



## **Political Marginalization and Interfaith Relationship in Ekiti State**

Balogun Badrudeen Adesina

Department of Religious Studies, Ekiti State University, Ado-Ekiti

### **Abstract**

Nigeria is a multi-religious nation with adherents of different religions holding on to different sets of beliefs, practices, languages and social systems. This diversity ostensibly results into two major problems namely; struggling for political relevance within the religious groups and the hostility emanating from competition between different social groups for wealth, power and political dominance. This work thus examines the politics and political marginalization of Muslims in Ekiti State and the roles played by other dominant religious groups in the peaceful co-existence of all the adherents in the State. Ekiti State is believed to be unique among all other States in Nigeria as a result of her monolithic nature in terms of culture and dialect. This should have been a great advantage towards unifying her members in all fronts. On the contrary the work found out that a session of the State complains of marginalization from political appointment and other benefits from the government circles. Democracy in Nigeria has always been a game of number, where the dominant group tends to have numerical advantage over the lesser ones in terms of employment opportunities and appointments or selection into political positions. As such, the weak ones are pushed out and the strong ones get hold on to power. It does recommend that democracy should be played in Nigeria the way it should be where the majority may be having their say but the minority should also have their way.

Keywords: Religion, Marginalization, Politics and Number

### **1. Introduction**

Ekiti State is one of the thirty-six states in Nigeria and one of the six states that constitute the southwestern geopolitical zone. It is located in the north-eastern part of south western Nigeria. Ekiti State was carved out of the old Ondo State in 1996 together with other five states, namely: Bayelsa, Ebonyi, Gombe, Nassarawa and Zamfara<sup>1</sup>. It has sixteen local government areas. It borders the south of Kwara and Kogi States, east of Osun State and is bounded by Ondo State in the east and in the south, with a total land area of 5,782 km.<sup>2</sup>

Ekiti State lies between latitudes 7° 15<sup>1</sup> and 8° 5<sup>1</sup> North of the Equator and longitudes 4° 45<sup>1</sup> and 5° 45<sup>1</sup> East of the Greenwich meridian.<sup>3</sup> It is over two-hundred and fifty metres above the sea level and has a regularly undulating surface.<sup>4</sup> The landscape consists of plains broken by steep-sided dome rocks. These rocks take different forms. They may stand alone or in groups or ridges and the most notable of these are to be found in Efon-Alaaye-Ekiti, Ikere-Ekiti, Ado-Ekiti, Iworoko-Ekiti, Okemesi-Ekiti, Ilawe-Ekiti, Itapa-Ekiti among other towns. An important feature of the State is the large number of hills, which are often the site of towns and villages in which many of the population reside. Actually, the word 'Èkìtì' was derived from the local term for hill called *Òkìtì*.<sup>5</sup> The people of Ekiti State live mainly in towns. One important aspect of Ekiti towns is the common suffix "Èkìtì". To an Ekiti person, the name of a town is not complete without attaching the word *Èkìtì*.<sup>6</sup>

The 2006 population census puts Ekiti State at 2,398,957". No recent population census has been undertaken. However, the National Population Commission of Nigeria as at 2016 put the population of the



State to 3,270,800. And it's ostensibly showed that the Muslims constituted 30-35 % of the total population.<sup>7</sup>

## 2. The Religion before Islam in Ekiti State

This work would not be after the controversies that surround the definition of religion. It will only pick one of the definitions as a starting point of this discussion. Religion, according to *Collins's dictionary*, is belief in God or gods, or in a divine or supernatural, or power to be obeyed and worshiped as the creator (s) and ruler (s) of the universe. Religion equally refers to the activities that are connected with this belief, such as praying or worshiping in a building such as a mosque, church or temple.<sup>8</sup> There are three major religions in Ekiti State, namely: African Traditional Religion, Islam and Christianity. Islam and Christianity are predominant religions in the State, while African Traditional Religion is a minority religion. It is interesting to note here that some Muslims and Christians usually join the Traditional Religionists to participate in their annual festival or celebrations. Examples are *Ùdíríkò* festival in Ado-Ekiti, *Ògún* festival in Ire-Ekiti among others.

The traditional religion is as ancient as the Ekiti people. It has a great and unknown antiquities in Yoruba land. It is the taproot of their old culture and custom. Before the advent of Islam and Christianity in Ekiti land, all the people in various towns and villages were predominantly adherents of African traditional religion. Their traditions, customs and social life revolved round it. They worshiped various objects or deities (both seen and unseen) either as their god or goddess or as intermediaries between them and/or a "Supreme being" called "Olódùmarè". The Ekiti people, like other Yoruba sub-groups, have a strong belief in the Supreme Being whom they call *Olòrun* or *Abarisa*. They also have a number of divinities called "Òrìsà." Some of the deities' worshiped in Ekiti are *Ògún* renowned in Ire-Ekiti. It is the most popular god that is worshipped almost in all the towns and villages in Ekiti, rivers goddesses such as *Ọgbẹsẹ*, *Ọsun*, and *Elémi* are also objects of worship. *Ọgbẹsẹ* is adored at Igbemo-Ekiti, Ise-Ekiti and Igede-Ekiti. *Ọlọta*, *Olósunta* and *Òrólẹ* hills are at Ado-Ekiti and Ikere-Ekiti respectively. Some of Ekiti traditional religious festivals are *Ùdíríkò* in Ado-Ekiti, *Aéérégbé* and *Ìyánrìgì* in Igbemo-Ekiti, *Ìmóròko* in Orun-Ekiti, and *Egúngún* in Ijan-Ekiti<sup>9</sup>

## 3. Islam in Ekiti State

Nigeria has the majority of Muslims in terms of population in Africa. The first record of Islam in Nigeria was in 1096 C. E. in the Borno region situated in northern Nigeria before the arrival of colonialists<sup>10</sup>. The spread of Islam was attributed to the mass trading and commercial activities during the reign of Mai Idris Aloma (1570-1603), the King or the *Kanem* of Borno Empire. Islam became more widespread among the natives due to Aloma's political reforms, based on Islamic tradition and the introduction of the Islamic legal system, the *Shari'ah*<sup>11</sup>. Islam spread to main Hausa land during the reign of Alhaji Yayi (1349-1385), the *Sir'kin* of the Kano Empire. Islam became institutionalised in Kano in 1500 C. E.<sup>12</sup> However, it was generally accepted by Hausa people during this period. Islam was introduced to Yoruba land through commercial activities during the reign of Mansa Musa (1312-1337) C. E. of the Mali Empire<sup>13</sup>. Concisely, Islam in Nigeria is characterised mainly by the *Sunni* (orthodox Islam) and the minority group called the *Shi'ah* is very recent, as recent as 1980s and are mainly found in northern part of Nigeria.

The introduction of Islam to Ekiti has attracted a lot of attention from various scholars' contributions which in this regard may be in sections of a book, chapters in a book and a whole book in some occasions. Some have been published while others have not. Notable among these scholars are Agbetola,<sup>14</sup> Kareem,<sup>15</sup> Adigun,<sup>16</sup> Bello,<sup>17</sup> Balogun,<sup>18</sup> among others. As a matter of fact, the above scholars have worked diligently on the documentation of Islam in Ekiti with available facts at their disposals. This current work would not be complete without briefly discussing or addressing some issues in their respective works on Islam in Ekiti.



Different scholars and historians have suggested dates regarding the entrance of Islam into Ekiti land. The absence of any written record with precise dates made it difficult for scholars to know the particular period of arrival of Islam to Ekiti land. Gbadamosi<sup>19</sup> assumed that the year of introduction of Islam to Ekiti was in the 19<sup>th</sup> century while Agbetola suggested that Islam was introduced into Ekiti land, particularly Ido-Ekiti in the close of 1836.<sup>20</sup> Others suggested earlier dates; Kareem, for instance, suggested the middle of 1578 C. E. when Islam entered Otun Ekiti by the efforts of the traders. Otun-Ekiti became a commercial centre which attracted Muslim traders from the northern part of the country.<sup>21</sup> Since Ekiti is part of Yoruba land, the advent of Islam into Ekiti could be assumed to have been influenced by the neighbouring Yoruba towns and villages such as Ilorin, Iwo, Epe, Ibadan among others. Nobody knows exactly when Islam came to Ekiti land but a proposal towards the end of the 17<sup>th</sup> century might be accurate. This is because the influence of Muslims could be noticed in some Ekiti towns and villages most especially Ado-Ekiti where a Muslim king reigned, Oba Alli Atewogboye (1836-1886)<sup>22</sup> and the effect of emancipated slaves of Ekiti heritage which could have been aftermath of Ekiti Parapo war involving Ibadan and Ilorin between 1875-1886 C. E.<sup>23</sup> And for the fact that nothing had ever disconnected Ekiti as part of Yoruba land at any given period in history, the date of penetration of Islam to Ekiti would be assumed to be as old as other parts of Yoruba land which was around 14<sup>th</sup> century

#### **4. Relationship with non-Muslims in Ekiti State**

Ekiti State is multi religious community with numerous tribes and ethnic groups (majorly Yoruba, Igbira, Hausa, Urobo, Igbo, etc.). Each of these has its own way of practicing religion. The major religions in Ekiti are traditional religion, Islam and Christianity. The larger percentage of immigrants from the neighbouring States of Kogi, Kwara and Osun are Muslims. The traditional religion is primordial in Yoruba/Ekiti land, Islam predates Christianity at the advent of the colonial rule in the sub-Saharan Africa. This assertion leads to the saying that:

*Ayé la báfá, ayé labá 'mòle, ọsán gan gan ni Ìgbàgbọ wolé, tí onífá bákú, onífá á sun inú ile, tí imòle bákú, Onímòle á sun ita, tí Onígbàgbọ bákú, èhin odi ni Onígbàgbọ á sùn*

Meaning: -

The Traditional Religion and Islam were primordial while Christianity came later, when a traditionalist dies, he is buried inside the house; when a Muslim dies, he is buried outside, and when a Christian dies, he is buried at the outskirts of the town<sup>24</sup>

In Ekiti State, the two dominants' religions are Islam and Christianity. Both religions changed most of beliefs of traditional religion. All the religious adherents in Ekiti co-exist with each other. In some families in Ekiti, there are Christian and Muslim brothers and sisters who live under the same roof. Despite the close relationship between both religions, Islam appears to have series of challenges ranging from education, employment, political marginalisation, disrespect of Islamic culture, among others. In Ekiti, Christians are more than Muslims except Awo-Ekiti and Igbemo-Ekiti where Muslims have cleared equal numbers. One of the major challenges of Muslims in Ekiti is marginalisation in scheme of things.<sup>25</sup>

The Christians in Nigeria dominated all sectors in the State. Starting from 1999 to date, they dominate every stratum of political affairs. Unlike other States in Yoruba land where Muslims are in majority (Lagos, Ogun, Oyo, Kwara and Osun). A case to study is Osun State, where Muslim are in clear majority and the Christians minority became Governor and Deputy Governor (on Christian/Christian ticket) on two consecutive occasions, 2003-2010 and in the recent 2022 election<sup>26</sup>. In other States mentioned above, the adherents of both religions are given themselves considerations in scheme of things. The executive position is alternate between the two religious groups where Muslim is a Governor or Chairman



of a State or LGA; a Christian would be Deputy Governor or Vice Chairman vis -à- vis. In case of Ekiti,) negligible positions are conceded to the Muslims. Below are the elective and appointed positions from 1999-2022 in Ekiti State:<sup>27</sup>

Positions	Number Christians	Number Muslims
i. Governors	6	0
ii. Deputy Governors	8	1
iii. Senates	19	1
iv. Federal Ministers	9	0
v. House Representative members	38	1
vi. State Commissioners	88	7
vii. House of Assembly members	156	7
viii. Local Government Chairmen	147	8
ix. Secretary to the State Government	9	2

In the government services such as Teaching, Civil, Local Government services among others, Christians take more 95 % of the appointments.

Some supposed Muslim appointees are only Muslims by name. Many of these appointees could not be identify with any mosque and outings in the State. The Chairman and members of Boards and parastatals are predominantly Christian’s appointees except only Muslims Pilgrim Welfare Board that is always exclusively reserved for Muslims. Out of 43 Permanent Secretaries in Ekiti State, only two are Muslims. From the above, one could observe how other religions in Ekiti dominated and marginalised Muslims in every sector. Even in schools established by Muslims, the Christian now a days took charge of the schools. Christian religion studies are taught there at the detriment of Islamic Studies. Today, 90 % of Muslim schools in Ekiti do not have Islamic Studies teachers but Christian religious studies teachers<sup>28</sup>. On the other hand, there is no Christian school where Islamic Studies is been thought in the State. Most of the community schools founded in various communities in the State do not allow Muslims to operate. For instance, the researcher was a victim at Ifaki Grammar School, Ifaki-Ekiti in 1990s, an attempt to registered Islamic Studies in the school was aborted by the school management on the ground that the school is owned by Methodist Church a gesture that the Christian children in all Muslim schools are enjoying. In some cases, Muslim teachers cannot teach in a Christian school like Christ School, Ado-Ekiti. An instance was 1990s when Alhaji Sulaiman Aladejana was posted to the school as a Vice Principal, his posting was challenged by the Anglican Communion and immediately reversed<sup>29</sup>. But in a Muslim school, the reverse is always the case. They get their ways through the assistance of Christians staff that dominated ministry of education.

The act of tolerance being preached by both religions were not put into practice by the Christian counterpart. The Muslims see many actions by government as attempt to Christianised the State. Between 2004 and 2010, four (Federal Housing, Oke-Sha, Igbein and Atikankan) mosques were demolished in Ado-Ekiti alone to pave way for road dualisations<sup>30</sup>. An attempt to demolish Alhaji Akinbami Mosque, Adebayo, Ado-Ekiti in 2017, almost led to civil unrest between the Muslims in Ekiti and Fayose’s led administration. In the other hand, an attempt to demolish Baptist Church, Okeyinmi, Ado-Ekiti generated a lot of controversy in 2005, later, the road was constructed to avoid its demolition. Also in 2010, the State government demolished the Igbein *Ratibi* Mosque. This act was viewed by the Muslims as a mere sacrifice for the Traditionalist to avoid clashes since the worshiping places were very close to each other. Though the State government hinged the demolition on dualisation of post office to Irona in Ado Ekiti.<sup>29</sup>

In all tertiary institutions in Ekiti, none of the schools is a Muslim considered to head since their inception to date. Even the newly Ekiti State Polytechnic, Isan-Ekiti could only have a Muslim academic staff. Any attempt for Muslims to raise alarm on these ugly situations would be termed as intolerance that



government policy is not about religion. The only concession Muslims were given is the *hijab* issue which is only allowed in Muslim schools, community schools and government parastatals. The instances of some community schools such as Oyemote Comprehensive High School, Iyin-Ekiti, Ado Grammar School, Ado-Ekiti (a school according to Ishola Olomola established by a non-religious group, Araromi Social Club, Ado-Ekiti)<sup>30</sup>, Ado Community High school, Ado-Ekiti, Orun Community High School, Orun-Ekiti, Ise/Orun Local Government Area, among others, where Muslim students are denied of putting on Hijab or offered Islamic Studies with the claims that the schools were established by certain Christian denominations. From the above analyses, it is manifest that Christians in Ekiti are not accommodating and tolerance towards Muslim populace.

## **5. Relationship with Traditionalists**

At the level of the tertiary institutions in the state, the Muslims are also complaining of marginalization. Muslims have not been appointed to head any of the institutions since their establishments. The newly established Ekiti State Polytechnic, Isan-Ekiti is not spared. All the attempts for Muslims to complain were termed as intolerance on the part of the Muslims. Any attempt for Muslims to raise alarm on these ugly situations would be termed as intolerance. They always claim that government policy is not about religion.

The only concession Muslims were given is the *hijab* issue which is only allowed in Muslim schools, community schools and government parastatals. Despite series of circulars that explicitly allowed the Muslims girls to use Hijab in government community schools, many school administrators still deny them the usage. The instances of some community schools such as Oyemote Comprehensive High School, Iyin-Ekiti, Ado Grammar School, Ado-Ekiti (a school according to Ishola Olomola established by a non-religious group, Araromi Social Club, Ado-Ekiti)<sup>31</sup>, Ado Community High school, Ado-Ekiti, Orun Community High School, Orun-Ekiti, Ise/Orun Local Government Area, among others are apposite of arrays of where Muslim students are denied of putting on Hijab or offered Islamic Studies. From the above analyses, it could be inferred that Muslims are being marginalized and at the same time not tolerated by the Christians in the State.

**Relationship with Traditionalists:** Islam met the established Traditional religion on ground in Yoruba land. The relationship between the adherents from the earliest time beyond mere persecution, maim and banishment. Gradually Islam prevailed due to the effort of traders, clerics and later Muslim societies such as Ansar-Ud-Deen Society, Naiwair-Ud-Deen and lately *Alasalatu* Groups, etc. using the modern method to represent Islam along with their traditional conservative style of propagation before the advent of Christianity.

The adherents of African traditional religion are not left out of this ugly situation. In some towns and villages during traditional festivals, Muslims are restricted to attend mosques on the ground that the traditionalists wanted to perform their own rituals. In 2017 and 2019, at Ikun-Ekiti, the traditionalist invaded Ansar-Ud-Deen Central Mosque, Ikun-Ekiti, vandalized the mosque, the Imam and the entire congregation were brutally beaten on the assumption that the Muslims defiled their order of not coming out during their 7 days' curfew<sup>32</sup>. So also, in Awo-Ekiti, the Christians and the Traditionalists conspired together against Muslim candidate (Alhaji Sulaiman Olaleye Aladejuyigbe) who aspired to become the king of the town on assumption that a Muslim would not attend Church services on Sundays and the traditionalists claimed that Muslim King in the town would not afford to participate in any of their rituals and festivals<sup>33</sup>. They did not give the king, Alhaji Sulaimon Olaleye Aladejuyigbe IV obeisance on the ground that he did not perform the traditional rituals expected of him before he could be crowned a king. They were also of the belief that as a Muslim, he would not be participating in their rituals and festivals. In Igbemo-Ekiti in 2005, a group of Muslim professionals under its foundation, Hijrah Foundation, wishes to establish private University at Igbemo-Ekiti, the effort was dwarfed because it was Islamic oriented University. The University was later



relocated to Ede, Osun State.<sup>34</sup> The relationship between Muslims and non-Muslims in Ekiti State has not been too cordial. The Muslim in the State were of the opinion that they did not have it nice with members of other faith.

The following are considered as major reasons for the perceived marginalisation in the state;

- i. **Colonial Sentiment:** Colonialism play major role in subduing the interest of Muslims. This is as old as early as the introduction of western education.
- ii. **Population:** the Christians in the State do not consider Muslim in Ekiti as stakeholder in Ekiti agenda. They therefore used their numerical domination to override the interest of Muslims in the State unlike what is obtainable in the neighbouring States such as Osun, Kwara, and Kogi where Muslims are in majority. This assertion could be notice in Oguntuyi work, entitled Traditional Ekiti Kingdoms where the author displayed his penchant for Islam as a religion of in-existence in Ekiti
- iii. **Education:** western education was introduced as Christian's oriented type of education. The system and policy generally serve the interest of Christians and propagation of Christian doctrines and dogmas
- iv. **Government policy:** all government functions in the state are design to favour Christians. Even most of the schools establish by Muslims in the state are now put under Christian's control. Islamic studies teachers are not on ground but Christian religion studies teachers are available in all schools including the Muslim faith-based schools.
- v. **Inter-faith conflicts:** there are several cases of inter-religion crises in the state against the interest of Muslims.
- vi. **Ignorance:** most of the Muslim leaders in Ekiti state are illiterate in term of English language. They could not represent Muslim in any important functions. Those who are literate in western education may be find-wanting in the practice of the religion.

It should be noted that as a religion is out to protect the right of minority in a given community. Islam recognizes the right of both majority and minority as stakeholders in a given community. Prophet Muhammad Medina experience gave much credence to minority right so they can feel secure and contribute their own quota to the community development. Muslims in Ekiti had been in fore front for contributions to the growth and development of the State. They built schools, engage in business activities, joined in contributing to the local affairs in their respective communities, participating in politics, and contributing in no small measure like their Christian counterparts in every stratum of human development. Evenly distribution of the resources brings about peace and harmonious relationship which Ekiti Muslims are concerned off. Marginalization of Muslims in key appointments in the State Government institutions and parastatals are of great concern to them. Data available to the Council indicate a systematic cleansing of Muslims from key positions of authority. This is dangerous for a nation which should encourage harmony and unity based on equity, justice and respect for diversity and pluralism

It is obvious that admission into key institutions such as civil service, teaching and local government service patterns of recruitment into other security agencies such as Amotekun and Peace Corps do not show sensitivity to balance and social indices such as faith. Muslims who are qualified should be admitted and trained on a scale that shows respect for a multi-religious nation such as Nigeria.

In conclusion, while the Constitution guarantees every Nigerian the freedom of worship and religious practice, appropriate Muslim dressing for women in all public engagements and outings is a mandatory requirement for Muslims. Governments and other institutions which deny Muslim females their right to dress appropriately such as wearing of hijab on uniforms are therefore doing so in violation of the rights of the Nigerian Muslims.



This work is therefore recommending that Ekiti State Governments and all other private and public institutions within the State should stop the policy depriving Muslims of their rights to dress in accordance with the demands of their faith and should recognize the Muslims as major stakeholders in the State.

## References

- 1 O. Fasunan, *Creation of Ekiti State: The Epic Struggle of a People* (Ado-Ekiti, Industrial and Merchandise Nigeria limited, 2000) p. 5
- 2 Ekiti State Ministry of Urban and Physical Planning, Ado-Ekiti
- 3 Ekiti State Ministry of Urban and Physical Planning, Ado-Ekiti
- 4 Ekiti State Ministry of Information, Ekiti State of Nigeria: “*The Land and The People 2<sup>nd</sup> Edition*” (Ado-Ekiti, Information Services Production, 2000), p. 1 & Ekiti State Ministry of Urban and Physical Planning, Ado-Ekiti
- 5 S. O. Soetan, “*Ekiti: Studies in Ekiti History*” (Ilorin, Majab Publisher, 2006) p.3
- 6 Y. O. Balogun, “Muslim umbrella Organisations’ and the Growth of Islam in Ekiti State 1949-2014 C. E. ”, Ph.D. Thesis Submitted to the Department of Religious Studies, Ekiti State University, Ado-Ekiti, (2017
- 7 National Population Commission of Nigeria (web), and National Bureau of Statistics (web) retrieved on line on 17<sup>th</sup> February, 2020.
- 8 Online www.google.Merriam-Webster Dictionary, retrieved on the 15<sup>th</sup> October, 2020
- 9 M. O. Bello, “Muslim Students Society of Nigeria ‘MSSN’ and the Development of Islam in Ekiti State... 82-84 and M. A Oguntuyi, Ekiti from beginning to 1939 pp 34-36
- 10 A. O. Olayiwola, “*Islam in Nigeria: One Crescent Many Focuses*, (Lagos, Sakirabe Publisher, 2007), pp. 9-13 and Y. O. Balogun, Muslim Umbrella Organisations’ and the Growth of Islam in Ekiti State 1949-2014 C. E, ... p. 89
- 11 A. O. Olayiwola, “*Islam in Nigeria: One Crescent Many Focuses* pp 120-129
- 12 A. O. Olayiwola, “*Islam in Nigeria: One Crescent Many Focuses* p. 132
- 13 A. O. Olayiwola, “*Islam in Nigeria: One Crescent Many Focuses* pp 160-172
- 14 S. A. Agbetola, “Islam in Ondo State of Nigeria, 1850-1960” Ph. D Thesis Department of Arabic and Islamic Studies University of Ibadan, (1983) pp 57
- 15 M. A. Kareem, “Advent and Spread of Islam in Ekiti: 1840-2000”, ... pp. 83-5
- 16 W. F. Adigun, “The Contributions of Selected Muslim Organisations to Islamic Education in Ekiti State”, Unpublished M. A Thesis Department of Religious Studies University of Ibadan, Ibadan (2008) pp. 72-102
- 17 M. O. Bello, “Muslim Students Society of Nigeria ‘MSSN’ and the Development of Islam in Ekiti State” ... pp. 2 - 4
- 18 Y. O. Balogun, “Muslim Umbrella Organisations’ and the Growth of Islam in Ekiti State 1949-2014 C. E”, ... pp 67-84
- 19 T. G. O. Gbadamosi, “*The Growth of Islam among the Yoruba’s 1941-1948*”, (New York, Humanity Press, 1978), p. 84
- 20 S. A Agbetola, “Islam in Ondo State of Nigeria, 1850-1960” Ph. D Thesis Department of Arabic and Islamic Studies University of Ibadan, (1983) p. 22
- 21 M. A. Kareem, “Advent and Spread of Islam in Ekiti: 1840-2000”, ... pp. 83-85
- 22 M. O. Bello & B. A. Balogun, “The Spread of Islam in Orun-Ekiti. *Al-Hikma Journal*”, Kastina State University, Kastina State, 2020
- 23 M. A. Kareem, “Advent and Spread of Islam in Ekiti: 1840-2000”, ... pp. 83-85
- 24 A. O. Olayiwola, “*Islam in Nigeria: One Crescent Many Focuses* p. 132
- 25 Letter of supreme to Biodun Abayomi Oyebanji, Campaign Organisation, on 5<sup>th</sup> April, 2022
- 26 Y. O. Balogun, Introduction of Islam in Irepodun/ Ifelodun L. G. A, Ekiti State
- 27 Ansar-Ud-Deen Society, Awo-Ekiti, Letter of Protest to Supreme Council for Islamic Affairs, Ekiti State Chapter, on Awo-Ekiti Obaship crisis dated 22<sup>nd</sup> June, 2016
- 28 Letter of protest of Supreme Council for Islamic Affairs to Ekiti State government on 23<sup>rd</sup> March 2017
- 29 Alhaji Sulaiman Aladejana, retiree, interviewed on 17<sup>th</sup> June, 2022



- 30 National Council of Muslim Youth Organisation, Ekiti State Council, and Letter of Protest to Muslim Ummah of South Western Nigeria dated 27<sup>th</sup> March, 2019.
- 31 I. Olomola, History of Ado-Ekiti from earliest time to the present (Ile-Ife, S.A. Printers Multi-concept, 2017) p. 171
- 32 Oba Abdul-Azeez Sulaiman, the Alawo of Awo-Ekiti, interviewed on 14<sup>th</sup> October, 2022
- 33 B. A. Balogun, "Justification that Igbemo is the Centre for Islamic Education and its Contributions to Socio-economic of Ekiti State" Submitted to the Department of Educational foundation, Ekiti State University, Ado-Ekiti, (2015) pp. 35-36