



An Assessment of the Islamic Stand on Western and Yoruba Traditional Herbal Medicine in Nigeria

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Abstract

This paper addresses issues arising from the relationship between religion and medicine in Nigeria, with emphasis on the Islamic stand on sickness and diseases, healing and herbal medicine. The focus is on the healing systems available in Nigeria and on how Yoruba Muslims perceive and respond to Western orthodox and traditional herbal medicines. Taking an analytical approach, the study first examines the relationship between religion and medicine on the one hand, and healing systems on the other, in both traditional and contemporary Nigerian society. Next, it reviews the Islamic approach to health in general. Finally, it assesses the healing methods offered and used in Nigeria, especially in Yoruba-land, from the Islamic point of view.

Keywords: *Islam, Western medicine, Yoruba traditional herbal medicine*

Abstrak

Kertas ini menangani persoalan yang berkaitan dengan hubungan antara agama dan perubatan terutamanya pendirian Islam tentang sakit dan penyakit, penyembuhan dan perubatan herba. Namun, tumpuan adalah terhadap sistem penyembuhan yang diamalkan di Nigeria dan respon yang diberi oleh Muslim Yoruba di Nigeria kepada perubatan ortodoks Barat dan herba tradisional. Berdasarkan pendekatan analitis, kajian pada mulanya meneliti hubungan antara agama dan perubatan serta sistem penyembuhan tradisional dan semasa masyarakat Nigeria. Peninjauan seterusnya ialah pendekatan Islam terhadap kesihatan secara umumnya dan kemudian menilai pandangan dari sudut Islam tentang kaedah penyembuhan yang dijalankan di Nigeria, khususnya di Yoruba.

Kata kunci: *Islam, perubatan Barat, perubatan herba tradisional Yoruba.*

Introduction

The Relationship between Religion and Medicine

From the Islamic perspective, to attain good health requires proper precautions in spiritual healing cum moral axis. Just as human or animal medicine handles the physical aspect of healing. In the spiritual cum moral realm, the teachings of Islam provide guides and nostrum for a healthy spiritual and moral living. Thus,

right from its very initial revelation of the first five verses, the Qur'an made it clear that the Book has a lot to share in religion and in science. The Qur'an states:

Read in the name of your Lord who created. He created man from the clot of blood. Read and your Lord is the most Bountiful. He taught man with (the mighty of) pen. He taught man what he knew not.

[The Qur'an, 97:1-5]

Moreover, historians and social scientists had generally agreed that religion is as old as human itself; there is no known society where religion does not exist. Indeed, religious teachings play significant roles in human's understanding of nature.¹ While acknowledging the

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importance of religion in man's life, scholars of social science as well as religious thinkers are not in agreement on the definition of religion. Thus there is no single standard definition of religion.

For some, religion means, "belief in, recognition of or an awakened sense of a higher unseen controlling power or powers with the emotion and morality connected therein with."ⁱⁱⁱ Others described religion in relation to the belief in transcendental power that is exposed through revelations, which is given to selected envoys or messengers, while others emphasized on the social dimensions of religion and described religion with anthropological phrases. However, given the variety and to some extent the complexity of religious traditions, there are valid reasons to assume that the problem of inadequate definition of religion would remain with us for some time.ⁱⁱⁱ

With regards to the relationship between religion and medicine, there are those who separated the two subjects, as if medicine and religion belong to different issues.^{iv} This is mainly the position of Western views, which resulted from the prevalent secularization process that took place in the West for the last two or three centuries. However, like many other societies in the world, in early and contemporary Nigeria, religion and medicine have symbiotic relationship;^v a relationship in which both depends on each other. Writers, like Bolaji Idowu, are of the opinion that religion and medicine are closely related as a result of the fact that they both arose in consequences of man's sense of need and both have rules and regulations guiding their potency.^{vi} More importantly, both appeal to the demonstration of faith on the part of the patient as a prerequisite for healing; hence, like their counterparts in some other countries, traditional and modern culture, holds the belief that religion and medicine are strongly associated to each other.

Moreover, the purpose of our creation, according to the Qur'an, is to worship Allah. The Qur'an 51: 56 confirms thus: "I have not created the Jinn and mankind except that they should worship Me. I demand no provision from them nor do I ask that they should feed Me. Verily; Allah is All-Provider, the Mighty One, the Most Strong." Since to be able to worship with devotion is not possible without good health, it is now imperative for man to do something in order to keep his body healthy. It is therefore; right to say that acquiring knowledge of medicine is an important aspect of Islam.⁷ In other words, there is a strong relationship between Islam and medicine.

Healing Systems in Yoruba Traditional Herbal Medicine

Nigeria is inhabited by about three hundred ethnic groups of which three are very large, namely; the Yoruba, Hausa and Igbo, all of which are religious communities, upholding various religious beliefs. Most prominent among of them are Islam, Christianity and traditional religion. The Yoruba people are based in South Western Nigeria.^{vii} The various region that came together to form Nigeria came in contact with Islam at different periods. The period being referred to as 'Traditional Nigeria' was therefore, a period before the advent of Islam and Christianity in Nigeria. In the Yoruba traditional medicine, there are specialists in the healing method known as herbalists and medicine men (*Babalawo*). An herbalist is one who makes use of plants whose leaves, roots and bark are recognized to possess medicinal properties for medicine, that is curative and preventive. Medicine man on the other hand has the working knowledge of making use of plant and animal substances, as well as supernatural forces to prevent or cure diseases. From our explanation above, it means that a medicine man is different from an herbalist, though a single man can function in both capacities.

A medicine man (*Babalawo*), in addition to the use of herbal medicine, has the ability to appeal to the supernatural forces to aid the healing process of his patient. But a true herbalist uses only herbal medicine obtained from trees, bushes and herbs.^{viii} This kind of herbal remedy is also known to others besides the herbalist and can be used by any one who searches for the herb and prepares it for himself. An example of such herbs include 'bitter leaf' (*Ewuro*) which is used for food and also for local medicine to cure or prevent piles, hypertension and chewing its stem to remove lost of appetite. Pineapple is used for digestion when taken after meals; the root is also good for medicinal preparation in the treatment of dizziness and asthmatic problems. The root can also be soaked in water for a few days and later boiled to 100 degree (°C) and drunk to give energy to the body. When the skin of the pineapple is cooked with tea-leaf and water, it is used for curing malaria. 'Curry leaf' (*Efinrin*) is also good for cure malaria, piles, chronic cough and high blood pressure^{ix} among others.

As a result of the esoteric knowledge of the medicine man or diviner, coupled with his appealing to some spirits or supernatural forces in discovering the causes and the solution to a particular ailment, especially those that defy herbal medicine, has made traditional healing

system to be called magic. Whatever the method of healing, whether only herbal medicine or with the assistance of supernatural forces, one thing that is clear is that this traditional method of healing was and still is potent and effective.

In Yorubaland, there are three categories of problems or ailments, namely; natural or ordinary ailments, natural turned mystical ailments and mystical ailments.^x Medicine should not be administered ordinarily from the surface value without first of all giving the ailments a critical examination. Natural ailments belong to the specialization of Western orthodox medicine. The traditional system of healing can also be useful in this regard. In this category of ailments, the victim only suffers from problems such as headache, cold, and fever, among others. Ordinary herbs could be prepared and given to the victim and as soon as this is done, the ailment disappears.

The natural turned mystical ailments are not different from the natural or ordinary ailments except that the victim will find it difficult to receive healing, regardless the amount and nature of diagnoses that are applied.^{xi} They can be headaches that refuse to be healed, colds that refuse to go off and sores that defy healing. No amount of herbs or Western medicines that are applied that will be effective. In this case, the Yoruba traditional medicine man will believe that the ailments are under the category of ailments with supernatural mystical causation. In the ailments with mystical or supernatural causation, the victim will not respond to any kind of treatment like radiology or radiotherapy. The cause is believed to be beyond ordinary and could not be diagnosed scientifically in the laboratory and could only be traced to the corridor of the extraordinary.^{xii} Examples of such problems also include sterility, malady and inability to make ends meet. In most cases, there is nothing that could be done by a Western oriented medical doctor because the witches and sorcerers are the causal factors of the problem, In such cases the traditional healer, the Islamic medicine man and the Christian medicine man in Nigeria today could cure it with relative ease through spiritual healing processes.

Healing Systems in Contemporary Nigeria: Western, Yoruba and Islamic Medicines

The inception of Christianity in Nigeria came with the Western orthodox medicine. The missionaries established hospitals as one of the baits for drawing the attention of Nigerians to Christianity, which eventually led to conversion. Coupled with this was the

introduction of Western education that enabled the people to know the art of reading and writing.^{xiii} During this period, the Yoruba people were breaking away little by little from the traditional herbal medicine and settling for Western orthodox medicine. The traditional herbal system was pushed to the background on a number of reasons.^{xiv} First was non-disclosure of the components of the traditional concoction on the part of the herbalist or medicine man. Secondly, the components were not subjected to laboratory verification. Thirdly, there was no accurate measurement for traditional medicine.

However, many of the allegations charged against traditional herbal medicines have been taken care of. The allegation of unhygienic nature of the mode of production had been overcome through some of the renowned traditional herbal practitioners in Nigeria are now building modern herbal clinics like the orthodox hospitals with laboratories for testing their herbal components and qualified doctors were employed there. This gave them the opportunity of carrying out proper research on the medicinal value of leaves, roots and bark of trees they were making use of.

The era of asking their clients to make sacrifices is gradually disappearing as most of their products have been prepared and sealed either in bottles or in sachets and given names according to the functions they perform. Even some traditional medicine men claimed to have cured or have cure for some of the incurable diseases,^{xv} such as SARS (Severe Acute Respiratory Syndrome), AIDS (Acquired Immune Deficiency Syndrome), asthma, epilepsy, hypertension, diabetes and cancers. All these show the embrace of scientific methods and efficacy of traditional herbal medicine. However, this is not to totally absolve traditional medicine from the element of divinity and consultation with supernatural forces.

Prophetic or Islamic healing is another type of healing method in contemporary Nigeria, which can be called 'Ruqyotherapy'. 'Ruqyotherapy' is a means of alleviating or curing diseases or afflictions by invoking Allah through the recitation of verses of the Qur'an and utterances of some words of remembrance (*Dhikr*) and authentic Prophetic supplications (*Duā'*) to Allah. In Islam, remembrance and calling upon Allah especially at time of difficulty is a much extolled act of worship. The Qur'an attests to it, thus:

“Is not He (better than your gods) Who responds to the distressed one, when calls Him and Who responds to the evil...”

[The Qur’an 27: 62]

Almighty Allah, the one and only Creator, wants us to invoke Him alone and promises to answer us (Qur’an 40: 60). In other words, recitation of whole or portions of the Qur’an is a recognized means of seeking relief from a number of diseases and afflictions in this world. This type of healing can be applied to physical healing, healing of demonic attacks and satanic oppression, healing of all forms of failure in life and healing of socio-economic and political problems of a country.^{xvi} Prophetic healing contains solutions to all human problems – physical and metaphysical. The Qur’an itself is described by Allah as a cure and healing for all spiritual ailments and that some of its revealed verses are ‘healing’ (*Shifā’*) and ‘mercy’ (*Rahmah*) for believers. The whole world in general and the Muslims in particular are greatly indebted to the Prophet of Islam, Muhammad (PBUH) for his tremendous contribution to the field of medicine.^{xvii} The world is equally indebted to the likes of Ibn Qayyim and Al-Suyūfī for preserving the prophetic medicine for generations to come. This type of healing is common among the Muslims.

At this juncture, it is important to mention some of the Islamic medicines that are used in curing bodily diseases, sorcery and demonic attack. *Laban* (milk) provides the body with beneficial moisture and softens the stomach. It is best when it is fresh and milked forty days after the animal has given birth. It relieves obsession and depression. It makes the colour of the skin fairer if it is drunk with sugar. It also helps the body regain its strength after sexual intercourse. It cures tuberculosis, lungs and chest diseases. Prophet Muhammad (PBUH) is reported to have commented on *Laban* when he said: “...I do not know of a more complete food or drink than *Laban* (milk).”^{xviii}

It has been proved that *Lubān al-dhakar* or *Kundar* (Frankincense) is another one that strengthens the heart and prevents forgetfulness. It also heals diarrhea, bleeding, stomachache, eye sores. It cures eye sight impairment and helps food digestion. It also helps the mind to become sharper. It was reported by the Prophet that it is good to “burn *Lubān* and *Shatar* in the houses”.^{xix} Prophet Muhammad (PBUH) also spoke of *Zamzam* water as a nutritious food and a cure for ailment. He also said “*Zamzam* water is for whatever was intended behind drinking it”.^{xx} On *Al-Misk* (aroma), the

Prophet said it is the best of all perfumes.^{xxi} It brings comfort to the hearts and strengthens the inner and external organs. It serves as antidote for some poison and helps against snake bite and general weakness of the body. It also helps in sending away demons.

According to the Prophet^{xxii}, *Ithmid* (antimony) also clears the sight and causes the eyelashes to grow. On *Habbatus-sawdā’*, the Prophet recommended its use because it contains a cure for every type of diseases except death.^{xxiii} It relieves leprosy, fevers and decomposes accumulating gas in the stomach. It dissolves the stones in the kidney and removes worms. It also helps against hard breathing, snake bites, facial paralysis and spider bite. *Hulbah* (fenugreek), *Khal* (vinegar), *Rummān* (pomegranate), *Zaytūn* (olive oil), *Zanjabīl* (ginger), *Al-‘asal* (honey), *Sidr* (lotus), *Thūm* (garlic) and *Utruj* (citron) among others, are also some of the recommended medicines in Islam.

The Islamic Approach to Health

The World Health Organization (WHO) defines health “as a state of complete physical, mental and social well being and not merely the absence of disease or infirmity”.^{xxiv} Health in this context is seen as a prerequisite to human development, both at individual and national level. The Glorious Qur’an, showing the significance of spiritual or moral health as well as physical health, articulates that part of what is in the Divine Book has been revealed for the purpose of healing the believers. It follows, therefore, that two types of diseases are identifiable from the Qur’an; that of the heart and that of the body.^{xxv} It is more specific on physical healing when it says that Prophet Ibrahim taught the believers in his prayer that his Lord is One Who heals him when he is sick (The Qur’an 26: 80).

The Qur’an is even more categorical about the importance of medicine for physical health when it is referred to in the Chapter of the Bee (The Qur’an 16: 69) on the chemical composition of honey as of great value to organism for the purpose of healing, while doctors, herbalists and spiritual healers all over the world use honey for different processes of health care.^{xxvi}

Prophet Muhammad (PBUH) enjoined Muslims to search for cure for all diseases because Allah has not allowed a disease to exist without guiding His creatures to find its cure. Prevention which people believe to be better than cure has also been introduced by the Prophet to check the spread of infectious diseases. His teachings about permissible Muslim interaction with animals like dogs are also instructive. The Prophet cautioned against

contact with dog's saliva at the time when rabies virus was yet to be discovered.^{xxvii}

This advice from the Prophet against having contact with dog's saliva confirms that diseases are different in nature; some of them are infectious such as tuberculosis, gonorrhoea, AIDS, while others are not such as headaches and wounds. Nevertheless, any attempt by individuals, government and Non Governmental Organizations (NGO) to cure diseases is commendable and rewardable in the sight of Allah. This assertion is confirmed by the Qur'an 5: 32: "Whoever saves a life, it would be as if he saved the life of the whole people..." This indicates that Islam recognizes sanctity of human life. Any effort to prevent suffering of an individual is a major duty in Islam. The Prophet is reported to have said: "And your body has right upon you"^{xxviii}, which show that it is mandatory for a Muslim to take good care of his body.

Yoruba Muslims and their responses to Western and Traditional Medicines

Historically, Islam as a religion predated before Christianity in Yorubaland. This is to claim that Islam had been planted and nurtured from infancy before the importation of Christianity into Yorubaland. The earlier introduction of Islam had also been discovered to be a catalyst for its initial rapid growth. When Christianity came to Yorubaland, the strategies adopted to gain ground such as discussion, preaching, baptism and the like produced little or no positive effect.^{xxix} If at all the Christian propagators had any positive effect to stem the rapid growth of Islam, it was through the use of education and health care delivery strategies.

In schools and hospitals, the Christian missionaries and their collaborators had all the resources within their control to attract adherents of other religions to the Christian way. While method of using schools as a means of converting Muslims to Christianity worked in some areas in Yorubaland, it suffered defeat in other areas because Qur'anic schools serve as an alternative to the Christian-sponsored schools. This assertion was confirmed by Johnson after a tour of the important Yoruba mission schools: "The Mohammedans,^{xxx} show no desire for the education that may be heard at our schools"^{xxxi}.

The rate of conversion under healthcare delivery system was also minimal because Yoruba people resort to the alternative treatments through Yoruba herbal medicine and Islamic methods of healing. Many of the Yoruba people were adaptive and accustomed to 'local herb powder' (*Agunmu*) for fever and therefore, saw no

urgent need to undergo any treatment in the missionary hospital. More importantly, some people were afraid of injections.^{xxxii} However, some Islamic movements later rose up to build schools and dispensaries with Islamic ideals.

With the conversion of people to Islam in Africa, the task of domestication of Islam began. Muslim scholars (*Alfa*) of this time tolerated and compromised some of the African traditional practices, which may overtly or covertly challenge some of the basic tenets of Islam. Yorubaland with its rich traditional content can be instanced here. It has been explained that health care delivery is sought from medicine man (*Babalawo*) who divines and also prescribes either for the purpose of metaphysical or physical manipulation by consulting oracle (*Ifa*). In response to this, Muslim scholars learnt the Arab method of geomancy *Khatti* from the Arabic *Khattur-Raml* (sand cutting) which was popular trend in North Africa, West Africa and the Sudan. The correlative of the Yoruba *Babalawo* in *Ifa* is *Alfa* among Yoruba Muslim community. After the act of divination in each case, there may be a need to make medicinal or remedial prescriptions.^{xxxiii} In a situation where a *Babalawo* would make herbal concoctions only in accordance with Yoruba rites, an *Alfa* would use relevant Qur'anic texts or other Arabic formulae as essential parts of the prescriptions. In both cases, the traditional use of leaves, roots and bark of trees are used to make drugs.^{xxxiv}

Such was the scene with the traditional Yoruba and the Muslim healers using their un-decoded science to serve their immediate environment. The Sokoto Jihadists criticized what should be criticized and adopted what was seen to be in consonance with Islamic teachings. As a by product, they referred to Islamic books written by the earlier scholars and produced books of healing with a little tilt to the scientists and a little tilt to the traditional West African '*Ulamā*' such as "Ar-Risālatu lil Amrādi sh-Shafiyah" (Treatise on Arabic diseases) written by 'Abdullah ibn Fudi, "Kitābu Shifā'ul Asqam" (Book for curing ailments) by Muhammad Bello and "Awnul-Imāmir-Ratib" (Aid for an Imam) by Shaykh Adam Al-Alory.^{xxxv}

In other words, Yoruba Muslims, who believe that only God can heal and pray for the sick, still encourage themselves to visit hospitals during the period of illness. In addition, they encourage and recognize the use of traditional herbal medicines when they are sick. It must be pointed out that majority of the Muslims in Yorubaland do not have much problems in using Western medicine, but many do with herbal medicines

especially from the medicine men on the basis of its connection with diviners and sorcerers whose practices, in actual fact, are against Allah's injunctions. Nonetheless, it has been mentioned earlier the difference between an herbalist and a diviner. Herbalist deals with the use of various herbs, which have been created by God for the purpose of benefiting people for healing of various diseases and sicknesses. This takes us to the concluding part of this study that is the position of Islam on Western and Yoruba traditional herbal medicines.

Western and Yoruba Traditional Herbal Medicines: The Islamic Stand

Islam inculcates first and foremost, positive thoughts about life in her adherents. With sound faith in his Lord, reliance in His ability and hope in His promise, energy is derived in a believing Muslim to meet the hurdles of life. He knows fully well that life is full of ups and downs and as such he is prepared to face it and does not allow the rigors of life to weigh him down. He believes in what the Glorious Qur'an says: "Verily! We have created man into toil and struggle" (Qur'an 90: 4). A Muslim fills his mind with thoughts of peace, happiness, hope and love. This is because when the soul becomes sick and the mind is filled with negative thoughts, a wrong mode of thinking and unhealthy state of feeling and emotions lead the person into wrong conduct and behaviour and this further mars and affect his overall health. He, therefore, cooperates with life and forges ahead without allowing any disappointment to upset him.^{xxxvi}

Moreover, the health of the body is one of the favours Allah bestows upon Man and He asks them to look after it. If a Muslim should fall sick, he should consult a specialist; the best in his profession and be treated for his ailments. Imam Ahmad reported in his 'Musnad' that Usamah ibn Sharik was sitting with the Prophet when some Bedouins came along and asked the Messenger of Allah: "Are we to seek treatment?" The Messenger replied: "Yes, you servants of Allah".^{xxxvii} This is the Islamic attitude towards diseases in general.

However, the Western orthodox doctors believe that very small organisms such as viruses, bacteria popularly called germs, cause sickness. Yoruba as typical Africans on their own believe that apart from natural sicknesses caused by diseases, over-working or injuries, sickness can still be as a result of witchcraft attack and in this case a diviner must be consulted. But from Islamic perspectives, some sicknesses may be caused by the power of demons and diseases. Whatever

may be the cause or causes of sicknesses and diseases in a Muslim life, there is a great belief in the ability of Allah to heal whether through prayers or, and through the use of safe medicines. This medicine may be Western or traditional. It must be stated that Islamic injunctions are not against Western and traditional medicines as long as one is sure that they are safe and devoid prohibited things in Islam and *Shrik*. On herbal medicines, for instance, Allah has made plants or herbs to grow on earth for the benefits of mankind as confirmed by the Qur'an 50: 7, thus:

"And the earth, We have spread it out and We set firm mountains on and We have made every kind of beautiful growth (plants) to grow on it..."

[The Quran: 50:7]

It has been discovered that trees and herbs created by God have medicinal properties for healing and preservation of life which allow human bodies to live on and survive without sickness and disease. This shows that God has good intention of creating the trees and leaves for the good of man right from the beginning of creation. It is a pity that some are using these instruments for evil machination. Notwithstanding, there are still some traditional practitioners who are still faithful in the use of these herbs for curative medicine without resorting to evil incantations or divinations or sacrifice. In other words, Islam does not condemn the use of incantation when it does not involve *Shrik*. It is reported that the family of Amir Hazm came to inform Prophet Muhammad that they had cured somebody who was bitten by scorpion through incantation. When the Prophet heard the incantation from them, he approved it and said there is nothing wrong with the use of incantation when it does not involve *Shrik*,^{xxxviii} (that is, bad incantation with strange words). Therefore, the Islamic stand on herbal medicine is that of acceptance, though with caution.

Conclusions

This paper has shown that Islam is not just a religion, but a comprehensive system of life. Man is expected to carry out its messages by making use of his mind and body. The soul and body, therefore, need sound health to work simultaneously in order to carry out his obligations to his Creator. The study assessed health values from Islamic perspective vis-a-vis Western and traditional herbal medicines in Yorubaland, South-Western Nigeria and revealed the importance accorded to it. The study concluded that Islam is not against the

use of medicines: whether Western or herbal for curing and preventing diseases and cautioned that one must be sure that they are safe and devoid of prohibited things in Islam. The study equally warns that Muslims should be very careful on how they go about using herbal medicine. They must not approach any herbalist or diviner who engages in communication with the spirit world to get cure for their illness. It is advisable to use herbal medicines that are well known to us and can be prepared by any ordinary person without consulting specialists, if possible. Finally, Muslims should believe that it is Allah who heals and should, therefore, use medicines whether Western or herbal with absolute belief in Almighty Allah. Thus, medicine and religion complement one another – the human agent treats while God heals.

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Footnotes

ⁱ Religious traditions, regardless of their origin and nature, were present in man's worldview, social systems, cultural values and other aspects of life. Same like other societies of the world, Yoruba traditional religion encompasses all aspects of life; the Yoruba celebrate life religiously and they never embark on anything without bringing in religion. Thus, at birth, marriage, death, warfare and healing, among others, Yoruba religion plays important roles. A. P. Dopamu. "The History of the Changing Relationship between Religion and Science". *CORES: Journal of the Local Societies Initiative*. Ilorin. 1(1), 2005. 1.

ⁱⁱ This definition is given by, *Chambers 20th Century Dictionary*, quoted in: D. I. Ilega. "Religion: The Key to National Survival in Nigeria". *RELIGIONS: Journal of the Nigerian Association for the Study of Religions* (NASR) 13&14, 2001. 5

ⁱⁱⁱ *Ibid.*,

^{iv} S. O. Olanisebe. "Western and Traditional Herbal Medicines in Nigeria: The Biblical Perspective". *RELIGIONS: Journal of the Nigerian Association for the Study of Religions* (NASR) 15&16, n.d. 52.

^v *Ibid.*, p.54.

^{vi} E. B. Idowu. *African Traditional Religion: A Definition*. (London: SCM Press Ltd. 1973), 197.

^{vii} Out of thirty-six states of the Federal Republic of Nigeria, seven of them are Yoruba, which are Oyo, Lagos, Osun, Ondo, Ekiti and Ogun states. Kwara is the seventh state, though it is not completely Yoruba, yet it has the largest number of populace being Yoruba. Some can still be found in Kogi state. Besides, a fair percentage of the Yoruba populace inhabits the Southern-Eastern part of the Republic of Benin (Dahomey). The Yoruba people can also be found spotted round the whole universe. For instance, there is a group of Yoruba in Sierra-Leone known as *Aku*, another group of Yoruba known as *Lukumi* is also in Cuba and some can still be seen in distant Brazil. This type of Yoruba people is called Nago

^{viii} Ogunleye. "Divination among the Yoruba People of Nigeria..." 46.

^{ix} Olanisebe. "Western and Traditional Herbal Medicines in Nigeria..." 55

^x Olanisebe. "Western and Traditional Herbal Medicines in Nigeria..." 56.

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- ^{xiii} Babalola. "The Scientific Basis of African Traditional Medicine: The Yoruba Example..." 234.
- ^{xiii} Babalola. "The Scientific Basis of African Traditional Medicine: The Yoruba Example..." 234.
- ^{xiv} Olanisebe. "Western and Traditional Herbal Medicines in Nigeria..." 56.
- ^{xv} Ibid., p.56.
- ^{xvi} Ibid., p.56.
- ^{xvii} O. O. Ibrahim-Haneef. *Sleep and Sleep Disorder (Islamomedical Perspective)*. (Abeokuta: Awareness Publishers, 2005), 104.
- ^{xviii} O. Shafi. *The Cure for all Ailments*. (Agege-Lagos: Ihyaus-Sunnah Publisher. n.d.), 1.
- ^{xix} Ibid., p.5.
- ^{xx} Ibid.
- ^{xxi} Ibid., p.6.
- ^{xxii} O. O. Ibrahim-Haneef. *Sleep and Sleep Disorder (Islamomedical Perspective)*...120.
- ^{xxiii} Ibrahim-Haneef. *Sleep and Sleep Disorder (Islamomedical Perspective)*...120.
- ^{xxiv} Shafi. *The Cure for all Ailments*...8.
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