

Factors Responsible for the Development of Islam and Challenges Facing the Urban Planning in Ibadan: Historical Analysis

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Abstract- Islam came into Ibadan land through trade relation that had been established between Hausa, Nupe and the Yoruba people. These category set of people exchanged kolanuts, animal skin, leather and grandnuts as medium of trade as far back as 14th and 15th centuries. Thus, the age long trade contact and communication between these mentioned groups of people further consolidated the advent and spread of Islam in Ibadan land.¹ After the collapse of old Oyo Empire, many refugees migrated into Ibadan to settle because they were unsettled and displaced from their hometowns. By 1830, the dominant Yoruba and Hausa Muslim groups that settled in Ibadan land include the Oyo-Yoruba, Ife and Egba, Nupe and Bornu groups.²

I. INTRODUCTION

In 1931, less than 7% of Nigerians lived in urban planned centres. Over a period of 30 years (1952-1982), the population in major Nigerian towns has increased, for example in the city of Ibadan, it rose from 625,000 in 1963 to 2.82 million in 1982.³ The people are scattered all over Ibadan in areas that are not properly planned or structured accordingly. More easily observable is the lack of Islamic principle in rapid urban growth in Ibadan. The discourse will explore factors that have contributed in shaping the land planning of urban settlement, in addition to the influence of local topography, and morphological features of pre-existing cities such as Ibadan.

II. FACTORS RESPONSIBLE FOR THE GROWTH AND THE DEVELOPMENT OF ISLAM IN IBADAN LAND

Dr Gbadamosi dissertation originally presented at the University of Ibadan in 1968, survey the early Muslim

community in Yoruba land most especially in Ibadan (one of the largest in the forest belt of West Africa) in social politics term, giving 'little attention to the literary, spiritual and economic activities of Muslims'. Despite the first date in the title, which marks the arrival of C.M.S missionaries and the beginning of intensive documentation in Ibadan, the factor responsible for the growth and development of Islam in Ibadan land is trace to the historical antecedents of growth of Islam from the pre-colonial era up to this present day. It shows clearly to us that the development of Islam and its implementations in Ibadan, never at any period, received official backing of the various successive governments as done in the Northern part of Nigeria even though the constitution of the Federal Republic of Nigeria gives official recognition to Islam and the Muslims.⁴

Regardless of the non-official recognition to the Islam and its implementations in Yoruba land most especially in Ibadan by the successive governments, some Muslims made it mandatory upon themselves to apply every principles of Islam and its rites, this chapter therefore attempts to discuss the factors responsible for the growth and the development of Islam in Ibadan land. It then analyses these factors from the pre-colonial time up to this recent times. As mentioned earlier that Islam implementation was not given official recognition at any time in Ibadan by the successive governments, it will be necessary to mention here how the Muslims in this city went about spreading and developing Islam which is considered as a religious duty.⁵ More importantly, the Holy Qur'an mentions about the implications of non-compliance with the application of growth and development of Islam. It is incumbent on the Muslims wherever they are to comply with Allah's injunction regardless of the official backing by the government. The Muslims in Ibadan land adopted certain factors in the growth and development of Islam at one period or the other; hence such factors are analyzed here. These factors could be divided into these parts: individual/ private and group/ communal factors.⁶

¹ F.H, ELmasri. 'Islam' in *The city of Ibadan* (eds) P.C Llods, et al. (London: California Press, 1973), 235.

² T, Falola, 'From Hospitality to Hostility: Ibadan and Strangers, 1830-1904'. *Journal of African History*. Vol 26, No.1, 1985, 51-68.

³ Centre for African Settlement Studies and Development, *Governance and Urban Poverty in Anglophone West- Africa*, (Conference Proceedings, Ibadan, 1994), 34.

⁴ T.G.O Gbadamosi" The establishment of Western Education Among Muslims in Nigeria, 1896- 1926" *Journal of Historical Society of Nigeria*, Vol. 4, No,1 1967.P89-114.

⁵ H.J, Fisher, *Ahmaddiya: A Study in Contemporary Islam on the West African Coast*, (London: Oxford University Press, 1963), 3.

⁶ H. O. Danmole, 'Religious Encounter in Southwestern Nigeria: The Domestication of Islam among the Yoruba'. In J.K

INDIVIDUAL FACTORS

This factor as the name implies, centres on how individual Muslims in Ibadan tried to comply with the Shari'ah law in their private life and affairs. Moreover, Sharia'ah encompasses all spheres of human life. It is never confined to legal matters only; it deals with general and legal matters. Sharia'ah is also divided into legal theory and legal practice.⁷ The legal theory subsumes every relevant act under one of the five legal categories which are: recommended, indifferent, obligatory, disapproved and forbidden. The legal practice however deals with the execution of the legal theory in the law courts, many Muslims of Ibadan seems to apply Sharia'ah in the first instance on matters that could be classified into legal theory. For instance the Muslims in Ibadan keep to fundamental principle of Islam as well as conduct all other religious duties in accordance with the teachings of Islam.⁸

From the above, this research has tried to establish the way individual factor responsible for the growth and development of Islam in Ibadan land. This is done on the basis of self conviction to the course of Islam and there is no government that can say no to this when Nigeria constitution gives room for fundamental rights including that of religion which is clearly specified under 'Right of freedom of thought, religion and conscience'.⁹ Moreover, from the perspective of religious matters, it is to be mentioned at this juncture that effort of some Muslim royal fathers (*Obas*) before and during the colonial era could be considered as individual approach towards the development of Islam in the city of Ibadan. Among the royal fathers who used their royal influence as *Obas* to contribute to the development of Islam in their domains. Oba Okunola Abass, Olubadan Alli Iwo, Oba Yesufu Kobiowu, Oba Salawu Akanni Aminu, Oba Yesufu Oloyede Asanike and Oba Yunusa Ogundipe Arapasowu dispensed the growth and development of Islam on legal matters during their reigns as Olubadan of Ibadan land.¹⁰ The singular initiatives of this *Obas* led to the growth of Islam in their domains for some time even after their demise before it was later abrogated by the democracy system of government.¹¹

COMMUNAL FACTOR

Although the British colonial masters abrogated the growth and development of Islam initiated by some non Muslim *Obas* in Ibadan but the successive governments did not yield to the demand to not official recognize Islam as one of the religion in

the city, the Muslims of Ibadan did not completely to the application of Sharia'ah on legal matters.¹² This factor was employed by Muslims groups to avail them the opportunity of spreading Islam among the people or give room for Muslims who voluntarily wish to be judged in accordance to the Islamic rites, some Muslims groups and organization in the city made it a point of duty to be judged according to Islamic rule among their membership while communal efforts of some Muslims within the city gave birth to independent shari'ah implementation, the secretariat for Shariah court is in *Oja Oba* Mosque, the mosque which is the centre mosque of Ibadan land.¹³

GROUP FACTOR

This method refers to the method employed by some Muslims group and organization in the city of Ibadan for application and implementation of Islamic rites. The utmost of the groups is *Zumuratul- Mumin* who has branches in other parts of Yoruba cities, wherever they are here in all Yoruba cities, they bring themselves together under a leadership and start adopting the implementation of Shari'ah among their membership, this group is popular known as *Bamidele*,¹⁴ a name after its founder late Abdul- Salam Bamidele of Amunigun, Ibadan.¹⁵ The members of this group are fully committed to the doctrines and practice of the group which include the spread and development of Islam, wherever they are and whatever number they may be, they appoint a leader, who supported by sectional heads, insist on the implementation of Islamic doctrine. The house of the overall leader in the town is used as the court where all Islamic doctrine and matters were administered. Such matters on which they apply Shari'ah include divorce (*Tal'aq*), inheritance (*Mirath*) and adultery (*Zina*).¹⁶

III. THE CHALLENGES FACING THE URBAN PLANNING IN IBADAN

The history of Ibadan land is involved in obscurity¹⁷. Like the early history of most nations the commonly received accounts are for the most part purely legendary. The people being unlettered and the language unwritten all that is known is from traditions carefully handed down.¹⁸

The National historians are certain families retained by the king of Oyo whose office is hereditary, they also act as the king's

Olupana and Terry Rey (eds.). *Orisa Devotion as World Religion: The Globalization of Yoruba Religious Culture*.

(Wisconsin University Press, 1997), 202-235.

⁷ Walker Anold, *The Preaching of Islam: A historical of the Propagation of the Muslim Faith*, (Gabros Press, 2006), 125-258.

⁸ S, Akeem, *Shariah attempt Implementation in Ibadan*, (Salem books and Publishing, 2001), 32-33.

⁹ Ibid.

¹⁰ See O, Raheemson, *The Rise and Growth of Islam in Ibadan*, in G.O, Ogunremi, (ed). *A Historical Culture and Social Economic Study of African City*, (Ibadan: Oluyole Club, 1988), 16.

¹¹ Ibid.

¹² O.B, Lawuyi, *Islam, Economy and Political Identity: An insight into Yoruba religious identifications of the Yoruba*, (Ile-Ife: Annals of the Institute of Cultural Studies, 1995), 4-15.

¹³ Ibid., Raheemson.

¹⁴ A.R, Doi, *The Bamidele Movement in Yorubaland*, Orita Ibadan, *Journal of Religious Studies*, (Oxford: Oxford University Press, 1969), 34-35.

¹⁵ M.O, Abdul, '*Yoruba Definition and Islam*', (Orita, 1970), Vol4, No1.

¹⁶ Ibid, Doi.

¹⁷ Akintoye, Stephen Adebajji: *A History of the Yoruba People*, (Dakar, 2010), 55-57.

¹⁸ Ibid1.

bards, drummers, and cymbalists;¹⁹ it is on them we depend as far as possible for any reliable information we now possess; but, as may be expected their accounts often vary in several important particulars. We can do no more than relate the traditions which have been universally accepted.²⁰ Generally, the model of development adopted at the local level has been the top-bottom approach. This model is predicated upon the assumption that the government knows the problems of the people in the areas to be developed and also that it has the wherewithal to do what needs to be done. Therefore, the beneficiaries are recipients who are expected to do little or nothing to bring development. Consequently, government tries to identify the needs of the people, do the planning and execute the programme, on the other hand, the beneficiaries are expected to receive projects, use them, take care of them in order to elongate their life. In many instances, markets were established outside the town or village settlements requiring some transport to use them. After the completion of the markets, the intended beneficiaries refused to use them. Even in the cities, market traders in Ibadan were forced by the government to occupy newly built markets like street traders at Orita merin were moved to Bodija Market, traders at Old Dugbe market to Alesinloye market and Trailer drivers at Ojoo- end of Lagos- Ibadan express Road to Akinyele. Trailer parks including the resettlement of Old Gbagi traders at multi-million Bola Ige International market after the 1980 Ogunpa flood Disaster.²¹

For the challenges facing urban planning in Ibadan to be ease, the people of Ibadan must be considered by the beneficiaries as their own. They must not be regarded as alien or external community. Therefore, the beneficiaries or users of the projects must be involved right from the initial stage of the projects that is from project conception, identification, planning to implementation.²² Local government are however, typical lack many of the skills and expertise which are increasingly required for effective environmental management and urban development planning. For instance, there are shortages of personnel and capabilities in economics, policy analysis, statistics, real estate management, financial management project appraisals, public relations and information. In other cases, the low salaries and poor career prospects of local government make it difficult to attract or keep the appropriately qualified staff.²³ There are further challenges facing the urban planning in Ibadan, these are:

¹⁹Law, Robbin: *The Oyo Empire, C. 1960 – C. 1838*, (Oxford: Oxford University Press, 1977), 77.

²⁰Gorddard, S. 1965. *Town-Farm relationship in Yorubaland : A case study from Oyo , Africa*, 35: 334-52

²¹ Nelson, Olayeye, *Planning the Productive City of Ibadan*, (New Jersey: Press/Doubleday, 2009), 142-148.

²² Makinde, G. T. Rural Land Use Planning Decisions by Bargaining. *Journal of Rural Studies*, 5 (4), (1989). 325–335.

²³ Ibid.

IV. HOSTILE ENVIRONMENT FOR GROWTH

Industrial local incentives fiscal and non- fiscal offered in the context of growth- pole strategies are often not enough to attract industries away from big to smaller cities. Business wishing to operate in both the cities and the rural areas face many constraints, including poor government infrastructure, particularly road network and electricity supply, inadequate physical security, corruption, weak enforcement agencies and contracts, also the high cost of finance.²⁴ These factors have deterred foreign entrepreneurs from investing in Ibadan and in Nigeria as a whole and induced many Nigerians to take their capital and skills abroad. Government are often unwilling to take in decentralizing its activities to secondary towns outside the major urban areas.²⁵ This becomes even more significant when it is called that in many sub- Saharan countries the public sector accounts for the larger proportion of the total number of people employed in the formal sector.

Larger private- sector manufacturers are more interested in the distribution or marketing of their products in smaller towns rather than settling up manufacturing enterprises in such towns. Apart from the decentralization of manufacturing industry to smaller towns, this preference of larger firms also poses stiff competition to small- scale and informal industries based in the smaller towns, the goods of which cannot in term of quality compete with those markets from large towns.

V. INEFFICIENT SERVICE DELIVERY SERVICE

Due to the poor state of infrastructure, individuals and communities in many cities and towns, most especially in secondary cities, have had to adopt the system of range survival strategies. Most of these strategies have been devised in the context of what *Goran Hyden* has termed the ‘economy of affection’²⁶. The more significant of these strategies have concluded the following:

- (a) Because of the inability of urban local authorities to provide sufficient and affordable housing, and because of the inappropriate infrastructure and building standards, the majority of urban low- income residents in sub- Saharan Africa have had to provide their own housing within unplanned or squatter settlements.
- (b) As a result of both the increasing inaccessibility and unreliability of existing piped- water – supply and waterborne-sewage systems, communities and individuals in many urban areas have been forced to

²⁴ Ibid.

²⁵ B, Kunle, Lewis, *Principles and Practice of Town and Country Planning*, (London: Estates Gazette, 1991), 49-53.

²⁶ G, Hyden,, *Delivering Local/Municipal Services Contribution*, (USA: Washington, D. C. Liberty Press, 1983), 17-19.

develop and fund their own infrastructure added as high times higher than piped water system.

- (c) Failure in the coverage and quality of service reflect, in part, aggregate resources constraints. The ability of an economy to provide convenient, the reliable urban service in Ibadan is constrained by the demands of other fundamental needs such as food, clothing, basic shelter and security in extremely poor city. According to *Dillinger*. In the absence of conventional service delivery system, household commonly resort to more expensive alternative sources.²⁷

VI. DEFICIENT LAND INFORMATION SYSTEM

The theory and application of the Geographic Information System (GIS) and Land Information System (LIS) should be integrated into the development and management of the cities.²⁸ This will afford the managers and policy makers' i.e the government the opportunities to identify areas of priority in infrastructure needs. GIS is a veritable tool in the management of infrastructure in urban areas and in efficient land administration.²⁹ The commendable pioneering example of the Federal Capital Development Territory in this respect has been emulated by other states in Nigeria such as Enugu, Abia, Delta and Lagos, while the Federal Ministry of Environment, Housing and Urban Development has advanced with its comparable project.³⁰

VII. POVERTY AND INEQUALITY

Despite availability of natural resources, not all the Nigerian people enjoy the same chance of prosperity. Past government in Nigeria since independence in 1960,³¹ instead of focusing on the delivery of essential public services, assumed control of major resources of national income. In the process, corruption is thrived in public offices and services which gain a strong foothold in the society.³² Consequently, there is lack of basic amenities such as clean water, education and health care services. Poor people have

no assets such as land, tools, friends and family. Another dimension of the poverty is lack of income, including food, shelter, clothing and empowerment, the political power, confidence and dignity. Slum in cities is a result of absence of basic facilities such as secured land tenure policy, educational facilities, electricity, water, and income generating business activities.³³ Overcrowding is common in the city centre of Ibadan where rent is very low as a result of available poor housing facilities (lack of toilets, no pipe borne water, poor ventilation and so on).³⁴ The occupation of hillsides and floods planes is a result of poverty level in the urban are with damaging consequence. Absence of refuse dumps is responsible for heaps of refuse along the major roads and river channels in Ibadan.³⁵

VIII. THE STRATEGIES TO RESOLVE THE CHALLENGES FACING THE URBAN PLANNING IN IBADAN

During the 1970s and 1980s and even the recent moment, the World Bank's urban development projects in different parts of the world and Nigeria in particular, shows that condition for urban residents, including the poor, could be improved significantly and cost- effectively.³⁶ While all these efforts brought benefits, however, they have suffered a failure to recognize that strategies to resolve the challenges facing urban planning and development requires an approach that is even more integrated across the physical environment, infrastructure amenities, finance,³⁷ education and social amenities. If government is to resolve the challenges facing the urban planning, there must be sustainable and functional in the following factors:

IX. ADOPTION OF STRATEGIC PLANNING APPROACH

The government's commitment to improve the living conditions of the citizenry should be aimed at ensuring the living standard for the poor that permits them to share the resources of the society. This goal requires participatory, a gender-sensitive planning for meeting priority needs of the local communities.³⁸

²⁷ O. Dillenger, *The New Vision of the Local Governance*, (United State of America: Connel Publications, 1993), 112.

²⁸ Hall, Peter, *The Cities of Tomorrow*. (UK: Blackwell Publishing, 2008), 13-141

²⁹ Ibid.

³⁰ Alani, Philips, *Planning Futures: New Directions for Planning Theory in Nigeria*, (Rutledge Press, 2002), 20-25.

³¹ John Olaniyi, "Public Participation and the Art of Governance," *Environment and Planning B: Planning and Design*, (2001), vol. 28, no. 2, 219-241.

³² Ibid.

³³ Ibid

³⁴ Nelson, Olayeye, *Planning the Productive City of Ibadan*, (New Jersey: Doubleday Press, 2009), 16-19.

³⁵ Ibid.

³⁶ F.L Wright, *Broad Acre city concept*, (IBRD/World Bank 1818 H Street, N. W. Washington, D.C.1995)

³⁷ Wole, David, "Managing Metropolises by Negotiating Mega-Urban Growth", (Pergamon Press, 2013), 59.

³⁸ Ibid

The local or grassroots agenda (LGA)³⁹ called 'strategic Action' describes the city development strategy for improving the living condition of the citizenry as a document containing the plan for reducing urban and rural poverty, agenda inequality, creating a healthy urban environment,⁴⁰ enhancing personal security (i.e. minimizing the risk of crime, violence, traffic accidents, and natural disasters) and making cultural and recreational amenities available to all. Without some form of strategic planning vision and mechanism, it is extremely difficult for government to deal with their grassroots development and environmental problems, many of which are structural and long term in nature, equally, it is difficult to efficiently utilize capital investments (especially in the public sector) unless there is an over-all strategic framework⁴¹ into which they can be organized.

In pursuance of this government agenda, Egbeda local government in Ibadan⁴² should be able its efforts towards delivery of services critical to the poor by providing: micro-credits; access to affordable housing, basic infrastructure (such as health care, good road network, drinkable water and rural electricity), public transport, community centres; and programme for youths street children and the homeless.⁴³

X. SUSTAINABLE GOVERNMENT FINANCIAL BASE

The budget process is the core of the system of fiscal administration because that is where the broad financial policies and programmes of the government are developed especially the local government and the size of government is established,⁴⁴ with other functions contribution to it operation.

The budget process is a recurring cycle in which:

- 1- The Chief Executive Chairman of the local or grass root government with the operating agencies develops a service plan to respond to the conditions anticipated in the upcoming year of the administration
- 2- The appropriate legislative body reviews the plan and adopts a programme response based on the plan to help the administration
- 3- The administration puts the adopted programme into effect in other to make government to have positive impact on the citizenry.

- 4- An external review of the government's financial performance is executed programmes and reports its findings to the legislative body, or the Executive Governor of the state and the citizenry.

Government therefore must observe the fundamental of sound local government finance which include rational inter government assignment of functions as well as:

- a- **Prudent expenditure management**, that is, capital and recurrent budgeting and investment selection practices including management of assets of the local government such as real estates.
- b- **Equitable intergovernmental transfer**: that is predictable and consistent with 'hard budget' incentives and promotes appropriate incentives.
- c- **Revenue mobilization and cost recovery**: that is through the use of suitable licenses, fees and charges, property and other local taxation.
- d- **Sound financial administration**: this including general accepted accounting, auditing, disclosure of asset and liquidity management, procurement and payment procedures. Transparent and efficient management of expenditures, revenue and municipal assets, public disclosure and audited.
- e- **Access to credit**: based on a legal and regulatory framework that allows flexible collateralization for Bank loans, local enterprises micro financing scheme and access to capital markets by the local government for viable projects.

Changes in national economic system and the unpredictable intergovernmental transfer are fundamental altering the ways in which local government's investments and services are financed. Complicating these changes is a continuing lack of clarity and inadequacies about sources of local government finance, usually due to inadequate decentralization of financial powers and taxation authority.

XI. LOCAL ECONOMIC EMPOWERMENT AND DEVELOPMENT STRATEGY (LEEDS)

The continued growth of Ibadan metropolitan and the surrounding serves as the national and regional growth of economic, technological and cultural creativity and human development.⁴⁵ Transportation and communication systems permit individuals from the surrounding local government areas and rural communities to enjoy the benefits of the metropolitan areas actually to live in urban planned centre except by choice.⁴⁶ Although, many affluent sub-urban residents have abandoned urban areas, urban population continue to grow due largely to the influx of many poor, unskilled and uneducated individuals who still view cities as a base upon which to build their lives and earn

³⁹ John Olaniyi, "Public Participation and the Art of Governance," *Environment and Planning Planning and Design*, (2001), vol. 28, no. 2, pp. 219-241

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² S, Famayowa, *The Practice of Local Government Planning*, (Intl City County Management Books, 2000), 131-138.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Christopher Alabi, *Man-Made Urban: Chaos or Control?: An Inquiry into Selected Problems of Design in the Urbanized Landscape*, (Shortlight Press, 1998), 88.

⁴⁶ Ibid.

their daily incomes. The series of urban planning development activities contribute to economic of the metropolitan area by allowing increasing returns to land, labour and capital. This savings, investments and wealth accumulation (through real estate, productive and infrastructure amenities and so on) become concentrated in the urban areas of Ibadan land. Urban and town planning workers are more productive in large urban areas (the metropolis).⁴⁷ Because there are more opportunities to match skills to jobs and to use additional money inputs, however, bad management can impede labour mobility. Therefore, it is important to stress that synergy between the rural and urban economics is a particular important channel through which growing urban areas contribute to national and regional development.⁴⁸ Urban and rural areas are interdependent markets linked by exchanges of people, goods, services, capital, social transaction and information technology that benefit residents in both locations. For instance, ensuring the food security of urban population may require deliberate policy attention, since urban consumers depend more heavily on a marketed food surplus than do rural residents' policy.⁴⁹

Local Economic Empowerment and Development Strategy (LEEDS) will therefore, provide the opportunity for government especially the local level, the private sector, non-profit sectors, the local community economy. The aim of this strategy is to enhance competitiveness and thus encourage sustainable growth that is inclusive. Ideally, the development of LEEDS strategy should be integral part of the broader strategy planning of the local and state governments. Sound local Economic Development strategy planning ensures that priority issues are well targeted.⁵⁰ The economic empowerment of people is one of the foundations on which sustainable human development must be built.⁵¹ Together with political and social empowerment, it is the current and only means of not only alleviating poverty in the short run and eradicating it in the long run. Furthermore, the people have to be economically empowered in order to change their values, their attitudes to work and their savings and investment habits. Empowering the people economically will enhance their sense of human dignity and their perception of citizenship and self-reliance. Economic empowerment requires the satisfaction of three conditions, that is, availability, access and equality of opportunity.⁵² The citizenry must have equally

access to available products, services, Capital and Land as well consumable goods and services, to ensure accessibility to the resources, there is the need to provide income generating opportunities to the poor.

In order to achieve sustainable economic empowerment of the people, there must be establishment of community development institution (CDI), most especially, indigenous NGO's and civil society institutions promoting self-help programmes. This will enable the use of direct community labour on a voluntary basis for the provision and fostering of greater mass participation in decision making, formulation of policy, monitoring and execution of community and urban projects.⁵³

XII. GOOD GOVERNANCE AND MANAGEMENT

Improving the living condition of citizenry of the local government in the urban and rural settlements places big demands on good governance and management of the local government. Good government implies inclusion and representation of all groups in urban society and entails accountability, integrity and transparency of local government.⁵⁴ Local government institutions should be sensitive to the needs of the poor and disadvantaged residents of the local government area and the gender differences in service requirement. Good governance entails broad participation of all groups in urban governance through both formal and informal channels and institutions. It is the sum of the many ways in which individuals and institution, both public and private, participate in the planning and management of the common affairs of the city of local government areas. Therefore, local government should provide incentives by all groups in urban governance for effecting urban planning and development. This means local government should develop a strong capacity to ensure the delivery of services through a variety of mechanism and there should be public access to information about government decision making and actions.⁵⁵

Good urban governance is not just about providing a range of local services but also about preserving the life and liberty of residents, creating space for democratic participation and civic dialogue, supporting market-led and environmentally sustainable local development and facilitating outcomes that enrich the quality of life of residents. A framework for urban governance

⁴⁷ Tayo, N, *Urban Planning Theory in Nigeria since 1945*, (Sage Press, 2007), P159

⁴⁸ Ibid.

⁴⁹ Wole, David, " *Managing Metropolises by Negotiating Mega-Urban Growth*", (Pergamum Press, 2013), 28-30.

⁵⁰ F. Oredotun, "Planning and Social Control: Exploring the Dark Side," *Journal of Planning Literature*, (1998), vol. 12, p. 395-406.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Hall, Peter, *The Cities of Tomorrow*, (UK: Blackwell Publishing, 2008), 13-141.

⁵⁴ S, Famayowa, *The Practice of Local Government Planning*, (Intl City County Management, 2001), 131-138.

⁵⁵ D.F, Mazziotti, *The Underlying Assumptions of Advocacy Planning: Pluralism and Reform*. In C. Paris (Ed.), *Critical Readings in Planning Theory*, (New York: Pergamon Press, 1982), 207-227

should embody three principles for good governance.⁵⁶ It should be responsive, it should be responsible, and it should be accountable.

(1) responsive governance

This principle expects the government to do right things, that is, to deliver services, consistent with citizen needs.

(2) responsible governance

The government should also do it right, that is manage its fiscal resources prudently, it should earn the trust of residents by working better and costing less and by managing fiscal and social risks for the community. For instance, Egbeda local government of Ibadan should strive hard to improve the quality and quantity way of governance and must manage access to public services. To do this, it needs to be benchmarking its performance with the best performing local government in Ibadan and environs.

(3) Accountable governance

A local government should be able to account to its electorate. It should adhere to appreciate safeguards to ensure that it serves the public interest with integrity. Legal and institutional reforms may be needed to enable local governments to deal with accountability between elections, reforms such as a citizen's charter and a provision for recall of public officers.⁵⁷

There is an awareness of the proposed procurement and fiscal responsibility bill before the Oyo state house of assembly at Secretariat, Agodi in Ibadan.⁵⁸ This is a very good initiative from the state government. Lack of accountability is linked to the problems of transparency in which there is a large degree of participation of identified stakeholders. Transparency and accountability can be fostered through regularly organized open consultations of citizens on financial matters and other important issues and through creating public feedback mechanism such as city consultative forum, village or town hall forum, hotlines, establishing complaint offices, Radio and television programmes and so on. At the level of officials, both elected and appointed, there is need to promote an ethic of public service, establish codes of conduct and provide for regular disclosure of assets. All this will, of course, be facilitated where administrative and procedural incentives for corruption have been removed, local taxation system simplified and administrative discretion in the processing of permits and licenses is reduced.⁵⁹

XIII. PUBLIC-PRIVATE PARTNERSHIP

The decline in local government service delivery is evidenced by inadequate resource allocation, low revenue collection, low service coverage, mismanagement, lack of transparency and accountability, corruption. The option to address these problems is for the local government to form partnership with the private sectors.

The public-private partnership in public service delivery cannot be overemphasized. It is an arrangement whereby, the private sector harnesses its financial and managerial resources to provide social amenities and infrastructure on behalf of the local government.

Public-private partnership can take many forms such as:

- (1) The private contractor or service provider operates the facility for a fee while the local government retains responsibility for capital costs.
- (2) The private sector leases or purchases the facility from the local government, operates the facilities and charges user fees.
- (3) The private sector builds or develops a new facility, or enlarges or renovates an existing facility for example, shopping complex, fishpond, market, or housing units and then operates for a number of years.
- (4) The private sector under (B.O.T) agree to (build the needed infrastructure), (operates the facility for some specified period of time) and then (transfer to the local government)
- (5) The private sector under (B.O) contract (Build and Operate) the facility and is responsible for capital financing while local government regulates and controls the operation.
- (6) The private sector builds the infrastructure and then transfers ownership to the public sector. Public-private partnership provides some advantages. In addition to provide a source of capital, they enable the public sector to draw on private sector expertise. Private sector involvement tends to lead to more innovative and efficient operations than if public sector provides the services on its own.

XIV. ACCESS TO AFFORDABLE HOUSING

Access to cheap land for various uses is very vital to the local economic development and the government can only empower the citizenry by providing land for housing, recreation to promote local enterprises, shops and motor parks. It is the responsibility of the government at the state and local level to provide services plots, office or shopping complexes and housing estates to meet the increasing demand, reduce high rent and strengthen security of tenure, for instance, the existing stock of government schemes at Agodi, Mokola layouts, Alaabalusa, Ring road layout, Lagos-bye pass layout and the recent Sabo high class housing estate all in Ibadan are not enough for a population of over three million living within Ibadan metropolitan area.⁶⁰

⁵⁶ C, Oren, "Re-engaging Planning Theory? Towards South-Eastern Perspectives," *Planning Theory*, vol. 5, no. (2006), 211-222.

⁵⁷ M, Wachs, Reflection on the Planning Process. In S. Haden, & G. Guliano (Eds), *The Geography of Urban Transportation*, (The Guilford Press, 2004), 141- 161.

⁵⁸ Aaron, Philips, *Planning the Future of Southwestern Cities of Nigeria*, (Gold Press, 2002), 12.

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⁶⁰ A.L, Mobogunje, 'Ibadan-Black Metropolis', (Nigeria Magazine, 1971), 68: 15-26.

XV. PUBLIC SQUARES AND GREEN AREAS IN THE NEIGHBOURHOOD

We need to have places where people can be together, where we can linger if we feel so inclined, where we can enjoy the day or night partake of the feelings of the community. This promotes communal bonding among city residents and infuses the social content into city life, this has been achieved in Abuja in the development of green areas, neighbourhood parks, recreational posts and relaxation spots complemented by catteries and bars. Evidently, this has stemmed the exodus of residents from Abuja at weekend and extended social and business activities. Trees and gardens save power and money, gives pleasure to people as well as living space to animal and birds. Trees ameliorates temperature extremes. They provide much needed shade in hot, sunny weather and their transpiration helps balance local temperature⁶¹. This idea has long been advocated by F.L Wright in his Broad Acre city concept.

XVI. PROVISION OF FARMS WITHIN CITY LIMIT

The farther food is been grown from the town, the more it costs to transport into the city and normally the worse it is in terms of freshness and taste. Local farming means less promotes commercial organic farming, reduces stress on the earth and minimized dependence on petroleum and petroleum products. Shorter transport time means food can ripen longer naturally, so it tastes better and is more nutritious. The necessity to fit farms into numerous smaller spaces in town means fewer, big agribusiness operations thriving on economics of scale. Instead you have a greater number of small producers resulting in a greater variety of food, more accommodation for local tastes and more competition resulting in better products, services and lower prices, *ceteris paribus*.

XVII. CONNECTIVITY AND NETWORKING OF CITIES

Cities should be developed such that there are interconnected through networks of culture, economics, trade or history. For example, Singapore and London are economically linked via stock market. Connection means linking cities with cities, but also linking a city to its surroundings. Most cities are not self-sufficient and rely on produce from their surroundings. They need trade links and other connections for economic viability. Looking at network it becomes possible to explain whether a city is developing or not. People are attracted to a particular city because of access to certain networks. The Nigerian Institution of Estate Surveyors and Valuers (NIEVS) moved its national security to Abuja partly because of the enhanced access to government and other organizations including anticipated network. Bank and other financial institution are attracted to big cities such as Lagos, Port Harcourt, Calabar, Kano and Kaduna because of the network of activities there networking creates business and social links and increases

the creation of new possibilities. The development of Nigerian cities depends on the management of the economy and politics. Poor management promotes deterioration of urban living conditions. Urban poverty results because the federal, states and local governments do not plan adequately for population increase and fail to provide the required infrastructure, services and jobs. Consider the excruciating traffic congestion along the Victoria Island Lekki Peninsula corridor owing to poor roads and allied infrastructure whereas the government had every indication of the impending explosion in development along that axis which is easily the faster-growing belt in the whole Africa.⁶³

XVIII. CONCLUSION

The administrative and legal structure put in place in Ibadan by the government leaves no one in doubt as to its awareness of the need plan. Attempt has been made at all level to tackle the problem created by the past and present growth and development process within various communities in Ibadan in accordance to Islamic principle. Town planning were created by the Federal and State government ministries, while local planning authorities were also established at the grass root level by the state government, several planning related bodies are also set up in Ibadan including the NGOs, these bodies have the responsibility to effectiveness plan and the towns, regions, places of worship, schools and so on, yet urban planning and socio- economic development activities in Ibadan have remained uncoordinated, further exacerbating cumulative urbanization problems and challenges being experienced and the Islamic principle has not been deeply maintained in Ibadan metropolitan area.

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Historical Investigation to the Problems and Challenges of Muslims in Papua New Guinea

Ibraheem Mikail Abiola, Haruna Umar Farouq, and Maruf RajiOwoyemi

Abstract—It is not difficult to see why Muslims who live as a minority in non-Muslim countries like Papua New Guinea are seen as a problem and threat. These are partly due to political and historical factors, partly due to the press media, which have unjustly confirmed for many that Muslims are violent, prone to anarchy. Most non-Muslim countries like Papua New Guinea in which Muslims live have an image of themselves as plural, secular, modern and tolerant societies. Muslims somehow challenge such an image; they provoke the worst aspect of the state hence, instead of solving the problems of the Muslims in a manner that would be mutually beneficial, the state tends to ignore or minimize them. The examples of Papua New Guinean minority Muslims are like that of former state of Yugoslavia where the Serbs went one step further with Muslim minority. They systematically terrorized them and sent them from their homes, the world called it ethnic cleansing and did nothing. Bosnia was added to the list of recent Muslim losses. Can the same fate happen in Papua New Guinea? What offends Muslims living in a country as the minority community?

Index Terms—Papua new guinea, muslims, community, historical.

I. INTRODUCTION

Papua New Guinea occupies the eastern half of the island of New Guinea, just north of Australia, and many outlying islands. The Indonesian province of West Papua (Irian Jaya) is to the west. To the north and east are the islands of Manus, New Britain, New Ireland, and Bougainville, all forming a part of Papua New Guinea. [1] About one-tenth larger than California, its mountainous interior has only recently been explored. Two major rivers, the Sepik and the Fly, are navigable by shallow-draft vessels. The population of Papua New Guinea was 3.1 million in 1983 and increased to 5 million in 1999. At present, the total population of Papua New Guinea is 6 million with Muslims estimated as only 1% of the population. Comprising many different tribal and ethnic groups, the population is increasing at an estimated rate of 2.4% per annum. [2]

Although English is the official major language and is widely taught and spoken, the country has so many different dialects many of which are common use. After English, Pidgin English and Motu are the main lingua franca. [3]

II. FULL PAPER

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There are some aspects that Muslims of Papua New Guinea are sensitive of and having challenges and problems in, these are:

A. Religious Freedom

Despite the constitutional promise of religious freedom, it is still denied in Papua New Guinea and persecution is pervasive, religion is not only denied but more prevalent in most Christian dominant countries. One irony of Christian minority countries, many of whom defend legal restrictions under the premises of protecting the religion, is that the harshest religious prosecution is often directed at other Christians, such as Catholics in Africa and in some parts of Europe. Governments in more than seven out of 10 majority Christian countries harass Muslims, while Christians are harassed in only three to 10 Muslim majority countries [4]. In some cases there is a direct physical attack to Muslims and the mosque in Port Moresby is vandalized. There is more sinister danger of actual history being changed and Muslim culture being depicted in National dailies in Papua New Guinea as barbaric and worthless [5].

Muslims of Papua New Guinea would like to be able to visit their mosque in Port Moresby and say their prayers peacefully without interruption, without being beaten up, without being harassed. They would also like privacy in their homes where they can lead their lives as a Muslim in particular, for the elderly, the women and the children. They don't like police or paramilitary forces bursting into their homes and humiliating their families. [6] These are agonizing dilemmas facing Muslims as a minority in Papua New Guinea, in a different time, Muslims persecuted by the majority could do one of two things especially the expatriates among the Muslims: They could pack up and leave, that is, exercise the right to adopt *Hijra*, or they could fight for their rights (*jihad*) that is the for the citizen of the country. Minorities have always been part of many Muslims across the whole world and on the whole they have been left alone, indeed often participating in the state by holding the highest position. [7] The problem is therefore not only minority Muslims but majority non-Muslims, if the majority is a little bit more tolerant and imaginative it will be able to deal with the minorities more fairly and more kindly, and Muslims in return would respond more positively. [8] Power is both corrupting and dangerous when it is unchallenged and concentrated in the hands of the majority as it is in Fiji Island and Papua New Guinea; the non-Muslim voices of tolerance and compassion are easily drowned. Poverty has been a major challenge of Muslims who are concentrated in the capital city Port Moresby and Lae province. It is estimated that the average human poverty index of Muslims is above 75 percent. "Inhabitants from these areas have had difficulties in payment of schools' fees

and access to adequate education, they mostly pastoralists, thus having nothing to sell to offset fees arrears” said one of the Islamic Society members. Muslims in some remote areas of Papua New Guinea face problems of land ownership as the Christian missionaries had been denying them title to their land for a long time [9].

III. MUSLIM IDENTITY AND SOCIAL PROBLEMS

The challenges and problems facing Muslims in Papua New Guinea requires an understanding of the shift in ideology, social, religious and political forces that are shaping the structure and functions of Muslims in Papua New Guinea. Muslim families in Papua New Guinea are static or monolithic, each family is unique, yet it is a microcosm of the society at large and is reflective of religious, social and political values. The challenges facing Muslims in Papua New Guinea is to not only maintain its Islamic identity, but to initiate changes in the social and political spheres in the light of the principle of the noble Qur'an [10].

To achieve these goals Muslims are required to actively participate in the politics, social, economic, and religious aspects of the society. Failing this, Muslims in Papua New Guinea will either be segregated or assimilated; the processes are undesirable since this will lead to the loss of self identity, which is built on religious and social values acquired from one's Muslim family and strengthened through constant interaction with the entire country. Over the past years, the Papua New Guineans have experienced rapid social, political and religious changes and transformation, resulting in high divorce rate, separation, single parent families and common law relationships. There are childless couples and increasing numbers of women choosing to work outside the house. However data collected from different sources including the writer of Problems facing Islam in Papua New Guinea and the Pacific and request for support...Indicate that over the past years the Muslims in Papua New Guinea are experiencing social, political and ideological problems which are in terms of their social functionality reflected on the psychological and emotional aspects [11].

In addition, a significant number of young Muslims are not marrying at the right time due, major hurdles for young Muslims to find someone to marry from within the diverse Muslim society involves is the question of ethnicity and culture. Cultural and racial diversity instead of being a positive factor is becoming a dividing factor among the Muslims in Papua New Guinea, since every identity wants to preserve its own ethnic group and cultural purity. The social trends within the Muslim community points to various degree of assimilation, or adaptation to existing societal values. Imam Mikail Abdul Aziz thus said:

The first and foremost factor is very strict tribal ties and their culture. It is now over thirty years that Islam has been established there but they still do not marry in a different tribe. I told them repeatedly and I hope still they are being advised but it is quite hard for them to go against the traditions of their tribe. There are cases where a family with young marriageable age has accepted Islam and there is no Muslim youth in their tribe, they are facing difficulties in

finding a match [12].

This is a serious implication for the future of Islam and Muslims of Papua New Guinea. Muslims are required by their faith to create a stable environment and enhance life and civilization; meanwhile if Muslims fail to maintain a sound religious society and social values for the physical and psychological growth of Papua New Guinea, then Muslims will suffer greatly in future and they will not be able to match and keep pace with Christianity influence and its impact in Papua New Guinea [13].

IV. ISLAMIC EDUCATION

Islamic institutions and schools are not easy to establish in Papua New Guinea due to constitutional restriction by the government and its policy of curtailing the establishment of Islamic schools, which is crucial to a thriving Muslim community. Yet, despite this fact the Islamic Society of Papua New Guinea provides some sort of basic Quran lessons inside the mosque where Muslim children can learn how to read the Holy Quran. The nature of life in a non Muslim country like Papua New Guinea is such that most Muslims are still unable to meet some fundamental obligations like providing Islamic education for their children [9]. The odd working hours, great distance, and the scarcity of Quran tutors in Papua New Guinea, all combine to make the arrangements for Islamic learning and Quran class a daunting task for Muslims of Papua New Guinea. Muslims have the lowest literacy rate and Islamic education of Muslims in Papua New Guinea faces many numerous challenges [8]. Parents try to teach Islamic values and morals to their children at home, because Islamic schools in Papua New Guinea are also not financially viable. "There are no institutions of higher education or universities owned or managed by Muslims, in comparison to church-run universities in the country especially universities like University of Goroka, Papua New Guinea University of technology and Pacific Adventure University." Mohammad Chowdhry thus said:

There is lack of training, no proper syllabus or rigid program. It is all what your dad is doing; there is hardly anyone to assist him in true sense [14]. The primary school is quite important so that children from the very tender age are trained for Islam, however some children are being sent to Fiji but the result we have to see after a few years. It is better to have some arrangements locally. There are two students studying at Islamic University in Madinah, Saudi Arabia presently. Papua New Guineans are lazy by nature and due to the rich forest fruits and food, which they can achieve quite easily, this factor is killing them.

Fortunately, technology advancements via computers, especially voice communication over the internet, has now made it possible for Muslims in many neighbouring countries of Papua New Guinea like Australia and New Zealand to take classes online, which means Muslims parents and children can now learn how to read Quran online without having to go anywhere. Yet the Muslims of Papua New Guinea don't have access to this because of the high rate of poverty and also the slow system of government in providing and implementing a fast and efficient internet system.

V. HALAL FOOD

One of the key challenges of Muslims in Papua New Guinea is the access to halal food in various grocery stores, supermarkets, and restaurants. More often than not Muslims have tried to refer back to the authorities to try and understand the nature of their need for halal food and to seek the government help in providing import of halal food processing to meet their daily consumption. Muslims have tried to suggest to the government to establish a slaughter house in accordance to Islamic rites, but this seems impractical given the government's policy of curtailing Islam especially in its dietary requirements. In many cases, Muslims are going through great difficulties in obtaining meat that is slaughtered according to the established norms of shari'ah law. [15]

In addition to the problem of obtaining halal food, Muslim travelers also face the problem of ascertaining whether the food offered to them by the airline is indeed halal. Over the years, there have been many Muslims travelers and there have been individuals who have recommended the idea of having Muslim meals onboard flights especially Air Nuigini. These Muslim meals simply mean that food served did not contain pork or alcoholic products, and finally, the airline succumbed to the idea of offering Muslim meals during the flight.

VI. LACK OF UNDERSTANDING OF ISLAM BY THE CONVERTED MUSLIMS

Islam teaches that everyone is a Muslim by birth because every child that is born has a natural inclination to goodness and to worship the one true God alone, but his or her parent or society can cause him or her to deviate from the straight path of Islam. When someone accept Islam he or she is considered to accept the faith and revert to this original condition and origin called *fitrah*, this is why the term 'revert' is sometime preferred over 'convert' by Muslims as it is more consonance with Islamic belief. While conversion to Islam is supported by the tenets of the faith, it is found that the understanding of Islam by the newly converted Muslims in Papua New Guinea has become a serious concern of most senior Muslim members in Papua New Guinea. Because of difficulties in studying and reading the Qur'an and ability to live as Muslims and by Muslims traditions given the political and social realities and government constraints to compound the problem of Islamization of converts. These challenges include inheritance law, religious holidays, family law, and religious festivals, when these are considered it means Islam itself is being accepted in Papua New Guinea. This is certainly not the case. These are the challenges and difficulties Muslims are faced considering that Papua New Guinea is a new place for Islam. Mohammad Chowdhry has commented

Lack of understanding of Islam and poverty are another factor, people who are coming to Islam are usually poor and out of job and the Society do not have any funds to help them. Imam Mikail Abdul Aziz when he initially came to Papua New Guinea he used to spend almost all his wages in helping people to attract them to Islam by buying small household items for them i.e., stoves etc. We discouraged

this because most people w

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It is not difficult for the non-Muslim government of Papua New Guinea to accede to the request for providing these facilities to Muslims of the country; when such facilities are given, Muslims can live harmoniously in Papua New Guinea and history confirms about the behaviour of Muslim communities worldwide who want peace and stability to practice their religion and a chance to earn a decent living. There are also cultural problems for Muslims of Papua New Guinea living as a minority. Muslim tourists are not visiting the country; Islamic cultural is directly challenged. The problem is serious because it is ongoing and does not involve only one or two countries in which Muslims live. Muslim face difficulties being in a new place for Islam, or maybe because life as a minority community can be challenging in places which includes France, Singapore, Poland, Australia, Papua New Guinea, Kenya, South Africa and so on [14].

Although the Papua New Guinea Muslims are united, leadership is still a challenge for them. In some provinces, the challenge and problems faced by Muslims is about identity, which has been disenfranchised. The area is under-developed and people are marginalized.

VII. CONCLUSION

As explained in this chapter, Muslims of Papua New Guinea are facing many challenges, and it requires an understanding of the shift of ideological, social, religious, and political forces that are shaping the structure and function of families in Papua New Guinea. Muslim families in Papua New Guinea are static or monolithic, each family is unique, yet it is a microcosm of the society at large and is reflective of religious, social and political values. The challenges facing Muslims in Papua New Guinea is to not only to maintain its Islamic identity, but to initiate changes in the social and political arena according to principle contained in the noble Qur'an. There are also some other challenges such as those posed by education, the fundamental understanding of Islam, and need for halal food and other religious aspects which is impacted by unfair treatment, and government policy.

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This book is good and it will help the readers to extend their understanding in comprehending of religious enthusiasm in Papua New Guinea most especially Islamic religion, Muslims began their record in Papua New Guinea in 1979 and since then, it has been a moving train for Islam and Muslims in the country. Similarly, some Christians missionaries in the country are ready to work side by side with the Islamic society so as to promote unity and harmony in the country.

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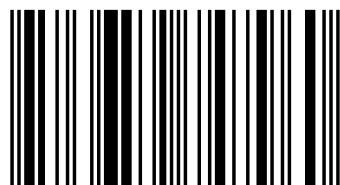


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Islamic Society of Papua New Guinea and its role in Dawah activities



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Dedication

This manuscript is dedicated to sheik Mikail Abdul Aziz for his service and tremendous efforts toward Islam in Papua New Guinea.

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ISLAMIC SOCIETY OF PAPUA NEW GUINEA (ISPNG) AND ITS ROLE IN DAWAH ACTIVITIES

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

I propose to study the Islamic Society of Papua New Guinea (ISPNG) and its role in Dawah activities since 1977. The year 1977, marks the beginning of the spread and growth of Islam in the country. This study would focus on some important issues faced by the Muslim community in Papua New Guinea during recent times. This includes issues related to minority affairs¹; where Muslims are outnumbered by Christians; the role of media houses both local and international, which project a negative image of Muslims; the issue of proselytization and interaction between Muslims and Christians

¹Minorities or the rights of others are generally an issue of legitimate concern in countries with Muslim-minority populations. However, this concern owes to the fact that true Islam is not being practiced in the countries of concern. Some people who are genuinely unaware of the morality of Islam, or obtain information from inaccurate or dubious sources may end up harboring several prejudices and erroneous convictions on this subject. These people assume, for instance, that Islam will limit their lives or freedoms, or perhaps attempt to control their very thoughts or restrict the arts and sciences. See *Democracy and Minority, Culture of Peace and Global Ethics*, edited by Sinem Tezyapar (Blackwell Publishing Ltd, 2007). 316-338.

missionaries; the issue of understanding and practising Islam under such conditions; and the policy of the government towards the issues of Muslims. It is hoped that this study would help to develop a theoretical framework which can be used at other countries, where Muslims remain a minority and enabling comparisons to be made for knowledge and improving the status quo.

1.1.1 Location and Demography

Papua New Guinea occupies the eastern half of the island of New Guinea, just north of Australia, and many outlying islands. The Indonesian province of West Papua (Irian Jaya) is to the west. To the north and east are the islands of Manus, New Britain, New Ireland, and Bougainville, all forming a part of Papua New Guinea.² About one-tenth larger than California, its mountainous interior has only recently been explored. Two major rivers, the Sepik and the Fly, are navigable by shallow-draft vessels.³

The population of Papua New Guinea was 3.1 million in 1983 and increased to 5 million in 1999.⁴ At present, the total population of Papua New Guinea is 6 million with Muslims estimated as only 1% of the population. Comprising many different tribal and ethnic groups, the population is increasing at an estimated rate of 2.4% per annum. The great majority of the population lives as subsistence farmers in small villages which are difficult of access.⁵ There are few roads,

²John, D. Waiko. *A Short History of Papua New Guinea*. (Australia: Oxford University Press, 1993). 86.

³ Ibid, 87.

⁴ Agency http://www.theodora.com/wfbcurrent/papua_new_guinea/index.html.

Sadiq, Sandbach. *Papua New Guinea & Islam*. (Library of Islamic Society of Papua New Guinea. 1997). 2.

travel being mainly by air and small boat. There is a marked urban drift partly inhibited by the extreme difficulty in obtaining urban employment. Urban unemployment is high and rising, a major cause of serious law and order problems. The capital city, Port Moresby has a population of half a million (500,000). It is the national capital district and lies on the south coast. It connects with other parts of the country by air and marine craft.⁶ Although English is the official major language and is widely taught and spoken, the country has so many different dialects many of which are common use. After English, Pidgin English and Motu are the main lingua franca.

1.1.2 Political History

The first inhabitants of the island of New Guinea were Papuan, Melanesian, and Negrito tribes, who spoke more than 700 distinct languages. The eastern half of New Guinea was first explored by Spanish and Portuguese adventurers in the 16th century. In 1828, the Dutch formally took possession of the western half of the island (now the province of West Papua [Irian Jaya], Indonesia). In 1885, Germany formally annexed the northern coast and Britain took similar action in the south. In 1906, Britain transferred its rights over British New Guinea to the newly independent Australia, and the name of the territory was changed to the Territory of Papua. Australian troops invaded German New Guinea (called Kaiser-Wilhelm land) in World War I and gained control of the territory under a League of Nations

⁶M.S.A Chowdhury. *Master plan Port Moresby Islamic centre*. (Library of Islamic society of Papua New Guinea. 1997). 3.

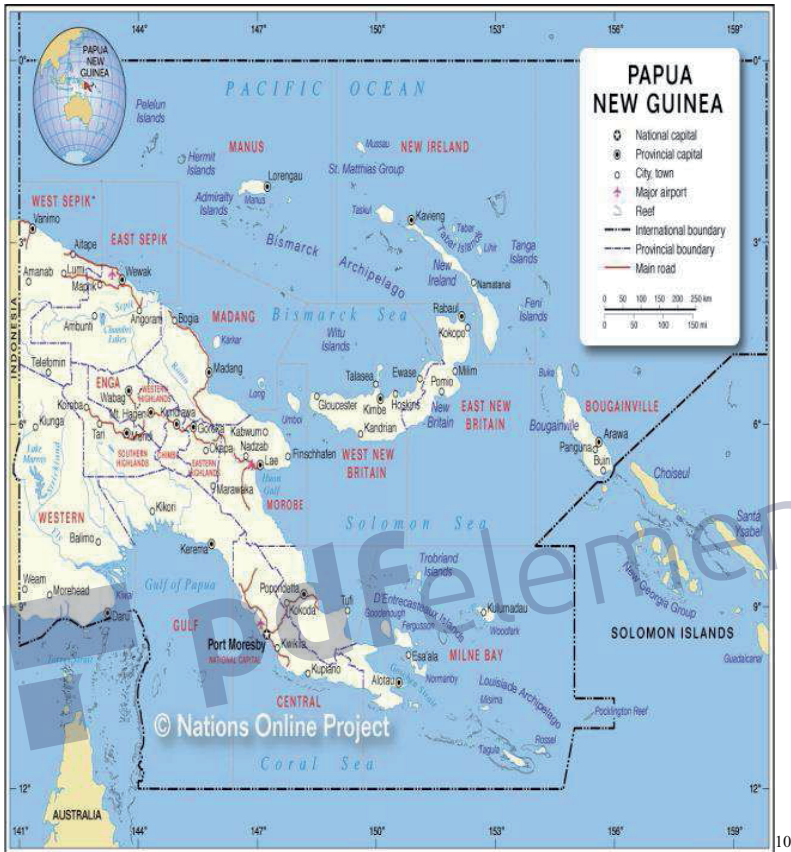
mandate.⁷ New Guinea and some of Papua were invaded by Japanese forces in 1942. After being liberated by the Australians in 1945⁸, it became a United Nations trusteeship, administered by Australia. The territories were combined and called the Territory of Papua and New Guinea. The Papua and New Guinea Act, passed in Australia in 1949, confirmed the administrative union of New Guinea and Papua under the title of 'The Territory of Papua and New Guinea and placed it under the International Trusteeship System.

The Act provided for a Legislative Council (established in 1951), a judicial organization, a public service, and a system of local government. In 1963 the first House of Assembly, replaced the Legislative Council. Later independence from Australia was proclaimed in 1975 and Somare became the first Prime Minister of Papua New Guinea.⁹

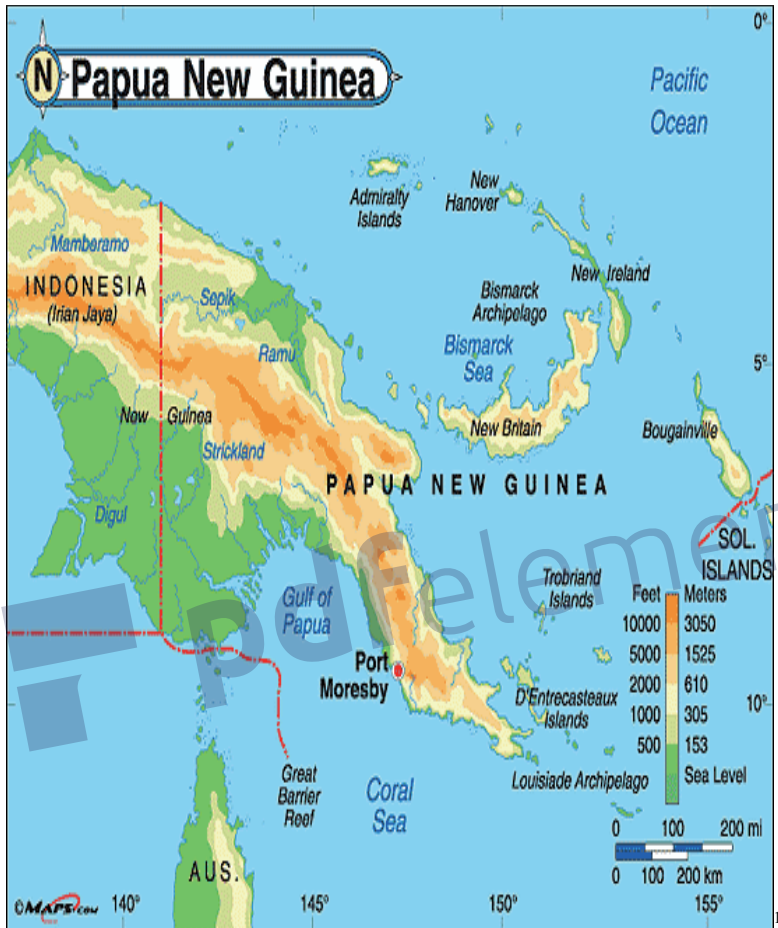
⁷John, D. Waiko. 91.

J.F. O'Connell, "Dating the colonization of Sahul (Pleistocene Australia–New Guinea): a review of recent research". *Journal of Archaeological Science*. (2004). 835–853.

⁹Theo, Aerts. *The Martyrs of Papua New Guinea. 333 Missionary Lives Lost During World War II*. (2ndedn) (Port Moresby: University of Papua New Guinea Press. 1994). 79.



¹⁰Source: Political map of Papua New Guinea (1999). <[http www.commonwealth.ns.ca](http://www.commonwealth.ns.ca).



Papua New Guinea is a Commonwealth country.¹² The Queen is represented by the Governor-General of Papua New Guinea,

¹¹ Ibid.

¹² Bradford, Sarah. *A Biography of Britain's Queen Elizabeth*. Riverhead book press (1997). 19.

currently Michael Ogio. Papua New Guinea and the Solomon Islands are unusual among Commonwealth realms in that Governors-General are selected by the legislature rather than by the executive branch. Actual executive power lies with the Prime Minister, who heads the cabinet of 31 MPs from the ruling coalition, which make up the government.¹³ The current Prime Minister is Peter O'Neill.

The unicameral National Parliament has 111 seats, of which 22 are occupied by the governors of the 21 provinces (2 new ones were approved by Parliament in 2012) and the National Capital District (NCD). Candidates for members of parliament are voted upon when the prime minister asks the Governor-General to call a national election, a maximum of five years after the previous national election.¹⁴

In the early years of independence, the instability of the party system led to frequent votes of no confidence in Parliament with resulting changes of the government of the day. In recent years, successive governments have passed legislation preventing such votes sooner than 18 months after a national election and within 12-month of the next election. This restriction on votes of no confidence has arguably resulted in greater stability, although perhaps at a cost of reducing the accountability¹⁵ of the executive branch of government.

In foreign policy, Papua New Guinea is a member of the Pacific Islands Forum and the Melanesian Spearhead Group (MSG) of countries and was accorded Observer status within ASEAN in 1976,

¹³ John, D. Waiko. 91.

Dorney, Sean. *Papua New Guinea: People, Politics and History since 1975* (ABC BOOK Press 1990). 182.

¹⁵ Ibid.

followed later by Special Observer status in 1981.¹⁶ It is also a member of Asia-Pacific Economic country (APEC) and an Africa, Caribbean and Pacific group of states (ACP), associated with the European Union.¹⁷

Economically, a rapid expanding list of gold and petroleum discoveries has revived Papua New Guinea's hope of faster economic growth from mineral production. It is estimated that by 1992 Papua New Guinea's gold output would increase from 35/ tonnes a year to about 75/ tonnes annually. Papua New Guinea sits in the centre of volcanic chain of Islands stretching from Indonesia down to New Zealand which some geologists believe could be littered with accessible deposits of epithermal gold washed up with hot springs. A commercial oil recovery would have been more dramatic impact on a country whose current exports total about one billion Kina a year and whose internal government revenue was put at 650 million Kina for late 1980s. Long known of the search shows the high hopes in an area of depressed oil prices.¹⁸ The most promising discovery is the Lagifu field being explored by a US Australian consortium led by Nuigini Gulf oil. After two wells yielded high flows, Nuigini Gulf is extending out to see if reserves justify the high cost of development, probably US \$1 billion including 140km pipeline out to the Papuan gulf.¹⁹

¹⁶ John, D. Waiko. 92.

¹⁷ James, Portaits. *Papua New Guinea Griffin*. (Australia National University Press, 1978). 109.

¹⁸ Phil, Gibbs. *Religion and politics in Papua New Guinea*. (1997-2001) (Gorokamelenesian Institute. 2001). 16.

¹⁹ James, Portaits. 110.

In the second most important export category, receipts from tea crops also seemed likely to drop back from 1986, when Papua New Guinea benefited greatly from the failure of Brazil's harvest and resulting high world price. Coffee export receipts were up to 209 million Kina in 1990, entirely countering a severe slump in palm oil earnings. Papua New Guinea's external payment position improved in 1986 with the current account deficit down to 183 million Kina from 197 million Kina in 1985, but the worst suddenly in the first quarter of 1987²⁰, showing a current account deficit of 116 million Kina. In short term, the new mining developments seemed likely to bring a high import bill before export earning began to flow around 1990.²¹ The country suffered a major economic set back during 1994 with some resultant political instability. The economic situation has declined since then. Recovery is not yet in sight.²²

1.1.3 Islam in Papua New Guinea

The last two decades have seen the rise of Islamic intellectual regeneration in Muslim communities throughout the world. The awakening of the Islamic ethos is at once spiritual, social, economical and political in its manifestation. As in past centuries the hallmark of the contemporary awakening is the return to Islamic roots, the fundamentals of the faith as revealed to and practiced by the Prophet Muhammad (SAW).²³

²⁰Ibid. 113.

²¹Dorney, Sean. 115.

²²Sadiq, Sandbach,. 6.

²³Sadayan,R. *Dr. Mahathir's Perception of the West and Islam 1996-1997 A Content Analysis* (2002). 16.

It was in 1977, a time when five Muslims working respectively with the Papua New Guinean government, statutory bodies and the University of Papua New Guinea who decided to meet weekly as a group to pray in *Jam'ah* (congregation) for at least one *salah*²⁴ which though a small event initiated the official awareness of Islam. These Muslims were Ilteja Hussain of India (Associate Professor in the Department of Political Science, University of Technology, Lae); Dr. Qadi Ashfaq Ahmad of India, (Associate Professor of Mechanical Engineering, University of Technology, Lae); Dr Abdullah Gurnab from Zanzibar (Tanzania); Aitiqaad Husain from Pakistan; and Noorul Amin from Bangladesh²⁵. They picked *Magrib salah* on Fridays. After a few months it was decided that *Jumu'ah* (Friday) prayer would take place in the home of one of the Muslims at the University campus, instead.²⁶

The Muslims in Papua New Guinea are in minority; the Islamic *Jema'at* (parish/congregation) in Port Moresby was mostly comprised of expatriates slightly outnumbering the locals²⁷. Only about 200 are women. The expatriates come from a variety of countries that are either dominated by Muslims or have significant Muslim minorities, such as Indonesia, India, Sri Lanka, Bangladesh, Nigeria, Somalia and Pakistan²⁸. Almost all of them live in Port Moresby and work in embassies, universities or businesses. A few are refugees. The

Mohammad, Afsal. C. *Humble Beginning of Islam in Papua New Guinea*. (Library of Islamic Society of Papua New Guinea. 1997). 3.

²⁵M, A, Chowdhury. *My Memories of Islam in Papua New Guinea*. (Library of Islamic Society of Papua New Guinea. 1997). 7.

²⁶ Mohammad, Afsal. 4.

²⁷ Ibid.

²⁸ Franco, Zocca. *Islam Challenging Papua New Guinea?* Melanesian institute (Gorokapublishing corporation. 2012). 15.

expatriate Muslims are generally well off, while the local Muslims living in Port Moresby are mostly Simbu migrants particularly people from Gumine, Nomane, Chuave, and Kerowagi. A smaller number are from the National Capital District (NCD) and Central province. The Islamic Society is led by a Nigerian Imam (Mikail Abdul Aziz) who graduated from the Islamic University of Medina, Saudi Arabia. He joined the Islamic Society of Papua New Guinea on 2nd July, 1989 under recommendation of Dr. Totonji of World Assembly of Muslim Youth (WAMY).²⁹ This period was when the proper *Daw'ah* activities started.

Although there is no actual number (official census) of the population of Muslims in Papua New Guinea, the number is said to be close to 5,000 Muslims by the year 2003.³⁰ Apart from Port Moresby, Islamic communities are said to be located in Central, Oro, Gulf, and Simbu Provinces and in Kimbe in West New Britain and in Mendi in the Southern Highlands. Muslims are particularly numerous in South Simbu where entire villages have embraced Islam. The Islamic *Ummah* (the people) in Papua New Guinea is served by around 15 prayer houses in the form of mosques (big buildings) or *musollas* (smaller buildings), of which 3 are in Port Moresby (1 mosque and 2 *musollas*) and the others around the country. A new mosque is currently being built in Wangar near Mingende, Simbu, to

Ahmad Totonji is the one of the co-founder of International Institute of Islamic Thought along with Anwar Ibrahim and was also Deputy Secretary General of the World Assembly of Muslim Youth.

Mohammad Afzal Chowdhury. *Brief Report on My Trip to Papua New Guinea*. (Library of Islamic Society of Papua New Guinea. 1997). 7.

replace the previous *musolla*. All the prayer houses are served by *imams* and other Muslim officials.³¹

Muslim (scholars) are still rare in Papua New Guinea. However, there are now several Papua New Guinean students (both male and female) presently studying in Islamic schools in Medina (Saudi Arabia), Malaysia, Indonesia and Fiji, thanks to Saudi scholarships. It is hoped that these students will eventually become the Islamic leaders of the Muslim community in Papua New Guinea and the country will have its own muftis and judges.

At present there are still no formal Islamic schools in Papua New Guinea, but a request has been lodged with the Education Department to establish an Islamic school or institution of learning. The proposed agency (institution) intends to use the government curriculum but provide additional learning in terms of the Islamic faith and also education in Arabic.³²

1.2 STATEMENT OF THE PROBLEM

This study aims at ascertaining and identifying the major problems and challenges of Muslims in Papua New Guinea. The local Muslims are few in numbers and are outnumbered by foreigners during the period of this study. Almost all the foreign Muslims live in the capital city of Port Moresby, because it is near their place of work; and local Muslims come from certain tribes of Simbu. According to the census Muslims are below 1% of the entire population of the country.³³

³¹ Franco, Zocca. 16.

³² Mohammad, Afzal Chowdhry. 8.

³³ M. A, Chowdhury.7.

Religious minorities of all kinds (Jews, Christians or Muslims) share similar dynamics in that people who are classified as being a minority group have a heightened awareness of the social categories which determine their minority status.³⁴

These categories form the basis of differentiation that later becomes a potential source of conflict and tends to split religious communities rather than subdue them.³⁵ And the following speech from the recent president of Islamic Society of Papua New Guinea (ISPNG) implies an inmate (awareness) of this situation. “We are minority and Islam is now subject to ever increasing attacks by its adversaries under guise of a ‘war of terrorism’. It is felt that the enemies of Islam are out to suppress and eliminate the growth and influence of Islam worldwide, and that Papua New Guinea is no exception. History has shown that such perceived threats have resulted in the unification of the Muslim *ummah*”.³⁶

In ruling over Papua New Guinea, the government has encountered various forms of opposing religious dogmatism. The government appears to champion the rights of Papua New Guineans towards their right of religion of others. Yet, in the case of Islam the government is seen in their attempts to block (curtail) the masses over their right to freely practice the religion of their choice. The government of Papua New Guinea under Prime Minister Mr. Julius

Deschamps, J.C. *Social identity and relations of power between groups. In Social identity and intergroup relations*, ed. H. Tajfel. (Cambridge: Cambridge University Press. 2001). 85–97.

³⁵ Ibid.

³⁶A, Ahmed.President of the Islamic Society of Papua New Guinea(ISPNG), stated in a letter dated Sept,1980 (Port Moresby) to S.R.K Abdullah(Representative, Islamic Research and Iftah, Kingdom of Saudi Arabia.

Chan for instance said on February 2nd, 1982 that he would never allow Islam to exist on the soil of Papua New Guinea³⁷. In discussing the relations between the Muslim minority and the government, this research attempts to provide evidence of foreign interference, or pernicious exerted on Papua New Guinean political leaders, to halt the spread of Islam. There seems to be hidden agenda in Papua New Guinea which reflect a policy of religious discrimination especially directed Muslims in Port Moresby.

Furthermore, Muslims also face problems from Christian missionaries, who are more influential in local politics, as they have more representation, meaning more Christians in the government sectors. The laws and practices are always in favour of churches and their missionaries. Meanwhile, the rate at which the Muslim minority is growing is causing increasing concern and fears among many Christians in the country and this has contributed to recent tension and the outbreak of sporadic violence between Muslims and Christians. Both Muslims and Christians appear to hold fatalistic (pessimistic) beliefs that conflict will intensify in future.

In Papua New Guinea, Islam has been discredited by the local and foreign Media. Islam had been portrayed as a branch of Hinduism. The media houses both local and international have projected Islam and Muslims in Papua New Guinea has been subversive and violent to the rest of the world. Hence, the difficulty of dealing with the prejudices and stereotypes that many people hold about Muslims. The Papua New Guinea media often presents Muslims as fanatical terrorists, warmongers, oppressors of women, and so on.

³⁷ M. A, Chowdhury. 3.

Consequently, there has been an increase in the number of physical attacks by Christians on Muslims, and there continues to be interference and serious protest against the formation of Islamic centre, schools and communities. Muslim women are sometimes singled out for attacks because of dressing in an Islamic way.³⁸ This study tries to examine and explain the overall nature of the problem of religious discrimination faced by Muslims in a country where Muslims have been marginalized and sidelined from active social and political participation.

Muslims, encounter some problems in practicing Islam in Papua New Guinea. For instance, while the main mosque in Port Moresby which can contain almost 1,500 worshippers at one time; Muslims find it difficult to pray in mosques in other cities like Lae. There is no other mosque built in the region, except the one at the capital city. How are Muslims in cities other than Port Moresby going to pray in congregation in mosques according to Islamic rites? Muslims have a of lack access to mosques, lack Islamic schools, lack *halal* food, lack hospitals and many other amenities.

1.3 SIGNIFICANCE OF THE STUDY

The present study would help to shed light on the history of Islam in Papua New Guinea, the major problems and challenges faced by Muslims. This study would also help researcher to understand how Islam began in the country and what were the major difficulties which the early Muslims had to face. Since Muslims form a minority, this

³⁸Ibid. 15.

study would help to draw comparisons as well as contrast the situation of Muslims in Papua New Guinea in other countries.

As far as the spread of Islam the spread of Islam is concern, factors which contribute to the growth of Islam is examined. This study would also analyze the situation of newly converted Muslims in Papua New Guinea, their religious practices and their understanding of Islam. For instance, converts often attribute the discrimination they experienced as an influence in their conversion to Islam: a converted Muslim said this verbatim: People can see that whites think they are superior, but only God is above all. Regardless of the colour of our skin we are all equal and that is what Islam is saying. This is why they believe Islam is true because Islam says that all people are equal in the eyes of their maker. White missionaries even today think other people are inferior, if you go to Catholic Church, my old religion, the expatriates have special places for sitting down and worshipping and other Papua New Guineans fill the other places.

So you see there is discrimination not only in the Catholic Church but in all the other denominations. When they painted the picture of Jesu they painted him like a Caucasian, a white. So you see God the Son is a white man so God the Father must also be a white man, the Spirit must also be a white man. So we black people and brown people, we are inferior. That is the impression but people still go there to Christian churches because they don't use their brain. Their brains have been programmed by Westerners to hate Islam and

Muslims.³⁹ This study provides a perspective about why some Christians convert to Islam by providing an example of discrimination in their old religion as referred to in the above example.

As far as the spread of Islam goes, this study also examines the contributions of Islamic organizations in propagating of Islam in the country. One such body is World Assembly of Muslim Youths (WAMY), WAMY⁴⁰ is an international educational organization whose purpose is to establish a platform where Muslim youth can get together in an Islamic environment in the context of Papua New Guinea will also be discussed. Apart from WAMY, the role of the Regional Islamic *Da'wah* Council of Southeast Asia and the Pacific (RISEAP). RISEAP which has a just main objective the promotion of international Muslim unity in the spirit of brotherhood for the advancement of Islam, and also to support the activities of member organizations in dissemination of Islam through *da'wah*, education, training and welfare activities in which Papua New Guinea is also an area which requires attention.

Furthermore, this study will shed more light on the interactions between Muslims and Christians, especially those concerning Christian missionaries. Apart from assessing the Christian attitude towards Islam and Muslims in Papua New Guinea, this research also deals with inter- faith dialogues between the two groups. Christian-

5. Flower.Christian-Muslims relations in Papua New Guinea, Islam and Christianity-Muslim relations, *Journal of Muslim Minority Affairs*.10.1080/09596410.2012.655541 (2012). 11

⁴⁰WAMY is the world largest Muslim youth organization. It was founded in Jeddah, Saudi Arabia in 1972. Though WAMY's activities in the United States were derailed at a point, it operational elsewhere in the world continue unabated, sometimes with the help other likeminded organization.

Muslim dialogue was established between representatives of the Catholic Church and the Islamic community in Papua New Guinea in 1993. This dialogue still continues even though some of the principal interlocutors have changed over the years. Bishop Fey of Kimbe and the present Port Moresby Imam, together with a few other representatives still meet for a fruitful dialogue.⁴¹ Christian missionaries are officially supported by Germany and Britain. The Protestant London Missionary Society, from their Australian base in the south and German Catholics in the north, both groups have worked in Papua New Guinea over the years and the Christian missionaries have become more influential in local politics.

This research would also examine the government policy on Islam in Papua New Guinea and the underlying reasons for its policy. This is in relations to the government's opposition and resentment towards the existence and growth of Islam in the country, as illustrated in several statements made by the country's leaders.

Apart from the contribution of Islamic organizations, this study seeks also to assess the roles and contributions of leading Muslim leaders or individuals in disseminating Islam in Papua New Guinea. Such individuals are Mikail Abdul Aziz, Alhaja Muslimat Mikail, Muhammad Afsal Chowdhry, and so on. Given the absence of existing literature about media houses in Papua New Guinea, this research will pave the way to provide information about the relationship between the media and Islam in this country, this study will look into the role of the media houses towards Islam and the related challenges posed by this relationship.

⁴¹Yaqub, Amaki. *Muslim Catholic Dialogue*. (DeBoismenuCollege,Bomana. 2010). 2.

1.4 RESEARCH QUESTIONS

In analyzing the major issues and challenges of Islam in Papua New Guinea, this study would attempt to answer the following questions:

1. What was the policy of the government of Papua New Guinea towards Islam in the late 1970s and has it changed since then?
2. How foreign Islamic organizations like WAMY (World Assembly of Muslim Youths) and RISEAP (Regional Islamic Da'wah Council of Southeast Asia and Pacific) contributed to the development of Islam in Papua New Guinea?
3. Similarly what were the contributions of Muslim leaders such as Imam Mikail Abdul Aziz and other leaders towards consolidating Islam and the Muslim community?
4. How is the Islamic society in Papua New Guinea overcome the problems facing them?

1.5 OBJECTIVES OF THE STUDY

The aim of this study is to highlight the issues and major challenges of Islam in Papua New Guinea. This study would allow the views of Islam in Papua New Guinea to be understood from a historical perspective and further show the development of Islam in the country. So the objectives are as follows:

1. To understand the perception of the government and people of Papua New Guinea towards Islam in the country.
2. To illustrate the impact of foreign Islamic organizations toward the Muslims of Papua New Guinea and also to (ascertain) the role and contribution of Imam Mikail Abdul Aziz and other leaders towards Islam

in the country. Particularly in relation to the activities of Christian missionaries in Papua New Guinea and media houses both international and local as they impinge on Islam.

3. To highlight how the newly converted Muslims accept the practice and their understanding of Islam and the problems they experience in practicing Islam.
4. To point out the problems and challenges faced by the Muslims during this period under study.

1.6 LITERATURE REVIEW

There has been a dearth of literature which has been written to understand the role of Islam in Papua New Guinea. Generally such studies have focused on explaining the (Islamic) society and politics from the perception of other religions. The role and condition of Islam in the region, therefore remains a neglected topic.

For example, Joel Robbins *Christianity and Moral Torment in a Papua New Guinea Society* (2004) discussed the stance of Christianity in Papua New Guinea.⁴² The author notes that government emphasis on the religion helps directly or indirectly the cause of Christianity and effort of the construction of churches. This shows that the government is more concerned with Christianity rather than the plight of Muslims. The writer also notes that government had repeatedly warned Papuans not to be misled by the fanatical Muslim groups and extremists.⁴³ This extreme stereotyping of Muslims had somehow

⁴²Joel,Robbins. *Becoming Sinners.Christianity and moral torment in a Papua New Guinea society*. (LosAngeles. University of California. 2004). 28.

⁴³Joel,Robbins. 28.

influenced government leaders. The government stressed that Islam preached extremism not moderation. This study examines the prejudice and outlook of the government towards Islam in Papua New Guinea; hence this research provides views that would be beneficial and useful for further research on this topic.

Philip Gibbs in his book *Religion and Politics in Papua New Guinea* (2001) also provides some information relating to religion and politics in Papua New Guinea. The author describes the government as being unfair in addressing the grievances of Muslims. So distorted is the perception of Islam is that the government considers Islam to be a branch of Hinduism. This author shows how the government has pursued a policy of neutrality and friendliness with many Christian churches with smaller providence and has been concerned with guiding Papua New Guinea against neo-imperialism. As such the book is more a reflection of Papua New Guinea's foreign policy than the government's perception of Islam.⁴⁴ The information contained therein illustrates the government is unresponsive to the grievances of Muslims.

DorneySean's *Papua New Guinea; People, Politics and History since 1975*. (1990) this book contains some factual information relating to the treatment of Muslims by the dominant of Papua New Guineans. The author argues that the treatment of Islam enables and provides the government with knowledge about how to deal with other religions, in case another religion surfaces in Papua New

⁴⁴ Phil, Gibbs. 113.

Guinea.⁴⁵ The government and the Papuans according to the author are pragmatic. Thus he writes:

In the face of what was seen as government and intransigence to Papua New Guinea interest, and in an effort to persuade Christianity not to take Papuans compliance for granted, government decided to implement a by policy.⁴⁶

The book confines itself to providing government speeches in international forums in relation to the perception of Islam. The speeches are categorized according to themes but the absence of the author's commentaries makes the speeches stand alone topics. This book leaves readers to make their own opinion about the government's perception of Islam and the Papua New Guineans Muslims.

Understanding Religion Conversion by L. R. Rambo, (1993) is a literature about religious conversion, it shows that the causes of conversion always stem from wide- ranging and complex set of factors that evolve from within a changing social culture and religious context.⁴⁷ Therefore it should not be surprising that many converts in Papua New Guinea argue that the relatively recent arrival of Christianity in the country has instigated disruptive change. Although it is not possible to reverse the process of modernity and re- establish traditional cultures, converts argue that Islam provides a means to counter their disillusionment with Christianity, return to previous held values and beliefs (that are also inherent in Islam), and re- establish a more just and stable social order. Such views represent a new form of

⁴⁵Dorney, Sean. 81.

⁴⁶ Ibid.

⁴⁷ L.R. Rambo. *Understanding religious conversion*. (New Haven, CT: Yale University Press. 1993). 90.

religious competition to Christianity's previous monopoly. This aspect of dissatisfaction with Christianity contributes to conversion among people discontented with Christianity and also appears to represent a real and potential threat to stable Christian-Muslim relations.⁴⁸

Papua New Guinea in Globalization and the Re-shaping of Christianity in the Pacific Island (2006) by Philip Gibbs. The book explains how the media confirms but is uncertain about the total population of Muslims of Papua New Guinea in 1994, bringing the total number of Muslims in Papua New Guinea to 147. Given that the expatriate Muslim population has remained relatively static, two separate media reports in 1994 appear to confirm the total number of Muslims in the country, but there is doubt about the population of Muslims because of inaccuracy in counting the number of Muslims in the national census. On 8th August 1994, a local Muslim convert then working for the National newspaper claimed that there are 350 Muslims in Papua New Guinea, a figure that is similar to the one stated by the media earlier. This thesis will help to provide a more authentic figure of Muslims in the country during the year of study.

Next is *The Growing of Muslim Community in Papua New Guinea, Journal of Muslim Minority Affairs* by Scott Flower (2012). This work discuss an increase in Muslim population of Papua New Guinea since the year 2003 to 5,000 (approximately 500%) mainly the result of a spike in conversions to Islam by indigenous Papua New Guineans. The evidence suggests that the recent growth in numbers of the Muslim minority in Papua New Guinea is likely to continue in the

S. Flower. Christian-Muslims relations in Papua New Guinea, Islam and Christianity-Muslim relations, 12.

future. Nevertheless, for the foreseeable future, Muslims in Papua New Guinea will remain a small religious minority in a predominantly Christian country. Based on extensive fieldwork undertaken among this growing Muslim minority community in Papua New Guinea, this study examines and describes available statistics, patterns and trend of conversion to Islam in a Muslim minority country that borders Indonesia, the world's largest Muslim majority country. This study can help in providing a brief yet important empirical contribution to the research as it relates to an emerging Muslim minority that appears representative of a broader trend of global Muslim population growth through religious conversion.⁴⁹

Sectarianism and the Miniafia People of Papua New Guinea (2001) by Wakefield, D.C. discusses the way in which some tribes in Papua New Guinea from Oro province keep records of their superiority over other tribes. This book further examines the basic history of Papua New Guinea, the existing of religions in the land and the attitudes and behavior labeled as sectarian by members of a competing religious group in Papua New Guinea, for instance. Following local conversion to Islam, sometime those who feel that Islam poses a serious threat do sometimes go to extreme length by attacking Muslims who are regarded as responsible for undermining their religion and its perceived declined. This type of thinking called overzealous religious orthodoxy in Papua New Guinea.

Also useful is the work by Flower. Scott. *Christian- Muslims relations in Papua New Guinea, Islam and Christian- Muslim relations* (2012). This book deals with the reason for the growth of the

⁴⁹S. Flower. The Growth of Muslim Community in Papua New Guinea, 14.

Muslim population in Papua New Guinea. The author maintains that the growth of Muslim minorities in Papua New Guinea, Vanuatu and the Solomon Island is a direct result of conversion rather than of migration. Of the three countries in the region, Papua New Guinea has experienced the greatest growth in terms of numbers and in terms of geographical land spread. With a shared history of colonialism and Christianization, and similarities in culture, the study of Islam in Papua New Guinea provides an invaluable record and reference for understanding how Islam might spread in Solomon Island and Vanuatu.⁵⁰

The literatures mentioned above provide information on Islam and Christianity in Papua New Guinea. One thing for sure, there are no work which approaches history of Islam in Papua New Guinea and its major issues and challenges. This study attempts to fill this gap in our literature hence, this study is going to be different from what has been written mainly because many publication focused on Christianity in Papua New Guinea, while this study in contrast, focuses on Islam and Muslims in Papua New Guinea.

1.7 RESEARCH METHODOLOGY

To start with, this study entails a qualitative analysis of both pro positive potential and risks concerning Islam and Muslims in Papua New Guinea. This would be done by collecting data from different kind of sources.

Historical methodology, as Geoffrey Rudolph Elton explains, is “the recognized and tested way of extracting from the sources or the

⁵⁰Ibid. 7.

vestiges of the past the true facts and events of the past true meaning and interrelation”.⁵¹ This form of historical methodology would be used in this research for collecting both primary and secondary sources and critically analyzing, synthesizing and evaluating these sources.

Besides the secondary literatures listed in the bibliography, this study examines documents that include bills and acts connected to the administration of the affairs of Islamic Society of Papua New Guinea (ISPNG) and this is obtained directly from Port Moresby.

Any related documents such as diaries, letters written by WAMY officials to Imam Mikail Abdul Aziz, who is both an activist and official Imam, and also letters from World Muslim League in Mecca, Saudi Arabia to Imam Mikail and to the entire board of Islamic Society of Papua New Guinea such documents will be used. And sermons, written and delivered by Imam Mikail Abdul Aziz at Islamic Society of Papua New Guinea mosque in Port Moresby, could be obtained from RISEAP, Malaysia.

This study would also be based on interviews of key figures of Islamic Society in Papua New Guinea who are directly involved in the spread of Islam in the country. Among them are, Mr. Mohammed Yusuf, the former President of Islamic Society of Papua New Guinea, and representatives from of Regional Islamic *Da'wah* Council of Southeast Asia (RISEAP) who had been to Papua New Guinea on many occasions, also Alhaja Muslimat Mikail Abdul Aziz, who is in charge of women affairs. This interview will also include the comments of the official Imam of Papua New Guinea Islamic Society,

⁵¹E. Sreedharam, *A Manual of Historical Research Methodology*. (SB press. 2007). 150.

Imam Mikail Abul Aziz. His presence has provided the Islamic Society in Papua New Guinea with a fully qualified teacher, guide and *da'wah* leader. Some of the questions directed to him concern the present state of Islam in Papua New Guinea? How is Islam likely to be in Papua New Guinea in the next ten years? What are the major challenges faced by Muslims in the country in the previous years and what is the way out from those challenges?

1.8 CHAPTERIZATION

In order to achieve the objective of the study, the thesis is divided into five chapters.

Chapter One: Introduction

This chapter comprises the topic, scope and significance of the study and a review of some related literature.

Chapter Two: The origin and growth of Islam in Papua New Guinea

This chapter provides information about the origin and growth of Islam in Papua New Guinea beginning from 1977. It would discuss the factors which contribute to the spread of Islam and review the contributions of Muslim individuals and Islamic bodies. This chapter would also elaborate the ways of *ahl- sunnahwa al jamah* as the school of thought being used by the Islamic society in the country. This study would also discuss Western domination and the Muslim response to Islamic reformism in the 21st century in the context of history of the Papua New Guinea.

Chapter Three: The government policy and the attitude of Christian missionaries and media houses toward Muslims.

The chapter examines the policy of the Papua New Guinean government towards Muslims. This chapter would also discuss the attitude of Christian missionaries toward Muslims, and dialogues between the two groups. It will also focus on the perception of the media, both internal and external towards Islam, to dispel the distortions, misrepresentations and questionable perception and prejudiced view of Islam portrayed by the media.

Chapter Four: Muslims in Papua New Guinea and their Challenges

This chapter focuses on the difficulties Muslims are facing, more so, since Papua New Guinea is a new place for Islam, such challenges includes the lack of understanding of Islam by the newly converted Muslims, the lack of facilities such as mosques, schools and access to *halal* foods.

Chapter Five: Conclusion

This chapter concludes the study and also examine the future prospects of Islam in Papua New Guinea. This research would also provide comments and suggestions for improving the status quo as pertains to Islamic affairs and Muslim life in Papua New Guinea.

CHAPTER TWO

Since 1976, Islam in Papua New Guinea has grown significantly from a small number of 120 adherents to approximately 4,000 in 2008, and almost 6,000 Muslims by 2013⁵². In the first seven years of the existence of Islam in the country as a new religion, the Muslims

In 2008, a report from Papua New Guinea, the Muslim population was quoted as 4000, see S. Mashall, 'Growing numbers convert to Islam in PNG' (ABC News 17 November 2008).

population was relatively stable in number and consisted of workers from India and the Africa subcontinent. There are some principle factors which contribute to the spread of Islam in the country, they are, the economic and humanitarian factor, emigration and immigration factor, also factors relating to civilization, the educational factor, and lastly the religious leadership factor.⁵³

1.2 EARLY STAGE OF ISLAM

The early history of Islam in Papua New Guinea had a humble beginning. It happened in 1977, when five Muslims who worked for different employers being the Papua New Guinean government, statutory bodies and the University of Papua New Guinea, decided that as representatives of Islam, they should meet weekly to pray in *Jam'ah* (congregation) at least for one '*salah*' (one prayer). These were Ilteja Hussain of India (Associate Professor in the Department of Political Science, University of Technology, Lae); Dr Qadi Ashfaq Ahmad of India, (Associate Professor of Mechanical Engineering, University of Technology, Lae); Dr. Abdullah Gurnab from Zanjebar (Tanzania); Aitiqaad Husain from Pakistan; Noorul Amin from Bangladesh⁵⁴. They picked *Magrib* '*salah*' (prayer time) on Fridays. After a few months it was decided that *Jumu'ah* (Friday) prayer

The briefing paper gave a précis of Papua New Guinea history, Politics and economics, A. Ashfaq to Shafiqur Rahman Khan Abdullah (Representative, Islamic Research and Ifta, Kingdom of Saudi Arabia) 05 Sept 1980.

M. A. Chowdhury. *My Memories of Islam in Papua New Guinea*. Library of Islamic Society of Papua New Guinea(1997). 7.

would take place in the home of one of the persons, who is located in the University campus, instead.⁵⁵

A request was later made by Indonesian Ambassador Busiri Suryowinoto, who later became the Governor of Irian Jaya in 1981 to 1982 who asked to shift Friday prayers to his residence, as he was unable to attend it if held at the University campus and since the relations between his country and Papua New Guinea was not as cordial as expected. Thus Friday prayer was transferred to his residence upon his request.⁵⁶ It was between 1979 and 1980 when Regional Islamic *Da'wah* Council of South East Asia and Pacific (RISEAP) was established which saw the appointment of Dr. Qadi Ashfaq Ahmad as member and vice- president of Islamic Society of Papua New Guinea (ISNPG) was founded by him in Lae with another Muslim, Abdullah Gurnah from Zanzibar (Tanzania). Early in 1981 Dr. Qadi Ashfaq⁵⁷ asked the Muslims in Port Moresby the capital city of Papua New Guinea to form an Islamic Society, as the one they were previously running was not very active, since there were only three Muslims in Lae.

3 THE ISLAMIC SOCIETY OF PAPUA NEW GUINEA AND ITS ROLE IN DAWAH ACTIVITIES

In 1977, at Port Moresby there were only eight Muslims, among whom were Aitikaad Hussain from Pakistan, Noorul Amin from

⁵⁵ Ibid.

⁵⁶ S. Flower. *The struggle to establish Islam in Papua New Guinea (1976-1983)* *Journal of Pacific History*, (2009) 44, no 3:241-260.

⁵⁷ The founder of Islamic Society of Papua New Guinea, he was also an Associate Professor of Mechanical Engineering at the University of Lae.

Bangladesh, Tawwakul Hussain from Pakistan, Ilteja Hussain from India, Shaukat Noor Khan from India, Ahmad Badwi from Sudan, Umar from Egypt and Mohammad Afzal Choudry from Pakistan.⁵⁸ This group of Muslims were worried about the Islamic education of their children, and after a meeting they decided to form a group to monitor and conduct courses to ensure that their children received Islamic education. Funds were needed for the teaching materials and text books, which include books in order to improve their understanding of Islam. After a while, it was decided that establishing a proper society to keep the records of funds straight would be a good idea. Dr. Ashfaq's request was considered and a constitution was drawn with the first election held in March 1981. Ahmad Badwi from Sudan was elected as the president of the Islamic Society of Papua New Guinea for the first time Noor Amin was elected as the Vice President and Mohammad Afzal Chowdhry as the Secretary, Shoukat Noor Khan as Treasurer.⁵⁹ An application for the registration of the society was lodged with the Registrar General's office in April 1981 and an interview with Mohammad Afsal Chowdhury, a member of the Islamic society was aired on Papua New Guinea radio because a television station did not exist in the country at that time.

The same year an opportunity arose for the participation of Papua New Guinea Muslim participants in an international conference on "Muslim Women in Development" in Kuala Lumpur, Malaysia which was organized by the Regional Islamic *Da'wah* Council of South East Asia and Pacific. As no native women had yet embraced

⁵⁸ M. A, Chowdhury. 7.

⁵⁹ Ibid.

Islam in the region, the Islamic Society decided to send two of the wives of Society members. This event introduced the Islamic Society of Papua New Guinea to the outside world for the first time.⁶⁰

August 1981, the Islamic Society of Papua New Guinea received a letter from the Registrar General informing that the registration of the Islamic Society had been challenged by the Justice Minister Mr. Paul Torato⁶¹ without providing any reason. Members of the Society suggested contacting Paul Torato on the matter and also requested reasons for this objection. He gave an appointment and three members of the Society went to his office, they were warmly welcomed by the Justice Minister but when they told him the purpose of their visit he replied bluntly, “what will you do if I do not give a reason”? Some months later, the Islamic Society hired the best solicitor in Port Moresby, who belonged to the Jewish faith and took the matter to court. In the very first hearing the judge ordered the Registrar General to present the reasons for the objection to the Islamic Society being registered raised by Paul Torato, and the reasons were to be given within four weeks. The objection was submitted by Mr. Paul Torato on the last day at 4p.m and it concluded argument that Islam is in contradiction to the constitution of Papua New Guinea; it teaches extremism; it is an immoral religion and if allowed it will cause conflict amongst the people in the region. This is an explicit case of prejudice against Islam, held by a high official of the Papua New

⁹Revised at the Islamic Society of Papua New Guinea (ISPNG), 2007. Islamic Society of Papua New Guinea annual report.

¹⁰ Mr. Paul Torato was the Attorney General and the Justice Minister during the regime of Prime Minister Sir Julius Chan.

Guinea government. This is not conjecture but an actual reporting of an event.

On February 2, 1982 the Prime Minister Mr. Juan Chan said over the radio that he would never allow Islam to exist on the soil of Papua New Guinea and that he would oppose it with all the powers available to him.⁶² A suggestion was later given to the Islamic Society to forward a letter to the Prime Minister, asking him for audience in order to clear all the misunderstandings he entertained about Islam. The letter was drafted and posted, and within some working days, the Islamic Society was contacted by the Prime Minister's Media Advisor Robin Osborn an Australian national. Mr. Osborn said the Prime Minister had no knowledge about Islam whatsoever, and believed it to be branch of Hinduism, and many of his cabinet members were Christian priests who were completely against Islam. He also mentioned that he was writing a report on Islam for the Prime Minister and hoped that things would improve. He also enquired if some officials of the Islamic Society were aware that the CID police were following them wherever they went. They replied that they had no knowledge of this. He continued that the government was fearful of Papua New Guinea Muslims and considered them to be agents of Ayatullah Khamenie⁶³ and Mu'amar Ghaddafi.⁶⁴

⁶²Kange, A. 1982. Islam a threat to Papua New Guinea. The National, 28 March.

⁶³Alli Hosseini Khamenei was the supreme leader of Iran and a shia Marja, he was also served as the president of Iran from 1981 to 1989. In 2012 forbes selected him 21st in the list of The World's Most Powerful People. As a head of state he was considered the most powerful political authority in Iran, he was a victim of attempted assassination in June 1981 that paralyzed his right arm.

Muammar Muhammad Abu Minjar Al-Gaddafi commonly known as conel Gaddafi was a Libyan revolutionary and politician, and the *de factor* ruler of Libya for 42 years, taking power in a 1969 coup d'etat. Gaddafi was controversial and highly divisive world figure.

In middle 1982, the Malaysian Prime Minister, Mahathir Muhammad came to Papua New Guinea on a one day visit, during his return from the Commonwealth Head of States meeting in Fiji. Micheal Somare, the Prime Minister of Papua New Guinea was his personal friend and urged him to stop over in Port Moresby. It was an opportune time for a member of the Islamic Society to meet Mahathir, during his state visit and request Dr Mahathir to propose the registration of the Islamic Society to Micheal Somare, the Papua New Guinea Prime Minister. Mahathir was also advised by Tunku Abdul Rahman, the ex- Prime Minister of Malaysia and President of Regional Islamic *Da'wah* Council of South East Asia (RISEAP) to do so. Mahathir spoke to Micheal Somare and presented the case for Islam as a positive religion and Papua New Guinea Prime Minister promised him that registration would be affected once the priest in his cabinet had calmed down. In December, 1983 a telephone call was received by a member of the Islamic Society, from the Secretary of the Justice department,⁶⁵ Mr. Luke Lukas regarding the registration of Islamic Society. He mentioned that Micheal Somare is going on a state visit to Malaysia in four days time and they needed to discuss and finalize the matter of registration of the Islamic Society, before his departure. A member of Islamic Society was asked to visit to his office and asked the Secretary to prepare a certificate of Registration promptly. It was a great break through for Muslims in Papua New Guinea and a momentous day, which was celebrated over the weekend.⁶⁶

⁶⁵Barah Islam. *The Emergence of Islam in Papua New Guinea. Report to the RISEAP 1998 General Assembly*(Port Moresby. Islamic Society of Papua New Guinea 1998). 2.

⁶⁶Mohammud, Hasan Khan. *Islam Religion Cooperation in the Pacific*. (Islamic College for Advanced Studies press, 1989). 61-68.

In 1984, after the official registration of the Islamic Society, the Society decided to send a representative to the Annual General Conference of the Regional Islamic *Da'wah* Council of South East Asia and Pacific (RISEAP), Sadiq Sandbach was selected and because being a recent convert to Islam he would leave a good impression on the participants and could present the case of the Society in a beautiful manner which eventually made all the participants of the conference very sympathetic towards Papua New Guinea.⁶⁷ During his stay in Malaysia, the Libyan embassy staff contacted him and offered some help. Sadiq informed the embassy through their staff that the government of Papua New Guinea considered Muslims as agents of Khamenei and Muammar Ghaddafi, so they are wary of involving Libya and Iran into the picture but the Libyan embassy insisted on helping and later suggested that they could help with an electronic typewriter and a photocopy machine for the Islamic Society, but only through Regional Islamic *Daw'ah* Council of South East Asia (RISEAP) as a mediator. The embassy agreed to this and gave US\$3,000 in cash.⁶⁸

The year 1984 was a memorable year for the Muslims of Papua New Guinea as they welcomed three great Muslims into their midst. Eltayyeb Abdul Aziz Eltayyeb from Sudan who came to Papua New Guinea as a Commissioner of refugees, Azeemullah, as an engineer from Fiji who joined Shell Papua New Guinea as a worker and Shahul Hameed from Malaysia who came to work with a private retail

Al- Nahdah. *A Journal of the Regional Islamic Da'wah Council of Southeast Asia and the Pacific* vol. 12 No 2-3 (1985) . 206.

⁶⁸M. A, Chowdhury. 16

company as an accountant⁶⁹. All these three people were practicing Muslims with in-depth knowledge of Islam and possessed good experience in *da'wah*. This boosted the morale and *da'wah* activities of Muslims. Towards the end of 1985, the Islamic Society published an article on the prohibition of alcoholic drinks and the eating of pork in Islam. The article was well received by the University student population. A letter was sent by one of the students, Alexander Dawia who was in his final year of B.A honours in history, he was very impressed with the article and asked for more information. Alexander Dawia showed an interest in joining the Islamic Society, and a letter was sent to him to meet the members of the Society for discussions about Islam. Ahmad Deedat's video tape was introduced to him and he watched it in his home, this video was titled "*What the Bible says about Muhammad*"?⁷⁰ It motivated him and he kept pursuing his interest in Islam. In the main time, Sadiq had been discussing Islam with Lavi- Ali who was his adopted son; he later decided to accept Islam, in this way the Islamic Society of Papua New Guinea witnessed the conversion of two native Papua New Guineans who received the honour of being the first native Muslims.

One of the members of the Islamic Society was living on campus of the University of Papua New Guinea Mr. Afsal Chowdhury who also works with the university, he always goes to office with his car, and on his way home he had the habit of offering a lift to anyone that is walking. Usually, it mostly the Papua New Guineans would be on foot. One day he offered a lift to the university Librarian

⁶⁹ Ibid.

⁷⁰ A text of a lecture delivered by Ahmed Deedat in the early 1970s.

cataloguer, Barrah Nuli. He asked if Mr. Chowdhury knows anything about the article being published and distributed by the Islamic Society named “*AL- ISLAM*”⁷¹ and he answered yes, he requested a copy and it was given to him. After reading the articles, he was introduced to some members of the Islamic Society and a member of the society volunteered to explain more about Islam to him every weekend upon his request. Barrah was delighted to meet the brother from Islamic Society and he said he is much inclined towards Islam as well as his wife who was working in a bank. Towards the end of 1986 Barrah and his family embraced Islam. His wife Fatima was the first Papua New Guinean lady to embrace Islam and their daughter Hajira, became the first Muslim child in Papua New Guinea. Fatima’s father was a Church Minister, who strongly opposed their decision of reversion to Islam. When he realized that they would not change their decision to convert to Islam, he relented.⁷²

One of Barrah’s friends Mr. Salmang also became interested in Islam through Barrah and eventually became a Muslim in early 1987.⁷³ His wife was a staunch Catholic but also embraced Islam after a year. She was followed by Umar Nabai, another cataloguer in the University Library and Khalid Islam Apai- the National Boxing Champion, who was working as a regional works manager with Department of Work and Supply in Papua New Guinea. Khalid Apai conversion to Islam was a great advantage for the Islamic Society for

⁷¹ Al- Islam was the name of the first article published and distributed by Islamic Society of Papua New Guinea, the main content is about the prohibition of alcohol drinking.

⁷² M. A. Chowdhury. 19.

⁷³Ibid, 20.

his steadfastness.⁷⁴ He was married and his wife was working as an Air Nuigini hostess, and her father was a minister of a Church. Khalid earned a lot of money during his boxing career and bought some plantations and other properties which were in the name of his father in-law.⁷⁵ His conversion to Islam upset his father in-law greatly and he tried everything to win him back to Christianity, but Khalid was adamant to keep his faith. Finally, Khalid lost all his properties but stood firm in his Islam. His wife offered her support initially; however she turned against him later on and no one knows the actual reason. She eventually left Khalid; he tried to win her heart back but without success.⁷⁶ As problems emerged in his life Khalid became stronger as a Muslim and his faith remained unmoved despite all the trials and tribulations he went through.⁷⁷

Many of the early Muslims were university graduates and professionals and started taking part in *da'wah* activities immediately after their conversion, and as a result the number of new Muslims gradually increased.⁷⁸ Apparently, Ahmad Deedat's videos became very popular and was widely circulated by the Islamic Society which decided to make copies of the videos to be distributed free for people. The University of Papua New Guinea had an Audio Visual section and one of the members of Islamic Society approached a university staff for the purpose of dubbing the video clips. Even some members of the section started to watch the videos while copying them, one of

⁷⁴Ibid., 21.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸Ibid. 22.

them Mr. Wanjemanker began to discuss Islam with one member of the Muslim Society regularly; whenever he had some free time he would visit the nearest office of any of the Islamic Society Members to discuss Islam and discuss Islam with them. After a few months, he was asked if Islam had impacted his heart, to which he answered “yes”.⁷⁹ The following Friday he accepted Islam and chose the Muslim name “Jaffar” as his own. It wasn’t long before his colleague, after becoming convinced, also accepted and joined the fold of Islam with “Abid” as his Islamic name.

Jaffar was senior in age among the reverts; he was very enthusiastic about learning the Arabic alphabet and recite of the glorious Quran. He worked diligently to learn the Arabic language and would always ask some of the Islamic Society members for the possibility of an English- Arabic dictionary to support his learning; however at that time there weren’t any available. Few years later Jaffar retired and went back to his village to settle down; there he propagated Islam amongst his own people. He maintained contact with many members of the Islamic Society in Port Moresby, and among the letters he wrote was about the death of his wife. She never accepted Islam but all her children are practicing Muslims.⁸⁰

The Papua New Guineans are very known for being heavy drinkers; this became an issue which was discussed among the members of the Islamic Society of Papua New Guinea, and the discussion focused on how this challenge could be overcome, it was also acknowledged the fact that it would be very difficult to stop

⁷⁹ Ibid.

⁸⁰Ibid. 13.

Papua New Guineans from drinking immediately after their conversion to Islam. It had to be a gradual process. Abdullah Gurnah from Zanzibar (Tanzania) suggested that prohibition of alcoholic drinks should perhaps not be mentioned to Papua New Guineans who are being exposed to Islam the first time. Once they had settled into their new religion the issue could be raised with wisdom and care which is how Islam was introduced by the Holy Prophet (S.A.W). Yet Chowdhury disagreed that no one is doing *da'wah* for the benefit of oneself, everyone does it for Allah and Allah alone. His opinion is that the guidance of Prophet Muhammad (S.A.W) should be followed strictly since Islamic revelation was complete and it prohibited alcohol. Ever since that time, new Muslims never consumed alcohol or ate pork once they had pronounced the *Shahadah*.⁸¹ It was indeed like a miracle to Islamic Society members. In 1987 two Muslims from United States who were originally Arabs but living in America came with their families on a visit to Pacific countries after visiting Mua'mar Gaddafi of Libya. One of the men by name Akbar Muhammad was a very close friend to Mua'mar Gaddafi and was well known in European and Australian circles because of his links to Libya.

He was refused a visa to enter Australia, but somehow he got visa for Papua New Guinea and requested to see one of the Members of Islamic Society in Papua New Guinea, and he saw Chowdhury. Chowdhury went to see him with two new converted Muslims; they

⁸¹Shahadah is an Islamic creed which declares belief in the oneness of God and acceptance of Muhammad as God's prophet. The declaration in its shortest form reads: There is no god but God, Muhammad is the messenger of God.

spoke about various issues about around Islam and its history in Papua New Guinea. The time for *Magrib* arrived and a new convert was asked to lead the prayers. It was Barrah who led the congregational *salat*. Akbar Muhammad was very surprised about how fast a new Muslim had learned all the *salat* by heart with a few short *surahs* from the glorious Quran, at the end of the *salat*, Akbar Muhammad stood up and started affectionately hugging Barrah over and over again. He asked how he had learned Arabic as some people in majority Muslim communities were still praying in English. Barrah and others were all shocked to learn what he had revealed.⁸²

When the Australian government came to know that they had been granted a visit by the Papua New Guinea government there was a great hue and cry in the national papers, both in Australia as well as in Papua New Guinea. One evening Akbar Muhammad and his group were invited for a dinner by another member of Islamic Society and somehow it came to the notice of the media in Papua New Guinea. The following day there were headlines about them and Islamic Society links with Libya.

The increase in Muslim population motivated the Islamic Society to plan social activities and events for Muslims such as picnics and the visiting of various places of interest in Port Moresby. At the same time, a women's circle was also started and was well attended. It provided a chance for the local revert ladies to mix with the expatriate Muslim women, and this interaction enabled Papua New Guineans Muslim women to learn about Islam, but it also

⁸²Barrah Islam. *The emergence of Islam in Papua New Guinea to the RISEAP General Assembly Meeting* (Port Moresby. Islamic Society of Papua New Guinea, 1998). 6.

facilitated the sharing of skills such as new cooking recipes and so on, and it was an opportunity for the children to get to know and play with each other. Wherever Muslims went within Port Moresby they never missed their *salat*, they would pray at the correct time in congregation. They had prayed *salat* at almost every public place in Port Moresby. Outside the museum, in the national park, outside Papua New Guinea Parliament, at the beach and other public places and so on. When they prayed the local people would gather around them and watch with surprise and wonder at what they are doing. On such occasions one of the Muslim members would be asked to explain to people in their language what the prayer and Islam meant. This was a good way of propagating Islam. During the same time the first *Tablighi Jama't* came from Australia for a week in Papua New Guinea. They came for the purpose of spreading Islamic faith; it was a mix of different nationalities mainly Malaysian, Singaporeans and Australians.⁸³

The gradual increase of Muslims made the Islamic Society to think about neutral premises more appropriate for prayer and from such a place they could disseminate the teachings of Islam. One of the Muslim members in Papua New Guinea El-tayyeb mentioned to the Society his Arab friend Dr. Ahmad Totonji who could help the Society in establishing an Islamic centre.⁸⁴ One evening Al-tayyeb invited all Muslims for dinner in his house after which he phoned Dr. Ahmad Totonji and explained their plans to him. Dr. Ahmad Totonji agreed to finance 50 percent of the total costs in establishing the

⁸³ M. A, Chowdhry. 15.

⁸⁴ Ibid.

Islamic centre whether the place is bought or rented. In addition to that he promised to provide the salary for an Imam, he said the 50 percent owned by the Society would make them feel proud to be the owners and this would ensure that they would take good care of the property.⁸⁵ Everybody was highly pleased and happy and they looked ahead for a great future of Islam in Papua New Guinea.⁸⁶ Dr. Ahmad Totonji showed much generosity and sincerity towards Islam and Muslims of Papua New Guinea, and was very keen and interested in the religious affairs of this country, that he sent an Imam from Australia within a couple of months after the telephone conversation, the name of the imam was Yusuf Popat and he was originally from Afghanistan, Dr. Ahmad Totonji left the selection of every affair to the Islamic Society of Papua New Guinea, he never coerced them on any decision. There was usually a general meeting which was called by the Islamic Society and everything was explained to everybody that attended.⁸⁷

Since there was no place which was purchased or rented yet as the Islamic centre, Islamic Society members were a bit puzzled and did not know where Imam Yusuf Popat should be housed. Papua New Guinea was one of the countries where things are very expensive at that time and Islamic Society felt it was appropriate to wait until they had a place⁸⁸. Imam Yusuf Popat was not happy with the general

⁸⁵Ibid. 15.

⁸⁶Barrah Islam, 8.

⁸⁷ M, A. Chowdhry, 18.

⁸⁸ Ibid.

environment of Papua New Guinea and lack of order he witnessed during this visit.⁸⁹

2.4 THE CONTRIBUTIONS OF MUSLIM INDIVIDUALS

Since Islam begin in Papua New Guinea in 1977, there have been a few people who have stood firm to propagate Islam and work for its spread, though Muslim (scholars) are still very rare in Papua New Guinea, yet up till this moment there are few prominent individuals who have contributed to the spread of Islam in Papua New Guinea such as Imam Mikail Abdul Aziz and others. Imam Mikail is a Nigerian Yoruba by tribe; he was given birth to in Ibadan, Oyo state of Nigeria on 23rd of March 1954. He attended his primary school in Ibadan, Nigeria but had his secondary school education within 1978 to 1980 and university education in 1981 to 1985 respectively at Islamic University of Medina, Kingdom of Saudi Arabia. He also had his higher diploma at King Saud University, Riyadh, Kingdom of Saudi Arabia. Imam Mikail Abdul Aziz before his official Islamic activities in Papua New Guinea, was engaged in some community services such as being a part time lecturer at Islamic preaching school Olorunsogo, Ibadan, Nigeria in 1986 to 1987, he was also providing lessons in Islam and giving assistance to secondary schools, hospitals and less privilege homes. He served his fatherland Nigeria after his university education as a youth copper in Ilorin, Kwara State of Nigeria in 1985 to 1986.⁹⁰

⁸⁹ Ibid.

⁹⁰ Biography of Imam Mikail Abdul Aziz, re-arranged by Maryam Abimbola Mikail. 2014.

During the time he was the Imam of Muslim Coppers Association of Nigeria, Kwara State branch. In 1986 he was publicly known for his participation in radio and television Islamic programs. He was employed in July 2nd, 1989 till this date as the official Imam of Islamic Society of Papua New Guinea; he attended and had so many presentations in seminars and conferences in countries like Australia, New Zealand, Singapore, Indonesia, Malaysia, Nigeria and in Saudi Arabia.⁹¹ He has given more than two thousand *khutbahs* and articles about Islam; and through him thousands of people entered the fold of Islam with majority in Papua New Guinea.

One of the prominent figures that contributed to Islamic activities in Papua New Guinea is Mohammed Yusuf. He was born on 7th of February 1949 in Lautoka, Fiji Island. He had his educational studies at University of Delhi in India in Commerce, after his bachelor degree he was appointed as Accounting and Mathematics teacher at Nadi College in Fiji Island. In 1974 to 1977 he went back to India to further his studies. He worked for some firms in Fiji after he returned from India, and later in October 1984 he traveled to Papua New Guinea and started working as Manager in company such as Burns Philp (South Sea) Co. Ltd and Burn Philp (PNG) till December 1993.

From 1989 to 1990, he was the treasurer of Islamic Society of Papua New Guinea and by 1991 to December 1993; he took the highest post of the Islamic Society of Papua New Guinea as the official President, his major work while he was president of the Islamic Society was that, he acquired the land for the construction of the first mosque in the capital city of Port Moresby, he secured the

⁹¹ Ibid.

funds and started the construction of the project, he also acquired land for the establishment of the Muslim cemetery in the same Port Moresby. By January 1994, he relocated to Australia and settled in Brisbane in which he became the President of Islamic Society of Darra (ISD) in Brisbane in 1998 to 2005.⁹²

Another person is Mohammad Afsal Chowdhry. He was born in Lahore, Pakistan on December 18th 1940 and obtained his education up to university level from university of Punjab, Pakistan. After his university education he worked for four years at the office of Account General before he migrated to Britain in 1966, he studied in United Kingdom and graduated with diploma in Computer studies in 1977 from University of Manchester. After his education, he worked in the university in Zambia and in the Central Africa Republic; he later got a job with the University of Papua New Guinea as a Computer Manager and worked from April 1980 to April 1992 in Papua New Guinea. When he arrived to Papua New Guinea, there was less work for him at the university as the university did not have any computer at that time and this made have ample time for Islamic activities in which there were no local Muslim in the whole Papua New Guinea back then. In 1981, the Islamic Society of Papua New Guinea was established and Muhammad Afsal Chowdhry was among the founding members along with four other people. He held the position of General- Secretary for Islamic Society of Papua New Guinea (ISPNG) for six consecutive years from 1981 to 1987, though he no longer lives in Papua New

⁹² Biography data of Mohammad Yussuf, Written in 2012.

Guinea, he is still a life member of the Islamic Society and he always stay in touch and offer his advice when needed.⁹³

Another prominent Muslim figure in Papua New Guinea is the wife of Imam Mikail Abdul Aziz, Alhaja Muslimat Mikail Abdul Aziz. She is well known for teaching Muslim women in Papua New Guinea the glorious Quran as well as major principles of Islam. Alhaja Muslimat was born in 23rd of February 1965, in the family of Alhaji and Alhaja Ballo Adelani. In 1974 she attended Islamic preaching school Olorunsogo Ibadan for her primary and secondary education respectively within 1974 to 1981. She visited Papua New Guinea for the first time in 1999. She usually travels to Papua New Guinea when her husband requests her to do so or when the Islamic society needs her service due to shortage of women who are knowledgeable in Islam and its principles in the country. She is usually out of Papua New Guinea due to her educational commitment and her career, because of her involvement with some educational institutions in Nigeria. For instance, from 2000 to 2002 she attended the National Teacher Institute Diploma in Education; and she also attended *Kuliyah of Imam Malik* for Arabic and Islamic studies in Ibadan, Nigeria within 2003 to 2005. Whenever she is on a break she used to travel to Papua New Guinea to teach Muslim women and also to deliver lectures to them on every Wednesday.⁹⁴

⁹³ Biography data of Mohammad Afsal Chowdhry. Written in Feb, 2014.

⁹⁴ Autobiography of Alhaja Muslimat Mikail Abdul Aziz. 2014.

2.4 CONTRIBUTIONS OF ISLAMIC BODIES

After the emergence of Islam in Papua New Guinea, many Islamic bodies around the globe have been trying their best to help and fund the *dawah* effort of Islam in the country, among them are, The World Assembly of Muslim Youth (WAMY) which is an international Islamic Organization with his headquarters in Riyadh, Saudi Arabia. It was founded in 1972; the purpose is to establish a platform where Muslim youth can get together in an Islamic environment. WAMY also strives to establish a relationship of dialogue, understanding and appreciation between Muslim organizations and the western societies.⁹⁵ WAMY had organized a seminar in Papua New Guinea for the Islamic Society which helps the Muslims to understand basic fundamentals of Islam. They also organized conferences, symposia, educational workshop, research circles to address youth and student issues in the neighbouring countries like Fiji and New Zealand in which some Papua New Guinean Muslim participated. WAMY also had the intention to build mosques across other province in Papua New Guinea and would also help in the funding of the local Imams.

Also another Islamic body that contributes and helps the Muslims in Papua New Guinea is the Islamic Development Bank (IDB). This is a multilateral development financial institution located in Jeddah, Saudi Arabia. It was founded in 1973 by the finance ministers of Muslim countries, at the first organization of the Islamic conference now called organization of Islamic Cooperative. IDB is organizing some scholarship programs as part of its overall effort in the development of human resources of it member countries and those

⁹⁵ M, Abuud. *History of Emergence of WAMY*. (King Fahd National press, 1998). 16.

of the Muslim Societies in the non- member countries.⁹⁶ Papua New Guinean Muslim students are benefiting from this scholarship in which Muslim students from Papua New Guinea that are enrolled in universities like the International Islamic University of Malaysia and other institutions in Singapore in various fields of study under the scholarship of the Islamic Development Bank (IDB). Moreover, IDB has helped the Islamic Society of Papua New Guinea to build some classrooms, dormitories and two apartments for the Imam and teachers. Meanwhile, the World Muslim League in Makkah, Saudi Arabia has helped Muslims in Papua New Guinea tremendously by building mosques in Port Moresby, Wangar, and Karimaril in Simbu province, the World Muslim league also held symposia, rehabilitation and new converted Muslim courses, bringing together of intellectuals and opinion leaders together during the Hajj season with the aim of fostering close relations among Muslim participants and using them to brainstorm and develop techniques and approaches needed to raise the standards of Islamic instruction of *da'wah* in the world. With the help of the World Muslim League many Muslims in Papua New Guinea had performed Hajj pilgrimage and it was Imam Mikail Abdul Aziz that led the contingents from Papua New Guinea to Makkah.

Regional Islamic *Da'wah* Council of Southeast Asia and the Pacific (RISEAP)⁹⁷ with it's headquarter in Kuala Lumpur, Malaysia,

⁹⁶ Islamic Development Bank is a financial institution located in Jeddah, Saudi Arabia. In line with its overall objectives of fostering economic development and social progress, the bank finances productive projects in both public and private sectors. It also providing technical assistance and funding to Islamic world. (International Islamic Publish House). 488-511.

Regional Islamic *Da'wah* Council of Southeast Asia and the Pacific is a joint own Islamic Organization by some ASEAN states.

was founded in January 4, 1982. The purpose is to arrange short courses about Islam for Muslims in Papua New Guinea. RISEAP sent their representatives from Kuala Lumpur to conduct the courses in Port Moresby, Lea and the Islands in Papua New Guinea for the Muslims. RISEAP used to organize courses in Kuala Lumpur for new Muslims in which International Islamic University of Malaysia (IIUM) was used as the yearly venue and more than ten men and five women are among the Papua New Guineans Muslims who such programs at have attended such programs at the expense of RISEAP.

There are also some other governmental bodies and non governmental bodies that do help Papua New Guinean Muslims especially by providing scholarships for young Muslims to complete their studies abroad. The Islamic University in Madinah, under the Saudi Arabian government had given over ten scholarships to Papua New Guinean Muslim students; also the government of Indonesia has given four scholarships to Papua New Guinean Muslim students with the aim of completing their studies in Jakarta. Al- Imam University which has one of his branches in Jakarta, Indonesia is also known for giving scholarship to Muslim students from Papua New Guinea. The Fiji Muslim League has given a total of fourteen scholarships to Muslim students in Papua New Guinea to further their studies in Suva, the capital city of Fiji Island.

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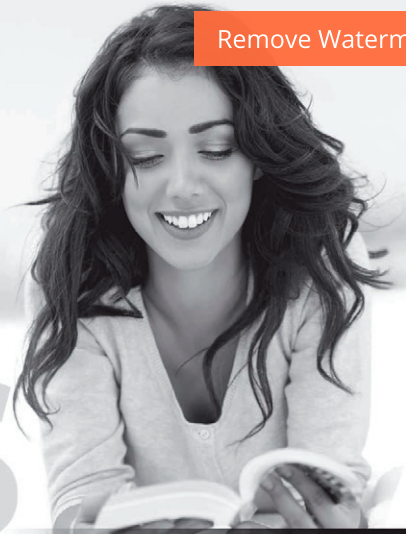
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Urban Planning In Ibadan, Nigeria 1960 to 2010: A Historical Analytical Study with Special Reference to Islamic Connections

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Abstract

Ibadan is located in Southwestern Nigeria, in the southeastern part of Oyo state about 120km east of the border to Republic of Benin. The city's total area is 1,190 sq miles (3,080km²). The city is naturally drained by four rivers which have many tributaries: Ona River in the north and west, Ogbere River towards the east, Ogunpa flowing through the city and Kudeti River in the central part of Ibadan metropolis. Ogunpa River the third stream has a channel length of 12.76km and a catchment area of 54.92km².¹

Keywords: Ibadan, Nigeria, River, City, Stream.



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1. Background

In 1931, less than 7% of Nigerians lived in urban planned centres. Over a period of 30 years (1952-1982), the population in major Nigerian towns has increased, for example in the city of Ibadan, it rose from 625,000 in 1963 to 2.82 million in 1982.¹ The people are scattered all over Ibadan in areas that are not properly planned or structured accordingly. More easily observable is the lack of Islamic principle in rapid urban growth in Ibadan. This study is thus a historical analysis of urban planning in Ibadan, Nigeria, from 1960 to 2010, with special emphasis on its presumed Islamic connection. The discourse will explore factors that have contributed in shaping the land planning of urban settlement, in addition to the influence of local topography, and morphological features of pre-existing cities such as Ibadan. The possible influence of the Islamic connection on the socio-cultural, economic, and political structure of urban planning will also be investigated.

In general, it includes the following: natural law, designed principles, religious and cultural beliefs and social principles. It is hoped that the study would help to develop a theoretical framework in looking at the conditions of the survival, birth and growth rates in the city of Ibadan from the year 1960 to 2010. The rise of population in Ibadan has caused the city to maintain more power and importance. Sjoberg writes:

We must, if we are to explain the urban planning, growth, spread and decline of cities, comment upon a city as a mechanism by which the society's rule can consolidate and maintain their power, and more important, the essentiality of a well developed power structure for the formation and perpetuation of urban centres.²

In developing countries, a substantial and growing proportion of the population live in and around metropolitan areas and urban cities, where their livelihood depends to some extent on natural resources such as land to cultivate food, fuel, water and space for living and shelter.³ The population pressure means that resources in such zones are often over-exploited, and the urban planning constitutes the habitat of a diverse population, including lower income groups who are particularly vulnerable to negative externalities of both rural and urban planning systems.

The pressure includes also factors such as risks to health, physical and life hazards related to the occupation of unsuitable urban planning, poor housing conditions and lack of access to clean water and basic sanitation. According to a well-known Muslim intellectual, Ibn Khaldun, apart from defense purposes and environmental factors, there are other matters that judiciously deal with the importation of the necessities and conveniences in cities. Such matters are water, pastures, and fields for cultivation, forests and the sea. Ibn Khaldun, in his *Al-Muqaddimah*, devoted the subject at hand as "requirements for the planning of towns and the consequences of neglecting those requirements."⁴

Ibadan has been experiencing a great transition from rural to urban oriented economy, which has been accompanied by the increasing mobility of production methods, such as capital, labour, information and technology to this city and others such as Lagos, Benin, Abuja, Jos, Kano, Ilorin and Ekiti. Notwithstanding the popular belief in urban literature that urban planning may affect the fashionable area in one way or another, most especially in developed countries, empirical studies have revealed a contrary view regarding the fate of cities in developed countries.⁵ The United Nations' habitat report in 2005 has indicated that by the year 2025, 61% of the then 8.2 billion world population will be urban and most mega-cities will stand in what we call 'south clusters'. About 85% of these developments will occur at the urban planned hinterland, best referred to as metropolitan shadow, suburbs, city edge, urban fringe, among others.

There are some factors that shape the urban planning landscape. The prominent feature in Nigeria, particularly in Ibadan, is the informal sector activity and its attendant problems on urban planning economy, which constitutes about 65% of the economy. The Informal sector response to the failure of urban governance has various dimensions. To this end, this research will explore and analyze the motives and factors that may have played in the forming and planning of urban settlement in Ibadan since 1960. It will also critically analyze the Islamic connection on the general, socio-cultural, economic, and political structures of urban planning in the city.

1.2. Problem Statement

The problems of urban planning in Ibadan are immense, more easily observable and perhaps very frightening are the general human and environmental poverty, the declining quality of life in Ibadan, the under utilized as well as the untapped wealth of human resources, poor housing and poor health services while infrastructural facilities such as water, electricity, waste disposal are grossly inadequate. Ibadan is 100 largest cities in the world which translates into pressure on land and thus has high urban dynamics. Moreover, intra-city mobility in Ibadan is greatly hampered by poor planning of urban city and inefficient land use, which are among the problems this research is going to examine. Urban planning is often defined as the political and technical process concerned with the use of land and design of the urban environment including water, air and the infrastructural passing into and out of urban areas, such as distribution of networks and transformation.⁶

The purpose of this study, therefore, is to identify urban planning in Ibadan and examine its characteristics with a view to provide explanation on the housing quality of the residential buildings in the urban area as measured by the physical, environmental and socio-economic conditions of the city. It will also study the population growth and density, the number of house density with a specific reference to Muslims living in the city, the land use, economic activities and educational facilities, both secular and Islamic,⁷ industrial development, market development, health sector, mosques, recreation facilities and tourism sites in the city.⁸ Urban planning in Nigeria, most especially in Ibadan, has long attracted keen interest within the spheres of sociology, journalism, architecture and history. Key issues until now have been events, personalities and dates. However, the concern of this study is in analyzing the intermingling of socio-cultural elements of the Islamic connection in Ibadan despite the long advent of Islam. It will

¹Centre for African Settlement Studies and Development (1994).

²Sjoberg (1960).

³Adeshina (2007).

⁴See Ibn (2001).

⁵Gilbertson, Green, Ormandy and Thompson (2008).

⁶UNCHS (1996).

⁷Oladiti (n.d).

⁸Gbadamosi (1978).

explain and examine the problem of unstable conditions of survival, birth and growth in urban cities in Nigeria, most especially in Ibadan. Several scholars have addressed the issue of unstable conditions in urban planned cities from different perspectives and presented divergent viewpoints.⁹ Moreover, Mbiti observes that:

Africans especially Yorubas are major in the management of two perspective such as environmental (Urban planning) and health effect. The Yoruba has its own planning system and set of beliefs and practices. Architectural planning and all the department of life so fully that it is not easy or possible to isolate it. A study of these urban systems is, therefore ultimately a study of the people themselves in all the complexities of both traditional and modern life... this urban planning is the strongest influence upon the thinking and living of the people concerned.¹⁰

In addition, during the 1970s and 1980s, and even in recent times, the World Bank's urban projects in different parts of the world, particularly in Nigeria, show that the living situation of urban residents, including the less privileged and the poor, could be improved significantly, including cost effectively.

This study will also help to solve the problems of urban housing quality and urban fringe. Social, economical, historical and cultural characteristics as well as environmental issues associated with people living in Ibadan are to be examined so as to garner knowledge that can transform the city of Ibadan. It has been observed that little is known about the Islamic principles to urban planning and those that have worked on urban planning in Ibadan and in Nigeria as a whole have not done anything related on Islamic and historical dimensions of urban planning, only on environmental issues.

1.3. Research Questions

This study aims at answering the following questions:

1. What is the ideology of Islamic principles in the urban planning of Ibadan land?
2. What are the factors and mechanisms that lead to the unsustainable urban development in Ibadan?
3. What are the Islamic historical entities concerning urban planning in Ibadan?
4. Base on the complementary nature of planning, what are the problems and challenges that exist in urban planning in Ibadan?
5. Are there any similarities and differences between urban planning of Ibadan and Lagos?
6. What is the impact of Islamic art and architecture on the urban planning in Ibadan, Nigeria?

1.4. Objectives of the Study

The study would allow the views of Islam in Ibadan to be understood from historical perspective and further show the development of Islamic architecture in the city. Thus the objectives are as follows:

1. To understand what is the ideology of Islamic principles in the urban planning of Ibadan with special review on selected prominent Islamic city books.
2. To appraise the factors and mechanisms that lead to unsustainable urban planning and development within Ibadan metropolis.
3. To critically examine the Islamic historical entities that concern urban planning in Ibadan.
4. To critically analyze the strategies to address the challenges and problems that exist in urban planning in Ibadan.
5. To compare the similarities and differences between urban planning of Ibadan and Lagos.
6. To identify the impact of Islamic art and architecture on urban planning in Ibadan.

1.5. Significance of the Study

The significance of this research could be seen in its attempt to uncover the true picture of urban planning in Ibadan Nigeria. It will also help in understanding how the historical architectural plan of Ibadan as a metropolitan city contributes in its principles with Muslims, and the major difficulties which the early Muslims had to face.

With regard to the principle of Islam on urban planning in Ibadan, general contributory factors will be pointed out. One of the factors that this study will analyze is the urban management information, knowledge of the number of property units across the city, places of worship like mosques and schools in tangible areas and recreation centres across the city as well as the size, location, ownership, value, occupancy and characteristics of places of worship.¹¹ Urban planning is an autonomous phenomenon; the exploration of these historical, cultural, political and economic ramifications is not only intellectually exciting but it also contributes immensely to our understanding of the larger society. Just as there have been great empires in history, there have also been great cities in the past and present reflecting various flourishing civilizations and Islamic connections. Louis Wirth has rightly stated as far back as 1938 that:

Different as the cities of earlier epochs may have been by virtue of their development in a pre-industrial and pre-capitalistic order from the great cities of today, they were nevertheless cities.¹²

Moreover, this study will explore whether Ibadan city plan is in accordance with Islamic tenets in which an Islamic city must have the following features: mosques with *madrassa* providing religious and scientific teachings, *suqs* (markets) that provide economic activities to the city, the citadel representing the government house, residential quarters, street networks, the exteriors including cemeteries, and a wall surrounding the city with a number of gates. Meanwhile, there is a need for this research to bring something new to the discipline especially in the aspect of Islamic principles in urban planning in Ibadan. Thus the urban renewal of Ibadan, the local governance system to urban planning and development of Ibadan metropolitan area will also be explore. This study will also contribute

⁹ So, when Islam came it fitted the philosophy, religious, historical beliefs and practices of the Yoruba people and because of this they easily adopted the religious beliefs and practices. For more views see, A.R.I. Doi, *Islam in Nigeria*, 107-110; Dada and Jeje (1972), 40- 42; Kennedy (1978), 5-7; Babalola (1982), 70-72; Pickthall (1995), (India:1981), 1-2, Parrinder Geoffrey (1981), 9-10; Parrinder Geoffrey (1978), 7-9; Mbiti (1967), 1-2, Mbiti (1975), 10-13; Trimingham (1991), 129-130; Wahabat, 30-33; Ilorin (1979), 11-13; Zugloul (1987), 63-65. Ilorin (1991), 30-33; Idowu (1973), 11-13; Ray (1976), 1-3; Clearke (1982), 17-19; Hiskett (1984), 21-23; and Dopemu (2003), 1-3.

¹⁰ See Mobogunje (1992), 117.

¹¹ Parrinder (1959).

¹² See Loius (1980).

significantly by providing understanding on the methods of evaluating the physical and neighbourhood characteristics in housing quality in urban planning. This can be used to generate a Housing Quality Index (HQI) that policy makers and governments can use in providing sustainable urban planning policies.

The above features have cultural, political, historical, social and economic implications in terms of physical fabric, layout and uses which may provide lessons for planning and design practices. A Muslim city can be easily adapted to meet modern functionality and living standards, and still maintain its high congruence with the natural, religious and social-cultural environment. In this case, it is still very relevant and viable to today's urban planning and requirement of our society, a view supported by the words of some scholars such as Abu-Lughod and Hassan Fathi's vernacular architecture project in Egypt.¹³

1.6. Theoretical Framework

The topic of urban planning, the motives behind its appearance, including its definition are quiet complex and debatable. One of the foremost difficulties associated with urban planning is the non-consideration of relevant socio-economical parameters by governments and agents responsible for urban planning provision. From Ibn Khaldun's standpoint, that there are many changes to traditional urban planning principles and values so residents must be happy with the facilities and their well-being, good governance and *maqasid al-shari'ah* and all these have been the major reasons for urban planning inadequacies and poor infrastructural amenities in Ibadan as proportions of existing urban housing stock are dilapidated.

With reference to industrialization and civilization, there are pull factors for the rural-urban migrants as well as cross-national migrants. In recent times, most Nigerian cities especially Lagos, Ibadan and Kano, have experienced tremendous planned and unplanned growth due to population explosion, which in turn has led to congestion, urban social-spatial upheavals and environmental degradation. Planners and other urban keepers manage urban space and residents for the purpose of efficient functioning and performance of urban systems. They, however, require the understanding of changed process in urban land use and the interactions with the change to discharge their functions in urban space. This study will examine the causes and problems of urban planning and its characteristics in the assessment of housing quality and other critical factors that affect urban and city planning like poverty, rapid urbanization and influx of people into urban areas, natural disasters, such as flood and erosion which lead to massive movement of people to places of opportunity and safety, housing shortage, inappropriate planning and inadequate land administration tools.

In essence, managing and planning for towns require the understanding of the forces and processes operating in them, and the factors that naturally sort out people of different social economic status in place.

Information on the existing land use land cover pattern, its spatial distribution and changed process is the pre-requisite for planning, utilization and formulation of policies and programmes making any micro and macro level developments in urban planning.¹⁴ Urban planning in Ibadan will be reviewed based on historical evidence to reaffirm the ideological and methodological similarities in accordance with Islamic perspective; theoretically, it will examine the process of change of Ibadan from a well-known historical war camp of Yoruba people to its present state and its capacity to become one of the mega and well-planned cities in Nigeria. The theory to the study at hand will help to explain the forces that drive urban infrastructural development. In this approach, urban planning and infrastructure are linked to the spatial and usage patterns that impact human historical and ecological processes. These processes influence more micro level phenomenon, such as human behaviour and activities which serve as feedback into the landscape and social patterns in the urban area.

1.7. Research Methodology

Data collection for this research relies heavily on the main sources of non-survey data viz. archive and library research of archive documents and books. In conducting this research, reliance will be placed on primary sources; these include materials from archives in Ibadan, Nigeria particularly unpublished manuscripts on urban planning and other materials prepared by the Ministry of Urban and Regional Planning in Ibadan, Nigeria for proper understanding of their roles, thoughts, career and impacts in the planning of Ibadan in accordance with Islamic principles.

Moreover, efforts will be made to acquire books produced by Ibn Khaldun on urban planning from the Islamic principles, and other primary sources produced by Muslims as well as Western scholars in the field. Moreover, experts in this field at the Ministry of Urban and Regional Planning and the lecturers at University of Ibadan's Urban Planning Department will also be interviewed in order to obtain remarks and constructive criticisms concerning the urban planning of Ibadan. These are the questions to be asked during the interviews:

- How does the Islamic principle motivate towards the urban planning of Ibadan?
- How do you evaluate the activities of the government in the development of urban planning in Ibadan?
- What major challenges has urban planning of Ibadan faced since 1960?
- To what extent do Islamic art and architecture influence the urban planning of Ibadan?

The essence of data to be collected is to objectively and critically analyze the working mechanisms, motives and characteristic features of urban planning in Ibadan with special emphasis the Islamic principle. The data collected will be interpreted by applying analytical methods. In addition, secondary data will also be collected from books, journals, periodicals, conference proceedings, dissertations, theses, seminar and electronic materials. Data will also be gathered by meeting workers of the Ministry of Urban and Regional Planning and the public in market places, recreation sites and other important places. The purpose of data to be collection is to objectively and critically analyze the working mechanisms, motives and characteristic features in the urban planning of Ibadan whereby the data will be interpreted by applying analytical and comparative methods.

¹³See, Abu Lughod (1987).
Hassan (1972).

¹⁴ See Adeniyi (1981).

1.8. Literature Review

The review of the used literature in this study is critical evaluation of the major works that have been conducted previously on the topic of the research, indicating strengths and weaknesses and pointing the gap in the field. This can be classified into two methods: firstly, according to the form of literature, and secondly, the themes discussed therein. Under the first classification, the relevant literature could be divided into six types: firstly, archive materials, secondly, periodicals, newspapers, journals and magazines; thirdly, conference materials; fourthly, dictionaries and encyclopedias; fifthly, books, research works and dissertations; and finally, interviews and correspondences of the author with some leading scholars in the historical field.

The first category consists of number scholarly journals, newspapers and magazines issued in some Nigeria states. In addition, periodicals and newspapers such as *Vanguard*, *Daily Trust*, *Nigeria Tribune*, *Daily Independent*, and *Sahara Reporters* have issued several articles on urban cities and planning in Nigeria and Africa as a whole.¹⁵ The second category consists of conference materials and proceedings. For instance, an international conference was held in Ibadan on governance and urban settlement in 1994¹⁶ in Ibadan during the military rule of General, Sani Abacha.

The next category of sources consist of dictionaries and encyclopedias, which are useful in presenting short a history of Ibadan, biographical information about personalities and some other brief terminological details. The fourth category includes research works and dissertations on Islamic literacy and cultural influence in Ibadan,¹⁷ as well as discussion on historical and political thoughts in Ibadan. However, as a matter of convenience, the sources could be divided into three thematic groups: the first consists of literature on the planning of cities in lines with Islamic civilization, struggle for shelter in an urbanizing world etc. The second group deals with the growth of Ibadan, phenomenon urbanization in Ibadan, Ibadan history and physical development, housing and building of an environment. The last group describes religions, rituals and community where the Islamic thoughts and ideas are largely accepted.

Indeed, a few works have been written to understand urban planning in Ibadan, Nigeria. Generally, those studies have significantly marginalized, even underestimated, the role of the religious factor as they have focused on explaining the society and politics from the perception of urban and regional planning. Islamic Principles in Urban Planning in Ibadan, Nigeria from 1960 to 2010: A historical Analytical Study is hoping to fill this gap that is to connect the urban planning of Ibadan with religious considerations. However, the works that address the topic on the urban planning will be reviewed below.

Hisham Ja'it's *Nazrah Ibn Khaldun li al-Madinahwa Mushkilah al-Tamdin* discusses¹⁸ Ibn Khaldun's, idea of the city which must be viewed along the lines of his understanding of civilization, royal authority and dynasty. Jait states that urban planning is a natural consequence in the progression of civilization from desert life to sedentary culture. No sooner do several human beings start to cooperate with each other, no matter on how limited a scale to form a sort of social organization - owing to their God-given power of thinking as well as propensity to socialization - than the first and, as a rule, rudimentary elements of civilization result. Henceforth, the growth and wealth of civilization always correspond to the growth in numbers of people's collaboration and productivity. Ibn Khaldun argues that since human beings must, by nature, cooperate and are at the same time hostile to each other, their social organizations must be governed by someone who is superior over others.¹⁹ The same person(s) shall act as a restraining influence and mediator. The existence of cities with their monuments, vast constructions and large buildings, is perceived by Ibn Khaldun as lying outside the category of necessary matters of general concern to human beings and city planning, in the sense that they all desire them or feel compelled to have them. At the same time, however, united effort and much cooperation are needed on the part of the masses for building and maintaining cities, even though cities are established for them and not for the few. Therefore, to build cities, people must be either forced by the stick of royal authority or induced by promise of reward and compensation.²⁰ My own expectation about the issue, as a student of history, is to critically examine and analyze the historical analytical study of urban planning of Ibadan according to Islamic perception. Though Ibadan is not an Islamic state but I vow to mention some features of Islamic cities and Islamic civilization in Ibadan shall be mentioned through this research work.

C. Abrams' *Man's Struggle for Shelter in an Urbanizing world*²¹ discusses the stance of shelter and congested urban settlement around the world. It notes that governments' emphasis on urbanization helps directly or indirectly, and that the state of shelter repeatedly urges and warns the people in most congested cities of hygienic environment.²² This literature introduces the need to maintain the planning structure of cities, most especially in Africa and the rest of the world; hence this book's views would be beneficial and useful. The author sufficiently analyzes how shelter is used in an urbanized world in the area of social change. This research is going to implement the views of Abrams to state the struggle of people living in Ibadan for shelter in an urbanizing zone.

O. Areola's *The Spatial Growth of Ibadan and Its impact on the Rural Hinterland*²³ discusses the growth and development of population in Ibadan and the rural communities close to Ibadan metropolis. The increased growth of population in Nigeria, especially in Ibadan, and the factors that facilitate its growth are also discussed. The work also look at the major role played by the imperialists in the history of Ibadan, the nationalists' support to such efforts and the zeal showed by Indigene of the Ibadan council. Meanwhile, the significant interest of this work to the research is the section where the author discusses the effects of the nature of Ibadan and the population in south-western Nigeria. The work is useful, in that it sheds more light on some circumstances surrounding the development of urban

¹⁵ For example, See "Urban Slums in Lagos (2014).

¹⁶ Centre for African Settlement Studies and Development (1994).

¹⁷ See Oladiti (n.d).

¹⁸ Hisham (1982).

¹⁹ Ibn (2001).

²⁰ Sati' Sati (1961).

²¹ Abrams (1964).

²² Ibid., 207.

²³ See Areola (1994).

planning and growth in Nigeria, mostly in Ibadan. This book will help this research work due to its degree of authenticity and objectivity.

Several chapters authored by Labinjo in his article *Ibadan and the Phenomenon of Urbanization: A Historical Cultural and Social Economic Study of an African city*²⁴ take a comprehensive look at the introduction, effects and impacts of urban planning in the city of Ibadan in particular. It is of a very significant relevance to this study as it traces the genesis and manifestations of syncretism of architectural art and plan in Ibadan land; in particular, it focuses on urban planning in Ibadan and the Islamic principle. The author of the book dedicated a whole chapter in this book to explaining the historical and cultural phenomenon of urbanization in Ibadan. Meanwhile, this research work will tackle the historical and social economic features of the people living in urban city of Ibadan in accordance with Islamic principle.

Another well-known Yoruba scholar, M. A. Tomori, in his *Ibadan Omo Ajorosun: A New Perspective of Ibadan History and Physical Development*²⁵ discusses the penetration of religious beliefs in Ibadan, the religions practised by the Yorubas living in the city, and its physical and urban management. The book discusses the contributions of historical architectural planning of Ibadan over some other cities surrounded by Ibadan. It will contribute more to this study as it expresses the term *Ibadan Omo Ajorosun* and explains some of the practices of the late warriors of Ibadan towards the progress and planning of this city. Though not that elaborate the book would be very useful to this study in the areas of historical study and urban planning of the city because the author analyzes every detail concerning the history of Ibadan until colonial era and beyond. This research is expected to elaborate the urban planning of Ibadan according to Islamic perspective from 1960 until 2010.

B. Hakim's magnum opus, *Arabic Islamic Cities: Buildings and Planning Principles*²⁶ is a classical book on Islamic cities, and it is still relevant in contemporary times. It is one of the most understandable and comprehensive texts relevant to this work as it gives clues to the different aspects on the planning of a city from the Islamic perspective as well as the factors that help in facilitating urban planning. The work will be useful to this research because it gives some background information about the resurgence of Islamic cities. It is written by a well-known scholar and historian, and is considered a major source of information about urban planning in modern times, especially as a reference to Islamic principle and perspective, and the development and challenges that normally face the growth of a city. However, even though the work is historical in nature, it does not discuss the encounter between Muslims and non-Muslims living in an Islamic state. The author skilfully analyzes the components of Islamic cities while this research will use the logic to this research work on urban planning of Ibadan with special reference to Islamic connection. Another prominent work is by M. Cemea Micheal, entitled *The Urban Environment and Population Relocation*²⁷. It highlights the views of West African people to urban environmental planning from ancient time till the 20th century. It explores the making of the West Africa communities over a period of time of some 1,200 years from a relative slow start in the first 1,100 years to a quicker time in the 20th century. It also explains the factors that make urban planning grow. In this book Micheal, asserts that urban environmental planning in West Africa is not a mere appendage. He argues that a substantial 'minority' or an overwhelming 'majority' of the inhabitants of a number of West African states are very much attracted to their physical environments, even when they travel or relocate from one city to another. This book also highlights the traces of architectural and environmental problems in some West African states, and how they were dealt with. Though it does not discuss the implication of the Islamic principle, this work will be useful to this research, especially in the area of architectural and environmental problems of some western African cities.

R. Hamdan's *Islam and Urbanization in the Arab World*²⁸ provides some information relating to the Islamic religion and urbanization in the Arab land, especially from the outsiders, the non-Arabs who came to Arab nations to seek greener pasture or for adventure. The writer explains how Muslims and non-Muslims of other faiths came to those cities and pursued the policy of neutrality and friendship with many Muslims and people of other religions.²⁹ The information illustrates that Islam and Muslims have not caused hazards; rather they lived in accordance with peace and harmony based on Islamic teachings, and easily connected with other faiths' believers, especially when they share the same environment. This work will tactically analyze the methods in which decision makers and the government can help to make Ibadan a better urban planned city like some cities under Islamic rule.

A.I. Adelemo in his *Small Urban Centres in Nigeria's Development Strategy; The Role of Rural Market Centres*³⁰ portrays small urban centres in the Nigerian context. In this book, he discusses the development strategies of urban planning and market places, and points to the role of the building environment. The chapter entitled, '*The Urbanization in Politics*' attempts to elaborate on the role played by prominent politicians all over Nigeria in urban planning in this modern era. However, the writer does not depict the thoughts and contributions of local governments in Ibadan towards its planning principles, which this study is going to address.

The work of P. Onibukun and A. Faniran entitled *Urban Research in Nigeria*³¹ contains some factual information relating to the urban architectural planning in Nigeria. The authors argue that urban and architectural influence will enable people of different tribes to interact with one another without any chaos and misunderstanding. The book restricts itself to presenting speeches in international forums in lieu of this perception on regional and urban planning. The speeches are categorized according to themes, but the absence of the authors' commentaries makes them stand on their own³². The book leaves room for researchers to make their own conclusions on the historical, cultural and architectural planners in Ibadan in particular and Nigeria as a whole. The authors do not cite and view all the phenomenon components of urban planning in Nigerian cities in chronological order which this research is going

²⁴Labinjo (2002).

²⁵Tomori (2004).

²⁶Hakim (1986).

²⁷Cemea Micheal (1993).

²⁸Hamdan (1976).

²⁹Ibid.

³⁰Adelemo (1979).

³¹Onibukun and Faniran (2005).

³²Ibid., 67-70.

to address. A book of J.F.C. Turner, entitled *Housing by People: Towards Autonomy in Building Environments* a literature on autonomy and environmental building. It argues that the causes of conversion always stem from wide-ranging and complex set of factors that evolve from within a changing autonomy and environmental context. Therefore, it should not be surprising that many urban planning scholars in Yoruba land argue that the relatively recent arrival of autonomy has instigated disruptive change. Although it is not possible to win back the process of modernity and re-establish traditional cultures, environmental planning suggests that autonomy provides a means to counter their disillusionment and re-establish a more just and stable social order. Such views represent a new form of urban planning and environmental competitions.³³ This book examines the intellectual welfare of people in building a conducive environment and planning for a better urban city. Meanwhile, this research is going to enumerate some important factors that will help people to live in a better urban planned settlement according to Islamic principle.

The dominant paradigm in several of these sources is their extensive nature their treatment towards urban planning as written by Muslims and non-Muslims in Nigeria and beyond. Various methodologies employed in these literatures can inspire the researcher in undertaking the objective of a historical research on Islamic principle in the urban planning of Ibadan. All these literature can be significant and concrete foundation upon which this study will construct. Consequently, from the existing literature, it is clear that the researcher's concerns in finding the formative literary elements of Islamic principles in urban planning literature in Ibadan have not been categorically studied. In fact, this gap needs to be fulfilled in the current research.

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³³Ibid., 72.

Recreation Facilities and Tourism in Ibadan Historical Context According to Islamic Perspective

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Abstract

In Ibadan, about 12.6 percent of the total population undertook special trip to recreation centres or zoological gardens, undertaken such trips results in substantial economy expenditure, it has been observed that the local businesses have made efforts to satisfy the demand of visitors to recreation centres in Ibadan, especially during the time of eidl kabeer, eidl adha and also during the Ester period. The zoological garden in Ibadan is in the heart of the University of Ibadan (UI), recreation centres in Ibadan are known for it renowned for its attraction during the peak period of end of Ramadan celebrations. Nearly 2,500 visitors are recorded monthly in all recreation centres across the city, the activities of gardens and recreation centres in Ibadan are controlled by Ministry of Transportation and Tourism. There are needs for recreation centres in Ibadan because the State government in her quest to diversify the mono cultural economy which is depend on internal revenue, has decided to take some measures to promote recreation sites and tourism across the city of Ibadan.

Keywords: Ibadan, Recreation centres, University of Ibadan, Ministry of transportation and tourism.

RECREATION FACILITIES AND TOURISM SITES IN IBADAN

There are needs for recreation centres in Ibadan because the State government in her quest to diversify the mono cultural economy which is depend on internal revenue, has decided to take some measures to promote recreation sites and tourism across the city of Ibadan. The measure includes the founding of the National Tourism Policy (NTP) in 1990 by the Federal government also the Nigerian Tourism Development Corporation (NTDC) in 1992,¹ the National Institute for Hospitality and Tourism (NIHOTOUR) and the National Travel Bureau (NTB), the aim for the formation of these tourism and recreation bodies can be summarized as follows:

- 1- To make Ibadan and Nigeria as a whole the ultimate tourism centre in Africa
- 2- To make Tourism and recreation one of the foreign exchange earners in an oil dependent economy.

In Ibadan, there are classifications in the tourism and recreation

- 1- Ecology tourism: This includes the geophysical, geological, and geomorphologic features such as mountains, waters, dams, parks, forest reserve, botanical and zoological gardens, hydro electrical power, oil pipe lines, sporting facilities, other notable engineering structures, travel and accommodation facilities, and so on.
- 2- Traditional cultural tourism: This includes the museum, art and galleries, historical monuments, religious and national festivals, art and crafts, natural features like sites and buildings.

The notable recreation centres in Ibadan metropolis are:

- 1- The University of Ibadan: University of Ibadan is the first premier university in Nigeria, founded in 1948 and still waxing stronger in academic excellence. The university was then established as the college of the University of London until it was converted into an autonomous university in 1962.
- 2- Zoological garden, University of Ibadan: Founded in 1948, the zoological garden remains one of the best in Nigeria, it has a wide variety of wide animals, the zoological garden is regarded as Mecca during festivals.
- 3- Nigeria Television Authority (NTA), Ibadan: Built in 1959 by late Obafemi Awolowo, this television station used to be WNTV before it changed to NTA Ibadan, it is the oldest television station in the whole continent of Africa and it serves as museum in journalism, it is an avenue and the best place to learn about journalism in Nigeria.
- 4- The National Museum of Unity, Dugbe: This is the museum that have sample of traditional musical instruments using by all tribes in Nigeria on display, within the vicinity of the museum are garden and a kitchen restaurant. The car used by last premier of Western region, late Chief Ladoke Akintola, who was assassinated on January 15, 1966 is on display at the museum.
- 5- Cocoa House, Ibadan: Built by late Obafemi Awolowo in 1965, this building is the first skyscraper in Africa, this giant building was built from the proceeds sold from cocoa for export.
- 6- Game World, Dugbe: This site is recreation centre where different indoor games such as table tennis, snookers, daft, play station, and others are legally played without betting, there is also a mini bar and restaurant monitored by local government board.
- 7- IITA Forest: IITA is the place for the thickest of timbers grow and also where the secondary nature of all

¹ Aderinmola, A, *Developing a National Research Stragedy for Nigeria: Art , Outdoor Recreation, Sport and Community Recreation*. (2005, Macmilan Press.) 45-47.

- forest apparent with clumps of bamboos, bambusa vulgarises, and so on. This forest is a good place for bird watching because it has numerous species of tropical birds, the forest reserve, which is a mature land rainforest with scattered emergent also has sporting facilities such as a- 9 hole golf course, football pitch, badminton court, table tennis, lawn tennis court, and a swimming pool within the institute.
- 8- Cultural Centre: The cultural centre is one of the best place in Nigeria to learn about the Yoruba cultural heritage simply because the place is full of historical values that are very important in the history of Yoruba race such as terra cotta scriptures, textiles and so on.
 - 9- Mapo Hall: The hall is a colonial edifice close to Bere market, perhaps on top of Mapo hill, it was commissioned during the colonial era of by Captain Ross in 1929, it was refurbished in 2006 by the administration of governor Otunba Adebayo Alao Akala.
 - 10- Irefin Palace, Ibadan: The palace was built over two hundred years back, and it contains 185 rooms, the palace is one of the oldest palaces in Ibadan that was constructed in traditional way of using mud instead of modern bricks.

IBADAN RECREATION CENTRES AND THE ISLAMIC CONNECTION

Recreation is considered an approach in Islam that has an organized form, management, implementation and style. Prophet Muhammad (SAW) practiced it and through his sayings and his actual practice he asked his companions and every Muslims to do the same. Many of the recreational activities he asked to be done or to exist in the Islamic environment are: swimming, running race, horse riding, truthful but harmless kidding, hunting and wrestling. The successors of Prophet Muhammad (SAW) also used to practice different kind of recreation activities which were approved by the prophet before his demise such as throwing spears, duelling, hitting the target, and singing during travel in celebration or jihad.

Recreation according to Islam revolves linguistically around comfort, extroversion, removing fatigue and exhaustion, and return to normal human activities, to bring peace and harmony back to man's body after hardship and revive body and soul after fatigue, idiomatically, recreation does not have a unified expression in Islam since most scholar of Islam defines it as a set of activities that contribute to providing people with comfort from work and life hardship, recreation in cities like Ibadan or Lagos are likely linked when the form and content of recreation are carefully organized and controlled in a way that guarantees the involvement of all people that come to please their souls in the name of recreation, it should develop their abilities, make them more satisfied and more effective without hurting one another, more important is that recreational activities in Ibadan should exclude those activities that contradict social or religious values. Thus, institutions and Islamic organizations should outline recreational education according to Islamic context within reliable, non individualistic and non random frame works. Islamic organizations within Ibadan metropolis should play an important role by enlighten and raising individuals and shaping their personalities, emotionally, physically, intellectually, and spiritually.

RECREATION IN IBADAN ACCORDING TO ISLAMIC LEGALITY

Human being personality instinctively needs recreation for its standard growth, vitality, and freshness. There are some contexts and verses in the holy Quran that shows the humans' need for pleasure; "But seek, through that which Allah has given to you, the home of the hereafter; and (yet), do not forget your share of the world."¹ Likewise prophet Mohammad (SAW) said "You owe a right to your lord, a right to yourself, a right to your family; therefore, you must give everyone their right."² The prophet companions understood this guidance from the prophet. Alli Bin Abi Taleb said "Seeking pleasure for your hearts, and seek jokes of wisdom because they 'your hearts' get bored as your bodies do."³ When Al- Khalid Bin Ahmed Al- Farahidi was criticised for kidding people, he said that people are imprisoned unless they practice kidding or telling jokes.⁴ Since Islam is connected to recreation, it set some rules to regulate, it is at the same time established some conditions that would display recreation at high level of psychological, righteous and social agreement. Thus recreation is categorised into two main parts:

- 1- Religiously allowed recreation, this category is either allowed and advised, this is supported by some words that urge human being to do recreational activities such as javelins, throwing spears, kidding and indoor sports with one's wife and family, grooming horse and go on tour to archaeological places like zoo and gardens and so on.
- 2- Forbidden recreation, Islam forbid some types of recreation because of unconnected to Islam to them, and it closes way of leading to them for example, the type of recreation that Islam forbids because it

¹ Surat Al-Qasas: 77

² Al-Bukhari, Mohammed Bin Ismail. (2001). *The Right Hadith of Al-Bukhari*. Beirut: Dar Tawq Al- Najat.

³ Al-Bagbawi, Hussein Bin Masoud. (1983), *The explanation of the Prophet Sunnah. 2nd edition*. Damascus: Al maktab Al- islami.

⁴ Al- Ghazi, Abu Al-Barakat. (1977), *Enjoyment in Joking*. 1st edition. Beirut : Dar Ibn Hazm.

contains harms in itself or practising it causes harm like engaging in free wrestling, this is forbidden because it harms and divulge the practitioners private parts. Also some kinds of recreation that was originally allowed but was associated with some other activities that caused it banning. Therefore it is forbidden because of what is attached to it, such as swimming in indecent swimming kits (Bikini) or playing sport in indecent attires. These sports are not forbidden per se, but they are forbidden because of other reasons attached to it.

MODE OF RECREATIONS IN IBADAN THAT ARE CONNECTED WITH ISLAMIC PRINCIPLES

There are various modes of recreation in Ibadan that are connected with the Islamic principles positively, these modes includes

- 1- **Running races:** back to the history of Yussuf (Joseph), his siblings said “O our father, indeed we went racing each other.”¹ The prophet did run racing as it is narrated in Aisha’s hadith, “she was travelling with the prophet, and the prophet and her went racing, and he led in the race, but he told her. We are now tie”²
- 2- **Wrestling:** Wrestling is allowed according to Islamic connection under one condition, do not hurt oneself or others, and this recreation is being practice in many recreations centres in Ibadan metropolis. Also, the prophet’s companion used to wrestle with one another and this does not lead to free mixing among the men and women, the wrestles was only aim as some sort of entertainment and training. For example Sumra bin Jundab Vs Rafi’ bin Khadija, Al-Hassan bin Ali Vs his brother Hussein. The most popular wrestling was between the prophet (SAW) and Rakana. A wrestle fight that was narrated in many hadith books. “A man Rakana wrestle against the apostle of Allah (SAW) , but the Prophet fell him several times.”³
- 3- **Swimming and diving:** This is categorised as one of the best recreational activities for the soul and body. It is well known and practice across Ibadan, several Islamic narrations praised swimming and implore Muslims to learn, teach and practice it. Meanwhile, a swimming save other’s lives. Abu Rafi’- May Allah bless his soul- said “O Prophet of Allah, do we owe any right to our children as they owe us? He said, “Yes, your sons’ right are to teach them writing, swimming and throwing spears (shooting).”⁴

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¹ Surat Yussuf vs 17.

² Al-Sasjtani, Abu Dauod. Hadith of Abu Dauod. (Beirut Dar Al-jinan, 1998) Hadith number 2578.

³ Ibid. Hadith number 4078.

⁴ Al- Bayhaqi, Ahmed Bin Hussein, *The major Hadith*, (Haidar Abad: Majlis daerat Al-Ma’rif Al-Nithamiyya, 2003), Hadith number 19742.