

ISLAMIC CUM TRADITIONAL BURIAL AND FUNERAL RITES AMONG YORUBA MUSLIMS IN OKE-OGUN AREA OF OYO STATE, NIGERIA

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ABSTRACT

This study examined Islamic and the traditional burial and funeral rites among Yoruba Muslims using Oke-Ogun area in Oyo State as a case study. In the extant literature, there are arguments that Yoruba Muslims compromise burial and funeral rites as against Islamic doctrine. While a further speculation holds that Yoruba Muslims do not mix Islamic burial and funeral rites with traditional mode, a recent view suggests that many Yoruba Muslims of contemporary period lack knowledge about burial and funeral rites of traditionalists. In this research, qualitative method was adopted. Using instruments like interview, focus group discussion (FGD) and observation generated adequate data for the work. Data were analysed through the historical content received from correspondents and some published works. Findings therefore show that some Yoruba Muslims are consistent with, and not compromising Islamic doctrines regarding burial and funeral rites. Adherents of traditional religion have specific practices connected to burial and funeral rites. Both religions agreed on ritual bath, grave digging, burial, clothing the deceased, condolence greetings. The work underscored absolute knowledge on burial and funeral rites by Muslims and traditionalists in Oke-Ogun. It also indicated significance of freedom of religion in Yorubaland especially in Oke-Ogun, therefore no act of syncretism among them. Yoruba Muslims encourage good relationship irrespective of religious background. The research recommended that Alfas and Imams should intensify teaching on the practice of Islamic burial and funeral rites while traditionalists should adopt moral and ethical teachings in these rites. This research ultimately contributed to the understanding of how Yoruba Muslims and traditionalists in Oke-Ogun are negotiating their identities at the intersection of traditional and Islamic cultural practices regarding burial and funeral rites.

KEYWORDS: Burial rites, Funeral, Islamic, Yoruba Muslims.

INTRODUCTION

The intersection of culture and religion profoundly shapes practices surrounding death and mourning in societies worldwide. In Nigeria, the Yoruba people are known for their rich cultural heritage and diverse belief systems that encompass both traditional spiritual practices and the Islamic faith, which has significantly grown in the region.

Specifically, Gbadamosi explained that in Oke-Ogun area of Yorubaland, the coexistence of Islamic and traditional Yoruba burial and funeral rites presented a unique context for examining how these two systems influenced one another and affected the grieving process within families and communities (45). Burial practices served not only as a means of honouring the deceased but also as a reflection of the values, beliefs, and social structures of a community. The practice of doing burial and funeral rites together has become a spiritual norm to contemporary Yoruba. This observation influenced the mind of Awolalu who noted that traditional funeral rites are steeped in centuries-old customs, which emphasized the connection between the living and the ancestors. It showcased a rich tapestry of rituals that facilitated the transition of the deceased into the spiritual realm (11). In contrast, Islamic burial practices were guided by religious principles that mandated specific rites, such as swift burial and the recitation of prayers, aimed at ensuring the individual's rightful place in afterlife (Khan 30). As the Yoruba community increasingly encountered the Islamic faith often through intermarriage, migration, and social interactions, questions arose about how these practices converged, diverged, affected and adapted in contemporary contexts (Adeleke 145). Death is inevitable in both Islamic and traditional beliefs. Once there is death, there must be burial except where the dead body is not found or be cremated. Therefore the funeral and interment practices are attributes of dead persons.

The practices are called rites; they are considered acts of devotion, aligned with the teachings and practices of Muslims which was handed over by Prophet Muhammad (SAW) (Muhammad 215-216). However, a question is begging for an answer. Are all the practices of burial and funeral religious in Islamic purview? All dead bodies wholly or in parts must be buried. Interestingly, the issue of burial and funeral fall under the category of communal responsibilities, known as (*Fardkifayah*). This classification means that if a number of Muslims within a community fulfilled this duty, the obligation is lifted from others. Such practices were diligently observed by the Prophet Muhammad (peace be upon him) and his devoted followers. This is where some scholars like Ibn Malik and Lemu defer in the opinion as documented in various Islamic scholarly works. Maryam is not exempted from having different view, which is the basic argument that Muslims across the Yorubaland not only Oke-Ogun is constantly relating well with traditionalists (64). Al-Hashim further explained that the difference in the practice pictured Yoruba in different manner in Islam (284-289). Olaofe categorically spelled it out that Muslims in Yorubaland are fetishes in such a way that Islam does not accept, therefore the author sees them to be syncretic (45). Traditionally, when someone's condition appears beyond recovery, arrangements are made for the burial in accordance with the religion the person professed (Jacob 80). Jacob argued further that Yoruba Muslims are very careful about mingling traditional burial rites that does not conform Islamic teachings. Sometimes, when an elder person passed away and survived by wealthy children, the ceremonies are marked more by celebration than grief.

Languda emphasized that Yoruba Muslims are into cultural burial rites as much it does not contradict Islamic tenets (50). In contrast, the death of a young individual elicits deeply sorrowful emotions. However, these feelings often subside once the Babalawo identified the witch or wizard held accountable for the death, and justice is served (Ladele 105). Imasogi pointed out that major differences are noted in burial rites when death of twins occurs. Someone died in a river, or died by hanging. Islam has different teaching over these, which scholars of Islam sometimes having debate with various opinions (100-102)

There are arguments that Yoruba Muslims compromise burial and funeral rites as against Islamic doctrine. Other speculation is that Yoruba Muslims do not mix Islamic burial and funeral rites with traditional mode as opinionated by Olaofe. Another view states that many Yoruba Muslims of contemporary period lack knowledge about burial and funeral rites of traditionalists. The authors of this piece observed various views on burial and funeral rites based on individual exposure to knowledge and interpretation of Islamic positions precipitated the arguments and contemporary challenges. This study therefore investigated practice of the Burial and Funeral rites among contemporary Muslims in Oke-Ogun, Oyo State, Nigeria. The crux of the study is the extent of interaction between Islamic and traditional burial and funeral rites among Yoruba Muslims in Yorubaland. Outstanding questions are: what Yoruba mean with burial and funeral rites of their deceased? What are the rites attributed to Muslims as it were taught by Islamic faith? What rites the traditionalists regarded and practiced during the demise of their members?

This study used Muslims and Traditionalists in Oke-Ogun area to further test the arguments raised. Oke-Ogun presents a unique tableau for exploring how Islamic beliefs and traditional Yoruba customs coexist, converge, and sometimes conflict in death and mourning rituals. The research is exploratory to answer what burial and funeral practices mean? What are the burial and funeral rites involved during the Muslims' death? Similarly, what are the rites required for the traditional burial and funeral? It used a qualitative method and generated not only required but also reliable data through instrumentality of semi-structured interviews, Focus Group Discussions (FGD) and observations. Secondary sources, that is, published materials, were also consulted. Thematic content analysis was chosen to analyze the data.

Both Islam and Yoruba traditions incorporated rituals and practices that sometimes diverged from one another. It is important to show significance of this work in that both Islam and Traditional Burial Practices recognize some points of convergence, a common understanding regarding the nature of life and the after effects of death. Each tradition reflects a belief in an afterlife through their care and attitudes toward the deceased. Islamic eschatology is characterized by clear doctrinal belief in heaven and hell, where the righteous Muslims are promised eternal bliss by God, while those deemed unjust, such as infidels or sinners, faced eternal damnation. Similarly, the traditional religion views death as a transition to another realm, prompting families and communities to provide proper

burials to ensure the deceased's safe passage into the ancestral world. Therefore the work is directly affecting the adherents of both faiths.

Islam and Tradition provided for burial and funeral ceremonies following the death regardless of gender or social status. However, Islam has introduced specific elements that have altered some traditional practices. It continued to influence and introduce changes in burial and funeral rites. Many Yoruba in Oke-Ogun have adopted Islam, including its burial and funeral practices, yet certain inconsistencies remained in some of them. The work has emphasised that no syncretism in Yorubaland as far as Muslim relationship is concerned, Islam does not frown at good relationship with everyone irrespective of religious background. It rather strengthens cordial relationship in all circumstances.

BURIAL AND FUNERAL PRACTICE IN OKE-OGUN

General knowledge is that every human soul must die and be buried if the remains are available. On the other hand, to Muslims, the corpse must be washed in an Islamic manner, except the remains make it impossible to clean but must be dressed or wrapped in a simple white cloth. Gbadamosi established that Muslims in Yorubaland, including Oke-Ogun, are always in sober reflection and prayerful for the departed soul (230). Johnson, a celebrated historian, observed that during the burial, every relative and friend, irrespective of gender and religion, expressed their pain and grief through statements, and they weep because of the deceased (6). Doi observed that Muslims host and entertain their visitors. If the deceased is older, people begin to cook food, eat, and drink from the day the person died. Opposite is the case of a young person died, especially if parents are still alive (47). Idowu and Antony pointed out that Yoruba keep their corpse for hours or days while expecting further directives from the most senior among the children of the deceased or in the family for the burial (12; Idowu120). Muslims and non-Muslims converged to mourn their deceased person without knowing how the remains would be buried and the funeral arrangement. The relatives of the deceased have the right to announce when and how the funeral would take place.

Olaniyi wrote in his work titled “*IweItan Ilu KishilatiOdun 1300-1900* (Historical Treatise of Kishi from 1300-1900)” that Muslims and non-Muslims residing in Oke-Ogun were participating in burial and funeral practices. They regarded the practice to be the last respect they could offer for the deceased person. Muslims and non-Muslims have separate ways and manners of burying their corpse and arranging funerals. The way each religious group performs the burial and funeral is best known to the practitioners (45). Oladiti and Sibani postulated colourful burial and funeral ceremonies and separated the two with time and practice. They considered burial to be the practice of taking a corpse to a burying-ground or covering a deceased under the earth in any designated place. The authors saw the funeral as the ceremony after the burial or concurrently taking place (Oladiti 46-50; Sibani 70).

Lawal and Adeyinka wrote *Novel and Entertainment in Funeral activities among the Yoruba in Kishi Town, Oyo State*. They expressed an understanding of the Muslims in Kishi, Igboho, and other areas under Oke-Ogun territory. They paid much attention to the burial and funeral of their corpse and took it more seriously than other family affairs. Any child who did not do it is not respected person in the society (3-6).

Laguda wrote on *Traditional Burial in Yorubaland: Its implications for environment and people*. He established the significance and implication of the funeral among Yoruba. One of the implications is the portion of the heirs to the deceased in the community would be preserved, and the personality on important occasions would be recognized (67). Gbenga authored *Burial in Pre-Colonial Yoruba Traditions: The role of Islamic faith in cultural transformation*. He explained Yoruba traditions on cultural transformation through Islamic teachings (23). Olaofe, in his thesis, classified Yoruba Muslims involved in the practice of traditional religion along with adherents as animists because they mixed Islamic and traditional practices, especially during burial and funeral arrangements.

Emmanuel wrote on Christian-Ethical assessment of *Iwolefu* as a Necessity burial rite among the Ijebu-Remo of Ogun State. He explained the involvement of Christians in such traditional practice, especially burial in a neighbouring area to Oke-Ogun (Emmanuel 23, Joseph 577). Muslim scholars in Oke-Ogun demonstrated some relationship with the non-Muslims within and outside Oke-Ogun. Al-Ilori alluded to the fact that some scholars who came to Oke-Ogun, including himself, taught them Islamic books like *MukhtasarHalil*, popularly called *Al-Akhdari*. He taught ‘*As-Shmaawi*, *Ar-Risaala*, and other books on jurisprudence that explained burial and funeral rites (30-31). Some *Mufasirun* scholars exegetes teach explanatory aspects of the Qur’ān occasionally and during Ramadan fasting periods. No doubt, from the literature, the above explained a nexus among Muslims and non-Muslims regarding the burial and the funeral practices. However, their understanding of the religion is well expressed and demonstrated in daily practices and relationships. This work needs to examine relationships among Muslims shortly before death occurs in Christians, and traditionalists under the general heading of the Oke-Ogun.

ISLAMIC PRACTICES OF MUSLIMS BEFORE BURIAL IN OKE-OGUN

When a Muslim finally died, Muslim respondents have explained the practices expected from the immediate family, friends, and communities before and after the burial. Some pronouncements or utterances are expected to express their commitment and belief in their Creator. Some of the practices are mentioned as follows:

- i. Uttering *Inna lillahi wainnailaehirajjun* (We are from Allah and to Him we are returning): This is the recommended formula in Islam for every Muslim who encountered a sudden and fearful incident.

- ii. Patience and surrender to Allah's Decree: Demonstration of acceptance of the death that Allah has the power of taking soul and no one else has such extra power to do it.
- iii. Looking forward to Allah's Reward: Islam teaches that the patience attracts some level rewards from Allah and that He has such compensation to give Muslims who are patient.
- iv. Laying the Deceased on a Zenith: The deceased is expected to be lined down on a top or flat material to ease the bath.
- v. Closing the Deceased's Eyes: Some deceased persons are found with their eyes opened. Islam recommends that their eyes be closed with hands and prayers.
- vi. Covering the entire body / undressing the Deceased: When there is death, it is expected in Islam that everything on its body should be stripped or removed and lined in a state that some knowledgeable Muslims will bath the corpse.
- vii. Payment of the Deceased's debt and hastening the funeral procession: It is uncommon that a deceased would not have debt to be paid or taken from someone. Therefore Muslims are taught to announce to the congregation if there is anyone who has something either debt, monetary or materials entrusted to collect from or return to the deceased person.
- viii. Burying the Deceased in the land where he died: Muslims are to be buried wherever h/she died in term of geographical locations. It exempts river or close to shrines or related objects.
- ix. Weeping, crying, and seeking forgiveness for the late: It is not accepted for Muslims to be cursing him/herself because of the deceased person. It is expected that seeking for forgiveness is the responsibility of present Muslims.

ISLAMIC FUNERAL PRAYER (SALAAT AL-JANAAZAH)

The interviewee's responses were adequately taken, and all the respondents, without exception, reiterated that funeral prayer must be observed as much as possible when the corpse is available. The various responses are presented below.

Abdul-Aziz noted that performing a funeral prayer among the Oke-Ogun community is obligatory prayers (Oral Interview). Anyone who wished to participate in the funeral prayer must be in a state of ritual purity, free from both minor and major impurities, cover their private parts (*awra*), and face the direction of the Ka'abah. He cited a hadith from the Prophet, related by Malik from Na'afi', who stated that "Abdullah ibn Umar would not offer a funeral prayer unless he was in a state of purity" (Nasirudeen 96). He went on to clarify that the funeral prayer differs from the standard obligatory prayers. Janaazah does not have a designated time for performance and can be conducted at any time, even, when regular prayers are not taking place. This perspective is upheld by the Shafi'i and Hanafi schools of thought. The Maliki and Hambali schools advised against conducting funeral prayers at sunrise, noon (when the sun is at its zenith), and sunset,

unless there is concern that delaying the prayer may lead to the decomposition of the body. Specific criteria must be fulfilled for a valid funeral prayer; neglecting any of them invalidates the prayer (Oral interview). The criteria are echoed in Sabiq (77) and are adhered to by Yoruba Muslims in Oke-Ogun. Following the hadith of the Messenger of Allah: intention, standing for prayer, reciting four *takbir* aloud, raising up one's hands during the first *takbir*, reciting silently the first chapter of the Qur'ān, reading of *Salaam 'ala nNabiy*, that is, sending salutations to Prophet Muhammad (saw) and offering blessings upon the deceased and the wider Muslim community, and concluding with *Taslim* as the final stage of the funeral prayer. The arrangement of practice must be in sequence.

TRADITIONAL ACTS EXPECTED FROM A DYING PERSON IN OKE-OGUN

A traditional respondent, Ifashitu (Oral interview), observed that every traditional believer has a fixed life given to him by the Supreme Being. The present life is only a trial and preparation for the next realm of existence after which they will meet their ancestors. He further explained in Yoruba idiomatically that: “*Awayemakukankosi*” everybody in this world must die (Oral Interview). He further explained things that were expected from a Dying person and the people around him in the light of their belief among the traditional believers in Oke-Ogun area.

i. Consulting the Oracle

When traditional believers fall sick, especially with a sickness that may lead to death he/she would be asked by the *Babalawo* or *Iyanifa* to confess h/she behaviour probably he might have committed some atrocities, or joined a bad cult that resulted in the sickness. If the answer was positive, then, the *Babalawo* or *Iyanifa* will consult the oracle and probably, the Oracle might provide a solution to the sickness. But if there was a foul play, then the Oracle could provide recipe for some sacrifices to prepare.

ii. Medication

Essentially, it referred to the using of traditional medicine or herbal remedies (*agbo*) to address and heal different illnesses. Herbal medicines are derived from plants using various parts like leaves, flowers, seeds, and roots. Sometimes they consult the chief priest. The Priest will in turn consult *Ifa* and the *Ifa* shall prescribe concussion (*aseje*) for the person who is sick to eat, and it may be a sacrifice to carry out at a junction where three or four roads met.

TRADITIONAL PRACTICES BEFORE BURIAL IN OKE-OGUN

When a traditionalist finally died, respondents have explained the practices expected from the immediate family, friends, and communities before and after the burial. Some pronouncements utterances or announcements were expected from them in exhibition and expression of their commitment and belief to their gods. Some of the practices are explained as follows by Oyagade (Oral Interview).

1. Announcements of Death

There are different ways the announcement of death by traditional believers in Oke-Ogun area can take. Oyagade explained that the announcement for the kings is different from the chief, and the chief is different from an ordinary person. The process of breaking the news of a deceased king. Next in command will summon the chief-cabinet into the king's palace and inform them about the death of the king in Yoruba idiomatically, which translated to passing on of the King to the ancestral world. Then, the Chief Priest will also summon the High Chief and inform him about the demise of the king; the High Chief will further instruct the Chief Priest to announce to the community. In the case of the demise of the Chief, the eldest son of the deceased chief will inform the King about the demise of his father (the Chief), then the king will now be permitted to announce the death of the chief to the community and the King will now give royal permission for the process of burial rites. The announcement of an ordinary person will be announced by the head of the family followed by the booming of guns in the community and this will mark the process of burial rites.

2. Seeking for the Cause of Death

The respondent, Oyagade further explained that immediately after the death is announced, the Chief Priest will be summoned by the family members to know the causes of death by consulting the oracle. The Chief Priest will after the consultation inform the family of the causes of death and provide some sacrifices for the family so that, the dead person will not disturb the family and at the same time there would not be continuous death in the family.

3. Laying the Deceased on a Mat or Chair

The Yoruba traditional respondents unanimously stated that laying the deceased body on something high like a table, bench or stretcher is to honour, dignify the deceased and pay last respect to him. They will put good attires on dead person, traditional beads on the neck and hand, the family members and those that are present send messages and prayer to their ancestors, and ask the deceased not to relent in providing goodies to the people h/she left behind (Oral Interview).

4. Covering the Entire Body

All respondents among the traditional believers in Oke-Ogun commended their family, that no one is exempted; they do cover the entire body of the deceased. Sangotoro explained that it is very important for Traditional believers in Oke- Ogun area to cover the dead body so that his/her private part may not be revealed. Moreover, sometimes there are some changes in the body of a man after the death hence the remain should be covered by wearing a good dress that covered all the body of the deceased. This means to conceal the defect of a dead person from the eyes of the people (Oral Interview).

5. Burying the Deceased

AdisaDanafojura, a traditional priest, explained that burying the deceased depends on the type of death. If the deceased is involved in witchcraft, murder, homicide, or any acts that contradicts the custom of traditional people in the Oke-Ogun area, such deceased will be buried in the bush or evil forest. If the deceased died without foul play, the remain would be buried in a traditional graveyard or front or backyard of the house, sometimes in the deceased room, or courtyard of the house (Oral Interview).

6. Weeping, Crying, and Dancing

Ogunbiyi, (Oral Interview) explained that some Yoruba traditional believers in Oke-Ogun who are very conversant about traditional burial, immediately after the death is announced will cry and weep, and some will sing praise songs and funeral songs. While some will be dancing and sending messages to their ancestors. These activities depend on the cult members the deceased belongs like *Sango*, *Oya*, and *Osun* among others.

7. Spiritual Bath and shroud of the Deceased in Traditional Religions

The corpse is ritually purified with clean water, sponge, and soap, this is to prepare the deceased for its journey and entry to the spiritual world with some traditional sacrifices. After the spiritual bath, he would be dressed in good clothes. The colour of the dress depends on the cult to which the deceased belongs to. If he/she belongs to the Osun cult then the clothing should be white. If he belongs to *Sango* the cloth should be red (Oral Interview). The washer should be *Babalawo* if the deceased is male while the washer should be *Iyanifa* if the deceased is female. Before the spiritual bath, the deceased male hair must be shaved and his nails must be cut off if the deceased is female her hair must be plaited, and her nails also be cut off and the nails of the male and female must buried together with the corpse.

8. Position of Traditional Deceased in the Grave

The study revealed if it is the burial of the King, the grave is dug in the king's palace and sacrifices followed before the King is finally buried. Killing Animals and chickens for sacrifices and sometimes dogs used for sacrifice. Then the King is put into the casket, dressed in good attire with hair shaved and the fingernails been cut and buried together. The corpse of the deceased faced the shrine (*Igbale*). Then the Chief Priest instructs the prince to pour the sand into the grave, follow the children of the king, and then the family members till the grave is filled up with sand.

9. Carrying and Following the Corpse in Traditional Religion

The Yoruba traditional believers in Oke-Ogun carry and follow the corpse to the place where the deceased is to be buried. It is accompanied by singing praise and funeral songs and dance; they go around the community for at least three days before the actual burial. There are some sacrifices to be carried out, this is depending on the cult the deceased belongs; for instance, *Adireirana's* sacrifice paved the way for the deceased in the next world.

10. Delaying the Burial of the Deceased in Traditional Religion

According to Oyagade Amao (Oral Interview), some Yoruba Traditional believers in the Oke-Ogun area delay the burial of their deceased. Delay in burial usually occurs because of some sacrifices tagged as befitting burial, it usually take three days before burial. He further explained that Yoruba traditional believers in the Oke-Ogun area do not bury their deceased in the night. The reason for this is that the night burial would result in a smaller number of people for burial rites.

CONCLUSION

Three arguments precipitated the need for this research. One is that Muslims in Yorubaland compromise Islamic doctrines especially when it is connected to burial and funeral rites in a family of different faiths. It has been discovered that Yoruba Muslims do not compromise but they rather practice another teaching which hung on good relationship and neighbourhood. Second is the absence of adequate knowledge about Islamic and traditional rites. This is not true, adequate knowledge was found with Yoruba Muslims about rites in both burial and funeral of their deceases. Third argument is that the Yoruba Muslims do mix traditional practices along with Islam which results in syncretism. It seems that a distant relations or residents assumed Yoruba Muslims do mix Islam with traditional practices. This work may not claim hundred percent (100%) coverage for Yoruba Muslims but a significant population do not mix Islam and Traditional practices in religion.

Nine different items are estimated as burial rites before and few during funeral are equally identified. Similarly, in traditional burial rites, nine are conspicuously practiced and some were discovered to be the same while others are contradictory. Notable differences

emerged in the burial rituals of these two faiths, particularly regarding their perceptions of the Supreme Being and the respective paths to salvation. Some devout Muslims, for instance, strongly criticize many Traditional practices, labelled them as superstitious and uncivilized simply they have no written scripture. For Muslims, the Qur'an is the final revealed scripture, and neglecting the divine instructions in it could lead to destruction of a person who denies it. The funeral customs in both religions reveal two key themes: "communal living" and the belief in two realms of existence. Both Muslims and Traditional practitioners recognize that individuals are not isolated beings; rather, they draw strength and vitality from their surrounding community. If both groups could extend their understanding beyond their immediate beliefs to embrace communal living, a sense of social cohesion could emerge in Nigeria, particularly in Oke-Ogun. This cooperation should foster a commitment to responsibilities toward both the living and the deceased. Those who do not care for the living can hardly claim genuine respect for the dead; participation in burial rites under such circumstances may simply reflect hypocrisy. If the Yoruba community in Oke-Ogun can embrace a culture that focused on the common good, the goal of nation-building may become more attainable. Ultimately, it is essential for all Yoruba—regardless of their Traditional or Muslim affiliations—to seek common values and shared perspectives within their burial customs and broader life experiences. This effort could prevent one group from dismissing the other as unacceptable, ignore, or described uncivilized. There is a greater unity among the Yoruba in Oke-Ogun than the divisions that often overshadow their coexistence.

The following recommendations shall be of great assistance in redressing the current trends of events as to the practices of the burial and funeral rites in Islam and tradition by Yoruba Muslims and traditional worshipers respectively in the Oke- Ogun area, Oyo State:

1. Muslims not only in Oke-Ogun axis but in Yorubaland should understand the existing practices of burial and funeral rites. The Alfa and Imams should intensify teaching, preaching and practicing what the Qur'an and Sunnah (hadith) of the Prophet (SAW) presented. The Qur'an Says: *To you is your religion, and to me, my religion* (Q.109:6). The Muslims should not call them infidel, and at the same time they should not emulate traditional burial process. The Yoruba scholars, *Imams* and *Alfas*, should create more awareness regarding the true practice of Islam and caution Muslims against the adoption of any culture that contradicts the religion of Islam. Yoruba Muslims do not compromise religious burial and funeral rites.
2. Traditional believers and practitioners should equally educate their audience what the rites of burial and funeral entailed. Elements of rites in traditional practice should be identified and considered to be accepted by the generality of contemporary societies. There should not be an accusing finger pointing to Muslims and vice versa.

3. Yoruba Muslims should be proud of their religion (*Islam*) and never they allow the religion of their neighbours (Christianity and Traditional religion) to impress them let alone availing chance in other practices. Similarly, traditional believers should be able to exhibit their burial and funeral rites without necessarily looking for additional worshipers.

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ORAL SOURCES

NAME (surname first follow by a comma before the other names	PLACE OF INTERVIEW	DATE OF INTERVIEW	AGE/AGE RANGE OF INTERVIEWEE	OCCUPATION	RELIGIOUS AFFILIATION
Solaudeen, Abdul-Wasiu	Sango Saki	5/2/2021	47	Civil Servant	Islam
Ifa, Shitu	Sango Saki	5/2/2021	45	Priest	Traditionalist
Egungbemi, Ojelabi	Igbale Saki	11/8/2020	57	Priest	Traditionalist
Osunfunke, Ojelabi	Ile Agara Igboho	4/1/2021	45	Priest	Traditionalist
Ojerinde, Ayanwale	Ile Danafojura Iya Saki	5/2/2022	50	Priest	Traditionalist
Ogundele, Ogunjinmi	Saki	2/5/2022	50	Farmer	Traditionalist
Oyawale, Ogunbiyi	Ile Baba Baale Ita-Oja Kisi	14/4/2021	40	Not known	Traditionalist
Langa, Ismail	Salam Salam Area Sango Saki	21/2/2021	47	Civil Servant	Islam
Surajudeen, Ishaq	Iseyin	20/10/2021	40	Islamic Teacher	Islam
Fazazi, Ismail	Iya Saki	6/2/2021	45	Islamic Teacher	Islam
Fazazi, Muhammad	Ahmadiyah Saki	2/5/2022	48	Imam/Teacher	Islam

Muhammad, Adelakun	Igbeti	12/10/2022	40	Mechanical Engineer	Islam
Adekola, Adediran	Ile Adekola Sepeteri	2/2/2021	37	Vulcanizer	Traditionalist
Ogunlana, Ayanwale	Igboho	4/1/2021	50	Trader	Traditionalist
Shehu, Abdulrashid	Araromi	2/2/2022	60	Islamic Teacher	Islam
Adisa, Danafojura	Ile Danafojura Saki	3/4/2021	45	Not known	Traditionalist
Ajala, Sangobiya	Ile Agara Igboho	4/1/2021	65	Priest	Traditionalist
Muhammad, Olalekan	Igboho	11/7/2022	50	Islamiyah Teacher	Islam
Yusuf, Olanipekun	FITFAL, Saki	11/12/2021	40	Imam	Islam
Olagade, Amao	Shaki	11/7/2022	45	Trader	Traditionalist
Ogunbiyi, Ogundiran	Igboho	12/10/2022	44	Carpenter	Traditionalist