

UNIVERSITY OF ILORIN



**THE ONE HUNDRED AND SEVENTY-FIFTH (175TH)
INAUGURAL LECTURE**

**“IN THE SERVICE OF GOD AND
HUMANITY”**

By

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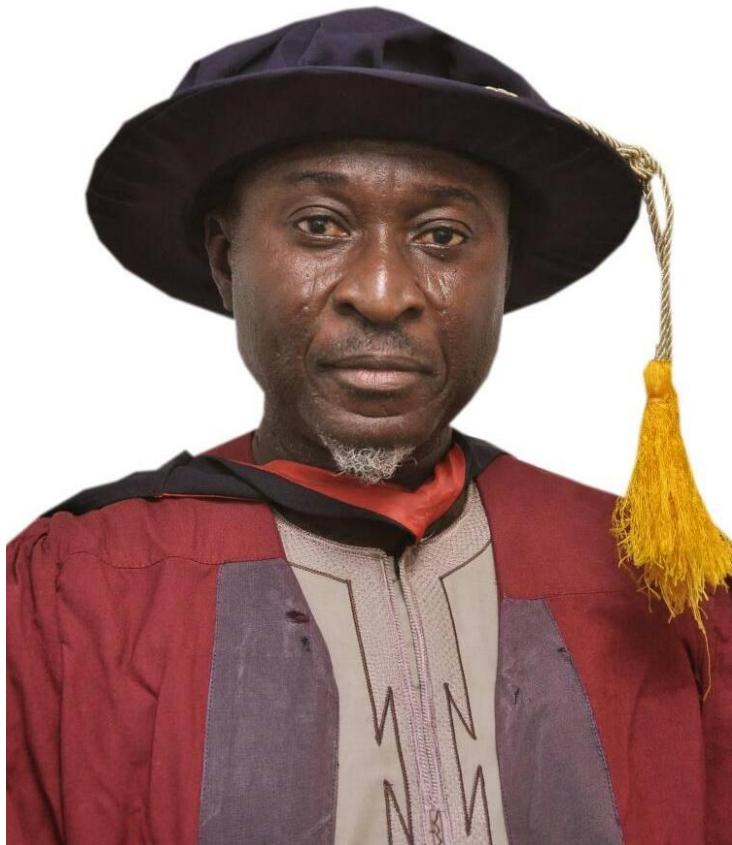
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Protocol

The Vice-Chancellor,
Members of the Governing Council,
The Deputy Vice-Chancellor (Academic),
The Deputy Vice-Chancellor (Management Services),
The Deputy Vice-Chancellor (Research, Technology and
Innovation),
The Registrar,
The University Librarian,
The Bursar,
Provost and Deans especially, the Dean of Arts,
Directors especially, the Director of CREDIT,
Professors and other members of Senate,
Heads of Departments especially, the Head of Religions,
Other Academic, Administrative and Technical Staff of the
University,
My Lords Spiritual and Temporal,
Esteemed Invited Guests,
My dear wives and other members of my family,
Great Unilorites,
Gentlemen and ladies of the Press,
Distinguished ladies and gentlemen

Preamble

All praise is due to the Almighty Allah, the Lord of the worlds Who has made today's presentation possible. I thank and appreciate Him for all His countless favours on me. I equally thank the Vice-Chancellor, Prof. S.A. Abdulkareem for approving my presentation of the 175th Inaugural Lecture of the University and the 5th in Islamic studies.

Introduction

It is not an over statement to say that the utility of Islamic studies is generally misconceived among Nigerians. While the subject is considered only useful for the spiritual needs of the believers by some, its usefulness for attainment of both the spiritual and mundane needs of mankind is applauded by others. It is these diverse but interrelated conceptions of Islamic studies that motivate the choice of the title of this lecture. To address the topic therefore specific examples for each of the diverse positions will be provided.

Ignorance about Resourcefulness of Islamic Studies

Mr. Vice Chancellor sir, quite a number of successful scholars of Islamic studies today in Nigeria did not know they could make any meaningful livelihood through taking a career in Islamic studies. The highest they thought they could reach was to become classroom teachers in their alma mater or in the neighbourhood and earn peanuts to keep body and soul together.

This ‘no brighter future’ misconception for graduates of Islamic studies, has also led some with initial degree in Islamic studies to register for other courses believed to guarantee a better living.¹ Just as individuals who studied Islamic studies did not see prospect in what they were doing, so also were people around them who sometimes expressed surprise about possible prospects for Islamic studies and even warned against any of their relations taking up an offer to read Islamic studies.²

Mockery by Colleagues

Another face of non-recognition of the value of Islamic studies is mockery by colleagues. As a Youth Corps member, some of my colleagues in the Orientation Camp used to make mockery of me each time we got to an Arabic school situated along the road to the National Youth Service Corps (NYSC) farm saying that, that was where I would end up. Contrary to their opinion, I was employed at the University of Maiduguri shortly after the National Service and few years after, I was invited to give a talk at a seminar organised by the Nigerian Supreme Council for Islamic Affairs (NSCIA) in Ilorin. I was accommodated at Satellite Motel. On getting to the Reception, I met a former fellow Corps member who was one of those who used to deride me. Seeing him I thought he was the owner of the hotel or at worse the Manager because he studied Hotel and Catering Management.

Surprisingly, he responded in the contrary stating that he was just an ordinary staff there. After completing the check- in formalities and probably having seen my status from the details provided at the Reception, he calmly led me to my room and enquired about what fetched me the invitation to speak at that forum. I then reminded him of the jest they used to make of me as a graduate of Islamic studies during our service year as members of NYSC. His response was very instructive as he lamented and regretted his participation in the mockery.

A colleague also told me how a head teacher in a school where he was teaching used to deride Arabic and Islamic studies saying: “*Gbogbowa ni a kékú, Gbogbowa ni aafaa*” – We all learned Arabic, we are all Islamic Scholars . His response to the head teacher each time he said so was

“Kií se gbogbowa ni aafaa. Tí a bá gbe keú tí won kò wó kalè. Èni tí ó bá le kàá láì sí gbólóhùn pè ní aafaa”- Not all of us are Islamic scholars. It is only those who can read unvocalised Arabic writings without mistakes that can be referred to as Islamic scholars.³

My Vice Chancellor sir, in the mid- nineteen nineties at the University of Maiduguri, Maiduguri a colleague from a neighbouring department won a research grant of Two Hundred Thousand Naira (N200,000) and came to show me the letter of the award saying : “Why couldn’t you and your colleagues organise prayers for some rich men, per chance they might give that sum of money for the prayers.”

Though disturbed, I did not say a word. The following year, I won a grant of Four Hundred and Forty Thousand Naira (N440, 000), from the UNICEF for a consultancy service. I then went to show him my own letter of a bigger award than his. When he saw it, his response was, “so, you haven’t forgotten.” I then responded that didn’t you consider your remark to me when you got your grant insulting and uncomplimentary?”

In 2010, a female colleague from another department approached me saying that she would not want me to take offence in what she wanted to say. I assured her to go ahead. She then said that she thought everybody in my department was a failure but my performance as the Chairman, Organising Committee of the Faculty of Arts 2nd National Conference was a big surprise to her and to many colleagues of hers who could not approach me like she did.

I told her that, hers was not the first of such misconception about the competence of those of us in Islamic studies. I however told her that such was a hasty

generalisation. I then advised her to stay till the end of the conference so that she could see better scholars from my department. I had requested one of my colleagues to chair the Communiqué Committee of the Conference. That colleague did not only capture the major issues raised in over a hundred papers presented but made his presentation eloquently to the admiration of the participants and the special dignitaries.

Getting to the Better By Far University, Mr. Vice Chancellor sir, I also observed some traits of misconception about the utility of Islamic studies. For example, a very senior academic once told me that she could not understand why somebody should decide to study Islamic studies or religious studies for that matter. The subject, according to her does not require any special skills other than familiarising oneself with the teachings and scriptures of one's faith.

Another event worthy of note was the wining of a travel grant by a 400 level student of Islamic studies in a keenly contested proposal writing competition organised by the University of Erfurt, Erfurt, Germany for final year undergraduate students in the Muslim World to attend a Summer School on "Islam in the West." Not many people who heard of the development believed that such a feat could be accomplished by a student of Islamic studies.

Displaying Negative Attitude towards Islamic Studies by Authorities

A few heads of schools and political office holders have been in the forefront of displaying negative attitude towards Islamic studies. As late as the colonial times, Islamic studies was not included in the primary and

secondary schools' curriculum and Muslim students were forced to learn Christian Studies despite the fact that there was an Ordinance that prohibited compelling school children from receiving religious instruction other than that of their parents.⁴

This action triggered withdrawal of Muslim children from Public schools and sending letters of protest to the colonial government who became worried and ceded to the establishment of the first Government Muslim School in Lagos, in 1896 where Islamic studies and Arabic were taught alongside with conventional subjects. Similar schools were established in Epe and Badagry in 1898 and 1899 respectively but were refused to Muslim Communities in Ibadan, Ijebu-Ode and Agbede.⁵ Despite the take-over of schools by government after independence, Muslim children were forced to take instruction in Christian Religious Knowledge and participate in Christian worship.⁶

Quite a number of authorities of primary and secondary schools put Islamic studies on the schools' time table just to fulfill all righteousness as demanded by the National Policy on Education (NPE)⁷ and the nation's Constitution⁸ that no child should be forced to receive religious instruction contrary to that of his/her parent and that "no religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination."⁹ In most of the schools where Islamic studies is not taught, the excuse usually given is dearth of teachers to teach it.¹⁰ Where the teachers are available, they are often requested to teach subjects other than Islamic studies.¹¹ Where teachers

of Islamic studies agreed to the term, they were retained, otherwise they were rejected.¹²

Even at the tertiary level, the subject was not and is still not taught in an independent department in some of the Nigerian tertiary institutions. When the University College, Ibadan (present University of Ibadan) was established for instance, Islamic studies was not one of the subjects taught despite the fact that Christian Studies was taught. The inclusion of Islamic studies in the curriculum of the University College was done a decade after its establishment when a protest was made in one of the nation's newspapers.¹³

Attempts were also made by some authorities to scrap Islamic studies or merge it with Religious Studies programme.¹⁴ The negative attitude of heads of institutions towards Islamic studies appears to have been sanctioned by some political authorities.¹⁵ As if all these are not sufficient, Chief Olusegun Obasanjo, former President of the Federal Republic of Nigeria could not hide his misconception of the value of Islamic studies, when the National Executive Committee of the Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) led by its President, Prof. Musa Ali Ajetunmobi of blessed memory paid him a courtesy visit to appreciate his leadership and solicited for making Islamic studies compulsory in Nigerian schools especially at the primary and secondary levels. His response at that meeting was that he would not give such an approval to a subject where students would be exposed to canning. He was indeed reported to have claimed to attend such a school as a child.¹⁶

The attitude of those frustrating teaching of Islamic studies and other liberal arts is a contravention of the

National Policy on Education which inter alia provides in Section 34 (1) as follows:

There is need to intensify and diversify university programme for the development of high level manpower within the context of the needs of the economy. This should not prejudice intellectual training in basic sciences and the liberal arts.¹⁷

Although University education is specifically referred to, it is not out of place to extend such to other levels of education where we earlier stated that religious education is a recognised subject in the curriculum and that concerted efforts should be made to train teachers for it.

Changing Status of Islamic studies in Nigeria's Curriculum

The Vice-Chancellor sir, the next level of misconceiving the value of Islamic studies is its changing status and name in the school's curriculum. There was a time when it was called Religious Knowledge (RK). At that time, the name was jointly used for the Christian and Muslim components of the subject. Probably because of dissatisfaction as a result of the broadness of the term and the need to be more specific the need to change the name was felt. Consequently, it was changed to Islamic Religious Knowledge (IRK). Still uncomfortable with the new name because of its confinement to knowledge which experts believed was restrictive, the name was further changed to Islamic Religious Studies (IRS). Still dissatisfied with that name because emphasis seemed to be placed only on the religious component, the present name, Islamic studies

considered to have taken all components into account was adopted.

Yet the subject is referred to as Islamics, a name believed to be more comprehensive than Islamic studies¹⁸ in other climes though not too popular in Nigeria. Without venturing into the reasons behind each stage of the metamorphosis because of limitation of time and space for this presentation, it is incontrovertible that the subject at each stage of its growth has been maligned.

At the point of entry into the nation's curriculum as recorded by the 1981 edition of the NPE, it was a core course for Muslim students in total obeisance to the constitutional and NPE provisions referred to earlier. In 1998, the subject lost this status and became elective and in 2012, the subject lacked independent status as it was merged with Religion and National Value,¹⁹ a development that elicited condemnation from different segments of the Nigerian populace, before its reversal in July, 2017.²⁰

It is worthy of note that the changing status of Islamic studies in the curriculum has affected registration for it in the Senior Secondary School Certificate Examination (SSCE) conducted by the West African Examinations Council (WAEC) and National Examinations Council (NECO) as well as the Unified Tertiary Matriculation Examination (UTME) conducted by the Joint Admissions and Matriculation Board (JAMB). The statistical and graphical details of such drop have been documented by Oladosu and Oloyede in earlier studies.²¹

Though the statistics provided in those studies are relevant to our discussion, the time lag makes provision of current statistics imperative. Consequently, a ten-year (2007-2016) statistics of registration and actual sitting for

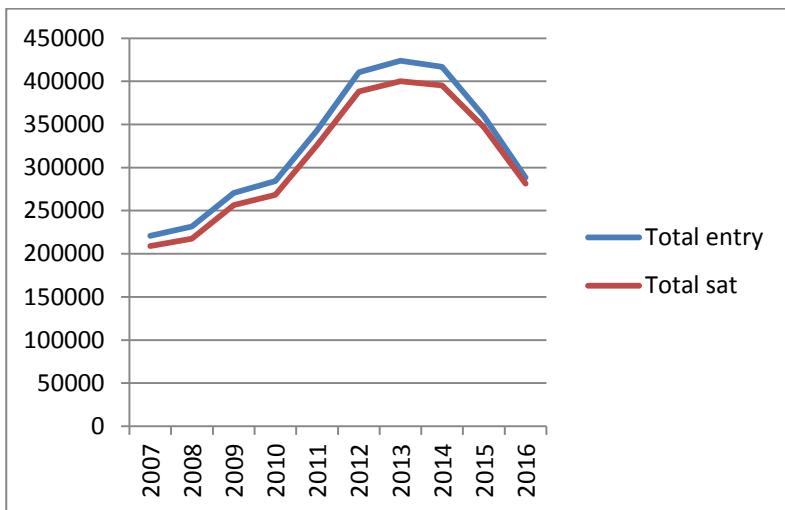
Islamic studies at the May/June West African Senior Secondary Certificate Examination (WASSCE) conducted by WAEC in Nigeria is provided in the table and graph below.

Table 1: Ten Years (2007-2016) Statistics of Entries and Actual Sitting for Islamic Studies in the May/ June WASSCE in Nigeria

Year	Total Entry	Total Sat
2007	220797	209096
2008	231457	217626
2009	270644	256305
2010	284492	268181
2011	343136	325840
2012	410611	388354
2013	423766	400253
2014	416671	395238
2015	359454	346728
2016	288564	281229

Source: Figures obtained from the office of Branch Controller, West African Examinations Council, Ilorin.

Fig 1:- a graphical representation of the table above



From the above table and graph, the following observations can be made. One, that the total number of candidates that sat for Islamic studies each year was lesser than the number of those who registered for the subject. Two, there was a steady increase in the number of total entry and total sat from 2007-2013 and three, from 2014-2016, there was a drop in total entry and total sat. The drop in my own opinion may not have been unconnected with the changing status of Islamic studies referred to earlier. With the drop in registration in these examinations, enrolment to study Islamic studies in the Nigerian tertiary institutions has reduced drastically.

These sorry conditions of the subject have been worsened by insufficient teaching staff, infrastructural and instructional materials²² which earned most of the departments offering the subject at the tertiary institution

level, interim accreditation status. While some of the defects have been remedied, thus resulting in full accreditation in some universities as shown in the 2016 report released by the National Universities Commission (NUC), it is hoped that authorities of the remaining institutions with interim status will brace up to ensure that the subject is fully accredited, otherwise, jobs of the staff and studentships of students in the affected universities will be on the line.²³

With these numerous ways that the utility of Islamic studies has been or is still being misconstrued, little then one wonders at the exhibition of low self-esteem by some graduates of Islamic studies. In fact, there have been cases of teachers of Islamic studies used for jobs they have not been recruited to do like serving as discipline officers in schools, running errands for co-staff, superiors, mates or even those lower in ranks. The question that may be asked at this juncture is; is Islamic studies resourceful? Answer to this question will be provided in the next section of this lecture.

Resourcefulness of Islamic Studies

Mr. Vice Chancellor sir, there is no gainsaying the fact that opportunities of different kinds are available for graduates of Islamic studies because of the broadness of its scope which addresses the spiritual and mundane needs of the humans. The broadness of the discipline may have ensued from the comprehensiveness of the Qur’ān, which is the basis of all the Islamic sciences as contained in the following verse:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have neglected nothing in the Book...
(Qur'ān 6:38).

In view of this verse, it is evident that the teachings, principles and methodology of the Islamic rituals like *Salāt* (Ritual Prayer), *Zakāt* (Welfare Tax), *Ṣawm* (Fasting) and *Hajj* (Pilgrimage); the Creed (*'Aqīdah*) and Jurisprudence (*Fiqh*) are derived from the Qur'ān. Others sources include *Hadīth* (Prophetic Tradition), *Ijmā'* (Consensus of Opinion), *Qiyās* (Analogical deduction) and other subsidiary sources, the reliability of which is determined by compliance with the Qur'ān. Thus, sufficient knowledge of Islamic studies will assist in the authentic and acceptable observance of the religious duties for which the Jinn and mankind have been created as confirmed in this verse.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I created the jinn and humankind only that they might worship Me. (Qur'ān 51:56)

Choosing a career in Islamic studies also confers several career opportunities. In religion for instance, graduates of Islamic studies are recruited as Imams in most organised settings. While a minimum of Secondary School Certificate in Islamic studies is required in some settings, others require as high as the higher terminal degree of Doctor of Philosophy (Ph.D) for the position.²⁴ As a matter of fact, Imams of some leading *Jumu'ah* Mosques in Nigerian major towns and cities including the National Mosque in Abuja are graduates of Islamic studies.²⁵

Equally, *Da'wah* (Islamic Propagation) is another avenue for recruitment of graduates of Islamic studies. It is in fact difficult to find Missioners and members of the Mission Board of leading Muslims organisations not having a dint of training in Islamic studies at the University level.

In the mundane sphere, Islamic studies graduates have several job opportunities. One of such is teaching. There is no level of education system in Nigeria that does not require the services of teachers of Islamic studies as observed earlier. Thus, teachers of Islamic studies are found in all levels of education with a few of them heading those schools as Headmasters, Principals, Provosts and Vice-Chancellors.²⁶ It is interesting to state that some of the Islamists in those capacities have made indelible marks which have not been rivaled by their successors.²⁷

Graduates of Islamic studies are equally recruited as subject officers in Examination bodies like the WAEC and NECO. In addition to being employees of private and public institutions, a few of them have established schools to promote teaching and learning of Islamic studies and its sciences on one hand and Islamic studies with conventional subjects on the other. Still, we have few experts in *Qur'ānic* memorisation (*Tahfīzū'l Qur'ān*) establishing *Qur'ānic* memorisation schools to train memorisers of the *Qur'ān* some of whom have participated in *Qur'ānic* recitation competitions locally and international winning prizes and attaining enviable positions. As a matter of fact, some Nigerian memorisers of the *Qur'ān* have taken 1st Position in global *Qur'ānic* recitation competitions.²⁸

Mr. Vice-Chancellor sir, because of the all round training Islamic studies offers its students, some of its graduates have been recruited into other segments of the

Nigerian public and security services. In the public service for example, experts in Islamic studies are employed as Judges in all the tiers of the *Shari'ah* Courts. Their appointment is not by accident but by virtue of the relevance of their training to the judiciary and approval by the National Judicial Council (NJC) as contained in the Constitution of the Federal Republic of Nigeria.²⁹ In the security sector, Islamic studies graduates have been recruited to serve not only in the Department of Islamic Affairs but in other departments of the Nigerian Armed Forces.³⁰

Apart from serving as school administrators as stated earlier, quite a good number of graduates of Islamic studies have been recruited into the Public Civil Service. Because of their expertise, some of them have been appointed to head Pilgrims Welfare Board at the State and Federal levels. Related to this is the appointment of experts in Islamic studies as *Amīru'l Hajj* at the states and as members of the National Hajj Commission of Nigeria (NAHCON).

Obtaining degrees in Islamic studies has assisted in getting consultancies where eligibility criterion is possession of a degree in the Humanities, a group of academic disciplines to which Islamic studies belongs or specifically in Islamic studies.³¹ With the foregoing discussion, it is clear that contrary to the numerous negative comments on and reactions to Islamic studies, a few of which were highlighted, opportunities of various types and magnitude are available to graduates of Islamic studies.

Contribution to Teaching, Research and Community Service

Mr. Vice-Chancellor sir, my contributions to the tripartite functions of a university that is; teaching, research, and community service in the past uninterrupted twenty-eight years in the Nigerian university system, are discussed in the subsequent paragraphs of this section. I have taught courses in different aspects of Islamic studies at the undergraduate and postgraduate levels. I have equally supervised hundreds of Bachelor's research projects, scores of Master's dissertations and three PhD theses on different topics in Islamic studies.

In research, I have focused on the relevance of Islamic teachings, principles and practices to the modern world in the social, educational, political, economic, scientific, health and legal spheres. Specific problems were identified and Islamic solutions to them were offered. A few of my researches on *Shari'ah* related issues which constitute my area of expertise are discussed below.

Politics and Political Related Issues

Mr. Vice Chancellor sir, to say that politics and law are inter related is stating the obvious. This is because politics cannot thrive without appropriate legal instruments, just as law cannot be implemented without stable and viable political institutions.³² It is in realisation of this fact that I have focused on areas where Islamic antidotes can be used to solve political problems of the contemporary societies.

I have consistently argued like a few scholars of Islam, that there is no dichotomy between the politics and religion from the Islamic perspectives. As a matter of fact, Islam provides principles for politics and modalities for

attaining them. Specific cases of successful implementation of those principles, in Islamic history were recommended as antidotes for the numerous political upheavals facing contemporary societies.

One of such success stories, was the Caliphate of ‘Umar b. Khattab, 634-644C.E where implementation of those principles had resulted in good governance. Features of ‘Umar’s administration that were recommended for the contemporary administration included participation of competent persons in administration and contribution of members of the public in ensuring success of government policies; effective and efficient application of the rule of law; transparency in government business; responsiveness to the plight of the citizens; arriving at decisions through consensus; equity and inclusiveness.³³ It is gratifying to state that some of the recommendations of this presentation have been re-echoed by other scholars and public contributions to governance have been given a pride of place through public debates of public policies in the electronic and print media and lately at town hall meetings.

Political programmes like the National Rebirth and Full Implementation of *Shari‘ah* after Nigeria’s return to Civil Rule in 1999 were equally examined. Regarding the National Rebirth programme of Obasanjo’s administration which aimed at ensuring good governance through right leadership,³⁴ activities of Orthodox Caliphate were recommended for its success. Such activities included election or nomination of competent leaders; equality before the law; eschewing tribalism, religious fanaticism and unguarded partisanship; maintenance of favourable foreign policy; piety and maintenance of continuity in governance.³⁵ The prevalence of agitation for self-determination and

insurgencies occasioned by tribalism and religious fanaticism in some quarters shows that the recommendations have not been wholly implemented.

Remedying of torts committed by state officials has remained one area of checkmating excesses of State officials for a long time. In Nigeria, Public Complaints Commission was saddled with that responsibility. My contribution in this regard was a comparison of activities of the agency in the Islamic and Nigerian polities with a view to recommending measures to improve activities of the Commission in Nigeria. Thus, measures recommended include removal of immunity from State Executives; accountability of state officials; guaranteeing freedom of the citizens in as much as doing so does not infringe on the rights of others or constitutes a threat to the public.³⁶

To a very large extent Nigerians enjoy some rights and freedom and quite a number of state officials accused of maladministration and other unethical activities have been arrested and tried thereby lending credence to our recommendation on accountability. It is hoped that in no distant time immunity clause will be removed so that erring executive can be tried while in office.

The necessity for unity and global peace as a vital ingredient for development has been discussed in a joint study proposing *Shari'ah* blueprints. Aside from numerous verses of the Qur'an and Hadith of the Prophet on unity and peace, there were also historical evidences that stress the attainment of the two. To achieve unity and global peace therefore, the research recommended respect for human life and dignity; avoidance of territorial intrusion or incursion; promotion of the unity of the *Ummah*; recognition of the supremacy of Allah's law over man-made laws; promotion

of religious tolerance; recognition of unity of creation, sustenance and death; upholding righteousness and shunning evil practices; piety and justice as antidotes.³⁷

I have also addressed Muslim Women participation in Politics arguing that though women could participate in politics, there are limitations to such rights. Those limitations have taken into account physiological and biological changes that will prevent women from performing optimally religiously and politically.³⁸ The increase in number of Muslim women participation in Politics in Nigeria seems to have shown that my submission and those of others have created awareness among Nigerian Muslim women.

Another political-related issue addressed is promotion of National Integration, a phenomenon which successive administrations in Nigeria have repeatedly stated will not be compromised. Being a pluralistic society, and religion being one of the sources of that pluralism, it was argued that genuine religious dialogue; mutual respect; emphasis on common religious teachings; promotion of the divine law; cautious proselytisation which could have helped in promoting unity have been impaired by disharmony between speech and action; ignorance; insincerity and unfaithfulness; misinformation by the Press, impiety and external influence. For the unity of the country to be achieved, I recommended jettisoning of those negative factors.³⁹

Closely related to the unity of Nigeria is the promotion of inter-communal relations among leaders of erstwhile communities believed to have been at one another's throat like the Kanem- Borno empire and Sokoto Caliphate leaderships, the two foremost Muslim leaders in

Nigeria. It would be recalled that the extension of the Jihad led by Shaykh ‘Uthman b. Fodiye to Kanem-Borno, believed to be a sister Muslim state is said to have put the religious cause of that Jihad to question. In my paper, I tried to assess the relationship between the Sultan of Sokoto and the Shehus of Borno within a period of fifty years. From that research, it was found that both monarchs had played significant roles politically and religiously not only within their territories, Northern Nigeria, but in the entire country through collaboration with their fellow traditional rulers in other parts of the country in mobilising public support for government policies and programmes during the colonial, regional and post-independence periods in Nigeria. There were also inter-state visits between the two monarchs.

In the religious domain, both Sultan and Shehu occupy pre-eminent positions at the *Jama‘atu Nasri’l Islam* (JNI) a regional umbrella body for Muslim organisations in the North and the Nigerian Supreme Council for Islamic Affairs (NSCIA) the nation’s umbrella organisation for the Muslims where they serve as President-General and Deputy President-General respectively. Through their leadership at JNI and NSCIA, Muslim demands have been forwarded to the appropriate authorities in the country. Our research has shown that the relationship between occupants of the two positions within the period of our assessment was very cordial as the old wound triggered by the Jihad appeared to have been healed.⁴⁰

Mr. Vice-Chancellor sir, Nigerian political history has been experiencing constitutional crises and efforts to resolve them have resulted in production of several constitutions the latest of which was the 1999 Constitution which has had several amendments. Failure of these

constitutions has been attributed to several factors, three of which have been considered prominent. Those three factors were unjust socio-economic structure which guaranteed no justice and equity;⁴¹ concentration of the civilian administration on the part and ignoring the whole⁴² and the need for a stint in purgatory by both the operator and his code of behaviour.⁴³

For any attempt to resolve constitutional crises in Nigeria, mechanisms for addressing these factors must be found in it. It is against this backdrop that a six point approach as deduced from the Madinan Constitution made for the Muslim State of Madinah was suggested.

The six are: Nigerian Constitution must cater for the needs of all the citizens; foreign constitutional ideas and concepts which are not relevant to the country's aspirations should be discontinued; clumsy provisions capable of causing and promoting misinterpretation must be avoided; code of conduct must be enforced on public office holders; patriotism and sincerity of operators of the constitution must be un- questionable and military coup must be outlawed.⁴⁴

I also contributed to the discourse on full application of Sharī'ah in the Nigeria's Fourth Republic championed by Alhaji Ahmed Sani *Yeriman Bakura*, the first Executive Governor of Zamfara State. The declaration was met with commendable and condemnable reactions. The commendable responses came from conscious Muslims who not only threw their full weight behind the declaration, but ensured codification and review of the existing legislation to be in congruent with the Sharī'ah without conflicting with the Nigerian Constitution. Those who condemned the application considered the declaration as unconstitutional, illegal and contradictory to the secularity

of the Nigerian nation. Other reasons advanced by them included non-conduciveness of the socio-economic and political conditions of the country and that the declaration was political. There were also a few within this clime who argued that the law was discriminatory as it was only the downtrodden that were arrested, convicted and sentenced while the noble escaped justice.

A careful assessment of these two opposing views showed that some of the condemnations were baseless. For instance, the claim of secularism cannot be sustained because neither the law nor policy of successive administrations in Nigeria supported it. Nigeria is indeed a multi-religious country observing religious festivities as public holidays and adopting some religious symbols as national emblems. Rather than Islamising Nigeria and subjecting non-Muslims to the Jurisdiction of the Sharī'ah courts as erroneously claimed, the nation's status of multi-faith society remains uncompromised and no non-Muslim had alleged forceful trial to the best of our knowledge.

Instead, states where Sharī'ah had been fully implemented had witnessed relative peace when compared to non-Sharī'ah implementing states. Other benefits of the application of Sharī'ah include unity of the Nigerian Muslims on matters affecting fellow Muslims in any part of the country or the world and revamping of Zakāt Commission for administration of Zakāt in the country with a view to reducing poverty in the land.⁴⁵

Another political related contribution was on minority marginalisation. Relating the discussion to the Ogonis, a Nigerian ethnic group located in the South-South geo-political zone, I argued that since minority agitations are anchored on political and economic reasons, I was of the

view that Islamic economic and political measures could be useful in tackling the problem. Consequently, I recommended formulation and sincere implementation of economic policies devoid of any form of exploitation and avoidance of unrealistic and frivolous demands by the minorities as steps capable of solving the economic exploitation of the minorities.

In the political sphere, fair play and equity should be the guiding principle and practice of the government; genuine grievance of people should be considered objectively and not described as subversive or politicised and lastly, violence should be considered as the last option in pursuing justified agitations or demands.⁴⁶

My research on the role of The Treaty of Hudaybiyyah concluded between the Makkan Aristocracy and the Madinan State under the leadership of Prophet Muhammad (SAW) in 628C.E in crises management is yet another politics and political related issues. Five key areas of the Treaty namely; will on the part of the conflicting parties to end the conflict; readiness to shift grounds and make compromise; choice of acceptable time and honorable personality to conclude the peace deal; learning to forgive and forget and provision of avenue for growth and development through observance of truce for a specified period were recommended as recipes for crisis management in Nigeria.⁴⁷

Rukhsah as a Mechanism for the Dynamism of Sharī'ah

To say that the *Sharī'ah* has been misunderstood generally is stating the obvious. Such misunderstanding has resulted in passing uncomplimentary comments such as draconian, archaic, static, repugnant to natural justice and

good conscience etc on its legislation. These negative comments on the *Shari'ah* rekindled my interest in studying *Rukhsah* (concession), a concept which not only faults the negative comments on the *Shari'ah* but demonstrates its dynamism. The concept also addresses issues to which it has been applied in view of the reality of the time and space.

Beginning with my master's dissertation⁴⁸ which looked at *Rukhsah* and its application to the rituals as it is traditionally studied in the extant works on the Islamic Jurisprudence;⁴⁹ my doctoral thesis argues that the concept is not restricted to the rituals but applicable to other human endeavours in as much as its rules can be observed without flagrant disobedience to the *Shari'ah*.

Consequently, contemporary challenges such as interest (*ribā*), women leadership of the state, non-Muslim rule over the Muslims; autopsy etc were examined applying the principles of *Rukhsah* to them. Our findings revealed that though *Rukhsah* provides for exigencies, such provision is only tenable in genuine needs and not in ephemeral ones. Without mincing words therefore, it is unscientific to apply the above listed negative attributes to *Shari'ah* when it actually provides for the changing times and situation through *Rukhsah*.⁵⁰

Interplay between Islam and Science and Islam and Technology

Mr. Vice-Chancellor sir, there is no doubt that science and technology have impacted human endeavours including their belief system either positively or negatively. Their positive impacts on Islam such as serving as avenues for dissemination of Islamic teachings on the cyberspace and authentication of claim as in the case of moon sighting

have motivated my editing of books and writing of articles showcasing such relationships.⁵¹

On dissemination of Islamic teachings for instance, one of my publications addressed the relevance of the Internet. In that article links to and contents of relevant sites on Islam and different aspects of Islamic studies were provided. Though information from the Net can be useful, users were cautioned to be careful in accepting everything posted as authentic as available evidence has shown that some submissions on the internet can be misleading, confusing and distorting.

As a matter of fact contents of a particular website on Women in Islam were evaluated and found to misrepresent authentic teachings of Islam on the issues discussed. For clarity, specific mention was made on the authors' submission on equality between men and women without qualification relying on Qur'aan 3:195 and 9:72 the texts and translations of which run thus:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ مَنْ كُمْ
مَنْ ذَكَرَ أَوْ أَنْتَ بَعْضُكُمْ مَنْ بَعْضٌ فَالَّذِينَ
هَا جَرُوا وَآخِرُهُوا مِنْ دِيْرِهِمْ وَأُوذِوا فِي سِيْلٍ
وَقُلُّوا وَقُلُّوا لَا كُفَّارٌ عَنْهُمْ سَيَّاتِهِمْ وَلَا دُخْلَنَهُمْ
جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا أَلَانِهِرٌ ثَوَابًا مَنْ عِنْدَ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الشَّوَّابِ

And so their Lord answered them: "I will not waste the work of any worker among you,

whether male or female. You are one of another. For those who emigrated, and were expelled from their homes, and were persecuted because of Me, and fought and were killed-I will remit for them their sins, and will admit them into gardens beneath which rivers flow-a reward from God. With God is the ultimate reward. (Qur'ān 3:195)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَرُ خَلِدِينَ فِيهَا وَمَسِكِنٌ طَيِّبَةٌ فِي جَنَّتٍ عَدْنٍ
وَرَضِيُّونَ مِنْ أَنَّهُ أَكْبَرٌ ۝ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

God promises the believers, men and women, gardens beneath which rivers flow, abiding therein forever, and fine homes in the Gardens of Eden. But approval from God is even greater. That is the supreme achievement. (Qur'ān 9:72)

Relying on exegeses of the leading exegetes like Ibn Kathīr, Al-Qurṭubi, Ash-Shawkāni and Al-Jumali on the two verses; we drew the following conclusions that citing these verses as bases for equality between men and women is distortion of the real meaning because both verses are specific on equality of men and women only in terms of rewards for good deeds and nothing more. To reinforce this position, Qur'ān 4:31 considers men to be superior to women in marriage because of the responsibilities of feeding, clothing and sheltering it imposed on men. Similarly, Qur'ān 4:11-12 and 176 apportion double shares

to the husband, brother and son in inheritance where their fellow female counterparts take a half of the male shares because of the responsibilities imposed on their male counterparts.

The second example is the opinion expressed in relation to conditions for the permissibility of polygamy as contained in Qur'ān 4: 3 and 129 the texts and translations of which are hereunder provided:

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي أَيْمَانِكُمْ فَإِنْ كِحْوا مَا طَابَ
لَكُمْ مِنْ النِّسَاءِ مَنْ شَاءَ وَلِتُكْثِرُوهُ بِرُبْعٍ فَإِنْ خِفْتُمْ أَلَا
تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكْتُ أَيْمَانُكُمْ ذُلْكَ أَدْنَى أَلَا
تَعْوِلُوا

If you fear you cannot act fairly towards the orphans-then marry the women you like-two, or three, or four. But if you fear you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias. (Qur'ān 4:3)

وَلَنْ تَسْتَطِعُو أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
هَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمَعْلَقَةِ وَإِنْ تُصْلِحُوا وَتَشْفُوا فَإِنَّ اللَّهَ كَانَ
غَفُورًا رَّحِيمًا

You will not be able to treat women with equal fairness, no matter how much you desire it. But do not be so biased as to leave another suspended. If you make amends, and

act righteously-God is Forgiving and Merciful. (Qur'ān 4:129)

According to the author (s) of the post, the first citation is said to have permitted polygamy for the sake of orphans and the second discourages it even for that same purpose. Thus, the writer concludes that, a law, which allows men to marry a second wife without meeting the condition of orphans stands in violation of the Qur'ān.⁵²

Restriction of permission of polygamy with regards to orphans or its discouragement believed to have been supported by the two Qur'ānic verses cited seems incorrect because reference to the orphans in the 4:3 seems to offer substitute for those who cannot be just to the orphans when they marry them. The verse not only permits limited polygamy but also cautions that as Muslims entertain fear of injustice in the management of the wealth of the orphans, they should entertain same in marrying more than one wife. The claim that polygamy is discouraged by Qur'ān 4:129 cannot be sustained because the verse forbids excessive love for one woman over her mates. Even if love cannot be shared equally, none of the wives should suffer neglect and abandonment.

In view of the evident lapses in the reviewed site and others like it, users of the e-materials were advised to be cautious in the indiscriminate use of such materials but should consult experts on Islam and credible sources. This recommendation is in tandem with the observation of Oloyede in a work on the use of the Internet where he stated that: "As alluring and as accurate as the devices are, caution and cross checking of facts are still necessary to avoid deliberate fabrication or genuine error."⁵³

The third article relevant to this section focuses on *Da'wah* on the Cyberspace. In that article attempts were made to state that the use of cyber space for *Da'wah* is not an enigma but a value addition because the Qur'ān commands Muslims to use wisdom and the best method of admonition in *Da'wah*.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْخَيْرَةِ

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. (Qur'ān 16:125)

Since the Net has remained the global means of communication, using it for *Da'wah*, which is also a global assignment as it has been enjoined on Muslims globally irrespective of their geographical bound, is the right thing to do. Various Information and Communication Technology (ICT) devices that can be used in *Da'wah* work and the advantages that using those facilities can confer on Islamic propagation were highlighted.⁵⁴

The last of my contribution in the relationship between Islam and science and Islam and technology is the one on deployment of scientific gadgets in moon sighting. Beginning with the necessity of moon sighting as one of the conditions for the commencement and the completion of fasting during the month of Ramadan, it was observed that physical sighting of the moon has been abused in some quarters thus resulting in wrong declaration of commencement and completion of fasting of Ramadan in Nigeria.⁵⁵

As a result of the embarrassment caused to the Nigerian Muslim *Ummah*, being about the only country where such declarations have been made in the past, the NSCIA then came up with the integration of the use of scientific device to ascertain the validity or otherwise of the claim of the physical sighting of the moon. Though the physical sighting is not discountenanced, services of experts in related fields of moon sighting were enlisted in the membership of the National Moon Sighting Committee (NMSC) of the NSCIA in addition to members with expertise in the *Shari'ah*.

It is worth noting that the deployment of scientific devices to moon sighting has attracted divergent reactions. Some of them are listed below:

It is nice to go scientific but still we need to watch out for the sighting of the moon. *Ko ba haka bane* (Is that not so)?⁵⁶

Mu fa'yan idan anji "durum!" ne; D Allah ya kaimu azumin da rai da lafiya. Allah yasa munacikin da za a 'yanta a cikin watan (For us we will commence fasting when we hear the gunshot⁵⁷ if Allah spares our lives in good health. May Allah grant us the grace of being part of those that will witness the month).⁵⁸

How reliable is this discovery? Can anyone help me with more explanation? Thanks.⁵⁹

Actually this discovery was very wrong according to the teaching of the Prophet (SAW).⁶⁰

The first reaction in my opinion appears moderate because though it applauds the use of scientific device to sight the moon it quickly adds that such should be accompanied by physical sighting of the moon as popularised in the *Fiqh* (Islamic Jurisprudence) books. The second is an outright rejection of the use of scientific device but an acceptance of the traditional approach which is made by gunshots by the local authorities. Upholder of the third reaction appears to be confused about the reliability of deployment of scientific device to moon sighting and the fourth and last reaction is like the second which rejects the use of scientific devices. Anchoring such rejection on the teaching of the Prophet is however what is unclear.

While it is a fact that the precedents on moon sighting in the days of the Prophet were through physical sighting,⁶¹ it is not known if there is any Prophetic prohibition on the use of any aid to confirm what was physically seen. In case of non-appearance of the crescent on the 29th day of the preceding month, it is directed that a full count of thirty days should be made before commencement of fasting during *Ramadān*.⁶² These divergent reactions no doubt constitute challenges to deployment of scientific devices to moon sighting in Nigeria. To surmount the challenges therefore the following recommendations were made:

- Aggressive education and enlightenment programmes on lunar movement, benefits of deployment of optical instruments and correct handling of those instruments.
- Collaboration by Nigerian Muslims in finding solutions to problems facing Islam and Muslims in

Nigeria generally and those relating to moon sighting particularly.

- Networking with other Muslim countries of the world where success stories have been recorded in the use of scientific devices for moon sighting.
- Deployment of more gadgets and personnel to manage them to all local government areas of Nigeria. Periodic capacity building programme for those that will be using the gadgets so that they can be used effectively and efficiently.
- Expediting action in the construction of observatory with state of arts facilities to help the NMSC in discharging its duties efficiently and effectively.⁶³

Positive responses of the authorities of the NSCIA to some of the recommendations made in my papers on Moon sighting have been largely responsible for the uniformity in the commencement and completion of Ramadan fasting in Nigeria.

Contribution to the Fight against Corruption

My researches, Mr. Vice Chancellor, have also lent credence to war against corruption. One of my contributions in this direction was production of an anti-corruption teaching/preaching manual funded by the Economic and Financial Crimes Commission (EFCC). The manual is made up of fourteen themes covering the economic and financial crimes contained in the EFCC and other related Acts in Nigeria. Each unit defines a particular crime; discusses its preventive measures and states sanctions for it. Relevant Qur'ānic and Hadīth bases for abhorrence of these crimes were provided. The intention of the Manual, Mr.

Vice-Chancellor is to appeal to the religious consciousness of the Nigerian Muslims so that they can abhor economic and financial crimes and assist in fighting them to a halt.⁶⁴ Since the public presentation of the Manual two years ago, I am not aware of efforts to deploy its use in the Nigerian mosques.

The other contribution was on the roles of the Muslim Organisations in the war against corruption. Two of such roles were identified, that is, initiative and collaborative. The former refers to activities initiated by the organisations to fight corruption such as aggressive *Da'wah* programmes against corruption; demonstration of high moral conduct by leadership and membership of the organisations; non-conferment of titles or leadership position on people with questionable character. The latter relates to collaboration among sister organisations with similar objectives and government agencies as well as non-governmental organisations in the fight against corruption.⁶⁵

Preventing and Curtailing Industrial Dispute

Mr. Vice-Chancellor sir, incessant industrial actions have become perennial in Nigeria. In fact, there is no tier of government that has not experienced one type of strike or the other. The latest of such strikes was the one declared by the Academic Staff Union of Universities (ASUU) Sunday, 13th August, 2017. While efforts have been made to control recurrence of strikes, the reality on ground shows the ineffectiveness of such efforts. It is the ineffectiveness of the earlier measures that necessitated the recommendation of the principles of Islamic labour relations that guaranteed industrial peace in the Islamic history.

Such principles include ridding the country of usurious and other illegal transaction that have been taking toll on the nation's economy therefore affecting cost of governance and ultimately preventing government from discharging its responsibilities; prompt payment of correct and appropriate wages taking into account the reality of the time; routine consultation between labour and their employers to thrash issues of common interest and welfare of the labour in order to enlist their dedication to duty.⁶⁶

Community Service

Mr. Vice Chancellor, I have made some contributions to knowledge and community development within and outside the university, locally and internationally. In the spiritual realm, I have given talks as a Guest lecturer to Muslim organisations and non- Muslim organisations on different topical issues. Such talks were given to commemorate socio-religious activities such as *Laylatu'l Qadri*, *Mawlid*, *Nikāh*, *Janāzah*, *'Aqīqah*, Ramadān lecture etc.

I have also served as *Mufāssir* (Qur'ānic Exegete) at Awayewaserere Mosque, Oke-Irorun, Academy, Ibadan since 1999. I have equally served as a member of the Council of Islamic Scholars (*Majlisu'l 'Ulamā'*) and not too long appointed as one of the Deputy Imams of the University of Ilorin Muslim Community. I also served as the Chairman, Revitalization Committee of the National Joint Muslim Organisations (NAJOMO). In the mundane realm, I am presently serving as a member of School Governing Board, Moslem Grammar School, Odinjo, Ibadan.

Recommendations

Mr. Vice-Chancellor sir, in view of the resourcefulness of Islamic studies the following recommendations become imperative:

1. The effort of the Federal government in giving Islamic studies a full-fledged status in the curriculum is commendable but it can be better if its original status of being a core subject can be restored. Doing this will go a long way in instilling appropriate morality in the youth and help them grow to become useful adults that will take the country out of the several immoralities that have enveloped it.
2. It is high time the 60:40 ratio of Science to Liberal Arts be reviewed as envisioned by the NPE.⁶⁷ This is necessary because a technologically advanced Nigeria devoid of decency will be counter -productive.
3. Teachers and students of Islamic studies should be proactive at all times and ensure that they contribute meaningfully among their peers without any complexities. A few of their fore bearers who have demonstrated excellence in their jobs should be emulated.
4. Islamic scholars should take portents from other professionals who not only express the desire that their children take after them professionally, but ensure their training in that direction by encouraging some of their children to specialise in Islamic studies or related fields. If you do not value or know your worth who will?
5. Concerted efforts should be made by government and non-governmental agencies to implement

recommendations made in their sponsored projects as well as other relevant researches.

Conclusion

In view of the foregoing discussion, it will not be out of place to conclude this lecture by stating that Islamic studies and those who study it have experienced one form of dislike, mockery or the other. Quite a number of successful Islamists today yesterday had low estimation of themselves and felt inferior to their peers as we already stated.

A few others have also relegated the subject to the background and treated those who choose it as a career with disdain. Despite this negative attitude, it has been demonstrated in this presentation that Islamic studies confers spiritual and mundane benefits to those who acquire it.

Spiritually, it provides a correct understanding of Islam to those who acquire it and leads them to its proper practice. In the mundane sense, taking a career in Islamic studies provides meal ticket and helps to address numerous problems facing the society through researches that recommend Islamic solutions to those problems.

Such competence has been acquired through critical and creative thinking skills that training in different subject areas of Islamic studies have inculcated in those who acquire it. Given these benefits that Islamic studies can confer on the individuals and the society, it will not be out of place to state that it is a discipline dedicated not only to the service of God but also to humanity.

Acknowledgements

I thank Allah for His mercy over me. He has been so good and kind to me from the time I came to the world till now so much so that His kindness on me is uncountable. I beseech Him not to remove His kindness over me at any time.

My late parents Alhaji AbdulGhani Akanji Imam a.k.a (Awayewasere) and Alhaja Munirat Abeke both showered parental care, love, concern, affection and prayers on me. The modest achievements I have made might not have been unconnected with their prayers. Alas! None of you is around to witness the result of your prayers. It is my fervent prayers that both of you will be admitted into the highest level of *Al-Jannah*, which is *Al-Firdaws* (Āmīn)

Others who have made positive contributions to my life were His Royal Majesty, Oba Iyiola Oyewale Matanmi III , the immediate past Ataoja of Osogbo; Late Hon. Justice Rabiu Oladepo Yusuf, One time Acting Chief Judge of Osun State , Late Dr Abdul Lateef O. Adegbite, Late (Engr) Shuaib Gbade Gbadamosi, Alhaji Abdul Lateef Jimoh Kassim, Engr and Mrs L.O. Abioye and Alhaji & Alhaja Abdulrahman Olawale Abdulghaniy. May Allah grant the deceased among them eternal bliss in Al-Jannah and the living, sound health and long life. (Āmīn)

Prof Is-haq Olanrewaju Oloyede has been a big brother, teacher, mentor and benefactor. I appreciate the all round support he has been giving me. The wife, Dr (Mrs) R.O. Oloyede has equally demonstrated sincere love and affection to me and my family. May Allah reward both with the best recompense. (Āmīn).

I appreciate the immediate past Vice-Chancellor, Prof A.G. Ambali, OON and his wife Dr. (Mrs) T. Ambali

for their love, support and prayers since our days in Maiduguri till date. *Jazākumullahu Khayran . Āmīn.*

All my teachers at the formal and informal schools deserve my unquantifiable appreciation for moulding me to be who I am today. Though the list is endless, the following deserve special mention.

Shaykh Alhajj Hamzat Isola Imam, the 4th Mogaji of Imam Oke Gege, my uncle, who taught me recitation of the entire Qur'aan; Shaykh Abdul Rauf Imam, the former Mufti of Ibadanland and the 5th Mogaji of Imam Oke Gege, another uncle, who laid foundations of my learning basic Arabic Grammar and Islamic Jurisprudence and Shaykh Ahmad Sheu Folorunso a.k.a Akewusekisa who took me in advanced study of Arabic, Jurisprudence and *Tafsīr*. May your efforts on me be rewarded with admission into *Al-Jannatul Firdaws Āmīn.*

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My colleagues, students (past and current), friends and school mates are appreciated for their understanding and encouragement.

I thank all staff and colleagues (past and current) at the Centre for Research Development and In-House Training (CREDIT) University of Ilorin, Ilorin for their monumental support since I joined the university.

The present leadership of the Centre is specially appreciated for recognising my worth and assigning responsibilities to me. The results of which he has always been appreciative of on completion.

To all the academic, non-academic staff and students of the Department of Religions, University of Ilorin, Ilorin, I say a big thank you.

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Prof. Y.A. Quadri deserves special thanks for critiquing this lecture and offering useful suggestions that have improved its quality. Prof sir, *Jazākumullahu Khayran Jazā'*

Efforts of our children cannot go unnoticed. You have been sources of our joy and happiness. May Allah see you all through in your endeavours. (*Āmīn*).

To my wives, Lateefah (love) and Dhikrah (honey),
I appreciate your love, care, concern and prayers.

To all that have attended, I express my sincere
gratitude and wish you journey mercies to your destinations.

Notes and References

1. These views were expressed by Prof. I.O. Oloyede and Oba Abdul Azeez Sola Agboola, The Oba of Agbekuland at different forums. Such graduates of Islamic studies have taken or are aspiring to take additional degree in Law and other courses believed to be lucrative.
2. Negative reactions towards studying Islamic studies and its twin-discipline, Arabic by relatives have been reported by very senior colleagues. See D.O.S. Noibi, *My Journey So far : Challenges and Responses* ,(Lagos: Olucouger Prints, 2009), 11 and A.G.A.S Oladosu, “Fluctuations in the Fortunes of Arabic Education in Nigeria”, 115th Inaugural Lecture delivered on Thursday, 27th September, 2012 at the University of Ilorin, Ilorin, 3&4.
3. This encounter was between Dr. A.D. Shittu, a colleague in the Department of Religions and the Principal of a secondary school where he taught after his Bachelor’s degree graduation.
4. D.O.S. Noibi, *Yoruba Muslim Youth and Christian-Sponsored Education*, (Ijebu-Ode: Shebiotimo Publications, 1987), 14, 15 and 16.
5. Noibi, *Yoruba Muslim Youth...*
6. Noibi, *Yoruba Muslim Youth...*
7. See Sections 1 (3ii); 3(15v); 4 (19) of the National Policy on Education, 4th Edition, 2004
8. See Sec. 38 (2) of the 1999 Constitution of the Federal Republic of Nigeria (with Amendments) 2011.
9. See Sec.38 (3) of the 1999 Constitution of the Federal Republic of Nigeria (with Amendments) 2011.

10. Noibi, *Yoruba Muslim Youth*... 20-21
11. T.O. Salahudeen, “Intra-Religious Conflicts among Muslim Communities in Oyo and Osun States, Nigeria, 1980-2015”, An Unpublished PhD Thesis in the Department of Arabic and Islamic studies, University of Ibadan, Ibadan, December, 2016, 123.
12. Noibi, *Yoruba Muslim Youth*... 20 and 35; Salahudeen, 123. I was asked to teach History at Abusi Edumare Academy, Ijebu-Igbo during 1987/1988 Service Year and Ahmad Emiola, a 2016 Graduate of Islamic studies was also requested to teach Social Studies and History in his place of primary assignment during the 2016/2017 Service Year. The revelation was given when I asked of what he was teaching in his place of primary assignment.
13. Noibi, *My Journey So far* ...1-2
14. Such merging was done at the University of Ilorin, Ilorin, University of Jos, Jos, Gombe State University, Gombe to mention just but three examples. Noibi, *My Journey So far* ...16-18; Salahudeen, 186 and Dean’s Office, *Faculty of Arts Hand Book, Academic Session* (University of Ilorin,2016), 129
15. Despite protest letters, no proactive measures were taken by some State governments. Bola Ige Administration in Oyo State, 1979-1983 was one of such governments that did not respond positively to series of letters sent . Salahudeen, 186
16. The Report was given at one of the National Executive Committee meetings of the Nigeria Association of Arabic and Islamic studies (NATAIS) under Late Prof. M.A. Ajetunmobi’s Presidency.
17. National Policy on Education, 4th Edition,(2004), 27.

18. I.O. Oloyede, “Islamics: The Conflux of Disciplines”, 58th Inaugural Lecture delivered on Thursday, 11th October, 2012 at the University of Ilorin, Ilorin, 12-19.
19. Y.O. Imam and A.B. Yusuf, “The Changing Status of Islamic studies in the Nigerian Secondary Schools’ Curriculum”, A paper presented at the 2015 National Conference of the Nigeria Association of Teachers of Arabic and Islamic studies (NATAIS), held at the University of Ibadan, Ibadan, 2-4.
20. “Reps want return of CRK, IRK in school curriculum.” *Daily Trust*, July11, 2017, (accessed on July11, 2017) and Justice Ilecbare, “FG orders immediate separation of CRK , IRK in new curriculum “ *The Nation*, July 20, 2017.
21. A.G.A.S Oladosu, 31 and I.O. Oloyede, “Islamics...” 34-35
22. Y.O. Imam, “Problems and Prospects of the Teaching of Islamic Studies in the Nigerian Universities: University of Maiduguri as a Model”, in L.M. Adetona ed., *Islamic Studies in Contemporary Nigeria: Problems and Prospects*, (Lagos: Romio Concepts, 2007) , 35-63 and Y.O. Imam, “Borno State Government and the Teaching of Islamic Studies in the Secondary Schools : Maiduguri Metropolitan Council as a Model”, *Annals of Borno*, Vols. 11/12, (1994-1995): 50-58.
23. Department of Religions, University of Ilorin, Ilorin had Interim accreditation in 2014 but after remedying the deficiencies it gained full accreditation in 2016. Department of Religious Studies, Gombe State University, Gombe has been on Interim Status since

2015 and it is due for another accreditation later in the year.

24. Crescent University, Abeokuta and Olusegun Obasanjo Presidential Library, Abeokuta advertised for the position of Imam with preference for holders of PhD in Islamic studies or Arabic.
25. A few examples of Nigerian cities Central Mosques with PhD holders as the Imam are Kano, Abuja and Auchi.
26. Universities of Ilorin and Maiduguri, Usmanu Danfodiyo University, Sokoto and Bayero University, Kano have had Professors of Islamic studies as their Vice-Chancellors at one time or the other.
27. Noibi, *My Journey So far...19* and Y.O. Imam, “Problems and Prospects of the Teaching of Islamic studies in the Nigerian Universities: University of Maiduguri as a Model, 36.
28. Y.O. Imam, “The Tradition of Qur’ānic Learning in Borno”, *Journal of Qur’ānic Studies*, Vol. 6, (2004): 99.
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