

**ASSESSMENT OF THE INFLUENCE OF EBIRA TRADITIONAL PRACTICES ON
MUSLIMS' FAITH**

BY

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DECLARATION

I declare this dissertation “Assessment of the influence of Ebira Traditional Practices on Muslims’ faith” has been carried out by me in the Department of Arts and Social Science Education, Islamic Studies Section, I am certain that this dissertation has never been written by somebody else.

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CERTIFICATION

This dissertation titled “Assessment of the influence of Ebira Traditional Practices on Muslims’ faith in EbiraLand” by Khadijat Yaqoub meets the regulation governing the award of Master degree in Education (M.ed Islamic Studies) of Postgraduate School, Ahmadu Bello University, Zaria.

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DEDICATION

I dedicated this research work to my lovely husband, children and parents who gave me the Islamic orientation that serves as my guidance in life.

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All praises be to the Most High, the Evolver, the Sustainer and Nourisher of the universe, Allah (SWT). May His peace and blessings be upon the seal of Prophets (SAW) his household, companions and those who follow their footsteps till the day of reckoning.

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ABSTRACT

This study aimed at bringing out the influences of traditions and culture of Ebira people on the practice of Islam in Ebiraland. It was observed that Islam was resisted by the pagans of Ebiraland, but eventually accepted it through peaceful means that condoned the practice of both systems together. This is because the traditions of Ebiraland such as belief in masquerade, Ori festival, divination with rosary, reincarnation and witchcraft have some influence in the life of some Muslims in Ebiraland; hence the mixing of Islam and traditional practices of Ebira people become common among most Muslims, especially in their marriage and aspects of faith. The study was limited to the five local government areas located in the central senatorial district of Kogi State. Survey design method was used where a proportional stratified sampling method was used for the percentage sampling fraction. A Questionnaire was designed and administered to both scholars and Muslim traditionalists. 430 respondents were randomly selected. Five (5) Null hypothesis and (5) research questions were formulated and analysed at 0.05 alpha level of significance using Wilcoxon sign rank test computing hypothesis one, while spearman rank order correlation test computing hypothesis Two - Five. The result of the findings revealed that there is a relationship existing between religious ignorance and prevalence of tradition and culture in Ebiraland, which has tremendous influence on their religious practices. Similarly, there is lack of perfect comprehension of the knowledge of Tauhid and Islamic teachings, as well as inability to distinguish Islamic tradition from that of Ebira culture and tradition. Hence, the research suggested the establishment of religious institutions and organisations that are fully acquainted with the misleading traditions and cultures of Ebiraland to evolve a training guide for the youths, old males and females through the true and perfect teachings of Islam. The research also suggested modification in the existing mode of preaching and teaching of Islam in the area of study.

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OPERATIONAL DEFINITION OF TERMS

This section explains some words that are either foreign or strange as they are used in the work

- Ada-a: Tradition or norms in the society.
- Adedeguneta: Triplets (Children)
- Adekedejo: Judge of all judges
- Adokita: Name of a popular day masquerade in Okene town.
- Ajari: A child at a birth period coming out with bottom first
- Akisobe and Agadgidi: Security of night masquerade
- Ayn: (Arabic) Eye
- Ayino: A child born that comes out with placenta at birth
- Banatu: Elderly women seeking Islamic Knowledge.
- Birru: (Arabic) Good conduct or righteousness
- Dada: A child born with curly and tired hair
- Ebira Tao: People who dominate the central Senatorial district.
- Ebira: Good conduct or righteousness
- Ebiraland: Central Senatorial district of Kogi State.
- Echipa: Poison
- Edekaki and Adiyaya: Spiritually strong masquerades that carry out judgment on witches.
- Eika: One of the names of the ancestors children who founded Ebiraland and later given as a name of one of district in Okehi local government a of Ebiraland.
- Ejima: The twins
- Ekehi Iresu: Dowry
- Ekehi Uwhu: Dis-virgin fee
- Ekuehi akatapa: The comedy masquerade that speak through a hollow pipe covered with spider house or bat wings.
- Ekuehete: Another comedy masquerade, the announcer of the beginning of night masquerade that send the women indoor.
- Ekuechi: A festival performed at the end of farming season.

Ekurahu:	Night masquerades
E.M.A.N.:	Ebira Muslims Association of Nigeria
Enebe:	Female witch
Ete:	Ground
Eteohueje:	House hold god kept at the centre of the yard or compound.
Eyi:	Eye, in Ebira
Idah:	A wide flat rock a place covered with a wide flat rock.
Idowu:	The child that was born after twins (a Yoruba borrowed terminology)
Idoza:	Collective or group farming for in-laws.
Ige:	A child born that comes out with legs during delivering (a Yoruba borrowed terminology)
Ihiana:	When is he going
Ihima:	(Contracted from the expression, Ihi mi ma); referring to the last born, whose other name is Onootu
Iraha Ekurahu:	Dress of masquerades (conical bells worn at the waist for dancing)
Ire vuyi:	Here is offering of Kolanut.
Iresu:	(Ebira) Head
Ise-ewere:	Secret gifts
Isiukoro:	The surviving child after several dead children
Istikhara:	Asking for Allah's guidance in matters as recommended by the noble Prophet (S.A.W)
Isoyitura:	100 Tubers of Yams to the In-laws with other foods stuff
Ita Uwhu:	White: 100 Tubers of Yams to the In-laws with other foods stuff e cloth for the bride after dis-virgin
Jiovo guengwuhi:	To use as protective fence.
Mezeweyi:	I like you Name given to children expected to die soon
Ngworere:	Enter the open space
Obaji:	Means virgin line in Ebria

O'otuwhuo: If he will reach tomorrow

Odenya Teku: The custodians of masquerade

Ododo: Means flower (of the vigin land)

Ododo and Obaji: Names of Ancestral brothers

Oduajini Siuwho tenyi: He that cause hardship today and success tomorrow

Oganya: Grave yard

Ogenemezina: Hanging but fall not

Ogente: Spirit of a masquerade.

Ogu: Asset

Ogugu: Masquerade display for the dead

Oguohuta Anagisa Yiwaku: The third god that divides any booty

Ohazara: A price for waking the bride

Ohomorihi: Almighty God.

Ojo: A male child born with placenta round the neck (a Yoruba borrowed terminology)

Okama: Instructed me

Oke: A child born with Amniotic bag or sac completely covered.

Okehi onyi: Price given to the mother of the bride

Okokokowukowu: Almighty God

Oni: A female child born with placenta round the neck

Oniyewe: A clan in Eika town that worships monitor lizard

Onogidi: A popular masquerade in Eika town.

Onoku: Special Ladies that come out at Night during the night masquerade outings.

Opochi: Male witch or wizard.

Oratawuvo, Ogwameme, Ikerenu, Itemirege, Adebira, Avereho: Names of Masquerades.

Ori: Idol

Orichabedubedu: Everlasting God

Osuvokode: Price to touch the bed

- Otanuvoge: To stretch hands to meet
- Ovasaraki: Name of a night masquerade.
- Oyi ye ozi: Re-knowing a child or knowing the person that reincarnated through fortune telling
- Ozaomarisi: No one eats flies
- Ozi Ajari: Son of Ajari
- Ozi Upai: Son of masquerade
- Ra-asu (Arabic) Head in Arabic
- Shirk (Arabic) Associating partner with Allah.
- Traditionists: These are Muslims who uphold the practice of tradition and aspect of idol worship, they are as well the custodians of masquerades

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

In the name of Allah, the Most Beneficent, the Most Merciful. All thanks be to Allah who revealed the Qur'an, the ultimate guidance, for the entire mankind. May His peace and blessings be upon the seal of the Prophets, Muhammad (S.A.W), who demonstrated the perfect way of life. In the same vein, may the Almighty Allah be pleased with the companions of the Prophet (SAW) and members of his family who sincerely delivered the trust of the religion to generations after them.

Islam is a religion which encompasses all that man requires. Therefore, the religion demands total submission to the dictates of the *Shari'ah*. The person who willingly and sincerely submits to the wills of Allah is known as a Muslim. The religion of Islam is not only concerned with the spiritual aspect of man, but also it covers all aspects that are required in the life of mankind. Notwithstanding, the religion accepts and assimilates other cultures, that conform to its religious belief system and moral values. Those cultures that are not in line with the moral teachings of Islam or not in touch with the belief system of Islam are totally rejected. This is in line with the following Qur'anic instruction.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَدْخُلُوْا فِي السَّلٰمِ كٰفَّةً
وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ
مُّبِيْنٌ الْبَقْرَةَ: ٢٠٨

O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy. (Q:2:208)

Islam spread to Ebiraland in early 1856. *Ebira* people are majorly divided into three dialects, (Ebira Opete, Ebira Etuno and Ebira Koto) but they have a common culture which is not

separated from their system of belief. (Abdullahi 2013 and Shaibu 2013). Thus, the strong attachment of *Ebira* people to their culture could be a factor responsible for the difficulty in separating their cultures from religious practices after embracing Islam. This attitude therefore has adverse effects on their religious faith and moral values. In view of this, this research is designed to study the extent of the influence of traditional practices in the religious practice of the *Ebira* people.

1.2 Statement of the Problem

The religion of Islam comprises detail guides to all that affect man's life in this world and in the hereafter. This could be the simple reason why the religion demands its followers to be strict about obeying the religious injunctions in all matters affecting their lives. Similarly, the religion is not silent in exposing all that could ruin the faith, health, personality and other aspects of man's development. However, in spite of the number of years that Islam has been in existence in Ebiraland, their unguided cultures and traditions are still upheld and have negative impact on their religious and mundane affairs as Muslims. This trend has continued to the extent that some learned Muslims in the contemporary time appeared to be silent and hence turn away from the fact that the people are heading to the wrong direction. On the other hand, some Muslim scholars decided to overlook or compromise with some misleading traditional practices in *Ebira* land. Therefore, some Muslims consider no religious implication in mingling their marriage practices with tradition and culture of Ebiraland, and Christian method of marriage. The cause of this may be attributed to many factors. Of course, it is quite disheartening for a Muslim to uphold an unguided culture at the expense of the teachings of the true religion. Many would observe that such attitude could be as a result of ignorance about the beauty of the Islamic way of life or because of the inevitable nature of their culture and traditions, or it may be attributed to the misconception or misappropriation of the Islamic objectives. If this misguided behaviour therefore, is not addressed, what would

be the fate of other Islamic devotional exercises since Islam demands total submission? These issues made it necessary to undertake this research to enlighten and guide people to the proper Islamic practices.

1.3 Objectives of the Study

The study has the following as its objectives:

- i. To examine the nature of the traditions and cultures of *Ebiraland* in the light of Islam
- ii. To evaluate the extent of the influence of cultures and traditions of *Ebiraland* on the lives of Muslims.
- iii. To assess the factors that are responsible for the promotion of the traditions and cultures of *Ebiraland* among the Muslims
- iv. To appraise the implications of the cultures and traditions of *Ebiraland* on the Islamic faith of the Muslims.
- v. To proffer solutions in the light of *Shari'ah* to the effect of cultures and traditions of *Ebiraland* on the lives of Muslims.

1.4 Research Questions

- i. What is the nature of the traditions and cultures of *Ebiraland* in relation to Islamic view?
- ii. To what extent do the cultures and traditions of *Ebiraland* affect the lives of the Muslims?
- iii. What are the factors that are responsible for the promotion of traditions and cultures of *Ebiraland* among the Muslims?

- iv. What are the implication of these influences of the traditions and cultures of *Ebiraland* on the Islamic faith of the Muslims?
- v. What are the possible solutions from the Islamic guides to the effects of the traditions and cultures of *Ebiraland* on the lives of Muslims?

1.5 Hypotheses

- i. There is no significant difference between the culture and tradition of *Ebira people* and Islamic cultures and tradition.
- ii. There is no significant relationship between traditions and cultures of *Ebira people* and the religious practices of the Muslims in Ebiraland.
- iii. There is no significant relationship between religious ignorance and the prevalence of tradition and cultures of *Ebira people* among the Muslims
- iv. There is no significant relationship between upholding the traditions and cultures of *Ebira people* with the prevalence of evil and crime among them.
- v. There is no significant relationship between shari'ah percepts on addressing effects of traditions and culture of Ebiraland.

1.6 Significance of the Study

The essence of the Islamic faith lies in the conviction and submission of a person to the injunctions of Shar'iah. Thus, one of the principal issues which Islam aims at destroying is every culture that promotes immorality, as well as it displays the capacity of destroying religious faith. Certainly, some of the cultures and traditions of Ebiraland either promote immorality or ungodly attitude. In view of this, any research that stands to expose those cultures and traditions that are responsible for the

deterioration or decline in Islamic faith, with a view to providing solutions, is of great significance not only in safeguarding the faith of the Muslims from alien pollutions, but also in promoting the spirit of faith as well as encouraging others to accept the religion of Islam. This of course would serve as a means by which the attitude of the Muslims would concentrate on the guidance of Islam and hence the prevalent evils and crimes in *Ebiraland* would be brought to an end or minimized. These changes will therefore provide the environment with security, and ensure peaceful co-existence among people, and hence making all development plans to come to fruition.

1.7 Scope Delimitation of the Study

The research revolves around the nature and the influence of cultures and traditions of *Ebiraland* on the lives of the Muslims. The study therefore is restricted to *Ebira people* who are situated in several states of Nigeria, but predominantly covers the whole of *Kogi* central senatorial district and *Kogi* local government boundaries with the Federal Capital Territory, *Nasarawa* State and *Edo* State. The research revolves around *Ebiraland* and is restricted to *Ebira Tao* who are found in five local government areas: *Okene*, *Adavi*, *Okehi*, *Ajaokuta* and *Ogori-Magongo*.

CHAPTER TWO: REVIEW OF SOME RELATED LITERATURE

2.0 Introduction

This chapter discusses the most relevant issues and literature affecting *Ebiraland* and its people. However, in order to present the true state of *Ebira* people, a brief history of who they are and their interactions with various people were discussed.

2.1 Overview of Ebiraland

The *Ebira* kingdom has various write-ups about its origin. Many historians did not go beyond their division from *Idah*, while some traced it to the *Kwararafa* Empire. *Ahmadu* (2014) traces it to the bank of the Niger from *Jukun* town of *Wukari* around 14th century. It is their belief through oral tradition that *Wukari* was their last resting place on their 'Hijra' migration route from *Makkah* or the Middle East. Yet, others traced them to have migrated from the *Eastern Sudan* to the Nile and then to *Gongola*, around the 12th century and then they passed through *El-Kanemi* to *Kwararafa* Empire. They left *Jukun* through Benue to *Idah* where they finally separated to their various places of settlements to date. (*Abdullahi, 1993*).

From Griot transmission of the royal household, it is said that the man called *Ebira* was called *Itanuje* or *Itazi* when he finally arrived in *Ebiraland*. He is the son of *Idoko* who had three children called *Itazi*, *Ohimi* and *Ayegba*. *Ohimi* was the father of *Ebira Koto*, *Panda*, e.t.c while *Ayegba* was the father of the *Igalas*. *Idoko* was the son of *Ageneboje* whose father was *Abutu Eje*. *Abutu Eje* lived in Yemen, but because of religious problems, he left for Egypt during the reign of Pharaoh, as crisis broke out there, they left for the *Sudan* and later to *Zinder*, presently *Niger Republic*. Famine made them leave for *Bora* in *Borno* and then to *Wukari*, to join the *Kwararafa* kingdom. They then migrated to *Abinse* in *Benue* State. They still have traces of *Ebira* to date. They left for *Idah* meaning, a flat rock. They struggled for the chieftaincy of *Idah* and *ohima* lost to his brother *Ayegba*. He now migrated to *Etube*

(A hunting area) now called *Itobe*. They finally crossed to *Ohiete Enyi* or *Utenyi*: after which they moved to settle at *Opete*, meaning the first seat of settlement.

Itanuje or Itazi had three children whose names were *Adaviruku Ehinkoto*, *Uga* or *Adangara* and *Ohunene*, before arriving *Opete*. His first child at *Opete* was *Obaji*, meaning virgin land; and the second was *Ododo*, meaning flower or seed and finally *Onootu* or *Ihimima*.

This appears acceptable the Arab dogma since their original ways of life have several similarities, and their language still has some words that are similar in pronunciation, and meaning proving some connections i.e. *Ra-asu as Iresu* meaning head in both Arabic and *Ebira*. “*Ayinu*” as “*Eyi*” which is eye in both Arabic and *Ebira*, and to crown it all their name “*Ebira*” as “*Birru*” in Arabic meaning good conduct or righteousness (*Ibrahim, 2002*). The researcher shares this view because the origin of *Ebira* man has character traits similar to that of Arabs before their interactions with the other cultures that adulterated their origin. i.e adventurous; rhetoric; retentive memory applied to storytelling and singing; creative art, as in carving and weaving; hospitality, generosity and bravery.

With regards to this assertion that *Ebira* people originated from the Middle East and migrated via *El-Kanem* to the *Jukun land*, their root cannot be traced to any family or clan in those areas. Thus, historians cannot trace the *Ebira* people beyond their present settlement. (*Abdullah, 1993*).

Avajara (1999) submitted that: “Atta Dynasty: Going back the history lane as a people, the three brothers *Ayegba* (popularly known as *Omi Idoko*, *Itazi Atenuje(Ozi-upai)* and *Ohimi (Ozi-agye)* parted ways in 1550CE. *Ohimi* as a fisherman went North wards (along the combined Rivers Niger and Benue from Idah) up to the confluence and crossed to settle at *Igu Ugbaka* where he founded *Egbira Igu* chiefdom. There was further migration by

some of *Ohimi's* descendants as a result of succession tussle on the (*Ohimege*) stool, bringing about the founding of *Ebira panda* by *Negedu* the first son of *Ohimege panda*. The Fulani Jihad brought about further organization and the founding of *Egbura Oje* in 1824”.

According to *Avajara (1999)*, the other brother *Itazi Attanuje*, a hunter left *Idah*, for a hunting expedition at *Eteube*, which is also now called *Itobe*, which means a hunting place. He crossed the *River Niger* to the virgin land and settled at *Opete*. He gave '*Obaji*, to his first son by his junior wife called *Abonu* on the new settlement. The second child he named him *Ododo*. He left *Idah* with his children from his first wife, *Onyiohu*. Their names are: *Adaviruku*, *Ehinkoto (Ohizi)* and *Uga*. He crossed with them, their wives, children and relations. He claimed that the children of the man *Ebira (Itazi Atenuje)* were *Adaviruku*, *Ehinkoto*, *Uga*, *Obaji*, *ododo* and *Ihima (Onootu)*. He did not agree with the views of the great Historians of the land i.e. *Ibrahim (2000)*, *Muhammad (2014)* and *Abere (2005)*. They have it that the children of *Ebira* settled in various towns that form the names of these areas till date Viz: *Okengwe*, *Adavi*, *Eika Eganyi* and *Ihima*. The child *Eika* had three children namely *Itazi*, *Ododo* and *Obaji*. The *Itazi* had no issue, but *ododo* and *Obaji* had issue called *Ovadime (Ododo's son)* *Obe*, *Ananchi Albobo* and *Ekunadoro*.

From their view, it will be seen that *Ododo* and *Obaji* are the grand children of the man *Ebira*. It would be found that the origin of *Ekú* cult in *Ebira Tao* is centred on these children of *Eika*, one of the five children of *Ebira (Attenuje)*. This later became an accepted tradition of the whole tribe of *Ebira* and beyond, to *Igarra Ori Etuno* in *Edo* State. It is on record that the *Ekú* cult (Masquerade) is common to all the people they met with, from the *Jukuns* to *Opkoto* to the *Igalas*. As said earlier, their names formed the names of the areas they settled. The *Okengwe* had two sons, *Okovi* and *Agada*. As hunters, they went to hunt at *Okorune* the habitation of Antelopes (Une).The names of their children form the clans in which Ebiras are known till date.

This has shown that *Ebiras* have the same origin as the *Igalas*, who went to Panda and Opete areas. Tracing them from *Opete* has lots of difference with great historians *Ibrahim* (2000) *Muhammed* (2014), *Ohiare* (1988), *Abere*. (2005) and *Salami* (2007) *Abdulahi Aliyu Onomoh* recorded that *Ebira* called *Uga* had five children who settled at *Okengwe, Adavi, Eika, Ihima* and *Eganyi*. The *Eika* had three children known as *Itazi, Obaji* and *Ododo*. It was this *Obaji* and *Ododo* that first brought the idea of *Ekú* (*Masqurade*) which was later copied by the *Ebira Tao* and those of *Etuno*; and that the other *Egbira Ofo, Igu, Panda* situated at *Kotonkarfi, Toto, Mozun, Abaji etc*, have the same *Ekú* culture, which shows that they all copied it from their link with other people they associated with.

Hussaini (1991) stated that the people known presently as *Egbira/Ebira* are said to belong to the ethnic groups in *Kwararafa* with whom they had cultural link in one way or the other. They are the *Jukuns, Igala, Agatu, Idoma*. Others are: *Nupe, Eggon, Gade, Gomai, Akye*, and *Oworo*. He said further that the *Egbira*, now variously referred to as *Egbira or Ebira and Igarra* could trace their origin from *Bira*, a city or territory in upper *Gongola* valley down the middle and the lower Benue River region in the old *Kwararafa* kingdom.

In agreeing with the notion that their tradition was probably changed or influenced by those they associated with during their migration, *Husaini* (1991), said “in the course of their movement, they intermingled with other people particularly the *Akpoto*, acquiring their culture and traditions like many other people they met on their way to *Igala* land and consequently, upward movement to their present abode, the *Egbira* crossing the Benue to their present abodes in *Kotonkarfi, Toto, Abaji, Mozum, Umaisha* areas while the *Ebira* and *Igarra* crossed the Niger to their present abodes in *Okene/Okehi* and *Igarra* areas”.

2.1.1 Geographical and Climatic Condition

The *Ebira* Tao inhabits five Local Government Areas in *Kogi* State namely: *Adavi*, *Ajaokuta*, *Ogori-magongo*, *Okehi* and *Okene*. *Ebira Tao* is the central senatorial District of *Kogi State*. It is located in the South Western part of Nigeria, precisely *Kabba* province. It is located between latitude $6^{\circ} 08'$ and $7^{\circ} 40'$ East of the Equator and latitude $7^{\circ} 20'$ and $7^{\circ}-70'$ North of the Equator. They share common boundaries to the North with *Lokoja* at the East with river Niger and Benue to the South, with *Edo* and *Ondo* States and to the West with *Kabba*, and *Ijumu* local government areas respectively.

Ebira Tao consists of up-lands that are under laid by igneous and metamorphic rocky basement complex, which appears as massive ridge and rocks hill over a greater part of the land. The general elevation of the land is about 1,200 feet. However, there were numerous peaks issuing above 2000 feet. Due to the rocky nature of the land, two major land surfaces exist: table land surfaces and erosion land surfaces. There is an extensive high level erosion surfaces characterized by steep-sided granite hill soils in these higher areas that are usually shallow and stony. The total land is 3, 413, 25 square kilometres.

The climatic condition of *Ebiraland* is very favourable. The rainy season begins in late March and the maximum precipitation occurs towards the end of the season (September and October) and is followed immediately by dry season. The dry season, which usually lasts from November to early March, is usually a period of high temperature (28°C in the day) and intense heat. Rainfall figures stand at about 47 inches.

The annual average temperature is 27°c . Due to the rocky and stony nature of the land, farming activities are mainly carried out in neighbouring states like *Edo*, *Ondo* and *Benue* States. Thus, today in most Nigerian markets, the popular *Ebira Yam* is in high demand. (*Muhammed, 2014*).

2.2 Traditional Belief in Ebiraland

The *Ebira* people believe in gods beside the Almighty God, whom they worship in order to convey their demands to Him. Most of their beliefs attached to all aspects of their life are based on superstition. Against the women folk for example, a woman may be said to be a witch if she suffers from a sickness that refuses to heal up after several treatment.

It is a general belief in *Ebiraland* that nearly all death, illness and calamities are as a result of evil spirits, witches, unfriendly persons and by the activities of the soul of the departed one. Therefore, based on such assumptions, some of the relatives of the deceased carry out investigation on the causes of the death of their deceased. These investigations moved to the extent of consulting the diviners to determine the witch that was responsible for the death of their person. Diviners sometimes prove that the corpse appears in their mirror to mention the person that killed the deceased. The accused person would face the penalty, either to be stoned to death or burnt to ashes. Several oracles would be conducted on behalf of the corpse. Some Muslims of Ebira land believe that good, success, victory are from Allah, while any sort of calamities are from evil doers because Allah will never harm His creation.

2.2.1 Belief and Worship

The *Ebira* people have several beliefs that have to do with issues ranging from pregnancy to child birth and to burial. When a girl is married, she must not cross over the stretched out legs of other people because she will give birth to a baby that would resemble the person. Women have to be industrious so that their children will not be lazy. This is why they do all sorts of hard labour, including pounding yam till the day that they put to birth. Their mode of delivery determines the different names they instantly give their children. *Hussain (1991)* enumerated the following names based on occurrences:

Ayino: A child that comes with placenta

Ige: To come out through the legs.

- Oke:* To come out completely covered (with Amniotic band or sac)
- Oni:* To come out with placenta round the neck.
- Ojo:* A male child that comes out with placenta round the neck.
- Dada:* A child that has curly and tied hair.
- Ajari:* A child that comes out with the bottom first during birth.
- Onooku:* A female child born and whose birth immediately attracts soldier ants (solenopsis invicta/ formicidae) or snakes.
- Oganya:* Literally means grave yard. Child often returning after death
- Ihiana:* The child whose death is expected any time.
- Ootuwhuo:* A child they doubt would survive to the next day
- Ozaomarisi:* The one they think no witch can eat as no one eats flies.
- Ejimah or Adedeguneta:* Twins or Triplets, etc
- Idowu:* A child that is born after twins.
- Isiukoro:* Reward after several dead children.

These names generally have Yoruba origin as many *Ebiras* settled in *Yoruba* land to farm and hence they were influenced by their traditions. These children have special offerings given to them so as not to trouble their parents. They observe the child at birth or behaviour after birth and consult the fortune-teller who now prescribes for them all the offerings they should perform in order to save the life of the child. Furthermore, the fortune-teller commands the parents to go to the public and dance, when they are asked why they should respond that it is the child who commanded them to dance. In another instance, children that were born with special things in their hands, such as cowries are said to be great fortune tellers and witch doctors. In addition, when a child is born with teeth it is believed that one of the parents would die, except if they sacrifice some offerings. Similarly, when a mother leave her child alone on a bed and comes back to meet a small black snake, (Viper) with the child

in that situation they will start praising the snake and this would make the snake take its leave. This practice is common among the Oniyewe (a clan) that claims to be children of vipers. Some Muslims are equally involved in such belief and practices in the name of clans. The Qur'an guides to the proper faith in this regard:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

عمران: ١٤٥

And no person can ever die except by Allâh's Leave and at an appointed term. (Q3:145)

2.2.2 Reincarnation

The Ebiras believe that all ancestors that died live in the dead kingdom and will eventually come back into the womb of another close relation to be born again. When a new child is born, a day is set aside to perform the ceremony of knowing the child 'Oyi ye Ozi' knowing the person that reincarnated through fortune telling, that is going to a renowned fortune teller who would tell them the person that had come back. They will make plenty feast to welcome the return of the dead and will give special honour to the child depicting the status of the person that returned. According to them, if they do not perform the "knowing", the said child will continue to trouble the parents, until the acts of "knowing" is done. Some Muslims out of ignorance participated in the event and some marriages were faced with the challenges of such belief. Likewise, they believe that *Ekû* (Masquerades) are from the grave (dead people). (Hussaini A.I.1991).

The concept of reincarnation in which ever form violates the teachings of Islam, whether the reincarnation of the Creator, Allah, into human being form like the case with Christians who believe the presence of the Creator in the human body of Isa-Jesus (A.S) or the reincarnation of the Creator into the body of saint (Al-Hulul/Tanasukh) like the case of

the belief of a section of Sufists that are not in conformity with the teachings of Islam and hence such a belief is Kufr (disbelief) in Islam. The Qur'an stated:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ الْمائدة: ٧٢٧٢

Surely, they have disbelieved who say" :Allâh is the Messiah(Īsā) Jesus), son of Maryam (Mary ".(But the Messiah(Īsā)Jesus) said" :O children of Israel! Worship Allâh, my Lord and your Lord ".Verily ,whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers (Q 5:72)

Allah (S.W.T) gave His incomparable nature in the following verse:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ
وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ الروم: ٢٧

And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All Wise .(Q30:27)

The concept of reincarnation in Ebiraland is equally misleading because no dead person shall be resurrected back to the world. The Qur'an out rightly disputed such a claim in many verses.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي
 أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن
 وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ الْمُؤْمِنُونَ: ٩٩ - ١٠٠

Until, when death comes to one of them (those who join partners with Allâh), he says" :My Lord! Send me back , "So that I may do good in that which I have left behind "!"No! It is but a word that he speaks, and behind them is Barzakh (a barrier (until the Day when they will be resurrected .

In view of the fact that if a person died he has lost the opportunity of coming back to the world the Prophet (saw) guided and enjoined Muslims to always engage in righteousness and good deeds while alive in the world before their death. The following Hadith elaborates the statement:

عن عبد الله بن عمر رضي الله عنهما قال : أخذ رسول
 الله صلى الله عليه و سلم بمنكبي فقال (كن في الدنيا
 كأنك غريب أو عابر سبيل) . وكان ابن عمر يقول إذا
 أمسيت فلا تنتظر الصباح وإذا أصبحت فلا تنتظر
 المساء وخذ من صحتك لمرضك ومن حياتك لموتك

'Abdullah bin 'Umar; said, "Allah's Messenger (peace and blessings of Allah be upon him) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'"The sub narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and (take) from your life for your death. Bukhari. (1987:Vol.5.Hahith No. 6053)

2.2.3 *Belief in Masquerades*

Ekuechi culture is common to all *Ebira* people in various areas because they came in contact with (*Ekuechi*) masquerade cult during their migration. The same culture is observed in Igalaland in the *Ebira* kingdom. The first people that started it were brothers, i.e. *Ododo* and *Obaji*. These are the children of *Eika* who was one of the five children of the man *Egbira*. According to *Ibrahim (2002)* *Muhammed (2014)*, *Morohuna (1970)*, this *ekuechi* later became the dictate in administration of *Ebira Tao*. Whatever action people wanted to perform had to be referred to them, and until they gave directives nobody dared carry it out. There are different types of *ekuechi* vis/vis '*Ekuechichi; Ekuoba*', '*Ekuehere*', '*ovuna*' '*ibagi*', *Ekuehete*, *Akatapa*, *Agadagidi* and *Akisobe* in *Ebira Tao* Areas. The researcher will not delve into the functions of all these masquerades as done by writers like Chief Isa Husain in the culture of the *Ebira* including *Igara Etuno*. It suffices to say that the activities of the masquerades are divided into two, those that come out at night and those of the daytime. What is common with them is that they are all said to come from the dead persons.

Ekuechi, Ebe and Okehi: These functions are the crown jewel of all *Ekuechi* festival in *Ebira*land. They celebrate it mainly at night. Night *Ekuechi*: they come out in the night shortly after *Ishai'i* (*last obligatory prayer of everyday*) time. Their dressing pattern is different from that of the day time masquerades and they do not conceal or cover their faces since no woman is allowed outside till they finish in the morning, by 10 am. The night *Ekuechi* is ushered in by the *Ekuechi Ahete*, the masquerade that usually heralds the beginning of *Ekuechi* Night. They are to announce to the females to be locked up, nobody meets them as they run and beat their gong round the town or their domain. They have the belief that witches run after them and so carry popcorn and spread it as they run shouting. Immediately after their going round, they go and undress and join the others for the night feasting. Their job is mainly to introduce

to the women folk that it is time to be locked up and the other feasting would commence, including eating the food made for the dead that returned:

- i. *Ekú 'Akátapa'* immediately takes over from *Ekú Ahete*, the comedy masquerade that criticizes people who are committing anti-social activities such as prostitution, stealing, adultery and witch craft. They talk through hollow pipe or cow horns covered with spider houses or bat feather to change their voices so that nobody would recognise that they are living beings. The *Akatapas* move round places telling people to offer sacrifices against calamities claiming to have knowledge of the future and the unseen. They {masquerades} tell fortunes and the ladies around, promise them fowl or goat for the coming year if these fortunes come true. If they are lucky, and it happens exactly as foretold, they would collect what was promised them, cook and eat that in the night. There is hardly any youth in *Ebira* that does not take part in this occasion. In spite of the misguiding nature of this occasion {*Ekú* cult} the majority of the participants are Muslims in the name of promoting culture, without viewing the religious implications. The Muslim men hardly disclose secrets of the masquerades in the presence of the females as they fear the repercussion or the penalty that will be against them by the traditionalists if they later discover that their women are locked up like the unbelievers to comply with the pagan laws. The fear of what would happen to them has affected the faith of the Muslims. The Qur'an explains that the activities of magicians and their likes have no effect of its own on any person, except by Allah's permission.

...وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ

اللَّهِ... البقرة: ١٠٢

...But they could not thus harm anyone except by Allah's permission... Q2:102

- ii. *Akisobe And Agadagidi*: These are sets of masquerades that appear in the night performed by strong men, bare-chested, exposing all sorts of medicine and knife cut attached to all over their body while wearing only trousers. They keep canes with them just like the afternoon masquerade beats whoever they meet, people or their type. They also serve as security to the night *Ekus*.

The *Ekus* proper always get themselves well cooked with different concoctions which they claim would save them from all forms of attack from other *Ekus* including preventing them from singing. Their costume includes 'Izenyi' on the shoulder to cover the chest which are small bells joined together called "Izenyi". The bigger ones called 'Ireha' are joined together round the waist. When they are set, they first go straight to their "mothers" for blessing, if they are alive or to the eldest female in the family. They are usually strong women in the art of witchcraft, protecting them at any point in the night. If they have any attack, they will immediately contact them to send their own remedy or go out to meet them to perform her powers. Though women are not supposed to go out, their case is special. Thus, the only ladies allowed to come out openly are the 'Onokus'. They are ladies that wear white cloth and are consulted by *Ekus* and others as they are said to possess certain spiritual powers. What identifies the 'Onokus' are the soldier ants that always come and form circle around such women immediately they are born. Like other special children, their parents have to perform certain rituals before giving them the first bath. The *Ekus* then goes to their Ori before going to their performing platform as explained under belief in Ori. (Ibrahim 2000).

The activities of the masquerades which comprise shrine worship and belief in evil spirit capable of afflicting injury to people clearly contravene the teachings of Islam and stand to nullify the Islamic belief of a Muslim. The Qur'an out-rightly condemns all objects of worshiping besides Allah. It says:

وَقَالَ اللَّهُ لَا نَتَّخِذُوا إِلَّا الْهَيْئَ اثْنِينَ إِنَّمَا هُوَ إِلَهُ
 سُبْحَانَ النحل: ٥١

And Allâh said (O mankind" (!Take not ilâhâîn (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh (God). Then ,fear Me (Allâh S.W.T) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh.Q16:51

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ
 الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا
 فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَأَشْكُرُوا لَهُٓ إِلَيْهِ
 تُرْجَعُونَ العنكبوت: ١٧

You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision: so seek your provision from Allah (Alone), and worship him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. Q29:17

Likewise, that Qur'an explains that Allah alone has the power of harming or doing good to a person.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ التوبة: ٥١

Say “Nothing shall ever happen to us except what Allah has ordained for us He is our maula (Lord Helper and Protector)” And in Allah let the believers put their trust.Q9:51

In the light of the above verse, Allah (s.w.t.) cautioned every believer with the following:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ
إِذَا مِنَ الظَّالِمِينَ يونس: ١٠٦

"And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)".Q10:106

Furthermore, if Allah (SWT) afflicts a person with any harm or intends doing good to a person, no one can stop it from happening. The Qur'an declares:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ يونس: ١٠٧

And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none. Who can repel His favour which He causes it to reach whom so ever of His slaves He wills. And He is the off-forgiving, the most merciful.Q:10:107

In view of the above evidences, masquerades have no authority whatsoever to do good or bad. Thus, any belief in line with the concept of masquerade, is kuffr (disbelieving) in Islam.

The Qur'an declares:

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ
يَهْدِي فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ يونس: ٣٥

O mankind! Remember the Grace of Allah upon you I, is there any creator other than Allah who provides for you from the sky (rain) and the earth? None has the right to be worshipped but He. How then are you turning away (from Him) Q:35:3

The Prophet (saw) says:

عن عبد الله : قال النبي صلى الله عليه و سلم كلمة
وقلت أخرى قال النبي صلى الله عليه و سلم (من مات
وهو يدعو من دون الله ندا دخل النار)

Narrated 'Abdullah Allah's Messenger said, "Whoso ever dies worshipping others along with Allah will definitely enter the Fire... Bukhari (1987:Vol.4 Hadith No.4227)

2.2.4 Belief in 'Ori'

Ori is the second god they worship beside Allah according to the Traditional beliefs of *Ebira* people. According to *Husaini (1991)*, 'since Islam did not come to them (*Ebiras*) until the 18th century, the majority were animists. They worshiped all sorts of objects: stones, trees, animals, road junctions, hills, rivers and the dead. It is a common thing to find various sacrifices made by the pagans and Muslims. Some Muslims are ignorant while some wrongly justify their actions.

Muhammed (2014) explained that Ori: is the second god they worship beside Allah. Every Eku has its position which is a rock, big tree or big dungeon or dustbin. For the general community, they have general Ori where people come from various places to worship. Prominent among these are Ori-Ihima, Ori-Eganyi, Ori-Ogana, Ori-Akoyina (Eika) Ori-Adabunoza (Ibeke) Oriupogo, (Hussain, 1991).

The *Eku* goes to the *Ori* with real Kola of four or more lobes. They praise it stretching the kola: *Ohomorihi Irevuyi, oricha bedubedu, okokokowukowu ogenemezina, Adakedejo, Oduajini siuwho tenyi. OriIrevuyi, Ori idiagidibo Irevuyi. Ozu enyene Irevuyi, Ete Irevuyi, Oguohuta anagi-isa yiwaku Irevuyi, Irevuyi.* (These are praise names of Allah in *Ebira* tongue) meaning ‘O Allah here is kola, Everlasting Lord Almighty, Judge of all judges, the causes of hardship today and success tomorrow, *ori*-god, here is kola, the god of *Agidibo*, here is kola; the women ancestors, here is kola; the god of the ground, here is kola; the third that divides anything to share, here is kola. After this eulogising speech comes a song inviting them to come and break the kola and throw some to *Ori*, who eats out of it and gives others around him. He returns to his ‘*uta*’ a high platform above all to see him, like a table prepared for him having space to move around and dance with his close associates.

They believe that these objects had power and as such took various sacrifices to them. Each household had its ‘*eteohueje*’, meaning god of the compound where sacrifices were offered. Any object perceived to have special characteristic was designated as a god and a place of worship. Eventually, the Jinn lived there, which may respond to their consultation. In most cases, a man would designate himself as the priest who was held high in the society.

The *Etohuege* could be a tree in the compound with some stones around it where they bring their sacrifices ranging from red oil to Kola nuts, etc. Sacrifice to the dead parents are in form of food and animals usually cooked and brought to the compound god, ‘*Etohueje*’,

and all the incantation made by the head of the compound and shared first to the god and all the household would partake in eating it. The offerings to the great 'Ori' are live animals. So you find fowls, and goats', e.t.c around the gods. Some children used to go there to catch some and feed on it since the *Ori* cannot come out to stop them. Some people, including Muslims, still do this till date. Animal worship is peculiar to various clans. Some people consider these animals as their Saviour gods and so they worship them. The *Oniyewe* clan of *Eika* district worship the monitor lizard. If they come across them, they would continue eulogizing them and they would be wagging their tails and walking majestically, but as soon as those who eat them advance with any weapon to kill them, they will flee into the bush. The worshippers often resort to quarrelling with the attackers.

Some Muslims in Ebiraland worship the jinn by making special prayer to own or possess them and keep a room in their homes for them to consult. They have to give them various scents and other charity (sadaqa) for them to continue helping them in their activities or healing.

2.2.5 Witchcraft

According to them, they take the lives of people and turn them to some kind of animals like ram, goat, and cat. They use some to work for them on their farm land. In some cases, they specialise in eliminating their victims or making them become stagnated in life while taking good care of their own children. Many are like that, but some use their close relations to achieve position in their cult. *Saeed (2003) and Hussaini (1991)* have convergent opinion that there is a common assumption that witches do hold conferences at night, they are said to travel or can transport themselves very fast by means considered extraordinary.

In *Ebira* land, witchcraft has been the exclusive work of the female-folk. They are called '*Enebe*'. Male form part of them, carryout hard work that cannot be easily carried out

by the female such as slaughtering. Those are called '*Opochi*' wizard. It is practised by Muslims and non-Muslims alike. People join with the intent to obtain power and excel in their professions. Some Muslims join not for wickedness, but to be able to perform wonders, while some join to protect their immediate family. Many of them who want honour have to sacrifice their children, husband or their wombs or wealth. A witch can say, I shall give, or I have given witch craft to my son simply to protect him. She can say *ma'riirakwo a gubooziemi* "meaning" I have "eaten" i.e acquired witchcraft simply because of my child. In other words, she becomes a witch because she wants to protect her child from being bewitched, or killed by other witches. Whether this saying amounts to the real existence of witches and witchcraft is anybody's guess. *Hussaini (1991)* said, it is true that they join witchcraft to protect their children; nobody would have been doing evil. Rather, many of them perform lots of evil activities that made people rush to herbalists and fortune tellers for rescue. Mysterious death or accidents resulting in death or many occurrences that are accidental in nature have been attributed to witchcraft. Even a mere evidence that there is a coincidence with something done or said, such as forecast or an imagination that has materialised is considered to be the result of witch craft. (*Saeed 2003*), (*Hussaini 1991*). They operate mainly at night. They usually have their attire which comprises a little cloth round the waist and chest with cowries attached to it all over. Some of them wear head tie or crown depicting their status. Whenever they go out on witchcraft, they make incantations and offerings which allow them to pull out of their body, leaving their original body lifeless. If at this point anybody tries to wake such lifeless body, it will not wake until the real body returns from the witchcraft. When their atrocities are too much elders used to grind pepper and wait till such a time they pulled out, the body is rubbed all over with pepper so that when they come back, they cannot enter and would be caught in the morning as two bodies of one person. These witches are also capable of taking another person's body form to inflict their

targets with illness or death. When they return and cannot find the person, they now go to their houses like that. In the years before now, the elimination was carried out by designated masquerade. According to *Ibrahim (2000)*; (*Hussaini,1991*) the masquerade performing this act in those days must also be very strong spiritually. They are: *Edegaki, Ihagagu* and *Adiyaya*.

In some cases, the witches used to question their victims before inflicting any punishment or injury. Such a victim could be on his bed at night dreaming of being in a midst of the interrogators. If he is found guilty, they would exercise their judgment by eliminating him. In some cases, one out of the witches can decide to go and test this victim. She would disguise as a vulnerable old woman looking for firewood at the victim's farm. If he is lucky to help the lady in fetching the firewood, dig out some tubers of yams for her, she would be convinced that he is not stingy as alleged. The essence of this is to give the victim a benefit of the doubt and to ascertain whether the victim is guilty of the allegation levelled against him.

Out of conviction, she would now tell the man what to do on a particular day if he sees a whirlwind advancing towards him. If he succeeds in doing as instructed, he would just hear that someone in their household had died. That is the witch that carried her to their cult for sacrifice. In some cases, they turn into a viper to bite their victim to death. If the snake was sighted and killed, the witch would die immediately. There are also herbs used by witch doctors to prevent them from harming victims. Such herbs can drive them permanently or temporarily for any stubborn type. When they invite the services of *Jinns*, such *Jinns* are not easily sent away from the victims as they are in contract with the witches. Most of them end up being eliminated since they would continue coming back because the contract must be fulfilled. Sometimes, sorcerers who send talisman to dustbins, toilets, rivers, wells, etc do so as command certain species of *Jinns*. They must go to that place to carry out the command

and such *Jinns* cannot easily be sent away from the victim until they are able to spoil what was buried or even remove them from the place. According to *Saeed (2003)*, the act of working with *Jinns* or demons which are creatures different from human beings and Angels is evil. Evil human beings meet evil *Jinns* to work together. This act is referred to as *Jinn* craft. (*Saeed 2003*)

- i. *Initiation*: The witches and wizards like other secret cults have a method of initiation into their fold, which is determined by the type one wants to belong. According to *Hussaini (1991)* just as people enter into cultism, other forms of power come into existence in various areas. Witchcraft came into existence when some women decided to rule over their men folk. By travelling to other lands, they got several powers, and were connected to *Jinns* or demons who taught them how to fly and turn to several things i.e. bat, cat, birds etc. They now started initiating people willing or unwilling. Those looking for similar feat would go to them for direction. Those kept in their custody as househelps were given food items. One witch confessed that their aunt gave them beans cake and that was how they were initiated. In modern days, they get people initiated by leaving their items, like rings, dusting powder carelessly in their rooms for any inquisitive visitor to use part of it. Using their looking mirror could also get one initiated. Those who just go to people's houses and start using items there could just find that they have been initiated. On one occasion, a girl was said to have been given mineral to drink. She secretly went out and poured it outside, the following day several things germinated there, and they made a call to the witch doctors, the witch now confessed.
- ii. *Sorcery*: According to *Saeed (2003)*, posits that it is the art of using evil spirit and black magic to harm people. It involves the use of black magic with the aid of *Jinns* and witches. Certain concoctions are gathered with needles or metallic hook or thread.

These are kept on the route of the victims and they entered them miraculously by the help of *Jinns*. Some are sent via the wind through the chest or even to the stomach of the victim. There is the evil spell of causing sexual failure or low sperm count. There is also what is called divination and geomancy. These involve incantation and manipulation of sand writing. (Husaini A.I 1991).

According to *Hussaini (1991)*, “witchdoctors are herbalists or charmers or Diviners who have power to neutralize the evil work of the witches and *Jinns*.” These two existed from the old days up to date. These are applicable to various religions. It is also practised all over the world. In Bolivia for instance, the catholic monks do perform with the ancient spirits or witch doctors. (Saturday Sun, 2014). The witch doctors are capable of destroying all the evil spells visited upon the people by their evil means. In *Ebira* land there is what they called ‘*Echipa*’ (Poison). It is put on the path of the victim and he/she picks it. It is their Jinn agent that will affect this picking since several people could pass there before him without harm. This type of ‘*Echipa*’ (poison) is sometimes diagnosed in hospitals as HIV. When the witchdoctors or herbalists treat the victim, the HIV disappears if tested again.

Islam maintains that no one has the authority to harm any person except by Allah’s permission and hence only Allah can remove harm from a person. The Qur’an explains

وَاتَّبِعُوا مَا تَنَلُوا الشَّيْطَانِ عَلَىٰ مَلِكٍ سُلَيْمَنٌ وَمَا
كَفَرَ سُلَيْمَنٌ وَلَكِنَّ الشَّيْطَانَ كَفَرُوا
يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَرُوتَ وَمَرْوَتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ

بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَاكِرِينَ بِهِ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللَّهِ الْبَقْرَةَ: ١٠٢

They followed what the Shayâtin (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (angels (Hârût and Mârût, but neither of these two angels taught anyone (such things) till they had said , "We are only for trial, so disbelieve not (by learning this magic from us ".(And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave . Q:2:102

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَنْ
كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ
رَبِّهِ أَحَدًا الْكَهْفُ: ١١٠

Say (O Muhammad SAW" :(I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God).e. Allâh .(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord ". Q18:110

2.2.6 Death and Burial

There are special beliefs in *Ebiraland* on death and burial. On the death and burial. They are attended according the age and class of the dead with all the superstition attached to it. *Husaini (1991)* refers to death and burial as events that are characterized by traditional beliefs in witchcraft, taboo, superstition, magic and fetishism. They also include all forms of customary rituals and other traditional pagan ceremonies. Death caused by any means, is generally detested, but it is the general belief of the *Ebira* that nearly all deaths are the result of un-natural causes. It happens from remote causes, and this includes evil spirits, witches, bad karma, medicine men, witchdoctors, unfriendly persons and even the souls of the

departed ones. They go further to use divination to determine the cause of death. They also invite the dead from a basin of water or mirror to ask how he died. In *Ebira* land, the system of burials in all communities is characterized by customary rituals for the dead and almost the same as those in *Koton-Karfi, Umaisha, Edo, Toto, Abaji and Mozum* areas. They are almost the same as those performed in *Igarra* also.

Customary ritual will precede the burial, and ceremonies will again take place sometimes after burial. After the third, seventh and fourteenth days, more customary rituals and ceremonies will take place again. Some will be held on the third and ninth months after the death of the person. More rituals, more sacrifices and libations follow with plays and merriments. These are simply to appease the dead person believed to have gone to join his or her ancestors. After merriments, there will be distribution of gifts to the relations and sympathizers, thus marking the end of the ceremonies in honour of the dead.

Burial is normally carried out according to the importance of the dead. The bodies are dressed and kept for days waiting for his/her children to arrive. The dead will be dressed with costly clothes, well scented with native wine as preservative. Fire wood and light are kept under the bed. Before burial, all the in-laws, grandchildren in-laws bring their clothes for burial. They also form their playing and singing groups. The grave is dug to take plenty wealth including slaves who are buried alive with the dead to go and serve him there. Cows are slaughtered and their meat distributed. Masquerades come out for the day performance- '*Ogugu*' and the night masquerade too come out for days from various villages. Some rituals are performed before building the grave. They jump into the grave to press the filling, which alone has made some of them who embraced Islam to be buried with care and respect. The building of the grave also reflects the wealth of the people putting all sorts of decorations. They spend heavy wealth on burial day with costly material on 3rd, 8th and 40th day prayers. Such tombs are raised and decorated with tiles.

- i. *Inheritance*: In *Ebira* custom, assets are not shared but inherited by the eldest in the family if they have to divide anything at all in the family. They do so according to the group they form with various wives and children.

According to *Juwairiyah Badamasuiy*,(2010), women were considered as assets (*Ogu*) and had no right to inherit properties. They were merely taken over by any member of the family as wives. An elderly son can take over a young wife of his father. It was with the advent of Islam that the women were liberated, and they can remarry to any one they like, and also get a share of their dead husband's wealth. Despite that, most Muslims hardly apply Islamic law in assets sharing. They would go to the deceased house and pack all his belongings, leaving nothing for the widows and the orphans. If they dare complain, they would be asked if that was why they killed their husbands. Today, many people have written against this practice and *EMAN* is out to implement Allah's injunction. The influence of pre-Islamic exploitation is still copied by many Muslims at the expense of the orphans and the widows. Some would even ask for the custody of some orphans with the mind of collecting the share due to these children and squander it, leaving the orphans in penury and precarious situations. Thus, any attempt to act contrary from the dictate of the injunctions of the Qur'an in Inheritance is deviation from religion and liable for painful punishment. The Qur'an cautions Muslims in this regard:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أُمَّرَأًا هَلَكَ
لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا
إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا أُثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا
تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ

الْأُنثَىٰ يَبِيْنُ اللّٰهُ لَكُمْ أَنْ تَضِلُّوْا وَاللّٰهُ بِكُلِّ شَيْءٍ

عَلِيْمٌ النِّسَاء: ١٧٦

They ask you for a legal verdict. Say" : Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child ,she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh makes clear to you) His Law) lest you go astray. And Allâh is the All-Knower of everything ". (Q4:176)

2.3 Culture of Epira People

The Advanced Learners' Dictionary defines culture as "A belief, custom or way of doing things that has existed for a long time among a particular group of people, following older methods or different ones"

Tradition is defined according to Oxford Advanced Learners Dictionary thus: "A belief, custom or way of doing something that has existed for a long time among a particular group of people following older methods or different ones".

Husaini (1991) defines culture "as the total material and intellectual complex, which includes customs, laws, morals, arts, beliefs, knowledge, habit and other things, such as religion acquired by man as a member of the society".

According to *Al-Balagh Foundation (1997)*, culture can be defined as “a set of principles and values on which human character and social life are based and by which their relationship is defined; and it is due to this that the concept of culture, and the way of developing it varies from one culture to another and so, we have Islamic culture, Greek culture, Roman culture, Capitalist culture, Communist culture.” etc.

Kamali (1991), upheld that Aadah (tradition) means “repetition or recurrent practices which are acceptable to people of sound nature. He further said; “This definition is clear on the point that custom, in order to constitute a valid basis for legal decisions, must be sound and reasonable. Hence, practices among some people in which there is no benefit or which partake in prejudice and corruption is excluded from the definition.

Islamic Education Trust (2009), expresses the view on tradition as “customs, race, language, dress, food, and other cultural expressions, as not only legitimate, but as signs of Allah’s bounties. Islam, however, disapproves and even condemns those aspects of tradition that contradict its teachings and principles”.

It would be understood from the above that tradition is complete activity of a people which they started since ages past, those they adopted or copied from others which could be praiseworthy or blameworthy. These comprise the way people live, worship, industry, leisure, craft and entertainment. The Qur’an explains that people are created differently in respect to culture and traditions. The following verses buttress the statement:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافُ
السِّنِّكُمْ وَاللُّغَاتِ لِّلْعَالَمِينَ الرُّومِ:

٢٢

And among His Signs is the creation of the earth and the heaven and the difference of your language and

colour verily in that are indeed signs for men (Quran 30:22)

In another verse, the Quran stated :

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ الْحَجَرَات: ١٣

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua (i.e. he is one of the Muttaqun- pious). Verily, Allah is All-Knowing, All-Aware. (Qur'an 49:13)

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ
عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ
رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ الْأَنْعَام: ١٠٨

And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus we have made fair seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do. (Qur'an 6:108)

The above verses show Allah's will for diversity in the various nations, communities and tribes of human kind. It is also decreed that there is no inherent superiority of one nation, tribe, or race based on any criteria beside the consciousness of Allah (S.W.T)". However, people's customs must be aligned with the moral principles of Islam and does not violate the principles of *Tawhid*. The Qur'an states:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
 مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ
 اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ
 جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
 أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا
 الْخَيْرَاتِ ۗ إِلَىٰ مَرْجِعِكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ
 تَخْتَلِفُونَ ۗ الْمَائِدَةُ: ٤٨

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires ,diverging from the Truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues .The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute .(Q5:48)

The above Qur'anic verse indicates that cultures that are accepted by Allah (S.W.T) are those that do not violate the concept of virtues. The Prophet (SAW) has given a simple definition of what Islam means by virtue, like in the following narrations:

...الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِيمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ
 يَطَّلَعَ النَّاسُ عَلَيْهِ

... Virtuous innocence or goodness is that which is knit in your soul and which you would hate people to get to know about. (Muslim A.I 1334A.H:6)

The opposite of virtue is crime, and it is what people oppose and condemn. The obvious reason is that every crime violates the right of others. It is not spiritually beneficial to a person and it invites the wrath and displeasure of the Creator, Allah (S.W.T) on a person.

2.3.1 *Marriage in Ebira Land*

The *Ebira* people value where they sow their seed and would not join any family that has a blemished background. That is why they practise marriage by proxy. In most cases, when a girl is born, an elder or leader of another family would bring some firewood to put in the cooking pot for the child that is a request for that child as wife. They would continue sending a gifts till the child is of marriageable age and the husband would be called upon to come for his wife. It is then he would tell which of his sons he wants to give the girl. From then, the marriage rites begin. Up to this stage, the would-be couple have not even known anything about the arrangement. The parents are the ones communicating since they have investigated and are sure of the reputation of both families coming together. These activities, methods of marriage, are common with Ebiras in various places. Their marriage rites are: *Mezeweyi, Otanuvoge, Idoza, Oyiturisa, Ekehionyi, EkehiIresu, EkehiUhu Ita Uhuhu Ohozaara, Osuvokode.*

Mezeweyi is the first act of marriage rite of the *Ebira* people. That is when the parents of the bridegroom will come with him to formally introduce him to the would-be in-laws and the girl would now be asked if she likes her man. A token gift would be given to the girl. The parents both Muslims and some non-Muslims would then proceed to seek the advice of soothsayers as to the suitability of the couple, but these days some would contact Malams for *Istihkara*, then followed by (*Isewere*). In Islam, contacting a soothsayer for anything, violates the rule of faith and hence, it nullifies Islamic faith. In this regard, the Prophet (S.A.W) says:

... "من أتى كاهنا فصدقه بما يقول فقد كفر بما أنزل على محمد ﷺ". رواه أبو داود.

...Whoever goes to the soothsayer and believes what he forecasts for him definitely has disbelieved in what was revealed to the prophet (S.A.W).(Abu-Dauda1999:50)

Likewise, in Islam no person should employ someone, whether a scholar or not to conduct Istikhara for him; rather he is to conduct the Istikhara for himself and seek the advice of people with knowledge about what he is intending to do. The Prophet's (SAW) guidance on this is:

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ. قَالَ: وَيُسَمِّي حَاجَتَهُ» ، رَوَاهُ الْبُخَارِيُّ.

Narrated from Jabir Ibn Abdullah, may Allah be pleased with him said, "The prophet (PBUH) used to teach us the way of performing Istikharah in all matters as he would teach us a chapter (surah) from the Quran. He (PBUH) said: if any of you thinks of doing anything, he should offer a two-rakah prayer other than the

obligatory ones and say after the prayer, 'O Allah! I ask guidance from your knowledge and power from your power, and I ask for your great blessings you are capable and I am not, you know and I do not and you know the unseen. O Allah! If you that this matter naming (the matter in question or) what he needs is good for my religion and my subsistence and in my affairs in the hereafter or he said: if it is better for my present and later needs then you ordain it for me and make it easy for me to obtain and then bless it for me; and if you know that this matter is harmful to me in my religion and my subsistence and in the hereafter or he said: if it is worse for my present and later needs then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it. (Al-Bukhari 1987: 2345.)

- i. *Ise-Ewere*: This literally means secret gift. There are specified amount of food items like tubers of yam, red oil, *Ireheyi* (Smoked flat head fish,) salt, umbrella and clothes. The prayer is performed with a four-piece native kola in a calabash filled with water. They invoke Allah, the spirits and their fore fathers to bless the union. This is a form of shirk because invoking Allah with someone jointly or invoking anything besides Allah is shirk and it nullifies the faith of a Muslim. The Prophet (SAW) reported as from Allah (SWT) says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ
 «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ
 عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكَهُ». [حديث صحيح]
 [رواه مسلم]

Narrated: Abu Huraira Allah's Messenger (PBUH) said:
 Allah (SWT) said: Among all partners, I am the most dispensable with association. So anyone who performs a deed in which he ascribes to Me others; I will

abandon him and his act of polytheism. (This Hadith is sound and reported by Muslim).

Shirk (polytheism) is a sin that if its doer dies without repentance, he will never be forgiven. Verily, whosoever sets up partners in worship with Allah, Allah has forbidden Paradise for him; and the Fire will be his abode.

ii. *Otanu Uvoge*: This is referred to as the major “*Isooyitura*” and stretching of hands to meet. This is when vital payments are brought and received by the parents of the bride. A special gift is given to the bride and several other people mentioned by tradition. That is put in the hand of the bride by the bridegroom, passing it to the bride family at a sitting position with native stool while other people circle them. This is referred to as *Ochuruvo*. In the years before now, the yam used to be few. Today, certain modernizations are brought into it: the tubers are less than one hundred and eleven, a tin of red oil, a bag of salt, etc. They would now pay cash called “*Ekeli Aronwu*” for the father to bring people to farm for him. “*Ekehionyi*” is the gift given to the mother of the bride. “*EkehiIresu*” is the bride price. This could be spelt out but may be paid later after the couple had got some issues. It will be followed by drinking from a keg of wine and other food provided and music with singing and dancing. Traditional marriage is thus completed and they are now husband and wife. This is done by the majority of the *Ebiras* except very few dedicated Muslims who question the imposition of these items. Others (Muslims) argue that it is a tradition with food items that are not haram, without viewing the implication of incantation on kola nut and keg of palm wine. The ceremony is crowned with merriment, dancing and singing. In Islam, there is no problem with any kind of gift as long as it is pure and Halal and there is no attachment of any belief or obligations on that. This is because no one possesses the right of making anything

permissible, obligation or prohibition except Allah and His Prophet (SAW). The Prophet (SAW) says:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ أَحَدَثَ فِي أَمْرِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ رَوَاهُ مُسْلِمٌ

Aisha (May Allah be pleased with her) reported that Allah's Messenger (peace and blessings of Allah be upon him) said "whose introduces anything then to this affair of ours which does not form apart of it, it is invalid.(Muslim (1334A.H:1332: vol.5)

But as for drinking wine, music and dancing, these clearly violate the teaching of Islam and are therefore satanic. Allah (SWT) warns.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

And follow not the footsteps of Shaitân (Satan). Q2:208

- iii. *Ekehi Uwhu*: In those days, new wives stay with their parents for a long time. They could have many children in their parents' house before their husbands demand that they come live with them. The first meeting is usually in the parents' home and supervised by the mothers' mate. (Rival of the bride's mother). When the bridegroom arrived for the first night the bride would be asked to run and pretend to be sleeping. He had to pay certain amount before they wake her up. That is '*Ohaozaara*.'

As they value good morals, it is unheard of that a girl had extra marital knowledge before marriage. That is why it has to be proved and it has to be paid for to the bride by way of money and white cloth. As said above, even the boy had to be taught what to do that first day by his mother. The rival of the bride's mother spread a white cloth over the bed and it is her duty to remove it the following morning. This is because the stepmother will not cover her if she is wayward. The proof of her being a virgin before the marriage is the blood on the

white cloth. Everybody would now be in jubilation. The bride's parents are happy that their daughter has not let them down, while the bridegroom's parents are happy that their son is a man and not impotent. They will immediately bring the '*ekehiuwahu and ita-uwahu*' money and cloth for taking her virginity. The man has now become part of that family. He may decide to live with his in-laws until he owns his house or stay in his family house, especially if he desires to practise polygamy. Hence-forth, he considers his in-laws as his parents and gives them great regard. His wife too gives him complete obedience and total submission. Despite the advent of Islam, they have not replaced these traditional practices with Islam but blended the two. They now have a day for traditional marriage before the Islamic prayer they call '*Ohigi*. *Ohigi* is followed by reception which is another ceremony like the Christians, with cake cutting, etc. to serve as three in one. i.e. traditional, Islamic and Christian marriage in one. This reception they say it takes place of *Walima* (feast) advocated by our noble Prophet (SAW). In *Walima*, people gather according to sexes to eat, drink (not intoxicants) and admonish one another not singing and dancing with other people's wives and daughters. Various absurdities, and chaos prevails in the name of merriment. This is done by the majority of the Muslims including the homes of great scholars as it is a way to display wealth to prove to people that they are not lacking the goodies of the time. It is very rare today that precious and costly cards are not printed with dates for bachelor's eve, traditional wedding and wedding *Fatiha* followed by reception. (*Muhammed 2014, and Salami 2014*)

Islam surely condemns all form of zina (fornication/adultery), but it does not permit a practice that exposes a female Muslim to disgrace on the basis of confirmation of her decency. The method of concluding that a person has committed zina is by establishing four witnesses who have all witnessed the committing of the act. Any other method of making such conclusion is therefore not accepted, the Qur'an states:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ
النور: ٤

And those who accuse chaste women, and produce not four witnesses flog them with eighty stripes, and reject their testimony forever, They indeed are the Fâsiqûn (liars, rebellious, disobedient to Allâh). Q:24:4

2.4 Overview of Islam in Ebira Land

The first introduction of Islam was through the activities of the Jihadists who invaded *Ebira* land around 1885 and through peaceful means by preachers from Ilorin. (*Abdullah, 1999*), (*Muhammad, 2014*), and (*Abdullahi, 2007*)

In *Ebira Tao*, from 1860-1870 the story and the scenario were different. When the news of the advancement of the Jihad movement was broken, the *Ebira* warriors were summoned and told that the Jihadists were marauders and robbers of people's wealth and farm produce. The Jihadist therefore, were met with strong resistance from the *Ebiras* who were strong warriors and they successfully repelled the Jihadists.

However, some of the *Ebiras* were captured during the invasion of Ebiraland and later got converted to Islam in *Bida* and some of them later returned home after the British conquest of *Bida* in 1897 as the first generation of indigenous Muslims of *Ebira* land. Among them were *Otaru Orietesu* of *Okene*, *Akpata* of *Ihima*, and *Ahmadu Otohinoyi* of *Ogaminana*. (*Abdullahi, 1999*).

According to *Husaini (1991)*, the people of *Koton-Karfi* were introduced to Islam by the Hausa immigrants from *Kano*, *Kastina*, *Sokoto* and even from *Kukawa* in *Borno* State.

Later, *Nupe* warriors attacked and took away the *Ebira* people, lived with them and enslaved them and later they returned to *Ebira* land as Muslims.

In another version, Islam was introduced into *Ebira* land through peaceful means. A renowned Mallam from Ilorin by name *Sheikh Abdulsalam* came to *Ebira* land in 1903 by the invitation of *Iyegbe*, the mother of the first paramount Chief, *Atta Ibrahim Onoruoyiza*. She later took the Islamic name of *Zainab* but known to the *Ebira* as *Iyegbe* who was by this time the most powerful and the wealthiest woman in the whole of *Ebira* land. A widely travelled business woman between *Ebira* land, the *Kukuruku* and Ilorin, and daughter of *Attah Omadibi*, the first white man's selected chief (1904-1917), and the mother of Ibrahim who became the chief in 1917, *Iyegbe* influenced *Abdulsalami* to transfer to *Agdi's* house at *Okene Eba* and later to her father's compound. He settled in his palace and taught Islam as a way of life. *Attah* too became a Muslim and learnt the Qur'an. The *Attah's* acceptance of Islam made the whole people around Muslims. However, those who refused to follow him because of their position in paganism were faced with severity. *Sheikh Abdulsalam* later invited his friend from Ilorin who was serving as treasurer in the local government at *kabba*. The veteran *Sheikh Yahya Tajudeen* accepted the invitation and came and settled in *Okene*. He started a school and had his students mostly living with him and many students came from far and wide. He consequently became the first Imam of *Ebira* land, leading in the first Jummat mosque built by the *Ebiras* in 1937.

Husaini, (1991) has said that with regards to the *Ebiras* in other places such as *Kotonkarfi, Lokoja, Mosum, etc*, Islam was totally accepted by the *Ebira* people as a new religion in place of the traditional religion. This is because nearly all the *Ebira* chiefs in those areas were Muslims and all the major towns, and even some villages had Friday mosques. The Imam of the Friday Mosque in *Kotonkarfi* town was the chief Imam of *Kotonkarfi* District. Marriages, burials and all Islamic religious rituals replaced fetish ceremonial rituals,

and even not a single physical idol is today worshipped by the *Ebira* people in any part of the district. All cultural festivals and traditional ceremonies had gradually faded away.

2.4.1 Muslims Scholar Activities on Development of Islam in Ebira Land

The early Muslims of *Ebira* land had faced serious challenges and persecutions from the non-Muslims. *Abdullahi, (1993,)* states that the masquerade attacked the Muslims and beat them even inside the mosques.

However, with the acceptance of Islam by the paramount chief of the land, *Alhaji Ibrahim Onoruoyiza* the *Atta* of *Ebira* land, Islam became acceptable among most of the people of *Ebira* land. It is also on record that the chief was among the first five people in *Ebira* land to complete learning the recitation of the Qur'an. The rest four were *Sheikh Ahmad Rufai, Sheikh Abdulmalik Attah, Alhaji Lawal Salawu* and *Umaru* father of *Muhamed corner. (Nasiru, 1967).*

Similarly, the first female to embrace Islam among *Ebira* people was the mother of the Chief, *Zaniab Iyaebe* in 1903. Indeed, their acceptance of Islam paved way for Islam to flourish well in the land. However, the bulk numbers of elders who willingly joined the chief in accepting Islamic faith later forsook the religion after the abdication of the chief from the throne in 1954.

To encourage the elders to embrace Islam, the early *Ulama* had to introduce ceremonies for the dead to entice these elders. That was when the idea of frying cake and dividing food items and Kola on the 3rd, 8th and 40th day of the dead started. They even gathered to read the Qur'an, *Dalailu Khairat* and other prayers before burial and the relations of the dead had to pay. It is unfortunate that up till date, these ceremonies are on the increase since everyone wants people to hear that they spent huge amount to bury their dead started. They even build tombs with tiles, an influence from the traditional burial.

The early indigenous scholars of that time were the students of both *Sheikh Yahya Tajudeen* and *Sheikh Abdulsalaam Alkali*. Among these are: *Sheikh Ahmad Rufai*, *Sheikh Aliyu Ansoso*, *Sheikh Rabiu Kakum*, *Imam Musa Galadima*, *Nasiru Bello (1962) Ulama of Ebira land by Nasriu Bello*.

The greatest of all the indigenous scholars was *Sheikh Ahmad Rufai Abdulkareem*. He had travelled wide in his quest for knowledge, to places such as Zaria and Kano and with the aid of his bosom friend, *Sheikh Abdulmalik Attah* he went to Senegal, Morocco, Mauritania to perfect his studies in Sufism, especially in the *Tijjania* order. His effort made most of *Ebira* people today belong to *Tijjania* order. The dual efforts of these two friends brought *Sheikh Ibrahim Iniyas* to *Ebira* land, and he married the daughter of *Sheikh Abdulmalik* in 1953. He was the Naibil Imam to the *Sheikh Yahya Tajudeen* who was of *Qadriyy order*. At the death of the Imam, he ascended to the post of Imam, but the *Ebiras* refused to allow him because his younger brother was then slated to become the paramount chief of *Ebrialand*. The son of *Sheikh Yahya Tajudeen*, *Sheikh Abdulraheem Yahya* was Turbanned. The rift that ensued made the Government send *Sheikh Abubakar Gumi* and *Halilu Binji* to go and settle them (1960). *Sheikh Musa Galadima* was then made the Imam and *Sheikh Ahmad Rufai* was to produce the Naib which he named as *Sheikh Abdurrahman Aliyu Naibi*. (*Muhammad, 1980*). He eventually turned his house mosque to Jumu'at mosque at *Idoji*. In recent years various, Jummat mosques emerged due to flimsy reasons which could easily be resolved. Proliferation of Jummat mosques did not happen in other places of *Ebira* land as they all had one Jummah mosque until recently that the advent of the *Izala* in 1979 made duplication of Jummah mosques, because the *Izalah* followers refused to pray behind the existing Imams who were naturally from the *Tariqa* group.

Madrasahs sprang up and reading-text books like *Ahadari*, *Ashmawi*, *Iziya*, *Risala*, *Muwatta*, *Ishiriniya*, *Tafsiri*, *Alfiyabin Malik Ajjurumiyya* etc. These were only possible at the

Sheikh Ahmad Rufai's house, and some other scholars like *Sheikh Abdullahi Onogo, Ali Ansoso, Ahmad Araga, Ahmad Eganyi, Yusuf Adamu Kano, Umar Garba, Abdurrahim Ogido* and *Suleiman Babale*. In *Lokoja* there were *Sheikh Shuaibu Kenchi, Sheikh Yusufu Abdullahi el. Lokojie* who was a great scholar, teacher and writer, who died in 2015. He had an Arabic school that graduated several scholars. The *Ebiras* jointly sent three of their sons to Arabic school at *Agege*, owned by *Sheikh Adam al-Ilorin*. The three persons were: *Abdulrahman Abdullahi* the junior brother of *Imam Musa Galadima* who died early, but not until he set up a modern madrasah at the central mosque of *Ebiraland*. The second was *Ustaz Yunus Abdullahi* who coordinated the programme Juma'a talk at the FRCN Kaduna. He lectured at Bayero University and later became Deputy Grand Qadi in Kwara State and finally went back to Kogi State and became the first Grand Qadi of Kogi State in 1994. He was a great poet and had composed lots of songs in Arabic and *Ebira* language, etc. The third person was *Nasiru Bello* who was the school Liberian with BUK and later in Minna University of Technology. He was the writer of *Ulamaa fi Ebira*. (Abdullahi, 1994)

Islamic schools with Western education were first started by *Sheikh Ahmad Rufai* in 1960 with the name Nurul Islam primary school. Among the first Graduants is Prof. *Ahmad Rufai Muhammad* in B.U.K who has been severally referred to in this work. *Sheikh Ahmad Rufai* and other Muslims leaders, also struggled for *Ebria Muslim College Okengwe, Ihima Community Muslim College, College of Arabic and Islamic Studies Okene* which are Government aided. *Niyyas College of Arabic Studies Okene* is affiliated to the Institute of Education, Ahmadu Bello University, Zaria, offering Diploma to old teachers without certificates, Darul-Arqam and Al-hilal Education Institute. *Rahma Islamic University* is in the pipeline, championed by His Eminence *Alh. Ahmad Badamasuiy*.

In 1979, the youth formed the Muslim Mujtamia. This brought all the youth in various schools together. They taught the youth on how to adhere strictly to the dictate of *Shari'ah*.

Dr. Sadiq M.J (2003) wrote a book on the role of youth in the spread of Islam in Ebira land. However, they got no support from the elders, but they were termed as *Maitatsine* (A deviant group). They eventually broke into various groups as a result of leadership struggle and sectarian differences. The *Idukokoro* group later metamorphosed into *Shi'ite* group. The *Raji/Baba* group were all out against the traditionalists and consequently slaughtered an *Eku* which the traditionalists considered an abomination. The traditionalists killed several Muslims youth they could get having affiliation or similarity to this group. The group ran away from the Town. They finally divided into two, Baba and Mustapha groups. Baba was finally attacked and killed, purportedly done by the Mustapha group several years later. The Baba group attacked Mustapha in the prison and killed him in 2015. Other groups are, *Ibadur Rahman* and *Khuddam Tijaniya* both of *Tijaniya* order, while *Ahlul-Sunna* and *Ansarul Islam* are more like *Izala* and anti *Tariqa*. The *Ansarul-Islam* under *Sheikh Luqman* have a school-Darul-Arqam and the school established by a *Tijaniya* youth, *Sheikh AbdulAzeez Sadiq Enyinavi*. He was attacked by gunmen on 5th March 2015, while going for his Thursday prayers with his followers. He used this prayer gathering to save *Ebira* Muslim women from going to collect anointed water from pastors in *Ogori* and other suburbs. Another Islamic school was started by *Shehu* of Ebiraland, *Sheikh Ahmed Rufai Shuaibu of Adavi Eba*. This is a self-given title as at that time. His own *Sheikh* was alive, in the person of *Sheikh Ibrahim Yusuf Dende*, though settled in Lagos. When *Sheikh Ahmad Rufai Abdulkareem* was old, he delegated his duty to his scholars via: Imam of *Idoji* to *Imam Musa Ozoohu*, *Tafsir* to *Naibi Abdurrahman* and monthly *Jamiyya* to *Sheikh Ahmed Rufai Shuaibu*. Since that is where the technicalities of *Tijaniyya* were taught, he assumed he had inherited the *Sheikh* as leader of all *Tijaniyya*. He is also the *Khalifah Tijaniya* in Ebiraland.

On October 4th 1994, the *Ebira* Muslim Association of Nigeria was formed in Kaduna, under the protem Chairman *Ameer Sheikh Muhammad Abdulsalam* then Deputy

Imam of Abuja National Mosque and the protem secretary *Ustaz Moosa Yusufu Onogu*. They led the Association until they handed over to Prof. *Ahmad Rufai Muhammad* as *Amir* and *Salih Makoju* as secretary in 2007. They represented an umbrella association for all Ebiras both at home and in Diaspora. They delved into all aspects of Islam and have written books in salient topics that affect Muslims life in Ebiraland i.e. marriage, burial, inheritance which is still a dilemma in Ebiraland till date. Some of their members have written individually on Islamic topics not only for *Ebira* consumption, but for the Muslim Umma. They include: Prof. *Rufai Ahmad*, Prof. *Adam Abere*, his wife Prof. *Juwairiyya Badamasuiy*, *Huscaini Isa Igo*, etc. They have also undertaken the translation of the Holy Qur'an into *Ebira* language. They have undertaken series of lectures in various parts of Ebiraland in which the researcher self-delivered one at *Ogori* in 1999 with the topic: "The Muslim woman".

Their main aims and objectives are:

1. To foster Unity, peace, love and brotherhood among all *Ebira* Muslims in particular and the Muslim *Ummah* in general.
2. To effectively propagate Islam by means of coordinated Islamic enlightenment programmes through research work, publication and any other legitimate means.
3. To ensure peaceful coordination of Islamic activities in *Ebira* land
4. To embark on humanitarian activities in line with Islamic injunctions
5. To encourage, assist in and undertake the establishment of Islamic educational institutions, research centres, and places of worship for her members in particular and the Muslim *Ummah* in general.

In meeting these objectives, they started a *Hijra* calendar distributed all over Nigeria since 1997; Quarterly magazine called *Salsabil* and Da-awah programmes, sent to resident

Mallams to Edo, Delta and Ekiti States. They have resolved various rifts between some Muslim organizations in Ebiraland. They made the Imams meet once a month to deliberate on issues affecting Islam in the land. They organise workshops for Islamic teachers on small scale entrepreneur to boost the economic wellbeing of the Muslim *Ummah*. They have vehemently struggled for the stoppage of all cultural festivals that encourage bad habit, and written severally to the state government. They perform an annual prayer for the land with fasting and preaching and visits to hospitals and prisons. They have radio programmes during fasting in *Kogi* State radio and Tao radio. A weekly lecture with question and answer programme is held at Otite radio station.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

This chapter explains the method and procedures that the research adopted in collecting data for the study. According to *Afolabi (1993)* methodology is an operational blue print which a researcher plans to employ in accomplishing the objectives of the study.

3.1 Research Design

This research is centred on an assessment of the influence of traditional practices of *Ebira* on Muslim's faith. In view of this, survey design was adopted through developing of a questionnaire which was administered to a randomly selected sample of males and females, both scholars and traditionalist in Ebira land. The responses from the respondents were analyzed to come out with answers to some of the research questions and hypotheses. Oral interviews drawn by the research were equally presented in the work and analysed in line with the research questions and hypothesis.

The table below shows the local government area and their population

Table 3.1: Population of the study

LOCAL GOVERNMENT AREA	POPULATION
Okene	378.320
Adavi	252.372
Okehi	259.756
Ajaokuta	143.246
Ogori/magongo	46.249
TOTAL	1,079.943

3.2 Population

In every research, the population of the study must be identified in order to give the true picture of the research findings. Therefore, the population of this study are the Muslims

among *Ebira* people of central senatorial district of *Kogi* state. The estimated population of the study 1,079,943, in all the local government areas under the study.

3.3 Sample and Sampling Techniques

The researcher randomly sampled some wards within the local government areas in relation to the objectives of the research.

The table below shows the area covered and their population sample randomly distributed according to their percentage and proportions.

Table 3.2 Population of Local Government and their percentage

LOCAL GOVERNMENT	POPULATION	PERCENTAGE	DISTRIBUTION
Okene	378.320	40%	120
Okehi	259.756	25%	100
Adavi	252.372	20%	95
Ajaokuta	143.246	10%	70
Ogori/magongo	46.249	5%	45
TOTAL	1,079.943	100%	430

The stratified random sampling techniques were used to determine the proportion of the sample from each local government area.

The researcher sampled 430 people. Out of the total of 430 samples, a total of 168 questionnaires was administered to scholars from each of the selected areas and 262 were administered to traditionalists, both males and females in the selected areas. Out of the 430 questionnaires administered, 407 were returned and hence the analysis was based on the returned copies.

Five wards were selected from *Okene* local government area as *Idogi, Idogido, Uruvicheba, Okeneba and Obehiera* In *Okehi* local government, 3 wards were selected: *Inojomi Obangede, Eika*. And three wards from *Adavi* Local government:

Obangede, Ogaminana Obehiera, and Ihima, Ajaokuta; Two wards Opete-uteni, Upake, from Ogori-magongo.

3.4 Instruments

The research instruments selected for this research are two set of questionnaires and oral interviews. The questions were based on the objectives of the research, and are written in English language. However, for those who cannot read or understand English language, the researcher used research Assistants who translated and filled the questionnaire on their behalf.

3.5 Validation of the Instrument

In order to ascertain the validity of the instrument that was used in this research, the questionnaire and the interview questions were drafted under the guidance of supervisors of this research, and all observations were duly effected. It will have been better if another expert, apart from the supervisor vet the questionnaire.

3.6 Method of Data Analysis

The data obtained were analysed by the use of the statistical package, IBM version 23. Frequencies and percentage were used to present the response of all the respondents. Wilcoxon sign rank test for hypothesis one to determine differences, while spearman rank order correlation test for hypotheses two to five for determination of relationship between two nominal variables. All hypotheses were tested at 0.05 alpha level of significance.

CHAPTER FOUR: DATA ANALYSIS PRESENTATION

4.0 Introduction

This study is to investigate the effect of culture and traditions of Ebira people on Muslims faith in *Ebira* land. Two different sets of questionnaires were used, one for the scholars and another for the traditionalists. A total of 168 scholars were used and 262 were used for the traditionalists.

The Statistical package IBM version 23 was used in the analysis of the data. The descriptive statistics involving frequency and percentages were used to present the responses of both group of respondents in all the variables. Thereafter, answers to research questions were provided. The test of five research hypotheses was done using Wilcoxon sign rank test for hypothesis one to determine differences, while the Spearman rank order correlation test statistics for hypotheses two to five for determination of relationship between two nominal variables. All the hypotheses were tested at 0.05 alpha level of significance. Summary of major findings, Conclusion and recommendations were also provided as part of the data analysis.

4.1 Scholars Analysis

Table 4.1: Distribution of respondents in frequency and percentage by

Religion		
Religion	Frequency	Percent
Muslims	168	100%
Christians	0	0%
Total	168	100.0

The table above, on the religion of the respondents, according to the table, showed 168 Muslims were the whole of the respondents which represent 100%.

Table 4.2: Gender

Gender	Frequency	Percent
Male	129	76.8%
Female	39	23.2%
Total	168	100.0%

This table is on the gender of the respondents. From the table, we can observe that 129 of the respondents are males and the remaining 39 of them are females, meaning that most of the respondents are males.

Table 4.3: Marital Status

Marital Starting	Frequency	Percent
Married	134	79.8%
Unmarried	34	20.2%
Total	168	100.0%

The table above is on the marital status of the scholars and respondents. According to the table, 134 of the respondents are married and the remaining 34 of the respondents are not married. Hence, most of the respondents are married.

Table 4.4: Islamic educational back ground

Educational Back ground	Frequency	Percent
Degree in Islamic Studies	77	45.8%
Masters in Islamic Studies	9	5.4%
PhD in Islamic Studies	18	10.7%
Makarantan Allo	24	14.3%
Islamiyyah school	32	19.0%
Banatu	8	4.8%
Total	168	100.0%

The above table is on the Islamic educational background. According to the table; 77 of them representing 45.8% have a formal degree in Islamic studies, 9 of them representing 5.4% have formal masters in Islamic studies, 18 of them representing 10.7% have formal PhD in Islamic studies, 24 of them representing 14.3% have informal makarantan allo, 32 of them representing 19.0% have informal Islamiyyah school, and the rest 8 of them representing

4.8% have informal Banatu. Therefore, we can conclude that most of the respondents obtained a formal degree in Islamic studies.

Table 4.5: Which of the following cultural practices are you aware of in your locality?

Culture Practice	Frequency	Percent
Superstition	4	2.4%
Witchcraft	4	2.4%
Traditional marriage	22	13.1%
ORI festival	7	4.2%
Sorcery	13	7.7%
Herbalist	10	6.0%
All of the above	61	36.3%
None of the above	47	28.0%
Total	168	100.0%

This table is on the cultural practices which the respondents are aware of in their locality. From the table, we can attest that 4 of them representing 2.4% been claimed to aware of superstitious cultural practices in their locality, 4 of them representing 2.4% claim to aware of witchcraft practices in their locality, 22 representing 13.1% claimed to aware of traditional marriages in their locality, 7 of them representing 4.2% of them are aware of the Ori festival in their locality, 13 of them representing 7.7% claimed to aware of the existence of sorcery in their locality, 10 of them representing 6.0% are aware of herbalists in their locality, 61 of them representing 36.3% are aware of superstition, witchcraft, traditional marriage, Ori festival, sorcery and herbalist, in their locality; while the remaining 47 of them representing 28.0% are not aware of any of the listed cultural practices. In this regard, most of the respondents are aware of all the above cultural practices listed in the table.

Table 4.6: How do you view the cultural practices in relation to religious faith?

View on Cultural Practice	Frequency	Percent
They are inconsistent with religion	27	16.1%
They are source of deviation	90	53.6%
None of the above	51	30.4%
Total	168	100.0%

The table 4.6 is on the way the respondents view the cultural practices in response to religious faith. From the table, 27 of the respondents representing 16.1% said that they are inconsistent with religion, 90 of them representing 53.6% said that they are a source of deviation and the rest 51 of them representing 30.4% did not choose any option. The table therefore explains that most of the respondents consider the cultural practices as sources of deviation to their religious faith.

Table 4.7: If you consider the cultural practices as a source of religious deviation which of the following do you consider as their attributes?

Attributes of Cultural Practice	Frequency	Percent
Promotion of Bidi'ah in religion	51	30.4%
Moral degradation	18	10.7%
Religious ignorance	59	35.1%
All of the above	40	23.8%
Total	168	100.0%

The table is on the consideration of the attributes of cultural practices as a source of religious deviation. 51 respondents representing 30.4% considered them as sources of monitoring bid'ah and religious misguidance, 18 of the respondents representing 10.7% said causes moral degradation, 59 of the respondents representing 35.1% said they are causes of religious ignorance and the remaining 40 of the respondents representing 23.8% said cultural practices have the attributes of religious deviation. This explains that the respondents are of the opinion that the major attributes of the cultural practices is promotion of religious ignorance and promoting of Bid'ah as well as religious misguidance.

Table 4.8: Which of the following steps have you taken in order to guide people on the Implications of the cultural practices?

Guiding Practice	Frequency	Percent
Public preaching	94	56.0%
Conducting Ta'lim in mosques	33	19.6%
Organizing seminars/ symposiums	25	14.9%
Praying for guidance only	8	4.8%
None of the above	8	4.8%
Total	168	100.0%

The table 4.8 above explains the process followed by scholars in guiding people about the implications of the cultural practices. 94 representing 56.0 % of the total respondents used public preaching, 33 respondents, representing 19.6% conducted ta'lim in mosques, 25 respondents, representing 14.9% organized seminars /symposiums, while 8 respondents representing 4.8% praying for the guidance of people only and the remaining 8 respondents representing 4.8 % of respondents were silent by their choice.

Table 4.9: Which of the following do you consider as your major challenge in an attempt to guide people about the implications of cultural practices

Challenges	Frequency	Percent
Refusing to listen	32	19.0%
Resisting all admonition	34	20.2%
Threat to my life	18	10.7%
All of the above	40	23.8%
None of the above	44	26.2%
Total	168	100.0%

The table 4.9 above explains the major challenges faced in an attempt to guide people about the implication of cultural practices. 32 respondents representing 19.0% expressed that the people have the attitude of refusing to listen, 34 respondents, representing 20% expressed that people are resisting all admonition; 18 respondents, representing 10.7% expressed that there was a threat to their lives, while 40 respondents, representing 23.8% expressed that people

were refusing to listen, resisting all admonition and exposed the scholar to risk. In this regard 44 respondents, representing 26.2% were silent for not making any choice.

Table 4.10: Do you have any organization or movement that is responsible for educating and enlightening people about religious guidance?

Variables	Frequency	Percent
Yes	140	83.3%
No	10	6.0%
Undecided	18	10.7%
Total	168	100.0%

The table 4.10 above explains the participation of scholars with an organization or movement that is responsible for educating and enlightening people about the religious guidance 140 respondents, representing 83.3% indicated their participation; while 10 respondents, representing 6.0% indicated their non-participation. On the other hand, 18% respondents representing 10.7% indicated being undecided.

Table 4.11: If yes, which of the following status explains your role in the organization?

Role in Organisation	Frequency	Percent
Executive member	72	42.9%
Participant	34	20.2%
Well wisher	27	16.1%
None of the above	35	20.8%
Total	168	100.0%

The table above contains a question which is joined to the previous table. The table above is questioning the respondents. If their answers to the recent table is yes then what is their role in the organization with 72 or 42.9% saying as executive members, 34 or 20.2% chose being participant, 27 or 16.1% chose being well wishers and the remaining 35 or 20.8 percent of respondents chose none of the above.

4.12 Traditionalist Analysis

Table 4.12: Religion

Religion	Frequency	Percent
Muslims	239	100%
Christianity	0	0%
Total	239	100.0%

A total of 239 of 100.0% of traditionalists said they are Muslims.

Table 4.13: Gender

Gender	Frequency	Percent
Male	213	89.2%
Female	26	10.8%
Total	239	100.0%

It is given above that 213 or 89.2% of the respondents are male and 26 or 10.8% of them are female.

Table 4.14: Marital Status

Marital Status	Frequency	Percent
Married	188	78.7%
Unmarried	51	21.3%
Total	239	100.0%

The above table reveals that 188 respondents representing 78.7% are married and the rest 51 or 21.3% of them are unmarried, showing that the majority of the respondents are married.

Table 4.15: Educational background

Qualification	Frequency	Percent
Degree	52	21.8%
Masters	38	15.9%
PhD	5	2.1%
Islamiyyah school	60	25.1%
Makarantan zaure	21	8.8%
Banatu	26	10.9%
None of the above	37	15.5%
Total	239	100.0%

The educational background of the respondents is given above. 52(21.8%) of them have degrees, 38(15.9%) of them have masters, 24(10.0%) of them have PhD, 50(20.9%) of them went to Islamiyyah schools, 12(5.0%) of them attended Makarantan zaure, 26(10.9%) of them went to banatu (school) and the rest 37(15.5%) of them do not have an Islamic educational background. This shows that most of the respondents have a degree in Islam.

Table 4.16: Do you consider some of the cultural practices in your locality to be in contradiction with Islamic ideology

Variables	Frequency	Percent
Yes	130	54.4%
No	73	30.5%
Undecided	36	15.1%
Total	239	100.0%

130 respondents representing 54.4% consider some of the cultural practices in the locality in contradiction with Islamic ideology, but 73 or 30.5% of them do not consider some of the cultural practices in the locality in contradiction with Islamic ideology. 36 or 15.1% of them are undecided. This shows that the majority of the respondents consider some of the cultural practices in the locality to be in contradiction with Islamic ideology.

Table 4.17: Which of the following deviations in religion could be found in the cultural practices of your locality?

Deviations	Frequency	Percent
Superstitious belief	38	15.9%
Shirk (Associating partner to Allah)	70	29.3%
Immorality	13	5.4%
All of the above	50	20.9%
None of the above	68	28.5%
Total	239	100.0%

The table above seek to know which of the following deviations in religion could be found in the cultural practices of your locality. It was noted that 38 or 15.9% chose superstition, while 70 or 29.3% said shirk (Associating partner to Allah), as against 13 others representing 5.4% who choose moral degradation as against 50 or 20.9% who believe both superstition and moral degradation and shirk are deviations in religion that could be found in the cultural practices of their locality and the rest 68 or 28.5% are of the opinion that neither superstition nor moral degradation or shirk are deviations in religion could be found in the cultural practices of their locality. Therefore shirk (Associating partner to Allah) is the main deviation in religion that could be found in the cultural practices of the locality.

Table 4.18: Do you participate in some of the cultural practices in your locality?

Variables	Frequency	Percent
Yes	187	78.2%
No	52	21.8%
Total	239	100.0%

A total of 187 or 78.2% of them said they participate in some cultural practices, while the rest 52 of 21.8% said they don't.

Table 4.19: Which of the following cultural practices in your locality do you participate in?

Cultural Practices	Frequency	Percent
Ori festival	13	5.4%
Traditional marriage	64	26.8%
Sorcery	25	10.5%
Herbalist	17	7.1%
All of the above	76	31.8%
None of the above	52	21.8%
Total	239	100.0%

The cultural practices in the locality that respondents participate in are given above. 13 or 5.4% of them participate in ORI festivals, 64 of them representing 26.8% of them participate in traditional marriages, 25 or 10.5% of them participate in sorcery, 17 or 7.1% of them associate with herbalists, 76 of them representing 31.8% participate in all the mentioned practices and 52 or 21.8% of them do not participate in any of the mentioned cultural practices in their locality. This shows that the majority of them participate in all the mentioned cultural practices, mainly traditional marriage, sorcery, herbalist etc in the locality.

Table 4.20: Which of the following describes the nature of your participation in the cultural practices?

Participations	Frequency	Percent
Full member	102	42.7%
Supporter	26	10.9%
Viewer	50	20.9%
None of the above	61	25.5%
Total	239	100.0%

The nature of respondents' participation in cultural practices is revealed in the above table. 102 or 42.7% of them are full members, 26 or 10.9% of them are supporters, 50 or 20.9% of them are viewers and the rest 61 or 25.5% of the respondents are neither full members, supporters nor viewers. This shows that most of the traditionalists respondents are full members of cultural practices.

Table 4.21: Which of the following grouping mostly perform the cultural practices in your locality

Grouping	Frequency	Percent
Flock of male youths only	38	15.9%
Flock of elderly people only	24	10.0%
Flock of , youth and elderly People	65	27.2%
All of the above	112	46.9%
Total	239	100.0%

The grouping that mostly performed these cultural practices in respondents' localities are revealed above. 38 or 15.9% of the respondents have flock of male youths as the only grouping which mostly performed the cultural practices in the locality, 24 or 10.0% of them have the flock of elderly people as the only grouping which mostly performed the cultural practices in the locality, 65 respondents representing 27.2% say flock of young, youths and elderly people groupings mostly performed the cultural practices in the locality and the rest 112 or 46.9% of them say all the mentioned grouping performed the cultural practices in the locality. This show that the majority of the respondents in all the mentioned grouping mostly performed the cultural practices in the locality.

Table 4.22: Do you attribute negative implication to Islamic faith of the people who are participating in some of the cultural practices in your locality that are alien to Islam?

Variables	Frequency	Percent
Yes	90	37.7%
No	111	46.4%
Undecided	38	15.9%
Total	239	100.0%

90 or 37.7% of the respondents attribute negative implication to Islamic faith in the practice of some of the cultural practice that are alien to Islam, but 111 or 46.4% of them do not attribute a negative implication to Islamic faith in the practice of some of the cultural practice

that are alien to Islam. The rest, 13 or 15.9% of them are undecided on whether there is a negative implication to Islamic faith in the practice of some of the cultural that are alien to Islam. This indicates that the majority of the respondents do not attribute a negative implication to Islamic faith in the practice of some of cultural that are alien to Islam.

Table 4.23: Which of the following made you embrace or participate in the cultural practices of your locality that are alien to Islam

Reason for Participation	Frequency	Percent
To promote our culture	41	17.2%
Proud of our ancestors	26	10.9%
Not allow it to die	25	10.5%
Source of income	25	10.5%
Source of power and protection	13	5.4%
Fear of the consequences of forsaking it	13	5.4%
Honour and pride to our society	25	10.5%
To align with members of my society	71	29.7%
Total	239	100.0%

The reasons respondents why embrace or participate in the cultural practices of the locality that are alien to Islam are given in the above table. A total of 41 or 17.2% said it is because they want to promote their culture. Another 26 or 10.9% of them said they embrace or participate in the cultural practices of the locality that are alien to Islam because of being proud of ancestors, 25 or 10.5% of them embrace or participate in the cultural practices of the locality that are alien to Islam in order not to allow it to die, another 25 or 10.5% of them said they embrace or participate in the cultural practices of the locality that are alien to Islam because it is their source of income, 13 or 5.4% of them embrace or participate in the cultural practices of your locality that are alien to Islam as it is a source of power and protection for them, another 13 or 5.4% of them embrace or participate in the cultural practices of the locality that are alien to Islam for the fear of the consequences of forsaking it. 25 or 10.5% of the respondents said they practise these cultural practices alien to Islam for the honour and

pride of the society and the rest 71 or 29.7% of them say they practise these cultural practices alien to Islam in order to align with the members of the society, that's the opinion of the majority of respondents.

Table 4.24: Are you aware of the Islamic provisions against some of the cultural practices in your locality?

Variables	Frequency	Percent
Yes	163	68.2%
No	64	26.8%
Undecided	12	5.0%
Total	239	100.0%

163 respondents representing 68.2% are aware of Islamic provisions against some of their cultural practices, but 64 or 26.8% of them are not aware of Islamic provisions against some of their cultural practices. Hence, most of the respondents are aware of Islamic provisions against some of their cultural practices.

Table 4.25: Which of the following implications do you attribute to the practice of alien culture in Islam in your community?

Implications	Frequency	Percentage
Promotion of religious ignorance	16	6.7%
Annulment of Islamic faith	13	5.4%
Promotion of immoralities	31	13.0%
Promotion of Bid'ah in religion	20	8.4%
Insertion of confusion in Islam	19	7.9%
Retardation to the progress of Islamic Faith	12	5.0%
All of the above	65	27.2%
None of the above	37	15.5%
Others (belief in the fore fathers, reincarnation)	26	10.9%
Total	239	100.0%

The implications attributed to the practice of alien culture to Islam in the locality showed that a total of 16 or 6.7% said it is Promotion of religious ignorance , while 13 or 5.4% said it is the annulment of Islamic faith while, another 31 or 13.3% said it's the promotion of immorality, yet, 20 or 8.4% said it's the Promotion of Bidah in religion, as against 19 or 7.9% that believe it is the insertion of confusion in Islamic Faith, against 12 or 5.0% who said it is the retardation to the progress of Islamic faith and another 65 or 27.2% believe all the above mentioned implications can be attributed to the practice of alien cultures of Islam as against 37 or 15.5% who believe none of the above mentioned implications can be attributed to the practice of alien culture to Islam in their locality; the rest 26 or 10.9% have other views in this regard such as belief the fore fathers and reincarnations.

Table 4.26: Which of the following means could provide solution to the implications of cultural practices in your locality?

Solution Means	Frequency	Percent
Educating people about the true teaching of Islam	13	5.4%
Establishing Islamic organization for awareness	12	5.0%
Destroying all misleading symbols and shrines	37	15.5%
Organizing Islamic seminars and other educative Forum	13	5.4%
Involvement of authority to ban the practices	13	5.4%
Sermons in Jumm'at mosques against the practices	26	10.9%
All of the above	99	41.4%
None of the above	26	10.9%
Total	239	100.0%

Respondents opinion on the means that could provide solution to the implications of cultural practices in their locality is given above, 13(5.4%) of them say by educating people about the true teachings of Islam, 12(5.0%) of them say by establishing Islamic organizations for awareness, 37(15.5%) of them say by destroying all misleading symbols and shrines, 13(5.4%) of them say by organizing Islamic seminars and other educative forums, 13(5.4%) of them say by the involvement of authorities to ban the practices, 26(10.9%) of them say by

sermons at Jumm'at mosques against the practices, 99(41.4%) of the respondents say all of the mentioned methods could provide solution to the implications of cultural practices in their locality and the rest 26(10.9%) of the respondents say none of the mentioned means could provide solution to the implications of cultural practices in their locality, but destroying all misleading symbols and shrines is the main means that could provide solution to the implications of cultural practices in their locality.

4.2 Hypothesis Testing

Null Hypothesis 1: This hypothesis states that there is no significant difference between culture and tradition of Ebira land with Islamic culture.

The Wilcoxon sign rank test is used to test this null hypothesis because of the requirement of this hypothesis, which is seeking for the difference between two quantified variables, i.e level of difference of Culture and traditions of Ebira land and Islamic cultures

Table 1: Wilcoxon Sign rank test statistic on differences between culture and tradition of Ebira land with Islamic culture

		Ranks		
		N	Mean Rank	Sum of Ranks
Differences between culture and tradition of Ebira land with Islamic culture	Negative Ranks	13 ^a	49.00	637.00
	Positive Ranks	96 ^b	55.81	5358.00
	Ties	130 ^c		
	Total	239		

Test Statistics^a	
Differences between culture and tradition of Ebira land with Islamic culture	
Z	-7.853 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

The table above shows a rank difference between culture and tradition of Ebira land with Islamic culture.

Since the p-value (0.000) < 0.05 level of significance, of the absolute test statistic of the Wilcoxon sign rank test of 7.853, we therefore reject the null hypothesis and conclude that there is a significant difference between the culture and tradition of the Ebira land with Islamic culture with their mean ranks of 49.00 and 55.81 to further buttresses the point

Null Hypothesis 2: This null hypothesis states that there is no significant relationship between culture/traditions and religious practices

Table 2: The Spearman's Rank correlation statistic on the relationship between culture and traditions and religious practices

Correlations			
		Culture/traditions	Religious practices
Culture/traditions	Correlation Coefficient	1.000	-.384**
	Sig. (2-tailed)	.	.000
	N	168	168
Spearman's rho	Correlation Coefficient	-.384**	1.000
	Sig. (2-tailed)	.000	.
	N	168	168

** . Correlation is significant at the 0.01 level (2-tailed).

The correlation coefficient of -0.384 in table 2 shows that there is a weak negative relationship between culture/traditions and religious practices, with p-value (0.000) < 0.05 level of significance, we therefore reject null hypothesis and conclude that there is a significant relationship between culture/traditions and religious practices. This shows that relationship between culture/traditions and religious practices is in an inverse direction. This indicates that as religious practices increases the Culture and traditions of the people in Ebira land decreases.

Null Hypothesis 3: This null hypothesis states that there is no significant relationship between religious ignorance and prevalence of traditions and culture in Ebira land.

Table 3: The Spearman’s Rank correlation statistic on the relationship between religious ignorance and prevalence of traditions and culture in Ebira land.

Correlations			
		Religious ignorance	Prevalence of culture/traditions
Religious ignorance	Correlation Coefficient	1.000	.83**
	Sig. (2-tailed)	.	.000
	N	168	168
Spearman's rho	Correlation Coefficient	.83**	1.000
	Sig. (2-tailed)	.000	.
	N	168	168

** . Correlation is significant at the 0.01 level (2-tailed).

The correlation coefficient of 0.83 in table 3 shows that there is a strong positive relationship between religious ignorance and prevalence of culture/ traditions in Ebira land, with p-value (0.000) < 0.05 level of significance, we therefore reject null hypothesis and conclude that there is a significant relationship between religious ignorance and prevalence of culture/traditions of Ebira land.

Null Hypothesis 4: This null hypothesis states that there is no significant relationship between upholding of the traditions and culture of Ebira land and the prevalence of evil and crime among them.

Table 4: The Spearman’s Rank correlation statistic the on relationship between upholding of the traditions and culture of Ebira land and the prevalence of evils and crimes among them.

		Correlations	
		Upholding of the traditions/culture	Prevalence of evil and crime
Spearman's rho	Upholding of the traditions/culture	Correlation Coefficient	1.000
		Sig. (2-tailed)	-.159*
		N	.039
Spearman's rho	Prevalence of evil and crime	Correlation Coefficient	168
		Sig. (2-tailed)	168
		N	-.159*
		N	.039
		N	1.000
		N	168

*. Correlation is significant at the 0.05 level (2-tailed).

The correlation coefficient of -0.159 in table 4 shows that there is a weak negative relationship between Upholding of the traditions/culture and Prevalence of evil and crime among them, with p-value (0.039) < 0.05 level of significance, we therefore reject null hypothesis and conclude that there is a significant relationship between Upholding of the traditions/culture and Prevalence of evil.

Null Hypothesis 5: This null hypothesis state that there is no significant relationship between shari’ah precepts on addressing effects of traditions and culture of Ebira land.

Table 5: The Spearman’s Rank correlation statistic on the relationship between Shari’ah precepts on addressing effects of traditions and culture of Ebira land

Correlations			
		Shariah precepts	Traditions/culture
Spearman's rho	Shariah precepts	Correlation Coefficient	1.000
		Sig. (2-tailed)	.000
		N	239
	Traditions/culture	Correlation Coefficient	0.98
		Sig. (2-tailed)	.000
		N	239

The correlation coefficient of 0.98 in table 5 shows that there is a very strong positive relationship between Shari’ah precepts on addressing effects of traditions and culture of Ebira land, with p-value (0.000) < 0.05 level of significance, we therefore reject null hypothesis and conclude that there is significant relationship between Shari’ah precepts on addressing effects of traditions and culture of Ebira land

4.3 Summary of Major Findings

The followings are the summary of the major findings of the study

1. A significant difference exists between the culture and tradition of Ebiraland and Islamic cultures using the Wilcoxon Sign rank test. Their computed mean ranks are 49.00 and 55.81 in the culture/tradition of Ebiraland and Islamic cultures respectively.
2. A significant inverse relationship exists between the culture and tradition of Ebiraland and the religious practices of Muslims in Ebiraland.
3. A significant relationship exists between the religious ignorance and prevalence of tradition and culture in Ebiraland.
4. A significant relationship exists between the upholding of the traditions and culture of Ebira land, and the prevalence of evil and crime among them.

5. A significant relationship exists between Shari'ah precepts on addressing the effects of tradition and culture of Ebira land.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The research revolved around Ebira people in order to carefully study the factors that led to the influence of traditional practise of Ebira people on the religious activities of the Muslims in Ebiraland.

In this regard, the research is divided into five chapters. Each of the chapters was designed to address a specific issue. For instance, chapter one is the introduction where the background of the study, statement of the problem, objective of the study were elaborately presented as a preamble to knowledge about the research subject.

Chapter two is the literature review where the historical origin, culture and tradition of Ebira people were reviewed in the light of Islam. Similarly, the introduction of Islam and the activities of the early Muslims who contributed to the establishment and spread of Islam in the region were fully reflected.

Chapter three, which is the methodology, explained the method followed in collecting the data to be analysed, in order to answer the questions raised in the research questions.. Furthermore, the chapter explained procedure followed in analysing the data in chapter four, while the chapter four is dedicated for analysing the data collected, which produced the major findings of the research and gave rise to recommendations in chapter five of the research.

5.2 Conclusion

The basic mission of Islam is to emancipate man from the servitude of himself or other creations to the worship of his Creator, Allah (SWT). Thus, the religion strongly abhors all forms of shirk (Associating partner to the Creator) and moral degradation.

The mission of Islam in every locality that it comes into contact with, is to assimilate all the good cultures and traditions that correspond its basic mission. The cultures and traditions that contradict with the basic mission of Islam are therefore discarded and prohibited.

Islam was introduced and established in Ebiraland since early 1860 C.E. However, in spite of how long Islam has been established in Ebiraland, the evil culture and tradition are still in prevalence among the Muslims. In some situations, hardly can you separate the Muslims from the non-Muslims in festivities and other daily activities. Of course the situation is quite challenging for its capacity to lure Muslims into the activities that can destroy the Islamic faith and moral values. The disheartening situation is that the misleading festivities and activities always gain acceptance among the Muslims, while the scholars remain silent or never emphasize on that in their discussions.

In view of the destructive nature of the festivities, the culture and tradition of Ebira people to Islamic faith and norms and owing to the ignorance of some Muslims about their implications on their faith, there is the need for scholars to make concerted efforts to evolve several approaches, especially in their educational institutions, Da'wah, and Friday sermons in educating and enlightening the people about the Islamic belief system and basic mission, so as to have unadulterated Islamic faith that can assist in combating all crimes and evils.

5.3 Recommendation

Based on the findings, the following recommendations are suggested:

- (1) There is the need to establish various educational institutions for the children and youth, in order to subject them to proper Islamic orientation that would thrash out the traditional practices of Ebira from the activities of the Muslims.
- (2) The Da'wah organizations should evolve new approaches of guiding the people about the implications of tradition and culture of Ebira on the Islamic faith.

- (3) The knowledge of Islamic belief system or Tauhid should form the fundamental subjects in schools, Friday sermon and all other religious gatherings.
- (4) Scholars from outside Ebira land should visit Ebira land to encourage and enlighten the scholars and people of Ebira land on the basic mission of Islam.

5.4 Limitation of the study

The challenges faced by the researcher in the course of conducting the study include the necessity in covering the five selected local government Areas in central senatorial district of Kogi State. The problem of time constrain and the reluctant of some response in returning the questionnaire, in undertaking this research there are lots of limitation because of being a lady.

Many traditionalist refuse to discuss their activities with woman. Some people refuse to return the questionnaire. The researcher could not visit shrines and where the masquerades perform as a resign of been a woman.

5.5 Suggestion for Further Studies

1. Similar studies could be carried out by mate to be able to reach areas forbidden to woman
2. Determined and formidable researchers could delve into this sciences with a view of putting into profitable application
3. Someone can even be initiated to be able to correct this evil practice and also rescue victims
4. Historians could do more work to trace the true origin of the man Ebira and his relations to Yemen and traces to Adam.

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ORAL SOURCES

- Ahmad.S. R (Agasa, 3rd December, 2015)
- Isah M.S., P.A of H.R.H Ohinoyi of Ebira Land (Okene, 28th June, 2016)

APPENDIX I
ARCHIVAL MATERIALS
LOCAL GOVERNMENT AREA ARCHIVES CONSULTED

1. WEL/36/28; History of Ebira important land marks
2. WEL/36/VOL.1 History of Ebira
3. WEL/4/VOL.IV Igbirra Islamic affairs committee.

NAR.Lokoprof 24/51., Notes on Igbirra custom Ibrahim Igbirra Traditional Institution in
Nigeria Magazine No.119 (1976) pp.51-66.

APPENDIX II
Ahmadu Bello University, Zaria.
Faculty of Education
Department of Arts and social Science Education
(Islamic Section)

Dear sir/ma

I am a student of postgraduate Studies from the above named Department. I am writing my Dissertation in fulfilment for the requirement of the award of M. Ed in Islamic Studies. I therefore solicit for your sincere and kind response for the following questions in the questionnaire. All your responses will be used only for the research purpose and hence you are assured of confidentiality.

Section A-Bio Data

Religion: Islam () Christianity ()

Gender: Male () Female ()

Marital status: Married () unmarried ()

Islamic Educational Background:

- i- Formal
 - Degree in Islam ()
 - Masters in Islam ()
 - PhD in Islam ()
- ii- Informal
 - Makarantan Allo ()
 - Islamiyyah school ()
 - Makarantan zaore ()
- iii- All of the above
- iv- None of the above
- v- Others, please specify.....

Section B – Questionnaire for Scholars

1. Which of the following cultural practices are you aware of in your locality
 - a. Superstition ()
 - b. Witchcraft ()
 - c. Traditional marriage ()
 - d. Ori festival ()
 - e. Sorcery ()
 - f. Herbalist ()
 - g. All of the above ()
 - h. None of the above ()
 - i. Others, please specify _____

2. How do you view them in a relation to religious teachings
 - a. They are inconsistency with religion ()
 - b. They are sources of deviation ()
 - c. They are no threat to religious faith ()
 - d. None of the above ()
 - e. Others, please specify _____

3. If you consider them as source of deviation from the religion which of the following implication do you attribute to them
 - a. Misguidance ()
 - b. Immorality ()
 - c. Promoting of religious ignorance ()
 - d. Lead to misconception in religion ()
 - e. All of the above ()
 - f. None of the above ()
 - g. Others specify _____

4. Which of the following step you have taken in other to guide people at their implications
 - a. Public preaching ()
 - b. Presenting Friday sermon against it ()
 - c. Conducting Ta'lim ()
 - d. Organizing seminar ()

- e. Symposium ()
 - f. All of the above ()
 - g. None of the above ()
 - h. Others, Please specify _____
5. Which of the following you consider as a major challenge to you in attempt to guide people about their implication of cultural practices
- a. Refusing to listen ()
 - b. Resisting to abandon ()
 - c. Threat to my life ()
 - d. All of the above ()
 - e. None of the above ()
 - f. Others, please specify _____
6. Do you have any organization or movement against those alien cultural practices in your locality
- Yes () No () Undecided ()
7. If yes, which of the following status explain your role in the organization
- a. Executive member ()
 - b. Participant ()
 - c. Good wisher ()
 - d. None of the above ()
 - e. Others please specify _____
8. In your view which of the following serve as a solution to the challenge of your cultural practices to Islam/Muslims
- a. Establishment of Islamiyya schools for children ()
 - b. Establishment of Islamiyyah schools for married wives ()
 - c. Organizing seminar/ symposium ()
 - d. Introducing educative Islamic forum ()
 - e. Presenting Sermon on Friday against it ()
 - f. All of the above ()
 - g. None of the above ()

APPENDIX III
Ahmadu Bello University, Zaria.
Faculty of Education
Department of Arts and social Science Education
(Islamic Section)

Dear sir/ma

I am a student of postgraduate Studies from the above named Department. I am writing my Dissertation in fulfilment for the requirement of the award of M. Ed in Islamic Studies. I therefore solicit for your sincere and kind response for the following questions in the questionnaire. All your responses will be used only for the research purpose and hence you are assured confidentiality.

Section A-Bio Data

Religion: Islam () Christianity ()

Gender: Male () Female ()

Marital status: Married () unmarried ()

Educational Background:

- vi- Formal ()
 - Degree ()
 - Masters ()
 - PhD ()
- vii- Informal
 - Makarantan Allo ()
 - Islamiyyah school ()
 - Makarantan zaore ()
- viii- All of the above
- ix- None of the above
- x- Others, please specify.....

Section B-Questionnaire for the Traditionalist

1. Do you consider some of the cultural practices in your locality as in contradictions with Islamic ideology
 Yes () No () undecided ()

2. Which of the following deviations in religion could be found in the cultural practices of your locality
 - a. superstitions ()
 - b. Shirk (associating partner to Allah) ()
 - c. Immoral ()
 - d. All of the above ()
 - e. None of the above
 - f. Others, please specify.....

3. Do you participate in some of the cultural practices in your locality
 Yes () No ()

4. Which of the following cultural practices in your locality do you participate in?
 - a. Masquerade ()
 - b. Ori festival ()
 - c. Traditional marriage ()
 - d. Witchcraft
 - e. Sorcery
 - f. Herbalist
 - g. All of the above
 - h. None of the above
 - i. Others, please specify.....

5. Which of the following describe the nature of your participation in the cultural practices of your locality
 - a. Full member ()
 - b. Supporter ()
 - c. Viewer ()
 - d. None of the above
 - e. Others, please specify.....

6. Which of the following grouping mostly performed the cultural practices in your locality?
 - a. Flock of male and female youths only
 - b. Flock of youths and elderly people

- c. Flock of male youths only
 - d. flock of female youths only
 - e. flock of elderly people only
 - f. flock of young, youth and elderly people
 - g. All of the above
7. Do you attribute a negative implication to Islamic faith of the people as a result practice of some of your cultures in your locality that are alien to Islam
Yes () No () Undecided ()
8. Which of the following made you to embrace or participate in the cultural practices of your locality that are alien to Islam?
- a. To promote our culture ()
 - b. Proud of our Ancestors ()
 - c. Not to allow it to die ()
 - d. Source of income ()
 - e. Source of power and protection ()
 - f. Source of entertainment ()
 - g. Fear of the consequences of forsaken it ()
 - h. Honour and pride to our society ()
 - i. To align with members of my society ()
 - j. All of the above ()
 - k. None of the above
 - l. Others, please specify.....
9. Are you aware of Islamic provisions against some of the cultural practices in your locality
Yes () No () Undecided ()
10. Which of the following implications do you attribute to the practice of alien culture to Islam in your locality
- a. Promotion of religious ignorance ()
 - b. Annulment of Islamic faith ()
 - c. Promotion of immoralities ()
 - d. Promotion of Bid'ah in religion ()
 - e. Insertion of confusion in Islamic faith ()
 - f. Retardation to the progress of Islamic faith ()
 - g. All of the above

- h. None of the above
 - i. Others, please specify.....
11. Which of the following means could provide solution to the implications of cultural practices in your locality
- a. Educating people about the true teaching of Islam ()
 - b. Establishing Islamic organization for awareness ()
 - c. Destroying all misleading symbols and shrines ()
 - d. Boycotting the practices and their members ()
 - e. Organizing Islamic seminars and other educative forum ()
 - f. Involvement of authority to ban the practices ()
 - g. Sermons in Jumm'at mosques against the practice ()
 - h. All of the above ()
 - i. None of the above ()
 - j. Others, please specify..... ()

APPENDIX IV



MASQUERADE IN OKENE LOCAL GOVERNMENT, KOGI STATE



MASQUERADE IN OKEHI LOCAL GOVERNMENT



MASQUERADE DANCING WITH WOMEN CALLED ONOKU