

Attitudes and Practice of Divinations among Yoruba Muslims in South-West, Nigeria

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Abstract

The practice of divination is universal among different religions and cultures. Many Yoruba Muslims of South West Nigeria will hardly take decisions on important issues without seeking spiritual guidance from diviners. In this respect, this study investigated the attitude and the practice of divination among Yoruba Muslims of South West Nigeria. This study adopted the descriptive method of a survey type where a self-designed questionnaire was used to collect data. Yoruba Muslims in South-West Nigeria constituted the population of the study. Using a multi-staged sampling procedure, a sample of 2,700 Yoruba Muslims was drawn from three States, Ogun, Osun and Ekiti, at nine hundred (900) respondents per State. Data were analysed using frequency counts, percentages, pie charts and weighted mean (W.M.) for demographic data and research questions. In contrast, the t-test was used to analyse the hypotheses at a 0.05 significance level. Findings revealed a positive attitude towards divination (W.M. = 2.14) and a high level of divination practice (W.M. = 3.32) Yoruba Muslims in South-West Nigeria. Findings also indicated a significant gender difference in the attitudes towards divination ($t\text{-cal} = 2.83$, $df = 2,619$, $p \leq 0.05$) and practice of divination ($t\text{-cal} = 5.77$, $df = 2,619$, $p \leq 0.05$) among Yoruba Muslims. This study, therefore, concluded that Yoruba Muslims in South-West Nigeria exhibit a positive attitude towards and, to some extent, have a high level of engagement in practice outside the confines of Islamic principles for divination. It was recommended, among others, that Imams and Missionaries should counsel and give Muslims practical solutions such as special prayers from verses of the Glorious Qur'ān such as aayatal Kurisiyy (Qur'ān, 2:255), Ma'udhatayn (Qur'ān, 113 and 114) whenever they are faced with life challenges.

Keywords: Attitude, Muslims, Divination, Practice

Introduction

Divination is one of the age-long mechanisms that humankind has employed and still employs in solving various human challenges (Ngutor, Lumun & Terwase, 2013). It is a way of exploring the unknown to elicit answers to questions beyond the range of ordinary human understanding (Annus, 2010). It is a system of obtaining hidden knowledge about causes of human misfortunes, present, past or future and a way to renounce or revoke such causes to better one's fortunes (Ngutor, Lumun & Terwase, 2013). However, this definition is relatively narrow because divination can also be used to sustain success.

Annus (2010) believes that the beginning of the practice of divination is a difficult task to ascertain. However, the same author holds the view that the first reference to divination and diviners was found in ancient Mesopotamia in the third century B.C. when King Gudea consulted a diviner, Master Ningirsu, to obtain his consent for building a new temple in Lagas, Mesopotamia (Annus, 2010). Similarly, one of the famous pre-Islamic poets, Imrul Qays, was said to have consulted a diviner before embarking on his military action against the enemies who allegedly killed his father (Abu, 1997). This practice is also common in European countries even in the contemporary time, despite their high literacy level, modernisation, science and technological breakthrough and general advancement in world events (Faki, Kasiera & Nandi, 2010). For instance, in Bosnia, many diviners are consulted by people from all walks of life. One of them was a popular gifted female diviner known as Sadeta (Edgar & Henig, 2010).

The importance of belief and practice of divination must be balanced in African settings. They have occupied a central position in the attitude of traditional African people towards any problem or challenge, such as barrenness, joblessness, sickness, failure and any form of misfortune. In Kenya, for instance, the belief and practice of divination are essential among the country's inhabitants (Ngutor, Lumun & Terwase, 2013). As we have many diviners, there are also many divinatory arts in the world, and a broad understanding can only emerge from a survey of actual practices in various nations, ethnic groups and cultural settings. Forms such as palmistry, dream interpretation and astrology are popular in highly developed societies. Diviners are also different; they include those who communicate with the dead/ancestors and crystal gazers, among others (Ajayi, 1998).

The practice and importance of divination, particularly among traditional Yoruba settings in Nigeria, is common (Ajayi, 1998). To Gbadamosi (1978), in Ahmad (2016), belief in Olódùmarè (Godhead), Òrìsà (deities) and ancestors, together with the practice of magic, medicine may rightly be said to be the chief element of Yoruba traditional religion. This body of Yoruba beliefs permeates the whole fabric of Yoruba life and culture. Ifá (oracle) and other diviners are consulted everywhere by some Yoruba people who have to formulate policies or make crucial decisions. Like the other people of the world, the Africans in general and Yoruba in Nigeria, to be precise, have various forms and methods of divination. These include ẹ̀rindínlògun which involves the casting of sixteen (16) cowries, agbigba which employs a set of separate strings with four markers each and yanrìntítè (sand pressing), which

is known and called that-ar-rail in Arabic language and as well as geomancy in the English Language. Others are òbidídà (kola nut casting), òmiwíwò (water gazing), ọwọwíwò (palmistry), òwòwíwò (money gazing), abókūsòrò (communicating with the dead/ancestors), wíwòòju (eye `gazing), digiwíwò (mirror gazing), asọgbò (hearing and interpreting from spirit), Miran, or wiweòju (ability to see client's secret) and so on (Ajayi, 1998; Kayode 2014).

It is an indubitable fact that one of the vogue customary practices and the most significant challenges faced by Islam on its arrival to many cultural settings, including the Yorubaland, was the belief and practice of divination. The Yoruba famous adage can justify this position: "Ayé la baIfá, ayé la baimàle, Ọsàngangannìgbàgbòdé" which means: "We met Ifá in the world, we met Islam in the world, and Christianity came in the high noon". According to Sanni (2001), this situation left two options for early Muslims who introduced Islam to the region. These were to obliterate or to adopt and adapt to divination in a way that would not compromise the essence of Islam. However, some Muslim scholars favoured the latter because of social demand for it if the latter were stopped.

It may not be out of place to say that only a few essential business ventures could be embarked upon by many Yoruba Muslims in contemporary society without consulting one or more diviners, despite that many Muslim scholars are constantly preaching against the system by citing some declarative verses of the Glorious Qur'ān and prophetic sayings that 'ilm - ghayb (hidden knowledge) only belongs to Almighty Allah. Observation reveals that many Yoruba Muslims seem indifferent to some people's theological views and assumptions that divination creates anxiety and suspicion and sows seeds of discord, enmity, broken homes, and many other elements of social disintegration (Ahmad, 2016).

Hardly will many Yoruba Muslims take decisions on important issues without seeking spiritual guidance from diviners using seemingly unIslamic means and methods. Almost all categories of Yoruba Muslims, the rich, the poor, the educated, the illiterate market women, the businessmen and women, the politicians, and the unemployed youths appear indiscriminately involved in divination. The practice is more noticeable when they must choose future partners and careers, diagnose causes of health challenges, and know the causes of failure. Some even consult diviners before they perform religious obligations, such as embarking on a pilgrimage to Makkah (Hajj), having qualified to do so (Ahmad, 2016).

In addition, it can be said that some Yoruba Alfas (Muslim clerics) take the practice of divination as a profession and exploit their innocent clients. (Abdu-Raheem,2005)More so, it may not be out of place that some orthodox Muslim scholars, despite their incessant public rebuffing of the practice of divination, are also allegedly involved in it. Arising from these, one may perceive that the concept and the practice of divination in Islam are poorly understood by the Yoruba Muslims of South-West Nigeria (Ahmad, 2016).

In light of this, employing empirical methods, this study assessed the attitudes and practices of divination among Yoruba Muslims in South-West Nigeria.

Objectives of the Study

The primary objective of this research is to assess the attitudes and practice of divination among Yoruba Muslims in south-west Nigeria from the perspective of the Shariah. The other specific objectives include:

- to examine the attitudes of Yoruba Muslims in south-west Nigeria towards divination
- to determine the level of practice of divination among Yoruba Muslims in south-west Nigeria.
- to ascertain the gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria.
- to assess the gender difference in divination among Yoruba Muslims in south-west Nigeria.

Research Questions

This study provided answers to the following questions:

- What are the attitudes of Yoruba Muslims in south-west Nigeria towards divination?
- What is the level of practice of divination among Yoruba Muslims in south-west Nigeria?

Research Hypotheses

The following null hypotheses were tested in the course of this study:

- There will be no significant gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria.
- There will be no significant gender difference in divination among Yoruba Muslims in south-west Nigeria.

Methodology

The descriptive research design of a survey type was employed in this study. All Yoruba Muslims spread across the six states (Ekiti, Lagos, Ogun, Ondo, Osun and Oyo) in the South-Western geo-political zone of Nigeria constituted the population for this study. Using a multi-staged sampling procedure, a sample of 2,700 respondents was drawn from the states that politically constitute Yorubaland in South-Western Nigeria.

Stage 1: Purposive sampling technique was used to select three (3) out of the six (6) in the zone. The states selected were Ogun, Osun and Ekiti state. The reason for selecting the three states is not unconnected with the fact that they have similar characteristics to the other States in the region. For instance, many people that work in Lagos reside in Ogun State, and it would be challenging to identify the boundary of the States or distinguish the inhabitants of Ogun and Lagos states. Also, Osunstates was carved out from old Oyo State, likewise Ekiti State from Old Ondo State.

Stage 2: Stratified sampling technique was used to group the Yoruba Muslims in each of the selected states into the three senatorial districts present therein respectively, as follows;

Table 1: Sampling Table

S/N	STATES	SENATORIAL DISTRICTS	SAMPLE SELECTED
1	Ekiti	Ekiti Central	300
		Ekiti North	300
		Ekiti South	300
2	Ogun	Ogun East	300
		Ogun West	300
		Ogun Central	300
3	Osun	Osun Central	300
		Osun East	300
		Osun West	300
Total			2,700

Source: National Assembly, Federal Republic of Nigeria [<http://nass.gov.ng>]

Stage 3: Convenient sampling technique was used to collect data from 300 respondents from the three Senatorial Districts in the sampled states, totalling nine hundred respondents per state and 2,700 respondents overall.

A self-designed questionnaire was used to collect primary data from the selected sample of Yoruba Muslims in the study area. Sections A and B. Section A sought demographic information of the respondents such as occupation, age, sex, marital status, educational qualification and form of education. At the same time, Section B contained items that elicited responses from the respondents on the study variables. The questionnaire was based on the modified four-point Likert Scale of Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD).

The researcher ascertained the content, construct and face validity of the research instrument with the help of some other experts in the field of Islamic studies. For reliability, the self-designed instrument was pilot-tested among fifty (50) Yoruba Muslims in Lagos state using the test-retest method. The data collected was subjected to reliability analysis, yielding a Cronbach alpha reliability coefficient of 0.75.

The researcher carried out the questionnaire and the interview with the help of four trained research assistants, which lasted for approximately six weeks. The questionnaire was administered during Assalatu prayer sessions, Friday (*Jumukah*) service, and visits to institutions of higher learning and markets. The researcher informed the respondents of the research's purpose and assured them of their anonymity and the confidentiality of all the data collected. Though all the items were written in the English Language, the items were interpreted into Yoruba language for some respondents in some rural areas. Most respondents cooperated with the researcher and his team by responding positively. In the end, only 2,622 out of the 2,700 copies of the questionnaire administered and retrieved were found valid for analysis.

Data collected was sorted, coded and analysed with Statistical Package for Social Sciences (SPSS v.20) using descriptive and inferential statistics. The descriptive statistics of the pie chart were used for the respondents' demographic data; frequency count and weighted mean were used for analysing the research questions, while the inferential statistics of the t-test were used to test the hypotheses at a 0.05 significance level.

Results

Section A: Analysis of Demographic Data of Respondents

Figure 1: Pie Chart Showing Age of the Respondents

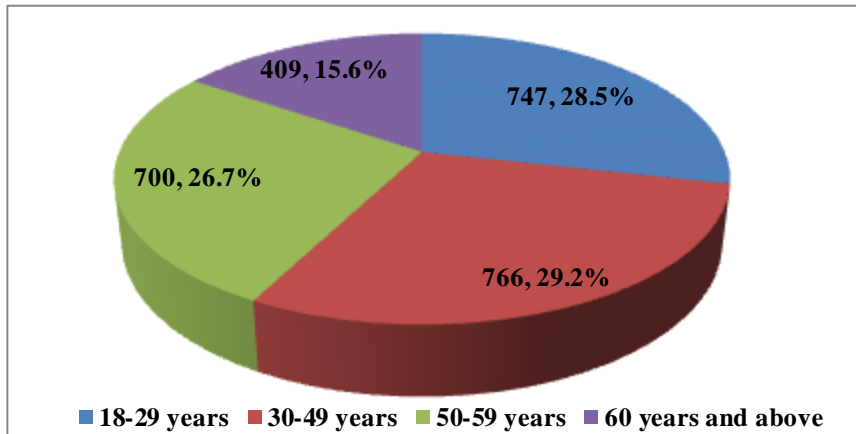


Figure 1 reveals that 747 (28.5%) of the respondents were between the ages 18-29 years, 766 (29.2%) of the respondents were in the age range of 30-49 years, 700 (26.7%) of the respondents were in the age bracket 50-59 years, while the remaining 409 (15.6%) of the respondents were 60 years and above.

Figure 2: Pie Chart Showing Marital Status of the Respondents

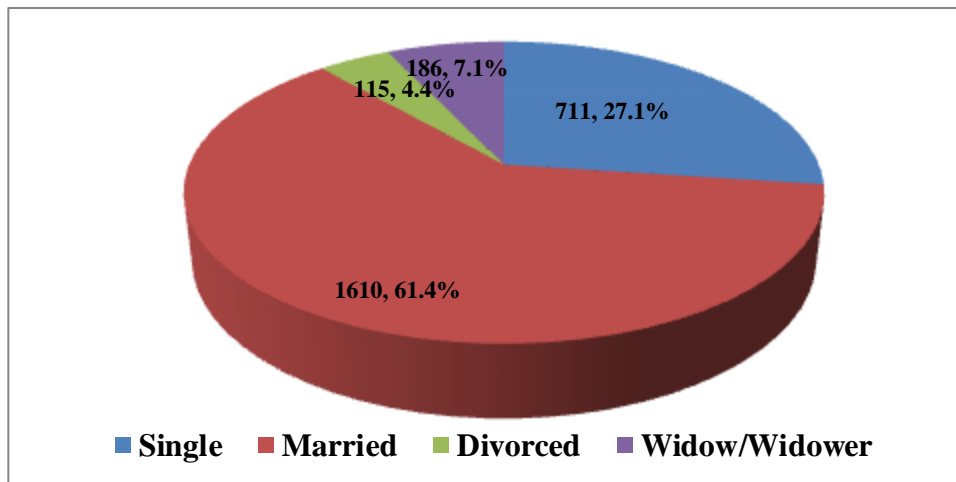


Figure 2 reveals that 711 (27.1%) of the respondents were single, 1610 (61.4%) of the respondents were married, 115 (4.4%) of the respondents were divorced while the remaining 186 (7.1%) of the respondents were widow/widower. This shows that majority of the respondents were married.

Figure 3: Pie Chart Showing Forms of Education of The Respondents

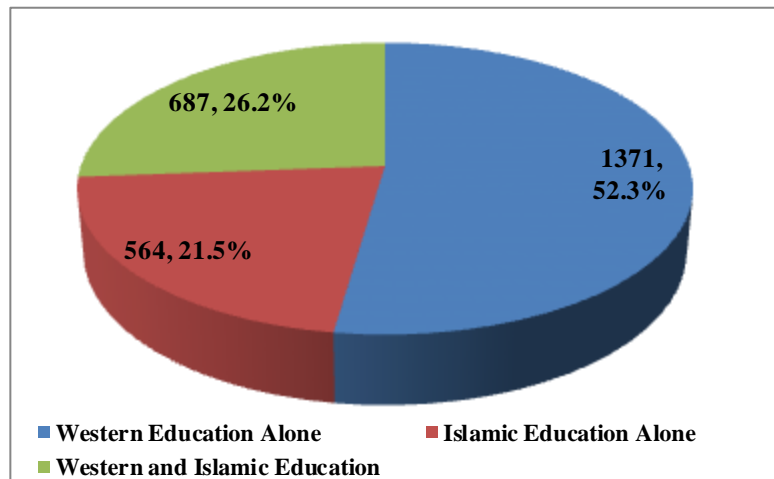


Figure 3 reveals that 1371 (52.3%) of the respondents possessed western education alone, 564 (21.5%) of the respondents acquired only Islamic education while the remaining 687 (26.2%) of the respondents possessed both western and Islamic education.

Figure 4: Pie Chart Showing Gender of The Respondents

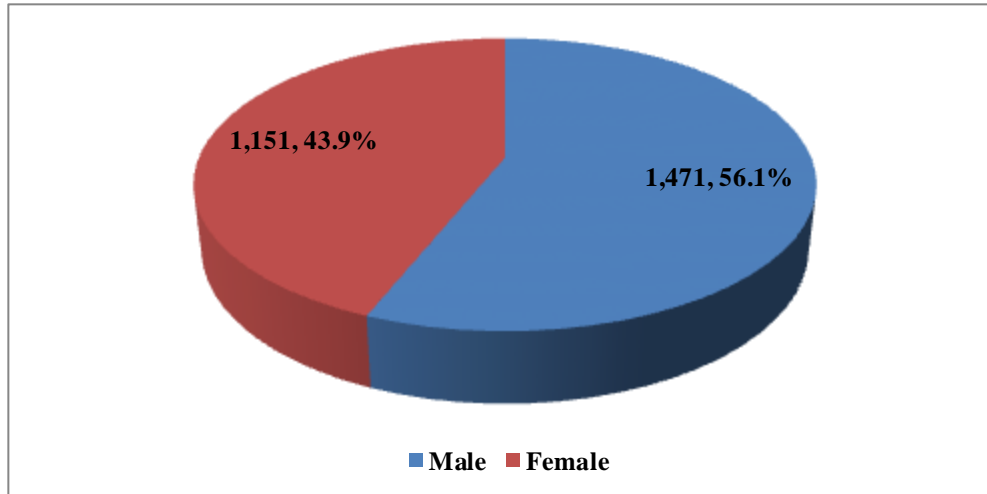


Figure 4 reveals that 1471 (56.1%) of the respondents were male while the remaining 1151 of the respondents (43.9%) were females

Section B: Analysis of Research Questions

Research Question One: What are the attitudes of Yoruba Muslims of south-west Nigeria towards divination?

Table 2: Attitudes of Yoruba Muslims of South West-Nigeria to Divination

S/N	ITEMS	Agreed				Disagreed				W.M
		SA		A		D		SD		
		No	%	No	%	No	%	No	%	
1	I see divination as the right thing to do as a Muslim.	881	33.6	401	15.3	1,075	41.0	265	10.1	2.25
2	Being a Muslim does not mean I should ignore my local culture of divination	1,329	50.7	210	8.0	648	24.7	435	16.6	2.07
3	Diviners have the best answers and solutions to every life issue	1,474	56.2	248	9.5	690	26.3	210	8.0	1.86
4	Divination is the best way to seek guidance for any life endeavour	687	26.2	464	17.7	1,453	55.4	18	0.7	2.30
5	It will be very difficult to achieve success in any life endeavour if it was not previously divined	1,088	41.5	45	1.7	1,269	48.4	220	8.4	2.23
Average Weighted Mean = 2.14										
Criterion Mean = 2.5										

Results from Table 2 show that 1,282 (48.9%) of the respondents agreed that divination is the right thing to do as a Muslim, while the remaining 1,340 (51.1%) disagreed with this statement. Also, most respondents (1,539, 58.7%) opined that being Muslim does not mean they should ignore their local culture of divination. The remaining 1,083 (41.3%) respondents were against this opinion. Similarly, 1,722 (65.7%) respondents submitted that diviners have the best answers and solutions to every life issue, while the remaining 900 (34.3%) disagree. Furthermore, 1,151 (43.9%) of the respondents agreed that divination is the best way to seek guidance for any life endeavour, while the remaining 1,471 (56.1%) disagreed with this

statement. Finally, 1,133 (43.2%) of the respondents agreed that achieving success in any life endeavour would be challenging if it was not previously divined, while the remaining 1,489 (56.8%) disagreed with this statement.

Consequently, the average weighted mean of 2.14 is lower than the criterion mean 2.5. This, therefore, indicated that Yoruba Muslims of South-west Nigeria had a positive attitude towards divination.

Research Question Two: What is the level of practice of divination among Yoruba Muslims in south-west Nigeria?

Table 3: Practice of divination among Yoruba Muslims in south-west Nigeria

S/N	ITEMS	Agreed				Disagreed				W.M
		SA		A		D		SD		
		No	%	No	%	No	%	No	%	
1	I seek divination from time to time as situation demands.	1,329	50.7	648	24.7	210	8.0	435	16.6	3.10
2	I seek divination on all manners of issues when I am confronted with challenge	1,264	48.2	223	8.5	920	35.1	215	8.2	2.97
3	I personally observe Istikhārah recommended by Prophet Muhammad when confronted with issues that require guidance	700	27.1	372	14.2	1,002	38.2	538	20.5	4.44
4	I seek divination from any spiritually inclined person e.g. Pastor, Islamic clerics (Imam/Alfa) and herbalists (Babaláwo)	1,041	39.7	210	8.0	1,028	39.2	343	13.1	2.74
5	I always result to prayer whenever I am faced with any troubled situation	1,731	66.0	47	1.8	472	18.0	372	14.2	3.37
Average Weighted Mean = 3.32										
Criterion Mean = 2.5										

Results from Table 4.2.2 shows that 1,977 (75.4%) of the respondents agreed that they seek divination from time to time as the situation demands. The remaining 645 (24.6%) of the

respondents disagreed with this statement. Also, the majority of the respondents (1,487, 56.7%) opined that they seek divination on all manners of issues when I am confronted with a challenge. The remaining 1,135 (43.3%) respondents were against this opinion. Also, 1,072 (41.3%) of the respondents submitted that they observe Istikhārah, recommended by Prophet Muhammad when confronted with issues that require spiritual guidance, while the remaining 1,550 (58.7%) submitted otherwise with this statement. Furthermore, 1,251 (47.7%) of the respondents agreed that they seek divination from any spiritually inclined person, e.g. Pastor, Islamic clerics (Imam/Alfa) and herbalists (Babaláwo), while the remaining 1,371 (52.3%) disagreed with this statement. Finally, 1,778 (67.8%) of the respondents agreed that they always pray whenever faced with any troubled situation, while the remaining 844 (32.2%) disagreed.

Consequently, the average weighted mean of 3.62 is higher than the criterion mean of 2.5. This, therefore, indicated that the level of practice of divination among Yoruba Muslims in south-west Nigeria was high.

Section C: Testing of Hypotheses

Hypothesis One: There will be no significant gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria.

Table 4: T-test Summary of the gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria

Family Type	N	Mean (X)	Standard Deviation (S.D)	T-cal(t)	Degree of Freedom (df)	Level of Significance (p)	Decision
Male	1,151	110.13	27.63	2.83	2,619	≤0.05	Rejected
Female	1,471	115.05	36.67				

Result from Table 4 reveals that there was a significant gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria ($t\text{-cal} = 2.83$, $df = 2,619$, $p \leq 0.05$). The table also indicates that the female Yoruba Muslims ($Mean = 115.05$; $S.D. = 36.67$) had positive attitudes towards divination compared to their male counterparts ($Mean = 110.13$; $S.D. = 27.63$). Hence, the null hypothesis which stated that there will be no significant gender difference in the attitudes towards divination among Yoruba Muslims in south-west Nigeria is hereby rejected.

Hypothesis Two: There will be no significant gender difference in the practise of divination among Yoruba Muslims in south-west Nigeria.

Table 4.4: T-test Summary of the gender difference in the practise of divination among Yoruba Muslims in south-west Nigeria

Family Type	N	Mean (X)	Standard Deviation (S.D)	T-cal(t)	Degree of Freedom (df)	Level of Significance (p)	Decision
Male	1,151	127.65	36.31	5.77	2,619	≤0.05	Rejected
Female	1,471	156.29	43.18				

Result from Table 5 reveals that there was a significant gender difference in the practice of divination among Yoruba Muslims in south-west Nigeria ($t\text{-cal} = 5.77, df = 2,619, p \leq 0.05$). The table also indicates that the female Yoruba Muslims ($Mean = 156.29; S.D. = 43.18$) engaged more in divinatory practices compared to their male counterparts ($Mean = 127.65; S.D. = 36.31$). Hence, the null hypothesis which stated that there will be no significant gender difference in the practise of divination among Yoruba Muslims in south-west Nigeria is hereby rejected.

Discussion of findings

Findings from this study on research question one revealed that Yoruba Muslims of South-west Nigeria have a positive attitude towards divination. Many believe that being a Muslim does not mean they should ignore their local divination culture and that diviners always have the best answers and solutions to every life issue. However, this finding is in line with the finding of Munoz (2003) that one-third of the Yoruba people in the City of Ibadan used to

consult diviner, with Muslims constituting 63%, those who followed at least partially the traditional religion were 56%, while those who considered themselves exclusively Christians were 46%. The author further opines that the proportion did not diminish despite increased Western education and technological development. This is in line with the submission of Musa (2010) that some Yoruba Muslims are found to be engaging in divination by visiting Islamic clerics who use both the traditional and Islamic divination systems.

However, from the findings, it could be seen that there seems to be some form of hypocrisy in the responses of the Yoruba Muslims to the items on the research question. For instance, despite most of them stating that divination is not the right thing to be done by a Muslim in

seeking any guidance whatsoever, they still believed that accepting Islam does not warrant them throwing away their cultural heritage of divination. This position can be corroborated by the finding of Adetimehin (2015) that the majority of Muslims and Christians who are involved in the practice of divination and other traditional cultural activities do deny it in public. This may not be unconnected with the fear of being perceived by the public as unbelievers. However, this attitude is an act of insincerity and hypocrisy which is against the tenets and teachings of Islam. Supporting the assertion, the Qur'ān states:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do" (Qur'ān, 61:2-3).

This Qur'ānic verse can also be corroborated with an ḥadīth of Prophet Muhammad (S.A.W.) thus: Narrated AbuHurairah:

The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his promise). 3. Whenever he is entrusted, he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it)." (Khan, 1997:72).

The finding of this study on the practice of divination indicated a high level of the practice of divination among Yoruba Muslims in south-west Nigeria (A.W.M. = 3.32). More so, most respondents submitted that they seek divination from time to time as the situation demands from any spiritually inclined person, including Muslims and non-Muslims, on all issues they are confronted with. This finding aligns with the findings of Adetimehin (2015) that many Christians and Muslims, particularly in Yorubaland, patronize the *Alfas* (Muslim clerics), the pastors and the *Babaláwo* (*Ifá* priest) to unravel various life mysteries, protection and improved life prospect, despite their public denial of not having any connection with indigenous religious practice or any form of divination. This finding is, however, contrary to the submission of Abdu-Raheem (2005) that no being in the heavens or earth, including Prophet Muhammad, knows *al-ghayb* (hidden). More so, this practice is frowned against in Islam as Almighty Allah said in the Glorious Qur'an thus: Say (O Muhammad S.A.W.): "None in the heavens and the earth knows the *Ghayb* (unseen) except Allah... (Qur'ān, 27:65)". Also, the *ḥadīth* of Prophet Muhammad (S.A.W.) nullifies the engagement of Muslims in the practice of divination: "He who goes to one who claims to tell about matters of the unseen and believes in him, his *Salat* (prayers) will not be accepted for 40 days." (An-Nawawi, 2005, p. 307)

More so, findings revealed that *istikhārah*, recommended by Prophet Muhammad (S.A.W.), is used by most Muslim diviners in Yorubaland to seek guidance from Allah on any matter of uncertainty. However, despite the explicit description of the methods/ways and manners of doing *istikhārah* recommended by Prophet Muhammad (S.A.W.), previous studies by Ahmad (2016) have revealed that Yoruba Muslim diviners mix other forbidden means in Islam with *istikhārah* such as *yanrìntítè* (sand pressing), *tesubah* (chaplet or rosary manipulation), broom and key, palm reading, *Hisāb* (numerology) among others. Ahmad (2016) further submitted that Yoruba Muslim diviners do *istikhārah* for their clients on businesses that are forbidden in Islam, like selling intoxicants such as beer, hard drugs etc. which is against the injunction of Allah as provided for in the Glorious Qur'ān as follows:

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *AlAnsab* and *AlAzlam* (arrows of seeking luck or decision) are an abomination of *Shaytan*'s (Satan's) handiwork. So avoid (strictly all) that (abomination) so that you may succeed. (Qur'ān, 5:90)

More so, findings on hypothesis one revealed significant gender differences in the attitudes towards divination among Yoruba Muslims in south-west Nigeria, with female Yoruba Muslims having more positive attitudes towards divination than their male counterparts. These findings also correspond with the findings of Miller (2014) that middle-aged and older women are more fascinated by divination and, as such, hold it in high esteem.

Findings on hypothesis two also revealed significant gender differences in the practice towards divination among Yoruba Muslims in south-west Nigeria, with female Yoruba Muslims engaging more in divinatory practices compared to their male counterparts. This agrees with the findings of Kawano (1995) that many female Japanese practise divination as they approach the stage of getting married. This is also in tandem with the findings of Taneda (2000) that the divination sector is filled with women as significant consumers of the service of diviners.

Conclusion

From the findings of this study, it can be discovered that Yoruba Muslims in South-West Nigeria exhibit a positive attitude towards and, to some extent, have a high level of engagement in practice outside the confines of Islamic principles for divination. Also, it can be concluded that a high level of engagement in practice was more common among female Muslims. Conclusively, divination is still practised by Yoruba Muslims despite the clear stance of Islam on its forbiddance. There should therefore be a concerted effort by conscious

Muslim clerics to educate and acquaint Muslims with the correct means of seeking divine guidance in Islam, which is Prophet Muhammad's recommended *istikharah*.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. Individual Yoruba Muslims should rely absolutely on Allah as the author of their lives. Hence, the concept of *Tawhid* and *Kalimatush-Shadah* (the unity and supremacy of Allah in all affairs) should be imbibed by Yoruba Muslims.
2. Imams and Missionaries of Islamic organizations should continually educate Muslims periodically about the significance and methods of observing *Istikhāra* as recommended by Prophet Muhammad (S.A.W.).
3. Imams and Missionaries should counsel and give Muslims practical solutions such as special prayers from verses of the Glorious Qur'ān such as *āyat Kurisiyy* (Qur'ān, 2:255), *Ma' udhatayn* (Qur'ān, 113 and 114) whenever they are faced with life challenges.

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