

## **UNITY: The Hall Mark of Islam**

**HADI Moshood Atanda**

[hadmoshood@gmail.com](mailto:hadmoshood@gmail.com)

**08067865369**

### **ABSTRACT**

The Islamic community in Nigeria and in deed world-wide is today bedeviled with the problem of disunity. The Nigerian sectors of the *Ummah*-shares a big portion of global disunity. Disunity robs Muslims of many things and puts them at a disadvantage. Worse still, it brings about the exact opposite of the kind of a community that Allah wants us to be (Q3: 103). More so, when the Hall Mark of Islam is Unity. What then is responsible? How could this problem be solved? The crux of this paper is to attempt answers to these questions and proffer possible solutions to disunity among the Muslims by upholding the mantra: “The Hall Mark of Islam is Unity”.

### **Introduction**

Islam, a one time powerful religion that impacted on the whole worlds, is today at the crossroads. The Muslims today find themselves in a state of siege, gripped by ignorance and despondency, disunity, hopelessness and apathy, discord and disarray, struggling to get guidance from “those who have gone astray”. One may ask the simple questions that started agitating the people’s mind about the differences which are noted among some Muslim scholars, students or *Ummah* in general: Why can’t we organize ourselves or carry out some of our actions uniformly? Why do we have these apparent differences in most of our festivals and so on. The answer is simple. Whatever appears to be disagreement among Muslims is a normal phenomenon. Islam has been the religion of a thinking people, i.e. the intellectuals; so, one is bound to find divergent opinions on some minor issues. As to the major practices, the Muslims are directed by Allah to be unanimous by holding the rope of Allah together “And hold fast by the covenant of Allah all together and be not disunited”. (Q3: 103). It is against this background that this paper attempts to place on record that the Hall Mark of Islam is Unity.

### **Concept of Unity in Islam**

Unity according to wiktionary.org is related to oneness, meaning the state or fact of being one undivided entity or a single undivided thing, seen as complete in itself.

Brotherhood and unity in Islam are twin concepts that mutually reinforce each other to sustain a human model of the message of *Tawhid* on earth. Brotherhood ensures the bond of love, affection and concern in such a way that a believer sees another fellow believer the way he sees the image in the mirror that he faces: he would want for his fellow believer what he would want for that image in the mirror he faces, that is, himself. While brotherhood ensures the affectionate bond for the sake of the creator, unity ensures the pursuit of common goals of

the *Ummah* that marches towards the fulfillment of the purpose of creation. The fraternal bond of believers according to *El-Miskin* (2009) is articulated by Allah Himself. It is manifested through practical correlatives of participation in common worship patterns backing up the divine articulation. It is also sustained through conscious efforts by believers to ensure the cohesion of the *Ummah*.

*El-Miskin* further elucidated that when Allah establishes the fraternal bond among believer (for instance in *Qur'ān* 3: 10), it is meant to be a transcendental linkage that cuts across bounds; He explains that, while it is an admonishment, it is a declarative articulation not subjected to negotiation or compromise. As long as one is a believer, he must subscribe to this intra-*Ummah* fraternal bond.

The declarative admonition of the *Ummah's* fraternal bond is reinforced by a qualitative appraisal of the *Ummah's* cohesive unity. The qualitative appraisal is encapsulated in a tripartite identity pattern that makes it the best community ever brought forth to this planetary entity, because its individual constituents and collective entity: (i) admonish that which is good (ii) prohibit that which is wrong, and (iii) believe in Allah. In his Summation, *El-Miskin* believes that this qualitative appraisal of the important bond constructed with the building blocks of faith that brings together diverse human elements within a single cohesive *Ummah* entity is both a reinforcement of the bond and a rationale that instills in the believer that this community called the *Ummah* is the best entity to belong to (*Qur'ān* 3: 110).

### **Unity: The Hall Mark of Islam**

The Muslims in the world over believe in the oneness of Allah. So central is this fact to one's protestation of faith in Allah that the least derogation from it is an inexplicable sin that no extenuating circumstance can justify. The *Qur'ān* says:

*Allah forgiveth not that partners should be set up with Him, but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. (Q4: 48).*

The Muslims are united in this belief. Even the weakest in faith who may be guilty of violation of Allah's command does not robustly impugn the oneness of Allah. *Abdalati* (1982) says:

*...Islam is based on unshakable belief in the oneness and universality of God –the worshipped, the unity of mankind –the worshippers, and the unity of religion–the medium of worship.*

For the Muslim, God is one, Eternal and universal. He is the creator of all men, the provider for all men, the judge of all men and the Lord over all men.

The institution of *Salat* (obligatory daily prayers) has the intendment of creating unity in the lives of Muslims. Apart from the uniformity in the way and manner prayers are observed, they make social intercourse possible and easy. In order to encourage such social intercourse, prayers said congregationally are rated twenty-seven times better and more rewarding than

the ones said alone. Muslims thus meet congregationally in their different locality five times everyday of their lives. *Abu Hurairah* reported that:

*The messenger of Allah found some people keeping away from congregational prayers and he said: "I intend to order someone to lead the people in prayer while I go to burn the houses of the people who do not join the congregational prayer. (Muslim).*

The scholars are in agreement that it is in the pursuit of the expansion of the unity in Islam that on a weekly basis the mosques for the five daily prayers collapse into one bigger congregation for the Friday service. This is no mere ritual; it is to drive home the sameness and oneness of our humanity. The two *Ids* enable us to realise, on a greater scale, our ambition of a united humanity. The concourse provides not just the opportunity of meeting twice in a year, but summons attention to the fact that we are one humanity with a common destiny realizing the ultimate unity of Allah.

The Institution of Fasting provides a yet providential platform for the concept of Islamic unity. In addition to its spiritual dimension, fasting plays an equilibrating role in the life of the *Ummah*. The very rich and the penurious who are divinely juxtaposed in all human communities go through the same process of seeking to tame and domesticate the desire for food and drink. Whereas, for the poor, it is a continuation of the miserable existence to which they are used, the rich are reminded of the daily experience of the poor. When they thus become solicitous for the poor, subsequently, they help in redefining the common humanity of all.

The *Zakah* institution is yet a very unifying element in Islam. By Allah's design some person are hugely endowed with material opulence while others struggle to survive. This dichotomy is not just studious; it is equally purposive. Ours would have been a world saturated with some hubristic tendencies if resources with all existed in equipoise. It would have been a terrifying world to live in. *Zakah* provides the link. The giver gives without necessarily enslaving the receiver, while the receiver does not deify the giver. Each provides a basis for the fulfillment of Allah's command. Love in its undiluted and imperishable state becomes the by product of this exercise. The poor and the rich are united as both actors are witnesses of this divine process. Furthermore, the hemlock which is the desire to accumulate wealth and peculate what is collectively owned is cauterized. Little wonder that the stench of corruption (like the one in Nigeria today) is much more potent among those who do not have this Islamic value. Because of the role *Zakah* plays in cementing the relationship between members of the Islamic *Ummah*, it was a justificatory basis for Abubakr to go to war with those who saw the demise of the Prophet (S.A.W) as a golden opportunity to go back on the payment of *Zakat*.

Hajj is one of the noblest institutions that Allah has blessed humanity with. Its role in enhancing unity in Islam is incapable of any explication. It is simply an exhilarating experience. It is the only single event that brings people from different backgrounds and orientations together. It has the kind of crowd that no other gathering can boast of. Shariati (n.d) describes the Hajj thus:

*In essence, Hajj is man's evolution towards Allah. It is a symbolic demonstration of the philosophy of creation of Adam... It may be stated that the performance of Hajj is a simultaneous show of many things; it is a "show of creation", a "show of history". A "show of unity", a "show of Islamic ideology" and a "show of the Ummah".*

Hajj is a lesson in leadership. It tells us that a leader that is disdainful of the responsibilities that are a natural corollary of the privileges enjoyed, instigates and unmitigated humanitarian cataclysm. It instructs leaders to transform heterogeneous grounds into homogeneous ones. It is extrication from fragmentation and relativity to unity. In Hajj, one realizes the veracity of the oneness of mankind as stated in the *Qur'ān*. One observes that the greed and lust of man are responsible for the desire to hold mankind divided. The *Qur'ān* says:

*Mankind was one single nation. And Allah sent messengers with glad tidings and warnings; and with them, He sent the Book in truth, to judge between people in matters where in they differed; but the people of the Book after the clear signs came to them, did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth... (Qur'ān 2: 213).*

The above institutional framework in Islam for unity, is no doubt a clear indication that the Hall Mark of Islam is unity, unity of faith, unity of action, unity of purpose and unity of thoughts.

### **Cog in the Wheel of Unity among Muslims in Nigerian**

Asunogie Esq (2009) identified the following four major causes of disunity among Muslims: Lack of knowledge of the Din, Ego, tribalism and greed.

- i. **Lack of Knowledge of the Din:** He observes that it is sad that a religion to which scholarship is vital, is today populated by ignorant adherents. This vast army of ignorant followers has provided a source for recruiting those who fan the embers of disunity. On this, the holy Prophet (S.A.W) has provided a clear guidance when he says: "I am bequeathing two objects to you, and you will never go astray as long as you hold them together: the book of Allah and my *Sunnah*" (i.e. his tradition). It is from these two that Islamic law derives its primary source, the *Qur'ān* and *Sunnah*. The Muslims have a uniform application on these two first sources. The secondary sources of law are the *Ijma'a* (consensus opinions of scholars) and *Qiyaasi* (the analogical deductions of the Muslim scholars. These are the areas where intellectual interpretation plays its role, and some people who cannot comprehend the reason for the divergent opinions of the *Ulama*<sup>c</sup>, feel there is disunity among the *Ulama*<sup>c</sup> whereas, there is none at all. In another approach, let us understand that Islamic *Fiqh* (jurisprudence) operates under what we know as *Fareedat*, *Sunnah* and *Mustahab* i.e. compulsory, necessary *Sunnah* of the Prophet and the preferable actions of the scholars. These are the normal applications on our *Ibaadat* i.e. act of worship. All Muslims are unanimous on the *fareedat* and

*Sunnah* but they have different opinions in respect of *Mustahab*. Likewise, we have four orthodox *Imams* in Islam. They are Imam *Abu Haneefa*, Imam *Malik*, Imam *Shafi'i* and Imam *Hanbali* (R.A.A), they only have divergent opinion on *Mustahab* issues, so it should not be construed that the *Ummah* is divided, as long as there is not controversy in the fundamental issues of faith.

- ii. **Ego:** Ego is yet another problem. Every Muslim wants to be a Lord unto himself. The mushrooming of organizations in the name of Islamic propagation is a proof of this untoward development.
- iii. **Tribalism:** The North/South dichotomy is yet a serious problem threatening unity in Islam. The feeling of the superiority of one tribe over another is unhealthy. Owing to historical factors, the distribution of Muslims in the country is not even. Yet, they are found in every part of the country, among diverse ethnic groups: Hausa, Fulani, Kanuri, Yoruba, Nupe, Edo, Igbo etc. It is therefore a big mistake to claim that Nigeria is Muslim North and Christian South.
- iv. **Greed:** At the heart of the problem of unity in Islam is the unbridled greed on the part of those who masquerade as leaders.

## Conclusion

From the foregoing discussion, it has been established that unity is primal to Islam and so it should be to the Muslim, both in his spiritual and mundane existence. Unity colours the hue of the belief system, constituting the onset and the outpost of his faith. It should be bored in mind that the injunction to remain united is strengthened by the prohibition of conflict among Muslims, as it would weaken them and lead to failure:

*And obey Allah and His messenger (S.A.W) and do not dispute (with one another), lest you lose courage and your strength departs and be patient. Surely, Allah is with the patience. (Qur'ān 8: 46).*

Consequently, breaking up into factions (on *Aqida*) even after clear guidance from Allah had come, leads to shame in this world and eternal punishment in the hereafter.

*And be not as those divided and differed among themselves after the clear proof had come to them. It is they for whom there is an awful torment. (Qur'ān 3: 105).*

Prophet Muhammad (S.A.W) provided the similitude of how united Muslims should be when he likened Muslims to a building, one part of which strengthens the other parts, thus keeping the whole building firmly in place. Another analogy that he gave is: "The likeness of Muslims regarding their mutual love and compassion is that of a human body: when a part is afflicted the rest of the body responds with sleeplessness and fever". (Abdul, 1980).

Therefore, Muslims wherever they are, irrespective of the sects, society or organization they belong, must remain united. They must always remember that "the Hall Mark of Islam is Unity". However, the unity that Muslims are required to foster is for a good righteous cause, not that of aggression or injustice against others:

*...Do not let your wrath against those who have barred you from the Holy Mosque move you to commit acts of aggression;*

*rather, help one another in furthering virtue and God consciousness, do not help one another in sin and transgression. (Qur'ān 5: 2).*

So, the call for Muslim unity should not be seen by anyone as threatening to them or rather be toyed with by any group (Muslims or non-Muslims alike). On the contrary, the unity of Muslims, whether within Nigeria or beyond, is in the interest of all Muslims and non-Muslims alike.

### **Recommendations**

For the Muslim Community to realize the goal of unity, for them to be united and remain formidable the following recommendations would need to be applied.

1. Placing a lot of emphasis on exploring truly common concerns, rallying points and goals. Rallying around common ideals, admonishment to the *Ummah* to hold on collectively to the common faith symbolized by the rope of Allah (*Qur'ān* 3: 103), searching for common rallying points and, as much as one can, avoiding disagreements, is a vital instrument of promoting transcendental ideals of brotherhood and unity.
2. Muslims should consciously maintain a large heart in themselves in such a way that good intention (or *husn-al-zann*) should be presumed in interacting with fellow believers. A good stock of *husn al-zann* will allow one to give the benefit of the doubt to the other.
3. Suppressing Negative Impulses while relating to other brothers so that a vicious cycle of negatively impulsive responses are not met with similar counter responses to threaten the cohesiveness of believers who must be allies of one another promoting virtuous goals. Suppression of such angry impulses and forgiving the other are indeed ideal formulae for attaining forgiveness (*Kazmul ghaiz* and *afwu an-nnas* as they are described in *Qur'ān* 3: 134)
4. Conducting counseling sessions (or *nasiha*) in an emotionally dispassionate manner. Dispassionate, calm and kindly presented good counsel should always replace angry challenge, condemnation and denunciation. The famous story of the handling of the Bedouin who urinated in the Mosque during the time of the Prophet (S.A.W) is a universal and permanent model of handling people in accordance with their limitations until they learn. Indeed, the prophet also said on another occasion: "Speak to people in accordance with their perception". (*Khatibu nnasa ala qadri uqulhim*) (Ibn Hisham n.d.). This technique of affectionate and kind counsel even to an erring brother sustains cohesion among believers for hard heartedness disperses believers (*Qur'ān* 3: 159).
5. Every Muslim irrespective of their Greed (*Aqida*) should remember that Allah who created the whole universe knows what He has brought into existence. If He had wanted he would have made us one without any differences. He alone nurtures and controls the affairs of all things including human beings. He has given mankind the chief source of law i.e. the *Qur'ān*, to govern the Muslim society. Anybody who submits to Allah has no choice except to follow the *Qur'ān* in words and actions and as such, there is need for uniformity in all *Qur'ānic* directions, because "the hall mark of Islam is Unity".

## REFERENCES

- Abdullahi, H. (1982). *The Family Structure in Islam*. Lagos: Islamic Publication Bureau.
- Abdul, M.O.A. (1980). *Selected Traditions of Al-Nawawi*, Lagos: Academy Press.
- Ali, Y.A. (1975). *The Holy Qur'an (Text, Translation and Commentary)*. Leicester: Islamic Foundation.
- Asunogie, N. Esq. (2009). "Unity in Islam". In Jimoh, S.A. (Ed.) *Unity and Uniformity among Muslims: Some Contemporary Imperatives*. Ilorin: Unilorin Press.
- El-Miskin, T. (2009). "Forging Islamic Brotherhood and Unity: Towards Transcendental Ideals for the Ummah's Cohesion" in Jimoh, S.A. (Ed.) *Unity and Uniformity among Muslims: Some contemporary Imperatives*. Ilorin: Unilorin Press.
- Shariati, A. (n.d). *Hajj*. Lagos: Islamic Publication Bureau.
- Wiktionary.org. *The English Dictionary 3.0* <http://wiktionary.org>.
- Ibn Hisham (n.d). *Sirat Rasul Allah* Vol. 1 Cairo: M.A. Subayt.

# **The Dynamics of Religious Pluralism and Interfaith Relations in Tudun Wada, Kano – Nigeria 1960s - 1990**

**Naziru Yahaya Shuaib**

Department of History Rabiu Musa Kwankwaso,

College of Advance and Remedial Studies

Tudun Wada, Kano-Nigeria

[naziryahya7@gmail.com](mailto:naziryahya7@gmail.com)

+2347031854850

## **Abstract**

Tudun Wada provides a fertile ground for the two major religions namely Islam and Christianity and in the inextricably pervasive traditional religion. The concept of pluralism in this paper refers to these tripartite religions. Like other African societies, indigenous *Maguzawa* (pagan Hausa) of Tudun Wada had their own traditional belief before the advent of the two organised religions in the area. Traditional religion was a religion that developed spontaneously out of culture. This gives credence to the fact that the religion was not mission minded, everybody was born in it. From the 14<sup>th</sup> century onwards, *Maguzawa* religion was exposed to a mountain challenge of Islam. By the second half of the 19<sup>th</sup> century, Islam achieved maximum spiritual fulfillment in the major towns, that later constituted the district. This made the remnants *Maguzawa* to leave the towns for Muslims and went to places behind the towns. Christian missionaries reached Kano nine years ahead of the British conquest in 1903. But their effort was either a total failure or with very little success in the city. This formed the basis for the Christian missionaries to focus their attention on rural and non-Muslim *Maguzawa* areas where Tudun Wada constituted a part. The activities of these two monotheistic religions had been characterized by conflict, contestation for religious and economic space, and often by cooperation. This paper intends to analyze and assess not only the religious practices, but the level of religious tolerance and interfaith relations in the area. Primary and secondary sources were used in writing this paper.

Keywords: Traditional Religion, Islam, Christianity, Conflict and Cooperation

## **INTRODUCTION**

Tudun Wada Dankadai is situated at the south Eastern part of Kano. According to its tradition of origin the town was founded by two brothers i.e Zangi and Na'ibi <sup>1</sup>. It appears that the most striking factor for the development of the area was its proximity from Zaria, Kano and Plateau. The fertility of the area attracted hordes of immigrants mostly Muslims to the area. With the imposition of British colonial rule on northern Nigeria, Tudun Wada appeared to have provided refuge for an impressive number of people, mostly from zaria seeking respite from forced labour



during Zaria, Bauchi, plateau light railway construction in 1907<sup>2</sup>. At the commencement of the work forced labour was employed. Any refusal was liable to fine. (Ibrahim 1995 p. 21) Thus, people left their original settlement to avoid compulsory work and settle in their neighboring ground such as Tudun, Wada.

Hausa *Maguzawa* constituted the dominant group base in the area, followed by Fulani. The other ethnic grouping lately, penetrated Tudun Wada Dankadai includes Kurama, Igbo, Nupe and Kanuri who represent an inchoate minority. Indeed, Tudun Wada in its adolescent days acquired a predominantly *Maguzawa* outlook, because of the numerical preponderance of *Maguzawa* elements there. From 19<sup>th</sup> Century onwards there occurred a marked change in their history. This change had been influenced by Islam. Those who embraced Islam were thus intent upon rejecting the name *Maguzawa* and do not consider themselves *Maguzawa*. The resulting extremely considerable inward free migration and the extent of favourable ecological condition had been all encompassing brought about substantial changes that gave a strong structural economic base, which dictated the emergence of Christian missionaries in the area. Hence, it is the profile of these tripartite religions, religious configuration and the nature of interfaith relations of Tudun Wada that the paper deals with.

- 
1. Interview with Alh Kabiru Muhammad Wuna 3<sup>rd</sup> March, 2017
  2. K.H.C.B/Kanprof No. 25 Vol. II Tudun Wada Gazatteer

### **Conceptual Clarification**

Traditional religion was the major pre-occupation of African Societies before the advent of the two organized monotheistic religions, namely Islam and Christianity. The religion was not mission minded. This is because it normally developed spontaneously out of culture. Therefore traditional religion in Tudun Wada centered around the family cult, which constituted the badge of family identity. In addition there were other cults associated with spirits namely, Kure, Dangaladima and Inna collectively recognized by all the *Maguzawa* in Hausa Land. (Kruisis 1915:p.14) It was around these cults that the traditional religious life of *Maguzawa* of Tudun Wada Dankadai revolved.

Islam was introduced into Kano in the fourteen century and by the 19<sup>th</sup> century it had become undisputed religion in Kano. With the Islamisation of Kano, Islam was spread to rural *maguzawa* areas where Tudun Wada Dankadai constituted a part. Historical evidence suggests that Tudun

Wada had been a Muslim stronghold for over a century before the introduction of Christianity in the area. Up to the first quarter of the twentieth century Islam was indeed the only monotheistic creed with which the *Maguzawa* were acquainted. But throughout this period Muslims were not formally organized for missionary campaign to the remote *Maguzawa* settlements, until the nascent Sardauna's conversion exercise in the area in 1964<sup>3</sup>.

Christianity came into the Tudun Wada Dankadai later. Although I.M Reuben was of the believe that the attempts started with the opening of mining activities around Tudun Wada Dankadai i.e Riruwai. It attracted a number of catholic Christians from plateau to Tudun Wada for work in the mines (Reuben 2000: p. 40). But there was no record of conversion. It seems equally well to C.M.S stationed in Zaria, who made efforts to spread the faith in the aftermath of the British Colonial occupation. Unfortunately for them the project did not proved influential due to strong opposition from Muslim rulers and the irate dwellers especially Muslims.

Christian missionaries focused their attention on Tudun Wada due to a number of reasons. Among which was the important historical factor of colonization of Northern Nigeria by the British Colonial power. Christian missionaries reached Kano in 1894 nine years ahead of the British Colonial conquest in 1903 (Graham 1966: p. XV)

---

### 3. Interview with Nasiru Goma 11<sup>th</sup> Dec, 2016

Their effort was either a total failure or with very little success. This is because Kano had been culturally influenced by Islamic civilization, for over 700 years, before the advent of the Christian missionaries in Kano. Undoubtedly, this contributed to the intense hostility and opposition to Christian missionaries in Kano. An example of this was perfectly illustrated in the case of emir of Kano Aliyu Babba (1894- 1903) who turned Bishop Tugwell's Party out of Kano in 1900 (Crampton 19751 p. 45-6). With colonial interlude a symbiotic relationship developed between the colonial government and Christian missionaries. This provided a politically peaceful and supportive environment for missionaries to focus their attention on rural and non-muslim Hausa *Maguzawa* areas.

According to M.U Adamu, there was existence of reasonable number of pagans in the area and the missionaries took it for granted that the rural people were more submissive. This is because

Islam did not perfectly with the people of rural areas and if an alternative faith was given to them, they would readily accept it (Adamu 1999 p. 181).

## **RELIGIOUS CONFIGURATION OF TUDUN WADA**

By 1960, Islam achieved maximum spiritual fulfillment in Tudun Wada Dankadai. This made the remnant *Maguzawa* to leave and went to places behind the town. Up to the advent of Christian missionaries the isolated *Maguzawa* had been hobnobbing with Muslims, but preserved unchanged their primitive faith. Nevertheless, their long interaction with Muslims, many Islamic elements had become thoroughly incorporated into their culture. For example, *Maguzawa* freely admit that Allah is the ultimate controller of the universe. Yet, they neither worship Him nor seek His help. His name is only heard in their oath and common expression.

It has been observed that, there was inconsistency in the method and strategic hub between the Muslims and Christian missionaries. On the one hand, Islam discouraged forced conversion that, was why there was absolutely no pressure exerted on the non-Muslim to embrace Islam. In addition, there were some ignorant Mallams who demand from a convert to change his name to a Muslim one and slaughter a ram. This incident attached with hatred shown to pagan Hausa<sup>4</sup> by their Muslim counterparts posed serious impediments to Islam and in turn paved a fascinating

---

4. Interview with Rev Yusuf Boko 26<sup>th</sup> Feb, 2017

way for Christian missionaries to use. On the other hand, Christian missionaries took it for granted that, pagan Hausa must be converted from their traditional religious way of life to that of Christianity. They therefore, emphasize humanitarian ventures to champion their course.

The most effective weapon for evangelization used by the missionaries was medical services. The missionaries established a clinic at Karefa in 1940<sup>5</sup>. Here at that time, apart from Jingir hospital in Jos, then Wusasa in Zaria and the one in Kano, there was no other medical outreach but the one in Karefa. Muslims and Christians all do visited the clinic<sup>6</sup>. And Christians were given drugs freely. Since then Karefa became a display ground to cure diseases. Despite all this effort the missionaries were not hurriedly welcomed by the people.

It is pertinent to note that, the villages nature, been situated at tail end of Kano, coupled with poor roads were the basis that some villages under Tudun wada not receiving Islam on time. This

reason together with a times laxity, the Muslim did not become alerted to start preaching the way it should be till after Christian missionaries start preaching in the area<sup>7</sup>.

The conversion of non Muslims to Islam in Kano south undertaken by Sardauna of Sokoto in 1964, where by about 40 thousand converts from Tudun Wada were recorded<sup>8</sup> served as an immediate force militating various Christian organization to Tudun Wada. The Christian missionaries in the north see the Sardauna conversion exercise as an ethnically prosecuted revolution, which if remained unchallenged, the influence of Christianity would be muffled in Northern Nigeria. Thus, in 1968, Mr. Malachy Gately (a catholic) employed the service of some Kurama Christians from Danladi/Pambegua area of Kaduna State to Maraku Village of Tudun Wada (Reuben 2000: p. 48). This pattern was in sharp contrast to that of Muslim immigrants in the area.

The competition for adherents and influence brought about substantial changes in the method and strategies adopted by both Muslims and Christians. For example Christian missionaries intended to separate the stronghold relationship, between Hausa identity and Islam and establish

---

5. Interview with Nayaro Galadima 06<sup>th</sup> Jan, 2017
6. Interview with Idris Aliyu V.H of Karefa 07<sup>th</sup> March, 2017
7. Interview with DAhiru Liman 31<sup>st</sup> March, 2017
8. Interview with Nasiru Goma 11<sup>th</sup> Dec, 2016

Hausa Christian identity. The C.M.S and S.I.M.'s activities were clear cases in points (Smith 2004: p. 48). It has since then established that propaganda became the focal point of the Christian missionaries campaign. They since began to present themselves to the pagan Hausa as friends wishing to come to their aid and liberate them from the servitude of their Muslim counterparts.<sup>9</sup> This has been their main source of winning converts.

Sequel to this challenge Muslim missionaries tried bridging their relationship with *Maguzawa* during preaching, especially in bringin them close in activities as a good thing indeed, for dissolving in them those traditions they have of the Muslims (the hatred shown to them by Muslims). Meanwhile the leadership organization proved very helpful to the Ulamas. It masked the possible misunderstanding among the various Islamic religious bodies in Tudun Wada.<sup>10</sup>

In its historical development the link between Christian missionaries and the Muslims majority was complicated. More particularly between 1970s-1980s when Tudun wada contains large minorities of Christians from southern Nigeria (Igbo People), who have given it their stamp especially in the small shops which line many streets and into the large bustling market of the town <sup>11</sup> . This implies the establishment of various denominations in both town and rural villages. The missionary influence (therefore) has been tremendously extensive affecting all facets of life of the people of Tudun Wada.

Notwithstanding, the proliferation of different Christian denominations did not mean that the denominations lost contact to one another. The rise of Christian strength was a factor that raised Hausa Christian aspirations in Tudun wada. People like Nayaro Galadima, Rev. Yusuf Bako Rev. Bako Gambo were the early indigenous Christian in Tudun Wada<sup>12</sup>. The Christian identity in Tudun Wada gave more impetus to religious feeling among the Hausa Muslims. It made them to become religiously determined to protect their religious integrity and cultural identity against

---

9. Interview Alh. Idi Dabo (Mato) 07<sup>th</sup> Feb, 2017

10. Interview with Dahiru Liman 31<sup>st</sup> March, 2017

11. Interview with Hajiya Sayakulu Adamu 29<sup>th</sup> Oct, 2016

12. Discussion with Yusuf Sani Nata'ala 25<sup>th</sup> Jan, 2017

the emerging threat of Christian influence in the area. Hence, it led to the emergence of Islamic propagation movement (I.P.M) in Tudun Wada in 1980<sup>13</sup>.

Moreover, after Christianity has started getting ground, the Christian missionaries started saying to the remnant *Maguzawa* that did not become Muslims that anyone who died a non Christians, he will rot no one will burry him/her or help his family for burial<sup>14</sup>. This made most of the remaining *Maguzawa* to accept Christianity. Thus, the growing strength of both Muslims and Christians affected the structure that maintains the society together.

## **THE NATURE OF INTERFAITH RELATIONS**

At the beginning the relationship was very cordial. In spite of the religious heterogeneity in the family there was religious tolerance and mutual respect among them. You can have parents

converted to a religion different to that of their children and live peacefully. For example Talle Idi of Karefa Converted to Islam with his wife but his daughter did not and were living peacefully<sup>15</sup>. There was also intermarriage between adherents of Islam and Christianity. Although the practice was not popular, but the intermarriage had been one sided, Christian girls may marry Muslim men, but Muslim girls were never allowed to marry Christian men. The sources available revealed that both Hausa Christians and Muslims attend many social and cultural activities of each other. This gives credence to the fact that the relationship in the period was that of cooperation and mutual respect.

However, from 1970s onwards the nature of interfaith relationship in Tudun Wada Dankadai has been chequered and precarious. The struggle to get converts by all possible means continued to becloud and inspire conflicts and carnage in religious name. It has since been established that Islam and Muslims were enemies of Christians and Christianity. Therefore by virtue of the orientation, the new Christian converts opted for the adoption of enmity to Islam and Muslims, who were identically the same, but religion separated them. This was the genesis of religious bigotry in Tudun Wada.

---

13. Interview with Nasiru Ahali 25<sup>th</sup> Jan, 2017

14. Interview with Sama'ila Nakande 07<sup>th</sup> Feb, 2017

15. Interview with Nasiru Goma 11<sup>th</sup> Dec, 2016

With perceive feeling of strength, in 1980s the Christian missionaries' decided to make forays into the political terrain. Although the Christians minorities were excluded in terms of real power into any political offices, they were not voiceless in the politics of the area. Rev. Yusuf Bako for example contested for a position in the local government council. In spite of the fact that he lost the election to a Muslim opponent, he firmly believed that there was no manipulation in the election.<sup>16</sup> In spite of growing influence of Christianity in the midst of Muslim Community there was increase in the rate of moral degeneration. Between 1980 to 1991 Muslims Christians relationship in Tudun Wada was indeed disturbing and irritating. There were records at violence and clashes in 1985 and 1989.<sup>17</sup>

The immediate factor of the 1985 conflict between Christians and Muslims was doubtfulness that was done to the Igbo's, i.e. the Igbo's were doubted that they break down Muslims prices on food items, but they reduce prices for Christians. This was what gave birth to the conflict.<sup>18</sup> The

conflict cause serious damage to lives and properties. While the 1989, conflict was as a result of the conversion of a Christian to Islam. The converted Christian was searched for and never seen. This aggravated doubtness that, it was the Christian that concealed him. Thus, Muslim in their investigation led to conflict.<sup>19</sup> The two crises left unimaginable legacy in the history of Tudun Wada. It brought about certain changes in the socio-economic and political setting in the area.

---

16. Interview with Rev. Yusuf Bako

17. Discussion with Yusuf Sani Nata'ala 25<sup>th</sup> Jan, 2017

18. Interview with Hajiya Sayakulu Adamu 29<sup>th</sup> Oct, 2016, Rev. Bako Gambo 29<sup>th</sup> Oct,2016

19. Rev. Bako Gambo 29<sup>th</sup> Oct, 2016

## **CONCLUSION**

It is clear from the forgoing discussion that, Tudun Wada Dankadai is ethically and religiously plural society. All three major religions are represented in the area. Before 1980 the relationship was very cordial. It is therefore possible to suggest that the Christian's growing strength and their effort to get more adherents so as to challenge their counterparts, Muslim strong hold, was the major factor responsible for changing the mutual relationship in to discord and chaotic. The failure of religious leaders however merely marked the beginning of major crises. By 1984 most of the religious leaders in Tudun Wada had closed their doors to peace. They advanced sentiments and religions fanaticism. As has already been pointed out, for the only point on which the Muslims and the Christians were likely to agree was that, their activities had religion undertones. In order to provide lasting resolution to the aforementioned mutual distrust effective response must be multilateral. It is conceived that any plan of emancipation to be effectual must consult at once the interest and opinions of the forces, so as to be synthesized to the existing laws. Through this approach that, the religions should stand for justice, social justice, love, compassion, sharing peace and tolerance.

## **BIBLIOGRAPHY/REFERENCE**

Books, Chapters, Journals, Theses

- Adamu M.U (1999) *Confluences and Influences: The emergence of Kano as a city State*, Kano: Munawwar book foundation.
- Ayande E.A (1996) *The Missionary Impact on Modern Nigeria 1842 – 1914: A political and Social Analysis* London; Longman Green and Co. LTD
- Bako S.M. (1895) *The Impact of S.I.M/E.C.W.A Activities in the Rural Area of Kano State.*” M.A Dissertation, Bayero University, Kano.
- Bunza M.U (1994) “Muslim - Christian Relationship in Northern Nigeria: A Historical Perspective”. A Paper Presented at the National Seminar on Muslims and Islamic Scholarship in Nigeria in the 20<sup>th</sup> Century Organized by the center for Islamic Studies, Usman Danfodio University, Sokoto.
- \_\_\_\_\_ (2007) *Christian Missions Among Muslims: Sokoto Province, Nigeria 1935 – 1990*, African Work Press.
- Crampton E.P.T (1975) *Christianity in Northern Nigeria*, Zaria: Gaskiya Corporation
- Gbadamosi T.G.O, Ajayi J.F.A (1980) “Islam and Christianity in Nigeria” In Obaro IKema (ed) *Ground Work of Nigerian History*, Ibadan: Heinman Educational Books.
- Graham S.F (1966) *Government and Mission Education in Northern Nigeria 1900 – 1919*, with Special Reference to the Work of Hanns Visser, Ibadan: University press.
- Greenberg J. (1946) *The Influence of Islam on A Sudaneese Religion*, U.S.A Washington Press.
- Hogben S.J (1967) *An introduction to the history of Islamic States of Northern Nigeria*, Ibadan: Oxford University press.
- Krusius P. (1915) *The Maguzawa*, U.S.A: Hartford
- Metuh E.i (1986) “Muslim Resistance to Christian missionary penetration of Northern Nigeria 1857 – 1960: A missiological interpretation” in E.I Metuh (ed) *The God in Retreat: Continuity and Change in African Religion*, Enugu: Fourth Dimension.
- Mohd I.K (1995) “Historical Survey of Tudun Wada (Kaduna)” B.A Dissertation Bayero University, Kano.
- Paden J.N (2008) *Faith and Politics in Nigeria* Washington D.C United States Institute of Peace
- Reuben U.M (2000) “A History of Catholic Church in Kano 1924 1999,” Unpublished M.A Dissertation, Bayero University, Kano
- Trimingham J.S (1968) *A History of Islam in West Africa*, London.
- Ubah C.N (1976) “Problems of Christian Missionaries in the Muslims Emirates of Nigeria 1900. 1928” *Journal of African studies* V III.
- Wakili H. (2009) *Religious Pluralism and Conflict in North Western Nigeria 1970 – 2000*, Kano: Center for Research and Documentation, Sokoto Road.