

Factors Responsible for the Development of Islam and Challenges Facing the Urban Planning in Ibadan: Historical Analysis

Ibraheem Mikail Abiola

Department of History and Civilization, International Islamic University Malaysia

Abstract- Islam came into Ibadan land through trade relation that had been established between Hausa, Nupe and the Yoruba people. These category set of people exchanged kolanuts, animal skin, leather and grandnuts as medium of trade as far back as 14th and 15th centuries. Thus, the age long trade contact and communication between these mentioned groups of people further consolidated the advent and spread of Islam in Ibadan land.¹ After the collapse of old Oyo Empire, many refugees migrated into Ibadan to settle because they were unsettled and displaced from their hometowns. By 1830, the dominant Yoruba and Hausa Muslim groups that settled in Ibadan land include the Oyo-Yoruba, Ife and Egba, Nupe and Bornu groups.²

I. INTRODUCTION

In 1931, less than 7% of Nigerians lived in urban planned centres. Over a period of 30 years (1952-1982), the population in major Nigerian towns has increased, for example in the city of Ibadan, it rose from 625,000 in 1963 to 2.82 million in 1982.³ The people are scattered all over Ibadan in areas that are not properly planned or structured accordingly. More easily observable is the lack of Islamic principle in rapid urban growth in Ibadan. The discourse will explore factors that have contributed in shaping the land planning of urban settlement, in addition to the influence of local topography, and morphological features of pre-existing cities such as Ibadan.

II. FACTORS RESPONSIBLE FOR THE GROWTH AND THE DEVELOPMENT OF ISLAM IN IBADAN LAND

Dr Gbadamosi dissertation originally presented at the University of Ibadan in 1968, survey the early Muslim

community in Yoruba land most especially in Ibadan (one of the largest in the forest belt of West Africa) in social politics term, giving 'little attention to the literary, spiritual and economic activities of Muslims'. Despite the first date in the title, which marks the arrival of C.M.S missionaries and the beginning of intensive documentation in Ibadan, the factor responsible for the growth and development of Islam in Ibadan land is trace to the historical antecedents of growth of Islam from the pre-colonial era up to this present day. It shows clearly to us that the development of Islam and its implementations in Ibadan, never at any period, received official backing of the various successive governments as done in the Northern part of Nigeria even though the constitution of the Federal Republic of Nigeria gives official recognition to Islam and the Muslims.⁴

Regardless of the non-official recognition to the Islam and its implementations in Yoruba land most especially in Ibadan by the successive governments, some Muslims made it mandatory upon themselves to apply every principles of Islam and its rites, this chapter therefore attempts to discuss the factors responsible for the growth and the development of Islam in Ibadan land. It then analyses these factors from the pre-colonial time up to this recent times. As mentioned earlier that Islam implementation was not given official recognition at any time in Ibadan by the successive governments, it will be necessary to mention here how the Muslims in this city went about spreading and developing Islam which is considered as a religious duty.⁵ More importantly, the Holy Qur'an mentions about the implications of non-compliance with the application of growth and development of Islam. It is incumbent on the Muslims wherever they are to comply with Allah's injunction regardless of the official backing by the government. The Muslims in Ibadan land adopted certain factors in the growth and development of Islam at one period or the other; hence such factors are analyzed here. These factors could be divided into these parts: individual/ private and group/ communal factors.⁶

¹ F.H, ELmasri. 'Islam' in *The city of Ibadan* (eds) P.C Llods, et al. (London: California Press, 1973), 235.

² T, Falola, 'From Hospitality to Hostility: Ibadan and Strangers, 1830-1904'. *Journal of African History*. Vol 26, No.1, 1985, 51-68.

³ Centre for African Settlement Studies and Development, *Governance and Urban Poverty in Anglophone West- Africa*, (Conference Proceedings, Ibadan, 1994), 34.

⁴ T.G.O Gbadamosi" The establishment of Western Education Among Muslims in Nigeria, 1896- 1926" *Journal of Historical Society of Nigeria*, Vol. 4, No,1 1967.P89-114.

⁵ H.J, Fisher, *Ahmaddiya: A Study in Contemporary Islam on the West African Coast*, (London: Oxford University Press, 1963), 3.

⁶ H. O. Danmole, 'Religious Encounter in Southwestern Nigeria: The Domestication of Islam among the Yoruba". In J.K

INDIVIDUAL FACTORS

This factor as the name implies, centres on how individual Muslims in Ibadan tried to comply with the Shari'ah law in their private life and affairs. Moreover, Sharia'ah encompasses all spheres of human life. It is never confined to legal matters only; it deals with general and legal matters. Sharia'ah is also divided into legal theory and legal practice.⁷ The legal theory subsumes every relevant act under one of the five legal categories which are: recommended, indifferent, obligatory, disapproved and forbidden. The legal practice however deals with the execution of the legal theory in the law courts, many Muslims of Ibadan seems to apply Sharia'ah in the first instance on matters that could be classified into legal theory. For instance the Muslims in Ibadan keep to fundamental principle of Islam as well as conduct all other religious duties in accordance with the teachings of Islam.⁸

From the above, this research has tried to establish the way individual factor responsible for the growth and development of Islam in Ibadan land. This is done on the basis of self conviction to the course of Islam and there is no government that can say no to this when Nigeria constitution gives room for fundamental rights including that of religion which is clearly specified under 'Right of freedom of thought, religion and conscience'.⁹ Moreover, from the perspective of religious matters, it is to be mentioned at this juncture that effort of some Muslim royal fathers (*Obas*) before and during the colonial era could be considered as individual approach towards the development of Islam in the city of Ibadan. Among the royal fathers who used their royal influence as *Obas* to contribute to the development of Islam in their domains. Oba Okunola Abass, Olubadan Alli Iwo, Oba Yesufu Kobiowu, Oba Salawu Akanni Aminu, Oba Yesufu Oloyede Asanike and Oba Yunusa Ogundipe Arapasowu dispensed the growth and development of Islam on legal matters during their reigns as Olubadan of Ibadan land.¹⁰ The singular initiatives of this *Obas* led to the growth of Islam in their domains for some time even after their demise before it was later abrogated by the democracy system of government.¹¹

COMMUNAL FACTOR

Although the British colonial masters abrogated the growth and development of Islam initiated by some non Muslim *Obas* in Ibadan but the successive governments did not yield to the demand to not official recognize Islam as one of the religion in

Olupana and Terry Rey (eds.). *Orisa Devotion as World Religion: The Globalization of Yoruba Religious Culture*.

(Wisconsin University Press, 1997), 202-235.

⁷ Walker Anold, *The Preaching of Islam: A historical of the Propagation of the Muslim Faith*, (Gabros Press, 2006),125-258.

⁸ S, Akeem, *Shariah attempt Implementation in Ibadan*, (Salem books and Publishing, 2001), 32-33.

⁹ Ibid.

¹⁰ See O, Raheemson, *The Rise and Growth of Islam in Ibadan*, in G.O, Ogunremi, (ed). *A Historical Culture and Social Economic Study of African City*, (Ibadan: Oluyole Club, 1988), 16.

¹¹ Ibid.

the city, the Muslims of Ibadan did not give out but adopt Islam and not completely to the application of Sharia'ah on legal matters.¹² This factor was employed by Muslims groups to avail them the opportunity of spreading Islam among the people or give room for Muslims who voluntarily wish to be judged in accordance to the Islamic rites, some Muslims groups and organization in the city made it a point of duty to be judged according to Islamic rule among their membership while communal efforts of some Muslims within the city gave birth to independent shari'ah implementation, the secretariat for Shariah court is in *Oja Oba* Mosque, the mosque which is the centre mosque of Ibadan land.¹³

GROUP FACTOR

This method refers to the method employed by some Muslims group and organization in the city of Ibadan for application and implementation of Islamic rites. The utmost of the groups is *Zumuratul- Mumin* who has branches in other parts of Yoruba cities, wherever they are here in all Yoruba cities, they bring themselves together under a leadership and start adopting the implementation of Shari'ah among their membership, this group is popular known as *Bamidele*,¹⁴ a name after its founder late Abdul- Salam Bamidele of Amunigun, Ibadan.¹⁵ The members of this group are fully committed to the doctrines and practice of the group which include the spread and development of Islam, wherever they are and whatever number they may be, they appoint a leader, who supported by sectional heads, insist on the implementation of Islamic doctrine. The house of the overall leader in the town is used as the court where all Islamic doctrine and matters were administered. Such matters on which they apply Shari'ah include divorce (*Tal'aq*), inheritance (*Mirath*) and adultery (*Zina*).¹⁶

III. THE CHALLENGES FACING THE URBAN PLANNING IN IBADAN

The history of Ibadan land is involved in obscurity¹⁷. Like the early history of most nations the commonly received accounts are for the most part purely legendary. The people being unlettered and the language unwritten all that is known is from traditions carefully handed down.¹⁸

The National historians are certain families retained by the king of Oyo whose office is hereditary, they also act as the king's

¹² O.B, Lawuyi, *Islam, Economy and Political Identity: An insight into Yoruba religious identifications of the Yoruba*, (Ile-Ife: Annals of the Institute of Cultural Studies, 1995), 4-15.

¹³ Ibid., Raheemson.

¹⁴ A.R, Doi, *The Bamidele Movement in Yorubaland*, Orita Ibadan, *Journal of Religious Studies*, (Oxford: Oxford University Press, 1969), 34-35.

¹⁵ M.O, Abdul, '*Yoruba Definition and Islam*', (Orita, 1970), Vol4, No1.

¹⁶ Ibid, Doi.

¹⁷ Akintoye, Stephen Adebajji: *A History of the Yoruba People*, (Dakar, 2010), 55-57.

¹⁸ Ibid1.

bards, drummers, and cymbalists;¹⁹ it is on them we depend as far as possible for any reliable information we now possess; but, as may be expected their accounts often vary in several important particulars. We can do no more than relate the traditions which have been universally accepted.²⁰ Generally, the model of development adopted at the local level has been the top-bottom approach. This model is predicated upon the assumption that the government knows the problems of the people in the areas to be developed and also that it has the wherewithal to do what needs to be done. Therefore, the beneficiaries are recipients who are expected to do little or nothing to bring development. Consequently, government tries to identify the needs of the people, do the planning and execute the programme, on the other hand, the beneficiaries are expected to receive projects, use them, take care of them in order to elongate their life. In many instances, markets were established outside the town or village settlements requiring some transport to use them. After the completion of the markets, the intended beneficiaries refused to use them. Even in the cities, market traders in Ibadan were forced by the government to occupy newly built markets like street traders at Orita merin were moved to Bodija Market, traders at Old Dugbe market to Alesinloye market and Trailer drivers at Ojoo- end of Lagos- Ibadan express Road to Akinyele. Trailer parks including the resettlement of Old Gbagi traders at multi-million Bola Ige International market after the 1980 Ogunpa flood Disaster.²¹

For the challenges facing urban planning in Ibadan to be ease, the people of Ibadan must be considered by the beneficiaries as their own. They must not be regarded as alien or external community. Therefore, the beneficiaries or users of the projects must be involved right from the initial stage of the projects that is from project conception, identification, planning to implementation.²² Local government are however, typical lack many of the skills and expertise which are increasingly required for effective environmental management and urban development planning. For instance, there are shortages of personnel and capabilities in economics, policy analysis, statistics, real estate management, financial management project appraisals, public relations and information. In other cases, the low salaries and poor career prospects of local government make it difficult to attract or keep the appropriately qualified staff.²³ There are further challenges facing the urban planning in Ibadan, these are:

¹⁹Law, Robbin: *The Oyo Empire, C. 1960 – C. 1838*, (Oxford: Oxford University Press, 1977), 77.

²⁰Gorddard, S. 1965. *Town-Farm relationship in Yorubaland : A case study from Oyo* , Africa, 35: 334-52

²¹ Nelson, Olayeye, *Planning the Productive City of Ibadan*, (New Jersey: Press/Doubleday, 2009), 142-148.

²² Makinde, G. T. Rural Land Use Planning Decisions by Bargaining. *Journal of Rural Studies*, 5 (4), (1989). 325–335.

²³ Ibid.

IV. HOSTILE ENVIRONMENTAL FOR INDUSTRIAL GROWTH

Industrial local incentives fiscal and non- fiscal offered in the context of growth- pole strategies are often not enough to attract industries away from big to smaller cities. Business wishing to operate in both the cities and the rural areas face many constraints, including poor government infrastructure, particularly road network and electricity supply, inadequate physical security, corruption, weak enforcement agencies and contracts, also the high cost of finance.²⁴ These factors have deterred foreign entrepreneurs from investing in Ibadan and in Nigeria as a whole and induced many Nigerians to take their capital and skills abroad. Government are often unwilling to take in decentralizing its activities to secondary towns outside the major urban areas.²⁵ This becomes even more significant when it is called that in many sub- Saharan countries the public sector accounts for the larger proportion of the total number of people employed in the formal sector.

Larger private- sector manufacturers are more interested in the distribution or marketing of their products in smaller towns rather than settling up manufacturing enterprises in such towns. Apart from the decentralization of manufacturing industry to smaller towns, this preference of larger firms also poses stiff competition to small- scale and informal industries based in the smaller towns, the goods of which cannot in term of quality compete with those markets from large towns.

V. INEFFICIENT SERVICE DELIVERY SERVICE

Due to the poor state of infrastructure, individuals and communities in many cities and towns, most especially in secondary cities, have had to adopt the system of range survival strategies. Most of these strategies have been devised in the context of what *Goran Hyden* has termed the ‘economy of affection’²⁶. The more significant of these strategies have concluded the following:

- (a) Because of the inability of urban local authorities to provide sufficient and affordable housing, and because of the inappropriate infrastructure and building standards, the majority of urban low- income residents in sub- Saharan Africa have had to provide their own housing within unplanned or squatter settlements.
- (b) As a result of both the increasing inaccessibility and unreliability of existing piped- water – supply and waterborne-sewage systems, communities and individuals in many urban areas have been forced to

²⁴ Ibid.

²⁵ B, Kunle, Lewis, *Principles and Practice of Town and Country Planning*, (London: Estates Gazette, 1991), 49-53.

²⁶ G, Hyden,, *Delivering Local/Municipal Services Contribution*, (USA: Washington, D. C. Liberty Press, 1983), 17-19.

develop and fund their own infrastructure added as high times higher than piped water system.

- (c) Failure in the coverage and quality of service reflect, in part, aggregate resources constraints. The ability of an economy to provide convenient, the reliable urban service in Ibadan is constrained by the demands of other fundamental needs such as food, clothing, basic shelter and security in extremely poor city. According to *Dillinger*. In the absence of conventional service delivery system, household commonly resort to more expensive alternative sources.²⁷

VI. DEFICIENT LAND INFORMATION SYSTEM

The theory and application of the Geographic Information System (GIS) and Land Information System (LIS) should be integrated into the development and management of the cities.²⁸ This will afford the managers and policy makers' i.e the government the opportunities to identify areas of priority in infrastructure needs. GIS is a veritable tool in the management of infrastructure in urban areas and in efficient land administration.²⁹ The commendable pioneering example of the Federal Capital Development Territory in this respect has been emulated by other states in Nigeria such as Enugu, Abia, Delta and Lagos, while the Federal Ministry of Environment, Housing and Urban Development has advanced with its comparable project.³⁰

VII. POVERTY AND INEQUALITY

Despite availability of natural resources, not all the Nigerian people enjoy the same chance of prosperity. Past government in Nigeria since independence in 1960,³¹ instead of focusing on the delivery of essential public services, assumed control of major resources of national income. In the process, corruption is thrived in public offices and services which gain a strong foothold in the society.³² Consequently, there is lack of basic amenities such as clean water, education and health care services. Poor people have

²⁷ O. Dillinger, *The New Vision of the Local Governance*, (United State of America: Connel Publications, 1993), 112.

²⁸ Hall, Peter, *The Cities of Tomorrow*. (UK: Blackwell Publishing, 2008), 13-141

²⁹ Ibid.

³⁰ Alani, Philips, *Planning Futures: New Directions for Planning Theory in Nigeria*, (Rutledge Press, 2002), 20-25.

³¹ John Olaniyi, "Public Participation and the Art of Governance," Environment and Planning B: Planning and Design, (2001), vol. 28, no. 2, 219-241.

³² Ibid.

no assets such as land, tools, credit and supportive networks of friends and family. Another dimension of the poverty is lack of income, including food, shelter, clothing and empowerment, the political power, confidence and dignity. Slum in cities is a result of absence of basic facilities such as secured land tenure policy, educational facilities, electricity, water, and income generating business activities.³³ Overcrowding is common in the city centre of Ibadan where rent is very low as a result of available poor housing facilities (lack of toilets, no pipe borne water, poor ventilation and so on).³⁴ The occupation of hillsides and floods planes is a result of poverty level in the urban are with damaging consequence. Absence of refuse dumps is responsible for heaps of refuse along the major roads and river channels in Ibadan.³⁵

VIII. THE STRATEGIES TO RESOLVETHE CHALLENGES FACING THE URBAN PLANNING IN IBADAN

During the 1970s and 1980s and even the recent moment, the World Bank's urban development projects in different parts of the world and Nigeria in particular, shows that condition for urban residents, including the poor, could be improved significantly and cost- effectively.³⁶ While all these efforts brought benefits, however, they have suffered a failure to recognize that strategies to resolve the challenges facing urban planning and development requires an approach that is even more integrated across the physical environment, infrastructure amenities, finance,³⁷ education and social amenities. If government is to resolve the challenges facing the urban planning, there must be sustainable and functional in the following factors:

IX. ADOPTION OF STRATEGIC PLANNING APPROACH

The government's commitment to improve the living conditions of the citizenry should be aimed at ensuring the living standard for the poor that permits them to share the resources of the society. This goal requires participatory, a gender-sensitive planning for meeting priority needs of the local communities.³⁸

³³ Ibid

³⁴ Nelson, Olayeye, *Planning the Productive City of Ibadan*, (New Jersey: Doubleday Press, 2009), 16-19.

³⁵ Ibid.

³⁶ F.L Wright, *Broad Acre city concept*, (IBRD/World Bank 1818 H Street. N. W. Washington. D.C.1995)

³⁷ Wole, David, "Managing Metropolises by Negotiating Mega-Urban Growth", (Pergamon Press, 2013), 59.

³⁸ Ibid

The local or grassroots agenda (LGA)³⁹ called 'strategic Action' describes the city development strategy for improving the living condition of the citizenry as a document containing the plan for reducing urban and rural poverty, agenda inequality, creating a healthy urban environment,⁴⁰ enhancing personal security (i.e. minimizing the risk of crime, violence, traffic accidents, and natural disasters) and making cultural and recreational amenities available to all. Without some form of strategic planning vision and mechanism, it is extremely difficult for government to deal with their grassroots development and environmental problems, many of which are structural and long term in nature, equally, it is difficult to efficiently utilize capital investments (especially in the public sector) unless there is an over-all strategic framework⁴¹ into which they can be organized.

In pursuance of this government agenda, Egbeda local government in Ibadan⁴² should be able its efforts towards delivery of services critical to the poor by providing: micro-credits; access to affordable housing, basic infrastructure (such as health care, good road network, drinkable water and rural electricity), public transport, community centres; and programme for youths street children and the homeless.⁴³

X. SUSTAINABLE GOVERNMENT FINANCIAL BASE

The budget process is the core of the system of fiscal administration because that is where the broad financial policies and programmes of the government are developed especially the local government and the size of government is established,⁴⁴ with other functions contribution to it operation.

The budget process is a recurring cycle in which:

- 1- The Chief Executive Chairman of the local or grass root government with the operating agencies develops a service plan to respond to the conditions anticipated in the upcoming year of the administration
- 2- The appropriate legislative body reviews the plan and adopts a programme response based on the plan to help the administration
- 3- The administration puts the adopted programme into effect in other to make government to have positive impact on the citizenry.

- 4- An external review body audits and evaluates the executed programmes and reports its findings to the legislative body, or the Executive Governor of the state and the citizenry.

Government therefore must observe the fundamental of sound local government finance which include rational inter government assignment of functions as well as:

- a- **Prudent expenditure management**, that is, capital and recurrent budgeting and investment selection practices including management of assets of the local government such as real estates.
- b- **Equitable intergovernmental transfer**: that is predictable and consistent with 'hard budget' incentives and promotes appropriate incentives.
- c- **Revenue mobilization and cost recovery**: that is through the use of suitable licenses, fees and charges, property and other local taxation.
- d- **Sound financial administration**: this including general accepted accounting, auditing, disclosure of asset and liquidity management, procurement and payment procedures. Transparent and efficient management of expenditures, revenue and municipal assets, public disclosure and audited.
- e- **Access to credit**: based on a legal and regulatory framework that allows flexible collateralization for Bank loans, local enterprises micro financing scheme and access to capital markets by the local government for viable projects.

Changes in national economic system and the unpredictable intergovernmental transfer are fundamental altering the ways in which local government's investments and services are financed. Complicating these changes is a continuing lack of clarity and inadequacies about sources of local government finance, usually due to inadequate decentralization of financial powers and taxation authority.

XI. LOCAL ECONOMIC EMPOWERMENT AND DEVELOPMENT STRATEGY (LEEDS)

The continued growth of Ibadan metropolitan and the surrounding serves as the national and regional growth of economic, technological and cultural creativity and human development.⁴⁵ Transportation and communication systems permit individuals from the surrounding local government areas and rural communities to enjoy the benefits of the metropolitan areas actually to live in urban planned centre except by choice.⁴⁶ Although, many affluent sub-urban residents have abandoned urban areas, urban population continue to grow due largely to the influx of many poor, unskilled and uneducated individuals who still view cities as a base upon which to build their lives and earn

³⁹ John Olaniyi, "Public Participation and the Art of Governance," *Environment and Planning Planning and Design*, (2001), vol. 28, no. 2, pp. 219-241

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² S, Famayowa, *The Practice of Local Government Planning*, (Intl City County Management Books, 2000), 131-138.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Christopher Alabi, *Man-Made Urban: Chaos or Control?: An Inquiry into Selected Problems of Design in the Urbanized Landscape*, (Shortlight Press, 1998), 88.

⁴⁶ Ibid.

their daily incomes. The series of urban planning development activities contribute to economic of the metropolitan area by allowing increasing returns to land, labour and capital. This savings, investments and wealth accumulation (through real estate, productive and infrastructure amenities and so on) become concentrated in the urban areas of Ibadan land. Urban and town planning workers are more productive in large urban areas (the metropolis).⁴⁷ Because there are more opportunities to match skills to jobs and to use additional money inputs, however, bad management can impede labour mobility. Therefore, it is important to stress that synergy between the rural and urban economics is a particular important channel through which growing urban areas contribute to national and regional development.⁴⁸ Urban and rural areas are interdependent markets linked by exchanges of people, goods, services, capital, social transaction and information technology that benefit residents in both locations. For instance, ensuring the food security of urban population may require deliberate policy attention, since urban consumers depend more heavily on a marketed food surplus than do rural residents' policy.⁴⁹

Local Economic Empowerment and Development Strategy (LEEDS) will therefore, provide the opportunity for government especially the local level, the private sector, non-profit sectors, the local community economy. The aim of this strategy is to enhance competitiveness and thus encourage sustainable growth that is inclusive. Ideally, the development of LEEDS strategy should be integral part of the broader strategy planning of the local and state governments. Sound local Economic Development strategy planning ensures that priority issues are well targeted.⁵⁰ The economic empowerment of people is one of the foundations on which sustainable human development must be built.⁵¹ Together with political and social empowerment, it is the current and only means of not only alleviating poverty in the short run and eradicating it in the long run. Furthermore, the people have to be economically empowered in order to change their values, their attitudes to work and their savings and investment habits. Empowering the people economically will enhance their sense of human dignity and their perception of citizenship and self-reliance. Economic empowerment requires the satisfaction of three conditions, that is, availability, access and equality of opportunity.⁵² The citizenry must have equally

access to available productive resources such as technology, Capital and Land as well consumable goods and services, to ensure accessibility to the resources, there is the need to provide income generating opportunities to the poor.

In order to achieve sustainable economic empowerment of the people, there must be establishment of community development institution (CDI), most especially, indigenous NGO's and civil society institutions promoting self-help programmes. This will enable the use of direct community labour on a voluntary basis for the provision and fostering of greater mass participation in decision making, formulation of policy, monitoring and execution of community and urban projects.⁵³

XII. GOOD GOVERNANCE AND MANAGEMENT

Improving the living condition of citizenry of the local government in the urban and rural settlements places big demands on good governance and management of the local government. Good government implies inclusion and representation of all groups in urban society and entails accountability, integrity and transparency of local government.⁵⁴ Local government institutions should be sensitive to the needs of the poor and disadvantaged residents of the local government area and the gender differences in service requirement. Good governance entails broad participation of all groups in urban governance through both formal and informal channels and institutions. It is the sum of the many ways in which individuals and institution, both public and private, participate in the planning and management of the common affairs of the city of local government areas. Therefore, local government should provide incentives by all groups in urban governance for effecting urban planning and development. This means local government should develop a strong capacity to ensure the delivery of services through a variety of mechanism and there should be public access to information about government decision making and actions.⁵⁵

Good urban governance is not just about providing a range of local services but also about preserving the life and liberty of residents, creating space for democratic participation and civic dialogue, supporting market-led and environmentally sustainable local development and facilitating outcomes that enrich the quality of life of residents. A framework for urban governance

⁴⁷ Tayo, N, *Urban Planning Theory in Nigeria since 1945*, (Sage Press, 2007), P159

⁴⁸ Ibid.

⁴⁹ Wole, David, " *Managing Metropolises by Negotiating Mega-Urban Growth*", (Pergamum Press, 2013), 28-30.

⁵⁰ F. Oredotun, "Planning and Social Control: Exploring the Dark Side," *Journal of Planning Literature*, (1998), vol. 12, p. 395-406.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Hall, Peter, *The Cities of Tomorrow*, (UK: Blackwell Publishing, 2008), 13-141.

⁵⁴ S, Famayowa, *The Practice of Local Government Planning*, (Intl City County Management, 2001), 131-138.

⁵⁵ D.F, Mazziotti, *The Underlying Assumptions of Advocacy Planning: Pluralism and Reform*. In C. Paris (Ed.), *Critical Readings in Planning Theory*, (New York: Pergamon Press, 1982), 207-227

should embody three principles for good governance.⁵⁶ It should be responsive, it should be responsible, and it should be accountable.

(1) responsive governance

This principle expects the government to do right things, that is, to deliver services, consistent with citizen needs.

(2) responsible governance

The government should also do it right, that is manage its fiscal resources prudently, it should earn the trust of residents by working better and costing less and by managing fiscal and social risks for the community. For instance, Egbeda local government of Ibadan should strive hard to improve the quality and quantity way of governance and must manage access to public services. To do this, it needs to be benchmarking its performance with the best performing local government in Ibadan and environs.

(3) Accountable governance

A local government should be able to account to its electorate. It should adhere to appreciate safeguards to ensure that it serves the public interest with integrity. Legal and institutional reforms may be needed to enable local governments to deal with accountability between elections, reforms such as a citizen's charter and a provision for recall of public officers.⁵⁷

There is an awareness of the proposed procurement and fiscal responsibility bill before the Oyo state house of assembly at Secretariat, Agodi in Ibadan.⁵⁸ This is a very good initiative from the state government. Lack of accountability is linked to the problems of transparency in which there us a large degree of participation of identified stakeholders. Transparency and accountability can be fostered through regularly organized open consultations of citizens on financial matters and other important issues and through creating public feedback mechanism such as city consultative forum, village or town hall forum, hotlines, establishing complaint offices, Radio and television programmes and so on. At the level of officials, both elected and appointed, there is need to promote an ethic of public service, establish codes of conduct and provide for regular disclosure of assets. All this will, of course, be facilitated where administrative and procedural incentives for corruption have been removed, local taxation system simplified and administrative discretion in the processing of permits and licenses is reduced.⁵⁹

⁵⁶ C, Oren, "Re-engaging Planning Theory? Towards South-Eastern Perspectives," *Planning Theory*, vol. 5, no. (2006), 211-222.

⁵⁷ M, Wachs, Reflection on the Planning Process. In S. Haden, & G.Guliano (Eds), *The Geography of Urban Transportation*, (The Guilford Press, 2004), 141- 161.

⁵⁸ Aaron, Philips, *Planning the Future of Southwestern Cities of Nigeria*, (Gold Press, 2002), 12.

⁵⁹ Ibid. M, Wachs.

XIII. PUBLIC- PRIVATE PARTNERSHIP (PPP)

The decline in local government service delivery is evidenced by inadequate resource allocation, low revenue collection, low service coverage, mismanagement, lack of transparency and accountability, corruption. The option to address these problems is for the local government to form partnership with the private sectors.

The public-private partnership in public service delivery cannot be overemphasized. It is an arrangement whereby, the private sector harnesses its financial and managerial resources to provide social amenities and infrastructure on behalf of the local government.

Public-private partnership can take many forms such as:

- (1) The private contractor or service provider operates the facility for a fee while the local government retains responsibility for capital costs.
- (2) The private sector leases or purchases the facility from the local government, operates the facilities and charges user fees.
- (3) The private sector builds or develops a new facility, or enlarges or renovates an existing facility for example, shopping complex, fishpond, market, or housing units and then operates for a number of years.
- (4) The private sector under (B.O.T) agree to (build the needed infrastructure),(operates the facility for some specified period of time) and then (transfer to the local government)
- (5) The private sector under (B.O) contract (Build and Operate) the facility and is responsible for capital financing while local government regulates and controls the operation.
- (6) The private sector builds the infrastructure and then transfers ownership to the public sector. Public-private partnership provides some advantages. In addition to provide a source of capital, they enable the public sector to draw on private sector expertise. Private sector involvement tends to leads to more innovative and efficient operations than if public sector provides the services on its own.

XIV. ACCESS TO AFFORDABLE HOUSING

Access to cheap land for various uses is very vital to the local economic development and the government can only empower the citizenry by providing land for housing, recreation to promote local enterprises, shops and motor parks. It is the responsibility of the government at the state and local level to provide services plots, office or shopping complexes and housing estates to meet the increasing demand, reduce high rent and strengthen security of tenure, for instance, the existing stock of government schemes at Agodi, Mokola layouts, Alaalubosa, Ring road layout, Lagos-bye pass layout and the recent Sabo high class housing estate all in Ibadan are not enough for a population of over three million living within Ibadan metropolitan area.⁶⁰

⁶⁰ A.L, Mobogunje, 'Ibadan-Black Metropolis', (Nigeria Magazine, 1971), 68: 15-26.

XV. PUBLIC SQUARES AND GREEN AREAS IN THE NEIGHBOURHOOD

We need to have places where people can be together, where we can linger or we feel so inclined, where we can enjoy the day or night partake of the feelings of the community. This promotes communal bonding among city residents and infuses the social content into city life, this has been achieved in Abuja in the development of green areas, neighbourhood parks, recreational posts and relaxation spots complemented by catteries and bars. Evidently, this has stemmed the exodus of residents from Abuja at weekend and extended social and business activities. Trees and gardens save power and money, gives pleasure to people as well as living space to animal and birds. Trees ameliorates temperature extremes. They provide much needed shade in hot, sunny weather and their transpiration helps balance local temperature⁶¹. This idea has long been advocated by F.L Wright in his Broad Acre city concept.

XVI. PROVISION OF FARMS WITHIN CITY LIMIT

The farther food is been grown from the town, the more it costs to transport into the city and normally the worse it is in terms of freshness and taste. Local farming means less promotes commercial organic farming, reduces stress on the earth and minimized dependence on petroleum and petroleum products. Shorter transport time means food can ripen longer naturally, so it tastes better and is more nutritious. The necessity to fit farms into numerous smaller spaces in town means fewer, big agribusiness operations thriving on economics of scale. Instead you have a greater number of small producers resulting in a greater variety of food, more accommodation for local tastes and more competition resulting in better products, services and lower prices, *ceteris paribus*.

XVII. CONNECTIVITY AND NETWORKING OF CITIES

Cities should be developed such that there are interconnected through networks of culture, economics, trade or history. For example, Singapore and London are economically linked via stock market. Connection means linking cities with cities, but also linking a city to its surroundings. Most cities are not self-sufficient and rely on produce from their surroundings. They need trade links and other connections for economic viability. Looking at network it becomes possible to explain whether a city is developing or not. People are attracted to a particular city because of access to certain networks. The Nigerian Institution of Estate Surveyors and Valuers (NIEVS) moved its national security to Abuja partly because of the enhanced access to government and other organizations including anticipated network. Bank and other financial institution are attracted to big cities such as Lagos, Port Harcourt, Calabar, Kano and Kaduna because of the network of activities there networking creates business and social links and increases

the creation of new possibilities within cities.⁶² The future of Nigerian cities depends on the management of the economy and politics. Poor management promotes deterioration of urban living conditions. Urban poverty results because the federal, states and local governments do not plan adequately for population increase and fail to provide the required infrastructure, services and jobs. Consider the excruciating traffic congestion along the Victoria Island Lekki Peninsula corridor owing to poor roads and allied infrastructure whereas the government had every indication of the impending explosion in development along that axis which is easily the faster-growing belt in the whole Africa.⁶³

XVIII. CONCLUSION

The administrative and legal structure put in place in Ibadan by the government leaves no one in doubt as to its awareness of the need plan. Attempt has been made at all level to tackle the problem created by the past and present growth and development process within various communities in Ibadan in accordance to Islamic principle. Town planning were created by the Federal and State government ministries, while local planning authorities were also established at the grass root level by the state government, several planning related bodies are also set up in Ibadan including the NGOs, these bodies have the responsibility to effectiveness plan and the towns, regions, places of worship, schools and so on, yet urban planning and socio- economic development activities in Ibadan have remained uncoordinated, further exacerbating cumulative urbanization problems and challenges being experienced and the Islamic principle has not been deeply maintained in Ibadan metropolitan area.

REFERENCES

- [1] O, E, Aluko, 'Gender and Poverty Alleviation in Nigeria', In: Nigeria Institute of Town Planners (eds) *The Role of Physical Planning and Development in Poverty Alleviation*, (Lagos: Concept Publications Limited, 2000), 10-17.
- [2] F.L, Wright, *Broad Acre city concept*, (World Bank : W. Washington, D. C. 1995).
- [3] A.L, Mobogunje, 'Ibadan-Black Metropolis', (Nigeria Magazine, 1971), 68: 15-26.
- [4] M, Wachs, Reflection on the Planning Process. In S. Haden, & G.Guliano (Eds), *The Geography of Urban Transportation*, (The Guilford Press, 2004), 141- 161.
- [5] Aaron, Philips, *Planning the Future of Southwestern Cities of Nigeria*, (Gold Press, 2002), 12.
- [6] D.F, Mazziotti, The Underlying Assumptions of Advocacy Planning: Pluralism and Reform. In C. Paris (Ed.), *Critical Readings in Planning Theory*, (New York: Pergamon Press, 1982), 207-227.
- [7] C, Oren, "Re-engaging Planning Theory? Towards South-Eastern Perspectives," *Planning Theory*, vol. 5, no. (2006), 211-222.
- [8] Hall, Peter, *The Cities of Tomorrow*, (UK: Blackwell Publishing, 2008), 130-141.
- [9] S, Famayowa, *The Practice of Local Government Planning*, (Intl City County Management, 2001), 131-138.

⁶¹F.L, Wright, *Broad Acre city concept*, (World Bank : W. Washington, D. C. 1995).

⁶² O, E, Aluko, 'Gender and Poverty Alleviation in Nigeria', In: Nigeria Institute of Town Planners (eds) *The Role of Physical Planning and Development in Poverty Alleviation*, (Lagos: Concept Publications Limited, 2000), 10-17.

⁶³ Ibid.

- [10] Tayo, N, Urban Planning Theory in Nigeria since 1945, (Sage Press, 2007), P159
- [11] Wole, David, "Managing Metropolises by Negotiating Mega-Urban Growth", (Pergamum Press, 2013), 28-30.
- [12] F. Oredotun, "Planning and Social Control: Exploring the Dark Side," Journal of Planning Literature, (1998), vol. 12, p. 395–406.
- [13] Christopher Alabi, Man-Made Urban: Chaos or Control?: An Inquiry into Selected Problems of Design in the Urbanized Landscape, (Shortlight Press, 1998), 88.
- [14] John Olaniyi, "Public Participation and the Art of Governance," Environment and Planning Planning and Design, (2001), vol. 28, no. 2, pp. 219–241.
- [15] S. Famayowa, The Practice of Local Government Planning, (Intl City County Management Books, 2000), 131-138.
- [16] Nelson, Olayeye, Planning the Productive City of Ibadan, (New Jersey: Doubleday Press, 2009), 16-19.
- [17] F.L Wright, Broad Acre city concept, (IBRD/World Bank 1818 H Street, N. W. Washington, D.C,1995)
- [18] Wole, David, "Managing Metropolises by Negotiating Mega-Urban Growth", (Pergamon Press, 2013), 59.
- [19] F.H, ELmasri. 'Islam' in The city of Ibadan (eds) P.C Llods, et al. (London: California Press, 1973), 235.
- [20] T, Falola, 'From Hospitality to Hostility: Ibadan and Strangers, 1830-1904'. Journal of African History. Vol 26, No.1, 1985, 51-68.
- [21] Hall, Peter, The Cities of Tomorrow. (UK: Blackwell Publishing, 2008), 13–141.
- [22] Alani, Philips, Planning Futures: New Directions for Planning Theory in Nigeria, (Rutledge Press, 2002), 20–25.
- [23] John Olaniyi, "Public Participation and the Art of Governance," Environment and Planning B: Planning and Design, (2001), vol. 28, no. 2, 219–241.
- [24] G, Hyden,, Delivering Local/Municipal Services Contribution, (USA: Washington, D. C. Liberty Press, 1983), 17-19.
- [25] O. Dillenger, The New Vision of the Local Governance, (United State of America: Connel Publications, 1993), 112
- [26] B, Kunle, Lewis, Principles and Practice of Town and Country Planning, (London: Estates Gazette, 1991), 49-53.
- [27] Nelson, Olayeye, Planning the Productive City of Ibadan, (New Jersey: Press/Doubleday, 2009), 142-148.
- [28] Makinde, G. T. Rural Land Use Planning Decisions by Bargaining. Journal of Rural Studies, 5 (4), (1989). 325–335.
- [29] A.R, Doi, The Bamidele Movement in Yorubaland, Orita Ibadan, Journal of Religious Studies, (Oxford: Oxford University Press, 1969), 34-35.
- [30] M.O, Abdul, 'Yoruba Definition and Islam', (Orita, 1970), Vol4, No1.
- [31] Akintoye, Stephen Adebajji: A History of the Yoruba People, (Dakar, 2010), 55-57.
- [32] Law, Robbin: The Oyo Empire, C. 1960 – C. 1838, (Oxford: Oxford University Press, 1977), 77.
- [33] Gorddard, S. 1965. Town-Farm relationship in Yorubaland : A case study from Oyo , Africa, 35: 334-52.
- [34] O, Raheemson, The Rise and Growth of Islam in Ibadan, in G.O, Ogunremi, (ed). A Historical Culture and Social Economic Study of African City, (Ibadan: Oluyole Club, 1988), 16.
- [35] O.B, Lawuyi, Islam, Economy and Political Identity: An insight into Yoruba religious identifications of the Yoruba, (Ile-Ife: Annals of the Institute of Cultural Studies, 1995), 4-15.
- [36] O.B, Lawuyi, Islam, Economy and Political Identity: An insight into Yoruba religious identifications of the Yoruba, (Ile-Ife: Annals of the Institute of Cultural Studies, 1995), 4-15.
- [37] Walker Anold, The Preaching of Islam: A historical of the Propagation of the Muslim Faith, (Gabros Press, 2006),125-258.
- [38] S, Akeem, Shariah attempt Implementation in Ibadan, (Salem books and Publishing, 2001), 32-33.

AUTHORS

First Author – Ibraheem Mikail Abiola, Department of History and Civilization, International Islamic University Malaysia, Ibraheem_abiola@yahoo.com