ustadh Eleyinke                  |

|     |   |          |                               |
|-----|---|----------|-------------------------------|
| 13. | Madrasah Salafiyyah                       | Ede      | Ustadh Habeebullahi Al-Edewi  |
| 14. | College of Islamic Science                | Abeokuta | Aboo Ameenah                  |
| 15. | Ma'adul Baseerah                          | Abeokuta | Dr. AbdulAfeez Moosa          |
| 16. | Ma'adu Ibn Abbas                          | Lagos    | Aboo Fawzan                   |
| 17. | Ma'adu Umar bn al-Khattab                 | Lagos    | Ustadh Salihu Ibrahim Oganija |
| 18. | College of Imam Maliki                    | Ibadan   | Saudi Arabia                  |
| 19. | Darus Sunnah                              | Akure    | Dr. Lukman Idris Sekooni      |
| 20. | Riyaadas Soliheen Arabic/ Islamic Studies | Akute    | Shaykh Qamardeen Yunus        |
| 21. | Daarul Bayaan                             | Lagos    | Ustadh Habeeb Jum'ah          |
| 22. | Daraal Diyaa                              | Lagos    | Ustadh Murtala Alade          |
| 23. | Al-Maktab Madrasa                         | Lagos    | Ustadh Ma'ruf As-Salafi       |
| 24. | Daarool Hikmat                            | Lagos    | Ustadh Ridwan                 |
| 25. | Madrasa Kitab wa-Sunnah                   | Ikorodu  | Shaykh Awayewaserere          |
| 26. | Madrasa Al-Ihsan                          | Ikorodu  | Imam Abdulwahid Jum'ah        |
| 27. | Ma'ad Abi Bakr As-Siddiq                  | Ikorodu  | Ustadh Yusha'u                |
| 28. | Ma'ad Hudhayfah bn Yaman                  | Ikorodu  | Ustadh Rasheed                |
| 29. | Daar 'Ammar bn Yaasir                     | Ikorodu  | Ustadh AbdulAkeem Kutubi      |
| 30. | Daaru n-Na'im                             | Lagos    | Shaykh Imran Eleha            |

The evolution of *Salafiyyah* groups has brought into Yorubaland a quite Islamic scholarship different from the traditional one. Although, prior to the advent of *Salafiyyah* groups, there were a small proportion of scholars in Yorubaland that were versed in the memorization of the Qur'ān, Science of Hadith, principles and maxims of Islamic jurisprudence, the aforementioned knowledge are currently rampant among the youths of Yorubaland through the efforts of *Salafi* scholars who mostly received their education from Arabia Universities, and through the organized weekly *Halaqāt* (gathering of knowledge) wherein a classical book of a specialized field of knowledge is chosen for study. Our finding shows that among the Muslim groups thriving currently in Yorubaland, none like the *Salafiyyah* groups have displayed much dedication to preserving the contents of Islamic texts and literatures which is the aim of the unprecedented *Halaqāt* introduced into the vicinity by the groups. The following table shows the index of sittings of knowledge, their themes, days, instructors and books by *Salafi* scholars in Yorubaland.



| DAY       | TIME     | THEME          | BOOK                   | VENUE                                      | SCHOLAR                                    |
|-----------|----------|----------------|------------------------|--|--|
| Tuesday   | 5:00p.m  | Fiqh class     | <i>Bulūgh al-Marām</i> | Imam Darul Hijrah Mosque, Apalara, Ilorin. | Shaykh Abdul-Wahhab Ajia                   |
| Wednesday | 5:00p.m  | Tafsir         | Al-Qur'ān              | Opposite Adewole Police Station, Ilorin.   | Shaykh Abdul-Wahhab Ajia                   |
| Thursday  | 5:00p.m  | Tawhid         | Kitāb at-Tawhid        | Umar Central Mosque, Kuntu, Ilorin         | Dr. Abdur-Razzaq A. Alaro                  |
| Friday    | 7:00p.m  | Tafseer        | Al-Qur'an              | Fatimah Mosque Opomalu, Ilorin             | Ustadh Ali Bawa                            |
| Friday    | 8:30p.m  | Tawhid         | Fathul Majīd           | Odesarumi Beside Okekura, Ilorin.          | Shaykh Fatai Sarumi                        |
| Tuesday   | 7:00pm   | Tawhid         | Kitāb ash-Shar'iah     | Sanrab Mosque, Tanke, Ilorin               | Dr. Kamaldeen Ajijolakewu                  |
| Wednesday | 5:00p.m  | Moral          | Riyādus-Salihīn        | Masjid Daaru-Sunnah, Akure                 | Dr. Luqman Idris                           |
| Monday    | 5:00p.m  | General Halqah | -                      | Lagos State Secretariat Mosque, Ikeja.     | Ustadh Ismail and Ustadh Abdulganiy Juma'h |
| Thursday  | 7:00p.m  | General Halqah | Nil                    | Medical Compound Mosque, Yaba Lagos        | Ustadh Abdulganiy Juma'h                   |
| Sunday    | 10:00a.m | General Halqah | Nil                    | Balqis Gidado Central Mosque, Egbeda       | Shaykh Najmudeen Sulayman                  |

|         |          |                |                |                                      |  |
|---------|----------|----------------|----------------|--------------------------------------|--|
| Friday  | 10:00a.m | General Halqah | Nil            | Moshalasi Bus-stop, Alimosho, Lagos. | Shaykh Murdada Adedokun                |
| Sunday  | 4:30p.m  | Hadith         | Al-Bayquniyyah | Islaudeen Masjid Alekuwodo, Osogbo   | Ustadh Ibraheem Abdur-Rauf (Abu Nasir) |
| Tuesday | 5:00p.m  | Tawheed        | Kitāb Tawhīd   | Ilara Mosque, Irewo, Osun            | Ustadh Abu Hanoon                      |

|         |         |                |                                      |                               |                                |
|---------|---------|----------------|--------------------------------------|-------------------------------|--------------------------------|
| Tuesday | 4:30p.m | Tawheed        | Sharhus-Sunnah                       | Medina Mosque, Iwo            | Dr. Faadhil Abiola Imam        |
| Tuesday | 7:00p.m | Tawheed        | Al- <sup>c</sup> Aqīdatul Wāsitiyyah | Oke Afo, Ikirun, Osun         | Ustadh Luqman Adejare          |
| Tuesday | 7:00p.m | Moral          | Al-Adab al-Mufrad                    | Ile Yuppy Mosque, Apomu, Osun | Ustadh Habeebullahi Edewi      |
| Sunday  | 5:00p.m | General Halqah | Nil                                  | Iyana Bodija, Ibadan          | Shaykh Muhammad Awwal Amubioya |

The *Salafiyyah* groups have also impacted the religious exposure and orientation of large proportions of Yoruba Muslims. The notable areas wherein we discovered major impacts of *Salafiyyah* in the orientation of Muslims in the vicinity are purification of Islamic creeds from the dominating syncretism of Yoruba Muslims; the spread of *Hijāb* and *Niqāb* among Muslim women, most especially in the higher institutions of learning; leaving the beard by Muslim men; cutting the trouser below the ankle as entrenched in the prophetic tradition; memorization of the Qur'ān by the youths; focusing on the Prophetic Adhkār (modes of remembering Allah) against the innovated modes; spread of the citadel book among the elites and masses; Islamizing the Muslim elites spread across medical doctors, lawyers, engineers and others against the previous westernization experienced; the popularity of *At-Tibu an-Nabawi* (Prophetic medicine) and the circulation of books authored by *Salafī* scholars in Saudi Arabia and other countries. However, against the aforementioned positive impacts, there are negative sides of the story. The evolution of *Salafiyyah* groups in Yorubaland introduced the trend of religious extremism and intolerance. It is admitted that some of the themes of *Salafiyyah* calls such as advocacy for pure monotheism and condemnation of religious heresies and syncretism are not bargainable as they represent the strong fabric of Islamic teachings, but it is discovered that *Salafiyyah* groups do not restrict their mission to the aforementioned, rather the tentacle of their condemnation has been extended to mostly controversial issues based on human speculation. The fall-outs of the unjustifiable condemnation among the Muslims in Yorubaland are religious rivalry, dispute, grudge and causes of disunity to the Muslim community. The issues which seem to be controversial among the ancient Muslims scholars and have no unequivocal provision in the *Qur'ān* and Hadith which some *Salafiyyah* groups are using to manifest extremism and intolerance include among others: using of *Subhah* (prayer rosary), the exact limitation of *Tarāwih* number, observing *Qunūt* in *Subh* prayer, obligation of *Niqāb* (eye veil), obligation of cutting the trouser, photographic picture, mode of counting the *Aqīqah* (naming ceremony) day, prohibition of astronomical calculation to sight the moon, eating the food of non-Muslims in their festivities, observing the non-traditional supplication and *Salāt* (seeking blessing of Allah on the Prophet), congregational prayer (*Adh-Dhikr al-Jamā'ī*), establishing of Muslim societies, prohibition of monetary observance of *Zakat al-Fitr* (breaking alms),

*Walimat al-Qur'ān* (Qur'anic graduation ceremony) and hosts of other issues premised on speculative jurisprudence other than clear provisions of the sacred texts.

Another negative influence of *Salafiyyah* groups on the Muslims in Yorubaland is that *At-Takfir* (declaring Muslims to be non-Muslim) trend is a product of the groups. Although, there is no trace for that trend in the literatures of *Salafiyyah*, the interpretation of *Salafi* works by some current adherents of *Salafiyyah* has given birth to this trend. It is worthy of note that the *Takfir* trend led by Shaykh Muhammad al-Awwal Jabata, which serves also as a major bloc within the various *Salafiyyah* groups in Yorubaland has been condemned and described by virtually all *Salafiyyah* groups as an offshoot of *Khawārij* (the sect that rebels against the Muslim community and declares Muslims as non-Muslims). Hence, we submit that *Jabatiyyah* is a product of *Salafiyyah* trend, but its strange views should not be taken as representation of *Salafi* teachings.

### Conclusion

From the foregoing, it is obvious that the Islamic awakening is a product of current happenings. It is also the proceeds of the seed planted by the reformers in the beginning of 20<sup>th</sup> century. However, despite the fortunes brought by the awakening to the *Ummah*, little lapses which are borne out of contextual application of Islam to modern issues could not be glossed over.

The *Salafiyyah* which is the continuation of the methodology and creeds handed over by the companions to the subsequent generations has passed through various stages with each stage having its mark on its face. The mark of the current *Wahabi-Salafiyyah* is the application of the *Salafi* texts produced in the premier stage to current evolving trends and current *Salafiyyah* groups in doing so have been polarized by literalistic and rationalistic tendencies.

The positive impacts of *Salafiyyah* groups in Yorubaland are visible on some Muslim organizations, Islamic scholarship and on orientation of large proportion of Muslims in that vicinity. However, the trend has given birth to religious extremism, intolerance and weapon of causing disunity among the Muslims through launching condemnation on controversial issues which are largely based on speculative evidences; and through adoption of literalistic approach in juridical matters. Hence, we recommend that the aforementioned negative manifestations can be avoided through adopting the rationalistic based approach by the *Salafiyyah* groups and such is the only approach that can trigger broadmindedness, tolerance and cohesion.

## Endnotes

1. Federal Republic of Nigeria Official Gazette, Abuja, 2nd February, 2009, No 2, Vol. 96.
2. J. A. Atanda, "The Yoruba people: Their Origin, Culture and Civilization", in Olatunde O. Olatunji (ed). *The Yoruba: History, Culture and Language* (Ibadan: University of Ibadan Press, 1991), 4.
3. T. G. O. Gbadamosi, *The Growth of Islam among the Yoruba 1841 – 1908* (London: Longman, 1978), 76.
4. Māni'u al-Juhani, *As-Sahwat al-Islamiyyah* (Riyadh: Najd Commercial Printing Press Co, n.d), 9.
5. Yusuf Qardāwi, *Al-Ikhwān al-Muslimun*, 1st ed. (Cairo: Maktabat Wahbah, 1999), 14.
6. Al-Juhani, *As-Sahwah*, 10.
7. ʿAwad Qarni, *As-Sahwat al-Islamiyyah*, 1st ed. (Jeddah: Dārul Mujtama'i, 1990), 30.
8. *ibid.*
9. Al-Juhani, *As-Sahwah*, 15.
10. *ibid*, 21.
11. Qarni, *As-Sahwah*, 15.
12. Yusuf Qardāwi, *As-Sahwat al-Islamiyyah Bayna al-Juhūd wal-Tatarruf* (Cairo: Maktabat Wahbah, 1993), 24.
13. *ibid.*
14. Muhammad bn Uthaymin, *As-Sahwat al-Islamiyyah*, 3rd ed. (Cairo: Dārul Watan, 1426A.H), 6.
15. Abu al-Hasan Nadawi, *Tarshīd as-Sahwat al-Islāmiyyah*, 3rd ed. (Cairo, Dārus Salam, 1993), 10.
16. Qardawi, *As-Sahwah*, 28.
17. Ibn Manthur, *Lisān al-ʿArab*, 1st ed. (Cairo: Dārul Ma'ārif, 2007), Vol. III, 207.
18. See Q2:275, Q4:22, Q4:23, Q5:95, Q78:38, Q10:30, Q69:24 and Q43:56.
19. Muslim bn Hajjāj, *Sahīh Muslim* (Riyadh: Dārul Ma'ārif, 2003), No. 2450.
20. ʿAlāu Bakru, *Muhādārāt fī as-Salafīyyah*, 1st ed. (Cairo: Dar Ibn al-Jawzi, 2012), 11.
21. Salim Hilālī, *Limadha Ikhtartu al-Manhaj as-Salafi*, 2nd ed. (Cairo: Dār Ibn al-Qayyim, 2009), 37.
22. ʿAlāu Badru, *Malāmihun Raisiyyah Lilmanhaj as-Salafi*, 1st ed. (Cairo: Muktabat Fayyad, 2012), 206.
23. Muhammad bn Isma'il Al-Bukhāri, *Sahih al-Bukhāri*, 3rd ed. (Cairo: Dār Ibn Haytham, 2007), No. 2533.
24. ʿIsa at-Tirmidhi, *Sunan at-Tirmidhi*, 1st ed. (Cairo: Dār bn al-Haythan, 2004), 266.
25. Eid Abbāsi, *Ad-Da'wat as-Salafīyyah wa Muwqifuha minal Harakāt al-Ukhrā* (Cairo: Dārul limān, 2002), 10.
26. *ibid.*
27. Muhammad ʿImārah, *As-Salaf was-Salafīyyah*, 1st ed. (Cairo: Maktabat Wahbah, 2011), 26.
28. *ibid.*
29. *ibid.*
30. *ibid.*
31. *ibid.*
32. *ibid.*
33. *ibid.*
34. *ibid.*
35. *ibid.*

36. Adam <sup>ʿ</sup>Abdullahi Al-Ilori, *Āthārul as-Sufiyyah wal Ash'ariyyah al-malikiyyah fi Gharbi Afriqiyyah* (Cairo: Maktabat Wahbah, 1991), 23.
37. *ibid.*
38. <sup>ʿ</sup>Imrān Abdulmajeed Eleha, *Juhūd al-Mamlakat al-ʿArabiyyahfi nashri ad-Da'wat as-Salafiyyah*, 1st ed. (No Publisher, n:d), 23.
39. *ibid.*
40. Oladosu AbdulHafees, "Muslim Students' Society of Nigeria at 60: Impacts, Problems and Challenges" A Speech Presented at the Diamond Jubilee Symposium of MSSN on 9th of March, 2014.
41. The foundation was founded by some Salafi wealthy personalities and it serves as the umbrella body for big Salafi scholars in Yorubaland.
42. The foundation was founded by Barrister Abdur-Raheem Sayi, a great Salafi preacher.
43. The companion is an offshoot of MSSN.
44. The organization was founded in Ilorin and its current Ameer is Ustadh Sulayman Abdulmalik.

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