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POSITIVE AND NEGATIVE AFFINITIES OF SELECTED ARABIC NAMES IN YORUBA COMMUNITIES: AN ANALYTICAL STUDY

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Abstract

A name is believed to be a source of blessings irrespective of its origin, creed and culture. Islam has a referred affiliation with human identity in its doctrinal practice. It is sad to see what is meant to be a source of blessings to mankind from Allah being misrepresented through the verbal and written presentations in many instances. This paper examines selected Arabic names in Yoruba speaking communities and chronologically gives a traceable account on some of the affinities attached to the names. The study also aims to correct the seeming negative affinities and gives the exact meanings and pronunciations of the bastardized names, while it also hints the public about the surge in cutting of Arabic names to portray human desire at the expense of the original meanings of the affected names, which always resulted to negativism. Discourse and narrative methods are adopted in examining both spoken and textual data collected. This study would contribute immensely to Arabic scholarship on corrupted names and help non-Arabic speaking natives to find correct versions of the bastardized Arabic names in Yoruba communities and caution people to take a precaution in bastardizing Arabic names in any format. In addition, exposes afflictions associated with any bastardized Arabic names and how it portrays a bad identity for the bearers in Islam.

Keywords: positive, negative, affinities, Arabic names, Yoruba communities

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INTRODUCTION

Yoruba (s) are inhabitants of a prominent geographical location in Nigeria, situated in the southwestern part of Nigeria. But, in this context, the concerned Yoruba (s) are not limited to the southwestern part of Nigeria alone but extends to any communities that Yoruba speaking people are hosted both in Nigeria and diaspora.

Kadriye (2017) posits that every child is considered as an exceptional individual with the name he/she bears irrespective of their class, religions and even culture. While he later substantiated his claim by asserting that social scientists also regard the naming perception as a symbolized identity anthropologically.

Nevertheless, it is critically observed that personal names are mostly of religion and social significance. It is commonsensical to note that according to religion scriptures, spiritual implication and value are always attached to names given to a baby, as it is claimed by Yoruba adage which says:

"Oruko ni ro ni" (*it is a name that always has a major influence on someone"*)
(Abubakre 2004, p.94)

This work aims to give a detailed account of how some Arabic names were marred from the time immemorial and to examine the prevailing scourge of this bastardization that is manifesting in adding negative notions and affinities to these so-called Muslim names that are rendered in Arabic language. Also, it is an attempt to identify the positive and negative affinities of Arabic names in different Yoruba speaking states of South-western part of Nigeria and beyond and find the historical causes of these negative affiliations to the well-known sanctified connections of the names.

Be as it may, this paper is sensitively designed to correct the bastardization of some selected names in Yoruba communities as a result of ignorance of the consequence of such, or in the name of bending to what is in vogue, as the youth usually tagged the action as civilization. And this will make a huge contribution in reviving our Islamic heritage that is already going into extinction and degradation over time. Likewise, it will charge most Yoruba speakers to retrace their steps back to how it was during the lifetime of Prophet Muhammad (s.a.w.). So that, all their practices as far as the Islamic name is concerned can be in total conformity with the dictates of al-Islam.

RESEARCH PROBLEM

It is persistently recurrent in Yoruba communities, the situation where people consciously or unconsciously defacing and misrepresenting Muslim names with bad attributes and affinities, even with some ill-illustrations which connote a negative notion from what those names were meant to be originally. Oloyede has redirected our attention to these mutilating tendencies in Muslim names in Yoruba communities in his presentation at 2021 Islamic Vacation Course (IVC). He posits:

"*The entertainment industry and the* advertising *firms have almost generally mischievously used Muslim names to denote failure, hopelessness, backwardness and unseriousness in the public domain"*

The assertion simply reveals the use of Muslim names for a low status character in the movies such as gateman, cook and even as downgraded as a mad or thieve. It has been noticed that the bearers sometimes shorten the good names given to them, which will result to a bad meaning that will contradict what the name is meant for originally. These aforementioned ways would be strictly treated and analyzed with the critical illustrations.

This study also finds out that the negative affinities to Muslim names in Yoruba land are more than the positive affinities regarding the data of the names collected in this category of affinities. This is barbaric and disgustingly disturbing, and it ardently calls for urgent rescue in order to avoid continuous spread of this nature in Yoruba communities. This new trend of conscious or unconscious bastardization of Muslim names done by the people calls for a caution, which a courteous Muslims must be conscious of, because it renders these names meaningless and blessing less in most cases.

CONCEPTUAL REVIEW

It is obvious that great importance is attached to names mostly in all continents of the world, irrespective of colours, races, religions and cultures. This is so evident because names determine the personhood of the baby both in his present and future life as asserted by Olatunji et al. (2015). It is agreed upon in all ramifications that name as an entity is not mere a label, symbol or ordinary means of identification, but loaded with meaningful and symbolic connotations and positive affiliations, and this arrangement is so specific and limited to human race only (Olatunji et al., 2015).

It is apparently observed that human beings get their identities through many channels, which sometimes may not be through religious inclinations alone, but it always extends to some other rational directions. Like the events, activities surrounding the birth of the child, the clan he/she belongs to and expression of quality and ability seen or foreseen in a child at the point of naming, this does not limited to Yoruba communities alone, but also applicable to many tribes and many countries of the world.

To substantiate the aforementioned claims, it so worthy to declare here that Allah has never attributed a negative notions and affinities to all His beautiful names as they were mentioned in the scripture, and that is the reason why Allah proclaimed and asserted in Qur'an 7 verse 180, Allah says:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ

"All the names of God are beautiful, so call Him by them; and leave those alone who act profanely towards His names: They will be reattributed for their deeds." (Surah al-A'raf, Verse: 180)

He even warned those who are contravening in bastardizing His names adopted by His servants and promised them His wrath as a compensation of their transgression.

Additionally, He also stated in Qur'an 33 verse 5, that human beings would be addressed by their father's name on the day of resurrection. He says:

اُدۡعُوۡهُمۡ لِاٰبَآئِهِمۡ هُوَ اَقۡسَطُ عِنۡدَ اللّٰهِ‌ۚ فَاِنۡ لَّمۡ تَعۡلَمُوۡۤا اٰبَآءَهُمۡ فَاِخۡوَانُكُمۡ فِى الدِّيۡنِ وَمَوَالِيۡكُمۡ‌ؕ وَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ فِيۡمَاۤ اَخۡطَاۡتُمۡ بِهٖ وَلٰكِنۡ مَّا تَعَمَّدَتۡ قُلُوۡبُكُمۡ‌ؕ وَكَانَ اللّٰهُ غَفُوۡرًا رَّحِيۡمًا

"Call them by the names of their fathers. This is the right course in the sight of God. If you do not know their fathers, they are then your brothers in religion and your friends. It will not be a sin if you make a mistake, unless you do so intentionally; for God is forgiving and kind."
(Surah al-Ahzab, Verse: 5)

To buttress how highly Islam has placed the entity called name, it is narrated with a sound chain of hadith by Abu'l-Darda' that the Messenger of Allah s.w.t. said:

"You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names for yourselves." (Sunan Abu Dawood)

Emphatically, all the evidence above shows the sacredness of names as a special identity of all in the life after death. With this directive of choosing good names for ourselves according to the Islamic doctrine, one should be wary of affiliating a negative affinity to the beautiful names people have carefully chosen for themselves. It is also stated by Sabir et al. (2014) that there are great effects of names across various regions and cultures.

It should be noted that these so-called Islamic names are of Arabic origin in most instances. So, attaching positive affinities to it could be seen as double blessings, but should be frowned upon if original Islamic names are dented with negative affinities.

The Prophet of Islam was reported to have frown at some names when he had direct contact with the bearers, displaying his displeasure to such names because of the negative posture of the meanings carried by the names. This, hereby served as a reference point to be used in maintaining a better name being given for a personal identity.

Using names like Abu Hurairah (the father of Cat) is an illustration of someone that spent a lot of time with a cat and loved it very much. Fahd (Lion) expressed the bravery and agility of the clan in which the child was born into, Okanlawon (the most distinguished out of all) was an illustration of having a male child out of many female children of a mother. While Iyabo (a female returnee) is oftenly given to a female child born after the demise of a prominent woman in the family, grandmothers in most cases in Yoruba culture and likes. These names and likes are so circumstantial in the identity of individuals.

Conclusively, it is good to submit here according to the assertion made by Sabir et al. (2014) that Muslims take a special caution while selecting names of their children unlike how it goes in the western world which our children are trying to emulate today in contrary to our religion's practices.

METHODOLOGY

Discourse and narrative methods are used to examine and analyze the data collected in respect to the bastardized Arabic names in Yoruba speaking communities in Nigeria, as well as the negative affinities, which is the bone of contention of this study. The identified bad usages may not be limited to the mentioned areas as discussed in the abstract but may be extended to other forms of bastardization in affiliating negativity to these sacred names.

DISCUSSION AND RESULTS

Obviously, similar researches have been carried out but they emphasized on phonological and structural patterns of Arabic names and their applications in Yoruba communities. Different data and tables were used in most of these research papers, and they were analytically and expressively judged.

Abubakre (2004) has elaborately stated the Arabic to Yoruba loanwords and the phonological interference are embedded in both Arabic and Yoruba. He examines them critically and structurally and studies the common corrupt tendencies in Arabic names in Yoruba proverbial assertions which always result in mockery or joke (Abubakre, 2004). He briefly mentioned only three affected names, but this paper will study more than twenty (20) naming expressions.

Similarly, Fadoro and Jacob (2014) distinctively analyze the nativisation process of Arabic names in Yoruba land. This work solely focused on phonological processes that are supposed to constitute natural reactions of human vocal and perceptual systems and at the same time analyzed phonological rules that involve syllable patterns of Yoruba language. And this clearly is contrary to our own focus in this study.

Though, Olatoye (2021) substantiated his submissions on abuse of Muslim names in Yoruba land by sampling some affected names and succinctly expressed happenings or any behavioral tendencies surrounding the reason why such names are being attached.

With these numerous scholarly contributions of researchers, it is pertinent to complement what is on ground with what is in vogue now as regards this continuous damage to Arabic names by this young generation, and this attempt to expose this erroneous act to the concerned people will serve as a damage control to these affected Muslim precious names.

Not less than twenty trending misspelt word Arabic names are sampled across Yoruba communities. It is discovered that the negative affinities are common in

Yoruba proverbial phrases and common sayings, registered statements, random observations, assertions, and communal colloquial speeches. This research work also appraises the flow in which our young ladies are intentionally bastardizing their names and replacing it with something contradicting the essence of the initial names given to them at birth, this is so rampant mostly on the social media accounts of the bearers of such names.

It is germane to prove the historical antecedent of these Affinitivied names, so as to evoke the happenings that surrounded how those affinities were attached to Muslim names in the context of the below popular Yoruba assertions and registered statements as it will be treated in this discussion.

For instance, "*A da gba je raufu"* this statement simply means (bearing Raufu at old age) the historical genesis of this assertion simply refers to an old man, who converted to Islam at a late time, after worshiping idols for so many years.

A typical example of this is the upturning of the name *Rasheedah* (the most guided) to *Sheedah* (hardship); though, these two words are written correctly in the Arabic language, but their meanings differ oppositely. We shall give a detailed account of this ugly practice called civilization or catch of cruise among this incoming generation in the cause of this analysis.

Emphatically, it is noteworthy to state here the sampled names both in correct and corrupted version of the same names, coupled with the negative and positive affinities attached to them in Yoruba communities. The following are the correct names and the corrupted versions according to the tables below:

Table 1. Arabic Names with Negative Affinities.

How the names were rendered in the context	Correct format of selected Arabic names	Meaning of the names
Raufu	**'Abdur-Raúf**	The servant of The Compassionate
Mulika	**Mulkat**	Queen
Nuru	**Núruddeen**	The light of Islam
Jimoh	**Jum'ah**	Day of congregation
Yakuba	**Ya'qúb**	Jacob
Gani	**'Abdul-Ganiyy**	The servant of The Self-Sufficient
Wasiu	**'Abdulwāsiʿ**	The servant of The All-encompassing
Waabi	**'Abdulwahhāb**	The servant of The Bestower

Sikiratu	**Dhikratullāh**	Remembrance of Allah (f)
Amuda	**Ahmad**	The thankful servant
Yesufu	**Yúsuf**	Joseph
Lemomu	**Al-Immām**	The leader (Islamic cleric)
Dauda	**Dāúd**	Beloved
Akimu	**ʻAbdul-Hakeem**	The servant of The Wise
Imoru	**ʿUmar**	To flourish
Raji	**Rājí**	Full of hope
Rasaki	**ʻAbdur-Razāq**	The servant of Most Provider
Jemila	**Jameelah**	The most beautiful
Saliu	**Solihu**	The Righteous
Samura	**Semirah**	Night Companion

Table 1: Researcher's Fieldwork, 2023.

Table 2. Arabic Names with Negative Affinities.

How the names were rendered in the context	Correct format of selected Arabic names	Meaning of the names
Asunmo	**Ismāʿeel**	Heard by God
Muda	**Mudath-Thir**	One who wears a Shawl
Rabi	**Rābiʿah**	Spring/Springtime

Table 2: Researcher's Fieldwork, 2023.

Based on the above table, the names could be classified into two groups as regards the types of affinity discovered in the names, namely:

Negative Affinities:

*i. Adagba je **raufu***
*ii. **Mulika** nka kooo*
*iii. Jele jele Eran Iya **Nuru***
*iv. Toju bole Eran Iya **Nuru***
*v. Eniyan o tan ara re bi Iya **Jimoh**, ti o de masalasi ti o ni oun de ile Omo oun.*
*vi. Apari omo **Yakuba***
*vii. **Gani** ga furo*

viii. ***Wasiu*** *weese*
ix. ***Waabi*** *alawamoya*
x. ***Sikiratu*** *sindodo*
xi. *Oniyeye Ale* ***Amuda****, o bimo o so ni* ***Yesufu***
xii. *Ta lo pin itan Aja kan* ***Lemomu***
xiii. *Oluwa to da* ***Rabi*** *Elewe, oun naa lo da Rabi Alaso*
xiv. *Kini* ***Dauda*** *re fe da?*
xv. ***Akimu*** (*Akeem*) kimu enu gongo o se mu suuti (sweet)
xvi. *Oju Imole ko kuro loti, o bimo o so n****i Imoru***
xvii. *O tirai o ti* ***Raji*** *subu*.
xviii. ***Rasaki*** *A je oruko bi eni ki ibon*.
xix. ***Jemila*** *Ori e ti dide*
xx. ***Saliu*** *elenu gbo ro*
xxi. ***Samura*** *abara mu oore je*
xxii. ***Jamiu*** *ja mi si pata*

The bolded words are the negatives Arabic names in the context.

Positive Affinities:

i. ***Asunmo*** *ore Egba*
ii. *Oga ni Iya* ***Muda***
iii. *Oluwa to da Rabi Elewe, oun naa lo da* ***Rabi*** *Alaso*

The bolded words are the positivied Muslim names in the context.

Analysis of the Names

i. The expression *"Adagba je* ***Raufu"*** is often used to represent an indolent person that is laboring unnecessarily on a late hour cause. The name "Raufu" is a marred Muslim name that is correctly spelt "ʿAbdul Raúf". The affiliation of such a beautiful name that connote (the servant of The Benevolent God) this affinity of indolence, is greatly belittling this precious name of Allah.

ii. ***"Mulika*** *nka kooo"* (Mulika is shrinking), this despicable expression is made the sound "ka" that ended the name which also means to "shrink" in Yoruba language, but this is so derogatory when it is compares with the original meaning of "Mulkat" which indicates "wealth" in Arabic language.

iii. *"Toju bole Eran Iya* ***Nuru***" Nuru is a part of the name "Nurudeen" which means "the light of religion" apart from being one of the names of Allah which is "An-Nūr" which means "The Light". Attaching thievery to such sacred and beautiful name as an affinity is maliciously denting the personality of the Supreme Being. This is derogatory of coin two sides, because not only thievery is attached to the name, but also attaching goat that possessed animalistic behaviours of inattentive and strong headed tendencies is of disgrace to what this name connotes.

iv. *"Oga ni Iya Muda, eniyan ni ko le mu obe*" "the mother who takes sword is the master. Some cannot hold knife" depicting this Yoruba phrase, one will notice

that "Mudathir" which is the correct pronunciation of "Muda" appeared to mean "Muda's mother" at first glance, but reverse is the case, because it is used to mean "mu" (take) "ida" (sword).

This could be categorized as a positive affinity for attaching the mastery and bravery to Muda's mother as the expression suggested at a glance, even though there is a negative touch in bastardizing the name from "Mudathir to "Muda" "The person that takes a sword. It is so easy to formulate "da" (end of syllabic part of the name Muda), likewise the "da" part of the word "ida" which means (sword).

v. *"Eniyan o tan ara re bi Iya* ***Jimoh****, ti o de masalasi ti o ni oun de ile Omo oun"* (no one teases himself like Jimoh's mother, who reaches the mosque and says she is in his son's house). The linking points of expression in both two phrases, is that the name "Jimoh" as it was nativised which is originally "Jum'ah", and the name is also used to represent the place where Jum'ah prayer is being observed. The negative affinity attached to this precious name is a mischievous act of teasing which contrast to what they posed, likewise the sanctity and sacredness of the mosque's place in Islam.

vi. *"Apari omo* ***Yakuba****"* (the bald hair person, son of Ya'qúb) not everybody who is having bald hair is a son of Ya'qúb, but this expression tends to pose that anyone with this deficiency is born by Ya'qúb. This assertion is untrue, but what provokes minds is attachment of deficiency to Islamic name of a prophet of Allah.

vii. "***Gani*** *ga furo"* (Gani raises buttocks) Al-Ghaniyy is one of the beautiful names of Allah which means (The Self-Sufficient) but because of the sound of the first syllabic part of the name "Ga" that is similar to the Yoruba verb "ga" which also means raises, the user now conjoins the two to suit their malicious thought at the time.

viii. "***Waabi*** *alawamoya*" (Waabi the selfish). Al-Wahhaab is another name of Allah which connotes (The Bestower). As beautiful as this name is, to add selfishness to is totally derogatory, because one who is a bestower, selfishness can never be part of his attribute.

ix. "***Sikiratu*** *sindodo*" (Corrupted Sikiratu) this is one of the havoc and negative affinities created by Yoruba film makers. "*Dhikratullah*" is the correct pronunciation of what Yoruba people termed "*Sikiratu"*. The name simply means (Remembrance of Allah). Attaching a disparaging attribute of corruption to a name that postures remembrance of Almighty Creator is totally absurd in Islamic community.

x. "*Oniyeye Ale* ***Amuda****, o bimo o so ni* ***Yesufu"*** (Amuda's concubine the jester, she gave birth and named him Yesufu). Amuda is a colloquial form of "*Ahmad*" which means (the thankful person) while Yesufu is Yoryuba nativied way of pronouncing "*Yúsuff*". However, to attach these two beautiful names in Islam to two belittling personalities such as jester and concubine. This type of

affinity is so detesting what the culture of Islam is inculcating as far as the naming issue is concerned.

xi. *"Ta lo pin itan Aja kan* ***Lemomu"*** (Who shares the dog's lap to the Imam). The position of an Imam in Islam is extremely high esteem. While the Dog has nothing to do with Imam because of the illegality of its consumption in Islam. For this reason, affiliating Imam with the dog that is a filthy entity in Islam is barbarous and disastrous.

xii. "*Oluwa to da* ***Rabi*** *Elewe, oun naa lo da Rabi Alaso*" (The God who created Rabi the leaves seller, was the one that created, Rabi the clothe seller). Rabi'ah is an Islamic name, the way it was used in this context simply portrays a positive tendency of different dimensions in Allah's creations. The choice of attributes here is considered to be positive affinity.

xiii. *"Kini* ***Dauda*** *re fe da?"* (What will your Dauda do/be?) This expression sounds interrogative, questing to know what a person will do in retaliation for a particular action to melt against one another. But the choice of name Dauda which is Islamically pronounced as "*Daúd"* coincided with Yoruba verb (da) which means (be/do). So, taking the last syllabic part of the name Da+u+da (da) is a linking point of the ruthless affinity attached to the name of a prophet of Allah *Daúd* (A.S).

xiv. *"Oju Imole ko kuro loti, o bimo o so ni* ***Imoru****"* (the eyes of a Muslim did not desist from alcohol, he named his child Imoru after birth). The word *Imole* is a fabricated and nativied name that represents the word (Muslim) as it is being used in Yoruba community. But the attachment of alcohol to the name "*'Umar*" which is used in the above expression as "Imoru" is unscrupulous with this negative affinity to what is unlawful in Islam.

xv. "*O ti* ***Raji*** *subu*" (You pushed Raji down) No one can say precisely the initial cause of this statement, using the name "Rāji" which means to be hopeful in God, in a negative context of this nature which symbolized the strive of a person in pulling someone down. But, to comprehend this, one needs to add the phrase that needs to be attached with this Yoruba assertion as "*O tirai ti o ti Raji subu*" meaning; (You have tried, because you are able to pull Raji down). Such inhuman affinity should not be seen in Islamic names.

xvi. "***Rasaki,*** *a je oruko bi eni ki ibon*" (Rasaki, that bears the name as the gun triggers) *'Abur-Razaq"* is the name of Allah that means ('the Provider). It is so daunting to find the link between the gun and *Razaq* semantically. But, it is observed that the sound produced by the final syllable of the word Rasaki (ki) is the link point because it sounded like the sound of gunshot as it is seen in Yoruba version of the name.

xvii. "***Morufu,*** *a je oruko bi eni fe ina*" (The known). (Morufu that bears the name as the one who kindles fire). "*Ma'rúf*" is the correct pronunciation of Morufu as it is called in Yoruba communities. The affiliating link could be noticed in the labial position of the mouth when the sound (fu) is being produced, which

signifies the position of the mouth when one is kindling fire. So are the cases of Yesufu (*Yúsuf*) and "Mufu" (*Miftāhuddin*) as they sound when they are called. This affinity is also at the peak of negativism as far as Arabic names are concerned.

xviii. "***Jemila*** *Ori e ti dide*" (Jemila "madness" of your head has risen). Jamīlah (Beautiful, Elegant) is the correct spelling of the name used in this expression as reiterated by Olatoye (2021). This is commonly used when somebody, especially a woman shows a problematic mannerism such as obstinacy, she is often rebuked with such Yoruba phrase. So, affiliating madness to this beautiful name extremely despicable for using it to represent what does not carry the precious meaning it has.

Shortening Affinities:

It has been observed in recent time, that a lot of younger generation, most especially young ladies, display a lot of oblivious and injurious tendencies in what they see as trending styles in this community mostly on their social media pages and handles, with the justification of aligning themselves with what is in vogue. With this reason and others, they changed their original names to something fashionable both in written and pronunciation –in their thinking- by shortening the form of the name, which will totally change the meanings of the names or leaving it without meanings no matter how beautiful the shortened names sound.

This is obviously posing a dangerous threat to Islam if this unpalatable practice continues without curbing.

Table 3. Arabic Names in Shortened forms with Negative Affinities.

Original Forms	Meanings	Shortened Forms	Meanings
Fareedah	Most precious/unique	Reedah	Apostasy
Rasheedah	Most rightly guided	Sheedah	Adversity
Fātimah	Baby's Nurse	Teemah	Catastrophe
Lateefah	Most kind	Teefah	Shadow
Islāmiyyah	Islamism	Miyyah/Miyyat	A hundred/water
Hameedah	Most thankful	Meedah	Stretch
Ameenah	Most pleased	Meenah	Enamel
Mardiyah	Most satisfied	Diyyah	Blood money
Haleemah	Gentle	Leemah	A feast
Sakeenah	Tranquility	Keenah	Daughter in-law
Kareemah	Prestigious	Reemah	White Gazelle
Muneerah	Sparkling light	Muna	Dream/Wish
Maryam	Well behaved person	Miemie	Meme
Habeebah	Most loving	Beebah	Pipe
Ameerah	The Queen	Meerah	Unquestionable

Khadeejah	Khadeejah	Deejah	Dj (Disc Jorker
Kafeelah	The surety	Kaffy	My palm/hand
Sofiyyah	Most sincere	Soffy	My class
Monsurah	Victorious	Surah	Picture

Table 3: Researcher's Fieldwork, 2023.

It is so apparent that truly people do engage in adding bad affinities to Arabic names in Yoruba communities. Such practice evidently portrays bad identity in Islam, which Muslims and non-Muslims should always desist from. Various names were seen with unbearable tendencies which cause human identities to lose its values and may show the beautiful identities of Islam and Muslims through correct pronunciation of names, and correction of non-Muslims.

RESEARCH IMPLICATIONS

It is recommended that Muslims should work in accordance with the Islamic scripture (Qur'an) and other reference books of Islamic jurisprudence and uphold whatever stated there as regards naming matter that serves as our identity. It is also a matter of urgency to curb our children from changing their names in order to suit what is in vogue, which may be in contrast to what our original names bear in terms of meanings and attached blessings.

It is high time to educate and sanitize Islam adherents to carefully chose good names for their children, and maintain that, those names are correctly used when calling their children with the given beautiful names. This is the appropriate way, because those names have direct impact on the behaviours and personalities of their children, while it contributes a lot towards the children's achievements in life as rightly posited by Sabir et al. (2014).

This work will contribute immensely to Arabic scholarship of non-Arabic speaking natives, by finding corrective measures in correcting the scourge of bastardizing Arabic names in Yoruba domain that emanated from them.

It identifies the root cause of adding negative affinities to Arabic names, most especially the selected ones, and shows the dangers and afflictions that are associated with such menace in the life of bearers of the names. Indeed, this is of vast impact to the knowledge, religion and society.

CONCLUSION

This study has examined the Arabic names that were consciously or unconsciously bastardized by attaching some negative affinities that may hinder the name to portray the identity of what it is mostly meant for. At the same time, efforts were made to discuss those with positive affinities. Attempts made to provide correct pronunciation of the bastardized names in this category.

Though, some Islamic names of Arabic origins were given positive affinities, which we also noted and identified in the cause of this study. These were used to praise the Almighty creator or to extol and appreciate a virtue exhibited by an individual or a group. This is highly commendable in Islam to some extent.

Finally, those ones with negative affinities, this study sternly sent a warning signal to the people that usually apply Arabic names to symbolize failure, misery, derision, and backwardness in any community to desist from such erroneous activity that is in contrary to the teachings of Islam. This work mainly covers Yoruba speaking communities, others like Igbo, Hausa, Fulani, Ebira can also be exploited and critically studied by other researchers in their different geographical domains.

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ETHICS STATEMENT: This study did not involve human participants, personal data, or experimental interventions. It is based on scholarly document analysis and adheres to academic integrity principles and the guidelines of the Committee on Publication Ethics (COPE).

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