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BY

RELIGIOUS CRISES IN THE NORTHERN STATES
OF NIGERIA: A CASE STUDY OF
KADUNA STATE

TITLE PAGE

RELIGIOUS CRISES IN THE NORTHERN STATES OF NIGERIA
A CASE STUDY OF KADUNA STATE

BY

MANTA S. NATHAN
NO. 570/98

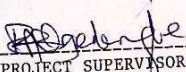
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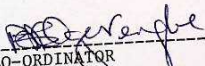
This research thesis written by Nathan Manta has been read and approved as meeting the necessary requirement of the school of Arts and social sciences, Department of Christian religious studies, College of Education Minna Niger State of Nigeria.



PROJECT SUPERVISOR

1/12/2000

DATE



CO-ORDINATOR

1/12/2000

DATE

DEDICATION

To God Almighty, the creator of all universe and the things therein.

To my dear wife and to our dear children Mercy (Adayilo) and Miracle who always give us joy everyday in our lives. To the rest of my relatives, friends and well wishers, and in memory of my father and mother.

To all preachers whose main desire is to present the living Christ to the whole world.

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First and foremost, I give honour and glory to Almighty God for sparing my life to study in College of Education Minna, Niger State. I also thank God for leading me while I was writing on the Topic; 'Religious crises in Northern States of Nigeria. A case study of Kaduna State.

I must also register my appreciation before my beloved wife who has been working relentlessly throughout her life to see that I have been what God wants me to be in life, most especially at the time of writing this project she reminded me of many things and she kept on encouraging me.

I am very much indebted to Mrs B.A. Ogedengbe, my H.O.D. and my project supervisor who went through the manuscript of this project for necessary corrections, I thank her for her patience with me. I express my profound gratitude also to my uncle Mr. Dauda Labaran for his loving kindness to me while I stayed with him during my Diploma programme in College of Education Minna, Niger State. My appreciation goes to my spiritual father in person of Rev. Y.B. Sidi Bethel Baptist conference secretary who always corrects and advises me where necessary. In fact, Rev. Y.B. Sidi has been a source of joy in the life of my family and I.

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I extend my love to my father and mother in-laws Mr and Mrs Taru M. Katung, my Brothers Mr Bawa H. Manta, Emmanuel Waziri, Bissallah Manta, Jarumi Manta, and sister Mrs Gbegbe (Safiya) Danladi, Halima Cbagawi and my sister in-law Mrs Serah Sule. My appreciation also goes to sister Justina Peter who typed this project.

Finally, I thank the person who binds this thesis, and also I acknowledge the efforts of those who fervently prayed for me when I was in the school.

ABSTRACT

Since the coming of our Lord and saviour Jesus Christ, the enemy (devil) has been using many people instrumentally so as to ruin the teachings laid down by our risen Lord and redeemer Christ Jesus.

Many people have been using coercion on other people in Nigeria today so that people could abandon their beliefs and cling to theirs without proper ground. This is the reason why I am embarking on the research work on the topic "Religious crises in the Northern States of Nigeria - A case study of Kaduna State". Religious crises have engulfed the entire Kaduna State, many souls have been lost, houses, Mosques, Churches and Bibles have been burnt down all in the name of religion.

This research work will lead you to know how blindly some people fight for their "God", and it will also help you to know how some people endanger themselves thinking that they will see their God through trouble making.

Chapter One of this research project consists of introduction, statement of problem, purpose and the significance of the study, scope and limitation of the study and also definitions of terms.

Chapter Two is also consists of literature review, reasons for (causes of) religious crises in Kaduna State, areas affected by religious crises in Kaduna State.

Chapter Three: The following can be found in this chapter, Methodology, research instruments, methods and sources of data collection, difficulties that the researcher encountered.

Chapter four: Analysis and interpretation of data .

Chapter five: This chapter contains summary, recommendations and conclusion of this research work.

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CHAPTER ONE

1:1

INTRODUCTION

When we talk about the Northern states of Nigeria we always refer to the eighteen states and the federal capital Abuja that are in the Northern part of Nigeria. The Northern States of Nigeria play an important role in the development of the federal Republic of Nigeria.

It is imperative here to note that the Northern states and the Federal Capital Abuja are part and parcel of the Federal Republic of Nigeria, they are therefore not a nation. There has been a lot of occurrences in the Northern States of Nigeria both good and the terrible ones, but there is just one terrible occurrence that has raised the eyebrow of every good Nigerian, I am talking about the series of religious crises that have been happening in the Northern parts of Nigeria, most especially in Kaduna State.

Kaduna State which is the case study of this research work has been engulfed by the religious crises. Since time immemorial, there has been a lot of destructions in Kaduna State all in the name of one's fellowship with God. Houses, Churches, Mosques and properties worth Billions of naira have been set ablaze, and as a result of religious crises in Kaduna State many lives have gone eternally.

Kaduna State is one of the eighteen Northern States of Nigeria. Among all the Northern States of Nigeria and the federal capital Abuja, Kaduna State has the largest number of population. The last census population of Kaduna State was approximately four million (4,000,000). However, there are diversity of tribes resident in

Kaduna State, some of these tribes are indigenes while some are non-indigenes of Kaduna State. These different tribes practise also different religions. The most common religions practised in Kaduna State are Christianity and Islam.

Christians and Moslems love their religions very much, they both do the best they could to please their God. According to Paul Tillich, "Religion is that which is of ultimate concern". Therefore, looking into Paul Tillich's definition of religion, one might say that a person's religion is that which is so important to him that person could even die for.

This research work will by the special grace of God tell you the various places where religious crises has ocured, how people died in mayhem, Mosques, Churches, houses were burnt down. It will also reveal to you the causes of the religious crises in Kaduna State, and how the previous religious crises had been ocured in Kaduna State

The Psychologists have affirmed that, "Kaduna State, most especially Kaduna town is the centre for business and at the same time a ce centre for evil". Why do they say that? the answer is not for ferched, this is because of an excessive religious crises in Kaduna State. Why religious crises in Kaduna always? What are the causes of the religious crises in Kaduna State? What benefit do the people derive from religious crises? These are some of the questions that some Nigerians and other peoples ask all over the world.

Despite the religious violence in Kaduna State and other parts of Northern Nigeria, this should only be seen as a trial. This is of the reason that, nothing can intercept the people in Kaduna State

to develop politically, economically, religiously, socially and even culturally. I believe strongly that every road to success is always under construction.

STATEMENT OF THE PROBLEM

Religious Crises in Kaduna State have been along time process, that is to say, religious crises in Kaduna State have been happening for quite a long time; and many attempts have been made to put an end to such religious violence in the state but the condition always prove abortive.

As it has been stated earlier in the introduction of this study that, many lives were lost, Mosques, Churches and many houses were burnt in Kaduna State as a result of religious inferno. In regard to this episode however, it is pertinent to know that lives that were lost would never be regained. In the same way, Mosques, Churches, houses and properties worth Billions of naira could not be regained at all.

Moreso, Kaduna State religious crises have caused alot of haroc to many souls. Some men and women have become widows and widowers while children lost their parents and vice-versa. There have been religious crises in the Northern States of Nigeria but that of Kaduna State is very much rampant. It is very important to put you in the know that the Kaduna State first religious crisis took place in 1987 and up till now it is still happening, even worst than ever. It is almost every year that Nigerians and even the outside world have records of religious crises in Kaduna State.

I always ask myself these questions whenever there is religious inferno in Kaduna State: 'Are the people in Kaduna State more religious? Is it because wealthy people live in Kaduna that they cause people (sponsor people) to fight religious wars? Do these people think causing havoc means defending one's God? Why should God allow his annointed ones to be dying in the hands of the wicked ones?'

Since the destruction of an individual's properties has been done, so also the source of income of the state government became blunt. Kaduna state lost about forty percent (40%) of her income revenues as a result of drastic changes caused by religious crises in the state. It always takes workers of the state a long time or many days to resume their normal duties after the crises. This is because people dejectedly stayed at their various homes mourning for their wives, husbands, parents, children, relatives and also for their intimate friends.

Even though other states in Nigeria helped Kaduna state during the crises in order to solve her economical constrains, yet this cannot keep the state economically and financially buoyant. The Kaduna State religious crises have rendered many souls homeless and this has seriously affected the government of the state. Is it true that the income of Kaduna state always goes down at the time of religious crisis? If it is true then, what are the top government functionaries doing to put an end to such dirty occurrences or events in Kaduna State? It is now time for the government of Kaduna state to critically look into this issue so as to do away with the religious crises in the state.

Also the roles that individuals are playing to stop religious crises in the state.

The purpose and the significance of this research work therefore, is to broaden and harness the knowledge of Christians in Nigeria to comprehend the sufferings of people in Kaduna State so as to stand firm in their faith and pray to God to pull off their calamities.

One will know that frudges that one religion has about other religions always cause tremendous problems. Our future generations will also learn out past events and live for amendment. Having heard of religious crises, hbw more than harm the religious crises have done in the lives of other people, those unaffected would now re-examine themselves.

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SCOPE AND LIMITATION OF THE STUDY

Since time immemorial, man has been notoriously religious in life. This is the reason why religious crises in Kaduna State is so rampant. The so-called religious fanatics always want to impose some lincetious ideas on the people so that they could ignore their own religion and cling to theirs.

They do all these things thinking that they are defending their God, if their God is alive or if he is the "Life", they need not to defend him but rather he defending them at all cost. Truly religious crises in the Northern States of Nigeria have been existing for quite a long time, but however, for one to embark on the research project of religious crises in the Northern States of Nigeria it would be too broad. Therefore, this research work lays only on Kaduna State one of the Northern States of Nigeria.

The areas covered by the research include; Kafanchan, Zaria, Zangon Kataf, Kachia, Waliyo, Gadan Gayam and Kaduna Town all in Kaduna State of Nigeria. This research project is limited to Kaduna State only. Moreover, all informations regarding religious crises in Kaduna State may not be carried out here, but by the special grace of God Almighty some necessary informations and vital issues regarding places affected in the religious crises in Kaduna state will be discussed,

1:5

DEFINITIONS OF TERMS

RELIGION: By now, everybody who is seriously engaged in the study of religion has been convinced that to attempt a definition of religion is an almost impossible if not altogether impossible, task; and every serious scholar is on the verge of giving up the task.

Religion is very much and always with us. It is with us at every moment of life in our innermost beings and with regard to the great or minor events of life; it is always discussed in Newspapers, through the radio and television, and also in our conversations. It is with all of us inevitably whatever may be our individual attitudes to it. That is why everybody is interested in religion, be he a believer to whom his faith is a matter of ultimate concern, or a person who thinks that he does believe and cannot believe in the divine rulership of the universe.

There are thousand definitions of religion in the world today as propounded by the scholars. Though some scholars affirm that religion has no definitions, and I am of the opinion that religion

has numerous definitions. A few definitions of religion will be enumerated below:

1. Religion can be defined as human being relation to that which he regards as holy, sacred, spiritual or divine.
2. Religion is also commonly regarded as consisting of a person's relation to God or spirits or to gods.
3. Religion is a human awareness of the existence of the supreme being.
4. Religion can also be defined as a system of belief in and worship of one or more gods.

RELIGIOUS: Concerning religion, especially obeying rules very carefully. That is to say, if anyone keeps the divine commands of his/her own God or gods we can therefore say that fellow is religious.

CRISIS: Means turning point in illness or in history movement of great danger just before great changes.

KADUNA: Kaduna is a derivation of Hausa word "KADA" meaning crocodile and the plural of crocodile in Hausa language is 'KADUNA'.

Therefore, Kaduna got its name from crocodiles, it was in those days (many years ago) that the crocodiles covered almost everywhere in the river that passes through Kaduna town today, and Kaduna was named after crocodiles. KADUNA means crocodiles in Hausa language.

Hausa people began to emerge in every parts of the then Kaduna Village, living among the Gbagyis (Gwaris) because the Gbagyis are the native tribe of Kaduna state. Later on the Hausas declared

Kaduna state "Kaduna Garin Gwamna", meaning, "Kaduna, no man's land" and there was misunderstanding between Gbagyis and the Hausas at that time.

RELIGIOUS CRISIS: Religious crisis is the dangerous movement of the people of different faiths to defend their faiths by means of violence. Religious crisis is of two fold nature, internal and external religious crises.

1. Internal religious crisis is that religious crisis that always occurs among the same members of one religious group. It sometimes involves violence attack and sometime it does not involve dangerous movements.
2. External religious crisis refers to the violence attack between two or more religious groups, this always involves murdering and the destruction of properties.

CHAPTER TWO

LITERATURE REVIEW

2.1 REASONS FOR (CAUSES OF) RELIGIOUS CRISES IN KADUNA STATE.

Any thing that happens in the world there must be a reason or the cause for its happening. God is the creator of mankind in the world, and the purpose for God creating a man into the world is to serve him and worship him. Therefore, things we know and those which we do not know have their own originators in the world.

There are so many reasons for the religious uprising in Kaduna State, but however, not all these reasons will be examined in this research project, only a few reasons for (causes of) religious crises in Kaduna State will be discussed below:

1. UNEMPLOYMENT: Unemployment in Kaduna State has been one of the causes of religious crises in Kaduna State when people lack something doing in their lives they always be scandalous and there always has been a room for scandalism since they do not have anything to do.

It is well noted that, "A hungry man is an angry man". It is common with the people of this present generation that whenever person needs something and fails to obtain it, he always causes havoc to others and even to himself. Somebody who has job will not have time to be roaming about, or rather he who has job will not allow anything to occur that will destroy his job or business. It is possible if people are much busy they have less time to plan evils.

2. POLITICS: Some people cannot even differentiate between politics and religion, they do not know what politics and religion are all about. I do not know about generation to come, but as regards to the present generation, our religious life has ambiguously influenced our political life, this is the reason why we have been having a lot of political violence which sometime resulted into religious crises.

If a person wants to serve better when in politics then one has to give more priority to other people's religions rather than his own. Moslems who are Hausa/Fulanis in Kaduna State are always fond of such habits because what they always have at the back of their minds is to islamize people by coercion in any land they found themselves. This type of politics however brings conflicts among politicians because it results into political uprising and religious crisis.

3. STRUGGLE FOR LEADERSHIP: Christians and Moslems are fond of struggling for leadership position both politically and traditionally. Most of the big posts and the offices in the Kaduna State Government are held and headed by the moslems. There is nothing bad in struggling for leadership but the motive behind it, why is a person looking for leadership in a certain area or office? Would a person serve other people of different tribes and religious faithfully? The problems we are having in Nigeria today is tribalism and religious intolerance. Moslems in Kaduna State have occupied most of the government offices in the State and they have been showing tribalism and religious differences.

And when we talk about traditional chieftaincy they are also good in struggling for traditional title which is not entitled to them. Anywhere they go they try by all means to see that they are the people ruling the place where they are. Example is that of Kafanchan and

Zangon Kataf Chiefdoms, Kafanchan chiefdom is for Kanimkom people in Kafanchan but Hausa/Fulanis Moslems who are not native tribes of the land fought against Kanimkom people for the chiefdom, this issue was led to religious crisis in Kafanchan which led to the destructions of properties worth millions of naira, and many souls were lost.

Another example is that of Kaduna chiefdom, which is for Gbagyis (Gwaris) but Hausa/Fulanis are now blindly fighting to snatch it from Gbagyis which I believe if proper care is not taken it may result into religious crisis.

4. GOVERNMENT: The government of Kaduna State has also been a source of religious uprising in the state, I could remember very well I was not told, after three weeks of 21-2-2000 religious crisis in Kaduna State, I was listening to Hausa programmes on Radio Nigeria Kaduna, I heard Moslems openly abusing Christians which if it were not because of the help of the Holy spirit in Christians, another catastrophe would had bursted again within that week in Kaduna State. Uptill now that I am talking they have not stopped using bad utterances on Christians over Radio, they do not do that anywhere but over Radio Nigeria Kaduna. Now, the question is, What has government done or what is government doing now to put an end to such dirty sayings and habits? Government has not done anything and I do not think government is ever ready to do something about it. Those who engineer people to abuse and cause other people are in the government what more?

5. TRIBAL INFLUENCE: We are all aware that all tribes were instituted by God, therefore there is nothing ugly for one uniting with his tribal people wherever he finds himself. But one tribe should not conspire against other tribes around it, for it is hazard and it creates destructions.

I remember Zangon Kataf religious crisis, it was after the meeting that Hausas and fulanis held at Zankwa that they should attack the people of Zangon Kataf. The people who inhabited Zangon Kataf are Kataf by tribe, and other people including Kataf are predominantly the followers of our Lord and saviour Jesus Christ.'

Again Hausas and Yorubas after second religious crisis in Kaduna State which took place on the 22-5-2000 held their meetings on 3-6-2000 at Ansarudeen Mosque along Kano street Kaduna, pleading with Yurabas to help them to go and clear off Christians in the remaining areas in Kaduna town and its environments, but the Yurubas resisted on the ground that they themselves were affected both in the first and the second religious crises in Kaduna State.

Moreso, some well to do men and women also instigated their tribal people to partake in the religious violence that has engulfed the whole of Kaduna State. As a result of tribal influence however, one lieutenant colonel Idi whose surname has been withheld aided Hausa people with Army uniforms and guns during may 22nd, 2000 religious crisis in Kaduna State. The reason that he gave for doing such was that, his father and family houses were affected in the first crisis. We can see that tribalism is one of the strongest reasons for religious crises in Kaduna State.

6. SILAMIC LEGAL SYSTEM (SHIA LAW): The way by which cases are tried or judgement are passed according to Islamic rite or tradition is known as Islamic legal system or SHARIA LAW. The issue of Islamic legal system (Sharia law) has hurt the feelings of many people particularly in Kaduna State and in Nigeria at large. Yes! Everybody must be disturbed about it because it was as a result of introducing Sharia law in Kaduna state that religious crises occurred.

In addition to the above statement, Nigeria constitution regard to religion says, everybody has that right to do or practise the religion of her/his choice but at the end of the day Moslem are establishing Islamic legal system in Northern parts of Nigeria. Moslems have strong motives behind the implementation of Islamic legal system in Kaduna State, they know the implications of Shaira Law on other religions that is why they want to introduce it in Kaduna State. People of other religions are standing against the introduction of Sharia law in Kaduna State, so in January 2000 the Moslem fanatics went out on demonstration in support of the introduction of Islamic legal system in Kaduna State and their demonstration was peaceful. They were moving along the streets in Kaduna town saying, "La'ila ha'illallah Mohamradu rasullah" Meaning, there is no God but Allah and Mohammed is his (Allah's) messenger.

They were saying, "Dole ne Sharia a jihar Kaduna" in other words Sharia is a must in Kaduna State. Meanwhile Christians also arranged for their peaceful demonstration in Kaduna Town on 21-2-2000 not in support of Sharia Law in Kaduna State. Christians were all over the streets marching to the state House Kaduna to see the State Governor Alhaji Ahmed Mohammed Makarfi. While Christians were coming back from the demonstration with Bibles and the green leaves in their hands singing". Bamu son Sharia Law, Yesu ne muke so wanda ya cecemu". Meaning we do not want Sharia Law, but we need Jesus who saved us. Unaware, the Moslem fundamentalists who came out with cutlasses, stones, Knives and every kind of weapon you know in their hands started hauling Christians saying Sharia Law is a must in Kaduna State. I am saying what happened and that which I saw with my naked eyes. Moslems in Kaduna State have

so far vowed that even if a single Moslem remains in Kaduna State Sharia Law must be done, in the same way Christians have also made a VOW that even if a chicken for christian remaons in Kaduna State Islamic legal system must not be introduced at all. If the issue of Sharia Law is not resolved in Kaduna State there is tendency for war in Kaduna and not' religious crisis this time around.

7. LACK OF PROPER DIALOGUE: There has been no proper dialogue between Mosblem and Christians, dialogue between Moslems and Christians in Kaduna State has been woefully neglected this is why these two religious (Ishlam and Christianity) cannot arrive on one point of decision Without proper dialogue it is too difficult for two or more persons to live in understanding one another. Therefore, there is agreat need for proper dialogue in Kaduna State most especially at this time of political dispensation.

Dialogue is necessary because it removes barriers and in creases the amount of good in everywhere in the world by free exchange of ideas. I believe now is the time that the people of Kaduna State should indulge in dialogue because dialogue dispeals all negative attitudes people have toward one another's religious. It is a must that Moslems and Christians should seek to dialogue together and the aims of the dialogue is to address the good and peaceful coexistence of the society. This is to eradicate common problems like, poverty, injustice, violence, vandalization so as to enhance the peace and stability of our society.

No matter what happens Christians and Moslems surely meet together, during communal project we meet together. In time of personal affairs people of different faiths interact, therefore, proper dialogue in the life of every soul is very expedient.

AREAS AFFECTED BY RELIGIOUS CRISES IN KADUNA STATE

2:1

KAFANCHAN (1987)

The religious crisis in 1987 in Kafanchan has been the first religious crisis in Kaduna State. The major native tribes of Kafanchan are Bajjus (Kajes) and Kanimkom people.. These two major tribes and other minor tribes that dominated the areas in Kafanchan are predominantly Christians.

There are eighty (80%) percent Christians living in Kafanchan while fifteen percent (15%) of Moslems live in Kafanchan. Here, Moslems tormented Christians.

THE CAUSES OF RELIGIOUS CRISES IN KAFANCHAN

There was a religious crisis in Kafanchan in 1987, the reason for this crisis was that, one Christian convert name Mohammed Bako was preaching from the Qur'an (Koran) saying, "Isah Ruhullah" meaning, Jesus the spirit of God, "Isah Kalmatullahi" meaning Jesus the word of God, "Isah Ibnillah" that Jesus is the son of God.

The preacher (Mohammed Bako) who was a new convert began to preach that Jesus is the son of God, and you know Moslems do not like it, so they came and attacked the preacher including the people who stirred listening to the preacher. About one thousand, forty two (1,042) souls were lost during the crisis in Kafanchan, Bibles, Mosques and Churches and other properties worth millions of naira were destroyed, and many people sustained injuries. Also in February 1999, there was another religious inferno in Kafanchan. This crisis was also as a result of Chieftancy affairs of Kafanchan, a Hausa man has been enthroned on to the chieftom of Kafanchan for quite a long time, while the chieftom is not for the Hausas but it

is for the Kanimkon people and it came to a time that Kanimkon people, demanded for their legacy but Hausa refused to give them their legacy.

Dialogue ensued between the two parties several times but the Hausas grew harder and harder in giving the Kanimkon people their throne (Legacy). This followed the death of the first Emire of Kafanchan who died in December 1998. Kanimkon kept on demanding for their right not knowing that Hausas were preparing to fight against them, until when the Kanimkon people called to dialogue with Hausas and that was how it came about another religious crisis in Kafanchan, Kaduna State. Many souls were lost, Churches and even the House of Emir of Kafanchan was burnt down. February 21, 2000 religious crises in Kaduna State also affected Kafanchan.

2.2

ZANGON KATAF (1992)

Zangon Kataf is one of the major towns in Kaduna State. 'Zango' means an area in Kataf word while Kataf is a name of a language. Therefore, Zangon Kataf means Kataf area, that is to say a place where Kataf people live. Zangon Kataf has approximately ten thousand (10,000) inhabitants. Katafs are believed to be indigenes of the land (Zangon Kataf) but Hausas have been trampling on Kataf people for a very long time. It came to a time that Hausas tormented Kataf people that Zango Kataf land is for Hausas that Hausas are the native tribes of Zango Kataf.

The Hausas claimed that the name Zangon Kataf is not the real name, that the real name for the town is Zangon Katabori. They claimed it was one Hausa man that first lived in the area by name Katabori, so

The area is for Katabori, that is Zangon Katabori. According to the Kataf people they claim is incorrect, because it was one Kataf man who first inhabited the area which is now known as Zangon Kataf. As time goes on, the farm land which was given to one Hausa man was collected by the bonafide owner, and the owner of the farm land planted the seed of Yams and Hausa began to remove the seed of the Yams and they were arrested.

KADUNA TOWN (2000)

Since the inception of Kaduna State there had never been religious crises that were as disastrous as that of the year 2000. These religious crises were more like a war in Kaduna State.

The first crisis occurred in Kaduna town on the 21st February 2000, this followed the demonstration held on the same day by the Christians in Kaduna Town not in support of the introduction of Sharia Law in the State, Moslems caught them and began to cut them with swords and cutlasses. After the first religious crisis which took place on the 21st February 2000 in Kaduna State, the Hausa Moslems began to hold meetings with the leaders of diverse tribes in Kaduna to come to their aid so as to finish the remnant of the Christians that left in the first religious crisis but all did not reach the consensus.

Due to their annoyance they (Moslems) demonstrated on 20th May 2000 at Kakuti and Barnawa all in Kaduna town where they slaughtered a Christian brother and dumped him in the gutter. The reason was that they wanted another Jihad in Kaduna State. No action was taken as regard to the murder of a Christian brother. They again came out on 22nd May 2000 with every kind of weapon ready to fight another war, and that was the beginning of another religious crisis in Kaduna State. Areas that were not affected in the first crisis were at the second time affected and even more affected. Small children that were not murdered in the first crisis were murdered in the second crisis, in the same way foetus were removed from their mothers' womb. The people who died in Kaduna town during the 21st February and 22nd May 2000 religious crises were approximately five thousand, one hundred and sixty three (5,163) persons. Many houses, Mosques, Churches and properties were set ablaze as a result of recent religious crises in Kaduna.

all the people ran into the bush. Ten Churches in this small town were burnt down, properties were also destroyed.

Qur'an: Here, the use of Qur'an (Koran) is very necessary because of the facts it speaks and the contradictions it makes about itself on the topic chosen and the human conduct in general.

Holy Bible: Holy Bible is also useful for quotations where necessary, and the Bible has been a strong guide to the researcher. The quotations from the Bible is very imperative because of the availability of facts in this source.

The holy Bible is a strong guide to the researcher in the sense that, the Bible contains the mind of God, the State of man and the way of salvation. Holy Bible contains light to direct and food to support a person and its decisions are immutable.

CHAPTER THREE

METHODOLOGY

RESEARCH INSTRUMENT

3:1

As regards to this research work, the researcher adopted the method of interviewing the individuals, ministers of God and the individual groups.

The responses of some people were positive while some other ones were negative. However, the responses of the oral interview conducted were mostly positive. Furthermore, the researcher these sources include Qur'an Holy Bible and the review of literatures that were very much relevant to the topic which the researcher embarks upon.

In personal interview, the researcher tried as much as possible and consulted old and the young people who are of age 30-45 and 50-65 for suitably informations to carry out this project work the way it supposed to be partially done. The reason for the use of the literatures reviewed was to ease the research work.

(a) Oral interview: Both structured and unstructured interviews were used in order to gain responses from the respondents.

The structured interviews were however used for the elders of the Church and the ministers of God. In research findings, the instrument predominantly used in collecting data is the interview scheduled. The researcher interviewed some people in the towns about religious crises. This is done so as to gain first hand informations on the religious crises in the areas. The unstructured interview was adopted because it allows the researcher to pose for

questions of interest emanate from the responses given by the respondents in this way a lot of informations were gathered concerning the topic the researcher embarks upon.

(b) Observation: The researcher also used an instrument of observation as a means of collecting data and informations. The observation became very necessary to the researcher, although some of the religious crises have been occurred not within the frequency of the researcher, but there had been a number of religious crises fought in the watching and observing of the researcher, this therefore afford the researcher to further blend the collection of the data and informations.

3:2 METHODS AND SOURCES OF DATA COLLECTION

Here, the researcher conducted oral interview as a method of data collection, he also concentrated on the Holy Bible, Qur'an, Bible commentaries and the related literatures as his main method of collecting data.

The researcher also went round to the areas of study and visited some Libraries. The researcher however selected only few of his materials which were relevant to the topic of the study. The researcher in order to intergrate and supplement the various opinions and views expressed in the sources, the researcher indulged himself in reading Newspapers, Magazines, listening to radio and warching television.

In the interview conducted on 13th June 2000 with an old man named Yusuf Ali, Bajju (Kaje) by tribe, a native of Madakiya in Jama'a Local Government area of Kaduna State, said that, "We the

indigenes of Southern Kaduna termed Hausas as our brothers before, even to the extent that we gave them lands and other things in order to accomplish our salvation that is in Christ Jesus not knowing that we were fostering and helping a scorpion to get into our trousers." The old man further explained that nothing would ruin their salvation if there is no cordial relation between them and the Hausa people. He lamented on the present issue of Sharia Law in Kaduna State. He said their God, God is worshiped in the diversity of ways.

Dr.J.O. Kayode has it to say: All religious of the world could be likened to a tree, the root and the stem standing for God who sustains, and the various branches and leaves as religious in the various directions all deriving their vitality from the roots which hold the entire tree firmly. God manifests himself in various ways and this is expressed by man in diversity of languages.

The paper titled, "The Bridge" No one volume one, 2000 confirmed that, Lieutenant Colonel Idi whose surname was withheld, working with Nigerian Army intelligent Lagos, said to have aided the Hausas with Army uniforms and guns to wage war against Christians in Kaduna town in 22-5-2000 religious crisis in Kaduna. The paper reported that Colonel and his subjects were arrested. The researcher conducted oral interview to the following people: Rev. Y.B. Sisi, Mrs Talatu Habila, Pastor Thomas Tukurah, Pastor Simon Shu'aibu and Mr. Emmanuel Chori. However, the unstructured oral interview was conducted to the following people: Mr Markus Hashimu, Mr Yusuf Ali, Hosea Tam, Pastor Titus Adamu and Rev. Audu Makama Baba. Personal experience of the researcher was also of tremendous importance.

DIFFICULTIES ENCOUNTERED

Despite the difficulties that the researcher encountered, the researcher did not give up the task, but he rather tried in as much as he could to put things in order.

The researcher encountered some problems at the time of collecting the reviewed literatures and also oral interviews most especially in the oral interview with those that are not Christians. Those who are not Christians did not respond to the interview conducted at all. The transportation became a great problem to the researcher at such a crucial and material time.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

This research project attempts in analyzing the causes of sequential religious crises in Kaduna State. It also aims at analyzing the informations gotten from individuals, ministers of God, personal experience, reviewed literatures, Qur'an (Koran) and the Holy Bible.

Base on the Oral interview conducted, the researcher has realized that first religious crisis recorded in the history of Kaduna State was caused by the Moslem fundamentalists in Kafanchan, 1987. Moreover, there were other religious crises in Kaduna State caused by Moslem fanatics like: 1992 religious crisis in Kafanchan and the 21st Febuary and 22nd May 2000 religious crises in the whole Kaduna State.

The researcher discovered in the Qur'an that, if a person dies in Jihad (Holy War) the person will get into the paradise, this is found in Suratu Mohammed (Qur'an) 47:4. Researcher also realized that God does withhold his wrath from those who commit murder as recorded in; Exodus 20:13; Mathew 5:21. There were a lot of responses from the respondents that Kaduna State government always shows non-challant attitudes towards every religious crisis that ever occured in the State.

As an eye witness, the researcher emphasized that the government of Kaduna State woefully failed to send the Security agents to come to the aid of people at the time of religious crises in Kaduna. The Federal government has therefore given Kaduna State a last chance of which the state would be declared an emergency state, if there should be any religious crises again in Kaduna State.

The federal government warns that Kaduna State is not the only state in Northern Nigeria, why should there be series of religious disturbances in the state at all time. Though it has been discovered that one religion is pressing other down, but God is eternal and his will for his people wherever they are is always eternal.

Christians strongly stand against the issue of Islamic legal system (Sharia law) in Kaduna State on the ground that it has many effects on Christians, and some of these effects are as follows:

1. The researcher discovered that Christians will not be allowed to preach in the public in the sense that Sharia law does not permit that.
2. Christians are second-class citizens in the state where Sharia law is introduced.
3. A Christian will never govern a state where the shaira law is force.
4. Christians who are married will not be allowed to move along the streets with their spouses.
5. The Imams (Moslem prayer leader) of Sharia law state will be paid by the state government and Pastor will be exempted.
6. If a Moslem has a case with a Christian, the case can only be tried in the Sharia Court, but if a Christian has a case with the fellow Christian then the case can be tried in the magistrate Court.
7. Christians are allowed to pay in their tax but they are not allowed to hold any post in the government, or make any other contribution to the government in time of administrative matters.
8. Moslems are allowed to Marry Christian ladies but a Christian has no right for any reason to marry a Moslem lady.
9. Christians are not even allowed to organized any marriage feast in the public.
10. Christians school will not be built in towns but outside the towns in the state in which the Sharia law is introduced.

CHAPTER FIVE

5:1

SUMMARY

Religious crises have engulfed the whole of Kaduna State, a state where prominent Nigerians always want to live in the state has now become an inferno for people of different calibres.

Having done the research work on this topic, "Religious crises in the Northern States of Nigeria. A case study of Kaduna," the informations gathered show that many souls have been lost in the crises, many Churches, Mosques, Bibles and properties worth millions of naira have been set ablaze all in the name of religion. It is also clear that Moslems have not been patient enough with people of other faiths, they have been using coercion to tell people of other faiths that God lives.

There is no reason to doubt, the Moslems have been instigated to fight Jihad (holy war) because they believe that if a person dies in Jihad that person is surely going to paradise, as it is recorded in Suratu Mohammed (Qur'an) 47:4 prophet Mohammed personally fought Jihad. There were sixty six Jihads that were fought during the life time of prophet Mohammed out of which he personally led twenty seven (27) wars (Jihads). Because of the religious intolerance and the bias minds people have on other people's religions, that is the reason why there has been chaos all over Kaduna State.

Lack of proper dialogue in Kaduna State has been a great problem in the state. I believe sincerely that if people in Kaduna State can always call on one another for proper dialogue Kaduna state can change. Kaduna State which has the largest population in the Northern States of Nigeria has lost its ground as a result of religious crises that

have dominated the state. Moslems in Kaduna state who are mostly Hausa/Fulanis are in support of the introduction of Islamic legal system (Sharia law), but Christians are not in support of the motion. People in Kaduna State are predominatly Christians, although moslems are are saying that Sharia law will not affect Christians but that is not true, Sharia law has a lot of effects on Christians. Moslems are only cajoling Christians in order to Islamize Kaduna State.

A number of suggestions by prominent people of Kaduna State have been propounded not to introduce Islamic legal system in Kaduna state, but the suggestions hacc not been taken heed to, this is because a few of the members of the House of Assembly of Kaduna State are Christians. The number of souls that have died in religious crises in Kaduna State since 1987-2000 were about Nine thousand (9,000) people approximately. Lack of job opportunity, struggle for leadership and tribalism are the reasons for religious crises in Kaduna State.

It is a pity to mention here that during the last Kaduna State religious crises (22/5/2000) the foetus were removed from their mothers womb. The cripples, Blinds and small children were set ablaze. People are since then waiting fervently to hear Kaduna State Government decision as regards to this awful event in the state.

RECOMMENDATIONS

The study of religious crises in the Northern States of Nigeria
A case study of Kaduna State cannot be over emphasized. There have
been a lot of occurrences in the Northern states of Nigeria as a
result of strong religious beliefs. In view of the above statement
therefore, the recommendations for this study are of tremendous impor-
tance.

First and foremost, Christians all over Nigeria and the world
at large should be praying for the Christians in Kaduna State.
If Christians relent their efforts in praying for the Christians in
Kaduna, then, at the end of the day, the Christians in Kaduna State
and other parts in the Northern Nigeria will be doomed for another
destruction again. In the same way, Christians in the Northern
Nigeria will be found doing that which they do not want to do if
other Christians in Nigeria cannot intercede for them in prayers.

For Kaduna State to be in peace, it is a must that Kaduna State
government should work hand in hand with the federal government in
resolving religious crises in the state. For peaceful coexistence
in Kaduna state, the issue of Sharia law (Islamic legal system) must
be abandoned, because in the state where Christians are many or in an
area dominated by the Christians Sharia law cannot function there
at all.

There should always be cordial relationship among Christians
in the state for the propagation of the gospel of our Lord and
saviour Jesus Christ in order to reclaim the world of sin. Christians
are also enjoined to join politics no matter what happens; this is
to promote our country Nigeria and the gospel in general. Christians

should not disown their faith in whatever circumstances.

The researcher also calls on the moslems in Nigeria to cling to Suratu Ali'Imrana (Qur'an) 3 ;21 which says, "Those who murder the prophets and the righteous ones of God will be condemned in the hell fire". In the like manner, Christians should remember the commandment of God, "You shall not murder" Exodus 20:13.

It is also suggested that Moslems and Christians should no longer grow in disparity for this would prevent them to yield to the call for dialogue. Dialogue is the only best way to conflict resolutions, feeling so superior over one another never solves our common problems. The researcher also points out for the creation of New Kaduna State, this may also alleviate the religious crises in the state. Since this research work is not exhaustive the researcher is of the view that further research work should be conducted on religious crises in the Northern states of Nigeria. A case study of Kaduna State.

The researcher therefore also calls on every Nigerian to revolt or rise against any state government, state Governor or the federal government that try to introduce any law or plan anything that will distabilize the unity and political emancipation in the country. Just as the Chairman of Nigerian Medical Association (NMA) announced in their national general meeting held in Minna on Saturday October 7, 2000.

The Punch Newspaper reported that, "The Nigerian Medical Association (NMA) Chairman Dr. Dominic Osaghae encouraged every professional Doctor not to treat any Sharia law victims that their hands are cut. He said if any Doctor is found violating this rule and regulation his or her licence will be rovoked".

The researcher furthermore enjoined the Moslems and Christians to strive hard in order to inherit the beautiful home (Heaven). Remember, God says, "Salvation is mine and the rulership over all the earth and in heaven is under my care, I am the creator of all things in the world and I am their sustainer". Suratul Zumari (Qur'an) 39:64, 39:63. God also says in the Bible that, "The earth is the Lord's and everything in it, the world, and all who live in it". Psalms 24:1. The researcher therefore strongly admonish both young and the old people in Kaduna state and in Nigeria at large to refrain from the acts that is capable of jeopardizing or destroying the lives of people. This is because we will all give an account of ourselves before God the Almighty Romans 14:12.

5:3

CONCLUSION

The religious crises which have engulfed the whole Kaduna State, made a lot of destructions. Many souls have been lost, there has not been cordial relationship with the opposite religions in the state. People have developed the negative attitudes toward people of other faiths and bias or preconceive ideas are raging among people of different beliefs. The major problem here is that, there is no religious tolerance and the spirit of condemnation is already existing among people of diverse faiths. The incomes of the state have even become lower and Kaduna State has lost its glory within and outside Nigeria.

It is now time for the people in Kaduna State to re-examine themselves as to what they are doing in their lives. Nothing can be achieved through violence, violence should not be seen as a criteria

for one fulfilling his obligation to God, but to be ~~caused~~, violence can only ruin the reputation of those who cause it in their environment and even beyond. Things are just happening as foretold by our Lord and Saviour Jesus Christ, He said to his disciples that: "Before my second advent, you will hear of wars and rumours of wars, you will be handed over to be persecuted and put to death and you will be hated by all nations because of me". Mathew 24:6,9; Mark 13:7,9; Luke 21:12.

There is a great need for the people to always ask for the forgiveness of their sins from God. We should be praying for the people of Kaduna State that God should sustain and strengthen them for the expansion of his kingdom on the earth. We should also be praying fervent^{ly} so that Kaduna State shall rise again. There is also the need to pray for the peace of God to reign in Kaduna State in particular and Nigeria at large.

People need a strong government in Kaduna state despite the fact that, the ramification of religious crises in the state is as a result of government non-challant attitude towards the lives of the people in the state. It is the responsibility of the government to protect and enhance the lives of her people.

My dear fellowmen, we should all bear at the back of our hearts that we all are strangers in this sinful world. We are all running a race, running a race to meet our redeemer. He who is not ready to run a race should please give a chance to those who are willing to run a race and to run a better race to meet the saviour and inherit the eternal home.

If we are totally convinced that religious crises in Kaduna State have caused a lot of haroc to the people in kaduna state, I am sure beyond the reasonable doubt that the peace of God shall continue reigning in Kaduna state. And that the people resident in the state shall continue rejoicing in the hope of the glory of Almighty God who never fails us forevermore. What shall the people in Kaduna State and other parts of Northern Nigeria say then? shall they go on fighting one another so that all their purpose may be accomplished? By no means. The people in Kaduna should have seen the danger in fighting one another by now, how can they fight any longer. God in his infinite mercy continue to bless the people in the Northern parts of Nigeria particularly the people in Kaduna State.

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APPENDIX

ORAL INTERVIEW QUESTIONS

1. What is your name?
2. How old are you?
3. What is the name of your state?
4. What is your Educational level?
5. What is your own occupation?
6. What is your religion?
7. Have you ever witnessed religious crisis?
8. What do you think is the cause or the reasons for religious crises in Kaduna State and other parts of the Northern Nigeria?
9. Do you encourage religious crises?
10. What do you think government should do about religious crises in Kaduna State?