



# Urban Planning In Ibadan, Nigeria 1960 to 2010: A Historical Analytical Study with Special Reference to Islamic Connections

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## Abstract

Ibadan is located in Southwestern Nigeria, in the southeastern part of Oyo state about 120km east of the border to Republic of Benin. The city's total area is 1,190 sq miles (3,080km<sup>2</sup>). The city is naturally drained by four rivers which have many tributaries: Ona River in the north and west, Ogbere River towards the east, Ogunpa flowing through the city and Kudeti River in the central part of Ibadan metropolis. Ogunpa River the third stream has a channel length of 12.76km and a catchment area of 54.92km<sup>2</sup>.<sup>1</sup>

**Keywords:** Ibadan, Nigeria, River, City, Stream.



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## 1. Background

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.<sup>1</sup> 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. This study is thus a historical analysis of urban planning in Ibadan, Nigeria, from 1960 to 2010, with special emphasis on its presumed Islamic connection. 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. The possible influence of the Islamic connection on the socio-cultural, economic, and political structure of urban planning will also be investigated.

In general, it includes the following: natural law, designed principles, religious and cultural beliefs and social principles. It is hoped that the study would help to develop a theoretical framework in looking at the conditions of the survival, birth and growth rates in the city of Ibadan from the year 1960 to 2010. The rise of population in Ibadan has caused the city to maintain more power and importance. Sjoberg writes:

We must, if we are to explain the urban planning, growth, spread and decline of cities, comment upon a city as a mechanism by which the society's rule can consolidate and maintain their power, and more important, the essentiality of a well developed power structure for the formation and perpetuation of urban centres.<sup>2</sup>

In developing countries, a substantial and growing proportion of the population live in and around metropolitan areas and urban cities, where their livelihood depends to some extent on natural resources such as land to cultivate food, fuel, water and space for living and shelter.<sup>3</sup> The population pressure means that resources in such zones are often over-exploited, and the urban planning constitutes the habitat of a diverse population, including lower income groups who are particularly vulnerable to negative externalities of both rural and urban planning systems.

The pressure includes also factors such as risks to health, physical and life hazards related to the occupation of unsuitable urban planning, poor housing conditions and lack of access to clean water and basic sanitation. According to a well-known Muslim intellectual, Ibn Khaldun, apart from defense purposes and environmental factors, there are other matters that judiciously deal with the importation of the necessities and conveniences in cities. Such matters are water, pastures, and fields for cultivation, forests and the sea. Ibn Khaldun, in his *Al-Muqaddimah*, devoted the subject at hand as "requirements for the planning of towns and the consequences of neglecting those requirements."<sup>4</sup>

Ibadan has been experiencing a great transition from rural to urban oriented economy, which has been accompanied by the increasing mobility of production methods, such as capital, labour, information and technology to this city and others such as Lagos, Benin, Abuja, Jos, Kano, Ilorin and Ekiti. Notwithstanding the popular belief in urban literature that urban planning may affect the fashionable area in one way or another, most especially in developed countries, empirical studies have revealed a contrary view regarding the fate of cities in developed countries.<sup>5</sup> The United Nations' habitat report in 2005 has indicated that by the year 2025, 61% of the then 8.2 billion world population will be urban and most mega-cities will stand in what we call 'south clusters'. About 85% of these developments will occur at the urban planned hinterland, best referred to as metropolitan shadow, suburbs, city edge, urban fringe, among others.

There are some factors that shape the urban planning landscape. The prominent feature in Nigeria, particularly in Ibadan, is the informal sector activity and its attendant problems on urban planning economy, which constitutes about 65% of the economy. The Informal sector response to the failure of urban governance has various dimensions. To this end, this research will explore and analyze the motives and factors that may have played in the forming and planning of urban settlement in Ibadan since 1960. It will also critically analyze the Islamic connection on the general, socio-cultural, economic, and political structures of urban planning in the city.

### 1.2. Problem Statement

The problems of urban planning in Ibadan are immense, more easily observable and perhaps very frightening are the general human and environmental poverty, the declining quality of life in Ibadan, the under utilized as well as the untapped wealth of human resources, poor housing and poor health services while infrastructural facilities such as water, electricity, waste disposal are grossly inadequate. Ibadan is 100 largest cities in the world which translates into pressure on land and thus has high urban dynamics. Moreover, intra-city mobility in Ibadan is greatly hampered by poor planning of urban city and inefficient land use, which are among the problems this research is going to examine. Urban planning is often defined as the political and technical process concerned with the use of land and design of the urban environment including water, air and the infrastructural passing into and out of urban areas, such as distribution of networks and transformation.<sup>6</sup>

The purpose of this study, therefore, is to identify urban planning in Ibadan and examine its characteristics with a view to provide explanation on the housing quality of the residential buildings in the urban area as measured by the physical, environmental and socio-economic conditions of the city. It will also study the population growth and density, the number of house density with a specific reference to Muslims living in the city, the land use, economic activities and educational facilities, both secular and Islamic,<sup>7</sup> industrial development, market development, health sector, mosques, recreation facilities and tourism sites in the city.<sup>8</sup> Urban planning in Nigeria, most especially in Ibadan, has long attracted keen interest within the spheres of sociology, journalism, architecture and history. Key issues until now have been events, personalities and dates. However, the concern of this study is in analyzing the intermingling of socio-cultural elements of the Islamic connection in Ibadan despite the long advent of Islam. It will

<sup>1</sup>Centre for African Settlement Studies and Development (1994).

<sup>2</sup>Sjoberg (1960).

<sup>3</sup>Adeshina (2007).

<sup>4</sup> See Ibn (2001).

<sup>5</sup>Gilbertson, Green, Ormandy and Thompson (2008).

<sup>6</sup>UNCHS (1996).

<sup>7</sup>Oladiti (n.d).

<sup>8</sup>Gbadamosi (1978).

explain and examine the problem of unstable conditions of survival, birth and growth in urban cities in Nigeria, most especially in Ibadan. Several scholars have addressed the issue of unstable conditions in urban planned cities from different perspectives and presented divergent viewpoints.<sup>9</sup> Moreover, Mbiti observes that:

Africans especially Yorubas are major in the management of two perspective such as environmental (Urban planning) and health effect. The Yoruba has its own planning system and set of beliefs and practices. Architectural planning and all the department of life so fully that it is not easy or possible to isolate it. A study of these urban systems is, therefore ultimately a study of the people themselves in all the complexities of both traditional and modern life... this urban planning is the strongest influence upon the thinking and living of the people concerned.<sup>10</sup>

In addition, during the 1970s and 1980s, and even in recent times, the World Bank's urban projects in different parts of the world, particularly in Nigeria, show that the living situation of urban residents, including the less privileged and the poor, could be improved significantly, including cost effectively.

This study will also help to solve the problems of urban housing quality and urban fringe. Social, economical, historical and cultural characteristics as well as environmental issues associated with people living in Ibadan are to be examined so as to garner knowledge that can transform the city of Ibadan. It has been observed that little is known about the Islamic principles to urban planning and those that have worked on urban planning in Ibadan and in Nigeria as a whole have not done anything related on Islamic and historical dimensions of urban planning, only on environmental issues.

### 1.3. Research Questions

This study aims at answering the following questions:

1. What is the ideology of Islamic principles in the urban planning of Ibadan land?
2. What are the factors and mechanisms that lead to the unsustainable urban development in Ibadan?
3. What are the Islamic historical entities concerning urban planning in Ibadan?
4. Base on the complementary nature of planning, what are the problems and challenges that exist in urban planning in Ibadan?
5. Are there any similarities and differences between urban planning of Ibadan and Lagos?
6. What is the impact of Islamic art and architecture on the urban planning in Ibadan, Nigeria?

### 1.4. Objectives of the Study

The study would allow the views of Islam in Ibadan to be understood from historical perspective and further show the development of Islamic architecture in the city. Thus the objectives are as follows:

1. To understand what is the ideology of Islamic principles in the urban planning of Ibadan with special review on selected prominent Islamic city books.
2. To appraise the factors and mechanisms that lead to unsustainable urban planning and development within Ibadan metropolis.
3. To critically examine the Islamic historical entities that concern urban planning in Ibadan.
4. To critically analyze the strategies to address the challenges and problems that exist in urban planning in Ibadan.
5. To compare the similarities and differences between urban planning of Ibadan and Lagos.
6. To identify the impact of Islamic art and architecture on urban planning in Ibadan.

### 1.5. Significance of the Study

The significance of this research could be seen in its attempt to uncover the true picture of urban planning in Ibadan Nigeria. It will also help in understanding how the historical architectural plan of Ibadan as a metropolitan city contributes in its principles with Muslims, and the major difficulties which the early Muslims had to face.

With regard to the principle of Islam on urban planning in Ibadan, general contributory factors will be pointed out. One of the factors that this study will analyze is the urban management information, knowledge of the number of property units across the city, places of worship like mosques and schools in tangible areas and recreation centres across the city as well as the size, location, ownership, value, occupancy and characteristics of places of worship.<sup>11</sup> Urban planning is an autonomous phenomenon; the exploration of these historical, cultural, political and economic ramifications is not only intellectually exciting but it also contributes immensely to our understanding of the larger society. Just as there have been great empires in history, there have also been great cities in the past and present reflecting various flourishing civilizations and Islamic connections. Louis Wirth has rightly stated as far back as 1938 that:

Different as the cities of earlier epochs may have been by virtue of their development in a pre-industrial and pre-capitalistic order from the great cities of today, they were nevertheless cities.<sup>12</sup>

Moreover, this study will explore whether Ibadan city plan is in accordance with Islamic tenets in which an Islamic city must have the following features: mosques with *madrassa* providing religious and scientific teachings, *sucs* (markets) that provide economic activities to the city, the citadel representing the government house, residential quarters, street networks, the exteriors including cemeteries, and a wall surrounding the city with a number of gates. Meanwhile, there is a need for this research to bring something new to the discipline especially in the aspect of Islamic principles in urban planning in Ibadan. Thus the urban renewal of Ibadan, the local governance system to urban planning and development of Ibadan metropolitan area will also be explore. This study will also contribute

<sup>9</sup> So, when Islam came it fitted the philosophy, religious, historical beliefs and practices of the Yoruba people and because of this they easily adopted the religious beliefs and practices. For more views see, A.R.I. Doi, *Islam in Nigeria*, 107-110; Dada and Jeje (1972), 40- 42; Kennedy (1978), 5-7; Babalola (1982), 70-72; Pickthall (1995), (India:1981), 1-2, Parrinder Geoffrey (1981), 9-10; Parrinder Geoffrey (1978), 7-9; Mbiti (1967), 1-2, Mbiti (1975), 10-13; Trimmingham (1991), 129-130; Wahabat, 30-33; Ilorin (1979), 11-13; Zugloul (1987), 63-65. Ilorin (1991), 30-33; Idowu (1973), 11-13; Ray (1976), 1-3; Clarke (1982), 17-19; Hiskett (1984), 21-23; and Dopemu (2003), 1-3.

<sup>10</sup> See Mobogunje (1992), 117.

<sup>11</sup> Parrinder (1959).

<sup>12</sup> See Loius (1980).

significantly by providing understanding on the methods of evaluating the physical and neighbourhood characteristics in housing quality in urban planning. This can be used to generate a Housing Quality Index (HQI) that policy makers and governments can use in providing sustainable urban planning policies.

The above features have cultural, political, historical, social and economic implications in terms of physical fabric, layout and uses which may provide lessons for planning and design practices. A Muslim city can be easily adapted to meet modern functionality and living standards, and still maintain its high congruence with the natural, religious and social-cultural environment. In this case, it is still very relevant and viable to today's urban planning and requirement of our society, a view supported by the words of some scholars such as Abu-Lughod and Hassan Fathi's vernacular architecture project in Egypt.<sup>13</sup>

## 1.6. Theoretical Framework

The topic of urban planning, the motives behind its appearance, including its definition are quite complex and debatable. One of the foremost difficulties associated with urban planning is the non-consideration of relevant socio-economical parameters by governments and agents responsible for urban planning provision. From Ibn Khaldun's standpoint, that there are many changes to traditional urban planning principles and values so residents must be happy with the facilities and their well-being, good governance and *maqasid al-shari'ah* and all these have been the major reasons for urban planning inadequacies and poor infrastructural amenities in Ibadan as proportions of existing urban housing stock are dilapidated.

With reference to industrialization and civilization, there are pull factors for the rural-urban migrants as well as cross-national migrants. In recent times, most Nigerian cities especially Lagos, Ibadan and Kano, have experienced tremendous planned and unplanned growth due to population explosion, which in turn has led to congestion, urban social-spatial upheavals and environmental degradation. Planners and other urban keepers manage urban space and residents for the purpose of efficient functioning and performance of urban systems. They, however, require the understanding of changed process in urban land use and the interactions with the change to discharge their functions in urban space. This study will examine the causes and problems of urban planning and its characteristics in the assessment of housing quality and other critical factors that affect urban and city planning like poverty, rapid urbanization and influx of people into urban areas, natural disasters, such as flood and erosion which lead to massive movement of people to places of opportunity and safety, housing shortage, inappropriate planning and inadequate land administration tools.

In essence, managing and planning for towns require the understanding of the forces and processes operating in them, and the factors that naturally sort out people of different social economic status in place.

Information on the existing land use land cover pattern, its spatial distribution and changed process is the prerequisite for planning, utilization and formulation of policies and programmes making any micro and macro level developments in urban planning.<sup>14</sup> Urban planning in Ibadan will be reviewed based on historical evidence to reaffirm the ideological and methodological similarities in accordance with Islamic perspective; theoretically, it will examine the process of change of Ibadan from a well-known historical war camp of Yoruba people to its present state and its capacity to become one of the mega and well-planned cities in Nigeria. The theory to the study at hand will help to explain the forces that drive urban infrastructural development. In this approach, urban planning and infrastructure are linked to the spatial and usage patterns that impact human historical and ecological processes. These processes influence more micro level phenomenon, such as human behaviour and activities which serve as feedback into the landscape and social patterns in the urban area.

## 1.7. Research Methodology

Data collection for this research relies heavily on the main sources of non-survey data viz. archive and library research of archive documents and books. In conducting this research, reliance will be placed on primary sources; these include materials from archives in Ibadan, Nigeria particularly unpublished manuscripts on urban planning and other materials prepared by the Ministry of Urban and Regional Planning in Ibadan, Nigeria for proper understanding of their roles, thoughts, career and impacts in the planning of Ibadan in accordance with Islamic principles.

Moreover, efforts will be made to acquire books produced by Ibn Khaldun on urban planning from the Islamic principles, and other primary sources produced by Muslims as well as Western scholars in the field. Moreover, experts in this field at the Ministry of Urban and Regional Planning and the lecturers at University of Ibadan's Urban Planning Department will also be interviewed in order to obtain remarks and constructive criticisms concerning the urban planning of Ibadan. These are the questions to be asked during the interviews:

- How does the Islamic principle motivate towards the urban planning of Ibadan?
- How do you evaluate the activities of the government in the development of urban planning in Ibadan?
- What major challenges has urban planning of Ibadan faced since 1960?
- To what extent do Islamic art and architecture influence the urban planning of Ibadan?

The essence of data to be collected is to objectively and critically analyze the working mechanisms, motives and characteristic features of urban planning in Ibadan with special emphasis the Islamic principle. The data collected will be interpreted by applying analytical methods. In addition, secondary data will also be collected from books, journals, periodicals, conference proceedings, dissertations, theses, seminar and electronic materials. Data will also be gathered by meeting workers of the Ministry of Urban and Regional Planning and the public in market places, recreation sites and other important places. The purpose of data to be collection is to objectively and critically analyze the working mechanisms, motives and characteristic features in the urban planning of Ibadan whereby the data will be interpreted by applying analytical and comparative methods.

<sup>13</sup>See, Abu Lughod (1987).  
Hassan (1972).

<sup>14</sup> See Adeniyi (1981).

## 1.8. Literature Review

The review of the used literature in this study is critical evaluation of the major works that have been conducted previously on the topic of the research, indicating strengths and weaknesses and pointing the gap in the field. This can be classified into two methods: firstly, according to the form of literature, and secondly, the themes discussed therein. Under the first classification, the relevant literature could be divided into six types: firstly, archive materials, secondly, periodicals, newspapers, journals and magazines; thirdly, conference materials; fourthly, dictionaries and encyclopedias; fifthly, books, research works and dissertations; and finally, interviews and correspondences of the author with some leading scholars in the historical field.

The first category consists of number scholarly journals, newspapers and magazines issued in some Nigeria states. In addition, periodicals and newspapers such as *Vanguard*, *Daily Trust*, *Nigeria Tribune*, *Daily Independent*, and *Sahara Reporters* have issued several articles on urban cities and planning in Nigeria and Africa as a whole.<sup>15</sup> The second category consists of conference materials and proceedings. For instance, an international conference was held in Ibadan on governance and urban settlement in 1994<sup>16</sup> in Ibadan during the military rule of General, Sani Abacha.

The next category of sources consist of dictionaries and encyclopedias, which are useful in presenting short a history of Ibadan, biographical information about personalities and some other brief terminological details. The fourth category includes research works and dissertations on Islamic literacy and cultural influence in Ibadan,<sup>17</sup> as well as discussion on historical and political thoughts in Ibadan. However, as a matter of convenience, the sources could be divided into three thematic groups: the first consists of literature on the planning of cities in lines with Islamic civilization, struggle for shelter in an urbanizing world etc. The second group deals with the growth of Ibadan, phenomenon urbanization in Ibadan, Ibadan history and physical development, housing and building of an environment. The last group describes religions, rituals and community where the Islamic thoughts and ideas are largely accepted.

Indeed, a few works have been written to understand urban planning in Ibadan, Nigeria. Generally, those studies have significantly marginalized, even underestimated, the role of the religious factor as they have focused on explaining the society and politics from the perception of urban and regional planning. *Islamic Principles in Urban Planning in Ibadan, Nigeria from 1960 to 2010: A historical Analytical Study* is hoping to fill this gap that is to connect the urban planning of Ibadan with religious considerations. However, the works that address the topic on the urban planning will be reviewed below.

Hisham Ja'it's *Nazrah Ibn Khaldun li al-Madinahwa Mushkilah al-Tamdin* discusses<sup>18</sup> Ibn Khaldun's, idea of the city which must be viewed along the lines of his understanding of civilization, royal authority and dynasty. Jait states that urban planning is a natural consequence in the progression of civilization from desert life to sedentary culture. No sooner do several human beings start to cooperate with each other, no matter on how limited a scale to form a sort of social organization - owing to their God-given power of thinking as well as propensity to socialization - than the first and, as a rule, rudimentary elements of civilization result. Henceforth, the growth and wealth of civilization always correspond to the growth in numbers of people's collaboration and productivity. Ibn Khaldun argues that since human beings must, by nature, cooperate and are at the same time hostile to each other, their social organizations must be governed by someone who is superior over others.<sup>19</sup> The same person(s) shall act as a restraining influence and mediator. The existence of cities with their monuments, vast constructions and large buildings, is perceived by Ibn Khaldun as lying outside the category of necessary matters of general concern to human beings and city planning, in the sense that they all desire them or feel compelled to have them. At the same time, however, united effort and much cooperation are needed on the part of the masses for building and maintaining cities, even though cities are established for them and not for the few. Therefore, to build cities, people must be either forced by the stick of royal authority or induced by promise of reward and compensation.<sup>20</sup> My own expectation about the issue, as a student of history, is to critically examine and analyze the historical analytical study of urban planning of Ibadan according to Islamic perception. Though Ibadan is not an Islamic state but I vow to mention some features of Islamic cities and Islamic civilization in Ibadan shall be mentioned through this research work.

C. Abrams' *Man's Struggle for Shelter in an Urbanizing world*<sup>21</sup> discusses the stance of shelter and congested urban settlement around the world. It notes that governments' emphasis on urbanization helps directly or indirectly, and that the state of shelter repeatedly urges and warns the people in most congested cities of hygienic environment.<sup>22</sup> This literature introduces the need to maintain the planning structure of cities, most especially in Africa and the rest of the world; hence this book's views would be beneficial and useful. The author sufficiently analyzes how shelter is used in an urbanized world in the area of social change. This research is going to implement the views of Abrams to state the struggle of people living in Ibadan for shelter in an urbanizing zone.

O. Areola's *The Spatial Growth of Ibadan and Its impact on the Rural Hinterland*<sup>23</sup> discusses the growth and development of population in Ibadan and the rural communities close to Ibadan metropolis. The increased growth of population in Nigeria, especially in Ibadan, and the factors that facilitate its growth are also discussed. The work also look at the major role played by the imperialists in the history of Ibadan, the nationalists' support to such efforts and the zeal showed by Indigene of the Ibadan council. Meanwhile, the significant interest of this work to the research is the section where the author discusses the effects of the nature of Ibadan and the population in south-western Nigeria. The work is useful, in that it sheds more light on some circumstances surrounding the development of urban

<sup>15</sup> For example, See "Urban Slums in Lagos (2014).

<sup>16</sup>Centre for African Settlement Studies and Development (1994).

<sup>17</sup>See Oladiti ( n.d).

<sup>18</sup>Hisham (1982).

<sup>19</sup>Ibn (2001).

<sup>20</sup>Sati' Sati (1961).

<sup>21</sup>Abrams (1964).

<sup>22</sup>Ibid., 207.

<sup>23</sup>See Areola (1994).

planning and growth in Nigeria, mostly in Ibadan. This book will help this research work due to its degree of authenticity and objectivity.

Several chapters authored by Labinjo in his article *Ibadan and the Phenomenon of Urbanization: A Historical Cultural and Social Economic Study of an African city*<sup>24</sup> take a comprehensive look at the introduction, effects and impacts of urban planning in the city of Ibadan in particular. It is of a very significant relevance to this study as it traces the genesis and manifestations of syncretism of architectural art and plan in Ibadan land; in particular, it focuses on urban planning in Ibadan and the Islamic principle. The author of the book dedicated a whole chapter in this book to explaining the historical and cultural phenomenon of urbanization in Ibadan. Meanwhile, this research work will tackle the historical and social economic features of the people living in urban city of Ibadan in accordance with Islamic principle.

Another well-known Yoruba scholar, M. A. Tomori, in his *Ibadan Omo Ajorosun: A New Perspective of Ibadan History and Physical Development*<sup>25</sup> discusses the penetration of religious beliefs in Ibadan, the religions practised by the Yorubas living in the city, and its physical and urban management. The book discusses the contributions of historical architectural planning of Ibadan over some other cities surrounded by Ibadan. It will contribute more to this study as it expresses the term *Ibadan Omo Ajorosun* and explains some of the practices of the late warriors of Ibadan towards the progress and planning of this city. Though not that elaborate the book would be very useful to this study in the areas of historical study and urban planning of the city because the author analyzes every detail concerning the history of Ibadan until colonial era and beyond. This research is expected to elaborate the urban planning of Ibadan according to Islamic perspective from 1960 until 2010.

B. Hakim's magnum opus, *Arabic Islamic Cities: Buildings and Planning Principles*<sup>26</sup> is a classical book on Islamic cities, and it is still relevant in contemporary times. It is one of the most understandable and comprehensive texts relevant to this work as it gives clues to the different aspects on the planning of a city from the Islamic perspective as well as the factors that help in facilitating urban planning. The work will be useful to this research because it gives some background information about the resurgence of Islamic cities. It is written by a well-known scholar and historian, and is considered a major source of information about urban planning in modern times, especially as a reference to Islamic principle and perspective, and the development and challenges that normally face the growth of a city. However, even though the work is historical in nature, it does not discuss the encounter between Muslims and non-Muslims living in an Islamic state. The author skilfully analyzes the components of Islamic cities while this research will use the logic to this research work on urban planning of Ibadan with special reference to Islamic connection. Another prominent work is by M. Cemea Micheal, entitled *The Urban Environment and Population Relocation*<sup>27</sup>. It highlights the views of West African people to urban environmental planning from ancient time till the 20<sup>th</sup> century. It explores the making of the West Africa communities over a period of time of some 1,200 years from a relative slow start in the first 1,100 years to a quicker time in the 20<sup>th</sup> century. It also explains the factors that make urban planning grow. In this book Micheal, asserts that urban environmental planning in West Africa is not a mere appendage. He argues that a substantial 'minority' or an overwhelming 'majority' of the inhabitants of a number of West African states are very much attracted to their physical environments, even when they travel or relocate from one city to another. This book also highlights the traces of architectural and environmental problems in some West African states, and how they were dealt with. Though it does not discuss the implication of the Islamic principle, this work will be useful to this research, especially in the area of architectural and environmental problems of some western African cities.

R. Hamdan's *Islam and Urbanization in the Arab World*<sup>28</sup> provides some information relating to the Islamic religion and urbanization in the Arab land, especially from the outsiders, the non-Arabs who came to Arab nations to seek greener pasture or for adventure. The writer explains how Muslims and non-Muslims of other faiths came to those cities and pursued the policy of neutrality and friendship with many Muslims and people of other religions.<sup>29</sup> The information illustrates that Islam and Muslims have not caused hazards; rather they lived in accordance with peace and harmony based on Islamic teachings, and easily connected with other faiths' believers, especially when they share the same environment. This work will tactically analyze the methods in which decision makers and the government can help to make Ibadan a better urban planned city like some cities under Islamic rule.

A.I. Adelemo in his *Small Urban Centres in Nigeria's Development Strategy; The Role of Rural Market Centres*<sup>30</sup> portrays small urban centres in the Nigerian context. In this book, he discusses the development strategies of urban planning and market places, and points to the role of the building environment. The chapter entitled, '*The Urbanization in Politics*' attempts to elaborate on the role played by prominent politicians all over Nigeria in urban planning in this modern era. However, the writer does not depict the thoughts and contributions of local governments in Ibadan towards its planning principles, which this study is going to address.

The work of P. Onibukun and A. Faniran entitled *Urban Research in Nigeria*<sup>31</sup> contains some factual information relating to the urban architectural planning in Nigeria. The authors argue that urban and architectural influence will enable people of different tribes to interact with one another without any chaos and misunderstanding. The book restricts itself to presenting speeches in international forums in lieu of this perception on regional and urban planning. The speeches are categorized according to themes, but the absence of the authors' commentaries makes them stand on their own<sup>32</sup>. The book leaves room for researchers to make their own conclusions on the historical, cultural and architectural planners in Ibadan in particular and Nigeria as a whole. The authors do not cite and view all the phenomenon components of urban planning in Nigerian cities in chronological order which this research is going

<sup>24</sup>Labinjo (2002).

<sup>25</sup>Tomoro (2004).

<sup>26</sup>Hakim (1986).

<sup>27</sup>Cemea Micheal (1993).

<sup>28</sup>Hamdan (1976).

<sup>29</sup>Ibid.

<sup>30</sup>Adelemo (1979).

<sup>31</sup>Onibukun and Faniran (2005).

<sup>32</sup>Ibid., 67-70.

to address. A book of J.F.C. Turner, entitled *Housing by People: Towards Autonomy in Building Environments* a literature on autonomy and environmental building. It argues that the causes of conversion always stem from wide-ranging and complex set of factors that evolve from within a changing autonomy and environmental context. Therefore, it should not be surprising that many urban planning scholars in Yoruba land argue that the relatively recent arrival of autonomy has instigated disruptive change. Although it is not possible to win back the process of modernity and re-establish traditional cultures, environmental planning suggests that autonomy provides a means to counter their disillusionment and re-establish a more just and stable social order. Such views represent a new form of urban planning and environmental competitions.<sup>33</sup> This book examines the intellectual welfare of people in building a conducive environment and planning for a better urban city. Meanwhile, this research is going to enumerate some important factors that will help people to live in a better urban planned settlement according to Islamic principle.

The dominant paradigm in several of these sources is their extensive nature their treatment towards urban planning as written by Muslims and non-Muslims in Nigeria and beyond. Various methodologies employed in these literatures can inspire the researcher in undertaking the objective of a historical research on Islamic principle in the urban planning of Ibadan. All these literature can be significant and concrete foundation upon which this study will construct. Consequently, from the existing literature, it is clear that the researcher's concerns in finding the formative literary elements of Islamic principles in urban planning literature in Ibadan have not been categorically studied. In fact, this gap needs to be fulfilled in the current research.

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<sup>33</sup>Ibid., 72.