

A Review of the Emergence of Muslim Organizations in Yorubaland, Nigeria

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Abstract

Muslim organizations in Yorubaland consist of the ones that were formed before, during and after the colonial era. They were formed in emulation of the practice of the formation of the organizations before the advent of Islam in the study area. The major aims and objectives of the formation of the organizations were unity and to speak with one voice on Islamic affairs. The paper examines age grade and guild. Most of the early Muslim Organizations bore Yoruba names and were the precursors to other Muslim Organizations that emerged later. It discusses the League of Imams and Alfas, and the Ansar-Ud-Deen Society. It also discusses the advantages of Muslim organizations to include the formation of a group of Muslims of like minds as a single body and construction of different structures for the benefits of members. Its disadvantages consist lack of proper accountability of the leaders and mixture of non-Islamic cultures and civilization to Islam. Findings reveal that fighting for supremacy, political appointments and acquisition of national cake between the League of Imams and Alfas, and Ansar-Ud-Deen Society, especially in Ekiti State, Nigeria. The paper concludes by stating that most of the Muslims of Yorubaland now belong to one Muslim organization or more.

Keywords: Emergence, Growth, Islam, Organizations, Significance

1. Introduction

Yorubaland, like other parts of Nigeria, has numerous Muslim organizations with divergent manifestations and networks which spread across Yoruba States. These Muslim organizations range from those formed before, during and after the colonial period. The existence of Muslim organizations in Yorubaland and other parts of Nigeria has its own merits and demerits. One of its demerits is that, for many years, it was not possible for the Muslims in the study area and other parts of the country to be known as a body and speak with one voice on matters of common interest. This had a lot of negative impacts on the progress of Islam. The Muslims, therefore, deemed it fit to have organizations that would unite Muslims of different backgrounds and common interest in the study area together. Currently, the Muslim organization that unit all the Muslims of Yorubaland together is the League of Imams and Alfas, formed in 1962 and inaugurated in 1964 (Y. O. Balogun & Adigun, 2025) while the Nigerian Supreme Council for Islamic Affairs unit the whole Muslims of Nigeria together. The organization was formed in 1973 and inaugurated in 1974 (Y. O. Balogun, 2020). Other prominent Muslim organizations in Yorubaland include the *Ansar-Ud-Deen* Society of Nigeria established in 1923 and *Nawair-Deen* Society of Nigeria which was established in 1937.

It is worthy of note that the formation of organizations was not a new invention by the Muslims of Yorubaland. It had become part and parcel of their ways of life before their conversion into Islam. Yemisi (2023) corroborates this when she says that the Yoruba people have a rich associational life. She states further that the major reason for the formation of association in Yorubaland is for the



enhancement of the development of their society in all ramifications. The development cuts across economic activities, religion, culture and traditions, politics as well as social life. She opines that the Yoruba people had been forming organizations on the bases of age grade, sex, politics, occupation, mutual-help, convivial and religious cults. These organizations were devoid of Islamic principles and tenets.

Age grade is a group of people in a particular town that are within the same age level. Age grade system is part and parcel of Yoruba culture and it is inherent in social, cultural, political, military and economic development of a given town. Sometimes it is only males, and at another time both males and females. The age variation is usually not more than five years (Michael-Olomu et al., 2020). The exception to this is the last age grade which is 49 years and above. Age grade is given different names according to the culture or adopted name of a given society. Babalola and Adedayo (2021) lists 10 different age grades and age gap in Ikere Ekiti, Ekiti State, Nigeria thus: *Yinmiyinmi/ Mokoletioyon* (12-15), *Mojayera* (16-20), *Mojuara* (21-24), *Monimusu* (25- 28), *Monigbao* (29- 32), *Ibedo* (33- 36), *Egiri* (37-40), *Efa/ Igbakin* (41- 44), *Osaka* (45- 48), and *Kolegbe/ Ukoko* (49 and above). Based on the above information, age grade system starts at the age of 12 in Ikere Ekiti. A person graduates from one grade to the other.

The functions of age grade include their consultation in the decision-making about the growth of their respective society, maintenance and construction of roads and markets, good relationship between the indigenes and non-indigenes, maintenance of law and order, helping in the implementation of policies, settlement of grievances, engaging in assistance of each other and the society in all ramifications, and sometimes they have uniforms for different functions (Amawbia Town, 2020; Ojo, 2023).

Another important organization that motivated the formation of Muslim organizations in Yorubaland is the guild. It is common to many towns and villages in Yorubaland. Guilds according to Zegarra (2025) are associations of individuals and companies that engage in the same occupation and they have the rights to conduct their businesses according to the rules and regulations that guide them. In the various occupations or professions in which the Yoruba men and women are involved, there is always a guild known as *Egbé* in Yoruba language. Some of the notable guilds in the pre-Islamic era and modern time in Yorubaland are guilds of carpenters, butchers, ritual specialists, cattle keepers, doctors, journalists, teachers, events planners, drivers, mechanics, blacksmiths, carvers, hunters and farmers (Michael et al., 2020). Others include town unions, pepper traders, palm oil traders, Palm Oil Millers', produce traders, fish sellers, bar association, Union Tipper and Quarry Employers, Welders, Okada Riders, Rice Millers', Hair Dressers', and Tailoring.

The above examples indicate that the formation of organization has been in existence in Yorubaland before the advent of Islam. The Muslims, upon their conversion into Islam, transferred this idea into the religion with modifications. They were motivated by Qur'an 3:104 which say that there should be a group of Muslims, who call others to goodness, encourage goodness and forbid evil in all its ramifications. Qur'an 9:71 encourages both men and women to take part in this assignment. Qur'an 3:110 asserts that those who engage in this assignment are the best of people ever raised by Allah for the Muslim Community and mankind in general.

Gbadamisi as discussed by Balogun (2016) opined that the Yoruba tendency to form associations to promote various interests influenced the formation of Muslim organizations in Yorubaland. Concurrent with the expansion of Islam in Yorubaland is the tendency to form Muslim organizations or societies (*Egbé*). The first observable organization in Oyo, Osogbo and few other towns in Yorubaland was *Egbé Bínúkonú* which dated back to the old Oyo. Other Muslim organizations that emerged after it were *Egbé Ìlúpéjú* and *Egbé Ìyániwúrà*. Among the womenfolk, the most enduring

organization is *Egbé Alásàlátù* which is to be found in the various towns and villages in Yorubaland under the direction of their leader, *Ìyá Súnà* or *Olóri Alásàlátù* or *Ìyá Egbé Alásàlátù*, as the case may be. He states further that the early Muslim organizations in Yorubaland bore different Yoruba names in different Yoruba towns, and villages, and that they were not well organized. He adds that these early Muslim organizations later shared the social stage with better organized Muslim organizations with similar socio-religious aims and functions. They became the precursors of more important Muslim organizations that came into being in the later years. Today, hardly can you see a Muslim in Yorubaland that does not belong to one Muslim organization or the other. Sometimes, a Muslim may belong to two or more. This is to confirm that the practice has become part and parcel of the Yoruba culture before the advent of Islam in Yorubaland.

Muslim organizations are categorized into four types. The first comprises organizations that reflect Islamic cultural features, such as *Egbé Ìyániwùrà* and *Egbé Òyópéjú*. The second category encompasses organizations that reflect Islamic influence, which can be further divided into those that bear Islamic or Arabic names like *Egbé Minna Żulmat ilā nūr* (Society of those who went from darkness into light or light society), associations whose names are attached to the personality of Prophet Muhammad (S.A.W) such as *Egbé Èsìn Lolá-Ànábì* (Society of Religion is the honour of the Prophet), and organizations named after an important titled Muslim or religious functionary such as *Egbé Imām* (Society of the *Imām*). The third category consists of organizations that stand mainly for religious purposes, of which *Egbé Omo-Kéwú* is an example. Finally, the fourth category includes organizations that reflect Christian influence, such as *Egbé Ìsojì* (the revival society).

The Muslim organizations that actually prepared the foundation for the other important Muslim organizations that were formed later include the *Ansar-Ud-Deen* Society of Nigeria (1923), the *Nawair-Ud-Deen* Society of Nigeria (1939), Bamidele Movement (1950), the League of Imams and Alfas (1962), and Islamic Council of Nigeria which transformed to the Nigerian Supreme Council for Islamic Affairs in 1973. This study examines two major Muslim organizations formed in Yorubaland. These organizations are the *Ansar-Ud-Deen* Society of Nigeria and the League of Imams and Alfas. It observes that various discussions on these organizations did not give the advantages and disadvantages of the organizations to the Muslims. The articles only discussed the formation, contributions of the Organizations and the challenged ahead of them. Today Muslim organizations have become a Means of division among Muslims, especially in Ekiti State between the League of Imams and Alfas, and *Ansar-Ud-Deen* Society of Nigeria. This is mostly orchestrated by the desire to get national cake or political appointment from the government of the day. The other aspects include the power of supremacy and illiteracy of many of the Muslim leaders. Most of the discussions of the journal articles left these aspects. This study complements the existing literature on the above Muslim organizations in Yorubaland and elsewhere across the world.

2. Methods

The researcher adopts case study method. This is used to gain detailed and generate an in-depth understanding of the case subject and to produce new theories or insights (Coombs, 2022) of the emergence of Muslim organizations in Yorubaland. Two Muslim organizations: the League of Imams and Alfas, and the *Ansar-Ud-Deen* Society of Nigeria were reviewed. This is an academic writing that digs into a problem, process, or situation. The study gives particular approaches used to collect data and its analysis on a given problem. It draws data from difference sources (Salmons, 2021). A lot of relevant works were reviewed and through this researcher was able to secure useful information for the write up. Data and the needed information were collected through written sources such as books,

dictionaries, theses, program of events, Qur'ān, Ṣunnah/*Ḥadīth*, Journals and internet that were collected through personal custodies, libraries and internets. Through this the researcher was able to make his own recommendations. The researcher used the information collected from 2016 to 2026.

3. Results and Discussion

3.1. The *Ansar-Ud-Deen* Society of Nigeria

The researcher is not interested in the previous relevant literatures that are below 2016. The various current literatures affirmed that *Ansar-Ud-Deen* Society of Nigeria was one of the oldest and largest Islamic associations in Yorubaland, Nigeria, formed in 1923 (Oyeweso, 2019). Most of the recent Journal article literatures available on the *Ansar-Ud-Deen* Society of Nigeria were written by B. A. Balogun (2023, 2024a, 2024b). They were written on Ikole Ekiti, Ado Ekiti and the selected *Ansar-Ud-Deen* Society of Nigeria Imams/Missionaries in Ekiti State. The papers were based on the introduction of the *Ansar-Ud-Deen* Society of Nigeria in Yorubaland and the respective towns in Ekiti State, the specific challenges and the achievements of the towns without discussing the general advantages and disadvantages of the formation of the *Ansar-Ud-Deen* Society of Nigeria.

He asserts that although Missionary was the official nomenclature of the leader of the Mission Board of the society, the position was combined with the Imams of some towns and separated in some other towns. The combination causes a lot of problems, most especially in Ekiti State where we have Imams of *Ansar-Ud-Deen* Society of Nigeria, those of Central Mosques and other Muslim organizations. The Imamship Tussle of Balogun (2025) centres on the supremacy between the Imams of Central Mosques and *Ansar-Ud-Deen* Society of Nigeria in Ekiti State. This has aggravated the relationships between the Imams of the two bodies. These have become bones of contention which this article would work on.

There is also internal rancor among the women fold of the *Ansar-Ud-Deen* Society in Ekiti State between Alhaja Taibat Amope Bakare who is the Iyasuna General of the Society in Ekiti State and Alhaja Suweebat Sulaiman who is the current woman leader of the society. The group that loyal to Alhaja Suweebat Sulaiman opines that there is no Iyasuna in the constitution of *Ansar-Ud-Deen* Society; hence Alhaja Taibat Amope Bakare cannot be their leader. This has divided the women wing of the society into two opposing groups: Iyasun group with their separate meetings and women leader group with their separate meetings. All efforts by the leadership of the society to resolve the issue have not yet yielded fruitful result.

3.2. The League of Imams and Alfas

The League of Imams and Alfas came into existence in 1962 and officially commenced in 1964 (Akanni et al., 2024; Y. O. Balogun & Adigun, 2025). Akanni et al. (2024) highlighted some challenges and achievements of the body without making recourse to the recent challenges. He did not discuss the disadvantages of the organization. Y. O. Balogun and Adigun (2025) only discussed the contributions and challenges of the organization in Yorubaland without making reference to the recent developments in Ekiti State between the association and the *Ansar-Ud-Deen* Society of Nigeria. Another write up by Y. O. Balogun (2025b) on the impact of the League of Imams and Alfa was only limited to Ekiti State. No mention was made on the activities of the body in Yorubaland.

The rivalry between the League of Imams and Alfas, and *Ansar-Ud-Deen* Society in Ekiti State is so tense that the *Ansar-Ud-Deen* Society of Nigeria, Ekiti state Branch decided to pull out in all the activities of the body in the State. The Secretary of the League of Imams and Alfas in the State who is a member of *Ansar-Ud-Deen* Society, Dr. Tajudeen Mankanju Faleemu, decided to resign from his

position. The resignation was conveyed to members by the Grand Imam of the State and President General, League of Imams and Alfa, Southwest, Edo and Delta States, Alhaji (Dr.) Muhammad Jamiu Kewulere Bello in a meeting held at the Central Mosque, Ado Ekiti, Ekiti State, Nigeria on January 29, 2026. Another Secretary who was equally the Chief Imam of Ijan Ekiti, Alhaji Ahmed Adekunle Akingbade was immediately appointed. As said earlier, the division are basically on supremacy of power, acquisition of national cakes, political appointed and influence of old domination of the State by the *Ansar-Ud-Deen* Society of Nigeria for many years before the creation of the State in 1996.

3.3. Advantages of Muslim Organizations in Yorubaland

3.3.1. Formation of a United Forum and Support for Members

The members of a given Muslim organization always have a unity of purpose and support their members in all ramifications (Y. O. Balogun & Adigun, 2025). They abide to Qur'ān 3:103 which instruct them to hold fast together and they should not be divided in any form. The unity cuts across race, color, political affiliation, economy and geographical location. Any member from any part of the world can hold any position in the organization. If there is any problem, they rally round the person and make sure that they proffer workable and lasting solution to the problem. If there is the need for contribution, they would do wherever they decide upon and members would pay wherever they reside. Typical examples are the League of Imams and Alfas and the *Ansar-Ud-Deen* Society of Nigeria (Y. O. Balogun, 2025b).

3.3.2. Charity and Humanitarian Support

This is more common to the Muslim Students' Society of Nigeria (MSSN), Ekiti State Chapter. They usually distribute Relief Packages to Prisoners and Motherless Baby Homes in Ekiti State, especially during Ramadan. They imbibe the idea in Qur'ān 2:254 that command the Muslims to donate from what they have before they could not get power. A time is coming when the current leaders would no longer be in power to perform such functions. The researcher was accustomed to accompanying the Muslim Students' Society of Nigeria (MSSN) of the College of Education, Ikere Ekiti, to these places prior to the institution's upgrading to Bamidele Olumilua University of Education, Science and Technology, Ikere Ekiti. As the Chairman of the Muslim Community of the University, the continuation of the program within the institution has been observed to be ongoing.

Muslim organizations are involved in the construction of different structures for their organizations such as mosques, market stalls, events centres, healthcare centres and many other social amenities. Apart from the mosques, all other social amenities serve as sources of generating funds for a given organization. In some cases, they venture into agriculture to generate funds for the organizations.

Regarding the provision and facilitation of western education development, many Muslim organizations give scholarships and sponsor indigent students in various institutions from primary to tertiary level. Today, many of them are establishing different institutions across Yorubaland and beyond. The programme was started by Ansar-Ud-Deen Society (ADS) of Nigeria, and many other Muslim organizations like Nawair-Ud-Deen Society, Nasrul-Lahi-l-Fatih Society (NASFAT), Muslim Students' Society of Nigeria (MSSN) and a host of others have since joined.

In addition to western education, Muslim organizations are involved in the establishment of Qur'anic Schools and training centres for members and their dependants for Islamic education. Their members and dependants attend these schools in the evenings, most especially after school hours and weekends, to gain more Islamic education in order to function well among Muslims and acquire the education that would assist them in distinguishing right from wrong in Islam. By this, they are able to

stay away from wrongdoings and ultimately attain Paradise in the hereafter, a goal that every Muslim is expected to aspire to achieve.

Muslim organizations also play a significant role in the preservation of Islam and its identity. Islam has its own pillars, culture, ethics and means of identification, among others. For example, Muslim organizations are preventing the conversion of Muslim wards to other religions through education, which has led to the establishment of their own Muslim schools. The current situations being addressed by these organizations include the issues of legal and illegal wives, the mixing of un-Islamic practices with burial ceremonies such as music and dancing, the provision of alcoholic drinks, and improper dressing, most especially by Muslim women.

Muslim organizations also serve as the vanguard of social justice, preventing discrimination on the bases of colour, race, political affiliation and geographical location. A non-indigene can become an Imām and hold other positions of authority anywhere in Islam. This was emphasized by Prophet Muhammad (S.A.W.) when he stated that Muslims should not engage in discrimination of any kind (Al-Azhari 2025, Samiul and Kausik 2025). As long as a person is qualified for a position, he should not be discriminated against in any form (Qur’ān 4:135, 5:8, 16:90).

Furthermore, Muslim organizations are actively engaged in interfaith dialogue, building bridges with non-Muslims, especially Christians who are in large numbers in Yorubaland. They take pains to educate them about the principles and tenets of Islam. One of the major areas of difference between Muslims and Christians is the belief in the Oneness of Allah (God) by Muslims (Qur’ān 112:1) and the doctrine of the Trinity held by Christians. These represent two parallel lines between both groups, and it is therefore important that they understand and give adequate respect to each other. Such mutual understanding of each other’s religion will help prevent conflicts between Muslims and Christians in Yorubaland, as against what operates in some northern parts of Nigeria, especially Plateau State (Abdulyakeen & Mumun, 2024; Tuduks & Dalyop, 2024).

The empowerment of members also constitutes a key function of Muslim organizations. Poverty alleviation is a major challenge to developing and middle-income countries such as Nigeria, Kenya, China and South Africa (Edeh and Tang 2026). In order to reduce the poverty rate among members of Muslim organizations in Yorubaland, these organizations engage in poverty alleviation initiatives for their members and their dependants, thereby enhancing their status in society. Through this, many members are able to contribute in cash and kind to the growth of their organizations.

Finally, Muslim organizations serve as a means of retaining Muslims within the fold of Islam. Many Muslims who might otherwise have embraced other religions are retained through their membership of one Muslim organization or another, thus strengthening the Islamic community in Yorubaland.

3.4. Disadvantages of Muslim Organizations in Yorubaland

One of the major challenges facing Muslim organizations is the lack of professionalism among their leaders. Many of the leaders of these organizations did not study administration as a profession and are not seasoned administrators, being appointed based on their effectiveness and contributions to the organization. The exceptions are the Missionaries/Imāms and Da’wah Officers, whose appointments are based on knowledge of the *Sharī’ah*.

Closely related to this is the lack of trust within these organizations. Not all members trust one another, as leaders do not trust followers and followers do not trust their leaders. Many of them fail to abide by the instruction of Allah in Qur’ān 4:58 and 9:51, which command leaders to render back their trust to the followers and acknowledge that everything happens with the permission of Allah. The

appropriate method of correcting such leaders, therefore, remains through the next appointment or selection process.

The principle of accountability also constitutes a significant challenge. Many organizational leaders are not accountable to their followers and run their administration as though no one can question them. It is important to note, however, that even where members cannot hold them accountable, Allah can. Accountability is of two kinds: worldly accountability through the rendering of stewardship or the provision of a statement of account, and accountability on the Day of Judgment after death (Qur'ān 14:42, 6:164, 53:38, 58:18, 17:15).

Another challenge is the appointment of leaders who lack visionary leadership. A leader without good vision would be unable to move the organization forward, and many of their policies and day-to-day activities would consequently not favour the progress of the organization. This is further compounded by conflicts, both among members and between members and non-members, which continue to hinder the smooth functioning of these organizations.

The lack of space and the relegation of women also pose significant challenges to Muslim organizations. Some Muslim organizations do not give room for Muslim women, and this is considered one of the major reasons that gave birth to the emergence of the Federation of Muslim Women's Associations in Nigeria (B. A. Balogun, 2023).

The mixture of Islamic culture with traditional or other religious cultures represents yet another challenge. The issues of the 8th and 40th days in Islam have been mixed with traditional cultures and influenced by other religions and civilizations, yet many Muslim organizations do not consider this problematic. Their concern often centres on what they stand to gain from burial ceremonies, which now feature hired musicians and other un-Islamic elements such as palm wine and other alcoholic drinks. Western civilization has also crept into the institution of marriage, with the inordinate ambition of some women to prevent their husbands from taking another wife becoming increasingly common.

The superiority complex of one organization over another is also a notable challenge, particularly in Ekiti State, Nigeria, between the Ansar-Ud-Deen Society of Nigeria and the League of Imāms and Alfas of the State. Initially, it was the Ansar-Ud-Deen Society of Nigeria, Ekiti State Branch, that controlled the state, dating back to the period when Ekiti was part of the former Ondo State before Ekiti State was created in 1996 (Y. O. Balogun, 2025a). The League of Imāms and Alfas are regarded by Muslims of Yorubaland as the umbrella Muslim body in the region. This arrangement remained in operation in Ekiti State until 2025, when the Ansar-Ud-Deen Society of Nigeria, Ekiti State Branch, took the decision to opt out. Leadership supremacy cannot be ruled out as a factor in this decision, given that those at the helm of affairs in the Ansar-Ud-Deen Society are more educated in terms of western education than those of the League of Imāms and Alfas.

Political consideration has equally played a role in the challenges facing Muslim organizations. Nigeria operates three tiers of government, namely Federal, State and Local Governments. Of the six states in Yorubaland which are Ekiti, Ondo, Osun, Oyo, Ogun and Lagos only Ekiti State is usually governed by non-Muslims. The major reason for the Ansar-Ud-Deen Society of Nigeria, Ekiti State Branch, opting out of the arrangement relates to the distribution of national resources. This takes two forms: political appointments and the distribution of government palliatives. The society believes that opting out would enable it to secure more political appointments and a fairer share of government palliatives, as it holds that sufficient positions and benefits were not reaching the society through the previous arrangement.

Finally, the pull-him-down syndrome in pursuit of positions remains a challenge common among members of some Muslim organizations. It must be understood that it is Allah who permits any person to attain a position of authority, and members ought therefore to allow such a person to complete his

or her term. Allah warns followers against envying their leaders, as it is He who appoints them and gives power to whomever He wills (Qur'ān 4:54, 32:24, 3:26). Qur'ān 4:59 further instructs believers to obey Allah, Prophet Muhammad (S.A.W.) and those in authority, and to refer any differences to Allah and the Prophet, that is, to consult the Qur'ān and the Hadith of Prophet Muhammad (S.A.W.) for resolution. Indeed, Prophet Muhammad (S.A.W.) is reported to have said that Muslims should not seek positions of authority, for Allah will not assist one who is given authority on such a basis (Sahih Muslim).

4. Conclusion

Muslim organizations cut across the length and breadth of Yorubaland. The pre-Islamic tradition of *Egbé* (Society) formation in Yorubaland served as a motivating factor for Muslims in establishing their own organizations. Most of the early Muslim organizations bore Yoruba names, and the majority are no longer in existence. Those that have proved durable include the Ahmadiyyah Muslim Jamā'at and the Ansar-Ud-Deen Society of Nigeria, which served as forerunners for later Muslim organizations. Today, most Muslim organizations in Yorubaland bear either Arabic, transliterated, or English names. The majority of Muslims in Yorubaland belong to at least one organization, while some maintain membership in more than one. The common objectives of these organizations are unity and the desire to speak with one voice on matters affecting Islam. It is, however, unfortunate that individualistic tendencies have made the achievement of these objectives considerably difficult. It is therefore certain that the formation of Muslim organizations in Yorubaland carries both advantages and disadvantages.

The selected Muslim organizations examined in this study are the Ansar-Ud-Deen Society of Nigeria and the League of Imāms and Alfas. The existing literature on these organizations largely lacks a national outlook, and those works with wider coverage have neglected important and recent information. Findings reveal that there are numerous differences between the League of Imāms and Alfas and the Ansar-Ud-Deen Society of Nigeria, particularly in Ekiti State. These differences centre on issues of supremacy tendency, illiteracy and power tussle, the sit-tight syndrome among leaders, attempts to secure a greater share of national resources, lack of accountability among leaders, the non-utilisation of professionalism except in the appointment of Imāms, Missionaries and Da'wah Officers, and the mixture of non-Islamic culture and civilization with Islam.

It is the opinion of the researcher that the League of Imāms and Alfas, being the umbrella body for Muslims of Yorubaland, should be sustained, and all Muslim organizations in Yorubaland should operate under its umbrella. This would create harmony and enable them to speak with a unanimous voice on issues affecting Muslims in the region. Muslim organizations should equally make use of professionals in their respective areas of operation, as this would enhance better performance. Leaders should be accountable to their followers on a regular basis and provide feedback on all steps taken on their behalf, as this would solidify the organizations and ensure their longevity. Muslim organizations should avoid appointing persons lacking in vision as their leaders and should instead allow visionary individuals to lead them. Where such persons are few within the organization, the practice of short leadership tenures should be reconsidered.

Although conflicts are inevitable, quick resolution should be pursued to prevent the deterioration of organizational activities (Qur'ān 49:9-10, 41:34). Islamic civilization and culture are distinct from others, and organizations should therefore conform to the *Sharī'ah* in all ramifications. Muslim organizations should not allow political considerations to divide them, as the acquisition of political positions or government palliatives is not an obligation. What is of paramount importance is righteousness (Qur'ān 49:13). Followers are encouraged to support the constituted authorities of their

organizations in all respects and to shun the pull-him-down syndrome, as this would strengthen leadership and enable the pursuit of programmes with lasting benefits for the organizations.

This study contributes to knowledge through the provision of information on the factors responsible for the formation of Muslim organizations in Yorubaland, highlights the interactions between the selected Muslim organizations, enumerates the advantages and disadvantages of Muslim organizations in Yorubaland, provides additional information to supplement existing literature on the emergence of Muslim organizations in Yorubaland, offers sincere recommendations, and opens avenues for further scholarly inquiry into the emergence of Muslim organizations in Yorubaland.

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