



Socio-Economic Impacts of “*Īd-Al-Adhā*” (Festival of Sacrifice) for the People of Odeda Local Government of Ogun State, Nigeria

ABDULGANIY KAYODE AHMAD

Federal College of Education, Abeokuta, Ogun State, Nigeria

Abstract. This study investigated socio-economic impacts of ‘Īd-al-adhā (festival of sacrifice) for the people of Odeda Local Government of Ogun State, Nigeria. The study adopted the descriptive research design of a survey type where a self-designed questionnaire was used to collect data. The entire Muslims of Odeda Local Government Area of Ogun State constituted the population of the study. A sample of four hundred (400) respondents was selected for this study using stratified and convenient sampling techniques. Of the 400 copies of the questionnaire administered, 385 were returned, indicating 96.5% response rate. Data obtained were analysed, using frequency counts, simple percentage, and bar charts. Findings from the study revealed that to a large extent, Muslims in Odeda Local Government Area of Ogun State have understanding of the concept of ‘Īd-al-Adhā. Findings also indicated both positive and negative social and economic impacts of ‘Īd-al-Adhā for the lives of Muslims in Odeda Local Government Area of Ogun State. Based on the findings from this study, it was recommended among others that government should be more proactive in eliminating the exploitation and extortion of innocent buyers by some traders and service providers during Īd-al-Adhā, and that Imams and Muslim organisations should make use of the media (print, electronic and mass media) to address the various anti-social and immoral acts exhibited by some people during Īd-al-Adhā.

Keywords: Īd-al-Adhā, Social, Economic, Anti-Social Behaviour.

1. Introduction

Festival is an occasion for feasting or celebration, especially a day or time of religious significance that recurs at regular intervals or an often regularly

recurring program of cultural performance, exhibition, or competitions (The America Heritage Dictionary 2009). Festivals whether religious, cultural, or secular play a very essential role in any local community, because it helps to develop the pride and identity of a people (Lawrence-hart, 2014). Through festival, people are afforded the opportunity to come to gether to reflect and determine a sense of community and place, represent their image and identity, contribute to cultural tourism, the life of a community is renewed, people are entertained and their tensions find an outlet (Oluwatosin, 2013). The common elements in all festivals include creating atmosphere of merriment, celebration, and drawing of people from all walks of life together. Festivals engender peace because it creates euphoria of feasting and meeting people of different strata and religious inclination. The gatherings and visitations that characterised the periods of festivals build good social bond which usually result in joyful experience, societal development, leadership building and opportunity for networking (Wang, 2009).

Generally, festival serves as a means of community assembly and unity and a way of placing the people at the heart of their culture and social environment (Fahm, 2015). It plays a significant role in the life of a community as its period creates people with an avenue to engage in deeds and acts that are capable of lifting spirits, transferring knowledge, enhancing neighbourliness, and creating community resilience (Ibraheem, Abioye, Olayinka, Emmanuel & Chinonso, 2015). Social effects of festival period are mostly covering the issue of local socio-economic environment, social inclusion of underprivileged, active citizenship and culture based urban development (Szabo, 2012). In fact the contributions of festivals to the socio economic life of society cannot be over emphasised. This is because society is

characterised by various forms of business activities; buying and selling, exchanging of goods and services employment opportunity are experienced

Religion is not only a system of belief in and human relation to supernatural being or god(s), but also a means guiding human relations in all facets of life; be they socio economic, political, cultural, and educational aspects of society (Akanni, 2007). One of the common elements of all religions of the world is festival institution. Religious festivals are celebrated to honour the Supreme Being and the different deities in the communities or to mark a special event in a particular religion (Lawrence-Hart, 2014). The days of religious festivals are held holy and given special attention to create opportunity for people to meaningfully interact while they are usually celebrated on recurring cycles in a calendar year or lunar year (Wang, 2009)

Islam as a total way of life as believed by its adherents and as one of the major religions in the world has many social and economic institutions that have great impacts on the society. These include, Sadaqah (charity), Zakat (alms giving), hajj (pilgrimage to Makkah), Sawm (fasting), waqf (endowment), hibah (giving of gift), wirathah (inheritance), Nikah (marriage) and 'Īd (festival) institutions. 'Īd is an Arabic word which means "a day which return often" and it is a wholesome celebration of a remarkable achievement in the service of Allah (Chaudhry, 1988; Akani, 2007). There are two major 'Īd in Islam which are globally celebrated by every Muslim. These are 'Īd-al-Fitr (festival at the end of Ramadan fast) and 'Īd-al-Adhā, (which is the focus of this study).

'Īd-al-Adhā' (festival of sacrifice) is the annual Islamic festival celebrated by Muslims world-wide marking the end of hajj (holy pilgrimage to Makkah and Madinah) which is one of the five pillars of Islam. The first 'Īd-al-Adhā celebration by Prophet Muhammad (SAW) was in the second year of migration to Madinah. However, it is not only celebrated by the pilgrims alone but by all Muslims. 'Īd-al-Adhā' is the second most important festival in Islam in the Muslim World which takes place on the 10th day of Dhul-Hijjah (the last month of Islamic calendar) (Ibrahim, Budisatria, Widayanti & Artama, 2019). 'Īd-al-Adha is characterised by slaughtering of sacrificial animals which must be healthy (i.e. must not be cut, castrated, have docked tails or a broken horn, be lame or damaged), wearing of best dress, exchanging of gifts, and regenerating of economic (Ahmad, 2012; Luginbuh, 2014).

Like other festivals, the period of 'Īd-al-Adhā creates room for social gatherings where friends are made, experiences of lives are shared, and opportunities for people from far and near to converge at least once in a year to know more about one another are created (Akanni, 2007). Many Muslim communities take avenue afforded by 'Īd-al-Adhā festival to discuss the challenges facing the society and find ways to solve them (Satt, 2017). This period of celebrations, is also characterised with distribution of sacrificial meats and other gifts by Muslims among neighbourhood and extended family while money is given to children abundantly (Abubakar, 2013).

In some parts of Nigeria, 'Īd-al-Adhā festival is always celebrated with elegance and funfair where children move round the town and various age groups come together to celebrate in a colourful atmosphere (Jimoh, 2016). However, the financial implications of these periods are relatively high as people tend to spend more money for acquiring different goods and services compared to other months of the year (Chowdhury & Mostari, 2015). There is usually an increase in the individual and household's spending as a result of significant hikes in consumer prices, especially those of food products (Faye, Laoussed, Maghrabi, Mansouri & Ladiray, 2019).

Though, many studies have been carried out on the concept, types and the contributions of festivals to human life, however, to the best of the researcher's knowledge, there is no known singular Muslim scholar among the previous researchers that paid attention to the study of socio-economic impacts of 'Īd-al-Adhā festivals for the lives of Muslims in Odeda Local Government. It is with this gap that this study aims at appraising socio-economic impacts of 'Īd-al-Adhā (Islamic Festival) on the lives of Muslims in Odeda Local Government Area of Ogun State, Nigeria with a view to identifying their challenges and offering pragmatic recommendations.

2. Research Questions

In the course of this study, the following research questions were raised and answered:

- To what extent do Muslims in Odeda Local Government Area of Ogun State, Nigeria understand the concept of 'Īd-al-Adhā?
- What are the social impacts of 'Īd-al-Adhā (Islamic Festival) on the Muslims in Odeda Local Government Area of Ogun State?
- What are the economic impacts of 'Īd-al-Adhā (Islamic Festival) on the Muslims in

Odeda Local Government Area of Ogun State?

3. Methodology

Study Area: The study was conducted in Odeda Local Government Area which is one of the 20 local governments in Ogun state located in the South-Western part of Nigeria. Odeda local government area was created out of Abeokuta council area of Ogun state in October 1955 by Late Chief Obafemi Awolowo the first premier of the region. The headquarters is situated at Odeda town along Abeokuta-Ibadan road which is about 20 kilometres from the state’s capital Abeokuta. The local government area has an extensive landmass mostly grassland with an area of 1263.45km² and a population of 109,449 people according to the 2006 census (FOS, 1996). The local government shares boundary with Abeokuta South, Abeokuta North and Obafemi Owode local government areas of Ogun state in the south, west and east respectively. It also shares boundary with Ibarapa and Iddo local government areas of Oyo state to the north and east respectively. People in the area are predominantly “Egbas” who largely speak Egba dialect and are mostly farmers by occupation. The administrative set-up of Odeda local government includes the headquarters and other 3 area zones which are Ilugun, Opeji/Bode Olude and Obantoko zones respectively.

Research Design: This descriptive research design of a survey type was adopted for this study.

Population: The population of this study consisted of the entire Muslims of Odeda Local Government Area of Ogun State.

Sample and Sampling Techniques: A total of four hundred (400) respondents were selected for this study using stratified and convenient sampling techniques. Stratified sampling technique was used to group the respondents based on their respective zones

while convenient sampling technique was used to identify the respondents. One hundred and fifty respondents (150) respondents were selected from the headquarters and the Obantoko zones respectively because they constitute the majority of the inhabitants while 50 respondents each were chosen from Ilugun/Bode Olude and Opeji zones.

Research Instrument: A validated self-developed questionnaire was used to collect data for this study. The questionnaire had two (2) parts; the first part was used to collect data on demographic data (age, gender, marital status, occupation, and educational background) of the respondents. The second part contained relevant items that were used to elicit responses from the respondents concerning the research questions. Responses were obtained on a four-point Likert scale of Strongly Agreed (SA), Agreed (A), Disagreed (D), and Strongly Disagreed (SD).

Validity and Reliability of Research Instruments: Content and construct validity of the research instrument was ascertained. The questionnaire was found to be reliable at 0.81 alpha-Cronbach’s significance level.

Method of Data Collection: The research instruments were administered to the respondents with the help of three (3) trained research assistants who were Muslim students of Islamic studies. The administration was carried out at the Muslim praying grounds during ‘Īd-al-Adhā prayers of 1440 AH (2019) with the permission of the Imams and the Missionaries. Out of the 400 questionnaires administered, only 386 were returned and found valid for analysis indicating 96.5% return rate.

Method of Data Analysis: Data collected were coded and analysed with the Statistical Packages for Social Sciences (SPSS v.20) using the descriptive statistics of frequency counts, simple percentage, and bar charts.

4. Results and Discussions

Table 1: Showing Demographic Data of Respondents

Demography of Respondents	Frequency (N)	Percentage (%)	
Age (Years)	Below 20 years	27	7.0
	20-29 years	51	13.2
	30-39 years	87	22.5
	40-49 years	127	32.9
	50 years and above	94	24.4
Gender	Male	215	55.7
	Female	171	44.3
Marital Status	Single	50	13.0
	Married	260	67.4
	Divorced	41	10.6

	Widow(er)	35	9.0
Occupation	Artisan	57	14.7
	Civil Servant	81	21.1
	Transporters	51	13.2
	Traders	92	23.9
	Muslim clerics	47	12.1
	Farmer	58	15.0
Type of Education	Western Education alone	201	52.1
	Islamic Education alone	83	21.5
	Western and Islamic Education	102	26.4

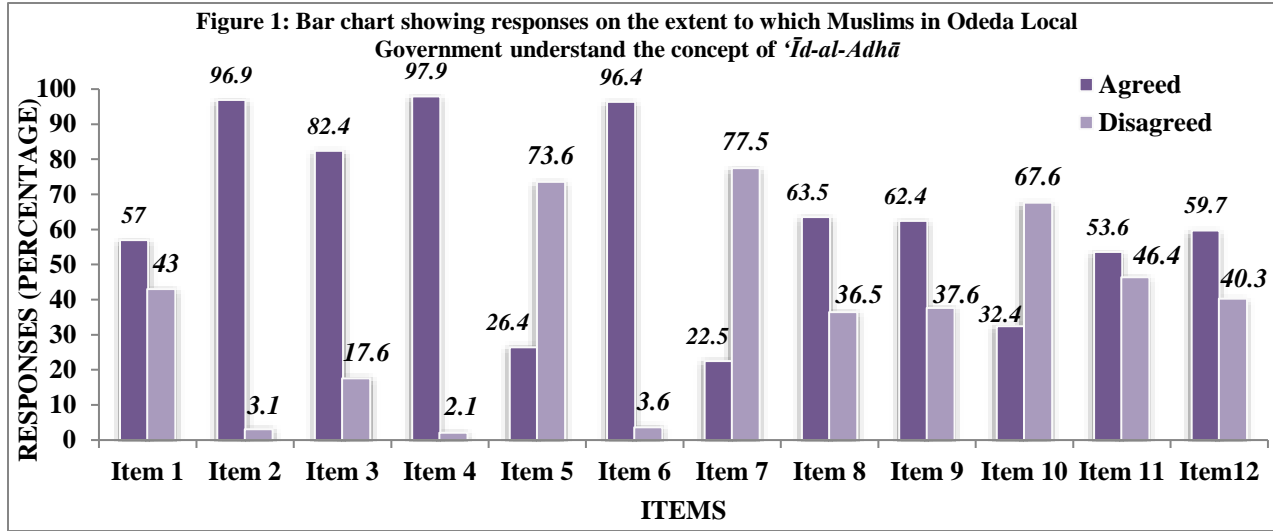
Table 1 summarized the demographic data of the respondents. Results revealed that 27 (7.0%) of the respondents were below 20 years; 51 (13.2%) were between 20-29 years; 87 (22.5%) were in the age bracket 30-39 years; 127 (32.9%) were between ages 40-49 years while the remaining 94 (24.4%) were 50 years and above. Results also revealed that 215 (55.7%) of the respondents were male while the remaining 171 (44.3%) were female. Results also revealed that 50 (13.0%) of the respondents were single; 260 (67.4%) were married, 41 (10.6%) were divorced, while the remaining 35 (9.0%) were widow(er).

Results further indicated that 57 (14.7%) of the respondents were artisans, 81 (21.1%) were civil servants, 51 (13.2%) were transporters, 92 (33.9%) were traders, 47 (12.1%) were Muslim clerics while the remaining 58 (15.0%) were farmers. The table finally revealed that 201 (52.1%) of the respondents had western education alone, 83 (21.5%) had Islamic studies alone while the remaining 102 (26.4%) had both western and Islamic education alone.

Research Question One: To what extent do Muslims in Odeda Local Government Area of Ogun State, Nigeria understand the concept of ‘Īd-al-Adhā’?

Table 2: Showing the extent to which Muslims in Odeda Local Government understand the concept of ‘Īd-al-Adhā

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
1	Piety and obedience to Allah’s injunctions are the primary aims of ‘Īd-al-Adhā festival.	86	22.3	134	34.7	114	29.5	52	13.5	386	100.0
2	‘Īd-al-Adhā is celebrated to mark the end of Hajj (holy pilgrimage to Makkah)	169	43.8	205	53.1	9	2.3	3	0.8	386	100.0
3	It is recommended for Muslims to attend ‘Īd-al-Adhā prayer with their new best dress.	242	62.7	76	19.7	43	11.1	25	6.5	386	100.0
4	Both male and female Muslims are permitted to attend and perform ‘Īd-al-Adhā prayer	207	53.6	171	44.3	5	1.3	3	0.8	386	100.0
5	Chanting Takbir (glorifying Allah) en-route ‘Īd praying ground is one of the sunnah of Prophet Muhammad.	39	10.1	63	16.3	211	54.7	73	18.9	386	100.0
6	Sheep and goats are lawful sacrificial animals during ‘Īd-al-Adhā festival.	217	56.2	155	40.2	11	2.8	3	0.8	386	100.0
7	Camels and cows can also be sacrificed for ‘Īd-al-Adhā festival	28	7.3	59	15.3	246	63.7	53	13.7	386	100.0
8	Only healthy animals are lawful to be sacrificed for ‘Īd-al-Adhā festival	145	37.6	100	25.9	53	13.7	88	22.8	386	100.0
9	Slaughtering of sacrificial animals should be after Īd -al-Adhaa prayer.	129	33.4	112	29.0	62	16.1	83	21.5	386	100.0
10	The meats of sacrificial animals should be divided into three	45	11.7	80	20.7	154	39.9	107	27.7	386	100.0
11	It is sunnah to eat before going to prayer ground during ‘Īd-al-Adhā festival.	128	33.2	79	20.5	141	36.5	38	9.8	386	100.0
12	The animal sacrificial days for ‘Īd-al-Adhā festival are three	260	67.4	87	22.5	28	7.3	11	2.8	386	100



Results from table 2 and figure 1 indicate the extent to which Muslims in Odeda Local Government understand the concept of 'Īd-al-Adhā. Majority of the respondents 220 (57.0%) agreed that piety and obedience to Allah's injunctions are the primary aims of 'Īd-al-Adhā festival; also, 374 (96.9%) of the respondents accepted that 'Īd-al-Adhā is celebrated to mark the end of Hajj (holy pilgrimage to Makkah). Furthermore, 318 (82.4%) of the respondents agreed that It is recommended for Muslims to attend 'Īd-al-Adhā prayer with their new best dress. In addition, 378 (97.9%) agreed that both male and female Muslims are permitted to attend and perform 'Īd-al-Adhā prayer; while only 102 (26.4%) of the respondents concurred that chanting Takbir (glorifying Allah) en-route 'Īd praying ground is one of the sunnah of Prophet Muhammad.

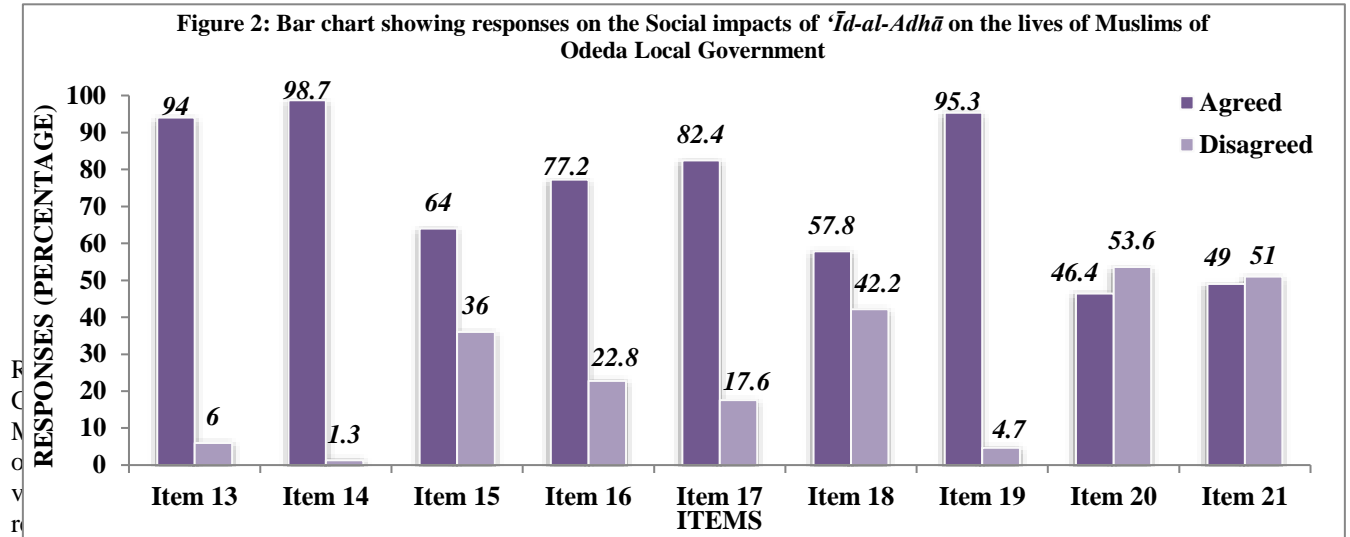
A total of 372 (96.4%) of the respondents submitted that sheep and goats are lawful sacrificial animals during 'Īd-al-Adhā festival; however, only 87 (22.5%) of the respondents agreed that camels and cows can also be sacrificed for 'Īd-al-Adhā festival. Also, 141 (36.5%) of the respondents agreed that only healthy animals are lawful to be sacrificed for 'Īd-al-Adhā festival separate routes to and from the praying grounds during Islamic festivals. In addition, 245 (63.5%) of the respondents opined that slaughtering of sacrificial animals should be after Īd -al-Adhaa prayer; 241 (62.4%) of the respondents agreed that the meats of sacrificial animals should be divided into three. More so, 207 (53.6%) of the respondents agreed that it is sunnah to eat before going to prayer ground during 'Īd-al-Adhā festival. Finally, the table revealed that 347 (89.7%) of the respondents agreed that the animal sacrificial days for 'Īd-al-Adhā festival are three.

Research Question Two: What are the social impacts of 'Īd-al-Adhā (Islamic Festival) on the lives of Muslims in Odeda Local Government Area of Ogun State?

Table 3: Social impacts of 'Īd-al-Adhā on the lives of Muslims of Odeda Local Government

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
13	Muslims and non-Muslims relate more cordially during 'Īd-al-Adhā festival	257	66.6	106	27.5	19	4.9	4	1.0	386	100.0
14	'Īd-al-Adhā festival provide opportunity for the family to be more cordial	311	80.6	71	18.4	4	1.0	-	-	386	100.0
15	Muslim philanthropists visit prisons/orphanages to preach Islam and celebrate the festival with the inmates	96	24.9	151	39.1	122	31.6	17	4.4	386	100.0
16	More marriages are contracted towards 'Īd-al-Adhā festival	93	24.1	205	53.1	67	17.4	21	5.4	386	100.0
17	'Īd-al-Adhā festival provide opportunity to visit parks, film and cinema houses	154	39.9	164	42.5	30	7.8	38	9.8	386	100.0
18	Community development meetings are sometimes fixed around the period of 'Īd-al-Adhā festival	90	23.3	133	34.5	90	23.3	73	18.9	386	100.0

19	There is usually traffic hiccups during the period of 'Īd-al-Adhā festival	170	44.0	198	51.3	12	3.1	6	1.6	386	100.0
20	Some communities celebrate other indigenous cultural festivals around the time of 'Īd-al-Adhā	88	22.8	91	23.6	108	28.0	99	25.6	386	100.0
21	Some youths engage in anti-social behaviours during 'Īd-al-Adhā festival.	103	26.7	86	22.3	75	19.4	122	31.6	386	100.0



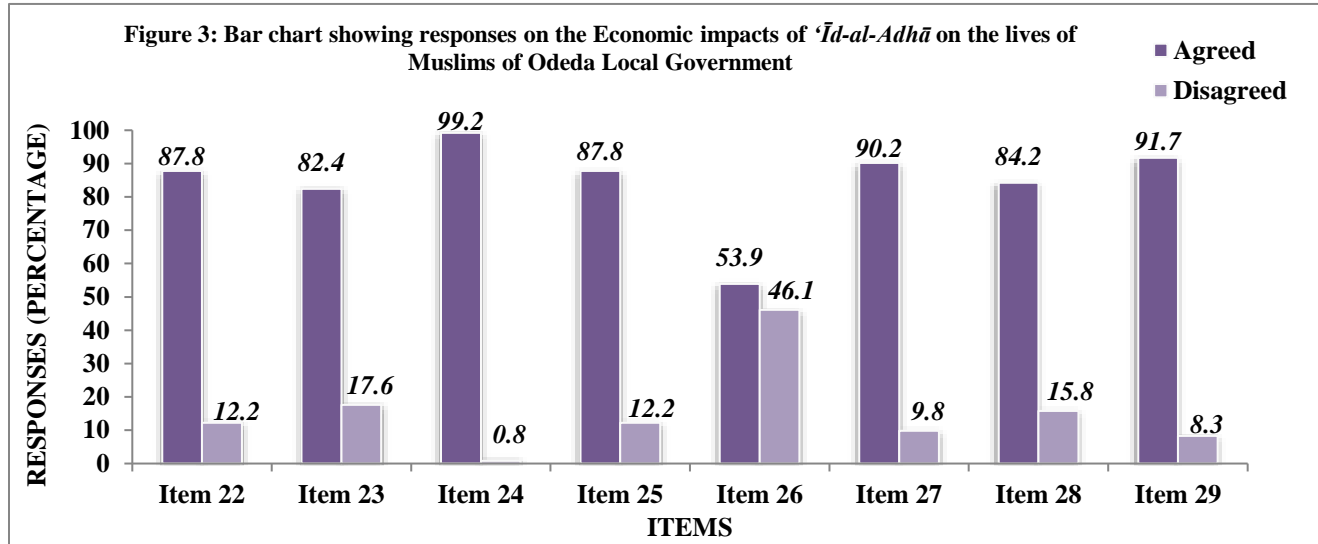
agreed that 'Īd-al-Adhā festival provide opportunity to visit parks, film and cinema houses; 223 (57.8%) of the respondents opined that community development meetings are sometimes fixed around the period of 'Īd-al-Adhā festival.

In addition, 368 (95.3%) of the respondents opined that there is usually traffic hiccups during the period of 'Īd-al-Adhā festival; 179 (46.4%) of the respondents agreed that some communities celebrate other indigenous cultural festivals around the time of 'Īd-al-Adhā. Finally, 189 (49.0%) of the respondents submitted that some youths engage in anti-social behaviours during 'Īd-al-Adhā festival.

Research Question Three: What are the economic impacts of 'Īd-al-Adhā on the lives of Muslims of Odeda Local Government?

Table 4: Economic impacts of 'Īd-al-Adhā on the lives of Muslims of Odeda Local Government

S/N	Items	SA		A		D		SD		Total	
		N	%	N	%	N	%	N	%	N	%
22	There is always cash flow during 'Īd-al-Adhā festival	171	44.3	168	43.5	41	10.6	6	1.6	386	100.0
23	Goods are hoarded by the marketers to be sold during 'Īd-al-Adhā festival	151	39.1	167	43.3	59	15.3	9	2.3	386	100.0
24	Traders make more sales and profits during 'Īd-al-Adhā festival	241	62.4	142	36.8	3	0.8	-	-	386	100.0
25	Islamic scholars and Alfas earn more during 'Īd-al-Adhā festival	159	41.2	180	46.6	34	8.8	13	3.4	386	100.0
26	The poor Muslims get relief from Zakat and other generous acts of charities that are done during 'Īd-al-Adhā festival.	129	33.4	79	20.5	140	36.3	38	9.8	386	100.0
27	There is always increase in transport fares during 'Īd-al-Adhā festival.	260	67.4	88	22.8	27	7.0	11	2.8	386	100.0
28	Artisans hike their charges during 'Īd-al-Adhā festival.	186	48.2	139	36.0	47	12.2	14	3.6	386	100.0
29	Hike in prices of goods and services always occur during 'Īd-al-Adhā festival.	212	54.9	142	36.8	26	6.7	6	1.6	386	100.0



Findings from this study revealed that to a large extent, Muslims in Odeda Local Government Area of Ogun State have understanding of the concept of 'Īd-al-Adhā. They agreed that piety and obedience to Allah's injunctions are the primary aims of 'Īd-al-Adhā festival and that the festival is celebrated to mark the end of *Hajj* (holy pilgrimage to Makkah). These are in-line with the directive of Allah thus:
 لَنْ يَبَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَبَالُهُ اتَّقَوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ٣٧
 It is neither their meat nor their blood that reaches Allah, it is piety from you that reaches him. Thus have me made them subject to you that you will magnify Allah for His guidance to you and give glad tidings (O Muhammad) to the doers of good.

These findings are also in-line with the findings of Satt (2017) that one of the most influential festivals celebrated by Muslims across the globe is a sacrifice feast known as 'Īd-al-Adhā which falls on the 10th day of Dhul-Hijjah (the last month of the Islamic calendar).

Findings also revealed that the Muslims of Odeda local government were aware that both male and female Muslims are permitted to attend and perform 'Īd-al-Adhā prayer while wearing their new best dress. This is in-line with Almighty Allah's injunction as revealed in the Glorious Qur'an thus:

...٣١ ﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾
 "O children of Adam! Take your adornment (by wearing your clean clothes), while praying..." (Qur'an, 7:31).

This is also in consonance with a hadith of the Prophet Muhammad (SAW) as narrated by Umm 'Atiyya thus:

"Our Prophet ordered us to come out (on 'Eid day) with the mature girls and the virgins staying in

seclusion." Hafsa narrated the above-mentioned Hadliji and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the Musalla. (Khan, 1997, 2:67). Also, findings revealed that only few of the Muslims in Odeda understand that chanting *Takbir* (glorifying Allah) en-route 'Īd praying ground is one of the *sunnah* of Prophet Muhammad. This is however in-contrary to the injunctions of Allah in Qur'an 2 verse 185 thus:
 ...وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٥
 ... And that you must magnify Allah [i.e. to say *Takbir* (*Allahu Akbar*; Allah is the most great) for having guided you so that you may be grateful to him.

Finding also indicated that Muslims in Odeda have partial understanding of the types of animals that could be sacrificed during 'Īd-al-Adhā festival by submitting that only healthy sheep, goats and cows are permitted to be slaughtered for the festival. This finding can be buttressed with the submission of Ibrahim, Budisatria, Widayanti and Artama (2019) that Muslims traditionally slaughter animals such as sheep, goats and cows during 'Īd-al-Adhā festival. However, they do not understand that other animals such as cattle, buffalo, and camels are also permissible to be offered during 'Īd-al-Adhā festival. The reason for this may not be dissociated from the unavailability of these animals in the environment.

Concerning the health of the sacrificial animals, the prophet Muhammad (SAW) was reported to have said:

There are four types of sacrificial animals which are not permitted: A one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which

obviously limps, and an old animal which has no marrow. (Al-Athqalaani, 2010:239).

Ibrahim, Budisatria, Widayanti and Artama (2019) further submit that sacrificial animals must not have docked tails or broken horn, castrated, lame, cut or damaged.

In addition, findings revealed that Muslims in Odeda understand that slaughtering of sacrificial animals should be after *Īd -al-Adhaa*. This is in tandem with one of the *ahadiths* of the Prophet Muhammad (SAW) thus:

Prophet said (on the day of 'Eid-ul-Adha), "The first thing we will do on this day of ours, is to offer the (*Eid*) *Salat* (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our *Sunnah* (legal way), and whoever slaughtered (the sacrifice) before the (*Eid*) *Salat* (prayer), what he offered was just meat he presented to his family, and that will not be considered as *Nusuk* (sacrifice). (Khan, 1997; 7:267).

Findings from this study indicated both positive and negative social impacts of *Īd-al-Adhā* on the lives of Muslims in Odeda Local Government Area of Ogun State. On the positive side, it was revealed that *Īd-al-Adhā* provides avenue for more cordial relationship within the family and between Muslims and non-Muslims in the society. It was also discovered from this study that community development meetings are sometimes fixed around the period of *Īd-al-Adhā* festival. These findings are in-line with the finding of Al-Hajieh, Redhead and Rodgers (2011) that during *Īd* celebrations, family and friends gather together to celebrate the joyous moment and also the accomplishment of the previous month.

These findings can also be corroborated by the findings of Satt (2017) and Akanni (2007) that during the periods of Islamic festivals, there is increased opportunity for family members, old friends, and neighbours to meet and discuss important issues like employment opportunities for the members of the family and contribution towards community developmental projects respectively. These findings are also in consonance with the finding of Nasir (2018) that in Indonesia, Islamic festivals discourage segregation and promote community engagement through increased social interaction between people of different cultural, ethnic, and religious affiliation during the festive periods.

Also, it was revealed from this study that among the people of Odeda, *Īd* creates interactive opportunities where many young Muslim men and ladies get to know one another more, and as a result of many get suitors of their choice, while more marriages among the Muslims are also contracted towards this period.

These findings are in consonance with the findings of Akanni (2007) who confirmed that Islamic festivals provide a forum where marriage among people within a particular geographical area is contracted.

Finding from this study also revealed that some Muslim communities also celebrate other indigenous cultural festivals around the time of *Īd-al-Adhā*. This is supported by the findings of Jimoh (2016) that the Epe Muslim community in Lagos Nigeria usually celebrate the *Kayo-Kayo* festival as part of *Īd-al-Adhā* festival. This festival according to the author usually lasts for a week and involves among others Qur'anic and Islamic quiz competitions among the six wards of Eko-Epe community. This finding is also in-consonance with the findings of Fahn (2015) that the people of Ijebu land of Ogun state Nigeria also celebrate the *ojude oba* festival on the third day of every *Īd-al-Adhā* festival. This festival is an indigenous festival that involves both Muslims and non-Muslims in Ijebu going to the *Awujale* (King) palace, singing and dancing with the principal chiefs of the town and riding on horses to pay homage to the king, no matter his religious affiliation.

However, this study further showed that the celebration of *Īd-al-Adhā* festival among the people of Odeda is characterised by some anti-social behaviour and forbidden acts in Islam, such as alcohol consumption and persuading of rams to fight. This finding corroborated the findings of Akanni (2007) that during *Īd* celebration in Nigeria, youths organise carnivals where lots of illicit behaviours and crimes such as blocking of main roads, consumption of different kind of hard drugs, fighting, pick pocketing, stealing or vandalising of vehicles and sexual abuse are perpetrated.

Findings from this research on the economic impacts of Islamic festivals revealed both positive and negative outcomes. On the negative part, it was discovered that hardly will there be any transaction during the Islamic festive periods among the people of Odeda that would not be accompanied by an element of economic hardship. This is evident in the responses of the respondents who confirmed that there is always incessant hike in transport fares, prices of goods, services while some traders even go to the extent of hoarding their goods. These findings are not in-contrary to the submissions of Faye, Laoussed, Maghrabi, Mansouri and Ladiray (2019) and Chowdhury and Mostari (2015) that during the period of *Īd*, there is usually a general increase in the amount of money and resources spent by individuals and families due to the incessant hikes in consumer prices, especially those of food items.

These findings are also supported with the findings of Salau, Anazie and Awodiye (2019) that during the period of *Īd-al-Adhā*, there is an unnecessary hike in the prices of sacrificial rams and other perishables like peppers and tomatoes. This increase in prices of goods and services may not be unconnected with high materialistic tendencies and immorality of people, such as, insincerity, greediness, selfishness, and lack of passion for humanity which is however against the doctrine of Islam and the teachings of Prophet Muhammad (SAW).

5. Conclusion

From the findings of this study it is evident that, to large extent, the people of Odeda Local Government have the understanding of the concept of *Īd-al-Adhā* festival. It is also shown that Islamic festivals have positively impacted on their socio economic lives, despite some visible challenges. It is therefore concluded that Islam is not a mere ritual activities, but also a comprehensive way of life that exerts great influences on every sphere of the society.

6. Recommendations

- The period of *Īd-al-Adhā* celebration should be a time of sober reflection about the teachings of Islam and *Sunnah* (traditions) of the Holy Prophet Muhammad (SAW) as this could make Muslims move closer to Allah through following of Allah's injunctions.
- Imams should include *Adaab* (etiquettes) of *Īd* in their sermons periodically in order to continuously guide the Muslim populace towards engaging in appropriate acts and behaviours during *Īd-al-Adhā* as prescribed by Islam.
- Imams and Muslim organisations should make use of the media (print, electronic and mass media) to address the various anti-social and immoral problems associated with *Īd-al-Adhā* festival.
- Government should be more pro-active in eliminating the exploitation and extortion of innocent buyers by some traders and service providers who unreasonably hoard and hike their prices of goods and services during the *Īd-al-Adhā* celebration.
- Government should be more pro-active in maintaining law and order especially with regards to provision of adequate securities during Islamic *Īd-al-Adhā* celebration.

References

- Abdul-Ghaffar, M. (2009). *Ancient feast and modern festivals*. Ikeja: Deen Communication
- Abdur-Rahman, J. (2005). *Al-fiqh ala madhahibil-arbah, vol.1*. Cairo: Darul-Bayani.
- Abubakar, D. (2013). The giving and receiving of Zakāt: Anthropological analysis of relationship between the 'wealthy' and 'needy' citizens in Jos, Nigeria. *International Journal of Humanities and Social Science*, 3(9), 289-296.
- Akanni, A.A. (2007). Taking advantage of Islamic festivals in South-Western Nigeria for political and commercial purposes: Matters arising. *Fountain Journal of Arabic and Islamic Studies (FOJAIS)*, 1.
- Al-Fawzan, S. (2009). *A summary of Islamic Jurisprudence, Vol. 3*. Cairo: Al-Maiman. 265-279.
- Al-Hajieh, H., Redhead, K. & Rodgers, T. (2011). Investor sentiment and calendar anomaly effects: A case study of the impact of Ramadan on Islamic Middle Eastern markets. *Research in International Business and Finance*, 25, 345–356.
- Chaudhry, R.A. (1988). *Muslim festivals and ceremonies*. United Kingdom: Islam International Publications Ltd.
- Chowdhury, T. S., & Mostari, S. (2015). Impact of Eid-ul-Azha on market return in Dhaka stock exchange. *Journal of Business and Management*, 17(2), 25–29.
- Faye, M.N., Laoussed, A., Maghrabi, B., Mansouri, A. & Ladiray, D. (2019). The effects of Ramadan on prices: A comparison between 3 countries (Marocco, Senegal, Tunisia).
- Bayar, G. (2019). Turkey celebrates eid al-fitr. *AA News*. Retrieved September 10th, 2019 from <http://www.aa.com.tr/en/turkey/turkey-celebrates-eid-al-fitr/1496686>
- Ibn Rushid, I. (2008). *Bidaayatul mujtahid wa nihaayatul-muqtasid*. Lebanon: Darul-Fikr.
- Ibrahim, A., Budisatria, I.G.S., Widayanti, R. & Artama, W.T. (2019). The impact of religious festival on roadside livestock traders in urban and peri-urban areas of Yogyakarta, Indonesia. *Veterinary World*, 12(9): 1408-1415.
- Luginbuhl, J. (2014). *Consider breeding your does to target ethnic holidays where goat meat is part of the traditional holiday feast*. College of Agriculture and Life Science: NC State University.
- Mohamed, M. (2020). *Islamic festivals*. Retrieved September 10th, 2019 from

<http://www.google.com/amp/s/www.cleopatraegypttours.com/travel-guide/egyptian-culture/muslim-festivals/amp/>

Ramezani, A. A. H. (2013). Studying impact of Ramadan on stock exchange index: Case of Iran. *World of Sciences Journal*, 1(12), 46–54.

Salau, S., Anazia, D. & Awodipe, T. (2019). Eid-el-Kabir: Insecurity, harsh economy resonate as Muslim faithful celebrate. *Vanguard News*. Retrieved September 10th, 2019 from

<http://m.guardian.com.ng/Saturday-magazine/eid-el-kabir-Insecurity-harsh-economy-resonate-as-muslim-faithful-celebrate/>

Satt, H. (2016). Holidays' effect and optimism in analyst recommendations: Evidence From Europe. *Corporate Ownership and Control Journal*, 13(03)

Satt, H. (2017). Eid mawlid al-nabi, eid al-fitr and eid al-adha: Optimism and impact on analysts' recommendations: Evidence from MENA Region. *Arab Economic and Business Journal*, 12, 57–67

Wang, Y. (2009). The impacts of festivals and events on city image: A Case Study of Nigbo International Fashion Festival. *Unpublished Master Dissertation*.

Zukin, S. (1995). *The Culture of Cities*. Cambridge, M.A.: Blackwell.