

## Qur'an and its Sociolinguistic Impact on Daily Yoruba Expressions

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### Abstract

*Aside from several scholarly works that discussed issues of Arabic loan-words in Yorùbá language, there are other Quranic related lexical items in Yoruba daily expressions which have not received much attention of scholars. The emergence of the Qur'an in Yorubaland as a divine book of Islam and the linguistic heritage of the Arab has influenced Yoruba language, as influenced other languages of communities that have contact with Islam, such as Persian, Turkish, Urdu and Malay and a host of others. This paper, therefore, sets out to make an enquiry into the emergence of the Qur'an in Yorubaland and its linguistic impact on its language. The study adopts descriptive and analytical method of research through the lens of sociolinguistics. Samples are taken from oral communication, books, Yoruba-based home videos and radio. The outcome of this study would be of a great importance to raise people's awareness that language always develops through borrowing which would never end. It also shows the capacity of Yoruba language in generating new words to cope with new ideas through loan expressions and code-switching.*

*Keywords:* Arabic, Qur'an, Islam, sociolinguistics and Yorùbá

### Introduction

Language is very important to every human community. It is a tool of cultural identity that projects peoples beyond their boundaries. The connection between language and society makes language to be very significant phenomenon in human life. It is a tool of communication between group of people for better understanding and changing of thoughts.

*Qur'an*, since its emergence in 7th century as a divine book of Islam, remains the most influential book in every aspect of human life; spiritual, social, politics and economic. It provided a level of unparalleled linguistic excellence in the history of the Arabic language. It also enriched the existing Arabic vocabularies by expansion in meaning and usage. Similarly, it borrowed lexical items from other nations like Persian, and Syria language into Arabic, which were never known in classical Arabic. *Qur'an* beautified Arabic language by introducing new literary devices, such as simile, metaphor, metonymy, personification, rhythmic pattern of speech and host of others. Likewise, its emergence has been an instrumental to the development of different branch-

es of Arabic language, like lexicography, grammar, morphology, rhetoric and others. According to Faroukh (1984), quoted by Marzieh and Kamali (2012),

The *Qur'ān* has had a significant impact on Arabic language in various ways. It influenced the dynamism of Arabic language, unified Arabic accents, became the official language of Moslem nations, became the language of education, and beautified the Arabic language as Arabic was originally used by nomads and desert settlers. Immensity of the meanings conveyed through its verses, capability of being a blueprint or an agenda for jargons and expressions and the emergence of Islamic sciences and technologies, and innovation in coining religious terminologies are among other features of the holy *Qur'ān*. (p.28)

*Qur'ān*, being a divine book of Islam, the duo moves together for proper understanding of Islam. Living with the *Qur'ān* in any society, directly or indirectly influences the language, culture, outlook, behaviour, and thinking of the people. Marzieh and Kamali (2012) assert thus

Apart from the Arab-language community, many people from different parts of the world did not consider the *Qur'ān* merely for the Arab community and attempted to learn the language as they believed the holy Book is universal and the language of the last Prophet belongs to everyone. That is why we find lots of syntactic, lexicologists, poet, and scientists among the non-Arab community. (p.29)

### Statement of the Problem

There are several scholarly works on question of Arabic loan-words in Yoruba language, such as Gbadamosi (1978) that traces fifty-five (55) Yoruba lexical items into Arabic. Also, Abdullah (1976) identifies fifty-five (55). While Ogunbiyi (1984) recognizes eight subject matter groups in which the Yorùbá language has borrowed words and expressions from Arabic language. Abubakre, (2002), on his own, mentions some Arabic words which are now found in the Bible of Samuel Ajayi Crowther and his book of Grammar, as well as the Oxford Dictionary of 1950 and Abraham Dictionary of Modern Yorùbá of 1958. Folorunsho (2006) further mentions seventy-eight (78), while Malik (1990) specifically made a long list of about fifty-eight (58) Arabic loan-words that have come into Yorùbá usage are being used in different occasions, like Ewi, advertisement, Radio, Television, Yorùbá version of the Bible and even in the Yorùbá Dictionaries. Badmas (2020) discovers new loan-words from Arabic to the Yoruba language into the existing one.

However, none of the aforementioned scholars has ever related any Arabic loan-words in Yoruba into the Quranic stereotypes. This is the vacuum that our research intends to fill. Therefore, the study is an attempt to explain how the Quranic lexical items are featured in Yoruba language and their contextual meanings.

### **Objective of the Study**

This study attempts to achieve the followings;

- i. Investigate the emergence of the noble *Qur'ān* in Yorubaland and its sociolinguistic impact on Yoruba language.
- ii. Analyse the new concept of meanings in Yoruba context through the assimilation of the Quranic lexical items into Yoruba language.
- iii. Explain the socio-religious background of the people and its influences on the language.

### **Theoretical Framework**

This work of linguistic analysis on the Quranic borrowed lexical items into Yoruba daily speech has its theoretical background in sociolinguistics which is commonly defined as a scientific study of the use of language in the society. The term sociolinguistics is derived from two different disciplines namely; sociology and linguistics. Sociology is a study about social structure, social organizations, relationship between and within groups of people, and social behaviour. While linguistics is a study of different aspects of language; phonology, morphology, syntax and texts. Therefore, sociolinguistics, according to Spolsky (2010), is a developing branch of linguistics and sociology which examines the individual and social variation of language. Bell (1976) adds that it is a branch of anthropological linguistics that examines how language and culture are related, and how language is used in different social contexts.

It is very clear from the above definitions that sociolinguistics is a discipline that makes a link between sociology and linguistics. According to Rahardjo (2015), sociolinguistic assumes that; every language has its own variations, variety of dialects, variety of human speech according to whom he speaks to, close relation of language to social system and structure and language is a system which is not separated from the characteristics of its speakers, and the sociocultural values applied by its speakers.

In this study, the theory of sociolinguistic would assist to know the extent of the impact of Qur'an as linguistic of Arab heritage on Yoruba language.

### **Yoruba Language**

Yoruba language is speaking by Yoruba peoples, which is a Niger-Congo language, related to Igala, Edo, Ishan, and Igbo amongst others. It is one of the three major Nigerian languages along with Hausa and Igbo. According to Senne (2019), stated in Salihu (2020) that, Yoruba is extensively spoken by a population of 40 million speakers who inhabit the Southwestern part of Nigeria that cuts across Ekiti, Lagos, Ogun, Ondo, Osun, Oyo States and most parts

of Kwara State. Likewise, some other West African countries, such as Benin Republic, Ivory Coast, Togo, and Sierra Leone. In addition, remarkable numbers from Non-African countries such as Cuba, Brazil, United Kingdom, United States of America and many others that speak Yoruba as part of their cultural heritage.

Bolanle (2012) opines as quoted in Saliu (2020) that Yoruba language comprises multitudinous dialectal varieties with differing degrees of mutual intelligibility. The most prominent among them are Egba, Ekiti, Onko, Ibolo, Ondo, Iyagba, Ijebu, Owe, Ikale, Igbomina, Igala, Oyo to mention but a few. In spite of various dialects, there is standard Yoruba that regarded as the official language used in formal settings; politics, schools, education, entertainment and media. The Standard Yorùbá is the form that every Yoruba can speak and understand. This also serves as a common heritage of the Yorùbá people. In this regard, Oyo dialect represents the standard for an average Yoruba user both in speak and written communications.

Yoruba language, like other living languages, increases in vocabularies through means of loaning/borrowing from other languages that it comes in contact with. It has extensively borrowed from English, Hausa and Arabic languages. Some of the borrowed languages into Yoruba and then are being used as daily expressions. According to Omofoyewa's (2014) observations;

Language must reflect the changes in the culture and life of its speakers in order to keep pace linguistically with the different developments of modern life—in social and religious matters, in commerce and industry, science and technology, etc. In order to fulfil this vital function, a language must, among other things, extend its vocabulary by employing to a greater or lesser extent the following three methods, (a) creation of new words out of its morphemic and phonemic resources, (b) extension of the use of words already in its vocabulary, and (c) borrowing words from other languages. (p.50)

### **Qur'ān and Its Sociolinguistic Impact on Yoruba Language**

It is important to note that Yoruba language is among the languages of the world that are influenced by the Quranic text in creating new meanings and ideas. After learning the *Qur'ān* and understand its messages, consciously and unconsciously, people adopt and adapt to the teachings of the *Qur'ān*. This fact is not an exceptional in Yorubaland. *Qur'ān* keeps on reflects on Yoruba culture since inception of Islam in Yorubaland. The emergence of *Qur'ān* in

Yorubaland dates back to the coming of Islam into the land. In Oloyede (2014), the exact period that Yoruba came into contact with Islam is still unknown. Nevertheless, majority of the scholars agreed that it was between the 14th and 15th centuries.

Since Islam and *Qur'ān* are inseparable in the Muslims society, therefore, Islam and *Qur'ān* got into Yorubaland and influenced the culture of the land in different perspectives. According to Adetona (2017) Qur'anic scholarship in Yorubaland is an age-long tradition as the history of Islam. Before the advent of British colony in Yorubaland, some of its habitants had taken Islam as a way of life, using it as the standard of life and thus, they did not hide even under the colonial rule, their flair for Islamic tenets. So, the Quranic school which popularly called *Ile-Kewu* (Arabic School) in Yorubaland was established all over the places for the both the children and adults. In line with a hadith of the Prophet (SWA) that says; "*the best among you is he who learnt the Qur'an and taught it to others.*" The hadith does not stress the importance of learning the *Qur'ān* alone but also that of teaching it to others. It, therefore, becomes clearer that those who had the knowledge of the *Qur'ān* among Muslims would always aspire to teach it to others.

Through several efforts the local Quranic schools were improved and metamorphosed into standard Arabic school, where more knowledge that related to the Islam and various branches of Arabic language such as, Arabic grammar, morphology, rhetoric and other studies on the science of the *Qur'ān*, such as *Tafsīr* (knowledge of Quranic commentary) and its sciences are being taught for proper understanding of *Qur'ān* and its interpretation. Those Arabic schools have succeeded in producing umbers of competent scholars of Arabic and Islam, which scattered all over the places.

However, the Quranic literacy was no longer confined to only Arabic schools, but moved to the public sphere, by the scholars, through different means, such as public lectures, which occasionally organized at the naming, house warming, funeral ceremonies. Oral *Tafsīr* also surfaced, most especially during the month of *Ramadan* at front of mosque or house of Alufa. *Qur'ān*. At these occasions, *Qur'ān* is major point of references for all lecturers to support their views on any subject matters.

Due to the religious tolerance in Yorubaland, people from different backgrounds used to attend the Islamic lectures. Gradually, peoples are being exposed to Islamic culture and Quranic teachings. Various Quranic verses with powerful messages are used as a decorative pattern on the walls of house, mosque and cars. Consequently, *Qur'ān* became part and parcel of peoples'

life. Those who have knowledge of Arabic and *Qur'ān* directly or indirectly introduced Quranic lexical items and its concepts into Yoruba daily expressions. On this note Ogunbiyi (1999) emphasizes that many of the Quranic words, expressions and structures would have, over time, gained relevance in the speech repertoire of the Yoruba Muslims, and in a considerable number of cases, become part of the daily language of the ordinary Yoruba speaker regardless of his religious affiliation.

Cling to the Qur'anic messages among Yorubas is not limited to Muslims alone, but transcended to the people of other faiths, like Christians and Yoruba traditional worshipers. On this note Lawal (2006) emphasises that number of Christian and Yoruba traditional worshipers attended Quranic school with Muslim children living in the same compound or community. Muslim children also participate in traditional festival with their counterparts. This act enables Islamic public lectures to be well attended by both Muslim and non-Muslims. On this account, Islam culture ranging from dressings, greetings, use of language and host of others were gradually scattered into Yoruba community and warmly accepted by people without religious constraint. In furtherance to this notion, Oloyede (2012) asserts that in Southwestern Nigeria, Arabic, which is the language of the *Qur'ān* became means of documenting events, even herbal materials and medicine. Some herbal accounts were also kept using ajami (written with Arabic script). Sanni (1995) also quotes Samuel Johnson that

adopting the Arabic script for a standard Yoruba orthography was one of the option considered by the Christian missionaries in their attempt to develop a written form of the language which became necessary for the production of ecumenical literature. (p437).

There are a number of Arabic loaned words used in various edition of the Yoruba Bible. For instance "*Jesu pade won O ni Alaafia*" (Jesus met them and said hail) (Mathew: 29:9) The word *alaafia* is a loaned word from Arabic; *al-'āfiyah*. Also, *gbo adura mi Oluwa* (Hear my prayer O Lord!) (David 10:1) The word *adura* is borrowed from Arabic; *aduā'*.

## Data Presentation and Analysis

### Section A

This section contains sample of expressions that used figuratively in Yoruba expressions.

Oro re ti de *walalalina* (His matter has reached the peak/final stage). This

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is a figurative expression used to describe a situation that has reached the final stage. *Walalalina* is from *Walad al-Ḍālīna* which pronounced as *walalalina* because of phonological structure of Yoruba language. It appears as a phrase in *sūrah al-Fātiha*, (Q.1:7) thus:

... غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

who did not incur Your wrath, who not go astray

It literally means “not go astray”. This phrase appears at the last part of *sūrah al-Fātiha*. Therefore, the concept of being the last two words in the *Sūrah* is borrowed to indicate final in Yoruba context.

1. Omo waliasiri (an immoral person). The above expression is a metaphorical in nature that used to describe someone with bad attitude, which can lead to destruction, ruin and doom. Waliasiri is from *Wa-al-Aṣr*. It is a phrase that begins *sūrah al-Asr*, *Qurʾān* 103

وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

“By the Time! Man is surely in a state of loss,

According to the Quranic exegesis, *Wa-al-Aṣr* means by the time. It is an oath used by Allah to call the attention of people to an importance messages in the *sūrah*, which states that everyone would be in state of loss as a result of various trials and tribulations. The *sūrah* further mentions preventive measures from total loss, which includes; *having faith in Allah, doing righteous deeds, counselling each other to hold on to truth and counselling each other to be steadfast*. The concept of being in the state of loss which is the major message of the *sūrah* is borrowed into Yoruba usage and coded with (*Wa-al-Aṣr*). The expression is a way of telling someone that his attitude will eventually lead him to loss, destruction, ruin and damage, as mentioned in *sūrah al-Aṣr* if he or she desists not from such attitude. The expression is commonly used for younger-one.

2. *Ko birabinasi re lo*. (Move away with your ill-disposed attitude). This is also a metaphorical expression to tell someone that he is full of evil and he should go away. *Birabinasi* (*Birab al-Nās*) is a phrase taken from the first verse of *sūrah al-Nās* (Q.114), which goes thus;

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say! I seek refuge with the Lord of mankind,

Prophet Muhammad (SAW) was instructed in this *sūrah* to seek refuge with the Lord of mankind from all sorts of evil that stated as follows; “*the true God of mankind, from the mischief of the whispering, elusive prompter who returns again and again, who whispered in the hearts of the people, whether he be from the Jinn and humans*” *Birabnaas* in this *surah* is literally means “*Say I seek refuge with the Lord of mankind.*” However, the phrase is contextually used in the Yoruba expression to refer to someone with any kind of evil or similar to those mentioned in the *sūrah*.

3. *Won po bi omo yasin.* (They are very huge in number). This is a metaphorical expression that used to describe an overcrowded people. The world *yasini* is from *sūrah Yāsīn* (Q.36)

## يس ، وَالْقُرْآنِ الْحَكِيمِ

*Yāsīn* and by the Wise Quran

The *yasin* is just only two letters that start the *surah* as occurred in some other *surahs* of the *Qur’ān*. There is strong controversy among the scholars concerning the meaning, to an extent that some concluded that only Allah knows the meaning. However, the reason for its useage in Yoruba context traceable to the spiritual belief of people about the *sūrah* (*Yāsīn*). It is described in one of the Hadith of the Prophet Muhammad (SAW) that reported to have said;

“Surely, everything has a heart and the heart of Qur’ān is *Yāsīn*, I would like that it be in the heart of every believer of my Ummah”(Tafsir al-Sabuni, Voll.)

In another Hadith;

“Whoever reads *surah Yāsīn* at the beginning of the day, all his needs for that day would be fulfilled”

Therefore, the *sūrah* became one of the most popular chapters of the *Qur’ān*, which people used for supplication to Allah with very huge number of people. Therefore, this concept of reading it in large number of people is conceptualized by Yorubas to describe a massive number of peoples in the society.



4. *ti so di ibada* (It has become his/her attitude). This expression is commonly used to describe someone that well known with a particular attitude, either good or bad. The word “*Ibada*” in the *Qur’an* denotes sincerity in worshipping of Allah as stated thus;

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And let him associate none with the worship of his Lord) (Q.18:110).

It is very clear from the aforementioned verse that the word *Ibada* means constant devotion and dedication to Allah. Subsequently, the concept was brought into Yoruba language and used figuratively to describe anyone that fond of particular attitude for a long time, which seems difficult to change.

5. *Oro naa da bi kayefi* (It seems so mysterious)

This is an expression used to explain a strange circumstance. The word *kayefi* is derived from Arabic word *Kayfa*, which means “how”. This is an interrogative particle that seeks clarification on a particular situation. So, it’s used in the *Qur’an* to narrate an unusual situation. For instance, calling attention of someone doubting the power of Allah to bring back life after death;

وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا

And look how We will put the bones (of the ass) together and clothe them with flesh” (Q.2:259).

Also:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

And recall when Abraham said, My Lord show me how You give life to the dead. (Q. 2:260)

In the above verses, the word *kayfa* is used to explain unbelievable situation. Consequently, the meaning was assimilated into Yoruba language to express situations that are full of surprises and wonders in the society.

6. *Won yoo da saria fun* (He would be punished). This expression is telling someone that he would be punished as a result of his misconduct. The word

*saria* derives from the root “*shara’a*” which means to set out or to follow a part. *Qur’an* says;

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ“

And then we have set you (O Muhammad) on a clear high road in religious matter. So follow that and do not follow the desires of those who do not know) (Q.45:18).

However, it is technically means total way of life; spiritual, socio-relationship, punishment and reward. So, in the Yoruba context, the word is used to denote penal-code (punishment) alone, which is just one aspect of *shari’ah*.

7. *Ma je sari, o pada gba awe re* (Continue with your enjoyment, and you would soon face the consequences). This sentence is a metaphorical expression. It is a way of telling someone to continue with his attitude, but sooner or later shall face the result of his action. In the *Qur’an*, the word *sari* is from *ashar* means time before day break. According to Allah in the Q.51:17-18)

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ، وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They use to sleep but little by the night and would ask for forgiveness at dawn)

Due to expansion in meaning, there is word *sahūr*, which is used for the light food recommended to be taken during Ramadan before daybreak. This food is considered as mercy, kindness and love given by Allah to those who fast at the early hour of the day of fasting before facing the agony of hunger in the afternoon. So, this act is conceptualized by Yorubas and used to warn someone that has every opportunity, but does not value it till he faces the consequence of his action.

8. *ti di mali lara re* (It has become his attitude). This expression describes someone with a constant attitude. The word *Mālu* means wealth, money and possession. *Qur’an* demonstrates the meaning thus:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

“Wealth and children are an adornment of the life of the world”  
Q.18:46);

It is very clear from the aforementioned verse of the *Qur’an* that the word

“māl” means possession. This is what someone has absolute control over it. So, this concept is used in Yoruba to describe a situation that has been with someone for long of time.

9. *Omo butulu* (A useless/untruth person). Yoruba use this expression to describe a useless or an unreliable person. The word *butulu* means nullity, uselessness, futility, vanity, untruth, falseness and is used for someone or places. For instance, Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَىٰ كَالَّذِي

O You that believes do not nullify your act of charity by stressing your benevolence and causing hurt) ...(Q.2:263)

In another passage, Allah says:

أَفْتَنُكُم بِمَا فَعَلْتُمُ الْمُبْطِلُونَ

would you destroy us for the deed of the unrighteous. (Q.7:173)

Therefore, following the meaning of this word in the *Qur’ān*, it is contextualized in Yoruba lexicon and become part of their daily speech to define someone with bad disposition.

10. *Omo naa ko mo babu ara re* (The boy does not know his limitation). This is a metaphorical expression that tells some that he has gone beyond his boundary or restriction. The word *babu* literally means door or gate, but it is metaphorically used in Yoruba context to denote limitations, restrictions and worth. The doors or gates are of different structures; small, big, wide and tiny, each type is for different users. Physical appearance and status of individuals in the society determine the door or gate they use. Different doors are for very different personalities at occasions. Everyone must know his nature and status and pass through the door which matches his status.

The word *babu* used in the *Qur’ān* when Prophet Yaqub instructed his children thus:

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ

He said my sons! Do not enter the city by one gate, rather enter it by different gates (Q.12:67)

This concept of using different door according to the status of individual was versioned into Yoruba expression to tell someone to know his limitations.

- 11. *Iwa naa ti ba saaba* (The character has become is habit). This is an expression

that described someone with a particular attitude that seems difficult to change. The word *saaba* is taken from the Qur'an from the root (sāḥiba) which means friend, companion, intimate. In the Qur'an Allah says;

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ...

...when he said to his companion; do not grieve...

The concept of being a good companion, as demonstrated in the aforementioned Quranic verse is assimilated into Yoruba language and being used figuratively to describe someone with an unchangeable attitude.

12. *Omo walibisa* (The evil people). This expression is commonly used to tag a person with bad behaviours. Wal-bi'sa mean evil. It is frequently used in the Qur'an to describe bad deed or outcome. Qur'an says;

فَحَسْبُهُ جَهَنَّمَ وَلَبِئْسَ الْمِهَادُ

So, Hell shall suffice for him, what a wretched resting place (Q.2:207)

In another verse:

وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

(Evil indeed is that they sold themselves for, had they but know"  
(Q.2.102)

Based on the understanding of the people to this word in this Qur'an context, the concept is borrowed into Yoruba language to tag someone with bad behaviour.

13. *Jowo se gafara fun wa die* (Please, excuse us for a while). This expression is a figurative expression seeking permission or consent of someone to leave a particular place. The word *ghāfara* literally means seeking forgiveness and is used in the Qur'an in various forms, such as;

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

He will forgive your sin and will admit you to gardens beneath which rivers flows (Q61.12)

However, the word *ghāfara* is figuratively used in this Yoruba expression to seek permission or consent of someone. The reason for using the word *gafara*

for seeking permission is to demand forgiveness for whatever inconvenience or disgrace that such demand may cause.

14. *Eniyan kukuru Biliisu*. (A short man devil). This is also a metaphorical expression that used to describe a short person with bad attitude. In the *Qur'an* Iblis was among the Angel of Allah, before he disobeyed the instruction of Allah. *Qur'an* says;

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And when We ordered the angels prostrate yourselves before Adam all of them fell prostrate, except Iblis. He refused, and gloried in his arrogance and become of the disbelievers. (Q:2:34)

However, no one has ever claimed of seeing Iblis physically, to know his height. But, commonly believe that almost every short people is more wicked than others. So, it is on this premise that short people with bad attitude are compared with Iblis.

### Section B

This section contains some Yoruba expression with Quranic lexical items that are used directly.

1. *Alamori omo naa ti dara* (The affair of the boy has been alright). This expression is used to tell about affair or matter of a person. The word *alamari* is from *al-amr* (الأمر) which means matter, issue, affair, event and incident. In the *Qur'an* for instance, Allah says;

...وَالَّذِينَ يُرْجَعُ الْأَمْرُ كُلُّهُ...

...To Him (Allah) are all matters referred for judgement... (Q:11:123)

In light of this, the word (al-Amr) is domesticated into Yoruba language and connotes the same meaning as used in the *Qur'an*.

2. *Omo o ni jibiti* (An untrustworthy). This is an expression that used to describes the dishonest person in the society. The word *jibiti* derived from *jibt*. The word occurs in the *Qur'an* thus;

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ

Have you not seen those to whom a portion of the Book was given? They believe in baseless superstition and false deities... (Q:4:50)

It is on this account, the word is assimilated into Yoruba language and used to convey the same meaning as being used in the *Qur'an*.

3. *Kuro ni sakani mi* (*Move away from me*). Yoruba use this expression to instruct someone to *move* away from a particular place. The word *Sakani* comes from *sakanu*, (سَكَنَ), which simply means, time to rest, place, dwelling, abode, habitant, place, area. *Qur'an* contains all of these meanings, but the one that applied in this Yoruba context are place, area and abode as illustrated in following verse of the *Qur'an*;

أَسْكِنُوهُمْ مِّنْ حَيْثُ سَكَنْتُمْ مِّنْ وَّجْدِكُمْ

Lodge them according the means wherever you dwell (Q.65:6)

In view of this, the word *sakan* is loaned into Yoruba lexicon to convey the same meaning in the society.

4. *Ajalu buruku ni ise naa* (This is a terrible situation—death). This statement is always used to express an incident that leads to death. The word *ajalu* (أَجَلَ) means horrible, fearfulness, death, time and destruction. The word is used in the *Qur'an* as follows:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَأْجِرُونَ

There is an appointed term for every people, and when the end comes, neither can they defer it for an hour, nor bring it an hour before. (Q. 10:49)

In the above verse, the word *ajalu* is used twice, the first one means “time” while the second one means death. In Yoruba context, the second one, which is domesticated to describe death as used in the *Qur'an*.

5. *Musiba naa po ju* (The misfortune/bad luck is tremendous). This expression tells about the calamity, disaster, hardship adversity and problems. The word *musiba* is from *Musibah* (المصيبة) that used in the *Qur'an*. For instance Allah says;

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No misfortune ever befalls unless it be by Allah's permission (Q.64:11)

Based on this meaning, the word has been directly assimilated into Yoruba language and use directly as used in the *Qur'an*.

6. *Ma se oun ti yoo alaka re* (Do not involve in what ruin you). The

expression is advising some not do what can lead to ruining. The word halaka (هَلَكَ) means to destroy, ruin, devastate. It is illustrated in the *Qur'an* thus:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

Have they not seen how many people We have destroyed before them (Q.6.6)

The word is thereby directly borrowed from the *Qur'an* into Yoruba daily expression.

7. *Ise naa gba wakati meji* (The job lasted for two hours). The above expression indicates the period of time that a particular job took. The word *wakati* (الوقت) means period or hour. *Qur'an* illustrated the meaning thus:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

You are of those who have been granted respite till the Day whose Hour I know. (Q.38.81)

Based on this meaning, the word (*wakati*) is directly assimilated into Yoruba language and used the same way it is used in the *Qur'an*.

8. *Mo ni tanmo o inkan kan lodo re* (I anticipated something from you) The statement tells someone desires or wishes something from someone. The word *tanmo* is from *tamana* (تمنى) meaning desire, hope, wish, longing, yearning, aspiration, plea, and demand. *Qur'an* illustrates the meanings in the following verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى

Never did We sent a Messenger or a Prophet before you Muhammad, but that whenever he had a desire (Q.22:52)

Based on this meaning, the concept is adopted from the *Qur'an* into Yoruba language and becomes daily expression as used in the *Qur'an*.

9. *E tuba ninu ise ibi* (Repent from evil deed) The expression tells people to seek repentance from bad attitude that against the common norms. The word *tubuu* (توب) is frequently used in the *Qur'an*, for instance;

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ

Will they not, then, turn to Allah in repentance and ask for His forgiveness (Q.5:74)

In light of the above, the word is directly assimilated into Yoruba language and being used as it is used in the *Qur'ān*.

10. *Omo naa ti balaga* (The boy/girl has matured) This expression tells that the boy or girl has attained adulthood. The word *balaga* ( بَلَغَ ) means to reach puberty, maturity, to come of age, to come, to, ear. In the Qur'an it most use as attaining age of maturity. For instance, *Qur'ān* says;

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً

And when he is grown to full maturity and reaches the age of forty. (Q.46:15)

Consequently, the word is borrowed into Yoruba language and used directly.

### Conclusion

So far, an attempts have been made in this paper by examining the impact of the Qur'anic linguistic heritage in human languages with special reference to Yoruba language. It is argued that Qur'an, being a linguistic heritage of Arab has influence on Arabic language and other languages of other Muslim societies, and Yoruba is not an exception. Various Quranic texts and concepts have been indigenized in Yoruba language to create new meanings and ideas, which became daily expressions, without religious prejudice. The Quranic texts in Yoruba contexts are used in different ways' (I) as idiomatic or metaphorical expressions based on the context of the *Qur'ān*. (II) literally or directly as used in the *Qur'ān*. The paper also reveals that:

1. Many peoples are not aware of some Arabic loanword are Quranic stereotype.
2. Users of the Quranic loaned texts are not restricted to Muslims alone, rather it cuts across to the generality of Yorubas.
3. Socio-cultural background of people is a major factor in language development.
4. The high level of religious tolerance and peaceful coexistence in South Western facilitate spread and adoption of Quranic expressions in the society.
5. Most of the Quranic loan-words are situated in various Yoruba Dictionaries.



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