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#### CURRICULUM VITAE

**1-Name in Full: SANNI Amidu Olalekan**

**2-Place, State of Birth**: IBADAN, OYO STATE

**3-Nationality** Nigerian

**4-Permanent Home Address**: 3B Omotayo Odofin Street,

Alasia, Ijanikin, Lagos State.

**5**- **Office Address**:

Fountain University, Oke Osun, P. M. B. 4491, Osogbo

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<https://www.researchgate.net/profile/Amidu_Sanni2>

<https://lasunigeria.academia.edu/AmiduSanni>

**6- Current Status: Vice-Chancellor/President**

**7- Marital Status**: MARRIED

**8- No. & Ages of Children**: 4/ 39, 37, 35, 33

**9- Institutions attended with dates**

University of London School of Oriental and African Studies (1986-89)

University of Ibadan (1983-84)

University of Ibadan (1977-80)

Anwarul Islam Grammar School, Ibadan (1970-75).

Olubadan Primary School, Aperin Ibadan (1965-70)

**10- Academic Qualifications** (**with dates**)

PhD Middle Eastern Studies 1989

M.A. ARABIC AND ISLAMIC STUDIES 1984

B.A. ARABIC LANG. AND LITERATURE (First Class 1980)

**11-** **Professional Qualifications** (with dates)

Certificate of Proficiency in German (1994)

**12- Postgraduate Supervision**

1997- date M. A. Students’ Projects and Seminars

2006. PhD SALMON, Hakeem. Ibn Tabātabā in the Context of Arabic Literary Theory: an Analytical Study of ‘*Iyār al-shi‘r*.

PhD Candidates Currently Under Supervision

Salman, Yunus

Arimiyau, Sekinat Olanike

Oniyide, Daud

## 13- Distinctions/Honours/Membership of Learned Societies

\* Visiting Professor. Universität Bayreuth, Germany, 2016-2017

* + Fellow of the Academic Society for Arabic Language and Literature in Nigeria (ASALLIN).
  + Research in Africa Group-Duke University, Durham, North Carolina, USA.
  + Haskell-Block Grant of the American Comparative Literature Association (ACLA).
  + NATAIS Fellow of Arabic Studies of Nigeria (FASN).
  + Chevening Visiting Fellowship, Oxford Centre for Islamic Studies, University of Oxford 2013.
  + Scaliger Institute Fellowship, University of Leiden–Netherlands, August-September, 2003.
  + Humboldt Fellowship, Göttingen University, Germany, September- December 1998.
  + German Alexander Von Humboldt Fellowship, University of Giessen, Germany, 1994-96.
  + British Commonwealth Scholarship 1986-89.
  + Federal Government of Nigeria Postgraduate Scholarship 1983-84.
  + University of Ibadan Faculty of Arts Best Student Prize 1980.

## Affiliation and Membership of Learned Societies

Fellow, Royal Asiatic Society of Great Britain and Ireland (RAS).

Fellow, British Society for Middle Eastern Studies (BRISMES).

Fellow, Middle Eastern Studies of North America (MESA).

Member, Union of European Arabists & Islamists (UEAI).

Member, American Comparative Literature Association (ACLA)

Member, Center for Theology and Natural Sciences (CTNS) Berkeley-

California USA

Member, Nigeria Association of Teachers of Arabic and Islamic Studies

(NATAIS).

**14- Publications** (see below).

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**Working Experience in the University System**

Lagos State University, Department of Foreign Languages.

November 1984- February 2018**.**

**-**

**Local/National/International Assignments**

2019. Member, Editorial Advisory Board, Journal of the Faculty of Divinity, Ankara University, Turkey

2016-17 Partaker in the **Times Higher Education** Survey of World Universities Rankings Reputation for 2016.

-2016 Invited Contributor, Oxford Research Encyclopedia of African History.

- 2016-18 V-Dem Sweden, Country Expert on Eritrea and Nigeria for 2016 and 2017.

- 2015 External Examiner, Int. Islamic Univ, Malaysia, Nov 2015.

**-** 2015External Assessor University of Melbourne, Australia.

- 2011 External Examiner (Postgraduate) University of Cape Town South Africa.

- 2011-2015 Consultant on Strategic Development, Crescent University, Abeokuta, (March 2011- February 2015).

-2008 Member, International Editorial Advisory Board, *Journal of Oriental and African Studies*, Athens-Greece, 2008-

- 2007AREWA HOUSE Kaduna, Nigerian Arabic Manuscripts Project (NAMP) – Chairman, Sub-committee on Digitization.

- 2007 Member, International Advisory Board of the Institute of Peace and Development, Belgiun.

- 2007 Guest Editor, Special Volume on Africa, Youngstown State University Ohio, USA “Studies in Contemporary Islam.

-Reader/Reviewer, *Journal of Arabic Literature*, Leiden. Netherlands.

-Reader/Reviewer, *Islamic Africa* (Northwestern University USA).

-Consultant/Reader/Reviewer, *Journal of Muslim Minority Affairs* (UK)

-Reader/Reviewer, *Journal of Islamic Studies* Oxford, UK

-Member. Editorial Board, *Journal of Qur’anic Studies* (SOAS London)

**-**University of Melbourne-Australia on-line degree resource person 2007-

**-**External Examiner and Assessor for Postgraduate & professorship 2004-

[University of] Ilorin, Ibadan, Lagos. Usmanu Danfodiyo Sokoto,

-External Examiner, University of Ibadan, 2010-2016

**-**Member Planning Committee Crescent University Abeokuta (2003-

-Interpreter/Translator African Union Secretariat, 2003- date.

-Resource person, Action against Cultism Workshop Unibadan 2008.

-Instructor, Foreign Service Academy, Min. of External Affairs, 2008-

**-**Vice-Chairman, Academic Staff Union of Universities (LASU 1985-86).

-University Imam 1984 to 2018.

**Extra Curricular Activities**

Table Tennis, Travelling, Light sport

**Current Areas of Research**: Arabic Philogical and Literary Studies. Manuscriptology. Social Anthropology. Digital Humanities

**Research Output Profile**

Google Scholar, Academia.edu. Researchgate, ORCID

**Publications of Professor Amidu Sanni**

# A. Books/Monographs

1. [Al-Marzubani in the Context of Arabic Literary Theory: An Analytical Study of *al-Muwashshah*. Unpublished PhD Thesis, University of London 1989](http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.510091/)
2. [*The Arabic Theory of Prosification and Versification on hall and nazm in Arabic Theoretical Discourse*- Beiruter Texte and Studien Band 70- (Stuttgart & Beirut 1998)](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjss6uAlK_MAhULcz4KHZnRDfcQFggcMAA&url=http%3A%2F%2Fwww.ergon-verlag.de%2Forientalistik%2Fbeiruter-texte-und-studien%2Findex_2.php&usg=AFQjCNGN0qYwzr-bcKHKRIm59hrrontK) pp. Xiii. 186.
3. [*Perspectives in a Religious System. The Role and Status of Poetry in Islam*. Occasional Papers 9 (International Islamic University Islamabad-Pakistan), pp. 18.](http://www.jstor.org/stable/20840010)
4. [*An Unfamiliar Guest in a Familiar Household: Arabic and Islamic Studies* Festschrift in Honour of Isaac Adejoju Ogunbiyi, Ed. Amidu Sanni (Lagos: Debo Publishers, 2003), pp. X 232.](http://www.africabib.org/rec.php?RID=252272102)
5. [*Transformations in Arabic and Islamic Studies in Nigeria. Studies in Memory of Musa Ali Ajetunmobi*, Ed. Amidu O. Sanni & Murtada A Muhibbu-din (Ijebu Ode (Nigeria): Shebiotimo Press, 2009) Published by the Nigerian Association of Teachers of Arabic and Islamic Studies.](http://www.worldcat.org/oclc/814545225)
6. [*The Story of an Autochthonous Scholarly Network: Ilorin and the Making of Modern Ulama in Nigeria*,  *3rd Annual Public Lecture of the Centre for Ilorin Studies (CILS) of the University of Ilorin Thursday, 17th of December 2015*, Ilorin: University of Ilorin Press.](http://www.academia.edu/28406297/The_Story_of_an_Autochthonous_Scholarly_Network_Ilorin_and_the_Making_of_Modern_Ulama_in_Nigeria)
7. [*Jihadist and Salafi Discourses in Sudanic Africa: Boko Haram and the Emerging Terror Network in Muslim West Africa*, *Dirāsāt,* 17, November 2016, pp. 42 (A Publication of the King Faisal Centre for Research and Islamic Studies, Riyadh, Saudi Arabia). Also in Arabic as “*Al-Khiṭābāṭ al-Salafiyyah wa-l-jihādiyyah: Boko Haram wa-shabakāt al-irhāb al-ṣā‘idah fī l-Gharb al-Ifrīqī al Muslim*”, *Dirāsāt*, 17, 1438 [AH]/2017, 37pp.](http://kfcris.com/pdf/3ccfbf4278cdad70197e6fc1ab4c34ad58af0d96222f8.pdf)

**B**- **Chapters in Books**

1. [The Section on Benin (Republic), in *Al-Furqan World Survey of Islamic Manuscripts* (Leiden: Brill, 1992), vol. 1, pp 83-86.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwiMs7Glma_MAhXF2yYKHWRFC6YQFggcMAA&url=http%3A%2F%2Fwww.amazon.com%2FIslamic-Manuscripts-Al-Furqan-Heritage-Foundation%2Fdp%2F1873992017&usg=AFQjCNEyrpiVvp6iTwFOYvnHpY)
2. 2001 ‘Al-Madāris al-Islāmiyya wa-mustaqbal dārisī al-Lughat al-‘Arabiyya’, [Arabic-Islamic Schools and the Future of Arabic Learners in Nigeria] in *Buḥūth usbū‘ al Shaikh Ādam ‘Abd Allāh al Ilori al-thaqāfī al-sanawī* (Lagos, 2001), pp. 103-23.
3. [2003 ‘Al-Marzubānī in the Balance of Classical Arabic Literary Criticism’, in Amidu Sanni, Ed. *An Unfamiliar Guest in a Familiar Household- Arabic* *and Islamic Studies in Honour of Isaac Adejoju Ogunbiyi* Lagos, 2003, pp. 113-28.](https://library.soas.ac.uk/Record/631216)
4. [2008 ‘The Role of Religious Leaders in Addressing Social](http://www.unilorin.edu.ng/index.php/en/publication-faculty-of-arts/1171-oseni-z-i-arabic)

Injustice’, in Z. I. Oseni (ed.), *Fluorescence of Arabic and Islamic Studies in Nigeria- Festschrift in Honour of Professor Wahab O, A. Nasiru*, Ibadan: Heinemann, 2008, pp. 234-43.

1. [2009 ‘*Laḥn* in the Qur’ān and its Literatures: Issues and Meanings in Textual Analysis and Recitational Discourse’, in Mohammed Nekroumi & Jan Meise (Eds), *Modern Controversies in Quranic Studies*- Bonner Islamstudien (BIS) Band 7, Hamburg: EB Verlag, pp. 27-43.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0ahUKEwj8jeeln6_MAhWEbz4KHXugAJgQFgglMAE&url=http%3A%2F%2Fwww.ebv-berlin.de%2FBegegnung-der-Kulturen-und-Religionen%2FReihe-Bonner-Islamstudien-BIS&usg=AFQjCNGsAMpFkEMDzn4oV)
2. [2014 ‘The West African Manuscript Heritage: Challenges of the Digital Revolution in a Research Economy’ in Terry Barringer and Marion Wallace (Eds), *African Studies in a Digital Age. The Disconnects?*, Leiden and Boston: Brill, pp. 128-147.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjgo87qn6_MAhXK5SYKHRwbAogQFggdMAA&url=http%3A%2F%2Fwww.academia.edu%2F17298827%2F_The_West_African_Manuscript_Heritage_Challenges_of_the_Digital_Revolution_in_a_Resea)
3. [2017 “From the Intellectual Powerhouse of Ilorin (Nigeria): Elegy in the Work of Adam ‘Abdullah al-Ilori”, in Michael Kemper & Ralf Elger (Eds), *The Piety of Learning. Islamic Studies in Honour of Stefan Reichmuth*, Leiden: Brill, pp. 38-61.](https://www.booktopia.com.au/the-piety-of-learning-michael-kemper/prod9789004349827.html)
4. 2018 “Islamic Historical Sources: Manuscripts and Online”.Oxford Research Encyclopedia ORE\_AFH-00124.R1 <http://africanhistory.oxfordre.com/view/10.1093/acrefore/9780190277734.001.0001/acrefore-9780190277734-e-124>
5. [2018a “Conflict and Peacebuilding in a Multi-Religious and Multi-Ethnic State: in Muhammed Abu Nimer & Timothy Seidel (eds), *The Hizmet Movement and Peacebuilding. Global Cases*, Lexington Books: Lanham etc, 2018, pp. 313-28.](https://rowman.com/ISBN/9781498537513/The-Hizmet-Movement-and-Peacebuilding-Global-Cases)
6. 2018b ‘A String from the Web of Awelenje Network: Yoruba Islamic Verse as an Instrument of Islamic Propagation and Social Reform’ in *The Legacy of Shaykh Ahmad Tijani Awelenje: Impact on Arabic and Islamic Scholarship in the 21st Century Nigeria*, ed. Adam A. Sirajudeen, ‘Abdus-Sami’i I. Arikewuyo, Sulayman A. Shittu, Lateef O. Ibrahim, A Publication of the Department of Arabic & Islamic Studies, University of Ibadanm 2018, pp. 35-42.

**C**- **Published Conference Proceedings**

1. [1989 ‘From Value Judgment to Theoretical Formalism: The Development of Arabic Theory on *Sariqa* (Plagiarism)’, *Proceedings of the 1989 International Conference on Europe and Middle East,* Durham United Kingdom 1989, pp. 384-94.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjp57yLoK_MAhUMFR4KHUYtA8cQFggdMAA&url=http%3A%2F%2Fwww.xsignia.com%2FLASU_Nigeria%2FAcademic_Biodata%2FSANNI%2C%2520Amidu%2520Olalekan.pdf&usg=AFQjCNEzHrPDPuy9pIWyM_x)
2. 1990 ‘*Ḍarūrat al-Shi‘r*: the Story of a Dispensation’. *BRISEMS/AFEMAM Conference Volume of Abstracts*, Paris, p. 118.
3. [1991. ‘Women Critics in Arabic literary Tradition with Particular Reference to Sukayna Bint al-Husayn’, *Proceedings of the 1991 International BRISMES Conference* London, Pp. 358-66.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjFmo_koK_MAhWHVh4KHdbnABUQFggdMAA&url=http%3A%2F%2Fwww.lchr.org%2Fa%2F53%2F1p%2Fislam_inst_5.html&usg=AFQjCNG0fJ-pLW0s-_lmjqSC7vZzI1HR_A&sig2=dqWc1DANgHWf0lZkj1WZpA)
4. 1992 ‘A Note on Arabic Literary Theory: On *Ḍarūrāt al-shi‘r* (Poetic Licenses)’, in *Proceedings of the 33rd ICANAS Conference Toronto 1990* (Toronto, 1992), pp. 184-88.
5. [2009a ‘Islamic Education in Nigeria: Some Issues in Modernity and Tradition” in *Congress of Education in the Islamic Countries*, ed. Muharrem Hilmi Ozev, Istanbul: Tasam Publication, 2009, pp. 301-318.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&cad=rja&uact=8&ved=0ahUKEwjwyNmgoq_MAhUBpR4KHfAZDPUQFggnMAI&url=http%3A%2F%2Feuromesco.net%2Findex.php%3Foption%3Dcom_content%26task%3Dcategory%26sectionid%3D5%26id%3D2154%26Itemid%3D39%26lang)
6. [2009b ‘New Perspectives on the Phenomenology of Error (*Laḥn*) in Scriptural Qur’an’. In *Papers of the 38International Congress of Asian and North African Studies 10-15 September 2007* (Ankara: Ataturk Kultur, 2009, pp. 333-344](http://www.ayk.gov.tr/wp-content/uploads/2015/01/SANNI-Amidu-NEW-PERSPECTIVES-ON-THE-PHENOMENOLOGY-OF-ERROR-LAHN-IN-SCRIPTURAL-QUR%E2%80%99%C4%80N.pdf).
7. [2010 ‘Rethinking and Repackaging Islamic Studies in Sub-Saharan Africa: Responses to Modernity and Globalization- The Nigerian Example”, in *Proceedings IAS-AEI International Conference. New Horizons in Islamic Area Studies. Islamic Scholarship Across Cultures & Continents*. Edited Roziah Omar et al (Kuala Lumpur: Asia-Europe Institute University of Malaya, 2010), pp. 50-66.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&cad=rja&uact=8&ved=0ahUKEwjH-8zioq_MAhUHox4KHQMiC9AQFggjMAE&url=http%3A%2F%2Fwww.ias-network.jp%2Fias%2Fimg%2Fresults%2Freport_2008.pdf&usg=AFQjCNHDCESgG6nbGNQZ5JG_Us2X7LhYFg&sig2=2EOL02PetFmA)
8. 2021 “Al-Lughat al-Arabiyyah fi Jamiat Naijiriya bayna l-hadir wa-l-mustaqbal” (Arabic Language in the Nigerian University System between the Present and the Future), *Report of the ICESCO International Conference on World Arabic Day, 21 Devcember 2020*, ICESCO: Rabat, January 2021, pp. 57-60. <https://www.icesco.org/en/2020/12/19/with-high-level-international-participation-icesco-to-organize-large-celebration-on-world-arabic-language-day/>

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# D- JOURNAL ARTICLES

1. 1980 ‘*al-Maẓāhir al-rāhina fi masraḥ Naijīriya al-Siyāsī’*, (in Arabic) *al-Anwar* (Unibadan), vol. 1, pp. 16-25.
2. 1985 ‘Translation Movement in a Literary Continuum: the Arabic Experience’, *Alore* (Unilorin) Vol. 1 & 2, pp 80-97.
3. [1989 ‘On *Taḍmīn* (Enjambment) and Structural Coherence in Classical Arabic Poetry’, *Bulletin of the School of Oriental and African Studies* (London) Vol 52, pp 463-66.](http://journals.cambridge.org/abstract_S0041977X0003456X)
4. [1990a ‘Interpretation in a Theoretical Tradition: on *Īṭā’* in Arabic Poetics’, *Journal of Arabic Literature*, Vol. 21, pp 155-62.](http://www.jstor.org/stable/4183223)
5. [1990b ‘Perspectives in a Religious System: the Role and Status of Poetry in Islam’*, Islamic Studies* (Islamabad-Pakistan), Vol. 29, pp. 339-52.](http://www.jstor.org/stable/20840010)
6. [1990c ‘A General Survey of Philological Tradition: Patterns and Models in Arabic Lexicography’, *Al-Fikr. Annual Journal of the Department of Arabic and Islamic Studies*, (Unibadan Nigeria), Vol. 11 pp. 121 –147.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=3&cad=rja&uact=8&ved=0ahUKEwibvPWZo6_MAhXIGD4KHXBqD_8QFggoMAI&url=https%3A%2F%2Fjoastudies.wordpress.com%2Fcontents%2F&usg=AFQjCNF1pDTIr_wmMPIldzyUQfk_BE51FA&sig2=RXKDgyACcmQXEN1FTGFxTg)
7. [1990d ‘Of Poets and Poetry: the Islamic Viewpoint’*, Islamic Culture* (India), Vol. 64, nos 2 &3, pp. 129-37.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjekrDXo6_MAhXCMj4KHaeZACoQFggdMAA&url=http%3A%2F%2Fwww.xsignia.com%2FLASU_Nigeria%2FAcademic_Biodata%2FSANNI%2C%2520Amidu%2520Olalekan.pdf&usg=AFQjCNEzHrPDPuy9pIWyM_x)
8. [1991a ‘Features and Orientations of the Early Works on Arabic Poetics’, *Hamdard Islamicus* (Pakistan), Vol. 14, no. 2, pp 5-11.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwig-omZpK_MAhWGRCYKHR1PBbMQFggdMAA&url=http%3A%2F%2Fwww.xsignia.com%2FLASU_Nigeria%2FAcademic_Biodata%2FSANNI%2C%2520Amidu%2520Olalekan.pdf&usg=AFQjCNEzHrPDPuy9pIWyM_x)
9. [1991b ‘Arabic Grammar: an Islamic Philological Science in New Lights’, *Islamic Studies* (Islamabad–Pakistan), Vol.30 no. 3, pp. 403-12.](http://www.jstor.org/stable/20840046)
10. 1991c ‘*al-Mutannabī bayna ‘l-usṭūra wa-l-tārīkh’* (in Arabic), *Journal of Arabic and Religious Studies* Unilorin, Vol. 8, pp 21-33.
11. [1992a ‘The Original Sin in Arabic Poetics’ *Bulletin of the School of Oriental and African Studies,* Vol 55, no, 1, pp. 9-15.](http://journals.cambridge.org/abstract_S0041977X00002615)
12. [1992b ‘The Arabic Science of Lexicography: State of the Art’, *Islamic Studies*, Vol 31, no. 3, pp 141-68.](http://www.jstor.org/stable/20840070)
13. [1992c. ‘The Exception that proves many Rules’, *Hamdard Islamicus*, Vol 15, no 2, pp. 29-41.](http://lasunigeria.academia.edu/AmiduSanni/CurriculumVitae)
14. [1993a ‘A Fourth Century Contribution to Literary Theory: Ibn Fāris’s Thesis on Poetic Licenses’, *Journal of Arabic Literature*, Vol. 34 pp. 11-20.](http://www.jstor.org/stable/4183286)
15. [1994a ‘Filiation: the Arabic Theorist’s Prescription for Excellence’, *Quaderni di Studi Arabi*, (Venice-Italy), Vol. 12, pp. 3-14.](http://www.jstor.org/stable/25802735)
16. [1994b ‘A General Survey of a Philological Tradition: Patterns and Models in Arabic Lexicography, *Journal or Oriental and African Studies* (Athens-Greece), Vol 6, pp. 67-94.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=5&cad=rja&uact=8&ved=0ahUKEwjr0K3xpK_MAhWGFh4KHVJaB0cQFgg2MAQ&url=https%3A%2F%2Fjoastudies.wordpress.com%2Fcontents%2F&usg=AFQjCNF1pDTIr_wmMPIldzyUQfk_BE51FA&sig2=rEe-8WbCXOq00BcR93tqOw)
17. [1994c ‘A Tenth-Century Portrayal of the Resurrection Scene in Verse: *Qaṣīda li Abī Muḥammad*, translated and annotated, *Research Bulletin- Centre for Arabic Documentation* (Unibadan), Vol. 20 (1992-94), pp. 1-14.](http://lasunigeria.academia.edu/AmiduSanni/CurriculumVitae)
18. [1995a ‘Arabic Literary History and Theory in Muslim Spain’, *Islamic Studies*, Vol. 34, no. 1, pp. 91-102.](http://www.jstor.org/stable/20840196)
19. [1995b ‘A Case Study in Acculturation: an Arabic Literary Exemplar from Southern Nigeria’*, Islamic Studies*, Vol 34, no. 4, pp. 427-50.](http://www.jstor.org/stable/20836917)
20. [1996a ‘A Weak Point in a strong Chain: On *Ikfā*‘ in Arabic Poetics’, *Arabica* (Leiden- Netherlands), Vol. 43, pp. 361-68.](http://www.jstor.org/stable/4057466)
21. [1997 ‘A Bridge across two Disciplines: an Aspect of Einstein’s Orientation in Arabic Literary Theory’, *Journal of Research University of Punjab* [Lahore- Pakistan), Vol. 31, nos 1& 2, pp. 81-99.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjl6e_Gpq_MAhXBLB4KHTFpBq0QFggdMAA&url=http%3A%2F%2Fwww.xsignia.com%2FLASU_Nigeria%2FAcademic_Biodata%2FSANNI%2C%2520Amidu%2520Olalekan.pdf&usg=AFQjCNEzHrPDPuy9pIWyM_x)
22. [1998 ‘Again on *Taḍmīn* in Arabic Theoretical Discourse’, *Bulletin of the School of Oriental and African Studies,* Vol. 61, no. 4, pp. 1-19.](http://journals.cambridge.org/abstract_S0041977X0001572X)
23. [1999a ‘Recomposition an Aspect of Arabic Literary Theory’, *Islamic Culture*, Vol. 73, no. 4, pp. 105-20.](http://lasunigeria.academia.edu/AmiduSanni/CurriculumVitae)
24. [1999b ‘The Authority of Tradition and the Tradition of Authority: On Innovation and Imitation in Arabic and early Classical Theoretical Discourse’, *Journal of Oriental and African Studies*, Vol. 10, pp. 19-51.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwjigeK3p6_MAhWDmh4KHWaMAp4QFggdMAA&url=https%3A%2F%2Fjoastudies.wordpress.com%2Fcontents%2F&usg=AFQjCNF1pDTIr_wmMPIldzyUQfk_BE51FA&sig2=aGplHON8kxYOKi1YKbXl6g)
25. [1999c ‘At the Threshold of Paradise and Hell: a Tenth-Century Verse Narrative on Resurrection from Qayrawān’, *Journal of the Faculty of Islamic Studies and Arabic’* [Peshawar-Pakistan]], Vol. 4, no. 2, pp. 1-22.](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&cad=rja&uact=8&ved=0ahUKEwj3u7GJqK_MAhWBMyYKHSQCDHAQFggdMAA&url=http%3A%2F%2Fwww.xsignia.com%2FLASU_Nigeria%2FAcademic_Biodata%2FSANNI%2C%2520Amidu%2520Olalekan.pdf&usg=AFQjCNEzHrPDPuy9pIWyM_x)
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**Forthcoming Publications:**

1. Islamic Verse in Yoruba (Nigeria) *ajam*i: the Analysis of an Exemplar from the Oldest Repertoire’, in Meikal Mumin et al. (Eds), Brill (forthcoming).

## Papers Accepted for Conference Presentation

1. ‘Towards a Historical and Structural Analysis of Yoruba Islamic Verse (*waka)*’, University of Texas at Austin Conference on Yoruba, March 24-26, 2004.
2. ‘The Nigerian Muslim Youth and the Challenges of the 21st Century’, Kuala Lumpur, August 4-6, 2004.
3. ‘Arabic and Islamic Imprint on African Intellectual Tradition: *Waka* among the Yoruba of Nigeria’, University of West Australia Conference, November 26-28, 2004.
4. The Phenomenology of *Laḥn* in Koranic and Philological Traditions’, ICANAS XXXVII Moscow August 20-24, 2004.

### Conference Papers

1. ‘A Critique of *Ṣarf Al-Mulḥidīn*: a Mufti’s View on the Controversy over the Commencement and Termination of Ramadan Fasting (Presented at the 1985 Conference of Nigerian Association of Teachers of Arabic And Islamic Studies, University of Lagos.
2. The Islamic Ideology: A Watershed Between Theocracy and Democracy ‘Presented at the WAMY/Department of Arabic & Islamic Studies Unibadan Conference March 2-3 1991.
3. ‘The Positive Aspects of Plagiarism in Arabic Poetics’, 34th International Congress of Asian and North African Studies (ICANAS) Conference Hong Kong 1993.
4. ‘Arabic Literary History and Theory In Muslim Spain’, International Conference On Al-Andalus Riyadh Saudi Arabia November 1993.
5. ‘*Ikfā’* In Arabic Theoretical Discourse’, Presented at the 17th UEAI Conference, St Petersburg, Russia, August 1994.
6. ‘Arabic-Islamic Scholarship in Nigeria’, Presented at Institute für Orientatlistik Giessen-Germany, November 17, 1997.
7. ‘The Recommended Felony in Arabic Literary Practice’, Presented at the Seminar für Semitistik Ruhr Universität Bochum- Germany, November 22, 1994.
8. ‘Decomposition: an Aspect of Arabic Literary Theory’; Presented in Berlin, February 8, 1996 at a lecture organized by Einstein Forum in collaboration with Zentrum Modermer Orient und Verein Geistwissenschaftliche Zentren Berlin.
9. ‘Arabic Literary Theory: the Concept of *ḥall* (Deconstruction)’, presented at SOAS London, on February 9, 1995.
10. ‘Decomposition of Poetry: a Medieval Tool of the Secretary’s Art’, presented at the Seminar für Orientalistik, Kiel University Germany, May 2nd 1995.
11. ‘The Arabic Theory of Originality and Imitation in a New Light’, presented at the 26th German Oriental Society Conference Leipzig Germany, 24-29 September 1995.
12. At the Threshold of Paradise and Hell: A Tenth Century Verse Narrative on the Resurrection Scene’, First Mishkenot Sha’ananim Conference On Visions Of Paradise, Jerusalem, April 27 – May 2, 1997.
13. ‘Did Ṭarafa Actually Steal From Imru’ I-Qays? On Coincidence of Expressions and Thoughts (*Tawārud*) in Arabic Literary Tradition’, presented at the 19th UEAI Conference Halle-Germany, August 30- September 4, 1998.
14. ‘*Al-Madāris al-Islāmiyya wa-Mustaqbal Dārisī al-lughat al-‘Arabiyya*’, delivered at the Second Memorial Cultural Week of Sheikh Adam al-Ilori on the 2nd of May 2000.
15. ‘Islam In Yorubaland: The Indigenization of an Intellectual Tradition’, The 18th Quinquennial IAHR Congress, Durban-South Africa, 5-12 August 2000.
16. ‘The Theoretical Discourse on *ghuluww* (hyperbole): the Encounter between al-Mutanabbī and al-Hātimī’: 36th ICANAS Conference, 27 August- 2nd September 2000 Montreal Canada.
17. ‘Diagnosis through Rosary and Sand: Islamic Elements in the Healing Custom of the Yoruba (Nigeria)’ presented at the Medical Ethics & Medical Law in Islam Conference, Haifa University, Israel. March 19-21, 2001.
18. ‘Between Orthodox and Popular Islam: the Magico-Religious Realm in sub-Saharan Africa’, presented at a 1 Day Seminar, University Of Tel Aviv, March 22, 2001.
19. ‘The Section on *Balāgha* in Al-Tawhīdī’s Epistle on the Sciences: a Critical Analysis’ presented at the 28th German Orientalists’ Congress, Bamberg, March 26-30, 2001.
20. ‘Arabic in a Multilingual Society: a Synchronic and Diachronic Analysis’ presented at the 2nd National Association of Teachers of Arabic in Colleges of Education and Allied Institutions NATACEDA Oyo, 22nd May, 2002.
21. ‘New Insights into the Arabic Theory on Hyperbole (*mubālagh*a)’, presented at the 1st WOCMES Conference, MAINZ-Germany 9th – 13th September, 2002.
22. ‘A Custom in Transition: the Healing Tradition among the Yoruba (Nigeria) in a Pluralistic Context’, LISOR, University of Leiden, Netherlands, August 28-30, 2003.
23. ‘Muslim Youth Prayer Movements: a Signpost to Islamic Pentecostalism?’, presented at the African Assoc. for the Study Of Religions (AASR) Conference, February 5-8, 2004 University of Legon–Ghana
24. ‘*Al-ta‘līim al-‘Arabī wa-madā Ifādatihī li’l-Mujtama‘ al-Naijīrī al-hadīth’*, Presented at the 5th Edition of Sheikh Adam’s Cultural Week on 2nd May, 2004.
25. ‘The Resurgence of *Sharī‘ah* in Nigeria: the Changing Role of the Muslim Youth in Peace and Violence Engineering’, ISIM International Conference on Islam and Public Life, Nijmegen-Netherlands 10-12 September, 2004.
26. ‘*Lahn* in the Qur’ān: Issues in Linguistic and Hermeneutical Interpretations’, 29th German Orientalists’ Conference, Halle, September 20-24, 2004.
27. The Resurgence of *Sharī‘ah* in 21st Century Nigeria: Implications for Peace and Human Rights’, a sponsored panel presentation at the IAHR Tokyo Conference. 24-30 March, 2005.
28. ‘Sanctimonious Violence: a new Dimension in Religious Radicalism and Revivalism’, UCSIA Seminar Antwerp-Belgium, September 14-26, 2005.
29. Power and Agency in Conversion and Reversion: Muslim Prayer Groups in Nigeria’, Zentrum Modemer Orient Conference Berlin-Germany, 25-26 November 2005.
30. ‘Addressing Social Injustice: the Role of Religious Leaders’, presented at a 2 day Conference organized by the JPDC (Catholic Archdiocese Ibadan & the Dept of Arabic & Islamic Studies Unibadan), 27-28 September, 2006.
31. Terror in the Name of God and the Society: the Nigerian Youth and the Economy of Violence’, presented at the IIAS (Leiden) ASC (Leiden), and CODESRIA (Senegal) Conference on Youth, Politics, and the Global South, Dakar-Senegal, 13-15 October, 2006.
32. ‘The Aggregation of Piety and Responsibility: Salafi and Ultra-Salafi Tendencies in a new Religious Public’, presented at a 1 day Workshop under the theme Piety, Responsibility, and Subjectivity, by ISIM held in Leiden 15 December, 2006.
33. ‘New Perspectives on the Phenomenology of Errors (*laḥn*) in Scriptural Qur’ān’, 38th ICANAS Conference, Ankara-Turkey, 10-15 September 2007.
34. Beyond Fueck and Ullmann: New Insights into the Discourse on *Lahn* in Arabic Philology and Literary Theory’, XXXth Deutscher Orientalistentag Freiburg im Breisgau, 24-28 September, 2007.
35. Salafism in sub-Saharan Africa: Redefining Modernity in a Transnational Context’, ISIM-University of Nijmegen-Netherlands, Berg den Dal 28-30 September 2007.
36. ‘Islamic Education in Nigeria: Some Issues in Modernity and Tradition’, Conference on Education in the Islamic Countries, Istanbul-Turkey 24-27 October 2007.
37. 'Rethinking and Repackaging Islamic Studies in sub-Saharan Africa: Responses to Modernity and Globalization –the Nigerian Example',IAS (Japan) -AEI (Kuala Lumpur) International Conference on *New Horizons in Islamic Area Studies:* *Islamic Scholarship Across Cultures and Continents*, 22 - 25 November 2008, Kuala Lumpur Malaysia.
38. ‘*Al-Kanz al-muhaddad bi-l-inqirāḍ: al-makhṭūṭāt al-‘Arabiyyah fī Naijīriyyā bayna taqallubāt wa-l-taḥaddiyyāt wa-l-taṭallu‘āt*’, Presented at the 28th Annual Congress of NATAIS Osogbo-Nigeria 19-23 Sha‘ban 1430/10-14 August 2009.
39. Gendering Literary Criticism and Praxis: Between Sukayna bint al-Ḥusayn (d. 117/735) and Fadwā Ṭūqān (d. 1424/2003). 15th Annual International Workshop of the Department of Middle Eastern Studies at Ben Gurion University of Negev. May 31st-June 2nd, 2010.
40. The Sub-Saharan Arabic Manuscript Heritage: Literary Insights from the Nigerian Repertoire. XXXI Deutscher Orientalistentag Marburg/Lahn 20-24 September 2010**.**
41. Islamic Verse in *ajami* among the Yoruba: a Historical Reconstruction and Analysis of an Intellectual Tradition in Nigeria. International Conference on Preserving Ancient Manuscripts in Africa, Addis Ababa, 17-19 December 2010.
42. New Insights into the Early History of Islamic Tradition in Yorubaland (Nigeria) from Manuscript and Oral Repertoires. International Conference of the South African Timbuktu Manuscript Project, 17-22 January 2011, Timbuktu Mali.
43. Institutional and Leadership Reforms through Islamic Education in the University System: the Nigerian Example. Presented at the Islamic Reform and Public Life in Africa Conference, University of Cape Town South Africa, 12-14 October 2011.
44. Arabic Literary Tradition amongst the Yoruba (Nigeria): Issues in Cultural Expression and Identity, 17th-21st Centuries. Presented at the Toumbouctou Arabic Manuscripts Project of the Institute for Humanities in Africa (HUMA) University of Cape Town South Africa, Tuesday, 18th October 2011.
45. Accuracy and Correctness in Consonantal Qur'ān: Aspects of Oral and Written Renditions in the Context of *LAḤN* in Medieval Discourse, Seventh Biennial Conference on the Qur’an, SOAS University of London, 10-12 November 2011.
46. Arabic Studies in the Nigerian University System: Retrospections, Introspections, and Projections. Paper presented at the International Conference on “Arabic and Islamic Studies Cultural Studies in Nigeria (1962-2012) marking the Golden Jubilee of the establishment of Arabic and Islamic Studies at the University of Ibadan 10-12 April 2012.
47. The West African Arabic Manuscript Heritage: Challenges of the Digital Revolution in a Research Economy. Presented at the 50th SCOLMA: The UK Libraries and Archives Group on Africa 50th Anniversary Conference, Oxford, 25-26 June 2012.
48. The Arabic Literary Tradition: Effects of Periodization in Nedieval Critical Thinking and Theorization,Agha Khan University ISMC/SOAS Workshop, Arabic Pasts: Histories and Historiographies, September 28, 2013.
49. Islamic Verse in Yoruba (Nigeria) *ajami*: An Analysis of an Exemplar from the Oldest Repertoire. Presented at the Script of Arabic in Africa 2 TASIA2 Universite Libre Bruxelles, April 25-27, 2013.
50. The Sudanic African Manuscript Heritage from the Mamluk Era to the Internet Age: Challenges of the Digital Revolution in a Scriptural Tradition, The 9th TIMA Conference, Cambridge, 2-4 September 2013.
51. From Goldziher to Musawi: a Reassessment of the Theoretical Discourse on the Ancients (*Qudamā'*) and Moderns (*Muhdathūn*). Presented at the 32nd Deutschen Orientalistentag, Muenster, Germany 23-27 September 2013.
52. Standardization of Yoruba *ajami* Script: Catalysts and Obstacles in a Scriptoria Narrative. Workshop on Creating Standards: Orthography, Script, and Layout in Manuscript Traditions based on Arabic Alphabet, Centre for the Study of Manuscript Cultures (CSMC) University of Hamburg 10-11 October 2013.
53. Peacebuilding Initiatives in an Economy of Violence: Multi-Ethnic and Multi-Religious Nigeria as a Case Study. Paper presented at thePaper Presented at the International Symposium on the Hizmet Movement and Peacebuildingorganised by the Rumi Forum, Washington DC, 24-26 October 2013.
54. Qur’anic Interaction with Biblical Literature: Issues in Etymology and Narratology from Mingana to Reynolds. SOAS Qur’anic Conference of the Centre for Islamic Studies, 7-9 November 2013.
55. The Power of Authority and the Authority of Power: a Narrative from Nigeria. Paper presented under the Oxford Centre for Islamic Studies Seminar series “Islam and Nation” during the Michaelmas Term 2013, Oxford University, Wednesday 20 November 2013.
56. Discussion of the Paper ‘Religion and the Future of Nigeria’ by Dr G. A. Akinola on the Occasion of the 2014 Annual Silver Nights May Day Lecture, 1st of May 2014, Lead City University, Ibadan.
57. Time and Timelessness in Artistic Efficiency and Authority: the Discourse on Periodization in Arabic Literary Theory and History. 4th World Congress for Middle Eastern Studies, August 18 - 22, 2014 – Ankara, Turkey**.**
58. New Insights into pre-Colonial West Africa: Arabic and Arabic-based Script as a Medium of Documentation and Communication. Presented at the Third African Studies Association of Italy (ASAI) Conference at the University of Macerata, Italy, September 17 -20, 2014.
59. Issues in Critical Theorization: The Feminine Voice in Arabic-Islamic Literary Tradition. Presented at the American Comparative Literature Association Annual Conference, Seattle, Washington, 26-29 March 2015.
60. New Phase of Religiosity and Ethical Renewal in Sudanic Africa: a Narrative from Nigeria. Paper presented at the XXI Quinquennial Conference of the International Association for the history of Religions (IAHR), Erfurt- Germany, 23-29 August 2015.
61. Jihadist Discourses in Sudanic Africa: Boko Haram, and the Widening Terror Network in Muslim West Africa. Paper presented at the Conference on Islamist Ideologies and Networks at the King Faisal Centre for Research and Islamic Studies, Riyadh, Saudi Arabia, 2-3 September 2015.
62. The Story of an Autochthonous Scholarly Network: Ilorin and the Making of Modern Ulama in Nigeria, 3rd Annual Public Lecture of the Centre for Ilorin Studies (CILS) of the University of Ilorin Thursday, 17th of December 2015.
63. ‘Does a Yoruba Ajami Text carry a Special Status?: Yoruba Islamic Verse ‘Waka’ between Spirituality and Profanity”. Paper presented at the ISITA and PAS (Northwestern University, Evanston, Illinois USA Conference “Sacred Word: The Changing Meanings in Textual Cultures of Islamic Africa”, April 21-22, 2016.
64. ‘Historicizing Salafi and Jihadi Networks in Muslim West Africa: The Boko Haram in Context’, presented at the Institute of African Studies of the University of Bayreuth, Germany 11 July 2016.
65. ‘Religiosity and Piety in Contemporary Sudanic Africa: A Narrative from Nigeria’ Zentrum Moderner Orient Berlin Summer School, 14-20 JULY 2016: Christians and Muslims in Africa: Towards a Framework for the Study of Multi-Religious Settings.
66. ‘Re-reading Peel’s Three Circles of Contesting Rapprochement: Islam, Christianity, and *Oriṣa* in Yorubaland (Nigeria)’. Presented at the 2016 ASAUK Biennial Conference, Robinson College, University of Cambridge 7-9 September 2016.
67. ‘Imagining John Hunwick through his ‘Valedictory’ Presentation and the Arabic Literatutre of Africa (ALA) Project’, Presentation at the 59th African Studies Association Conference of America, Washington DC, 1st -3rd December 2016.
68. ‘How ‘Dark’ was Africa before Europe? : The Past Perfect Orality, the Present Imperfect Literacy, and the Future Lecto-Oral’. Presented at the African Studies Center of the Michigan State University, East Lansing, USA on Monday, the 5th of December 2016.
69. Riyadh Forum on Security & Global Order, Riyadh May 21, 2017.

70 “Standardizing African Arabic Orthography for New Knowledge: the Yoruba (Nigeria) Example” SOAS Centennial Africa Conference -Imagining Africa’s Future: Language, Culture, Governance, Development Thursday –, 20 -21 July 2017 Brunei Gallery Lecture Theatre SOAS, University of London.

71 New Medium of Knowledge Production and Transmission: Yoruba *Ajami* in Cultural Historiography and Scholarship. Paper presented at the Kansas African Studies Center, College of Liberal Arts and Sciences, The University of Kansas, Lawrence USA, Monday November 13, 2017

72 New Muslim-Christian (mis)expression of Piety and Secularism in Nigeria: Interaction or Counteraction? A Lunch Hour Lecture at the instance of the Program of African Studies (PAS) and the Institute for the Study of Islamic Thought in Africa (ISITA) of the Northwestern University (NWU), Evanston, Illinois USA, given on Wednesday November 15, 2017.

73 Yoruba *‘Ajami*: From “Spurious” Arabic to a Renewable Medium of Literacy’ IASG Sponsored Panel of Ajami Sources on Sudanic Africa at the 60th African Studies Association Meeting at Chicago, presented on Friday 17 November 2017.

74 New Knowledge, Old medium: the Yoruba ajami of southwestern Nigeria in the Factory of Learning" Paper presented at the African Studies Center, College of Arts and Sciences, Boston University USA, Monday November 20, 2017

75 Workshop on *Boko Haram Reader: From Nigerian Preachers to the Islamic State*, ed. Abdulbasit Kassim & Michael Nwankpa, London: Hurst, 2018, held at the instance of the Baker Institute, Rice University, Houston, Monday November 27, 2017.

76 Much Ado about Veil: Muslim-Christian Interface over Pietism and Secularism in Nigeria. Presented at the University of Austin, Texas History Program on Tuesday, November 28, 2017

77 The Bright Side of a "Dark Continent": Modes and Standards in the African Documentation of History. A Presentation at the History Program of the New York University of Abu Dhabi, Wednesday, December 06, 2017.

78 Boko Haram in Nigeria: Issues in Ideological and Creedal (mis)interpretations” (As VC, Fountain University), Presentation at Duke Islamic Studies Venter, Duke University, Durham, NC, USA, Wednesday April 25, 2018.

79 Accreditation and Networking Challenges of Faith-Oriented Higher Institutions: A narrative from Nigeria’, Paper Presented at the Duke University, Durham NC, USA Workshop on Academic Networking in Sub-Saharan and North Africa: From Accreditation to Global Ethics, April 27-28, 2018.

80 “Literate Yoriba Islamic Verse as a New Medium of Knowledge: An Exemplar from the Oldest Repertoire”, presented at the ASAUK 2018, University of Birmingham, 11-13 September 2018.

81 Valorizing New Sources of African History: the Digital Turn and Decolonization of Knowledge, Keynote Speech at the Second Ebonyi State University Linguistics International Interdisciplinary Conference, Abakaliki, 13-16 November 2018.

82 Faith-Oriented Higher Education Establishment: the Example of Fountain University, Osogbo, Nigeria. International Conference on Islamic Education, Istanbul, TURKEY, April 12-13, 2019.

83 “West African Manuscripts in the Modern World”, 2019 Rockwell Lecture the Department of Religions, Rice University, Houston, TX, USA Sept 16, 2019,

84 “West African Manuscripts in the Modern African World”, delivered at the History Program Special Lecture on September 17, 2019, The University of Texas at Austin, TX, USA.

85 “Glocalization in Globalization: New Epistemology and Source on African History and Scholarship”, Harvard Divinity School/Institute for the Study of Islamic HARVARD DIVINITY SCHOOL/INSTITUTE FOR THE STUDY OF ISLAMIC Thought in Africa Conference, viz, AFRICA, GLOBALIZATION, AND THE MUSLIM WORLDS CONFERENCE, 19-21 SEPT 2019.

86 “Sources of Sudanic African Intellectualism: the Digital Turn and the Challenges of Islamic-oriented Universities in a Research Economy”, A

Keynote presentation at the First Annual International Conference on Education, Science, and Social Sciences, International Islamic University in Uganda Females Campus, Kaboija UGANDA 9-11 July 2019.

87 “Contestations on “Errors” in Consonantal Qur’an: a Rare Apologia from al-Bāqillānī (d.403/1101)”, International Qur’an Conference/ Tangier Global Forum, University of New England Tangier, Morocco, 25-26 July, 2019.

88 “The West African Arabic Manuscript Heritage: Challenges of the Digital Revolution in a Research Economy”, Global Minds Programme, Katholieke Universiteit, Leuven, BELGUM 21-25 October, 2019.

89 *Sweat is Invisible in the Rain*: A Conference on Culture, Politics and Contemporary Issues in The Gambia, December 14 and 15, 2019 Gambia: Discussant of the Book.

90. “ From the ‘Sacred’ to the ‘Profane’: the Yoruba *Ajami* Script and the Challenges of a Standard Orthography Arabic Script Manuscript in Africa ASMIA Conference,

13 to 16 September 2021 (Virtual). Organised by The Islamic Manuscript Association (UK) and Bibliotheca Alexandrina (Egypt).

1. “A ‘Dark Continent’ with a Luminous Narrative: An Epistemological Valuation of Manuscript Tradition in Sudanic Africa”. A keynote paper at the International Symposium on “The African Islamic Heritage between Memory and History: the Written Heritage as a Case Study”, Abuja 29-31 September 2021 under the auspices of the Nigerian Branch of Mohammed VI Foundation of African Oulema (FMOA). [www.fm6oa.org](http://www.fm6oa.org)
2. “The Ibadan Arabic Manuscript Holding in Transition: Salvaging the Treasure Trove of a Documentary Heritage” Presented at the IFRA-IAS University of Ibadan Roundtable Conference on the University of Ibadan Arabic Manuscript Collection, Monday, 29 November, 2021.
3. “Private Universities: How do they impact on public universities” Panel contribution at the Carnegie Corporation, NY & University of Texas, US sponsored Regional Convening of Higher Education in Africa, Babcock University, Ilisan, Nigeria, 6-7 January 2022 (<https://tribuneonlineng.com/falola-convokes-conference-of-varsity-administrators-dons-to-assess-higher-education-in-africa/> )

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2- “After we had fulfilled every duty in Mina”: a Reconsideration of the Medieval Discourse on Form *(Lafẓ*) and Content (*Ma‘nā*) In Arabic Theoretical Lore.

3- From an Item of Entertainment to a Rhetorical Topos: Riddle Poetry in Arabic Literary Tradition.

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Moderns in Medieval Arabic Discourse.

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