

## A Study of Activities and Religious Impacts of As-Salafiyyah At-Ta'alimiyyah in Yorubaland

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### Abstract

Generally, *Salafiyyah da'wah* groups in Yorubaland belong to *Salafiyyah Ta'alimiyyah*. However, the negative impacts of some extreme groups within the fold of this group of *Salafiyyah* over-shadow the positive impacts of moderate group especially at the perspective of average Muslims in the society. Ordinary Yoruba Muslims view *Salafiyyah* to be a sect that practices Islam with extremism, factionalism and condemnation. However, *Salafiyyah* groups generally have tremendous achievements in the aspect of pristine creeds of Islam. The creeds ideological revival of *Salafiyyah* groups in Yorubaland has turned many Muslims away from polytheism and syncretism. This research unfolds the impacts of *Salafiyyah* groups in the area of creeds (*Aqeedah*) through teaching and preaching. The educational activities of some of the groups of *Salafiyyah* are also enumerated. The study employs a qualitative approach which integrates both the use of library and ethnographic method for data connection. Data collection involved literature reviews, digital sources and in-depth interviews with *Salafiyyah* group leaders and members in Yorubaland. Visits to relevant locations and participant observations were done to enrich the data collection. The findings reveal that all *Salafiyyah* groups in Yorubaland of Nigeria belong to *Salafiyyah Ta'alimiyyah*; so they focus on Islamic education. They preach Islamic creeds (*Aqeedatul-Islamiyyah*) as laid down by early pious predecessors (*Salafus-Saliheen*). They established *Halaqaat* (study-circle), schools, Islamic foundations and mosques. Ancient books of *Sunnah* of early pious Muslims like are being used to disseminate the message of Islam. The research recommends fostering a unified *da'wah* identity under "*Ahlus-Sunnah wal Jama'ah*" to reduce exclusivism. Additionally, the unity of Islamic-creeds as the foundation of Islam should be used to accommodate other Muslims especially within the fold of

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*Ahlu-Sunnah*. A balance moderate approach in interpreting religious text and preaching should be adopted to achieve greater cohesion and change out-look perspective in the society.

**Keywords:** *Salafiyyah, 'Aqeedah, Ahlu-Sunnah, Da'wah, Sunnah, Ta'alimiyyah*, Yorubaland.

### **Introduction**

The revival of Islam (*Tajdeed*) in Yorubaland turn a new leaf with the preaching and practice of Islam that are basically rely on Noble Qur'an and *Sunnah* as the main sources of Islamic-Law (Shari'ah). Even though, there are *da'wah* groups that focus on revival of *Sunnah* in Yorubaland; the emergence of *Salafiyyah da'wah* groups create a remarkable and unforgettable impacts on Yoruba Muslims. The *Salafiyyah Ta'alimiyyah* group strongly preaches against polytheism (*Shirk*) and syncretism (*Takhlit*) which are common among average Yoruba Muslims. The unique *da'wah* methodology of this group emancipated many Yoruba Muslims from adulterated Islam that has been practiced for decades. This research examines the spiritual and educational activities of *Salafiyyah Ta'alimiyyah* in major cities and towns in Yorubaland. The ideological impacts of these activities among Muslims in Yoruba communities are highlighted. Despite the positive impacts of *Salafiyyah Ta'alimiyyah* on the cultural beliefs of Yoruba Muslims; there are other negative sides of *Salafiyyah da'wah* that needs to amend to have a balanced achievements. Therefore, this study did not neglect the weakness of *da'wah* methodology of *Salafiyyah Ta'alimiyyah* but emphasizes the need to acknowledge the impacts especially in the area of pristine creeds as practiced by the companions (*Sahabah*) and righteous predecessors (*Salaf-Saliheen*).

### **Islam and Yorubaland**

The majority of the Yoruba currently live in South-West of Nigeria occupying six states: Lagos, Ogun, Ondo, Ekiti, Oyo and Osun states. A large percentage of Yoruba people are also in Kwara and Kogi states in the North-Central of Nigeria. Some Yoruba can also be found in Edo and Delta states. Considerably numbers of Yoruba are in other West African countries

such as Republic of Benin, Togo, Liberia and Sierra Leone. Yoruba are also present in other continents of the world, in countries like Cuba, Brazil, Haiti, Peru, Jamaica and United States of America (Aribidesi, & Toyin2022). However, the South-Western states of Nigeria mentioned above generally accepted as the traditional homeland of the Yoruba. The Yoruba people were worshippers of deities and ancestors before the advent of Islam. Even though they believe in the existence of a Supreme God whom they refer to as Olodumare, i.e. the owner or Lord of heaven, deities were worshipped and honored throughout Yorubaland (Obateru, 2006). The deities and idols are believed to be guardians, the caller for peace and harmony in the communities. The notables among them are Osun (goddess of river) in Osogbo, Oju Osi of Obanta, Alagemo (god of chameleon) both in Ijebu-Ode and Olumo rock in Abeokuta (Obateru, 2006). There are other ancestors worshipped like oro (unseen for woman) popular in Iseyin, Egungun, Jigbo masquerades common in many Yoruba communities (Obateru, 2006).

The advent of Islam in Yorubaland is very contentious contentious. Islam first came to Yorubaland through Mali traders in 13th century (Al-Ilori, 1971) and was recognized and spread in 16<sup>th</sup> century in Oyo-Ile through the effort of immigrants from Nupe, Hausa, Mali and Arabs Muslims. Islam was spread and developed in early period through trade and trade routes, the effort of itinerant Muslim traders and immigrants, the support of some Yoruba Muslims Obas (Kings) like Alaafin of Oyo also contributed immensely to the development of Islam (Doi, 1984). The innovations of celebration in almost all the activities of Muslims in Yorubaland by the scholars and preachers also attracted many non-Muslims and created steadfastness of the new believers. Islam was developed and firmly rooted through establishment of Muslim organizations and *da'wah* groups that champion the cause of Allah and provide solutions to educational, spiritual, economic and social challenges facing Muslims in Yorubaland (Doi, 1984). The efforts of Ahmadiyyah Movement established around 1916 in Lagos, Ansar-Ud-Deen Society of Nigeria (1923), Nawair-Ud-Deen Society of Nigeria (1939), Muslims Students' Society of Nigeria (1954), and the likes cannot be downplayed in the development of Islam in

Yorubaland (Oludaisi, 2015). Modern Islamic Institutions of learning were founded to produce man-power for primary and secondary schools established by the Muslim organizations especially in the area of Arabic and Islamic studies. Among these modern Arabic institutions are:

1. Az-Zumuratul Al-Adabiyyah now Al-Azhar Institute of Arabic in Ilorin, Kwara State by Shaykh Kamaldeen Al-Adabi in the year 1930.
2. Markaz at-Ta'aleem Al-Arabi Al-Islam Agege in Lagos by Shaykh Adam Abdullah Al-Ilori in the year 1952.
3. Al-Mahdu Al-Arabi, Elekuro, Ibadan by Shaykh Muritadha Abdus-Salam in the year 1957.

Muslim organizations that are *Sunnah-oriented* were also established with the aim of preaching unadulterated Islam and reviving the *Sunnah* in Yorubaland. Among these *Sunnah-oriented* organisations are: Bamidele Movement (Zumuratul-Mu'minin), Islahudeen Society of Nigeria, Jama'at Tebligh, The Muslim Congress (TMC), Organization of Tadamunul Muslimeen (OTM) and Jama'at Ta'awunu Muslimeen.

These aforementioned *Sunnah-oriented* organizations are reviving *Sunnah* under the umbrella of *Ahlu-Sunnah wal Jama'ah*. The last three of these organizations are majorly founded by graduates of foreign Arab Universities in Saudi-Arabia, Egypt, Kuwait, Sudan and so on.

### ***Salafiyyah Ta'alimiyyah in Yorubaland***

The term *Salafiyyah* is originated from the Arabic word: '*Salaf*' Literally, *Salaf* means predecessor, ancient and past (Ibn Mandhur, 2007). It further means 'whoever preceded you in terms of death among your fathers and relatives and because of this, the first generation among the *Tabi'in* referred to as *Salaf Salih* (Imarah, 2011). Imarah further said, '*Salaf* is a golden period in which understanding, development, thought of Islam serve as a model before the emergence of sectarianists and schools of thoughts. According to Hindawi, (2006) "*Salafiyyah* is defined to mean a trend in *da'wah* of *Al-Kitab* (Qur'an) and *Sunnah* with sound and pure religious practices; it also means following the path of believers among the righteous

predecessors (*Salaf-Saliheen*).” Hindawi (2006) further explained that *Salaf-Saliheen* are the companions of the Prophet (SAW), their followers in good deeds till the last day. He stressed that *Salafiyyah* covers all Muslims that stand by the principles of Islam without limiting it to some sects or groups. Rather it is generally applying to all irrespective of using the title *Salafiyyah* or not. In Yorubaland, all *Salafiyyah* groups belong to main-stream of *Saudi-Salafi* movement otherwise referred to as *Salafiyyah Ta'alimiyyah*. It is one of the global divisions of *Salafiyyah* that focuses on learning, teaching and preaching as a means of reviving the lost glory of Islam. The group purely centered on doctrinal purification and religious education (Hassan, 2011). So, they referred to them as purist. However, other factions emerged from this group, the like of *Jaami'yyah* of Shaykh Amaan Al-Jaamiy and *Madkhaliyyah* of Shaykh Rabi'u Al-Madkhali (Ibn Taofeeq, 2019). Although the word *Salaf* or *Salafiyyah* has been in usage earlier in Islamic history but it has not been used as a movement or sect in Saudi Arabia until the arrival of Shaykh Nasir-deen al-Albani into the kingdom (Arikewuyo, 2019). *Salafiyyah* was developed as a movement and sectarian group by Shaykh Rabi'u Al-Madkhali after the trial event of 1990 Iraqi-kwait gulf war (Ibn Taofeeq, 2019). This divisions and sectarianism within the fold of *Salafiyyah Ta'alimiyyah* extend to *Salafiyyah da'wah* in Yorubaland as a result of which each group claims superiority in following *da'wah* methodology (*Manhaj-Salaf*) better than the other. An assessment and unnecessary monitoring of a group by the other led to tagging and accusing one another of excommunication (*Takfir*), innovation (*Tabd'i*) and infidelity (*Tafsiq*) etc. Despite all these short-falls, *Salafiyyah Ta'alimiyyah da'wah* groups remain unequitable *da'wah* group in the aspect strict following the creeds and doctrines of early righteous predecessors (*Salaf-Saliheen*) among other *da'wah* groups locally and globally. This calls for an examination into the activities and impacts of *Salafiyyah Ta'alimiyyah da'wah* groups in Yorubaland.

### **Religious and Educational Activities of *Salafiyyah Ta'alimiyyah* in Yorubaland**

*Salafiyyah* ideology, doctrines and methodology are spread through the religious and educational activities embarked upon in the society.

#### **Religious Activities**

Most of the *da'wah* activities of *Salafiyyah* usually occur in the Mosque. This learning or study circle in the mosque is known as *Halaqah* (*Halaqaat pl.*). *Halaqah* refers to a religious gathering or study circle where Muslims received religious teaching under the tutelage of an Islamic scholar (Ibrahim Desai, 2025). It offers the opportunity to transmit and receive knowledge, especially in its oral form. This Islamic studies circle (*Halaqah*) usually comes after daily obligatory prayers (*Salat*) while some specific days of the week are also designed for it. Sundays is a common day for *Halaqah*, though other days of the week are also used. In *Halaqah* books of knowledge on *'Aqeedah* (creeds), *Hadith*, *Fiqh* and *Tafsir* are usually taught by a competent scholar. Opportunity is given to individuals to ask questions on different topics at the end of each *Halaqah*.

In Ilorin, Kwara State, it is believed that Shaykh Aminullahi Ibrahim (d. 2012) was one of the pioneer of *Salafiyyah da'wah* at Oke-Kura (Arikewuyo, 2019). The following Islamic scholars are known for their regular *da'wah* activities at various *halaqaat* centres in Ilorin:

Shaykh Muhammad Ali Jabata (Snr), Professor Abdur-Rasaq Abdul-Majeed Alaro, Dr. Abdul-Muhmin Idi-Ishin, Shaykh Abdul-Wahab Ajia, Professor Abdul-Wahab M. Jamiu Elesin and host of others. In Lagos, *Salafiyyah da'wah* activities gained ground and popularity after the efforts of the *Ahlu-Sunnah* scholars, the like of Shaykh Abdul-Fatah Sanni and Shaykh Dhikrullahi Shafi of The Muslim Congress (TMC). Each of them established *Halaqat* at An-Najat International School, Ikeja and *Majlis Al-Islami* (Islamic Centre) Ijesha respectively. Thereafter, the *Halaqah* of Shaykh Najmudeen Sulayman of Islamic Foundation emerged. Among the *Salafiyyah* scholars that engaged in *da'wah* and has *Halaqaat* are: Shaykh Imran Abdul-Majeed Eleha of Daarun-Naa'im, Shaykh Muritadha

Adedokun, Shaykh Qamarudeen Ajala (late), Ustadh Abdul-Ganiy Jumu'ah, Shaykh Abdullah Ali Jabata, Ustadh Abdul-Rauf Bello and many more.

In Osun and Oyo States, prominent *Salafiyyah* scholars that established *Halaqaat* are: Dr. Bilal Sirajudeen Al-Asra'u in Iwo, Dr. Faadil Abiola Imam in Osogbo, Dr. Sharafdeen Raji Gbadebo in Ogbomosho, Ustadh Ibraheem Abu Naasir in Osogbo, Shaykh Sulayman Amubioya in Ibadan, Ustadh Habeebullah Edewi in Apomu, Ustadh Luqman Adejare in Ikirun and host of others.

In Ogun State, *Salafiyyah da'wah* activities are championed by the following scholars: Shaykh Abdur-Rasheed Folajuwon Mayale-Eke, Shaykh Miftau Sodiq, Shaykh Ali Saeed, Ustadh Shareef Zuraaqah all in Ijebu-Ode, Shaykh Qamarudeen A. Yunus in Lambe Akute, Ustadh Babatunde Abubakar in Abeokuta while Dr. Luqman Idris and Shaykh Qamarudeen Abdul-Azeez are in Akure, Ondo State.

It is recommendable to say over one hundred (100) *halaqaat* recorded in Yoruba cities and towns; all of them are known for studying books of *Tawheed* (Oludaisi, 2024). It was after this, books of *Hadith*, *Fiqh* and *Tafsir* were followed in teaching and preaching in various study circles *Halaqaat* (Oludaisi, A. 2024).

In *halaqaat*, the following literature are famous for studies: *Kitab Tawheed* by Shaykh Muhammad Ibn Abdulwahab, *Fatihul-Majeed*, *Al-Aqeedatul Wasitiyyah*, *Fadhul-Islam*, *Sharhus-Sunnah*, *Kitab ash-Shari'ah*, *Al-Bayquniyyah*, *Riyadus-Saliheen*, *Bulugh al-Maram*, *Kashfu-Shubuhah*, *Sahih Fiqh-Sunnah* and many more. It should be noted that *Tafsir Al-Qur'an* (exegesis) are also given priority at the centres of study (*halaqaat*). Some of the books are repeated often and often after completion for better understanding and for the newcomers. In some *halaqaat*, spiritual challenges of the members are attended to with the Islamic therapy. This was through fortification of reciting morning and evening *Adhkar*, *Ruqyah* and recitation of the Noble-Qur'an.

**Educational Activities and Publications:**

*Da'wah* activities of *Salafiyyah* groups in Yorubaland do not limited to preaching and teaching in mosques; but it includes educational programmes and publications. Many educational institutions ranging from primary, secondary and colleges have been established across Yorubaland. These institutions of learning not only serve as a venue to disseminate knowledge and train the young Muslims but also a social-economic empowerment for thousands of job seekers most especially among the Muslims. For instance, Daaru-Na'im Academy for Shariah Sciences of Nigeria established by Shaykh Imran Abdul-Majeed Eleha has primary, secondary and Shari'ah College in both western and Arabic education and also Institute of Ahlu Sunnah Wal-Jama'ah of Nigeria in Osogbo and Iwo, Osun State founded by Dr. Faadil A. Imam has more than one hundred (100) staff strength who are all Muslims. In fact, it is very hard to mention a Yoruba city where no school was established by *Salafiyyah Ta'alimiyyah*. Despite the fact that most *da'wah* organizations established schools as means of propagation but its still amazing with *Salafiyyah Ta'alimiyyah* that is not an organized body to have such countless academic institutions within a short period. Although it is very difficult to have an accurate data of academic institutions of *Salafiyyah* in Yorubaland; this table shows famous established schools and colleges in Ilorin metropolis and part of Lagos states.

S/N	Name of Institutions	City	Founder
1.	Al-Istiqamah College of Arabic and Islamic Studies	Ilorin	Prof. Abdul-Ghaniy Akorede
2.	As-Sunnah Academy, Centre for Arabic and Islamic Studies	Ilorin	Prof. Abdur-Rasaq A. Alaro
3.	Taybah Institute for Arabic and Islamic Studies	Ilorin	Prof. Abdul-Wahab M.J. Elesin
4.	Darul-Hijrah College of Arabic and Islamic Studies	Ilorin	Dr. Muhyideen Mondele
5.	Al-Imam Centre for Arabic and Islamic Studies	Ilorin	Dr. Abdur-Rahman A. Imam

6.	As-Sabil Academy	Ilorin	Dr. Abdul Mu'min Onisin
7.	Al-Huda Centre for Arabic and Islamic Centre	Ilorin	Dr. Ali Miqdad
8.	Al-Itqan Centre for Arabic and Islamic Studies	Ilorin	Dr. Kamaludeen Ajijolakewu
9.	As-Sunnah Centre for Arabic and Islamic Studies	Ilorin	Shaykh Abdul-Wahab Nageri (Late)
10.	Al-Huda Academy, Centre for Arabic and Islamic Studies	Ilorin	Dr. Mustapha
11.	Ath-Thabat International School	Ilorin	Dr. Sahban Dhu-Nurayni
12.	An-Nujuun School	Ilorin	Abu-Ja'afar
13.	Daaru Na'im International School, Igando	Igando, Lagos State	Shaykh Imran A. Eleha
14.	Ma'adu Ibn Abbas	Lagos State	Abu Fawzan
15.	Ma'adu Umar bn Khattab	Lagos State	Ustadh Solihu Ibrahim Oganija
16.	Daarul-Bayaan	Lagos State	Ustadh Habeeb Jumu'ah
17.	Daarul-Diyya	Lagos State	Ustadh Muritala Alade
18.	Al-Muktab Madrasa	Lagos State	Ustadh Ma'ruf As-Salafi
19.	Darul-Al-Hikmah	Lagos State	Ustadh Ridwan
20.	Daarul- 'Ammar bn Yaasir	Ikorodu, Lagos State	Ustadh Abdul-Hakeem Kutubi
21.	Ma'ad Hudhayfah bn Yaman	Ikorodu, Lagos State	Ustadh Rasheed
22.	Ma'ad Abubakar As-Sidiq	Ikorodu, Lagos State	Ustadh Yusha'u
23.	Madrasa Al-Ihsan	Ikorodu, Lagos State	Imam Abdul-Wahid Jumu'ah
24.	Madrasa Kitab Was-Sunnah	Ikorodu, Lagos State	Shaykh Awayewaserere

It should be noted that countless number of academic institutions established by *Salafiyyah* scholars are in Iwo, Osogbo, Ogbomoso, Ede, Shaki, Iseyin, Ikire, Ibadan, Akure, Ijebu-Ode, Abeokuta, Sagamu, Sango and many other towns in Yorubaland.

There are other enlighten programmes, seminars, conferences and public lectures organized by *Salafiyyah* groups under different umbrella. For instance, Daaru Na'im International Conference, annual programme converging thousands of Muslims throughout the globe while Institute of Ahlus-Sunnah Wal-Jamma'ah in Osogbo organize annual conference for scholars and students; also a special one year programme tagged Future Scholars (*Ulamahul Ghadi*).

Some of the publications of *Salafiyyah* scholars are shown in the following table below:

S/N	Book	Author	Subject
1.	Al-'aal wal 'ashaab 'Ahbbai La 'a 'adaa'i	Prof. Abdur-Razzaq Alaro	Creed
2.	Juhood Al-Mumlakatu Al-'arabiyyah fii Nashiru Ad-da'wah As-Salafiyyah	Shaykh Imran A. Eleha	Da'wah
3.	Taqreeb Al-'aqeedatul Qayrawaanayah	Dr. Faadhil A. Al-Imam	Creed
4.	Al-'itsaab 'alal 'azeez Al-qawiyy	Dr. Sharafdeen G. Raji	Creed
5.	Ar-Raa'i baynal baatil wal Haqq	Dr. AbdulFatah Sarumi	Da'wah
6.	Al-Hizbiyyah	Shaykh Abdur-Rauf Bello	Da'wah
7.	Sawaa'iq Ar-Rahman 'ala As-Sihrah wal-kahaan	Dr. Nafiu A. Arikewuyo	Creed
8.	'An Sahih Al-Bukhari Ma'an Al-Mufti wal-mustafit	Dr. Abdur-Rahman A. Imam Prof. Abdul-Ganiy Akorede A.	Hadith Jurisprudence

9.	Waqilyatul Ihsan min Waswasat Al-Mudil	Ustadh Ibrahim Oganija	Creed
10.	Radd ' Alal Fulaani	Ustadh Habeebullah Jumuat Agbabiaka	Hadith

The above table shows few among the countless publications of *Salafiyyah* scholars showing the subjects of interest of these scholars. They focus much on subjects like Creed, *Da'wah* and Jurisprudence.

### **Ideological Impacts of *Salafiyyah Ta'alimiyyah***

Generally, impacts of *Salafiyyah da'wah* cannot be overemphasized as it cut across religion, social, moral and economic life of the Muslims. Focusing on ideological impacts, *Salafiyyah Ta'alimiyyah* has greatly influence the faith and ideology of many average Muslims in Yorubaland. The following summarized the impacts:

Avoidance of Polytheism (*Shirk*) and Syncretism (*Takhlit*): Since the emergence of *Salafiyyah da'wah* activities in early year 2000, many average Yoruba Muslims have stopped participating in polytheism and cultural mixing of Yoruba traditional beliefs with Islamic faith (*'Aqeedah*). This was as a result of supreme scholarship in preaching *Tawheed* especially that of early righteous predecessors (*Salaf-Saliheen*). However, there are *Ahlu-Sunnah da'wah* organizations that have done tremendous efforts earlier in this aspect before the emergence of *Salafiyyah da'wah* in Yorubaland. However, research conducted shows that *Salafiyyah da'wah* is uncomparable in preaching and practice of *'Aqeedatul-Islamiyyah* with any other *da'wah* groups in Yorubaland.

Reduction in Innovation (*bid'ah*) practices: There is no doubt that large percentage of Yoruba Muslims understand the meaning of *bid'ah* (innovation) and its practices better than now as a result of activities to *Salafiyyah da'wah* (Arikewuyo, 2019). Although the concept of *bid'ah* is very wide and has no consensus definition among the scholars, the awareness created by *Salafiyyah da'wah* has greatly reduce the practices of *bid'ah* among many conscious and average Yoruba Muslims. However, two

groups among the *Salafiyyah Ta'alimiyyah* over emphasized this concept and turn it to the instrument of self-assessment and sectarianism. The two extreme groups are: *Jabatiyyah/Takfiriyyah* led by Shaykh Muhammad Ali Jabata and *Madkhaliyyah*.

Ideological shift to *Sunnah*: The understanding of many Yoruba Muslims about *Sunnah* has changed. Average Yoruba Muslims considered *Sunnah* to be practices that are not obligatory and has no sin if neglected or omitted. The efforts of *Salafiyyah da'wah* and other Sunni organizations have made many Muslims to understand that *Sunnah* goes side by side with Quranic instructions; and are both accepted to be to the primary sources of Islamic-law. This influence can physically observed from utterances, behaviour, worship and cultural practices displayed by many adherents of *Salafiyyah da'wah* in Yorubaland. For instance, there are Imams, Alfas that have resolved to abandon popular term *Ise Alfa* (Spiritual consultation job) and shift to teaching and farming for livelihood. This peculiar example was discovered in Ilorin, Lagos, Iwo and Ibadan.

Provision of Islamic Spiritualism: There is no doubt, embracing new faith and abandoning Kufr (disbelief) will come with challenges. One of the aspects that are difficult to tackle among the challenges is the spiritual problems. The *Salafiyyah da'wah* through preaching and learning has emphasized and encouraged Muslims to combat spiritual challenges through regular obligatory Salat (prayer), constant observation of *Tahajjud* (Night-supplication), Morning and Evening *Adhkar* (Supplications), Recitation of Noble Qur'an (*Tilawatul- Qur'an*), practicing of *Sunnah* in all daily activities and so on. All these are possible through erection of Mosques and Islamic Centres in almost all the cities and villages where *Salafiyyah* scholars established themselves.

Generally, *Salafiyyah Ta'alimiyyah da'wah* groups have influenced many Muslims positively in Yorubaland. The use of social-media contributed immensely to global spread of *Salafiyyah da'wah*. However, there are negative attitude displayed by some adherents of *Salafiyyah* in Yoruba nation. This extreme *da'wah* group of *Salafiyyah* claims to have better understanding of *Manhaj-Salaf* and its practices. The *Jabatiyyah* and *Madkhaliyyah* groups of *Salafiyyah* could be categorized as the extreme

group of *Salafiyyah Ta'alimiyyah* in Yorubaland. The two groups are known for extra-conservatism, accusing Muslims of *Tabd'i* and *Takfir* (heresy and excommunication). These unnecessary accusations claimed to be inconformity with the *Manhaj-Salaf* have led the group to sectarianism, continuous divisions, blasphemy and unhealthy rivalry within the group as well as other *Ahlus-Sunnah da'wah* groups. However, the moderate (*Wastiyyah/Dakatirah*) group is continuously striving to enlighten the general public about the extreme group and to also encourage the adherents of extreme group to embrace a moderate methodology of *da'wah*.

### Methods

The study employs a qualitative approach with the use of library and ethnographic method for data collection. Digital sources especially social media that form major avenue for *Salafiyyah da'wah*. Over thirty (30) centres of *Salafiyyah* were visited within two years of data collection. In-depth interview with fifteen (15) major *Salafiyyah* scholars as well as non-salafi Muslims across Yorubaland were conducted. Visitation to important locations and participatory observation were done. The interview and visitations involved both *Salafiyyah* and other *Ahlus-Sunnah* scholars in Yorubaland.

### Findings

The research reveals the following findings:

1. *Salafiyyah da'wah* group in Yorubaland belong to *Salafiyyah Ta'alimiyyah* of main-stream of Saudi-Arabia.
2. In Yorubaland, *Salafiyyah Ta'alimiyyah* can be majorly categorized into three groups. *Takfiriyyah/Jabatiyyah*, which is more rigid in excommunication practices; *Madkhaliyyah*, which closely aligns with Saudi famous *Salafiyyah* scholar Shaykh Rabi'u Al-Madkhali and *Dakatirah*, a moderate faction, tolerance of other Sunni groups.
3. *Salafiyyah Ta'alimiyyah* remains the most influential *da'wah* group on Islamic creeds ('Aqeedatul-Islamiyyah) in Yorubaland.

4. The activities of *Salafiyyah Ta'alimiyyah* focus on *Ummatul-Ijabah* (Practicing Muslims); and revolved around learning in *halaqaat* (study circle) especially mosque.
5. *Salafiyyah Ta'alimiyyah* has much impact in ideological creeds and acceptance of *Sunnah* as a way of life for Muslims.
6. Ancients books of *Tawhid*, *Hadith*, *Fiqh* (Islamic Jurisprudence) are prioritizing books of teaching with no comparison in any *da'wah* groups in Yorubaland.
7. Many Muslims and Alfa (scholars) have abandoned idolatry practices, innovations (*Bid'ah*) through supreme teaching on *Tawheed* linked with the social-media.
8. *Takfiriyyah/Jabatiyyah* and *Madkhaliyyah da'wah* groups have created negative perspectives and misconceptions among Muslims in Yorubaland.

### **Recommendations**

The research recommends the following:

- (i) The general title *Ahlu-Sunnah wal-Jama'ah* should be adopted to reduce sectarianism and foster unity of the Muslims.
- (ii) *Salafiyyah Ta'alimiyyah* should also include social economic and political programmes in its methodology (*Manhaj*) as Islam is All-inclusive.
- (iii) Literalism, extral-conservatism and concept of *Manhaj-Salaf* should be reviewed for the unity of the *Ummah*.
- (iv) Research in *Da'wah* should focus on concept *Bid'ah*, *Takfir* and *Manhaj-Salaf* with the aim of having resolutions to the misunderstanding and practicability of the concepts.
- (v) *Salafiyyah Ta'alimiyyah* should also include preaching to non-Muslims (idolators and Christians) in its programmes as Yoruba nation has significant population of them in the society.

## Conclusion

The educational activities of *Salafiyyah Ta'alimiyyah* in Yorubaland are incomparable with any other *da'wah* groups. This is because the front-liners of *Salafiyyah da'wah* are well equipped with supreme scholarship. The major impact of *Salafiyyah da'wah* is the revivalism (*Tajdeed*) of many Muslims from ancient idolatry beliefs and syncretism (*Takhlit*). The reduction in practicing innovations (*Bid'ah*) in religion remains another area of achievement for *Salafiyyah da'wah*. Despite the negative impression created by the extreme groups of *Takfiriyyah* and *Madkhaliyyah* factions; *salafiyyah* remains the most influential *da'wah* groups on '*Aqeedatul-Islamiyyah* (Islamic-Creeds) in Yorubaland. There is low patronage and confusion within the extreme groups *Takfiriyyah* and *Madkhaliyyah*. Hence, the future of extremism in *Salafiyyah da'wah* of Yorubaland is esoteric.

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## Conflicts of Interest

We hereby declared that we do not have any competing interest, including financial or personal relationships, in connection with the writing of this paper.

## Authors' Contribution

I, Ali Miqdad Ali, and my co-author Oludaisi A. Abdulganiy designed this study, gathered some existing literatures, and wrote the article. We both contributed to the article in different angles until it became a research of academic standard.

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