

ISLAMICS, SCHOLARSHIP AND SERVICE TO SOCIETY:

A FESTSCHRIFT FOR IS-HAQ OLANREWAJU OLOYEDE



Editors
Mahfouz A. Adedimeji
AbdulGafar O. Fahm

**ISLAMICS, SCHOLARSHIP
AND SERVICE TO SOCIETY:**
A FESTSCHRIFT FOR IS-HAQ OLANREWaju OLOYEDE

Editors

**Mahfouz A. Adedimeji
AbdulGafar O. Fahm**



KU8
Consortium of
Universities in Kwara

©KU8+, University of Ilorin, Ilorin, Nigeria

All rights reserved.

Apart from any fair dealing for the purpose of study, research or review, no part of this publication may be reproduced, stored in retrieval system, or transmitted, in any form or by any means, without the prior knowledge of the publishers.

Published by:
The Consortium of Universities in Kwara State (KU8+)
University of Ilorin,
Ilorin, Nigeria.

ISBN: 978-978-61001-1-1

Printed by
College Press
3, BaaleMosaderin Road
Jericho GRA, Ibadan
Oyo State, Nigeria
08036694838, 08022900793

E-mail: collegepress100@gmail.com

DEDICATION

This book is dedicated to the memory of the source:

Shaykh Liadi Akanbi Oloyede
and
Hajia Sherifat Abioye Oloyede

“...My Lord! Be merciful to them as they raised me when I was young” (Q17:24).

FOREWORD

When I was approached to write the foreword to this *magnum opus*, *Islamics, Scholarship and Service to Society* written in honour of one of Nigeria's finest academics, administrators and erudite Professor of Islamics, Prof. Is-haqOlanrewajuOloyede, Registrar of the Joint Admissions and Matriculation Board (JAMB), I jumped at it for numerous reasons among which are: the focus of the book, the person in whose name it is written and the platform that inspired the compilation.

The focus traverses all areas of knowledge as it encapsulates scholarship which has no boundary either in science, technology, humanities and even emerging trends. This has been justified with the 70 Chapters spanning five main sections touching virtually all major areas of study: environment, religion, arts, science, higher education, social change, mass communication, artificial intelligence, law and order, security, mentorship, economics, governance, sustainable development to mention just a few.

The person who is being honoured with this book is another reason for jumping at writing the foreword. He is a highly detribalised Nigerian - forthright, incorruptible and very selfless. He is worthy of this publication. On reading the book and the second volume of tributes, *Glimpses Into the Giant*, my position is further confirmed.

Thirdly, the platform that is championing the book publication, our Consortium of Universities in Kwara State (KU8+), is also a very credible platform for this great initiative because it has shown in less than two years of its existence that collaboration is the future of higher education.

There was a real challenge at the initial stage because how do you write foreword to a book you have not read? On getting the manuscript, the challenge became more daunting because it ran into almost a thousand pages, competing with the Ph. D. thesis of Prof. Is-haqOloyede. One of the very significant things that I discovered is that it is a 70-chapter book which I think the editors deliberately decided on, and that in itself speaks volumes about the book.

Rummaging through the book, it is obvious that the contributors are equally deliberate to accurately represent the honoree because they demonstrate in-depth analysis of the various subjects covered. For instance, Chapter Three discusses, *in extenso*, the issue of leadership in higher education exploring the leadership style of Prof. Is-haqOlanrewajuOloyede. And if this is juxtaposed with the contribution in Chapter Forty-Five that deals with 'From Paper to Pixels', the quintessential Oloyede is properly captured and this is further exemplified in Chapter Fifty-Two detailing his exploits on the transformational approach to education with the evolution of Information Communication and Technology (ICT).

The authors equally provide very rich materials which will serve as a veritable source of information for future research. No doubt, the book will continue to be relevant in the various areas which it covers as well as provide a golden opportunity for researchers to have a glimpse into the academic endeavours of the thorough-bred academic, highly cerebral and uncommon administrator of no mean repute, Prof. Is-haqOlanrewajuOloyede, CON.

On the whole, this book is a must read for all lovers of knowledge; all policy makers; academics willing to know more about their disciplines; students who want to be better grounded in their studies; religious leaders and scholars who aspire to lead with fear of God; people involved in higher education; and indeed all Nigerians who truly love and believe in the Nigerian project.

Prof. Wahab Olasupo Egbewole, SAN
Vice-Chancellor, University of Ilorin, Ilorin
Chairman, Consortium of Universities in Kwara State (KU8+)
22nd September, 2024

PREFACE

When the idea of embarking on this project was mooted at a meeting of the Consortium of Universities in Kwara State (KU8+) Vice-Chancellors a few months ago, it was received by acclamation by all members. The sentiment expressed at the meeting was that apart from being the Chairman of the Board of Trustees of the Consortium, Prof. Is-haqOlanrewajuOloyede is a towering academic figure that honouring him itself would be an honour to the Consortium, one of the most dynamic consortia of its type despite being less than two years old.

Then, the burden of leading the project from the starting point to the finish line, on behalf of the Consortium, was placed on Mahfouz Adedimeji by the Chairman and Vice-Chancellor of the University of Ilorin, the amiable Prof. WahabOlasupoEgbewole, SAN, and he took it with pleasure as a badge of honour. One of the earliest decisions reached at the point of releasing the call for paper flier is that Prof. Oloyede is an elephantine personality or a big feast that would require many people with diverse cutlery. So, we differentiated between this festschrift, which is purely academic, and the book of tributes, *Glimpses into the Giant: A Tapestry of Tributes to Prof. Is-haqOlanrewajuOloyede at 70*, with the latter being more general. The work started almost immediately on the festschrift with Dr AbdulGafarFahm, a vibrant young scholar, with the support of the Consortium, especially the Chairman, Prof. WahabEgbewole, SAN, and the Secretary-General, Prof. Francisca Oladipo.

The publication of *Islamicism, Scholarship and Service to Society: A Festschrift for Is-haqOlanrewajuOloyede* is both a tribute and a testament to the enduring impact of Prof. Oloyede's multifaceted contributions to the academe, public service, the Islamic community and the larger society, in its micro and macro phyla. The volume is conceived not merely as a collection of academic essays but as a celebration of a remarkable journey of intellectual pursuit, selfless service and visionary leadership demonstrated by the phenomenal personality being honoured. The breadth of topics covered and the depth of scholarship reflected in these pages are a fitting and befitting homage to a scholar whose work transcends the boundaries of disciplines and whose influence reverberates across multiple spheres of the society.

Prof. Oloyede's career exemplifies a synthesis of rigorous academic scholarship and dedicated service to humanity, particularly within the contexts of Islamic studies, interfaith dialogue and academic leadership. As a scholar, his contributions to the study of Islam are profound and enduring. His works have provided nuanced insights into the complexities of Islamic jurisprudence, theology and cultural practices. He has engaged critically with contemporary issues in Islamic thought, addressing the challenges posed by modernity while remaining rooted in the tradition. His scholarship is characterised by a meticulous approach to sources, a balanced and thoughtful interpretation of contentious issues and an unwavering commitment to intellectual honesty. This commitment is not only evident in his published works but also in his engagement with students and colleagues, whom he has mentored and guided with inimitable generosity and uncommon wisdom.

In addition to his academic achievements, Prof. Oloyede's contributions to public service are noteworthy. His tenure as the Vice-Chancellor of the University of Ilorin was marked by significant transformations that enhanced the reputation of the university as a foremost centre of excellence in teaching and research in Nigeria. His leadership was instrumental to fostering an environment that prioritises academic integrity, infrastructural development and innovation in pedagogy, which has been sustained over the years. Under his stewardship, the university experienced unprecedented growth, both in physical infrastructure and academic reputation, becoming one of Nigeria's globally acclaimed leading institutions of higher learning.

Moreover, Prof. Oloyede's service extends beyond the confines of the university. As a prominent figure in interfaith dialogue in Nigeria and a strong advocate for peaceful coexistence, he has played a pivotal role in promoting mutual understanding and respect among different religious communities. His work with various religious and civic organisations has been driven by

a vision of a society where diversity is celebrated and conflicts are resolved through dialogue and cooperation. He has consistently advocated for education as a tool for social transformation, believing that informed and critical engagement with religious and cultural differences is essential to building a just and harmonious society.

This festschrift is thus an acknowledgement of Prof.Oloyede's enduring legacy in these various fields. The chapters reflect the diversity of his interests and the broad scope of his influence. They encompass a wide range of topics, from detailed analyses of Islamic jurisprudence and theology to discussions on the role of education in societal development, from reflections on leadership in academic institutions to explorations of the dynamics of interfaith dialogue. The contributors to this volume, themselves fledgling and distinguished scholars and professionals, have engaged with themes that resonate precisely or tangentially with Prof.Oloyede's own scholarly and professional pursuits. Their contributions are not only a recognition of his work and worth but also a continuation of the cross-currents of intellectual conversations he has stirred and fostered throughout his career.

It is important to note that this volume is not a retrospective look at Prof.Oloyede's achievements; it is an invitation to reflect on the ongoing relevance of the values he embodies: a commitment to scholarship that is both rigorous and relevant, a dedication to service that is both principled and pragmatic, and a vision of leadership that is both inclusive and transformative. These values are becoming increasingly critical in a world that is grappling with complex challenges, from the need for educational reform and the promotion of social cohesion to the urgent task of fostering intercultural/interreligious understanding and international cooperation.

The essays in this book also serve as a reminder of the critical role that scholars and intellectuals play in shaping the discourse around pressing societal issues. Prof.Oloyede's work demonstrates that scholarship is not an isolated or purely academic endeavour but a form of engagement with the world that can have profound and practical implications. His ability to bridge the gap between the theoretical and the practical, between the personal and the public, between the modern and the traditional as well as between the scholarly and the social, is one of the hallmarks of his career. This is a legacy that the contributors to this festschrift, and indeed all who have been influenced by his work, seek to uphold and perpetuate.

As we present this volume to readers, we are mindful of the fact that it represents just a small portion of the vast body of work and the extensive influence of Prof.Oloyede. The scope of his contributions defies easy categorisation, and any single volume can only capture a fragment of his impact on the fields of Islamic studies, higher education and public service. Nevertheless, we hope that this festschrift will serve as a meaningful tribute to his remarkable career and as a source of inspiration for future scholars and leaders who seek to follow in his footsteps. And rather than produce his curriculum vitae, as it is common with works of this hue, we decided on providing his citation as his full CV is a book on its own.

In compiling this festschrift, we and the entire KU8+ have been guided by a deep sense of gratitude to and admiration for Prof.Oloyede. His intellectual rigour, ethical, charismatic and visionary leadership, compassionate service and selfless personality have left an indelible mark on those who have had the privilege of working with and learning from him. We are also grateful to the contributors, who have offered their insights and reflections in a spirit of collegiality and respect. Their willingness to engage with the themes and issues that have been central to Prof.Oloyede's work is a testament to the high regard in which he is held by the authors and those for whom they stand proxy.

Meanwhile, we equally express our appreciation to all those who have supported the production of this volume. From the KU8+ Vice-Chancellors and vibrant team of reviewers who worked diligently with us to the authors themselves who responded to the issues deserving their attention, we are grateful. We also acknowledge and appreciate those contributors whose submissions could not ultimately appear in this volume. Some of the several articles that cannot be included here are not actually lacking in quality but the thematic number (70) that we imposed

on ourselves and size are critical issues that guided our editorial decisions. It is our fervent hope, it is worth reiterating, that this festschrift will not only honour Prof.Oloyede's achievements but also contribute to the ongoing conversation about the role of scholarship and service in the society.

Finally, as readers engage with the essays in this volume, we invite them to reflect on the values and principles that have guided Prof.Oloyede's life and work. In an era where the pursuit of knowledge and the commitment to public service are often seen as separate, if not contradictory, endeavours, Prof.Oloyede's example reminds us of the profound impact that can be achieved when these two paths are pursued in tandem. His life's work is a powerful affirmation of the idea that true scholarship is not just about the accumulation of knowledge, but about its application to the service of humanity, and that genuine leadership is not about the exercise of power, but about empowering others to achieve their fullest potential.

It is with these thoughts in mind that we present this festschrift to the scholars and the public on behalf of KU8+. May it serve as a beacon of the enduring relevance of scholarly inquiry, servant leadership, and compassionate service to humanity and society. May it inspire future generations to strive for excellence in their fields, to engage with the world in meaningful and impactful ways, and to carry forward the legacy of scholars like Prof. Is-haqOlanrewajuOloyede, who have dedicated their lives to the pursuit of knowledge and the betterment of society.

Prof. Mahfouz A. Adedimeji
Dr AbdulGafar O. Fahm

September 22, 2024

CITATION

PROFESSOR IS-HAQ O.OLOYEDE: A MAN OF ALL MOMENTS

Mahfouz A. Adedimeji, Ph.D.

The saying goes that a man of success achieves his goals but a man of significance changes his world. If there are people who understand the difference between the two, Prof. Is-haq Olanrewaju Oloyede, Registrar of the Joint Admissions and Matriculation Board (JAMB), is at the forefront among them.

Prof. Oloyede's ascension to prominence was not a matter of coincidence; it was rather a product of a clear vision, a sense of mission propelled by the keen passion to excel. In other words, here is a man who has internalized five d's as the operational blueprint for making a difference. He is a man with a *dream*, who then develops a *drive* to achieve it. With single-minded *determination*, remarkable *discipline*, this three-in-one man (*okunrinmeta*) sets out to achieve his goal with *dedication*.

To Prof. Oloyede, whatever is worth doing at all is worth doing well and in time. This is why he is seen as a workaholic, a man who electrifies his surroundings with an inimitable sense of duty, a man of action and guts. As Dan Gable once said, "Gold medals aren't really made of gold. They are made of sweat, determination, and a hard-to-find alloy called guts."

So, wherever Prof. Oloyede finds himself, whether in the classroom or podium as a lecturer, or at the National Political Reform Conference as Co-Secretary, or as Chairman of the Committee of Directors of Academic Planning in Nigerian Universities, or as National Coordinator/ Executive Secretary of the Nigeria Inter-religious Council (NIREC) or as Secretary General of the Nigerian Supreme Council for Islamic Affairs (NSCIA) under the transformational leadership of the royals' royal, the Sultan of Sokoto, His Eminence, Alhaji Muhammad Sa'ad Abubakar, CFR, mni, or in several other capacities he has functioned or still functions, he is renowned for being extra-ordinary and first class.

A talented scholar and cerebral intellectual, Prof. Oloyede is an academic genius and administrative guru, who dominates his world with well-reasoned arguments and visionary ideas. A shrewd judge of men and matters, this man who accepts no half measures smashes reputations and sets records with his sterling qualities and impeccable credentials. A man of unconquerable will and a restless questing spirit, the former Pro-Chancellor and Chairman of Council, Fountain University, Osogbo, is the proverbial goldfish that has no hiding place. With a Spartan commitment to duty, easy and amiable mien, Prof. Oloyede has remained a raving phenomenon to friends and foes alike with his honesty, simplicity, humility, loyalty, generosity and single-minded belief in service to Allah and humanity.

To tell a peacock a story of bright colours is to sing empty and discordant tunes to a care-free bird, yet the Qu'ran tells us, "And proclaim the Grace of your Lord" (Q.93:11). Though Oloyede does not see himself as special, this infectious simple and rare Nigerian is a man of many firsts, a special gift of God to humanity, right from the classroom to the boardroom. Due to limited time, perhaps ten of his firsts (as he was born on the tenth day of the tenth month) would make a sample, viz: first First Class graduate of the Faculty of Arts, University of Ilorin (1981); first Unilorin alumnus to bag a Ph.D. from his alma mater (1991); first alumnus President in the Governing Council of the University of Ilorin; first Uniloringraduand to become a Professor (1995); first academic Director of Academic Planning, Unilorin; first Unilorin product to ever become a Deputy Vice-Chancellor; first Unilorin alumnus to become a Vice-Chancellor of a University in the world; first Secretary-General of the Association of West Africa Universities; first Nigerian to become President of the Association of African Universities and first JAMB Registrar to remit about N60 billion to the coffers of the Federal Government of Nigeria!

Is-haq Olanrewaju Oloyede was on October 10, 1954 ushered into the world through the family of the late Shaykh Liadi Akanbi and Hajia Sherifah Abioye Oloyede in Abeokuta, Ogun state. He started his formal education at Ta'limul Islam Ahmadiya Primary School in 1961 after which he proceeded to Progress Institute, Agege, where he bagged his 1st School Leaving Certificate with Distinction in 1969. He perfected his training as an Arabist at the famous Arabic Training Centre (Markaz) between 1973 and 1976. His insatiable quest for knowledge took him to the University of Ibadan, where he bagged a Certificate in Arabic and Islamic Studies while his passion for higher learning brought him to the University of Ilorin in 1978, where he graduated as Best Graduating Student in 1981. The University of Ilorin scrupulously engaged him as Assistant Lecturer in 1982 and he subsequently obtained his higher degrees in 1985 and 1991, rising through the ranks in the process till he became a Professor in 1995.

A true scholar to the core, Prof. Oloyede is a keen advocate of training and in this respect, he leads by example as the prodigy is never ashamed of being a student. He obtained his Postgraduate Diploma in Education just in 2003 and became a Certified Teacher by the Teachers' Registration Council of Nigeria in 2005. Between 1994 and 1995, he received Special Proficiency Training on Information and Communication Technology at the International Centre for Communication Art and capped his ICT proficiency with a Certificate in Advanced Digital Appreciation Programme – Tertiary (ADAPT) at the International Centre for Communication Studies and Digital Bridge Institute, Abuja, in 2007.

This man of unimpeachable integrity has received several awards and honours in his dazzling and inspiring career and he is a member of many professional bodies. He is a recipient of the Arab League Prize for the Best Certificate Student in Arabic and Islamic Studies, University of Ibadan; recipient of Merit Award by Islamic Mission of Africa, proprietors of Crescent University, Abeokuta; Fellow, Islamic Academy of Cambridge, United Kingdom; Fellow, Academy of Religion; Fellow, Society for Peace Studies and Practice; Fellow, Academy for Entrepreneurial Studies, Nigeria; Fellow, Nigerian Institute of Management; and Fellow, Nigerian Academy of Letters and many more.

Prof. Oloyede has been a long-time member of the Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS), Professors World Peace Academy of Nigeria and the Nigerian Association for the Study and Teaching of Religion and the Natural Sciences. He is a Board Member of the African Center for Religions and the Sciences and representative of Unilorin Local Societies Initiative at the Metanexus Institute of Science and Religion, Philadelphia, USA, and several others. He has won the Federal Government Scholarship, University of Ilorin Merit Scholarship and several national awards, including the National Productivity Order of Merit (NPOM), Commander of the Niger (CON) and Officer of the Federal Republic (OFR).

This distinguished gentleman has served the University of Ilorin, Kwara and Ogun States and indeed the Federal Republic of Nigeria in several capacities. His achievements, including as a prominent leader of the Muslim Students Society of Nigeria (MSSN) in his days, are so many and etched on stone that recounting them will fill several pages. Yet, it would be unfair to the University of Ilorin and its alumni if it is not mentioned that when this illustrious graduate of the University was the Vice-Chancellor, the University was taken to such an Olympian height that Vice-Chancellors of other universities visited him regularly to understudy him. Within a period of five years, this great man of honour took the University of Ilorin from being an unranked university to one of the best 20 in Africa, according to international ranking agencies.

Not only did Prof. Oloyede take the University of Ilorin to its apogee, he also electrified the global university system with his sterling leadership qualities and high-octane administrative acumen. No other Nigerian Vice-Chancellor has arguably achieved being Chairman of the Committee of Vice-Chancellors (CVC)/ Association of Vice-Chancellors of Nigerian Universities (AVCNU), President of the Association of African Universities (AAU), Board Member of both the Association of Commonwealth Universities (ACU) and International Association of

Universities (IAU) within a tenure of five years, apart from being the initiator of the Association of West Africa Universities (AWAU) through the Ilorin Declaration.

As a prolific author and astute academic, his hundreds of research works have appeared in scores of national and international journals. Prof. Oloyede has written, co-written and co-edited books and papers published in many outlets in Nigeria, Ghana, Kenya, South Africa, Switzerland, United Kingdom, India, Pakistan, USA, among others. A most sought-after speaker at conferences, seminars and events, he has presented academic papers in conferences all over Nigeria and across the world.

Prof. Oloyede's versatility is not limited to books. It was St. Augustine who observed that "the world is a book, and those who do not travel read only one page" and the JAMB Registrar has read several pages of the world book. He has been to the thirty-six states of Nigeria and Abuja and he has visited all the world continents, at one time or the other, for academic purposes. He has been to the United States of America, United Kingdom, Saudi Arabia, Spain, France, The Netherlands, Georgia, Ghana, South Africa, Mali, Tanzania, Ethiopia, Malawi, China, Malaysia, Morocco, Kenya, Switzerland, Italy, Hong Kong, Australia, Cameroun, India, Turkey, Belgium, Qatar, Morocco, Puerto Rico, Brazil, Burkina Faso, Democratic Republic of Congo, Gabon, Rwanda, Senegal, Senegal, Uganda and many more. This partly explains why he is always setting global standards for himself and the institutions he is affiliated with.

Little wonder that awards and recognitions have been swarming him but the self-effacing Oloyede has been driving them away. Nevertheless, he was on Saturday, November 27, 2017 garlanded by the well respected *New Telegraph* newspaper as the "Most Outstanding Public Servant of the Year". As the blind can see and the deaf can hear, Prof. Oloyede stands tall today as one of the greatest symbols of anti-corruption crusade. It was therefore not surprising that when the Presidency released a statement on December 30, 2017 to showcase the achievements of the Federal Government then, JAMB's name was conspicuous in it. Subsequently, when a former Minister of Information and National Orientation made an intervention in response to a statement, JAMB under Prof. Oloyede still featured prominently as a major achievement of the Federal Government of Nigeria.

Known for saying his mind without minding whose ox is gored, Prof. Oloyede is not unmindful of the fact that maggots would detest sanitary inspectors. In his frenetic pace for standard and excellence wherever the combination of hard work and good luck puts him, he steps on toes with integrity. So, one would agree with *The Punch* in its editorial of January 8, 2018 that "a leadership with integrity is critical.... It is a fact that the Registrar of the Joint Admissions and Matriculation Board, Is-haq Oloyede, showed with the N7.8 billion his agency remitted, against 3 million annually remitted by his predecessors." Perhaps, part of his inspiration for being who he is lies in the words of Bill Cosby: "I don't know the secret of success but the secret of failure is trying to please everybody".

A no-nonsense man of super-abundant physical and mental energy, Prof. Oloyede loathes corruption so much that corruption too loathes him in kind. At a personal level, it was through him that I learnt that it is not a shame to be broke. Sixteen years ago, as Vice-Chancellor, he needed to send me on an errand and he told his son, now a medical consultant, to withdraw money from his account. He was told there was no money there. He mentioned another account and he was informed the last money there had been withdrawn under his directive. We had to wait till his next salary was paid. I learnt to assure myself since then that being broke is normal, after all, the Vice-Chancellor was broke!

A versatile scholar, a masterful manager of men, money and materials, Prof. Oloyede is a family man, happily married to the woman of his dream, a supportive, devoted, caring and enduring Dr (Mrs) Raheemah O. Oloyede, and the marriage is blessed with children, including a set of male twins, and an expanding clan of grandchildren!

It is my singular honour to present to you the man of the moment, and indeed the man of all moments; a preeminent professor, astute administrator, exceptional scholar, academic mentor,

redoubtable Registrar, dynamic Chief Executive, prolific writer, incorruptible leader, marvelous manager, inimitable consultant, wonderful Fellow, intellectual juggernaut, inter-religious activist, compulsive communicator and outstanding Muslim personality, *okunrintakuntakun*, Prof. Is-haq Olanrewaju Oloyede, CON, OFR, NPOM, FNAL, FNIM, FIAC, FAR, fspsp, etc!

The original version of this citation was read on the Occasion of the Public Presentation of the book, *Dynamics of Revealed Knowledge and Human Sciences: Essays in Honour of Prof. Is-haq Olanrewaju Oloyede*, at Musa Yar'Adua Centre, Abuja, on Wednesday, February 21, 2018.

TABLE OF CONTENTS

DEDICATION	iii
FOREWORD	iv
PREFACE	v
CITATION	viii
NOTE OF CONTRIBUTORS	xii
TABLE OF CONTENTS	xix
INTRODUCTION	1
SECTION A: HUMANITIES	
CHAPTER ONE	
A STUDY OF ISLAMIC PRINCIPLES FOR ENVIRONMENTAL CONSERVATION <i>T. O. Amusa, Ph.D.</i>	12
CHAPTER TWO	
AN OVERVIEW OF RELIGION AND PUBLIC ETHICS <i>M. A. Belewu, Ph.D., T. M. Liadi, Ph.D. and K. Y. Belewu</i>	24
CHAPTER THREE	
CULTURAL RECLAMATION IN HIGHER INSTITUTION: ROLE OF EFFECTIVE LEADERSHIP <i>Fatima I. Abubakre, Ph.D.</i>	30
CHAPTER FOUR	
ENVIRONMENTAL SUSTAINABILITY: ISLAMIC THOUGHTS ON ECOLOGY <i>Faith Jesupemi Olaitan, Oladapo Opeyemi Bamidele, Oluwadamilola Oyetayo Ezekiel and Lukman Bolaji Bello</i>	40
CHAPTER FIVE	
FAYDAH AT-TIJANIYYAH IN NIGERIA <i>Abdur-Razzaq Mustapha Balogun Solagberu, Ph.D.</i>	50
CHAPTER SIX	
PROPHETIC DEVOTION AND TEXTUAL MUSLIM CULTURE IN AN AFRICAN CITY: A STUDY OF THE DALA'IL KHAIRAT SCHOOL IN KANO, NIGERIA <i>Auwalu Muhammad Hassan</i>	61

CHAPTER SEVEN LANGUAGE, COMMUNICATION AND THE DIALECTICS OF STRUCTURALISM IN MODERN NIGERIAN DRAMA <i>Sherifud-din Yusuf, Ph.D. and Jibril Imam Mohammed-Kabir, Ph.D.</i>	75
CHAPTER EIGHT THE LEGACY OF PROF. IS-HAQ OLANREWaju OLOYEDE'S INTERDISCIPLINARY PERSPECTIVES ON ISLAMIC THOUGHT <i>AbdulGafar Olawale Fahm, Ph.D. and Habeeb A. Ajimotokan, Ph.D.</i>	86
CHAPTER NINE ISLAM, MEDIA AND IDEOLOGICAL INTERSECTIONS <i>Akeem Ademola Azeez</i>	99
CHAPTER TEN FOSTERING RELIGIOUS HARMONY IN NIGERIA: A COMPREHENSIVE EXPLORATION OF PROFESSOR IS-HAQ OLANREWaju OLOYEDE'S ADVOCACY <i>Taiwo Moshood Salisu, AbdulGafar Olawale Fahm and Lydia Bosede Akande</i>	109
CHAPTER ELEVEN COWERING THE VOICELESS MAJORITY: NIGERIA'S MEDIA FRAMING AND STAKEHOLDERS' REPRESENTATION ON THE ILORIN HIJAB CRISES <i>Isiaka Zubair Aliagan, Ph.D. and Habeeb Opeyemi Daranijo</i>	122
CHAPTER TWELVE PUBLIC PRACTICE OF ISLAM: A HISTORY OF SELECTED WOMEN ASALATU GROUPS IN ILORIN <i>Ibrahim AbdulGaniyu Jawondo, Ph.D. And J. Hamzat Maridiyat</i>	136
CHAPTER THIRTEEN A DISCOURSE ON INTERFAITH RELATIONSHIP AMONG OKUN PEOPLE: AN ISLAMIC PERSPECTIVE <i>Abdulrasheed Toyin Abubakar</i>	146
CHAPTER FOURTEEN THE SIGNIFICANCE OF YORUBÁ ORAL POETRY IN LANGUAGE ACQUISITION <i>Ibrahim Abáyòmí Adeigbe, Ph.D. and Saudat Adebisi Hamzat, Ph.D.</i>	155
CHAPTER FIFTEEN INTER-AGENCY RIVALRY IN NIGERIA: AN ASSESSMENT OF POLICE-MILITARY RELATIONS AND ITS IMPLICATIONS FOR NATIONAL (IN)SECURITY IN NIGERIA <i>Lemuel Ekedegwa Odeh, Ph.D., Samuel Ovuote Aghalino, Ph.D. And Osaretin Akinola Osho, Ph.D.</i>	165
CHAPTER SIXTEEN DYNAMICS OF MUSLIM COMMUNITY AND SOCIALISATION IN SOUTH-WESTERN NIGERIA <i>Abdulwahab Danladi Shittu, Ph.D. and Sulyman Muhammad-Busayri</i>	177

CHAPTER SEVENTEEN AN EXAMINATION OF SOCIO-RELIGIOUS EFFECTS OF SYNCRETIC PRACTICES ON THE CONTEMPORARY ILORIN EMIRATE MUSLIMS <i>Sabood Badmus Suraju, Ph.D. and Samsudeem Onigbari</i>	184
CHAPTER EIGHTEEN EXPLORING THE IMPACT OF SECULAR AND RELIGIOUS EDUCATION ON TECHNOLOGICAL ADVANCEMENT IN NIGERIA <i>Akai Sami-Suleiman, Ph.D.</i>	196
CHAPTER NINETEEN ANALYSIS OF WOMEN'S LANGUAGE USED BY MAJOR FEMALE CHARACTERS IN THE MOVIE 'THE WILDFLOWER' <i>Afeez Omotayo Azees and Elizabeth Oluwatobi Ayorinde</i>	207
CHAPTER TWENTY COMMON GROUND IN THE HADITH OF THE PROPHET MUHAMMAD (PBUH) <i>Kaseem Oladimeji Olaniyi, Ph.D.</i>	216
TWENTY-ONE THE NIGERIAN TRIPOD LEGAL REGIMES: PROSPECTS AND CHALLENGES <i>Ibrahim Imam, Ph.D. and Wahab O. Egbewole, Ph.D., SAN</i>	231
CHAPTER TWENTY-TWO ECHOING THE NIGERIA DISABILITY RIGHTS ACT AND OLOYEDE'S DISABILITY POLICY IN JAMB: EVALUATION OF GAINS AND LESSONS TO BE LEARNT <i>Hassan Abimbola H. and Azubike Onuora-Oguno, Ph.D. and Adekemi T. Adesulu-Dahunsi, Ph.D.</i>	241
CHAPTER TWENTY-THREE THE LEGAL THEORY OF RELIGIOUS EDUCATION IN NIGERIA: AN ANALYSIS OF THE JUDGEMENTS OF THE NIGERIAN SUPREME COURT AND COURT OF APPEAL (1963 – 2021) <i>Azizat O. Amoloye-Adebayo, M. K. Imam-Tamim, T.A. Abdulraheem and A. H. Folorunsho</i>	249
CHAPTER TWENTY-FOUR CONTRIBUTIONS OF IS-HAQ OLANREWAJU OLOYEDE TO MENTORSHIP OF WOMEN IN ACADEMIA AND ADMINISTRATION <i>Hassanat F. Abubakar-Hamid, Ph.D.</i>	263
CHAPTER TWENTY-FIVE THE ROLE OF ISLAMIC SCHOLARSHIP IN PROMOTING ALTERNATIVE DISPUTE RESOLUTION (ADR): CASE STUDIES AND INSIGHTS <i>Barakat Adébisi Raji, Ph.D. and Modinah Adenike O. Abdul Raheem, Ph.D.</i>	269
CHAPTER TWENTY-SIX A JURISPRUDENTIAL DISSECTION OF THE NON-MUSLIM STATUS UNDER THESHARI'AH <i>Abdullahi Safiu Ishola, PhD</i>	279

CHAPTER TWENTY-SEVEN
YORUBA CULTURE AND ITS INTERSECTION WITH ISLAMIC ETHICS AND
JURISPRUDENCE

AbdulRasheed Abiodun Adeoye, Ph.D. and AbdulGafar Olawale Fahm, Ph.D.

289

SECTION B: SOCIAL AND MANAGEMENT SCIENCES

CHAPTER TWENTY-EIGHT
UTILITARIANISM AND RETRIBUTION IN PUNISHMENT:
A SOCIOLOGICAL ANALYSIS

AkinolaOdesanmi, Ilesanmi Olusegun, Abdullateef Raji, and Kayode Olumuyiwa Ebenezer 306

CHAPTER TWENTY-NINE
ADHERENCE TO ISLAMIC TEACHINGS AND DEVIANT BEHAVIOUR AMONG
MUSLIMS IN ILORIN, KWARA STATE, NIGERIA

Issah Moshood and Noah Yusuf, Ph.D. 317

CHAPTER THIRTY
ACHIEVING EFFECTIVE HEALTHCARE SERVICE DELIVERY IN NIGERIA
THROUGH PUBLIC-PRIVATE PARTNERSHIP APPROACH

Yusuf Idris Agbabiaka, Ph.D. 332

CHAPTER THIRTY-ONE
ENTREPRENEURIAL BENEFITS OF THE FUNDAMENTALS OF ISLAM:
A LESSON FOR MUSLIM YOUTH IN NIGERIA

Rafiu Ibrahim Adebayo, Ph.D. 342

CHAPTER THIRTY-TWO
THE EFFECTS OF SOCIAL CAPITAL AND COMMITMENT ON CAREER SUCCESS OF
SMALL AND MEDIUM ENTERPRISES IN KATSINA STATE, NIG

Hamza Aliyu Galadanchi and Aisha Umar Yuguda 353

CHAPTER THIRTY-THREE
THE EFFECTS OF BORDER CLOSURE ON MANUFACTURING INDUSTRIES
IN NIGERIA

Odutan Joseph Olatunji, Ph.D. 370

CHAPTER THIRTY-FOUR
ISLAMIC FINANCE AND ECONOMIC JUSTICE: LESSONS FOR FAIR AND EQUITABLE
COMMUNITIES IN NIGERIA

Raūf Adeola Lateef, Ph.D., Asamu Rasheed Adebimpe, Ph.D.
And Balogun Muhsin Adekunle, Ph.D. 380

CHAPTER THIRTY-FIVE
PENSION FUND INVESTMENT AND THE GROWTH OF NIGERIA ECONOMY

J. O. Adeoti, Ph.D. and M. A. Opaleke, Ph.D. 392

CHAPTER THIRTY-SIX CONFLICT MANAGEMENT APPROACHES IN NIGERIAN UNIVERSITIES: CHALLENGES AND WAY FORWARD <i>Bolarin Najeeb Haroon and Yusuf Suleiman, Ph.D.</i>	409
CHAPTER THIRTY-SEVEN IMPLICATIONS OF AGEING POPULATION IN NIGERIA RURAL AREAS: THE CASE OF KWARA STATE <i>Oladayo Ramon Ibrahim, Ph.D., Olayinka O. Agunloye Ph.D. and Oyebanji Toba James</i>	426
CHAPTER THIRTY-EIGHT PREDICTING HUMAN CAPACITY DEVELOPMENT THROUGH UNDERGRADUATES' SOFT SKILLS IN NORTH-WEST NIGERIA <i>Ahmad Tijani Surajudeen, Ph.D.</i>	437
CHAPTER THIRTY-NINE EXPLORING ISLAMIC POLITICAL ECONOMY FOR GOOD GOVERNANCE: COMPASS FOR THE NIGERIAN MUSLIM ELITE <i>Daud Mustafa, Ph.D., Aliyu Mamman, Ph.D. and Alhassan Mohammed Aminu</i>	451
SECTION C: EDUCATION	
CHAPTER FORTY EFFECT OF RELIGION IN SHAPING CURRICULUM FOR NATIONAL CONSCIOUSNESS AMONG SCIENCE STUDENTS IN UNIVERSITY OF ILORIN <i>Florence Omosholape Abidoye, David Adeyemi Aladesuyi and Adekunle Omotayo Abidoye</i>	464
CHAPTER FORTY-ONE PROVISION OF ESSENTIAL STUDENT SUPPORT SERVICES IN NIGERIAN UNIVERSITIES: CHALLENGES AND WAY FORWARD <i>Yusuf Suleiman and Ibrahim Musa Akanbi</i>	471
CHAPTER FORTY-TWO IMPACT OF GIRL - CHILD EDUCATION ON THE UPBRINGING OF CHILDREN IN CHIKUN LOCAL GOVERNMENT AREA, KADUNA STATE <i>Femi Adekunle Omoniwa, Ph.D.</i>	488
CHAPTER FORTY-THREE IMPACTS OF THE USE OF MOBILE PHONES ON THE TEACHING AND LEARNING PROCESSES <i>Teslim Shittu</i>	498
CHAPTER FORTY-FOUR THE CAPACITY OF ISLAMIC FAITH-BASED UNIVERSITIES IN NIGERIA: IMPLICATIONS FOR UNIVERSITY EDUCATION IN NIGERIA <i>M. Olalekan Arikewuyo, Ph.D. and J. Yusuf, Ph.D.</i>	506

CHAPTER FORTY-FIVE FROM PAPER TO PIXELS: OLOYEDE, CHANGE AND DIGITAL TRANSFORMATION OF THE NIGERIAN EDUCATION SYSTEM <i>Mudasiru Olalere Yusuf, Ph.D.</i>	514
CHAPTER FORTY-SIX ASSESSMENT OF CRYPTOCURRENCY AND ONLINE MOBILE LOAN APPLICATIONS IN THE LIGHT OF MĀLIKI JURISPRUDENCE <i>Bello Khalid Ishola, P.hD. and Musa-Jeje Ibrahim Aladire</i>	525
CHAPTER FORTY-SEVEN THE CHANGING STATUS OF ISLAMIC STUDIES IN THE NIGERIAN SECONDARY SCHOOLS' CURRICULUM: IMPLICATIONS FOR STUDENTS' MORALITY AND ACADEMIC DEVELOPMENT <i>Yahya Oyewole Imam, Ph.D. and AbdulHameed Badmas Yusuf, Ph.D.</i>	533
CHAPTER FORTY-EIGHT EFFECTS OF PROJECT-BASED LEARNING, INQUIRY-BASED LEARNING AND TRADITIONAL LECTURE METHODS ON BASIC CURRICULUM CONCEPTS AMONG FEDERAL COLLEGE OF EDUCATION, ZARIA STUDENTS <i>Zainab Abdulkadir Kabir, Ph.D. and Omoka Lucy Adejo, Ph.D.</i>	540
CHAPTER FORTY-NINE A PROPOSED FRAMEWORK FOR AN ISLAMIC AND QUR'AN EDUCATION CURRICULUM <i>Nafisat Afolake Adedokun-Shittu, Ph.D., Abdul Jaleel Kehinde Shittu, Ph.D., Musa Siddiq Abdullahi, Ph.D. and Hassanat Funmilayo Abubakar-Hamid, Ph.D.</i>	549
CHAPTER FIFTY FROM ORIGINS TO CORE TENETS: EXPLORING THE ARCHETYPE OF ISLAMIC UNIVERSITIES IN AFRICA <i>Francisca Oladipo, Ph.D., Abdulwahab Egbewole, Ph.D., Yusuf Ali, SAN, Ismail Gyagenda, Ph.D. and Mouhamad Mpezamihigo, Ph.D.</i>	559
CHAPTER FIFTY-ONE COUNSELLING: A <i>SINE QUA NON</i> FOR EVERYDAY LIVING <i>Christie Bola Elegbede and Moruf Adebayo Abidogun</i>	570
SECTION D: INFORMATION AND COMMUNICATION TECHNOLOGY	
CHAPTER FIFTY-TWO CHURCH GROWTH AND INFORMATION TECHNOLOGY IN NIGERIA: A SURVEY OF BAPTIST CHURCHES IN OGO-OLUWA LOCAL GOVERNMENT AREA OF OYO STATE <i>Ayoola Adediran Amos, Ph.D.</i>	582

CHAPTER FIFTY-THREE
INFORMATION AND COMMUNICATION TECHNOLOGY IN THE SERVICE OF
HUMANITY
Yusuf Ali, SAN

CHAPTER FIFTY-FOUR 593
MAXIMISING THE OPPORTUNITIES OF INFORMATION AND COMMUNICATION
TECHNOLOGY (ICT) FOR EFFECTIVE DELIVERY OF KHUTBATUL JUM'AH
(FRIDAY SERMON) IN THE DIGITAL AGE
Owoyemi, Samuwilu Alade, Ph.D. 607

CHAPTER FIFTY-FIVE
REVOLUTIONISING JAMB ADMISSIONS: BUILDING AND TESTING
A SMART CHATBOT FOR BETTER USER EXPERIENCE
K. A. Bakare, A. A. Abdulwasiiu, F. Echobu, A. Abdulkadir,
A. Suleiman and N. Samaila 616

CHAPTER FIFTY-SIX
ICT ADOPTION IN ALMAJIRI EDUCATION: ENHANCING INCLUSIVENESS AND
EDUCATIONAL DIVIDE REDUCTION
Omenogo Veronica Mejabi, Ph.D., Adesina Lukuman Azeez, Ph.D., Nasir Faruk, Ph.D.,
Nazmat Toyin Surajudeen-Bakinde, Ph.D., Abdulkarim Ayopo Oloyede, Ph.D.,
Lukman Abiodun Olawoyin, Ph.D., AbdulGafar Olawale Fahm, Ph.D.,
Yusuf Olayinka Imam-Fulani and Musbau Dogo Abdulrahman 626

CHAPTER FIFTY-SEVEN
CAPACITY-BUILDING NEEDS OF SMALL-SCALE FARMERS IN DIGITALISATION IN
KWARA STATE, NIGERIA
A.O. Kayode, K.F. Omotesho, S. A. Adebayo, A. O. Awoyemi, B. O. Musa,
and F. O. Salaam, 635

SECTION E: BASIC AND APPLIED STUDIES

CHAPTER FIFTY-EIGHT
A PRAGMA-DISCURSIVE ANALYSIS OF THE NIGERIAN REALITY IN SELECTED
SPEECHES OF VICE CHANCELLOR IS-HAQ OLOYEDE
Mahfouz A. Adedimeji, Ph.D. and Ganiu Bamgbose, Ph.D. 650

CHAPTER FIFTY-NINE
ECLECTIC APPROACH TO EFFECTIVE MANAGEMENT OF ARABIC
PUBLICATIONS BY ACADEMIC LIBRARIES IN NIGERIA:
THE CASE OF UNIVERSITY OF ILORIN LIBRARY RESCUE
MISSION EXPERIENCE
J. O. Omoniyi, Ph.D., A. J. Wankasi, and J. O. Adewara. 663

CHAPTER SIXTY
ISLAM AS A WAY OF LIFE: A MODEL IN STRATEGIC PLANNING
Mas'ud Ibrahim Oniye, Ph.D., Shakiru Abdulkareem Ibrahim,
Abdulrazaq Olayinka Oniye, Ph.D and Prof. Yusuf Abdulrahman Megida, Ph.D. 672

CHAPTER SIXTY-ONE

IS-HAQ OLOYEDE IN THE SCALE OF PEOPLE'S FEELINGS AND OPINIONS

Lateef Onireti Ibraheem, Ph.D. and AbdulGafar Olawale Fahm, Ph.D.

679

CHAPTER SIXTY-TWO

HARNESSING BOOK MEDIA FOR POLITICAL AWARENESS OF MUSLIMS: A FRAMEWORK FOR ISLAMIC BOOK PUBLISHING AND MARKETING IN NIGERIA

Abdulrasheed A. Afolabi

691

CHAPTER SIXTY-THREE

HALAL FOOD SAFETY: AN ISLAMIC PERSPECTIVE ON ENSURING HYGIENIC WELL-BEING

Olayinka Ramota Karim, Ph.D. and Ahmad AbubakarAgbaje, Ph.D.

702

CHAPTER SIXTY-FOUR

SHARIAH AND MECHANISMS OF ASSISTED REPRODUCTIVE TECHNOLOGIES (ART): SYNTHESIS OR ANTITHESIS?

Ridwan Olawale Olagunju-Ibrahim, Ph.D.

712

CHAPTER SIXTY-FIVE

MAKONDORO'S ISLAMIC EDUCATION AND SOCIO-CULTURAL INTEGRITY AS PERSONIFIED BY IS-HAQ OLOYEDE

*Adam Adebayo Sirajudeen, Ph.D., Abdulwahid Adebisi Aliy, Ph.D.
and Ahmad AbubakarAgbaje, Ph.D.*

719

CHAPTER SIXTY-SIX

AN APPRAISAL OF TRANSLATION OF ISLAMIC LEGAL TEXTS INTO ENGLISH BY PROF. IS-HAQ O. OLOYEDE

Yusuf Abdulrasaq

726

CHAPTER SIXTY-SEVEN

TYOLOGIES AND DEVELOPMENT OF ISLAMIC SOCIETIES IN NIGERIA: A CONTENT REVIEW OF IS-HAQ OLOYEDE'S "ISLAM IN NIGERIA: A CENTURY OF NATIONAL ISLAMIC SOCIETIES"

Jamiu Muhammad Busari, Ph.D. and Wasilat Fayokemi Adigun, Ph.D.

731

CHAPTER SIXTY-EIGHT

FAITH, SCHOLAR AND NATIONAL SERVICE - THE BEQUEST OF PROF. IS-HAQ OLANREWAJU OLOYEDE

Godknows B. Igali, Ph.D. (OON)

736

CHAPTER SIXTY-NINE

THE PERSONALITY OF PROF. IS-HAQ OLOYEDE IN NIGERIAN ARABIC LITERATURE: IMAM'S ABDUS-SALAM POETRY AS A CASE STUDY

شخصية البروفيسور أولويدي في باقة الأدب العربي النيجيري: نظم الإمام عبد السلام نموذجاً
الدكتور محمد عبد العزيز سلمان الباقوتي

745

CHAPTER SEVENTY

**PEACEFUL COEXISTENCE IN THE ACADEMIC ARTICLES OF OLOYEDE:
"ISLAMICS, THE CONFLUX OF DISCIPLINES" AS A CASE STUDY**

758

التعايش السلمي في مقالات أولويدي الأكاديمية "الإسلاميات: اندماج التخصصات المنهجية"
الدكتور مرتضى الإمام الكويدي

SUPPLEMENTARY CHAPTER

THE GROWTH OF ARABIC LANGUAGE IN YORUBALAND

766

تفوق اللغة العربية في بلاد يوروبا
عبد الرحمن عيسى ميمس

CHAPTER SIXTEEN

DYNAMICS OF MUSLIM COMMUNITY AND SOCIALISATION IN SOUTH-WESTERN NIGERIA

Abdulwahab Danladi Shittu (Ph.D.)
Islamic Studies Unit, Department of Religions, University of Ilorin
shittudanladi@gmail.com / shittu.ad@unilorin.edu.ng

and

Sulyman Muhammad-Busayri
Federal College of Education, Iwo, Osun State
muhammad-busayris@fceeio.edu.ng / sulymamb@gmail.com

Abstract

This study explores the intricate dynamics of the Muslim community and the process of socialisation in the context of South-Western Nigeria. The region, known for its rich cultural diversity and historical significance, is home to a sizable Muslim population. Understanding the dynamics of this community and its socialization patterns is crucial for appreciating the complexities that shape the social fabric of the region. The research employs a multidisciplinary approach, incorporating sociological, anthropological, and historical perspectives to analyse the various facets of Muslim life in South-Western Nigeria. Socialisation, a key aspect of community development, is explored in-depth, focusing on the roles of family, educational institutions, and religious organizations in shaping the identity and values of individuals within the Muslim community. The findings of this study reveal that the nuanced exploration of the dynamics of the Muslim community and socialisation in South-Western Nigeria provides insights that can inform policies, educational practices, and community development initiatives aimed at fostering cultural harmony and preserving the rich heritage of the region.

Introduction

South-Western Nigeria stands as a region renowned for its cultural diversity and historical significance, and within its tapestry lies a vibrant and sizable Muslim community. This article embarks on an exploration of the intricate dynamics that shape the Muslim community's existence in this region, unravelling the multifaceted layers of socialisation that influence individuals within this community. Authors of this work delve into the roots of the Muslim community in South-Western Nigeria, examining the historical events, migration patterns, and socio-economic factors that have played pivotal roles in its formation and evolution. At the heart of community development lays the process of socialisation, a mechanism through which individuals acquire the norms, values and identity that bind them to their cultural heritage. In this context, the authors scrutinise the roles played by family, educational institutions, and religious organizations in shaping the socialisation process within the Southwest Muslim community.

This article is intended to shed light on the rich culture of the Muslim community in South-Western Nigeria, providing insights that extend beyond academic realms to inform policies, educational practices, and community development initiatives. Through this exploration, the authors hope to foster a deeper appreciation for the cultural heritage of the region and contribute to the ongoing dialogue on cultural harmony in the face of a rapidly changing world.

Evolution of Muslim Community in South-Western Nigeria

The South-West, being a Yoruba-dominated region, is one of Nigeria's six geopolitical zones, alongside North-Central (NC), North-East (NE), North-West (NW), South-East (SE), and South-South (SS). The South-West comprises six states, namely Ekiti, Lagos, Ogun, Ondo, Osun, and Oyo, which are majorly inhabited by Yoruba speakers. Despite Yoruba presence in other parts of Nigeria and beyond its borders, the South West remains a significant cultural and religious hub. Akanni, (2009, p.102) observed that Nigerians, particularly those in the South West, were primarily adherents of traditional beliefs, venerating various deities such as Sango, Oya, Esu-Odara, Sanponna, Obatala, Orunmila, and others, viewing them as intermediaries between themselves and the divine entity referred to as Eledumare/Olohun. Families and communities observed dedicated periods for the worship of chosen goddesses, engaging in rituals involving songs, dance, offerings, and communal feasts, fostering a convivial atmosphere. (Muhammad-Busayri, 2021, p.54) Alluding to this fact, Olayiwola, (2007, pp.9-20) asserts that the introduction of Islam to Yorubaland, particularly in the South-West region, was a complex historical process that parallels the broader narrative of Islam's arrival in Nigeria. Majority of scholars maintain that Islam took root in Yorubaland before the Sokoto Jihad, a transformative event that occurred between 1804 and 1808. It is equally established that Islam predates Christianity in South-Western Nigeria. This is established by a popular maxim that is commonly chanted by the Yoruba themselves thus '*Aye l'abafa, Aye l'aba'male, Osangangan ni'gbagbowole* demeaning "Ifa is primordial, Islam is primeval and Christianity crept in the noon of culture".

Akanni (2009) reported Doi to have opined that "Islam had already become a factor in the area before the Fulani Jihad of 1804 Sulaiman (2020) also documented Adam al Ilori to have posited that Islam was introduced to Yorubaland in the first half of the fourteenth century through traders from Mali. This position was strengthened by Haruna (2015 pp1.53) when he affirmed that none of Dan Fodio's emirates were credited to have brought Islam to the nook and cranny of Yorubaland. The fact, according to him was that wherever they go in the Yorubaland, they met Muslims. It was further established by Muhammad (2024:1-9) that Islam was introduced to Yorubaland around eleventh century by the *Murabitun* who were Malian scholars. This is the reason why the religion is called *esinimale* (the religion of the Malian). This period, according to Muhammad, is during the reign of Mansa Musa of Mali.

By the 19th century, Islam had gained much ground in Yorubaland that there were sprinklings of Muslims who formed their community and performed some Islamic rites; *salah, eidul-fitr, eidul adha*. Attesting to this fact, Makinde (2018, p.293-294) and Gbadamosi (2018, p.8) assert that the popularity of Islam in Yorubaland gave it the grace of having much population, hence, kings could not but permitted their subordinates to practice the religion in the courts and outside. Shedding light of the rapid growth of Islam in Yorubaland. In the affirmation of Gbadamosi as reported by Muhammad, between 1861 and 1894 C.E, Islam had gained ground in the Yorubaland to the point that the Yoruba Muslims were already conducting themselves according to the dictate of the Shariah.

The impact of approaches and methods adopted by early scholars in the spread of Islam in this region at the early age are dearly appreciated. It was the selfless efforts of these scholars that shaped and formulated the Islamic culture of the day. Adebayo (2015, p.94) asserts this notion after shedding light on the landmark roles played by Ilorin iterant scholars in disseminating Islamic education to the people of Osun State. He reiterates that the impact of Ilorin scholars in the spread of Islam in Osun state is written in gold. With this long-time existence of Islam in this region, it will be an understatement to say that Islam has made meaningful impact not on the Muslims of the region alone but on all those that live in the region. Even though some non-Muslims consider the influence to be a distortion of the already existing culture of the people in the religion, an unbiased criticism will see it as an

impact that brings the people closer to their Lord. The infiltration of Islam in the region has affected the belief and the culture of the people. The effect covers their social and political life as will be discussed in the next sub-topic.

Cultural Identity of Muslims in South-Western Nigeria

Cultural Identity connotes certain qualities that are peculiar to the Muslims in the South-West, Nigeria which are considered to be borrowed culture of Islam. Qur'an recognises cultural identity among mankind. Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ غَلِيمٌ خَبِيرٌ

O you men, surely we created you of male and female and made you tribes and families that you may know each other; surely, the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is knowing, aware. (Qur'an 49:13)

In the light of the above, the preservation of culture and the recognition of cultural identity of a community becomes imperative. The cultural identity of Muslims in southwestern Nigeria is rich and diverse, influenced by a combination of indigenous Yoruba culture and Islamic traditions. In the area of religious practices, Opeloye (2011, pp1-20) observed that the acceptance of Islam by certain Yorùbá individuals as early as the 14th century marked the embracing of a new lifestyle by some, while for others, it represented an alternative faith. As Christianity arrived in the early 19th century, Muslims in southwestern Nigeria adhere to the five pillars of Islam, which include the declaration of faith (shahada), daily prayers, giving to charity (zakat), fasting during Ramadan, and pilgrimage to Mecca (Hajj). They also follow the teachings of the Qur'an and the Hadith (sayings of the Prophet Muhammad). Islamic festivals, such as Eid al-Fitr and Eid al-Adha, are celebrated with great enthusiasm and are integral parts of their cultural identity.

Islam's stance towards non-Islamic cultures, according to Opeloye (2011), can be described as a mix of accommodation and rejection. Islam is open to accommodating local cultures if they align with Islamic principles, but it rejects indigenous cultures that contradict Islamic beliefs. Even though, the Yoruba language is dominant in southwestern Nigeria, Muslims in the region often incorporate Arabic words and phrases into their speech, particularly during religious rituals and ceremonies. Abubakre (2004 p. 59) mentions some of these words in his work among which are the following:

S/N	Original Arabic Word	Transliteration	Yoruba phraseology	Meaning in English
1	الادب	Al-Adab	Ladabi	Etiquette
2	القدر	Al-Qadar	Kadara	Destiny
3	الدعاء	Ad-Dua'	Adua	Prayer
4	العافية	Al-Afiyah	Alaafia	Health
5	العيب	Al-Ayb	Aleebu	Defect

Traditional Yoruba attire is also influenced by Islamic culture, with many Muslim men wearing robes (agbada) and caps (fila), while women may wear hijabs alongside traditional Yoruba garments. All these represent those dresses that could reveal the *awrah* (sensitive part of the body) of a Muslim at which Shari'ah frown

Islamic values, such as respect for elders, communal solidarity, and the importance of family, are deeply ingrained in the cultural fabric of SouthWestern Nigeria. Akanni (2020:158 – 168) stresses that with Islam, Muslims in South-Western Nigeria retain respect for their elders, even though prostration is gradually being replaced with bending for the elders. Muslims in the region equally observe traditional rites of passage, such as weddings,

naming ceremonies, and funerals, which often blend Islamic rituals with local customs and traditions (Akanni, 2020). Consent of the guardian is sought at marriage and bridal gift is given before perfection of marriage by Muslims in the region as enjoined by Allah in Qur'an 4:25. Opeloye (2011) maintains that in Yorùbá tradition, the presentation of bridal gifts encompasses various forms, such as periodic offerings throughout the courtship period, provision of goods and services during special events, and specific obligations like manual labour as per agreed terms. Particularly significant is the customary payment, called *idána*, that every man is expected to make during his courtship period, occurring between the engagement ceremony and the wedding day. This payment is akin to the Islamic *sadaqi* or *mahar* that is emphasized in Qur'an 4:25. This practice typically includes not only cash but also a range of items such as assorted clothing, household utensils, cola nuts, yams, goats, and wine, among others, in many regions across Yorubaland. With the coming of Islam to the region, the payment of bridal gift is still retained in the region in compliance with the teaching of the Qur'an:

وَأَوْثُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result (Q5:4)

In addition to the payment of the bridal gift, the culture of giving things to the family of the bride is still retained with modification of not giving what is made forbidden such as wine, pork or other filthy items.

In South-Western Nigeria, the extended family system among Muslims is deeply rooted in cultural and religious practices. This system emphasizes strong familial bonds and interdependence among relatives beyond the nuclear family unit. Extended families typically consist of several generations living together or in close proximity, including grandparents, parents, children, aunts, uncles, and cousins. Within this system, there is a sense of collective responsibility and mutual support in compliance with the provision of Qur'an 5:2. Family members often collaborate on various aspects of daily life, including childcare, financial support, and household chores. Elders play a significant role in decision-making and passing down cultural and religious values to younger generations. Islamic principles further reinforce the importance of family ties and obligations. Concepts such as *sadaqah* (charity) and *zakat* (obligatory almsgiving) as found in Qur'an 9:60 encourage the sharing of wealth and resources within the extended family and broader community. Moreover, celebrations and religious events provide opportunities for families to come together, strengthen bonds, and reaffirm their shared identity as Muslims. Family gatherings during Eid al-Fitr and Eid al-Adha, for instance, are marked by feasting, prayers, and exchanging gifts.

Islamic Institutions and the Yoruba Muslims Identity

Islamic schools, often referred to as *Ile Kewu*, play a crucial role in shaping the identity of Muslims in Southwestern Nigeria. This region is predominantly inhabited by the Yoruba ethnic group, and Islam is one of the major religions practiced in the area. The role of Islamic schools in shaping the identity of Muslims in Southwestern Nigeria can be understood through various aspects. The Arabic and Islamic schools are primary institutions, which provide religious education to Muslim children formally and informally. At the schools, students learn the Quran, Hadith (sayings of Prophet Muhammad), Islamic jurisprudence, and other essential aspects of Islam acquainting them with various Islamic Schools of Thought i.e. *Malikiyyah*; *Hanafiyyah*; *Shafi'iyah*; and *Hanābilah*. Through the Islamic education, the Islamic identity of the students is moulded, shaped, and reshaped in accordance with the kind of information instilled in their minds through literal and practical

exposure. Though, it might be traditional and classical, yet the system has been successful in producing both local and international scholars in Islamic Studies and Arabic language (Olatunji & Issah, 2015CE/1436AH). Muslims in the South western Nigeria sees the Islamic schools as a unifying factor through which they gain cultural and religious unifications.

Religious Organisations and Bonding of Muslims in South -Western Nigeria

Shittu (2011, p 35–66) maintains that religious organisations such as the Nigerian Supreme Council for Islamic Affairs plays a significant role in bonding Muslims in Southwestern Nigeria, as they do in many other regions with diverse religious communities. Religious institutions, such as mosques and Islamic centres, provide spiritual guidance and education to the Muslim community. This fosters a shared understanding of religious principles, values, and practices, creating a sense of unity among the followers. Regular congregational prayers, Friday prayers, and other religious rituals are essential components of Islamic practice. These activities bring Muslims in southwestern Nigeria together for worship, fostering a sense of community and shared identity (Adedeji et-al 2021, pp 53–68).

Many religious organisations are involved in charitable activities and social welfare programs. This includes providing assistance to the less fortunate, organising relief efforts during emergencies, and supporting community development projects, caring for the widows and the orphans, supporting indigent students and similar others. Shittu(2016, pp. 151–161) studied the activities of NASFAT, in Ilorin as it applies to NASFAT in southwestern Nigeria in their welfare provision. These initiatives promote a sense of solidarity among Muslims.

Religious organizations serve as centres of education, teaching not only religious principles but also promoting broader education and enlightenment. Bolatito (2022: 7-13) reiterated that Islamic organizations in southwestern Nigeria have schools that are capable of empowering individuals and contributing to a more informed and cohesive community. He mentioned some organizations that have contributions in this regard among which are Ansar-un-deen Society of Nigeria, Ahmadiyah Movement of Nigeria, Nawair-un-deen Society of Nigeria, Zumratullslamiyyah Society and Nasrullah Fatih Society of Nigeria (NASFAT). The weekly asalatu gathering of all these religious organization goes a long way in shaping the identity of Muslims in South-Western Nigeria. The gathering is an avenue for the Muslims to come together, share their gains and their pains and elicit the sense of belonging.

Conclusion

The Muslim community in South-Western Nigeria exemplifies resilience, adaptability, and diversity in the face of evolving social, cultural, and political landscapes. While deeply rooted in Islamic traditions, the community continues to navigate the complexities of modernity, striving to preserve its heritage while embracing changes brought by the religion of Islam. The ongoing processes of socialisation and community building reflect the dynamic nature of Islam as a living faith, capable of accommodating diverse interpretations and practices within a unified religious framework. As South-Western Nigeria continues to undergo transformation, the Muslim community's ability to adapt, innovate, and thrive will undoubtedly play a crucial role in shaping its future trajectory. It is in light of the above that this paper recommends as follows:

- Muslim community's knowledge and understanding of Islam should be strengthened. There should be a concerted effort to enhance Islamic education at both the formal and informal levels. This includes improving the quality of Islamic schools (madrasas), providing training for Islamic educators, and promoting the study of Islamic sciences and humanities.
- While adapting to changing socio-cultural dynamics, it is essential to preserve the rich cultural heritage of the Muslim community in South-Western Nigeria

-Continuous research and documentation of the dynamics of the Muslim community and socialisation in South-Western Nigeria are essential for understanding its changing patterns, challenges, and opportunities. This can inform policy-making, community development initiatives, and academic discourse on Islam in the region.

References

- Abubakre, R. D. (2019). Two Centuries of Ilorin Intellectual Activities Towards the Efflorescence of Arabic Scholarship in Yorubaland. In Moshood Mahmood Jimba (Ed.), *Arabic Manuscripts in the Ilorin Emirate*, pp. 61–66. Kwara State University Press.
- Abubakre, R. D. (2004). *The Interplay of Arabic and Yoruba Cultures in South-Western Nigeria*. Daru 'Ilm Publishers, Iwo
- Adebayo, Rafiu Ibrahim (2015CE/1436AH). "A Survey of the Ilorin Factor in the History of Islam and Islamic Scholarship in Osun State". In Z. I. Oseni, A. G. A. S. Oladosu, B. O. Yusuf, & M. A. Adedimeji (Eds.), *Ilorin as a Beacon of Learning and Culture in West Africa*, pp. 83–94. University of Ilorin.
- Adedeji L.L., Ibrahim M.B and Shittu, A.D. (2021) Assessment of Urban Mosques Facilities and Environmental Issues in Nigeria. *Journal of Religions and Peace Studies*. Vol. 5, No.1
- Akanni, A. A. (2009). Dangers in the Muslim Home: Cultural and Civilization Challenges to Islamic Marriages in Southwestern Nigeria. In Is-haq Akintola, Badmus O. Yusuf & Salisu, T. M. (Eds.), *Correlates of Islam* (102). The Ahmadu Bello University, Zaria, Nigeria.
- Akanni, A. A. (2020). Living Islam: On Being Muslim In Yorubaland. *Islamic University Multidisciplinary Journal IUMJ*. Vol. 7, No. 1.
- Arikewuyo, A. N. (2020). Towards Managing Intra-Religious Differences Among Muslim Groups in Yorubaland Through the Mechanism of *Fiqh al-Khilā*. In Obasola, K. E., Oderinde, O. A. & Akanni, A. A. (Eds.), *Islam's Responses to the Quest for Peace, Orderliness and Well-Being in Nigeria*, pp.167–184. Olabisi Onabanjo University, Ogun State, Nigeria.
- Bolatito, Aina-Obe Shamsuddin. (2022) Identity and Faith; The Status of Islamic Schools in South-West Yorubaland of Nigeria. *Global Scientific and Academic Research Journal of Multidisciplinary Studies*. Vol. 1, No. 13.
- Haruna. (2015). An Introduction to Islamic Movement and Modes of Thought in Nigeria. In: *Laray Denze & Rebecca Shereiki (eds.). PAS/ISITA Working Papers*, Number 1, Illinois, USA: Program of African Studies, North-western University.
- Imam, Y. O. (2018). The Role of Sufi Scholars and Muslim Merchants in the Spread of Islam in Yorubaland. In M. O. Opeloye, M. A. Bidmos, A. Oladosu & I. Musa (Eds.), *Islam in Yorubaland: History, Education & Culture*, pp.39–52. University of Lagos Press and Bookshop Ltd.
- Imam, Y. O. (2020). Religion and Law: An Examination of Infringement on Muslims' Rights by Nigerian Authorities. In K. O. Paramole, M. T. Salisu & A. Johnson-Bashua (Eds.), *Interrogating Problematic Issues in the Humanities and Education*, pp. 25–32. Department of Religions & Peace Studies, Lagos State University, Nigeria.
- Makinde, A. K. (2018). A Chronicle of *Sharia* Practice in Yorubaland. In M. O. Opeloye, M. A. Bidmos, A. Oladosu & I. Musa (Eds.), *Islam in Yorubaland: History, Education & Culture*, pp. 293-294. University of Lagos Press and Bookshop Ltd., Nigeria.
- Muhammad-Busayri, Sulyman. (2021). A Comparative Study of Manhaj Salafi cum At-Tasawwuf Al-Islamiy on Radio: A Clarion Call for Muslim Brotherhood. *Journal of*

- Religious Studies (IJOURALS)*, Vol. 11, No. 2, pp. 67-84.
<https://www.ojs.unilorin.edu.ng/index.php/ijrs/issue/download/20/140&sa=U&ved>
- Muhammad, B.J. (2024) Islam in Yorubaland, Southwest Nigeria: A Historical Review of its Advent and Impacts till Present Time. *International Journal of Islamic Studies*. Vol 33, No. 1.
- Na'Allah, AbdulRasheed. (2019). Ilorini: A Secret to the World. In Moshood Mahmood Jimba (Ed.), *Arabic Manuscripts in the Ilorin Emirate* (pp. 11-16). Kwara State University Press.
- Olatunji, A. & Issah, M. (2015CE/1436AH). Arabic Language and Islamic Education in Nigeria: The Need for Standardized Unified Curriculum. In 257-Oseni, Z. I., Oladosu, A. G. A. *Ilorin As A Beacon of Learning and Culture in West Africa*, pp.25 - 276. University of Ilorin.
- Olayiwola, A. (2007). *Islam in Nigeria: One Crescent Many Focuses*. Sakirabe Publishers.
- Opeloye, M.O. *The Yorùbá Muslims' Cultural Identity Question*. *Ilorin Journal of Religious Studies, (IJOURALS)*. Vol.1, No.2, 2011, pp.1-20
- Shittu, A.B.(2011)The Role of the Nigerian Supreme Council for Islamic Affairs in Unifying Muslims in Nigeria: Prospects and Challenges. *International Journal of Muslim Unity*, Now *International Journal for Muslim World Studies (IJMWS)* Vol. 9, No.1/2.
- Shittu. A.D. (2016) Religious Organisations and Da'wah: The Case of NASFAT, Ilorin Branch. *Al-Asalah International Journal*, Department of Arabic and Islamic Studies, College of The Humanities. Vol. 6, No. 1.
- Sulaiman, K. O. (2020). A Brief Survey of Development of Islam in Ekitiland. In Paramole, K. O., Salisu, M. T. & Johnson-Bashua, A. (Eds.), *Interrogating Problematic Issues in the Humanities and Education* (p.46). Department of Religions & Peace Studies, Lagos State University, Nigeria.
- Uchendu, E. (July 21, 2022). Islam has a small presence in Nigeria's Igbo region: what a new Qur'an translation offers. www.premiumtimesng.com