

## ***Proliferation of Muslim Honourary Chieftaincy Titles: Means of Fostering Unity among Muslims of Ila-Orangun, Osun State***

Barakat A. ADEBAYO

B.A, M.A. Dept of Religions, Unilorin

mubaraka8590@gmail.com

+2348166949674

---

### ***Abstract***

*This study has the unity of Ila-Orangun Muslims as its background. Ila Orangun is an historic town in Osun State which is referred to as the origin of all Igbomina people, a heterogeneous Yoruba section which spread round some states in South-west and North-central Nigeria. The study centrally discusses the proliferation of Muslim honorary chieftaincy titles in Ila-Orangun, its causes and effects, with the aim of deducing how this has led to the relative unity among Muslims of Ila-Orangun at present, after decades of intra-religious brouhaha among the Muslims of the Land. The methodology adopted is historical. The information gathered were mainly from oral interview, occurrences and occasions that were personally witnessed by the researcher and the works of scholars on Islamic affairs in Ila-Orangun. Apart from the positions of Islamic scholars in Ila-Orangun, which are strictly titles of core religious obligations, the honoraray titles covered by this research include the positions of Baba Adini, Aare Musulumi, Alaranse Adini, Osupa Adini, Otun Iya Adini, Iya Sunnah, Otun Iya Sunnah, Akeweje Adini, Majeobaje Adini, Agbesinga Adini, Asiwaju Adini, Otun Adini, Sarumi Adini, Baba Isale Adini and Parakoyi Adini of Ila-Orangun Land. These titles were discussed in the format of stating their meanings, functions, the ones honoured with the titles and their contributions to Islam in Ila-Orangun which made the community gave them the title. In the long run, it was found that most of the honorary titles given out to notable figures of the Land are more of a call to duty and unity rather than celebration of achievements. The multiplicity and spread of those titles round all the wards and districts of the land makes everyone feel committed and carried along, hence unity among Ila-Orangun Muslims. The study, therefore, concludes that the proliferation of Muslim chieftaincy title is one of the factors fostering unity in Ila-Orangun, with a recommendation that other Muslim communities in Nigeria can emulate the trend, so as to foster unity among Muslims.*

**Keywords:** Ila Orangun, Cheiftancy, Religious, Honourary, Prolifération.

## Introduction

The practice of honorary titles has been in existence long before the prophethood of Prophet Muhammad (SAW). The Glorious Qur'an confirm the conferment of honorary title on the first creation of Allah on earth, Prophet Adam (AS) by Almighty Allah Himself where Qur'an says:

*Behold, Thy Lord said to the Angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Q2:30)*

The above injunction shows that Allah decided to handover the earth's affairs and destiny of man to him and gave him free hand to use, develop and transform all its energies and resources for the fulfilment of God's will and purposes in creation. The vicegerent there is the plan of Allah to have earth developed, cultivated and enriched at the hand of man<sup>1</sup>. Ibn Kathir explains that the verse proves the obligation of appointing a *Khalifah* to pass judgement on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil<sup>2</sup>.

Islam is a religion of peace that adequately addresses both the spiritual and mundane aspects of people's lives. Among the spiritual aspect addressed by Islam is the chieftaincy title. This study is aimed at achieving, among others, the following specific objectives:

- i. to examine reasons for conferment of chieftaincy titles on people in Ila-Orangun;
- ii. to study the roles of the Muslim Chieftaincy title holders in Ila-Orangun;
- iii. to find out the socio- religious and economic impacts of the proliferation of chieftaincy titles on the Muslim *ummah* in the town; and
- iv. to examine the attitudes of those honoured with titles to the practice.

## Literature Review

It is pertinent to buttress that some aspects of this topic are not alien in the field of literature it hence which calls for the review of related literatures. First and foremost, of great relevance to this is a work entitled *Chieftaincy Institutions among Yoruba Muslim in Nigeria: Between the*

<sup>1</sup> Sayyid Qutb, *In the shade of the Qur'an*, vol 2, (software) 50.

<sup>2</sup> Ibn Kathir, (Abridged) , Darussalam publisher, vol.1), 112.

Present and the Past.<sup>3</sup> The paper gives the definition of chieftaincy titles. It also discusses the origin of chieftaincy titles in Islam. Though the paper discusses chieftaincy titles as an institution in Nigeria, it does not specify any town as intended by this work.

Also, the paper entitled *Islam and Traditional Titles in Contemporary Lagos Society: A Historical Analysis*<sup>4</sup> discusses the evolution of chieftaincy titles among Lagos Muslims in the 18<sup>th</sup> and 19<sup>th</sup> centuries and the key beneficiaries of Islamic titles. A reference, in this work, is made to the beneficiaries of Islamic titles in Lagos state while the present work is based on Ila-Orangun.

Also, a work entitled *The Historical Development and Challenges of Islam in Ila-Orangun, Nigeria*<sup>5</sup> has relevance to this work. The book traces the origin of Islam to Ila-Orangun. It also explains the proliferation of Muslim groups, societies and youth organizations. The history of the advent of Islam in Ila-Orangun is relevant to our area of study, so much that a section in the paper discusses the factors responsible for the spread of Islam in Ila-Orangun. The present research, however, is on honorary chieftaincy titles among the Muslims in Ila-Orangun.

Furthermore, a paper entitled – *Rethinking the proliferation of Muslim Chieftaincy Titles in Contemporary Yoruba Land (South Western Nigeria) for an Effective Administration of Muslim Affairs*<sup>6</sup> is relevant to this work. The paper explains how the practice of chieftaincy titles became rampant among Yoruba Muslims. It also explains the qualities and personality of a Muslim chieftaincy title holder in Nigeria, while the roles and status of a Muslim chieftain in Nigeria is also discussed. The reconstruction of Muslim chieftaincy titles is also made in the paper, but specific reference is not to the Muslims honorary chieftaincy titles in Ila-Orangun, which the present work addresses.

A paper entitled – *Chieftaincy titles in Yoruba Land and their Implication for Growth and Tolerance among Christians and Muslims*<sup>7</sup> examines the forms of chieftaincy titles given among the three (3) religions in Yoruba land and where they have co-existed. It also explains

---

<sup>3</sup> S.O. Kamaldeen, 163-164

<sup>4</sup> H.A. Akintoye, "Islam and Traditional Titles in Contemporary Lagos Society: A historical Analysis," *International Letters of Social and Humanistic Science*, vol. 25, 2014) 45-46.

<sup>5</sup> R.I. Adebayo, *The Historical Development and challenges of Islam in Ila-Orangun.....*, 2-26.

<sup>6</sup> S.A. Rufai, "Rethinking the proliferation of Muslim chieftaincy titles in contemporary Yoruba land (South Western Nigeria) for an effective administration of Muslim Affairs," *JurnalHadhari*, vol.3, no.1, (2011), 72-73.

<sup>7</sup> F.T Olateju, 5-6

the chieftaincy title as a concept in Yoruba land. Though the paper explains in details the issue of chieftaincy titles among the three religions, namely Islam, Christianity and the Traditional Religions, the present work intends to focus on Islamic religion with particular reference to Ila-Orangun.

The Imamate question in Osun State<sup>8</sup> is a chapter in a book written by Abbas. There, issues related to Imamship in Osun State were discussed. To do justice to this, the author discusses the appointment and functions of an Imam, the roles of Imam in early Islam and the *khalifah* period are also addressed in the chapter before it finally examined the practice of Imamship in Osun State.

Another work relevant to this research is a long essay entitled – *The Institution of Imamship in Ila-Orangun*.<sup>9</sup> The work explains the concept of Imamship and the Imamship tussle in Ila-Orangun in particular. However, it does not discuss any issue related to Muslim honorary chieftaincy titles than that of Imamship as the present work aims at doing.

This researcher now discussing aims at details some of the issues that were not adequately trashed out in the aforementioned literatures such as the origin of Islam in Ila-Orangun, mentioning the Muslim honorary chieftaincy titles, the reasons for their proliferation and their effects in Ila-Orangun which were not touched in the reviewed researched works.

### Methodology

This paper shall be historical and descriptive in style. Historical research method is used in order to interpret past trends of attitudes, events and facts while descriptive research on the other hand is embarked upon for the purpose of describing and interpreting the existing conditions, prevailing practices, beliefs and attitudes<sup>10</sup>. The instrument for these methodologies include materials from personal library and other libraries. Also, an important research methodology that was used in this study is interview. Certain personalities were consulted for the purpose of giving facts and relevant information to this study. The use of the Glorious Qur'an and Hadith, dictionaries, journals, project

<sup>8</sup> L.O. Abbas, "The Imamate Question in Osun State", in *SiyanOyeweso* (ed) *Crown and Turban in the Promotion of Islam in Osun State*, (Abuja, Megapress Publishers, 2012) 93-96.

<sup>9</sup> A.J. Akinyemi, *The institution of Imamship in Ila-Orangun*. B.A Long Essay, Department of Religions, University of Ilorin, Ilorin, 2012), 48-51

<sup>10</sup> R.I. Adebayo, *Modern Trends in Islamic Thought: A Study of Islamization of Knowledge Programme in Nigeria*. Unpublished P.hd Thesis, University of Ilorin, 2003. p.8

works, dissertations and theses are not left behind in this research. Also, internet was surfed. Lastly, the research methodology put in place for the success of this work included the researcher's personal experience and interaction with some people who have been honoured with the Muslim chieftaincy titles in Ila-Orangun.

### **Geography and History of Ila-Orangun**

The ancient city of Ila-Orangun is situated on latitude 8<sup>0</sup> N of equator and longitude 4<sup>0</sup> E of the Greenwich<sup>11</sup>. It is about 145km Northeast of Ile-Ife (the cradle of Yoruba race).<sup>12</sup> It is the gate way to both Ekiti and Kwara State and share boundaries with Ora and Okella-Orangun to the North-East; Agbamu, Arandun, Rore and Aran-Orin in the North; Oyan to the west; Otan-Ayegbaju to Southwest and Oke-Imesi in Ekiti State to the East.<sup>13</sup> Ila-Orangun is the capital of all the ancient cities of the same name in the Igbomina area of Yorubaland in South-Western Nigeria. It is the populous sister-city of Oke-Ila-Orangun located about 7.5miles (12km) to the north-east.<sup>14</sup>

There is no precise date for the introduction of Islam to Ila-Orangun. However, two main oral sources of information are relied upon while writing on the history of Islam in Ila-Orangun. The first version of it attached the introduction of Islam to the town to an itinerant preacher from Borno in the 18<sup>th</sup> century. He was Muhammad Mustafa ibn Ibrahim who was said to have been accommodated at *Olori Awo*'s compound.<sup>15</sup> Through his preaching, he was able to get few people converted to Islam. In this case, it was a bit fruitful. The preacher also received royal patronage, possibly because of the general hospitality of the traditional ruler to accommodate any stranger that came to his town or rather by virtue of the normal practice of any stranger with mission to first pay homage to the traditional ruler of the town for accommodation or for acceptance.<sup>16</sup> The mode of worship of this preacher was totally strange to the people, this made them to go in troops and watch the *Mallam* while worshipping his

<sup>11</sup> A.K, Akinyemi, "The Institution of Imamship in Ila-Orangun" (B.A Long Essay, Department of Religions, University of Ilorin, 2012) 7.

<sup>12</sup> F. Afolabi, *Igbominaland in the Context of History* (Ikeja: Micheal Adebayo commercial services, 2006) 163.

<sup>13</sup> <https://m.facebook.com/ila-orangunTourism/posta/363603867087825> accessed on 29/9/2015.

<sup>14</sup> <https://en.m.wikipedia.org/wiki/Ila-Orangun> accessed on 29/9/2015

<sup>15</sup> R.I Adebayo, "The Historical Development....5.

<sup>16</sup> R.I Adebayo "The role of Traditional Rulers in the Islamization of Osun State (Nigeria)", *Journal for Islamic Studies*, Vol. 30, (2010) 66-68.

God. Through this, some people were encouraged with his mode of worshipping; they were fascinated with the religion and accepted it.<sup>17</sup>

The second version of the information traced the history of Islam in Ila-Orangun to a woman called Nana *Awawu Aanike*, the daughter of one *Aafa Aaliki* from the Northern part of Nigeria.<sup>18</sup> The woman was unable to conceive and she then promised that any where she was able to conceive was where she would stay for the rest of her life. She moved from one town to the other until she reached Ila-Orangun. On getting to Ila-Orangun, she met a prince who was the first son of Orangun Okomokasa by name chief Akingboye Obasolo Tako who finally led her to the altar. The spirit of religious tolerance made the prince to allow his wife (Nana Awawu) to perform her religious rites freely.<sup>19</sup> The marriage was blessed with a boy named Olajojobi Agboluaje who eventually became the king between 1745-1820 C.E. The family of Agboluaje therefore added to its nickname the following: “*Agboluajeomo aafa Aaliki to komolewola, boo bakewu tan kosadura fun mi*” meaning, “Agboluaje the child of aafa Aaliki who brought Islam to Ila-Orangun if you finish your Arabic recitation, pray for me”.<sup>20</sup> It is a custom in Ila-Orangun that no king’s wife should deliver in the palace. This custom made *Aanike* to move from the palace to *Olojolu* compound and she died there. *Olojolu* compound is known today as *Isale-Imale* that is Islamic compound.

In the 19<sup>th</sup> century, the Jalumiwar came as a cog in the wheel of development of Islam in Ila-Orangun. Following the hint that the people of Ibadan were coming to invade Ila-Orangun during the influence of Oba Bamgboye Ariyowonye (1820-1876 C.E). The king believed he could not withstand the Ibadan army and so decided to leave the town and sought refuge in Omu-Aran, an Igbomina town in Ilorin Emirate together with the people of Ila-Orangun.<sup>21</sup> These people, together with the Orangun went on an exile for 18 years. Oba Bamgboye Ariyowonye who led people into exile died during this exile. In 1885, after 18 years in exile, it was the new Oba Adeyemi Amesomoye (1876-1908CE) who succeeded Oba Ariyowonye that brought back the people of Ila-Orangun many of who had accepted Islam. Apart from the indigenes, strangers from Ilorin who were also Muslims followed the new Orangun to Ila-

<sup>17</sup> R.I Adebayo, 5.

<sup>18</sup> Oral Interview conducted with Alhaji Abdul-Hamid Salaudeen, the Chief Imam of Ila-Orangun. The Interview held at his house in Iperinon 16<sup>th</sup> of November 2015.

<sup>19</sup> R.I Adebayo “The role of Traditional Rulers in the Islamization of Osun State (Nigeria)”, 70-71

<sup>20</sup> R.I Adebayo “The Historical Development, 6.

<sup>21</sup> R.I Adebayo “The Historical Development,6.

Orangun where they settled at Olori-awo compound. Among the strangers were Imam Muhammed Badiru and others. The Imam later went back to Ilorin, while in Ilorin the Imam was nicknamed *Baba Ila* even till the present time. In line with this, the compound where he settled in Ilorin was named *Ile-Ila*.<sup>22</sup>

When the Imam went back to Ilorin, the king realized the absence of this Imam which according to him, made the community to be incomplete. The Oba therefore, sent emissaries to the reigning Emir of Ilorin, Sulyman Momoloso to persuade Alfa Badiru to return to Ila-Orangun since the war was over but this did not yield positive result. Alfa Badiru, the Imam, complained of his old age. He appealed to the Emir of Ilorin to allow one of his sons to take his place as the chief Imam of Ila-Orangun. Thus, one of his sons, Alfa Ibrahim was turbaned and sent to Ila-Orangun as the chief Imam during the reign of Oba Adeyemi Amosomoye. Ibrahim was cool headed and a forbearing Muslim leader who preached Islam in a manner devoid of force or rancour. He was much beloved by the Orangun with whom he regularly interacted.<sup>23</sup>

In 1892, the first mosque was built at Olori-Awo compound. Later, another *ratibi* mosque was established at Isale-Imole area of Eyindi now called Isale-Aafa mosque with Alfa Ahmed as its first Imam. However, when the Olori-Awo mosque could not accommodate the Muslim congregation, an appeal was made to the king to allocate a new spacious land, and this was granted with the allocation of a new land between Obajoko and Oja Oba markets to the Muslims.<sup>24</sup>

### **Muslim Religious Titles in Yorubaland**

In Islamic history, records have it that Prophet Muhammad (S.A.W) conferred chieftaincy titles on some of his companions in recognition of their devotion to the cause of Islam. For instance, the Prophet conferred the title of *As-siddiq* (The Trustworthy) on Abubakar, *Al-faruq* (The Just) on Umar Ibn Al-Khattab, *Dhu-Nurayn* (Possessor of double stars) on Uthman Ibn Affan, and *Asadullah* (Lion of God) on Ali Ibn Abu-Talib.<sup>25</sup> The Prophet himself was the Imam who led his people in prayers. He also appointed some people to some key positions.

<sup>22</sup> R.I Adebayo "The Historical Development,6.

<sup>23</sup> Ileimamila-orangun.blogspot.com/2011 accessed on 22/10/2015

<sup>24</sup> R.I Adebayo, "The role of Traditional Rulers72

<sup>25</sup> A.Zidman, *The rightly guided caliphs* (Egypt, Islamic Inc. Publishing, 1998), 10-15.

This was true of Zayd ibn Thabit who served as the chief scribe for the Prophet. The tradition of appointing an Imam as the religious leader in any community still continue till date. However, the belief that people's contributions to the cause of Islam should be acknowledged in order to prompt them to be conferring chieftaincy titles on some prominent Muslims particularly in Yorubaland.

It has been acknowledged that the evolution of Muslim chieftaincy titles in Nigeria, especially the Southwestern part of the country, was neither an accidental nor a haphazard development with no historical justification.<sup>26</sup> The titles and appellations given by the Prophet to some of his companions in recognition of their contributions to Islam has become a reference point to those who confer one Islamic chieftaincy title or the other on people. Right before the advent of colonial masters in Nigeria, the Yoruba Muslims in the South-western part of Nigeria had adopted the method of conferring on reputable Muslims, Islamic titles in recognition of their contributions to the religion. As far back as 1841, the title of *Baba Adinni* had been conferred on Pa Runmonkun in Lagos.<sup>27</sup> Muhammed Shitta, a free slave that came to Lagos from Sierra-Leone with fifty of his followers in 1844 but later settled at Martins Street on the Island in 1852 was also conferred with the title "Bey" on July 1984 by the Sultan of Turkey in recognition of his contribution to Islam in Lagos.<sup>28</sup> In the same vein, Ahmad Tijani Awelenje was turbaned the Aare Musulumi of Yorubaland on the 13<sup>th</sup> November 1964 soon after the nation's independence.<sup>29</sup>

The League of Imams and Alfas in the South-Western Nigeria also aided the honouring of Muslim personalities with titles in recognition of their contributions to the progress of Islam.

The following includes the list of some notable figures:

- i. Alhaji Abdul-Azeez Arisekola Alao as Are Musulumi of Yorubaland;
- ii. Chief M.K.O. Abiola as Baba Adini of Yorubaland;
- iii. Alhaji Mufutahu Ajadi Lanahun as Giwa Adini of Yorubaland;
- iv. Alhaji Abdul-Rasheed Adesokan as Balogun Musulumi of Yorubaland;
- v. Alhaji Khamis Tunde Badmus as Asiwaju Adini of Yorubaland, and

<sup>26</sup> Saheed Ahmad Rufai "Rethinking The Proliferation of Muslim Chieftaincy Titles in Contemporary Yorubaland (Southwestern Nigeria) for an Effective Administration of Muslim Affairs," *Jurnal Hadhari* 3 (1) (2011) 69-77.

<sup>27</sup> Hakeem A. Akitoye "Islam and Traditional Titles in Contemporary Lagos Society: A Historical Analysis" *International Letters of Social and Humanistic Sciences Online*(Vol. 25, 2014, ) 45.

<sup>28</sup> Hakeem A. Akitoye.

<sup>29</sup> Hakeem A. Akitoye.



vi. Alhaja Sekinat Adekola as Iya Adini of Yorubaland.<sup>30</sup>

While one observes that these personalities were wealthy individuals in Yorubaland which might have been responsible for honouring them with the titles, it cannot be ruled out that they have contributed to the progress of Islam in Yorubaland.

### **Muslim Chieftaincy in Ila Orangun**

Generally speaking, Ila is divided into five geographical zones, namely, Iperin, Isedo, Eyindi, Oke-Jigbo and Oke-Ede. The zonal chieftaincy titles are zoned into the five areas in the town. These titles are only given out exclusively to the indigenes of the town. However, these zones or areas are the root of the Muslim chieftaincy titles in Ila-Orangun. These areas and the titles attached to them are the following:

- i. Otun Adini for Isedo zone;
- ii. Seriki Adini for Oke-Ede zone;
- iii. Sarumi Adini for Eyindi zone;
- iv. Baba Isale Adini for Iperin zone; and
- v. Balogun Adini for Oke-Ejigbo zone.

These five (5) Muslim chieftaincy titles cannot be shifted or zoned out from their specified areas.<sup>31</sup> It has to be noted that this zoning method was adopted when the post of the Chief Imam of the town was vacant. Applications were invited from suitably qualified candidates from each zone for them to be screened before the appointment. That is to say, each zone prepared a candidate for the post of Imam. When the examination was finally conducted, the office of the Imam was given to the best candidate who hailed from Iperin zone; *Naibul-Imam* was given to the candidate for second position who was the candidate from Eyindi, while the candidate who came fourth was from Oke-Jigbo and was given the title *Otun Mufassir*. The candidate from the late chief Imam's house who came third rejected the office given to him and therefore headed to court.

Before appointing people to the above posts, they must possess certain qualities, which include:

- i. The person must be sound in the observance of religious rites;

<sup>30</sup> A.L. Adekilekun, *Selected Islamic Organizations in Nigeria (1916-1986)* (Ede: Moyanjuola Publishers, 2012) 144-145.

<sup>31</sup> Oral interview conducted with the Chief Imam of Ila-Orangun

- ii. He must be a male;
- iii. He must be an indigene of the town;
- iv. Must have demonstrated readiness for Islamic services.
- v. Must be morally upright.

The second form of honorary chieftaincy titles is generally meant for any Muslim who meets the condition regardless of the zone or indigene. That is, these titles may be given to the people who are not from Ila-Orangun just to honour them and to open an opportunity for them to contribute their quota to the development of Islam in the town. The qualities to be seen before conferring someone with any of these honorary titles range from being Islamically good to readiness to serve Islam, richness and finally, contribution to the development of Islam and Muslim community before appointment.

Presently, there are seventeen honorary titles conferred on dignitaries by Ila-Orangun Muslim community. The conferments go thus:

Baba Adini, given to Alh. Yusuf Amuda Oyeniyen.

Aare Musulumi, given to Alh. (Dr.) Bashiru Gbadamosi.

Alaranse Adini, given to Alh. (chief) Abdul Akeem Kayode Adebisi.

Osupa Adini, given to Alh. Moshood Adebayo Adesokan.

Otun Iya Adini, given to Alhaja Serifat Abidemi Aregbesola

Iya Sunnah, given to Alhaja Sikirat Adebayo.

Otun Iya Sunnah, given to Mrs. Silifatu Sulyman Ogunwemida

Akeweje Adini, given to Alh. Marufuddin Adewale Adesina

Majeobaje Adini, given to Mr. Sikiru Akiloye Bajepade.

Agbesinga Adini, Alh. Muhyiddin Najimuddeen.

Asiwaju Adini, given to Alh. Ahmad Tijani Ajiboye.

Parakoyi Adini given to Alh. Sulaiman Ibadapo

Seriki Adini, given to Alh. Muhammad Ibitoye.

Otun Adini, given to Alh. Abdul Azeez Adebayo

Sarumi Adini, given to Alh. Muhammad Raji Adebisi.

Baba Isale Adini, given to Alh. Adeyemi Hamzat.

Balogun Adini, given to Alh. T.A Oladipo

### Summary, Conclusion and Recommendations

From our research on the topic under study, some observations were made on the modality of Muslim chieftaincy title programme in Ila-Orangun. In the first instance, it is observed that the zonal chieftaincy titles are exclusively meant for indigenes of Ila-Orangun and specifically given to those who hailed from the province.<sup>32</sup> This made it less competitive in the town. However, competitiveness for the post can only be found in province where the competitors are more than one in the area.

Furthermore, it is observed that zonal chieftaincy holders are chosen exclusively by the province to produce such. In other words, the *ratibi* mosques and their Imams have say in the appointment of the holder. The Chief Imam of the town has little or no say in this. He only needs to endorse whoever is sanctioned by the province concerned.<sup>33</sup>

Also, the economic status of the holders is not considered in the zonal Muslim chieftaincy title. In other words, many of the occupants of the office are not buoyant financially. Majority of them got the post by virtue of their little contribution to Islam and their moral standard in the province they belong. This is however contrary to the general belief that honorary titles are given only to the wealthy ones in the society while the less-privileged ones are not given any consideration.

Moreover, it is observed that the non-indigenes conferred with chieftaincy titles are only considered by virtue of their generosity in their respective communities and not necessarily because of their contribution to Islam in Ila-Orangun. This also explains why most of them were not involved in the activities of the Muslims in Ila-Orangun soon after taking the awards.

Finally, the series of chieftaincy title programmes in Ila-Orangun are meant for generating funds for the upgrading and rehabilitation of the central mosque of the town. This objective was not however achieved in most cases, as they generated less than they projected. For instance, less than six million naira was realised in a programme projected to realise fifty million naira. This indicates that the financial status of honourees could not be the reason for their appointment, as they were able to realise up to what was realised by virtue of the special

---

<sup>32</sup> This was confirmed by the Chief Imam of IlaOrangun in series of interview conducted with him during the course of this research.

<sup>33</sup> Oral interview conducted with AlhajiRajiAdebisi, the SarumiAdini of Ila-Orangun, held on 26<sup>th</sup> of November 2015.

guests of honour, chief launcher, launchers and chairmen invited to the programme and not mainly from the honourees.

### **Recommendations**

For Muslim honorary chieftaincy titles to be useful for the development of Islam and betterment of socio-religious lives of the Muslims in Ila-Orangun, and to make the town's Islamic chieftaincy title a model for other communities, the following recommendations need careful consideration:

- i. The titles should be limited to specific number of people so that they can be easily managed and monitored by the Chief Imam and the Council of '*Ulama*' who conferred them. Too much of everything is not good.
- ii. Since the proliferation of Muslim chieftaincy title has been seen to have brought some socio-religious developments into Ila-Orangun, it is recommendable that other muslim communities follow suit.
- iii. Responsibilities should be attached to each of the titles given. Such responsibilities should be made known to any intending person so that he/she knows the tasks involved if given the title. For instance, it can be made known that a person to be honoured with the title of Aare Musulumi, should be ready to sponsor the education of the less-privileged Muslim students in tertiary institutions while a person to be conferred with the title of Alaranse Adini should be ready to take care of the aged-Muslims in the community. This type of division of labour will not only assist in taking care of all facets of Muslim lives in the community but also discourage duplication of efforts.
- iv. Muslim title holders should not be over-burdened with financial demands from those who gave them the title or else, people would start running away from such offer or they become irresponsible when financial demands become unbearable to them.
- v. Conferment of honorary titles on Muslims should not be restricted to those who are wealthy alone. Indeed, it should not be to encourage others to contribute their quota to Islam alone; it should be a means of appreciating those who have worked or are working for the progress of Islam, regardless of their financial status. Money should not be the main factor of determining the conferment of Muslim honorary chieftaincy titles. That is, the chieftaincy title should be a motivation for greater dedication to service in the cause of Allah rather than for monetary gain.

- vi. Before honouring a person with a Muslim chieftaincy title, interview should be conducted so that an experienced person in both Islamic and Western education will not be left out unhonoured.
- vii. The Muslim title holders should specify a definite and regular meeting schedule where important issues on the development of Islam and Ila-Orangun Muslim community will be discussed. Honourees from outside Ila-Orangun should be invited to such meeting so that they do not get away with the title and be neglected or make their offices redundant.

## References

- A.J Akinyemi, *The institution of Imamship in Ila-Orangun*. B.A Long Essay, Department of Religions, University of Ilorin, Ilorin, 2012), 48-51
- A.K, Akinyemi, “*The Institution of Imamship in Ila-Orangun*” (B.A Long Essay, Department of Religions, University of Ilorin, 2012) 7.
- A.L. Adekilekun, *Selected Islamic Organizations in Nigeria (1916-1986)* (Ede: Moyanjuola Publishers, 2012) 144-145.
- A.Zidman, *The rightly guided caliphs* (Egypt, Islamic Inc. Publishing, 1998), 10-15.
- F. Afolabi, *Igbominaland in the Context of History* (Ikeja: Micheal Adebayo commercial services, 2006) 163.
- F.T Olateju, 5-6
- H.A. Akintoye, “Islam and Traditional Titles in Contemporary Lagos Society: A historical Analysis,” *International Letters of Social and Humanistic Science*, vol. 25, 2014) 45-46.
- Hakeem A. Akitoye
- Hakeem A. Akitoye “Islam and Traditional Titles in Contemporary Lagos Society: A Historical Analysis” *International Letters of Social and Humanistic Sciences Online*(Vol. 25, 2014, ) 45.
- Hakeem A. Akitoye.  
<https://en.m.wikipedia.org/wiki/Ila-Orangun> accessed on 29/9/2015  
<https://m.facebook.com/ila-orangunTourism/posta/363603867087825> accessed on 29/9/2015.
- IbnKathir, (Abridged) , Darussalam publisher, vol.1), 112.
- Ileimamila-orangun.blogspot.com/2011 accessed on 22/10/2015
- L.O Abbas, “The Imamate question in Osun State”, in SiyanOyeweso (ed) *Crown and Turban in the Promotion of Islam in Osun State*, (Abuja, Megapress Publishers, 2012) 93-96.
- Oral Interview conducted with AlhajiAbdul-Hamid Salaudeen, the Chief Imam of Ila-Orangun. The Interview held at his house in Iperinon 16<sup>th</sup> of November 2015.
- Oral interview conducted with AlhajiRajiAdebiyi, the SarumiAdini of Ila-Orangun, held on 26<sup>th</sup> of November 2015.
- Oral interview conducted with the Chief Imam of Ila-Orangun
- R.I Adebayo “*The historical development*, 6
- R.I Adebayo “The Historical Development, 6.
- R.I Adebayo “The historical development,6.
- R.I Adebayo “The role of Traditional Rulers in the Islamization of Osun State (Nigeria)”, *Journal for Islamic Studies*, Vol. 30, (2010) 66-68.

- R.I Adebayo "The role of Traditional Rulers in the Islamization of Osun State (Nigeria)", 70-71
- R.I Adebayo, "The Historical Development....5.
- R.I Adebayo, "The role of Traditional Rulers72
- R.I Adebayo, 5.
- R.I Adebayo, *The Historical Development and challenges of Islam in Ila-Orangun.....*, 2-26.
- R.I. Adebayo, *Modern Trends in Islamic Thought: A Study of Islamization of Knowledge Programme in Nigeria*. Unpublished P.hdThesis, University of Ilorin, 2003. p.8
- S.A Rufai, "Rethinking the proliferation of Muslim chieftaincy titles in contemporary Yorubaland (South Western Nigeria) for an effective administration of Muslim Affairs," *JurnalHadhari*, vol.3, no.1, (2011), 72-73.
- S.O Kamaldeen, 163-164
- Saheed Ahmad Rufai "Rethinking The Proliferation of Muslim Chieftaincy Titles in Contemporary Yorubaland (Southwestern Nigeria) for an Effective Administration of Muslim Affairs," *Jurnal Hadhari* 3 (1) (2011) 69-77.
- SayyidQutb, *In the shade of the Qur'an*, vol 2, (software) 50.
- This was confirmed by the Chief Imam of IlaOrangun in series of interview conducted with him during the course of this research.