

Religion, Class Formation and Corruption in Ibadan Metropolis

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Received: 30.09.2025 | **Accepted:** 24.10.2025 | **Published:** 06.11.2025

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DOI: [10.5281/zenodo.157452354](https://doi.org/10.5281/zenodo.157452354)

Abstract

Original Research Article

Nigeria is a very religious society, in fact, religion features prominently at the beginning of our constitution. The preamble of the 1999 constitution of the Federal Republic of Nigeria describes Nigeria as a nation under God; this emphasizes the position of religion with Nigerians. Our religions are expected to sanitize the society and help in the fight against societal ills such as corruption. However, religions are fast becoming the instruments of corruption in our societies. Religious houses are becoming the harbinger of proceeds and disciples of corruption. A new class is emerging in our religious circles, a class of rich clergies. Religious leaders now compete with the latest automobiles and fancy houses, therefore, there is the rush to either join the new class of rich clergies or sustain the status quo by those who are members already. On this premise, this article concerned itself with the analysis of the role religion is playing in the spread of corruption in our societies. More so, the article also examined how the emergence of the new class of rich clergies encourages corruption in religion. The article also endeavours to chart a path for future deliberations on the subject matter.

Keywords: Religion, corruption, class, Ibadan.

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INTRODUCTION

Religious discourse in our society is usually a sceptical and delicate one. To discuss religion in our society is to thread uncertain waters. Discussions about religion are usually emotional and discussants (scholars and academics inclusive) usually engage in such discussions armed with emotion and prejudices rather than facts and objectivity.

Therefore, any discourse that touches on the morality of our religion institution must be approached with every caution such discourses might require. However, to be cautious in the approaches on discourses that touch on the main fabric of our religions does not mean the role of religion on issues that shape our very being and society should be abandoned altogether.

Although concepts such as class and corruption should be alien in religious discourses, however,

these concepts have become regular features in religious discourses in our society today. This can be traced to one single fact that they have found their way into our religious terminologies. In a theoretical sense, our religions are supposed to concentrate on how to eliminate or at the least reduce to the barest minimum, discourses where concepts such as class structure, religion and corruption are mentioned. However, it has been observed that instead of these discourses focussing on how to eliminate or reduce these terminologies and concepts, in the contrary, they are taking centre stage in religious discourses today.

One might be forced to ask how class and corruption as concepts have come to be part of our religious discourses. It should be noted that religion is at the very root of our society; therefore, whatever is wrong with the society at large should and can be traced to

whatever is wrong with the religion institutions. The rot in the values in any society cannot be isolated from the decay in the church. Religious leaderships are saddled with the responsibility of correcting the ills in the society, but when the institution saddled with the responsibility of solving an identified problem in the society has also been observed to have the very problem it is meant to solve, it begets every member of such society to start asking questions and make effort to understand what are the root causes of the decay in such institution, in this case, religion.

In view of the above, the main preoccupation of this work is to understand how the formation and emergence of new class is encouraging corruption in religion and which in the long run has a spill effect in encouraging corruption in the larger society. Using the Ibadan metropolis as the microcosm of the larger society, the work will strive to examine the formation of the new class and also see the relation that the emergence of this new class has in the spread of corruption in our religious institutions and the society at large.

Religion as concept

Religion dominates the life of every individual all over the world. Our lives revolve around religion, in one way or the other we all express out religiosity and at times our zealotry over religion.

Religion in general terms refers to absolute faith in a particular order of things; this can refer to absolute faith in the order of life or things related to it. It refers to faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in the community (Richardson, 1996). In its most specific terms, it refers to the way of life of a monastic or religious order (Encyclopaedia Encarta, 2006). In summary, religion is an obedience and submission to a code of life, set down in scripture and in form of divine guidance and which has common participation. The belief in the existence of a supreme being is centre to religion and this is more pronounced in monotheistic religions such as Judaism, Christianity and Islam.

Adenugba and Omolawal (2014:3), mentioned the

functions of religion as follows:

- Provides answers to perplexing questions about ultimate meaning such as the purpose of life, why people suffer, existence of afterlife Etc.
- Provides emotional comfort especially during the time of illness, death, suffering and so on.
- Provides social solidarity, unite believers into a community that share same positive value.
- Provides guidelines for everyday life through rules and regulations on what to do and what to abstain from.
- Provides social control so that fairness and justice will be displayed.
- Provides support for the government.

Religion is the manifestation of the content or element of human experience; the institutions; traditions; convictions, sacred writings are observable as well as open to inspection (Lanre, 2013:4). For the individual as for the community, religion could be a cultural phenomenon transcending ego and ethno-centrism, mono-cultural tendencies. But in situations of internal differentiation and disintegration of these entities, the universalizing binding role of religion is partialized and determined by various social groups, who are often in opposition to each other due to their economic, political, ethnic and psychological features. This process is usually related to the invalidation of universally uniting religious –moral bonds which include fidelity, reparation, gratitude, non-injury, harm prevention, beneficences, self –improvement and justice (Lanre, 2013:4).

The explanation by Lanre, portray religion as the cleanser of the society with caution that religion is universal in belief and practice, but the adaption and adherence to religious value can be cultural phenomenon or individual disposal to the ethics of religion. Therefore, certain factors that are not meant to be part of religious discourses can creep into discourses on religion due to cultural influence and social relations like the class structure in a particular society and the disposition of any individual towards such factors.

The concept of Corruption

Malik (2016: 2) explain corruption to mean any dishonest and immoral behaviour which is not in line with the generally accepted standards. Therefore, corruption occurs when a person in a position of trust and responsibility, in defiance of prescribed norms, suppresses the rules to advance his personal interest at the expense of the public interest he/she has been entrusted to promote.

Otite (1986:128) defines corruption as the perversion of integrity or state of affair through bribery, favour or moral depravity. It involves the injection of additional but improper transaction aimed at changing the normal course of events and altering judgement and positions of trust. It involves the doer and the receiver, use of informal, extra-legal or illegal act to facilitate matter.

Nwabueze (2002:128) explains the concept of corruption in the following way; a form of social deviance in some cases, of criminal deviances; the result of failure or lack of will to respect the norms of social interactions; an extra-legal approach to gaining access. It is a form of mal-adaptation involving the acceptance of societal cultural goals and the rejection of the socially approved means of achieving the goals. It is an indictment on the ineffectiveness of society's socialization function; a sign of some defects in the development of citizen's personality. It indicates the existence of weakness in the social control which should punish rather than reward the perpetrators of corruption.

Nye (1967) categorizes corruption as the behaviour which deviates from the formal duties of a public role because of regarding (personal, close family, private clique) pecuniary or status gain or violates rules against the exercise of certain types of private regarding influences.

Abdur-Rahman (2013: 3), paraphrasing Olopoenia (1998: 18-20), identifies the form of corruption in Nigeria thus; bribery, with its Nigerian variants of kickbacks; nepotism; misappropriation; the use of contrived security threat to the state or the larger society to obtain approval for the extra-budgetary allocation for personal enrichment of public officers charged with the maintenance of public order; the exploitation of privileged relationship with key

public –sector managers for the purpose of acquiring competitors' business assets; auto-corruption; extortion and employment patronage.

Abdur –Rahman (2013:6) further listed the causes of corruption as follows;

- Institutional factors
- Poor salary structure and conditions of service
- Poor administration
- Staff negligence
- Opportunities and low chance of detection
- Traditional factors
- Monarchical tendencies
- Miscellaneous factors

THE CONCEPT OF SOCIAL CLASS

It was the 19th century thinker, Karl Marx who popularized the concept of the social class. Marx linked class structure to the major economic category in the society. His main contribution to the class theory was to convert the concept from being a static to a dynamic tool of social change. It was his view that class structure was a lot more complex and that through the evaluation of class structure, we can understand the developmental trends in the society. Marx explained in the poverty of philosophy thus;

Economic conditions had the first transformed the mass of the people of the country into workers. This mass is thus already a class against capital, but not for itself. In the struggle, this mass becomes united, and constitutes itself as class for itself (John, 2014:123).

By the time Marx arrived the scene, it had become conventional to use the word 'class' to refer to the major economic categories in the society. Using the thesis- antithesis logic he adapted from Hegel's historical dialectics logic, he showed how productive forces and relations of production are contradictory and inevitably shape social relations. That social class is the fundamental expression of antagonistic relationships which emerges and assumes the character of class struggle. Marx explained this further in the opening sentences of "The Manifesto of the Communist Party" in the following words:

The history of hitherto existing society has been the

history of class struggle... the oppressor against the oppressed in constant struggle that will lead to the death of a class or the rise of another class... (Marx, 1970:123)

The formation of classes and struggle among classes can be linked directly to the idea of progress and who controls the means of production in the society. According to Imoagene (1989:2), the Marxian concept of class comes nearest to the empirical situation without necessarily implying it, it analyses social situation to a point at which the analysis approaches the description of a concrete society. However, the description is not purely empirical but scientific because it includes an account of the determinants of reality at the same time that it distinguishes between the psychologies of classes from class consciousness.

Although Marx provided an explicit analysis of the concept of class, he was not the first thinker to discuss class division in the society.

According to Imogene (1989:1) social class as a concept has been in use for a rather long time dating as far back as Aristotle and the Greeks society. It was also used in the Roman societies by tax officers for tax assessment. In other words, the class concept has been used over the ages to designate the basic economic categories in the society. Class seems to have characterised the discussions on divisions in society; that is, class has become the dominant factor in social division over the ages.

SOCIAL CLASS IN IBADAN METROPOLIS

Imoagene (1989:3) explained that the concept of social class is the same everywhere, therefore the concept of social class can be applied anywhere. However, what determines classification of people in a particular society must be identified before proceeding to analyse the division of classes in such society.

The model of class analysis as what is revealed in Ibadan metropolis today is a structure of polity and an economy based on the significant differences in wealth and access to power. This paper will not concern itself with the understanding of the roots of this division; however, the paper will look at the struggle among the people of Ibadan to belong to

these classes.

It has been observed that within most African societies today, there has always been a struggle between the rich and the poor. Lenin confirmed this when he stated that the two irreconcilable differences confronting each other in the African society of his time were the rich and the poor (Lenin 1985:32). Class division is usually between the rich and poor in every society, Ibadan metropolis is not an exception to this. There is the constant struggle by the urban poor to move from the class of poor to the class of the urban rich.

In a bid to fully understand the nature of class division in Ibadan metropolis, there is a need to understand the traditional division of classes in Ibadan metropolis. Traditionally, classes in Ibadan can be classified in the following groups:

1. The olowo/ oloro/borokinni (The wealthy, the capitalists and/or the owners of the means of production)
2. Olola/ onipo (The affluence, the nobles and/or the land owners)
3. Omowe (The educated, the scholars or custodians of knowledge)
4. Mekunnu /Talaka (The peasants, the poor and/or the general masses)

The four listed above were the traditionally known classes among the Ibadan people. Each class has always tried to maintain the status quo in their classes either by ensuring that these classes are closed or the requirements for entry into these classes are almost impossible to acquire.

An understanding of the nature and structure of these classes will enable us understand the struggle among and within these classes. Therefore, this paper will try to provide a background analysis of the nature and structure of these classes and the relationship between the classes, corruption and religion.

Olowo/Oloro/ Borokinni

Although a large number of people would argue that there are differences between olowo, oloro and borokinni but I have decided to categorized them together in this paper for proper understanding of the

sub-divisions in the classes in Ibadan metropolis and how this sub-divisions have led to the constant struggle among the classes and further to the formation of new classes in the metropolis. The Olowo are the wealthy in the society, they are usually the owners of the means of production in the society. They live ostentuously and display their wealth with recklessness. Those in this category are not necessarily educated; they can be successful business people or people who have come into money in a way or the other.

Olola/onipo

The members of this class are usually from families with glorious history and prestigious background or those who occupy important positions in the society. Those in this class usually rely on their prestigious family background or their position in the society to maintain their status. The structure of this class is akin to the lordship class in feudal societies; they share similar characteristics like family background being the sole requirement for belonging to this class. Members of this class are not in short supply in Ibadan metropolis as they form the bulk of the 'Olubadan' in council members.

Omowe

This is like a melting point for all the members of the other classes in Ibadan metropolis. Members of this class are usually the educated and the enlightened in the society. This class usually comprises university teachers and other professionals. The requirement into the class of the omowes in Ibadan metropolis is academic achievement regardless of their background or financial status. They are bounded together by a higher degree of solidarity which usually pitches them against the classes of olowo and olola. However, it has been observed that despite the level of solidarity within this class, high level of intra-class conflict still exists within this class. The most common cause of conflict within the omowe class is the hybrid nature of the class; it should be noted that members of the omowe class are or can also be members of all other classes, thus the incessant internal squabbling within the class. The constant reference to the background of members of the class

is a major cause of conflict within the class. In fact, the affluent members of this class are usually of the notion that some members of the class are not fit enough or do not have the prestige to be members of the class, while another group within the class believe some members acquire membership of the class on a platter of gold. The argument has always been that these set of members have everything handed down to them or exploited their family names and resources to acquire what they have unlike the other group who acquire their status through sheer hardwork, perseverance and personal accomplishments. It can therefore be inferred that the omowe class is a chaotic class with two sub-classes in constant intra –class conflict and deep mutual suspicion.

The Mekunnu /Talaka

This class is the class regarded as the poor in Ibadan metropolis. The poor in Ibadan metropolis are often and freely characterised as the mekunnu (the common people or those without money), or the very poor, the Talaka (a very poor person, those who do not even have enough to eat). Gutkind (1989: 148) explains that these categories which collectively make up the lower classes are contrasted to the other three upper classes. Although there are sub-divisions within the talaka/ mekunnu class as these relate to certain circumstances and life styles, such as incomes and occupational engagement. However, this paper will limit its concern to the understanding of the mekunnu and talaka sub-divisions as they encompass other sub-divisions.

According to Gutkind (1989:148) the differences between the mekunnu and the talaka are made up of a set of interrelated circumstances and characteristics. Generally, the mekunnu see themselves to be many notches above the talaka. While many of the mekunnu are illiterates, they see themselves as more educated in a general knowledge sense to be more versatile in the possession of work skills, however modest it might be. Above all, the mekunnu feel that they have more initiative than the talaka and hence they have right to more opportunities. Gutkind was to a large extent right about the differences in the mekunnu and talaka sub –divisions. Intimate discussions with traders at a

major market within the Ibadan metropolis revealed that the working poor which largely constitute the mekunnu sub-division generally view the talaka as lazy, as lacking in enterprise and are often discussed by the mekunnu in terms not much different from how they are also discussed by the upper classes.

However, in reality there are not many differences in the characteristics of the mekunnu and talaka as they both share similar traits such have both usually experienced periods of unemployment or under employment. While the mekunnu are generally long term urban residents, or even urban born, the talakas are most often recent rural migrants or strangers from other parts of the country (Gutkind, 1989: 149).

Due to the despised nature the mekunnu treat the talakas, the talakas express considerable hostility to the mekunnu whom they perceived as a more obvious hindrance to their development than the upper classes of olowo and olola. The mekunnu treat the talakas with disdain believing the talakas to be lazy bones and lay-about; in extreme cases, they are perceived to be thieves and social menaces. The usual believe among the talakas is that the mekunnu treat them with disdain and disrespect. A truck pusher at Bodija market in Ibadan described his relationship with the traders as follow;

...the small traders are worse than the big traders. When you work for the big traders, they will pay you your worth but the small traders will always want to cheat you of your rightful entitlement, forgetting that not long ago, they were just like us, struggling to make end meet. They hoard their money so much you will think they will die if they part with it, they will die...

The talakas cast themselves among the worst exploited in Ibadan metropolis, however they see the mekunnu as their exploiters. They do not see the self-employed or the petty traders as subject to the same exploitative forces. Gutkind (1989:150) explained this further that the talakas express bitter resentment that their low bargaining power allows even minor civil servants such as gatemen, messengers and cleaners to either ignore or abuse them when they have cause to visit government offices and they experience neglect and abuse when they have business transaction with the petty and

fairly big traders.

However, no matter what differences the sub-divisions within this class to portray, they have so much in common that on the other for existence and sustenance. And moreover, they are view as belonging to the class of have-nots and are thus categorized in such manners by the upper classes. They both wait for crumbs from the upper classes and both have mutual resentment for the upper class.

Emergence of a new class

Ibn khaldun explained the progression of the human civilization in terms of environmental and societal factors. His metaphors were based on the natural progression of the society and reliance on the induced reasoning of growth and decline, birth, maturity and old age. Contemporary societies are shaped and influenced by the predominant ideology of the society. The ability of man to adapt these factors to suit his need has been the major fulcrum on which the human society is rested. (Alalwani, 1996:13)

Human relationships with his environment and society are largely determined by the existing structure of the society. The class structure and relationship in Ibadan metropolis is that of both inclusiveness and exclusiveness. It is inclusive as the solidarity within a class is usually unbreakable, even within the talaka/ mekunnu class where there are signs of divisions, the solidarity within this class is very obvious. Therefore, any group that thinks it is being pushed to the background by the other groups in the society will certainly struggle to get involved in the social progression of such society either by breaking into the existing social classes or create a distinct class that can rival the existing class or even overthrow the existing classes in the society.

The characteristics and the organization of the major classes in Ibadan classified the clergies, in the past especially in the period before independence and immediately after independence as part of the class of omowe. They were the custodians of knowledge in their communities; they were the teachers, doctors, spiritual guides and community leaders in these communities. In fact, they serve as judges in certain communities.

However, the shift in the focus of the society in what constitute the source and means of respect and prestige in the society made the clergy to become uncomfortable and less appreciated in their various communities. Issues that were in the past deferred to the clergies were then taken to the moneybags and this form the basis for a rethink the clergy class to develop a sub-class that can match the influence of the class of the rich in the society while they still maintain their positions as divine guardians in their respective communities, hence, the struggle to acquire wealth by the clergies and the formation of a new class we can literarily describe as the class of the rich clergies. The class can either be categorised as an independent class or as a sub-division of the omowe class. However, that will not be the concern of this paper.

Literature Gap

There has been endless literature on the relationship between religions and corruption. However, it is observed that most of the literatures on the discourse on religion and corruption are not considering the proximate cause of corruption in religion.

Most literatures tried to pinned religion as the main cause of corruption; this assertion has either been deliberate or indeliberate pushed by researchers on the discourse of religion and corruption. However, it should be noted that religion in itself does not promote or encourage corruption. In fact, the main objective of religion is to rid our society of corruption. However, the tendencies for and affinity to corruption that is constantly displayed by religious leaders has been established to be a major root cause for corruption in religion and the society at large. The struggle by clergies or religious leaders to match the affluence lifestyles of the members of the upper classes is factor encouraging corruption in religion.

The concern of this paper is to understand how class formation among religious leaders encourages corruption.

Theoretical underpinning

Toyo (1998:77) posits that one of the best methods to understand a history of a people's

philosophy in explaining its socio-economic and political structure is to understand its economic foundation, that is, the economic activities of the people that usually give birth to the nature of policies enunciated to guide social relationship in the society.

Therefore, understanding the history and economic nature of a particular society can help us to understand the social and economic relation of such society. Man enters into a social relationship he found existing in his society either consciously or unconsciously. According to Marx in Das capital vol. 1:

... the foundation of the society discloses man's mode of dealing with nature , the immediate process of production by which he sustains his life, and thereby also lays bare the mode of formation of his social relations, and of the mental conceptions that flow from them. (Lenin, 1981:23)

In the same effort towards understanding the nature of social relation relations in human society, Marx writes in the preface to his "Contribution to the Critique of Political Economy" in the following words:

...in the social production of life , men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces ...(Lenin, 1981:23)

In this preview, it will be interesting to understand the social and economic relation of the society in respect to how the town affects and or infects the church. The Marx theory of primitive accumulation can best explain the material nature of the social and economic relation in Ibadan metropolis.

According to Angelis (1999:2), the traditional interpretation of Marx's concept of primitive accumulation indicates the historical process that gave birth to the preconditions of the capitalist mode of production. He explained further that to have a full understanding of the theory of primitive accumulations, it must be interpreted in the first place as an accumulation of capital claims, of titles to existing assets for speculative reasons; and secondly as accumulation in the hands of a class that,

by virtue of its special position in society, is capable ultimately of transforming these hoarded titles to wealth into actual means of production.

In other words, the theory of primitive accumulation is a pointer to the greedy possession of wealth by the privileged class in the society. This nature of accumulation will definitely encourage class conflict and the struggle for the formulation of new classes to fight the domination and oppression by the existing classes of haves. It can therefore be argued that the primitive accumulation of wealth by the traditional social classes in Ibadan metropolis forced the dominated, oppressed and positioned class to join the fray of primitive accumulators to establish a class that can withstand and relate competitively in the social relations within the metropolis.

Religion, Class formation and Corruption

The devastating effect of corruption has created an unstable environment which has made human progression in the society a herculean task. Principles of discipline, transparency, accountability and probity in our daily lives have been thrown overboard in the scramble to amass wealth. Dignity, respect for human values and rule of law have been relegated to the background. Inefficiency, incompetence, criminality and all sorts of vices which are by-products of corruption have become the order of the day. Corruption has gone beyond taking or accepting bribes. It has acquired the unhealthy trend of the lowering of ethical, professional, legal, economic, living standards and religious standards. Therefore, the basic values that hold our society together have been undermined and weakened (Malik, 2016:3).

Religion is meant to provide means to ameliorate or at the least minimize corruption in our societies. Value is something desirable, it is something we should always aspire to, or the possession of which we admire or praise in people (Oguejiofor, 2004:10). Unfortunately, negative values like blind acquisition of wealth and affluence by all available means, naked greed and dishonesty have taken over our sacred places. According to Nduka, (2006:59)

...the weakest link in the chain of Nigerian development remains the weak value base which

adversely affects both our individual and collective attempt at development, including those of the leaders who are either born, elected or rigged into positions of leadership or assume leadership role in our society...

Religion is meant to uphold the society values and ensure that faithful also imbibe these values. Religions are very clear as to what roles religions are meant to play in upholding and uplifting societal values. These responsibilities are meant to be the preoccupation of religious leaders and clergies; they are meant to be the link in class relationship between the upper and the lower classes. These duties are clearly spelt out in the Quran thus:

O ye who believe! Stand out firmly for Allah as just witness and let not the enmity and hatred of others make you avoid justice be just; that is nearer to piety; and fear Allah. Verily, Allah is well-Acquainted with what you do. (Quran 5:8).

Malik (2016:6) affirmed that Allah enjoins the Muslims to play active role in ridding the society of corrupt practices by way of enjoining what is good and combating evil deed in any form. In doing so, not only do they shun wrongdoing and do good but also help others to do likewise. In connection to Malik's submission, Allah says:

Let their arise out of you a group of people inviting to all that is good enjoining what is right and forbidding what is wrong. And it is they who are successful. (Quran 3:104).

The holy bible also provides the guidance on how religious leaders are to guide faithful against corruption and its manifestations, the bible in the book of 2 Peter says thus;

By which he has granted to us his precious and very great promises so that through them you may become partakers of the divine nature having escaped from the corruption that is in the world of sinful desire. (2 Peter 1:4)

Furthermore the book of revelation enjoins faithful to steer clear of corruption tendencies

....that the creation itself will be set free from its bondage to corruption and obtain the freedom of glory of the children of God (Romans 8:21)

However, the formation of a new class of rich clergies is gradually shifting religion from what is meant to be the main function of religion in our society. This should not be surprising since the authorities in religion that are meant to serve as crusaders against corruption are gradually immersing in the culture of corruption. Soremekun (2016: 4) affirmed this in the following words:

... the modern day pastors are like the clergies in the past which the Bible described as those who followed their belly and earthly things; they preach prosperity and are usually harping on financial breakthrough as the reward for Christianity and reward for worshipping God; the reward for religion should be salvation and the uphold of positive values in our society.

The leaders of the church are saddled with the responsibility of upholding these values by leading by examples in their way of lives. However the sad reality of the church today is the unashamed way leaders of the church flaunt wealth and the emergence of super rich pastors.

The book of Philippians described these set of clergies in the following words:

....for many walk, of whom I have told you often, and now tell, you even weeping that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly and whose glory is in their shame who mind earthly things (Philippians 3:18-19).

In the same vein, Malik (2006:10) explained that the Imam or the Islamic cleric has the duty of ensuring righteousness and uphold the societal values. The holy Quran says:

...help one another in righteousness and piety; but do not help one another in sin and transgression and fear Allah. Verily, Allah is severe in punishment (Quran 5:2).

This means the effort to rid the society of corruption is one of the main responsibilities of the clergies. However, the clergies can ensure a corruption free society if they themselves are free from corrupt practices in which it has been established that the emergence and formation of the class of the rich

clergy encourages. It has been established that religious leaders in recent times have been found to display wealth indiscriminately and gradually attaching religiosity to prosperity. This can be understood in the ways and manners religious houses, particularly in Ibadan metropolis express their call to worship; bills and posters advertising religious gatherings are usually with the promise of prosperity for attendees. The stance of religious leaders encourages both the leaders and followers of religion to disregard the major teachings of their religions to acquire wealth. A worshipper in Ibadan lamented in the following words:

....going to church or the mosque these days is like going to a show for exhibition of wealth and new achievement the pastors and Imams give special attention and offer special prayers to those who can donate more to the church or the mosque and usually leave the poor worshippers feeling like their prayers are not being answered...

The corruption in religion can be tied with the recent urge and rush for wealth by the religion leaders. The affluence lifestyles of these religious leaders depend on the donations from their followers, thus, it has become almost impossible save few religious leaders to speak against unethical means of wealth accumulation since they are fully immersed in the act of primitive accumulation of wealth. The trend within religious leaders in Ibadan metropolis is the unashamed display of wealth and the romance with entities known for corruption within the metropolis. The holy Quran has this to say about religious leaders who don't act what they preach:

...do you enjoin right conduct on the people and you forget to practice it yourselves while you recite the scripture! Have you then no sense? (Quran 2:44).

The above verse clearly showed that when religious leaders fail to uphold and practice the generally accepted positive values in the society, the society will suffer heavily for their negligence. The moral fibre which holds the society together will fall off and the society will suffer the consequences.

Conclusion

This paper has been concerned with the

understanding of how the nature and formation of social classes in Ibadan has bred and supervised the growth of corruption in religion in Ibadan metropolis. The paper has therefore been able to establish connection between the emergence of new class and the spread of corruption in Ibadan metropolis. The paper is not out to claim to have exhausted the discussion on religion, class formation and the relation to corruption in our society but rather to provoke intense discussions and deliberations on the subject matter.

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