THE ABUSE OF MUSLIM NAMES AMONG THE YORUBA PEOPLE OF SOUTH-WESTERN NIGERIA

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Abstract

Islam like every other religion, culture, society and tradition recognize the importance of a name as a major means of individual recognition or personal identification. Thus a person without a name can be equated with an animal or a person without any history at all. In some societies, names are mainly determined by circumstances of birth as well as religious and ethnic backgrounds of the parents and likings for certain names. But in Islam, the distinguishing feature of Muslim names generally is that they are inspired by the teachings of Islām in the Qur'ān and *Sunnah* of the Prophet. Names are selected because they are religiously acceptable and are rejected because they are religiously unsound. It is however observed that some Muslim names and their holders have become targets of derision in the hands of some individuals of Yoruba extraction. This has actually affected the psyche of those who bear those names so much so that some have opted for name-change. This paper therefore attempts to do a survey of some Muslim names and how they are used in different manners to vilify their bearers by the Yoruba people of south-western Nigeria. The paper finds out that those engaged in this practice are the uncivilized and uncultured individuals regardless of any religious inclinations. The paper adopts descriptive and analytical methods whereby a step by step analysis of the practice is provided to reveal the extent to which those names are abused. The paper while examining the implications of this practice under the *sharī'ah* of Islām concludes by admonishing the perpetrators to desist in order to avoid the wrath of Allāh.

Keywords: Abuse, Names, Naming System, Yoruba People, *Sharī'*ah Implications

1.0 Introduction

In spite of the seriousness and sacredness attached to names by Islām, some uncultured individuals among the Yoruba have resorted to using them in vilifying people and the bearers of those names. This present study observes that this negative attitude may have stemmed from the hatred for certain traits found in the person so vilified. In view of this, this paper seeks to examine the various manners of abuse of Muslim names and the negative effects of this practice on the psyche of Muslims, especially bearers of such names. It also provides the *Sharī'ah* stance on this practice *and* the danger it portends for the *'Ummah*. In doing the foregoing, the paper considers the following sections: name and naming in the Nigerian context; the Islamic perspective of name and naming patterns; the typology of abused names *vis- a- vis* reviling by Muslim names, corruption of Muslim names, negative portrayal of Muslim names in Yoruba movies, rendering of Muslim names as meaningless nicknames; and the *Sharī'ah* rulings and implication of the above practice.

2.0 Name and Naming Patterns in the Nigerian Context

Going by dictionary definitions, a name is a particular 'combination of vocal sounds employed as the individual designation of a single person, animal, place or thing'[1] According to Lan Brooks, it is also defined as that which a person or a thing is known or called; a designation; reputation; fame; a celebrity; family or clan.[2] Etymologically, the term "name" as viewed by Tsaaior is derived from the Greek root "Onoma" which signifies something "special and tangible." [3] This further strengthens the perspective that a name incarnates special and tangible meanings in the complex network of signification.[4] Name can also be viewed from the messages they convey, the wishes they express, the histories they record and the gratitude (to God) they express.[5] This goes to buttress the fact that behind every name in all societies stalks history, a history that is shared by the group or society and becomes its veritable communal property.[6]

Arising from the above definitions, it clearly shows that names are the greatest means of personal identification, and this is a fact that spans through the ages of human existence. Even famous western authors like the late William Shakespeare recognized the importance of a name as a major means of individual recognition.[7] Thus a person without a name can be equated with an animal or a person without any history at all.

In Nigeria, naming is mainly determined by circumstances of birth as well as religious and ethnic backgrounds of the parents and likings for certain names. The practices associated with naming in Nigeria shows that it (naming) represents an opportunity for parents to positively influence the life of their children and in the process influence their own lives. It all starts a few months before a child is born. Parents draw a list of possible names for the new-born and they share the list with grandparent, extended family members and family friends. The appropriate names from the list are selected depending on important family events surrounding the conception of the child and also the expectations of the parents from the child.[8] When the child finally arrives; a naming ceremony is organized to formally give the selected names. This goes to proof that naming is a community concern in Nigeria and the names given to the child assign him or her place in the family, the community and the cosmos.

We have earlier made it clear that in Nigeria, no child is given a name for mere fun because names are believed to carry special symbols and significance, which some believe, often determine the child's fate in life. For instance, among the Yoruba of South-Western Nigeria, it is common to find male persons bearing names such as *Babajide*, *Babatunde* (The father reincarnated), *Odejide* (The hunter reincarnated) and female persons bearing *Iyabo*, *Yetunde* (The mother reincarnated). All these names suggest reincarnation (*aseyinwaye*) with the belief that a deceased child's grandfather or mother has returned in the mould of the new-born. Also names such as *Abike*, *Akanji*, *Atanda*, *Arike* are praise names drawn from *oriki* (eulogy); *Kasimawo* (let us continue to watch him) and *Kukoyi* (Death rejected this one) are names called *oruko abiku* (names that are given to those that die and are perceived to have been born again or have staged a comeback); *Ige* (a child who presents the legs first, rather than the head at birth); *Oke* (a

child born with unbroken membrane) are called *amutorumwa* (names that are brought from heaven).[9]

Just like among the Yorubas, names given among the Igbo are also symbolic. In the Igbo culture, according to Achebe, there are many names prefixed with *Chi* which is synonymous with a "divine spirit" indicating that wherever something stands, something else will stand beside it. [10] In other words, the *Chi* in Igbo culture is a personal god and by extension the Supreme Being. That is why names such as *Chibuike* (God is Powerful); *Chinedu* (God directs); *Chibumma* (God is Beauty) are common among the Igbo. Some other Igbo names are linked to deities such as *Osuji* which indicates that the bearer is made to be a devotee or dedicated to god called *Osu* in Igbo land. There are some that are semantically transparent and accessible, such as *Okwara* (*Okpala* in some dialects') (first- born male), *Ada* (first-born female), *Ugo* (a gender-neutral name meaning beauty for females and strength and vision for males), *Nwayiuzo* (female born abroad), *Onukaogu* (dialogue is better than war) etc.[11]

Also in the Northern part of Nigeria, culture, religion and ethnic background as observed by Oseni, determine their naming system. For example, a child may be named *Danalubosa* to indicate that the father sells onions; also a child whose father died before he was born is named *Audi*. It is also common to hear names such as *Danladi* (Sunday), *Asabe* or *Dan Asabe* (Saturday), *Danjuma* (Friday), Dikko (first-child in a family) to reflect backgrounds and the days of the week babies were born. Some also bear names of communities or places they hail from such as *Tambuwal*, *Rimi*, *Shagari*, and *Kwankwaso*.[12]

In the South-South region of Nigeria, it is common place to find individuals bearing names that are strange, weird, unusual and funny; which are often rooted in history. Such names include: Aeroplane, Hospital, Manager, Envelope, Engineer, Government, Heineken, and Singer. This set of names is synonymous mostly with the Ijaw people of the South-South. To them such names signify historical things, events and people. [13] For example, a child can be named Aeroplane if the child is born on a day the villagers see an aeroplane for the first time. A child can also be named Hospital if he is the first child of his parents to be born in a hospital. In the same vein, somebody named Government could be as a result of one of his parents winning an election or appointed into a government at a time the child is born.[14]

3.0 Name and Naming System: The Islamic Perspective

From the Islāmic framework, name and naming system is as old as man. It is important to know from the portions of the Qur'ān that the first thing Allāh taught Ādam was names (Qur'an 2:31). This means that Allāh ordained the special role of naming for Ādam, the crown of His creation, Whom He fashioned from formless clay and endowed with the sole prerogative of naming. With this divine ordination, Ādam had exclusive preserve over the (oral) word and appropriated it for the naming process.[15] Also, when the wife of Imrān gave birth to her daughter (who later became the mother of Jesus), she said to

Allah: "I have named her Maryam" (Qur'an 3:36). Allah Himself gave names to Prophet Yaḥyā and Muḥammad [16] This explains the seriousness with which names are held in Islām.

Moreover, in the *Sunnah* (practices of the Prophet Muḥammad), it is recommended that the best names Muslims can bear are derived from the roots "servant of Allāh and thanking Allāh".[17] In this case, names such as 'Abdullāh (servant of Allāh), 'Abdur Raḥmān (servant of the Compassionate God), 'Abdul Laṭīf (servant of the Kind God) are clear examples. A further classification of Muslim names according to Muslim scholars suggests that Muslims can also bear names after Muslim heroes and heroines such as the names of the Prophet viz: Muḥammad, Muṣṭafā, Aḥmad, Maḥmūd; names of other prophets like Ibrāhīm, Mūsā, Ādam, Nūḥ, Ṣāliḥ etc.; names of the Prophet's companions such as Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥah, Zubayr, Anas, Mu'ādh etc. Also in this category are names with cherished meanings either in Arabic or Persia. [18] It should be noted that the predominant language in Muslim names is Arabic, followed by Persia, the two major languages which transmitted Muslim culture in its early stages and later expansion to the various parts of the world. That is why names such as Kamāluddīn (the perfection of Islām), Faḍlullāh (God's favour), Burhānud-Dīn (the proof of Islām), Amīrah (Princess), Farīdah (unique), Baṣīrah (perception) are common among Muslims.[19]

Arising from the above analysis, it is crystal clear that the distinguishing feature of Muslim names generally is that they are inspired by the teachings of Islām in the Qur'ān and *Sunnah*. Names are selected because they are religiously acceptable and are rejected because they are religiously unsound. On no occasion or circumstance should a Muslim parent choose names that neither reflect the true Islamic heritage nor fulfill the aspirations of true Muslims. We are very much concerned with what is obtainable presently among some contemporary Yoruba Muslims who select for their children names consisting of uncommon Arabic or Persia which are phonetically appealing but in truth devoid of any real meaning.[20] Such names are mere inventions which do not necessarily fulfill the rightful aspiration of a true Muslim. A true Muslim feels gratified, honoured and pleased to discover his/her name or a derivative of it mentioned in the Qur'ān or books of Ḥadīth. In this regard, the Prophet (S.A.W) had advised Muslims to be careful when selecting names for their children, because on the Day of Judgment, each and everyone will be called by his/her names and the names of their fathers.[21]

4.0 The Typology of Abused Muslim Names among the Yoruba

There are scores of Muslim names that are abused in one way or the other by the Yoruba. In this paper we have categorized such abuses into four: Muslim names used in reviling people; negative portrayal of Muslim names in Yoruba movies; corruption of Muslim names and Muslim names rendered as nicknames.

4.1 Reviling with Muslim Names

Among some sets of the Yoruba, particularly the non-elites, Muslim names are often used to revile people with a view to drawing a conclusion about them. This practice is prevalent among the uncultured and undisciplined individuals, most especially the women folk who are in most cases, Muslims. The behaviour or attitude a person displays at any given time suggests the right derogation by a Muslim name.

A number of such names used do not in any way represent the true meaning or attributes ascribed to people by way of rebuking them. Instances abound, but in this study, we shall examine a few of them.

1. When a person is inordinately desirous or excessively eager to obtain and possess everything, especially money, such a person is derogated as "*Waidi Alawamaya*". Waidi in this expression is a corruption of one of the magnificent names of Allāh *Al-Wāḥid* (the One) and the bearer is 'Abdul Wāḥid (the servant of the One God).
2. Someone who usually calls at an occasion without an invitation, or a child who enters into a house without permission is rebuked as "*Tojubole Eran Nuru or Nusi*". In this derogatory expression, the name Nūrud-Dīn (The light of Islām) has been corrupted to Nuru while Nusi is a corruption of Nuṣrah (help).
3. An outspoken person (often times younger person) who freely, openly and boldly contributes to any discussion is maligned as "*Saliu Eleenu Gboro*". In this derogation, Ṣāliḥ (name of a prophet of Allāh) is used.
4. When doing something lately, most especially as it relates to education and marriage, "*Adagba je Raufu*" is the best derogation. 'Abdur Ra'ūf (the servant of the Benevolent God) is rendered into Raufu in this derogatory expression.
5. Someone who is fond of food is rebuked in this manner "*Wakilu Waki and die*". In this expression, the name 'Abdul Wakīl (Servant of the Reliable God) is used.
6. When somebody, especially a woman exhibits the trait of stubbornness, she is often reproached as "*Jemila Ori e ti dide*". Jamīlah (Beautiful, Elegant) is the correct spelling of the name used in this expression.

It is interesting to note that even without exhibiting any of the above traits or characters, some uncultured and uncivilized individuals still ascribe such derogatory expression to those who bear such names. This practice has indeed caused negative effects on the bearers of such names, turning them into subjects of derision.

4.2 Corruption of Muslim Names

There is a long list of Muslim names that have been corrupted by the Yoruba into different pronunciations, which of course, render them meaningless or connote different meanings. This trend, to our knowledge, is not new as it is traceable to the early Yoruba Muslims who, being unable to break away from the structural features of the Yoruba language, domesticated Islāmic names to the point of making them sound like Yoruba names. This is partly informed, due to the fact that virtually all Yoruba names end with a vowel and in order to be comfortable with pronunciation of foreign names (Arabic inclusive) which do not end with a vowel, a terminal vowel is added.[22] That is why, for

instance, Muslim names like Ḥusayn is often rendered as Oseni, Zubayr as Suberu, Idrīs as Disu, Zaynab as Senabu etc.

Scholars of onomastics or onomathology[23] have been able to come up with morphological rules and principles guiding domestication of Muslim names. They observed that when proper names leave their primordial shores to other climes, they in time are often liable to local adaptation.[24] It is a principle that when a Muslim name starts with a vowel, the Yoruba morphological domestication process dispenses with the initial vowels and start pronouncing the name from the next consonant after the vowel. In some cases, intermediate and terminal vowels are added. For example, in Ibrāhīm, the initial (i) which is a vowel is dispensed with, and intermediate and terminal vowels are added to produce Buraimo; the same rule goes for Idrīs renders as Disu, Imrān as Muraino, 'Uthmān as Sunmonu, Ismā'īl as Sunmola and Abū Bakr as Bakare. In the case of Abū Bakr, the word Abu is eliminated and "Bakr" is fitted with intermediate and terminal vowel to produce Bakare.

Another principle arises from the Yoruba fondness for the short forms of names whereby names that are regarded as too long are often shortened. In this case, the prefix Abdul in Muslim names that are derived from the 99 names of Allāh is dispensed with, and the consonant (l) in Abdul is added to begin the other part of the name and a terminal vowel to produce a pronounceable word. Take for instance, Lasisi, a Yoruba corruption of 'Abdul-'Azīz (the servant of the Mighty God), the prefix Abdul is dispensed with, leaving only Azīz. The consonant (l) in Abdul is added to Azīz to produce Lasisi. The same principle also goes for such names that have Muḥammad as prefix, like Muḥammad Al-Amīn rendered as Lamina.[25]

The above linguistic analysis, notwithstanding, does not provide enough excuse or encourage Muslims to corrupt Muslim names. Names according to Islām convey cherished meanings which would not be achieved if they are not properly spelt and pronounced. Reference is here made to the importance the Prophet attached to the meaning of names; hence he changed some people's names from Hazan (Sadness) to Sahl (Ease), from Āṣiyah (Disobedience) to Jamīlah (Magnificent) etc.[26]

4.3 Negative Portrayal of Muslim Names in Yoruba Movies

In the Yoruba entertainment industry, practitioners are in the habit of bastardizing Muslim names during the course of their work. They have the most funny but terrible titles, which blaspheme Islām and reproach the Muslims in a great deal. This is partly done as a market strategy to make their products acceptable by the people. Not minding the effect of this act on the psyche of teeming Muslims who bear those names, they tend to derive pleasure in doing so. For example, The Yoruba comedians have such names as Baba Suwe, Baba Sala, Baba Sufi, Baba Salami, Iya Suwe etc. as their stage names.

The irony is that most of the leading actors in the Yoruba genres of movie are Muslims. The like of Adebayo Salami, Yinka Quadri, Taiwo Hassan, Lanre Hassan (Iya Awero),

Abdul Kareem Adepoju (Baba Wande) and a host of others are devout Muslims. Yet, the negative portrayal of most beautiful Islāmic names is replete in their films.We have been able to classify in this study, the choice of these titles and what they portray or represent. Titles such as "*Muniru ati Ambali*",[27] "*Morufu Morufa*", "*Awolu ati Awawu*", "*Sule Igbira*", "*Kamilu Konpo*",are classified as comedy films. "*Mufu Oloosa Oko*", "*Kasali Elewele*", "*Risikat Eleshe*", "*Isiaka Kogberegbe*", "*Rukayat Baseje*" are titles depicting waywardness. Some other titles represent obscenity such as "*Sikiratu Sindodo*",[28] "*Aminat Paapapa*", "*Kudi Klepto*", "*Osale Modinat*" etc.

Apart from the fact that characters and the roles played in these movies do not represent the true meaning of names used as their titles, obviously those names are wrongly spelt and pronounced. In other words, they have been corrupted. For example, Ambali is a corruption of Ḥanbal (a Muslim theological jurist who founded the Ḥanbalī school of Fiqh); Miftāḥud-Dīn (the key of Islām) is wrongly pronounced as Mufu; Kudi is a corruption of Qudratullāh (God's Power); Hawwā' (first woman and wife of Prophet Ādam) is pronounced wrongly as Awawu; Gazālī (name of a great Muslim theologian, jurist and ṣūfi) is rendered as Kasali and many others.

These negative portrayals of Muslims in movies are endless and have really caused adverse effects on the psyche of those bearing such names used as titles. Some bearers of such names have even gone to the extent of name-change in order to free themselves of the reproachful act. Nevertheless, these movies have continued to flourish because they are not properly censored by the National Film and Video Censors Board before they find their ways into the market. Added to this is the encouragement given to the movie practitioners by Muslim leaders and organizations that lavish on them Muslim titles and awards, rather than calling them to order.

4.4 Muslim Names Rendered as Nicknames

In the contemporary period, Muslim names are often rendered as nicknames. Such nicknames are either used as trademarks or company names by those who bear them. One thing about this practice is that, unlike other categories of abused names, the bearers of these names are mostly responsible. When they are addressed with these nicknames, they are well pleased because they are unaware of the implications of what they are doing. Most of them see this idea as fun making. The nicknames are devoid of meaning which is the hallmark of Islamic system of naming. Below are few examples.

Original Names			**Nicknames**
'Abdul Laṭīf	(Servant of the Kind God)	-	Letua
'Abdul Wāsī'	(Servant of the Limitless God)		Wese
'Abdul Wāḥid	(Servant of the One God)		Wede
Sulaimān	(A Prophet of God)		Sule/Maito/Agenjo
Tājud-Dīn	(The Crown of Islām)		Orji/T.J
Ma'rūf	(Famous)		Murphy
'Abdul Fattāḥ	(Servant of the Opener of success)		Fetus

'Abdul Razzāq (Servant of the Bestower of sustenance) Rosco
Sharafud-Dīn (The Honour of Islām) Sheffas

It should be noted that Islām, as a religion, is not against the idea of bearing nicknames. In fact, the Prophet has encouraged this idea; hence he bore the *kunya* (nickname) Abu'l-Qāsim (father of Qāsim-the name of his son). A woman can be nicknamed Umm (Mother) of the first born or daughter. There is also the possibility of a childless person having a nickname, like the Prophet's wife 'Ā'ishah who was called Umm Abdullāh (Mother of Abdullāh).[29] As such, bearing nicknames should be within the moral bound of the *Sharī'ah* as analyzed above.

5.0 *Sharī'ah's* Verdicts and Implications of Abusing Muslim Names

While examining the above practices under the Sharī'ah, it clearly amounts to maligning Allāh, His Prophets and the Muslims. This is because those names found their roots in the noble names of Allāh, His Prophets and some heroes and heroines in Islām, in which case, have thus become subjects of derision. Undoubtedly under the Sharī'ah, this is a clear case of hypocrisy (*Nifāq*) and absolute *Kufr* (disbelief) which according to orthodox Muslim scholars are sins that shut one out of the fold of Islām if done knowingly and intentionally.[30] This is evident in the Qur'ān where Allāh had addressed some hypocrites who mocked Allāh and His prophet in this way:

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ
لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ
مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ

If you ask them (about this) they declare: "We were only talking idly and joking" say "Was it Allāh and His signs and His Messenger that you were joking? Make no excuse: You have disbelieved. If we pardon some of you, we will punish others amongst you because they were disbelievers. (Qur'ān 9:65-66).

Also in the Ḥadīth, the incident in which a woman was strangled to death because she used to vilify and disparage the Prophet (S.A.W) confirms the severe chastisement, which awaits those who malign and mock Allāh and His prophet.[31]

It needs to be emphasized that the act of reviling Muslims by their names is classified as one form of slandering which causes pains and thus trampling on the feelings of Islamic brotherliness. Muslims have been warned to stay clear from mocking, deriding and scoffing at others, especially as it relates to calling others with derogatory names which are offensive and injurious to them. Allāh in this regard says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

O you who believe, let not some people mock at other people, for they may be better than themselves, nor (let) women (mock) at women who may be better than themselves. And do not slander yourselves, nor revile by (offensive) nicknames; evil is a name connoting wickedness after believing; and whoever does not turn away (from doing this), those are wrongdoers (Qur'ān 49:11).

Women have been particularly mentioned in the above reference because the act of mocking others is quite common among them. In this regard, they have been enjoined to be on their guard against this evil practice which could lead them to Hell-Fire.[32]

By implication, this kind of practice or habit is regarded as social evil which corrupts a society to its core. It causes discord, dissentions and differences. It contravenes and threatens the Islamic principle of brotherliness which links one. It also causes injuries to the rights of the individual and the sanctity of his life, honour and property which are guaranteed by the Sharī'ah. The overall implication of this practice is that mutual hatred takes the place of brotherly love and friendly concord.[33]

By and large, human dignity and honour are safeguarded by the *Sharī'ah* and on no circumstances should they be trampled upon. The Prophet (S.A.W) while addressing the assembly of Muslims during the farewell pilgrimage admonishes that: "Your lives, your honour, and your property are as sacred to each other as the sacredness of this your day, in this month, and in this your city."[34]

6.0 Conclusion

We have, in this paper, identified different manners in which Muslim names and their holders have been vilified. Those engage in this uncivilized practice are individuals who are either morally corrupt or religiously deficient. We have discovered, in this paper, that this practice has caused adverse effects on the psyche of teeming Muslims who bear these names, so much so that some have opted for name-change, while others preferred to give their children names they consider attractive or appealing, not minding whether they are meaningful or not. The paper however warned that intentional and unintentional humiliation of people by their names should be discarded with, owing to its severe chastisement by the *Sharī'ah*.

Endnotes

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19. For details see, Oseni, Z.I., *A Guide to Muslim Names in Nigeria*, 62-69.
20. This set of Yoruba Muslims are of the view that names derived from magnificent names of Allāh, like 'Abdus-Salām, 'Abdul-Wāḥid etc are obsolete and not phonetically appealing.
21. See *Ṣaḥīḥ Bukhārī*, Kitāb Adab, Ḥadīth no. 6176.
22. Farooq Kperogi, "Top 10 Yoruba Names you never guessed were Arabic Names" *Sunday Trust online.* Accessed on 14/5/2014.
23. Onomastics or onomatology is the scientific study of the origins, forms, conventions, history and uses of proper names. See, Farooq Kperogi, "Top 10 Yoruba Names you never guessed were Arabic Names" *Sunday Trust online.* Accessed on 14/5/2014.
24. See, Farooq Kperogi, "Top 10 Yoruba Names you never guessed were Arabic Names" *Sunday Trust online.* Accessed on 14/5/2014.
25. Farooq Kperogi, "Top 10 Yoruba Names you never guessed were Arabic Names"
26. Oseni, Z.I., *A Guide to Muslim Names in Nigeria*, 18.

27. The movie Muniru ati Ambali was all about two characters, who were known for their mischievous acts. In the story, the two characters are clowns and undisciplined elements from their village. They were registered at an Arabic school, but before they completed their course, they decided to go on their own. As a result of their half-baked knowledge, they ended up creating funny scenes, making some derogatory statements about Islamic culture and ethics.
28. The character in Sikiratu Sindodo (real name Tayo Oduneke) was a serial adulterer, who was having affairs with both the young and married men.
29. See, Sheniti Mahmud, Treatment of Arabic Names, International Conference on Cataloguing Principles Report, 1961, 268.
30. Muḥammad Ṣāliḥ al-'Uthaymīn; *Ad-Dururu'l-Bahiyyah fī Bayāni'l-Manāhi'sh- Shar'iyyah,* vol.1, Cairo, Maktabat At-Ṭabarī, 2007, 95.
31. Subhi Hassan Hallaq, *Fiqh according to the Qur'ān and Sunnah*, Riyād, Darussalām, 2006, 119.
32. Muḥammad Salih Al-Munajjid, *Muḥarramāt Forbidden Matters Some People Take Lightly,* Riyād, International Islāmic Publishing House, 2004, 119.
33. Ḥadīth related by Muslim cited in Yūsuf al-Qaraḍāwī; *The Lawful and the Prohibited in Islām,* Cairo, Dārul Ma'rifah, 1985, 321.
34. See Muḥammad 'Alī, *The Holy Qur'ān with English Translation and Commentary,* 21.

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