



The Content of Sheu Alimi Fondation’s Bulletin Boards as a Catalyst for Political Tranquility in Ilorin Metropolis

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Abstract

The paper is a study of the contents of the bulletin boards places by Sheu Alimi Foundation for Peace and Development around Ilorin Metropolis. As the level of political radicalism in Nigeria is becoming worrisome by the day, seeing that some parts of the country still portray some level of tranquility within their demography motivates one to look around such locations to find out the factors responsible for such order. The aim of this paper is to deduce the moral lessons contained in the inscriptions quoted on the bulletin boards in Ilorin so as to see how that affects the thinking of the populace. Adopting the historical methodology, the source of each quote was exposed and the quote was analyzed based on the Qur’an and Sunnah. It was also found that the inscriptions consist of verses of the Qur’an, traditions of Prophet Muhammad ﷺ and wise sayings of past Islamic Scholars. Our survey of people’s reaction to the messages reveals that the inscriptions do not only serve as tools for raising the moral standard of the city’s populace but also a fine way of employing Islamic intellectual traditions to catalyze political peace and stability in Ilorin, the Kwara State capital. It was also observed that most of the boards have been removed through people’s activities while the writings on some are fading away already. The paper therefore recommends the rehabilitation and enhancement of the project in Ilorin and that such should be emulated in other cities of Nigeria.

Keywords: Sheu Alimi Foundation for Peace and Development, Political tranquility.

1. Introduction

J.S. Mbiti asserts that Africans are notoriously religious. However, one wants to look at the notorious nature of Africans’ religiousness, one thing that is obvious in this part of the world is that religion can always be used as a tool for any course, be it a proper agenda or a propaganda. It is a fact that the three predominant religions in Nigeria have at one time or the other been used to successfully fuel political radicalism and rebellious activities, the latest of which are the I.P.O.B. that uses Christianity as its fuel and Boko-Haram which uses Islam. O.P.C. too attempted to use the traditional religion to spread rancor around Yoruba land at a time. In the same country, religion has proved itself to be very effective when it comes to bringing people together to facilitate some projects of socio-economic advantage. Church missionaries and Islamic organizations built some of the earliest schools in Nigeria. Till now, the likes of Ansarudeen Society of Nigeria, N.A.S.F.A.T., Ahmadiyyah Muslim Jama’ah among others have not stopped establishing substantial projects such as Universities and hospitals to mention a few.

Applying this double-edged nature of religion to the political situation of Nigeria, it has been observed that while some states are in crisis because of the presence of insurgents who are claiming that their Islamic caliphate should take over the country, some states are solemnly enjoying a reasonable level of political tranquility, even in the face of the current economic hardship which has always caused people’s agitations against the government.

Ilorin the Kwara state capital has been observed to be relatively peaceful. This motivates us to look into the factors and initiatives that are responsible for this commendable situation, how it can be enhanced



and how it can be replicated to serve as a useful tool for political tranquility in other cities and states of the Federal Republic.

2. Islam in Ilorin

Ilorin, now the capital of Kwara State, exists with that name before the establishment of the State of Kwara. It is predominantly a Yoruba speaking town. Its name has been coined from the Yoruba phrase “a place where iron is sharpened”, which suggests the influence of Yoruba farmers and hunters who settled around the place in the eighteenth century, such as Ojo Isekuse and Asaju Family. Before them, some multi-ethnic groups of Muslim scholars (Alfas) have settled at Oke-Sunnah, having Solagberu as their leader. Barubas also lived there for years but left the place at a point. Then came Ojo Isekuse, a Yoruba hermit who lived by the sharpening stone where hunters gather to sharpen their wares. Ilorin was named after the sharpening stone which still exist today. Ojo Isekuse allegedly left after committing incest with his daughter, and another Yoruba family named Asaju settled near the sharpening stone. It was after Asaju that numerous people settled in different independent hamlets around the area called Ilorin today.

In the early 19th century, two main figures arrived into Ilorin. Afonja (Aare) a warrior from Oyo Empire and Salihu Janta (Alfa Alimi) from the Fulani North. Afonja enjoyed a kind of leadership among Yorubas in Ilorin while the Muslims therein saw Salihu as their teacher and instructor. For the Islamic knowledge he taught them, Salihu was named Alimi, meaning a scholar. Shehu Alimi and Afonja formed an alliance to fight off the advancing Oyo army and the alliance was said to be successful. Ilorin became a major political and military force after the fall of old Oyo. With no named leader, both Afonja and Alimi provided leadership for the people living in that area. Afonja and Alimi, enjoyed a cordial relationship until Alimi's demise at a ripe old age. After Shehu Alimi's demise, there was a tussle for the rulership of Ilorin, a young but vibrant town. The Alfas wanted to establish an Islamic Caliphate based on their Islamic knowledge and ways while Afonja too was planning to take over. However, Abdulsalam son of Alimi emerged with the help of the congregation of Muslims. They had firm control of the *Jama'ah* which was the largest military presence in Ilorin. Afonja was said to have been killed during the reign of Abdulsalam when a brawl broke out between the Yoruba forces and the *Jama'ah* caused by a masquerade. The Yoruba religion and Egungun was banned in Ilorin from that time and Ilorin became an Islamic empire under the emirate of the Sokoto Caliphate. In 1897, Ilorin was occupied by the Royal Niger Company and its lands were incorporated into the British colony of Northern Nigeria in 1900. However, the emirate continues to ceremonially play the role of socio-cultural leadership of the people.¹

Presently, Muslims cover 90% of the total population of Ilorin. Some of the organizations that are known for efforts towards retaining Ilorin's religious and cultural heritage are Ilorin Emirate Descendants' Progressive Union (I.E.D.P.U.), Afonja Descendants Union (A.D.U.) and Sheu Alimi Foundation for Peace and Development (S.A.F.P.D.). Contrary to the Islamophobic trends in the world today and the common tendency that the majority population in a place often infringes on the rights of the minority, the Muslims who are the majority in Ilorin have so far shown some high level of tolerance towards the minority religions, especially Christianity, making the state capital to be socio-politically peaceful. For the records, Kwara State has been severally regarded to be the most peaceful state in Nigeria. The latest of such open pronouncement was made by the Inspector General of Police in November 2021.² The reality of such accolade can be practically felt in Ilorin, the Kwara State capital where the predominant Muslim populace did not only allow the minority Christians to exercise their right to worship but also created for them an enabling environment to grow so much confidence such that the minority engage the majority in the court of Law to negotiate a readily known constitutional right of the latter. The fact that Ilorin Muslims were patient enough to allow the court of Law to make a pronouncement to stop the Christians who were stripping off hijab from the heads of public-school girls in the emirate city speaks volumes about the tranquility of the socio-political climate of city. It is a fact that such spirit of tolerance is not easily obtainable in the far northern and far southern states of Nigeria where the majority religion does not only encroach on the rights



of the minority but also enjoys the support of the state governor. The lawless and persistent proclamation of Rivers State as “a Christian state”³ publicly by Mr. Wike the governor of the democratic state is a major example in this regard.

To this end, it has been observed that one of the factors responsible for the peaceful nature of the political climate of Ilorin is that Islamic moral lessons are efficiently utilized towards a constant exposure of the populace to such messages that appeal to human’s senses of peace, humanity and ethical responsibility. Part of such is what the paper explores and analyses.

3. The Meaning and Ruling of Political Radicalism

Political radicalism involves every act that stands to challenge the authority of a given state or society in a hostile manner. Islam has a system of political structure that allows the citizens to be involved in the affairs of the state and Islam rejects the tyrants’ system of dictatorship. Among many hadith in this regard, one reads:

“As soon as my nation fears to confront the oppressor and call him oppressor right in his face, they no longer deserve to be regarded as living”⁴

Meanwhile, Islam mandates on the citizenry the adoption of the most organized and gentle approach in their political involvement so that anarchy will not send in. This can be achieved through the nomination of representatives from all provinces who will be in the *Shūrā* (consultative parliament) of the government. Political radicalism in Islam therefore does not start with crisis but includes any form of unorganized attempt to challenge the government especially when such centers on some personal or partisan interests. Islamic strictly prohibits political radicalism and encourages good followership. Ibn Abbas reported that the Messenger of Allah, peace and blessings be upon him, said:

Whoever sees something from his ruler that he hates, let him be patient. Whoever secedes from the community by as much as a handspan and dies will have died a death of ignorance.”⁵

Also, Islam sets the capital punishment as the consequence of rebellion (*bagy*) while other lower forms of political radicalism come with various degree of *Ta‘zir* in accordance to the gravity of the offence:

There is no sin more worthy of Allah hastening the punishment upon its practitioner in the world – along with what is in store for him in the Hereafter – than rebellion and breaking the ties of kinship⁶

All this point at the fact that socio-political tranquility is taught by Islam and one of the routes to peace according to the Islamic worldview is to give full followership to the one at the realm of affairs, even if he is a slave.

4. Sheu Alimi Foundation for Peace and Development

Sheu Alimi foundation for peace and development was established in February 2014 by the present emir of Ilorin Dr. Ibrahim Sulu-Gambari C.F.R. At the time of establishment, the organization was named Sheu Alimi Foundation. According to the information obtainable on the organizations first written material, the organization was established by the Emir to serve as the umbrella body for all religious, cultural and social associations existing in the Ilorin emirate and beyond. The foundation is made up of an eleven-man committee who were selected by the Emir to work on the achievement of the set goals which were listed to be:



- (a) Preserving the legacies of Sheu Soliu Alimi
- (b) Unification of Islamic Scholars in Ilorin Emirate and beyond
- (c) Organizing seminars, workshops and conferences in Arabic and Islamic Studies
- (d) Promoting peaceful co-existence among religious groups in Ilorin Emirate and beyond
- (e) Providing Scholarships for indigent students in Arabic and Islamic Studies
- (f) Taking Da'wah to rural communities and cities
- (g) Providing welfare for traditional Qur'anic learning places in Ilorin Emirate and beyond
- (h) Support Muslim widows, orphans and vulnerable children

The 11-man committees that serve as the workers of the organization are listed below with their portfolio:

S/N	NAME	PORTFOLIO
1.	Shaykh Dr. AbdulKadir Oba-Solagberu	National President
2.	Shaykh Husain Musa Arikewushola (now Dr.)	National Missioner
3.	Shaykh Qosim Ibraheem Abolaji	National Secretary (Arabic)
4.	Mallam Abdul Azeez Arowona	National Secretary (English)
5.	Alhaji Modibbo Sulu-Gambari	National Treasurer
6.	Hon. Abdul Wahab Issa	National Financial Sec.
7.	Alhaji Olohuntoyin Busari	National Publicity Sec.
8.	Shaykh Abdur-Rafiu A. Asalejo (now Dr.)	Ass. National Publicity Sec.
9.	Alhaji Lukman Mustapha Wali	National Auditor-General
10.	Shaykh Hasan AbdulKarim Bibire (now Dr.)	National Welfare Officer I
11.	Shaykh Ibrahim Nurudeen Zubair (now Barr.)	National Welfare Officer II

According to the National Missioner of the organization, the organization later became to be known as Sheu Alimi foundation for Peace and Development as the name was changed to accommodate the reasons for the establishment of the foundation. Over the years, the organization is not only known for their programs on creating Islamic awareness and teaching of Islamic jurisprudence but also for the help they offer to the during Ramadan and Eid Kabir which involved the sharing of food and meet items to the poor and needy. Among the projects of public sensitization that have been done by this foundation is the erection of what can be called bulletin boards in between the roads at various locations around Ilorin. The said boards contain moral inscriptions of various topics⁷

One may wonder how S.A.F.P.D. became concerned about the erection of bulletin boards around the city to publicize messages of moral lessons. The answer to this is that the moral qualities of the messages implanted in the intellects of the populace go a long way in determining what the socio-political climate of the society looks like, and has a direct effect on its development. While political tranquility translates to the peacefulness and development of a given polity, all those cannot be separated from justice, honesty and other moral values. In Robert Briffaults expressions:

Moral rectitude is incompatible with intellectual obliquity. In the low state of moral development in which the notion of honesty of thought is unknown, honesty in the relations of man to man is also unperceivable; justice, the rudiments of morality are inapprehensible. Honesty of thought, honesty of moral judgement- the two issues, that which we call intellectual and that which we call moral, are inextricably united, are in reality inseparable.⁸



5. Content of the Bulletin Boards

(a) واتقوا الله ويعلمكم الله

Meaning: “fear Allah and Allah will enrich you will knowledge”. Q2:282

The board containing this inscription is located around Post office Area, Ilorin South L.G. This verse of the Qur’an addresses seekers of knowledge most of whom are expectedly youths and among who political crisis often ensue. The verse serves as a solution to the problem of lack of understanding among students. It calls their attention to the fact that the sins they commit out of lack of piety is the reason for their lack of knowledge. This is because knowledge is a light as pointed out by Al-Imam Ash-Shafi‘i wrote in his popular poem:

I complained to Waqi‘of my weakness in memorization
Then he advised me on leaving sins
He said: knowledge is a light from Allah
And the light of Allah is not given to a sinner⁹

Talking about the link between this content and the subject matter, one can easily find out that when the youth are dropped out of school due to the problem of knowledge, they tend to be freely available for political uprising and radicalism. But when they become endowed with knowledge due to the application of the verse, they will not only be busy with knowledge but the education they acquire will make them know that they can peacefulness and tranquility of the political climate is very important for socio-economic development.

(b) الصبر ضياء

Meaning: Patience is illumination

Located around Balogun Fulani Area, Ilorin South L.G., this quote is a prophetic saying¹⁰. The hadith is one of many Islamic traditions that preach patience (*sabr*). It is by its solution comes to a believer when he appears helpless in front of a calamity. Allah says in Q3:125:

Yes, if you remain patient and conscious of Allah and the enemies come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks of distinction.

Also, patience is an instrument to persevere the observance of religious rites and all good deeds which eventually guarantees paradise. Allah says in Q13:24: “Peace be upon you for what you patiently endured. And excellent is the final home”.

The figurative use of “light” to define patience means that patience guides one to the right path and to the good ways of facing a challenging without being radical. This is called “isti‘rah tasrīhiyyah” i.e., original metaphor, which is an Arabic rhetorical style used in the Qur’an on many occasions. For instance, when Allah uses the word “Nūr” i.e., light to describe the Qur’an in Q64:8, that simply refers to the fact that the Qur’an is a guide from all forms of misguidance just as light guides one out of darkness, and not that Qur’an as book shines light at night. The same way, patience shapes one’s thinking to the right way of acting and reacting. To this end, when everyone applies patience there will be social peace and political tranquility. However, the Qur’an does not encourage silence on a bad political system, but that should be done in the most organized way and the results should not be expected spontaneously.

(c) إن أكرمكم عند الله أتقاكم

Meaning: “the most respected of you in the sight of Allah is the most pious”. Q49:13



The board is located around Gambari Area, Ilorin West L.G. The inscription is a Quranic verse that tells every reader that criterion of ranking and importance of a person in the sight of Allah is not the amount of power and worldly influence that one portrays.

To say the pious are the highest ranked in the sight of God is nothing but a perfectly correct assertion because piety is the mother of all good deeds. The pious ones as described in Suratul Baqarah are such people of kindness, religiousness and perfect ethos whose socio-political mantra cannot be anything less than peace and tranquility. Allah says in Q2:177:

It is not righteousness that you turn your faces towards the East and the west, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts – these are they who are true (to themselves) and these are they who are pious.

The main reason why political tranquility is found wanting in our country especially during the time of election is the choice of the voters. Everyone wants to argue with hook and crook that their candidate must be accepted by all; hence crisis sets in out of the clash of interests and influences. But when everyone holds on to the criterion given in the verse above, tranquility will come to stay in our political system through two ways namely:

- 1- The populace will take piety as a virtue and distance themselves from all forms of socio-political vices.
- 2- The vast majority of voters will easily agree upon the candidate of their choice by choosing the most pious and morally upright person among the position seekers. This will curb street fights during campaign as the populace already has a joint voice with or without the candidate's campaign promises.

إنا لله وإنا إليه راجعون (d)

'Indeed we belong to Allah and indeed to Him we return.' Q2:156

This board is located around General/Upper Surulere Area, Ilorin West L.G. The inscription is a Quranic verse. The verse is commonly said among Muslims whenever someone dies, even though it is meant to be said whenever there is an event. About the verse, Abul A'la Al-Mawdudi said:

This verse indicates that 'To Allah do we belong' this being so, a man is bound to think that whatever has been sacrificed for God has in fact attained its legitimate end, for it has been spent in the way of the One to whom all things truly belong. And it is to Him that we are destined to return' refers to the fact that man will not stay forever in this world and will return, sooner or later to God. And if man is indeed destined to return to God why should he not return to Him having spent his all, having staked his life for His sake? ¹¹

From the view of Abul A'la Al-Mawdudi it can be deduced that when man knows that all souls belong and shall return to Allah, his faith in the day of judgment becomes strengthened and his piety becomes increased. These traits have positive impacts on the person's involvement in socio-political activities going on in his environment.



Also, this verse will curb political radicalism because the leaders who know and believe that they will all return to God to give accounts of their deeds will not embezzle the common wealth of the masses which may cause an uprising from the populace.

(e) دوام الحال من المحال

Meaning: Stability of condition is impossibility/No condition is permanent

The board is located at Emir's Road Area, Ilorin West L.G. The inscription is a proverb of the Arabs.¹² It simply points to the fact that the world in which we live is one of a constantly changing mode. Just as the climate and galaxies are on constant motion, the living things on earth too are changing in a mode of tropism such as plants or moving physically from one place to another as we have in animals. Nothing is static. Likewise, the circumstances, conditions and occurrences that happen to man are not the same everywhere every time. The assertion of some pre-Socratic naturalist philosophers that no one can enter the same river twice (due to constant change in the volume of water) is relevant in this regard.

In the human social life, the same natural law is applicable. The Islamic worldview put a human being at the expectation of new conditions at all time. When a believer is in trouble, he must be hopeful that easement is on the way. Allah says in Q94:5-6: "For indeed, with hardship (will be) ease i.e. relief. Indeed, with hardship (will be) ease"

Politically, the Islamic way is that Allah is the only ultimate ruler whose tenure does not expire. Allah never shares this attribute with anyone. He rotates power among mankind and permits some to take over the power after a while of some others' rulership. The same goes for victories in contests. Allah says in Q3:140: "and we bring these days to men by turns". Also, in Q10:14: "then we made you successors in the land after them so that we may see how you act".

When the lessons of this proverb sinks into human mind, political power tussle and election tribunals will not turn to crisis among the populace as everyone will know that victory is rotated by God.

(f) الله الصمد

Allah in whom all depend. Q112:12

The board containing this inscription is located around Saboline Area, Ilorin East L.G. The effectiveness of this verse of the Qur'an of a reader is that of a total return to God and total submission of all affairs to His care. He is the ultimate cause of all things. Reported by Ibn Abbas:

One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried."¹³

To this end, we can say that the sanity of a political clime is dependent on how much the people's mind is attached to God and how often they remember that everything is dependent on His will and design.

(g) الصلاة نور



Prayer is Light.

This inscription is a hadith too.¹⁴ It tells the reader about the function of Salat. Salat which is the second pillar of Islam is so important that it is the only act of worship that is to be repeated so many times every day. This must have a very important reason, and the reading is light, which means that the prayer enlightens our mind by that Allah uses it to guide our heart to what is right and abstain from sins. This enlightenment is being exposed in Q29:45 “verily, prayer keeps (one) away from indecency and evil...” The presentation of this hadith in the public place is to attach everyone’s mind to the importance of Salat.

(h) لا إله إلا الله

There is no God worthy of worship except Allah

This noble statement is not only a Quranic verse but the pillar upon which Islam stands. Saying it turns one to a Muslim and uttering it as the last words is a sure sign of the persons admittance into the paradise. The inscription of the noblest of all statements in the public place is to attach the people’s mind to God. This can be termed as Dhikr (remembrance of God) which, according to Q29:45 is the surest way to get original tranquility.

(i) القرآن حجة لك أو عليك

The Qur’an is either a proof for you or against you

This hadith is from a similar source which some others above.¹⁵ The uniqueness of this quote is that this tradition specifically addresses everyone who is already conversant with the Quran or those who regard themselves as scholars. Ilorin as a city filled with Alfas supposedly, the hadith is out to challenge the people on whether or not they practice what they read in the Quran. Those who maintain peace are actors of the Quran and the book will be a reward of that. But those who do not follow the Quranic way will hear blames in form of question like “didn’t a warner come to you”?

(j) اتق الله حيثما كنت

Fear Allah wherever you may be

This is another important hadith when we talk about socio-political tranquility.¹⁶ The fear of Allah is the beginning and end of all virtues. Taqwa is an Arabic word which comes from wiqayah, i.e., protection. So, taqwa is to be living by such good virtues that will protect one from the wrath of Allah. When people are constantly reminded of the importance of fearing Allah and being pious, this will have a direct effect on the social well-being of the society.

(k) إنما المؤمنون إخوة

The believers nothing but brothers

This inscription is in Q49:10. The verse emphasizes brotherhood, social cooperation, solidarity and other virtues of social concern. Brotherhood by blood is very important in Islam and to cut the bound of kinship is a grave sin according to the Islamic traditions. Meanwhile, this verse singularly talks about the brotherhood of faith because of the immense importance of godliness in the life of man. When we take faith out of brotherhood, a faithless and notorious person may hurt his own blood relations in the cruelest of ways. In the same vein, this verse does not preach hatred to the adherents of other faith. The bottom line is that all those who believe in God (Mu’minun) are supposed to live in brotherhood, but the Muslims have a higher form of brotherhood among one another as followers of the message and ways of the last prophet.

(l) قل هو الله أحد

Say: He is Allah, the One.



This quote is the first verse of the chapter that teaches about the Oneness of God, His omniscience, His omnipotence and a total declaration that He is the one behind all circumstances and occurrences. The fact that Suratul Ikhlas takes a total care of man’s absolute faith in Allah makes it to be the answer when the non-believers challenged the Prophet and said: “describe your God for us”. For this reason, the Surah has many accolades such as Suratul Najat (the chapter of salvation), Suratul Ma’rifah (the chapter of Gnosis/knowledge) among others.¹⁷ The verse is related to political tranquility because it teaches man to calm down in the pursuit of his interest as all things lie in Allah’s Hand. The major cause of most political crisis is clash of interests and the ambition to get things done by hook or by crook.

6. Effect of the Contents on the Readers

It is fair and safe to assert that the inscriptions on Sheu Alimi Foundation’s bulletin boards have their contribution to the political peacefulness of the state capital thereby affecting the whole state. This is because an applied understanding of the contents as analyzed above tells that the inscriptions instill a spirit of social peace and tranquility into the readers and passersby.

So as not to leave this in a form of an ordinary hypothesis or assumption, with the use of questionnaire, we sought the view of a hundred persons among passersby and those whose shops are located near the boards. Out of the 100 approached, 14 said they have never noticed the board while 86 has noticed them. Out of 86 readers 6 claimed they don’t understand the content while 80 informed that they do read and understand the content. That gives us a 80% effectiveness of the board.

55 of those 80 believe that the messages contained in the boards had an impact on their political morality, meaning 68.75% of the effectiveness of the boards relates to the social thinking of the readers. 20 persons asserted that they stopped being politically radical after reading the boards. 25 persons agree that they might have engaged in political fracas if not because they see and read the boards frequently. 10 of them said that they never thought of engaging in political radicalism with or without the boards but the inscriptions on the board gave them more insight into the importance of socio-political tranquility. The following pie charts represent our results:

S.A.F.P.D. Boards in Ilorin Metropolis

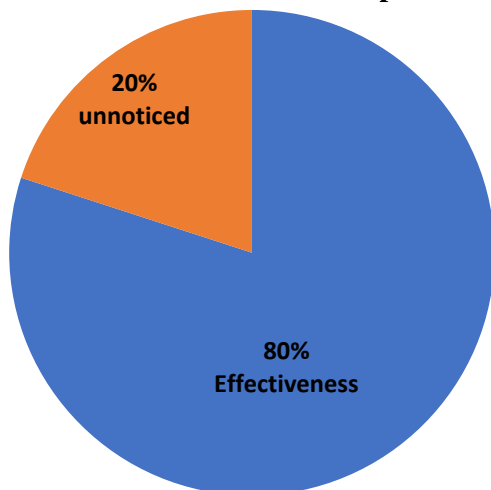


Fig. 1

Socio-political Effect of the Boards

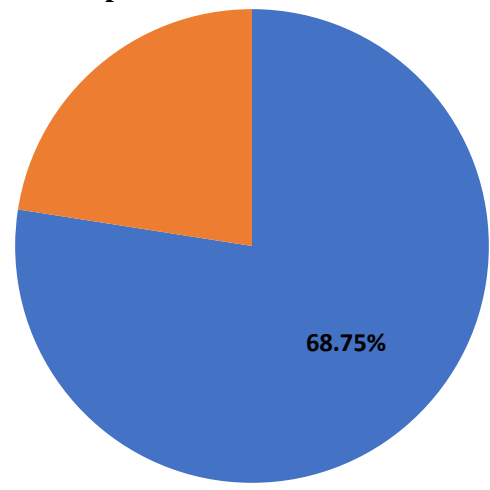


Fig. 2



7. Conclusion and Recommendations

The paper has looked into the inscriptions written on the bulletin boards erected by Sheu Alimi Foundation for Peace and Development in Ilorin metropolis. All the twelve of such boards seen by the researchers were examined: واتقوا الله ويعلمكم الله Meaning: “fear Allah and Allah will enrich you will knowledge” الصبر ضياء Meaning: Patience is illumination انكأكم عند الله اتقاكم Meaning: “the most respected of you in the sight of Allah is the most pious” إنا لله وإنا إليه راجعون Meaning: “Indeed we belong to Allah and indeed to Him we return” دوام الحال من المحال Meaning: Stability of condition is impossibility/No condition is permanent الله الصمد Meaning: “Allah in whom all depend”, الصلاة نور meaning “prayer is light”, لا إله إلا الله meaning “there is no diety worthy of worship except God, قل هو الله أحد meaning “Say He is Allah the One”, القرآن حجة لك أو عليك meaning “the Quran is either a proof for you or against you”, اتق الله حيث ما كنت meaning “Fear Allah wherever you may be” and lastly, إنما المؤمنون إخوة meaning “the faithfuls are nothing but brothers” . Our study also exposed the effectiveness of the inscriptions through a look into their meaning and by practically engaging the view of the readers. On that note, it safe to conclude that the bulletin boards by Sheu Alimi foundation for Peace and Development are part of the factors responsible for the political peacefulness in the Kwara State capital, thereby having an effect on the state in general. It is therefore a good initiative that should be emulated throughout the country so as to better the current alarming rate of political secessions, crises and a security situation that is almost in a state of emergency.

The paper therefore recommends an enhancement of the initiative. Enhancement will mean that:

- 1- The quality of the boards and boldness of their inscriptions should be taken care of.
- 2- The missing/evacuated ones should be replaced and the decaying ones be repaired.
- 3- The languages of the inscriptions should include Yoruba for the benefit of those who cannot read the foreign languages, i.e., Arabic and English.
- 4- The number of boards should be increased such that more locations around the city will be captured.
- 5- The initiative should be emulated by other emirates, towns, cities and states.

Appendices

Appendix 1.0

Questionnaire: A Survey of the Effectiveness of S.A.F.P.D. Boards in Ilorin

Name: _____ Age: _____

Religion: Christianity Islam African Traditional Religion

Residing in Ilorin: resides visit frequently visit rarely

Question	Yes	No
Do you notice the Sheu Alimi foundation boards around Ilorin		
Do you understand the messages		
Do the messages impacted on your political morality		
You are politically radical before but stopped after reading the boards		
You one’s intended to engage in political radicalism and stopped after reading the boards		



You never attempted to be politically radical but the boards were beneficial to you		
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Appendix 2.0

Images of the Bulletin Boards



Fig 3. Location: Post office Area, Ilorin South L.G.



Fig 4. Location: Gambari Area, Ilorin South L.G.



Fig 5. Location: Adualere Junction, Ipata Area, Ilorin East L.G.



Fig 6. Location: Sabo-Line Area, Ilorin East L.G.



Fig 7 Location: Balogun Fulani Junction, Ilorin South L.G.



Fig 8. Location: Amilegbe Area, Ilorin East L.G



Fig 9. Location: Ojagboro Area, Ilorin East L.G



Fig 10. Location: Ojatuntun Area, Ilorin West L.G



Fig 11. Location: Baboko Area, Ilorin West L.G.



Fig 12. Location: General Hospital Area, Ilorin West L.G





Fig 13. Location: Omoda Junction, Ilorin West L.G



Fig 14 Location: Surulere Road, Ilorin West L.G

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