

**THE RELIGIOUS IDEOLOGY OF CHRISLAMHERB (*OKE TUDE*)
MOVEMENT: A BLUEPRINT FOR PEACEFUL CO-EXISTENCE OF
RELIGIONS IN NIGERIA.**

BY

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NNAMDI AZIKIWE UNIVERSITY, AWKA
ANAMBRA STATE, NIGERIA**

FEBUARY, 2016.

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**A DISERTATION SUBMITTED TO THE DEPARTMENT OF RELIGION AND
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**FACULTY OF ARTS
NNAMDI AZIKIWE UNIVERSITY, AWKA
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FEBUARY, 2016.

CERTIFICATION

I, Mgbemena Stanley C., with Reg. No. 2012097011P, hereby certify that this dissertation is original and has been written by me. It is a record of my research and has not been submitted before in part or full or any other diploma or degree of this university or any other university or any other institution or any previous publication.

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Date

APPROVAL PAGE

We ratify that this Dissertation carried out under our supervision, has been examined and found to have met the regulations of Nnamdi Azikiwe University, Awka. We therefore approve the work for the award of Ph.D Degree in Church History.

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DEDICATION

Dedicated to all the Christians and Muslims who lost their lives due to Religious Crises. And for the living Christians and Muslims, that they may all come together as one under one roof.

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With much gratitude, I thank God Almighty for the abundant grace he had granted me to bring this work into conclusion. The journey has been a tough one with much stress, but God has made it easier for me. May all honour, adoration, majesty, dominion and thanksgiving be ascribed unto Him. Amen

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ABSTRACT

Conflict is a fact of life, it is found among the religious groups and it can never be completely eradicated. The dream of any nation is to grow to an enviable height and fully maximize her potentials both in natural and human spheres of life endeavours. But this will only be possible in an environment devoid of crises, misunderstandings and wars, a situation that has eluded Nigeria not long after her independence in 1960. In multi-ethnic and religious diverse society like Nigeria, with some forms of contextual discrimination, relationships between people are characterized by lack of cordiality, mutual suspicion and fear as it is the case among the various components. There is still an increase of religious crises in Nigeria as a result of intolerance. Often, innocent citizens are killed purportedly in the name of God. Religion has now been transformed from a unifying and edifying force into a disintegrative element, which threatens the peace and security of lives and properties in Nigeria. The religious atmosphere in Nigeria compels one to believe that violence is complimentary to Christian-Muslim relations. It is on this premise that Samsudeen Saka, founder of Chrislamherb (*Oke Tude*) religious movement sought to bring together Christians and Muslims to worship together without rancor under one roof. This study evaluated the religious ideology of the founder of Chrislamherb (*Oke Tude*) movement, towards peaceful co-existence of religions, especially between Christianity and Islam in Nigeria. Data were collected from primary and secondary sources. Data were analyzed using socio-missiological approach which aims at investigating the trend of events in the society by the religious group in management of conflicts. The historical method which involves extensive fieldwork was also used. For the critical examination of the study, George Simmel's theory of conflict as natural and Mary Parker Follet's theory of human relations were used. The study discovered, using these two theories that resorting to violence as a means of resolving religious problems is dangerous. That the merging nature of the movement does not place one religion higher than the other. It is observed that the best element in any religious practice is love, and this has enabled the movement to practice the best elements in Christianity and Islam together under one canopy for the purposes of religious solidarity without bitterness or rancor. This study therefore submits that the religious ideology of Chrislamherb (*Oke Tude*) movement in the unification of the two major religions in Nigeria is an attempt to bring about peaceful co-existence of religions in Nigeria. This study therefore advocates the need for religious, government and other private agencies to join hands in creating an enabling environment that facilitates cross fertilization of ideas among the different faiths.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The Nigerian Society notwithstanding its position as the biggest and most populous country in Africa is religiously pluralized, and this significantly influences political decisions and policies of the nation. Nigeria, since independence, has been a country beset with “Religious crises,” and this is consequent upon her multi-religious nature. The three major religions in Nigeria are African Traditional Religion, Christian Religion and Islamic Religion.

These three major religions are practiced side by side with each other as a result of the freedom of religion and worship in Nigeria. With about three hundred and fifty ethnic groups, belonging to several religious sects, Nigeria, since independence is a multi-ethnic nation state, which has been grappling to cope with the problem of ethnicity on the one hand, and that of ethno-religious conflicts on the other.

This is because over the years, the phenomena of ethnicity and religious intolerance have led to the incessant recurrence of ethno-religious conflicts which according to Salawu (2010), have given birth to many ethnic militias like the O’dua People Congress (OPC); the Bakassi Boys, the Egbesu boys, the Ijaw Youth Congress (IYC); and the Igbo People Congress (IPC). With the divisions among the various ethnic groups and the emergence of these ethnic militias, religious intolerance has become more violent and bloody with more devastating results using the ethnic militias as the executors of ethno-religious agenda. The issue has permeated the landscape since the colonial period up till the present time, and there seems to

be no solution in respect to the conflicts of religious intolerance. The different religious worldviews clash at the slightest provocation. Conflict is a fact of life, it is found even in the church and will never be completely eradicated. It is in recognition of this fact that Christians and Muslims in Nigeria formed the body known as the Christian Association of Nigeria (CAN) and Islamic Council of Nigeria respectively. These associations are all geared towards maintaining peace, unity and healthy living among the adherents of the different religions in Nigeria. Our country Nigeria, is in the throes of apathy, fatalism, disillusion, callousness, distrust, self-doubt, aimlessness and insecurity. Even though there were controversies between the Muslims and the Christians earlier than 1980, Isichei (1987) and Ibrahim (1997) state that the Maitatsine uprising of 1984 in Kano, 1982 in Kaduna and Bulumkutu, 1984 in Yola and 1985 in Bauchi were obviously the first attempts by Muslims in the north to impose a religious ideology on a secular, independent Nigeria. The current political cum religious battles are fuelled by certain quarters and individuals who benefit at the expense of state and citizens. The introduction of sharia legal system created another dimension to the whole situation. While the Muslims justify its introduction as part of the dividends of democracy, the Christians see its introduction as contrary to the spirit of secularism provided in section 10 of 1979 and 1999 constitutions respectively, which states that “the Government of the Federation or of a state shall not adopt any religion as a state religion”. The religious atmosphere in Nigeria necessarily compels one to believe that violence is complementary to Christian–Muslim relations. It is on this premise that Ntamu & Ikum (2010) argue that “men never do evil so completely and cheerfully as when they do it from a religious conviction” (p. 120). Thus the antagonism and acrimony that have come to characterize Christian–Muslim relations in Nigeria make people do evil in the name of

religion. Recorded history contains untold hardships and atrocities committed against mankind, and are still being committed with unabated zeal in the name of God and religion.

Though, there were earlier controversies between Christians and Muslims before 1980, the controversies, however, escalated and increased rapidly between 1980 and 2013 with the emergence of a new group Boko Haram. Even though Muhammed Marwa, who is popularly known as “Maitatsine” bore Islamic names and performed a holy pilgrimage, he is not regarded as a Muslim, as a result of his many actions such as his rejection of the Hadith which is the tradition of prophet Muhammad, rejection of Muslims who enjoyed modern western invention like automobiles, televisions, radios, phones, computers and calling them unbelievers, his belief in the use of force or violence to achieve his doctrine made him to kill other Muslims who failed to follow his religious teachings and aspirations. He was rather seen by Muslims as a devil wearing the face of a Muslim. The activities of Muhammed Marwa is likened to that of the modern Boko Haram group whose doctrines are not known but rather rejects western education and technological innovation while at the same time making use of them.

It would seem an exaggeration to say the least that Nigeria has become a battlefield where ethnic and religious crises are constantly staged. A careful look at instances of ethno-religious crises would prove this fact, starting from the 1980 Maitatsine uprising to 2009 Boko Haram uprising in northern Nigeria. Some Nigerian leaders are noted to have made far-reaching unguarded statements that tend to show that there has been a grand design by the Northern Muslims to islamize Nigeria at all cost. Wariboko (2013) states that;

The proclamation of Dr. Goodluck Jonathan as the elected president of the Federal Republic of Nigeria by the Independent National Electoral Commission in 2010 was greeted with violence in Kaduna, Kano, Zaria and Sokoto states as loyalists of former president, General Muhammed Buhari, went to the streets destroying and killing innocent citizens. This, however, later culminated into a religious violence. (p. 41).

With all these happenings, one continues to wonder and ponder if there is going to be a way out of this predicament Nigeria is enmeshed in. The outbreak of religious conflicts in various parts of the country has become frequent that Nigerians rather than being surprised at the outbreak of conflicts have adapted to their reality. An upsurge of attacks against Christian churches by extremist group of ‘‘Boko Haram’’ has led to ongoing sectarian violence between Christian and Muslim groups in Northern parts of Nigeria. According to Gilbert (cited in Oko, 2013), the suicide bombing at United Nations headquarters in the country’s capital city left 26 people dead in 2011. Most riots or conflicts between Christians and Muslims in Nigeria have resulted in violent destruction of innocent lives and properties. Thus, Uchendu (2011) maintained that;

The belief system of the people influences the way they think, feel, and see things in relation to people of other religions. Unfortunately, Nigeria is a country that has been weighed down by religious burdens. The country of 150 million people is divided equally between Christians and Muslims and further divided into about 250 language groupings. Many Nigerians argue that the real reason for the conflict or violence is not ethnic or religious differences but the scramble for land, scarce resources and

political clout. Poverty, joblessness and corrupt politics drive extremists from both sides to commit atrocities. (p. 73).

Often, innocent citizens are killed purportedly in the name of God. Religion has now been transformed from a unifying and edifying force into a disintegrative or even destructive element, threatening the peace, stability and security of lives in Nigeria generally and Northern Nigeria in particular. From the foregoing, one confirms to the belief of the founder of Chrislamherb (*Oke Tude*) on the non-existence of love among the three existing religions in Nigeria (Christianity, Islam and African Traditional Religion), but more especially between Christians and Muslims.

1.2 Statement of the Problem

The forces of Islam, Christianity and African Traditional religion hold sway in Nigeria. This has resulted in intolerance, riots and violence which in turn have resulted to destruction of lives, properties, threatened national unity and peaceful co-existence of the country as an indivisible political entity. The wheel of the Nigerian state has almost been brought to a halt since the year 1999 due to two major issues. Governance has been approached based on religion and ethnicity which have eaten deep into our system and is finding its ways into our unborn generations. Some years ago in this country, Wariboko (2013) remarked that, General Muhammadu Buhari made a statement that Muslims should not vote for non-Muslims and the effect of that statement still behold us in the face. Religious intolerance has been identified as the greatest problem of the Nigerian state. Apart from political instability and economic depression in the country, there is no other phenomenon that has threatened the

existence and Nigerian Nationhood like the root causes of religious intolerance which include fundamentalism, ethnicity, bigotry, fanaticism, politics, exclusiveness, selfishness.

Recorded history contains gruesome accounts of atrocities committed in Nigeria against mankind in the name of God. For instance cases of bomb blasts are often witnessed in the north, on weekly or bi-weekly basis. When this happens, human lives are lost while properties worth millions are destroyed. Religious crises in Nigeria have destroyed many lives and properties of immeasurable estimation. Nigeria is a country that is continuously weighed down by religious intolerance. Sustainable religious peace across Nigeria has been aborted time without number due to the recurrent cases of religious conflicts. As this religious conflict lingers and rears its ugly head in different parts of the country, it continues to direct and influence the perception of the worldview of Nigerians. Thus, the outbreak of religious conflicts in various parts of the country has become frequent that Nigerians rather than being surprised at the outbreak of conflicts have adapted to their reality. An upsurge of attacks against Christian churches by extremists group of 'Boko Haram' has led to on-going sectarian violence between Christian and Muslim groups of Northern part of Nigeria. A suicide bombing at United Nation headquarters in the country's capital city left 26 people dead in 2011, the Nyanya bomb blast also in the country's capital city in April 2014, also left many dead and dozens injured with several and severe degrees of injury.

The wide spread crises especially in Northern Nigeria particularly between Muslims and Christians are a thing of great concern. The mere existence of Christianity and Islam in the same geographical location may not automatically result in violence and crises. It is a common knowledge that Christians are almost always, targeted for annihilation by the

vicious Muslim aggressors. Based on this, Anugwom and Oji (2004) stated in a very clear language that;

Throughout recorded history in West Africa and indeed black Africa in general, Nigeria seems to rank top among the list of unprecedented upsurge of ethnic and religious disturbances of contemporary times. The situation has remained a constant threat to peace in Nigeria. The vigour it has assumed in contemporary Nigeria has therefore continued to threaten the nationalities that make up the country as a single sovereign democratic entity. (p. 143).

The frequency of these religious conflicts and their impacts on the socio-economic life of the Nigerian people has always challenged the government and has thus demanded for one form of management strategy or the other to put them under control. Ekwunife (1992) asserts that;

We strongly feel that if Christian political leaders unite with Muslim political leaders in dealing ruthlessly with any Christian denomination that manifests acts of religious intolerance, and Muslim political leaders do the same when Muslim religious fanatics are culprits, the lesson of government neutrality in religious matters will permeate the hearts of Nigerian citizens. (p. 38).

The Nigerian governments (past and present) have been responding to the challenges posed by the various religious conflicts in the country. However the various government responses to these religious conflicts have been ad-hoc and were not organized. According to Omorogbe and Omohan (2005), only two major strategies of conflicts management are often employed by Governments in Nigeria to tackle the problem of socio-religious conflicts each time. The two strategies according to them are the coercive and judicial methods. The

coercive method has to do with the deployment of troops to the areas of conflicts with the objectives of controlling the crises. However in Nigeria, this method of managing religious conflicts has taken many forms depending on the magnitude of the crises in question. The conventional policemen in a light religious crisis are usually the first to be drafted to the crisis point. They are usually assisted by the mobile policemen in case they cannot cope. However, in a very serious religious conflict, government may be forced to make use of combined military force made up of the army, navy and the air force. Because of the military nature of this kind of intervention, the coercive method is usually associated with many vices such as rape, beating and in some cases shooting of innocent citizens. Consequently, this method of intervention in religious conflicts has not been successful as a mechanism. While commenting on the problem with the deployment of security forces (troops) to conflicts areas to quell the crises, Oromareghake and Akpafor (2005) states that;

The problem with the deployment of security forces that are not backed by intensive mediation effort is that it unnecessarily prolongs the stay of such security forces deployed in different parts of Nigeria. This is because the units of mobile police or armies deployed to quell disturbances in Nigeria have neither the mandate nor the training to act as conflicts resolution facilitator. (p. 601).

Therefore, the deployment of troops to crisis spot is never a competent method of dealing with this phenomenon of religious conflicts. This is because such troops lack adequate training in conflicts management; they always cause more problems than the one they are expected to solve. The second strategy which is the judicial method and which involves establishment of judiciary commission or panel is the major management strategy used by

the state or government in Nigeria to intervene in socio-religious conflicts. This method which involves the selection of people from varied backgrounds to investigate the problems and submit report to the government based on the terms of reference given to the panel to work with, often operates by calling for memoranda, organizing public hearing and paying visits to the areas of crises.

The purpose of such visits is to get first hand assessment of the extent of the crises. However, this method of conflicts management in Nigeria has failed to resolve the problem. Thus, Oromareghake and Akpator (2005) state, that such method has created more bitterness than bringing relief. These two strategies which have been constantly used in Nigeria at different points have not yielded much positive results in terms of effective resolution of religious conflicts that have characterized Nigerian Political system.

Therefore, there is still an increase of religious crises in Nigeria as a result of intolerance. With these happenings, one may tend to ask the question of whether this is the Nigeria that one should be proud of, and if this is the Nigeria whose positive image we want to sell to the outside world. It has been the researcher's observation that we are in the age of high violence as people can react at the slightest provocation even in the religious circles. The rates of socio-religious conflict in Nigeria particularly in northern parts of Nigeria among religious groups are alarming. Many people have lost their lives because of the activities of the recent Islamic extremists called Boko Haram. Why these problems when all religious groups in their creeds preach peace and love. What are the factors that often fan the embers of socio-religious conflicts especially in the northern parts of Nigeria? In spite of the various attempts by the law courts to resolve conflicts, it is to no avail as some do not agree after all brotherly

and friendly attempt at settlement of their conflicts nor accepts the decisions arrived at by the court. The religious groups that are supposed to be agents of peace and stability have now become propagators of violence.

1.3 Purpose of the Study

In Nigeria today, we are witnessing a country where religious intolerance is on collision with ethnic chauvinism to produce an endless spiral of blood and death. The question on our mouths is whether we are now more than the predators in animal's kingdom where prophet Isaiah prophesied that the lamb will live together with lion? (Isaiah 11:6). With these endless religious killings in the country, one wonders whether if Jesus and Muhammed come today, whether they will recognize the Christianity and Islam they founded and died for. Will they be able to find the love which they commanded their followers to carry as their sign post?

It is interesting to note that in Nigeria, ethnicity and religious bigotry have become a fulcrum of various forms of nationalism ranging from assertion language, cultural autonomy and religious superiority to demands for political autonomy and self-determination. All these often times lead to some forms of contextual discrimination of members of one ethnic or religious group against another on the basis of differentiated systems of socio-cultural symbols and religion. Thus in a multi-ethnic and religiously diverse society like Nigeria, with some forms of contextual discrimination, relationships between people may be characterized by lack of cordiality, mutual suspicion and fear as it is the case among the various components. This explains why ethno-religious conflicts have become a permanent feature of Nigeria as a nation as far back as 1980s to date. According to Mohammad (2005), there were

series of ethno-religious conflicts in Nigeria in the early 80s, 90s, and 2000s that claimed so many lives and properties. This however shows that the ethno-religious conflicts are evils that are always around us and which according to Jega (2002), “tend to always stretch the bounds of unity to a potentially snapping point” (p. 36).

Thus, the purpose of this study is to look critically and bring to the fore the religious ideology of Samsudeen Saka, the founder of Chrislamherb (*Oke Tude*) religious movement into unifying and bringing together the religious groups in Nigeria together, for a peaceful co-existence. This is because from the foregoing in our country, it is understood from the point of belief of the founder of Chrislamherb (*Oke Tude*) on the non-existence of love among the three existing religions in Nigeria (Christianity, Islam and African traditional religion), but more especially between Christians and Muslims. The study therefore aimed to;

1. Trace the origin and history of Chrislamherb (*Oke Tude*) religious movement.
2. Evaluate the beliefs and practices in Chrislamherb (*Oke Tude*) religious movement.
3. Assess the doctrine of Chrislamherb (*Oke Tude*) religious movement.
4. Analyze the ideology of Samsudeen Saka, founder of Chrislamherb (*Oke Tude*) religious movement towards peaceful co-existence in Nigeria.
5. To show how this ideology can act as a panacea to religious crises in Nigeria.

In other to bring about the lasting unity and peaceful co-existence, the founder of Chrislamherb (*Oke Tude*) aims at fostering harmony and understanding through its synthesis of Islam and Christianity more especially in synthesizing the best elements in Christianity and Islam only, while bringing into focus the healing element in African Traditional Religion.

1.4 Scope of the Study

This research is aimed at exploring the religious ideology of Chrislamherb (*Oke Tude*) movement as a blueprint for peaceful co-existence of religions in Nigeria. However, this research is limited to and will only cover Lagos State in Nigeria where this religious movement has its headquarters.

The researcher took note of the fact that Chrislamherb (*Oke Tude*) religious movement has branches outside the shores of Nigeria, but chose Lagos state in Nigeria due to the increasing rate of religious motivated killings caused by religious intolerance in the North. This does not in any way imply that the rate of religious killings is high in Lagos, but because that is where Chrislamherb (*Ok Tude*) religious movement originated.

1.5 Significance of the Study

This study is important because human beings are basically social beings, and what that means is that humans can only live in societies of other human beings. But there is this natural tendency in human beings to hold opinions and perspectives that contrast with those of their neighbours which invariably lead to tensions and conflicts among the human members of a society. It then becomes a matter of priority if, they expect to live together successfully, that they must find ways to resolve conflicts and frictions resulting from their social interactions without resorting to destroying each other because of their divergent opinions.

This formed the ideology of the founder of Chrislamherb (*Oke Tude*) religious movement.

Thus the significances of this study to the society are:

1. If this ideology of oneness and love, its goal for religious tolerance and co-existence, its intention to discourage religious dogmatism and respect for the opinions of people of various religious beliefs in Nigeria are adopted by, especially, the two dominant religions, differences in religious views and teachings will no longer degenerate to the level of unfounded fear and hatred and worse still the destruction of lives of Nigerian citizens. Thus, Christians, Muslims and adherents of African Traditional religion will be able to live together without rancour.
2. This study will indicate that the best element in any religious practice is love. This love enables the movement to practice the best elements in Christianity and Islam together under one canopy for the purposes of religious solidarity without bitterness or rancour. Thus, it is expected that when Christians and Muslims adopt this love as the best element in their religion, Nigerians will live peacefully with each other, irrespective of one's religious affiliation.
3. This study is of vital importance to understand the idea both Muslims and Christians have of their scriptures since they are the foundation of their respective beliefs. It is therefore, understandable for the people of Nigeria to recognize the essential narratives in both religions that are pluralistic and peaceful. Recognition of this will therefore increase mutual understanding for each other's opinion on the matter or matters that affects them. Through this, both Muslims and Christians alike enjoy mutual benefits.

4. This will provide an avenue by which interested people can develop programmes for inter-faith reading of sacred texts to educate, inform and deepen understanding of one another.
5. This study also will most certainly inspire the young people to form a much better, healthier and happier society devoid of bickering and rancour.
6. This study is also a wakeup call for adherents of Christianity and Islam to rise above religious bigotry and contribute to the reduction of crisis in the Nigerian society.
7. The significance of this study also lies in its provision of a document for students' scholars to have knowledge of the emergence and existence of Chrislamherb (*Oke Tude*) and its role towards peace making between the Christians and Muslims in Nigeria.
8. This study also will help to bring the adherents of Christianity, Islam and the various brands of Traditional African Religion to live and work together. It exposes the ideology of the founder of Chrislamherb (*Oke Tude*) religious movement towards a peaceful co-existence.

Thus by the end of this study, it is expected that the fact of religious pluralism in Nigeria would be highlighted to followers of different religions in Nigeria. Through this enlightenment, this study will be significant in resolving the issue of religious violence, bigotry, fundamentalism and intolerance among the various religious movements in Nigeria through its laying of emphasis on the areas that unite than in the areas that divide. Through this, it is hoped that other religious movements will shun their aggressive, offensive and attacking preaching, and emphasize more on love and tolerance which can only make us co-habit together without fighting each other. It will in the main add to the relatively scarce

sources that emphasize the integrative rather than divisive functions of religion in human society, which will make both Christians and Muslims, live together in peace in Nigeria.

1.6 Methodology

In carrying out this research, the researcher employed in this study, socio-missiological and historical approach. Socio-missiological approach is aimed at investigating the trend of events in the society by the religious group in a management of conflicts. The objective and analytical approach was also adopted. As a historical research, it involved extensive fieldwork. The method of primary and secondary sources of data collection was employed. The researcher in the spirit of investigation and enquiry, painstakingly gathered information from primary and secondary sources. The primary sources involved oral interview of the founder of Chrislamherb (*Oke Tude*), some church leaders, members of the religious movements and non-members too. For the secondary sources, library works on the related field of the research, pamphlets, tracts, seminar papers, journals were reviewed.

1.7 Definition of Terms

An attempt is made to define the keywords that form the title of this dissertation, and also most frequently used words.

Chrislamherb

This term, according to Adesina (2004), is a syncretist movement that brings the best of Islam together with the best of Christianity. This group originally called *Chris-lam-herb* for its mix and match approach to Christianity, Islam and traditional medicine-is a window on an

ongoing religious ferment in Africa. Chrislam is defined according to Craig (2012), as neither Christianity nor Islam referring to certain interfaith branches of Christianity and Islam. Chrislam is an interfaith movement that is a dialogue with Islam, a syncretistic movement that speaks about “spirituality without boundaries.” These churches, softening John 14:6 (In my father’s house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?), are opening the door to allow the conversion of their people. Because to them, it matters not what you are anymore. For the most part, the majority of these churches are already removed from the faith.

Ideology

According to Aro (2013), ideology is a set of beliefs especially one held by a particular group that influences their behaviour. Mba (2013) also defined ideology as any comprehensive and mutually consistent set of ideas by which a socially constituted group or groups attempt to understand and relate to the world around it. Ideology often has a motive or motivation behind it. Take for example, the motive of the Niger-Delta militants ideology is the control of the resources derived from the region and political independence, while MASSOB is seeking for the independence of the unaccomplished state of Biafra that was instituted by the late Odumegwu Ojukwu, in 1967. In the same vein, the Odua Peoples Congress (OPC) ideology is the promotion of Yoruba culture and it also motivated them to challenge the annulment of the 1993 election by former president Ibrahim Babangida, which was won by Moshood Abiola. Also the Boko Haram ideology is that Western education (infact western civilisation) is bad and unislamic.

New Religious Movement

The term New Religious Movement has no single strict and exact definition. The term is used to cover a disparate movement, most of which have emerged in their present form since the 1950s. Eileen (1989) is of the opinion that many of these movements offer some kind of answers to questions of a fundamental religious, spiritual or philosophical nature. According to Eileen (1989), new religious movement from a broad, comparative point suggests that they are offering a surer, shorter, or clearer way to salvation.

Werblowsky and Wuthnow cited in Adesina (2004) corroborate Eileen's view that, the idea of New Religious Movement suggests that they are offering a surer, shorter, swifter, way of salvation than are the traditional religions. Thus, the movements should be seen as adaptations to changing human circumstances and to the changed expression of human needs. Mbon (1986) differentiated between Nigeria's New Religious Movement and New Religious Movements in Nigeria. The Nigeria's New Religious Movement is the movement that was originated in Nigeria by Nigerians themselves, while the latter is the form of New Religious Movement which is embraced by Nigerians but not necessarily originated by Nigerians themselves. Thus Chrislamherb falls to the category of Nigeria's New Religious Movements.

Peace

Peace is a household name in the family, Christian church, non-Christian bodies and societies. Yet, there are variants of peace in the literature; making its full meaning to be under contention. In the books of Genesis (63:27), Exodus (4:18) and Judges (19:20), peace

is used when a person asks of or prays for the welfare of another. Similarly, the books of Joshua (9:15), 1Kings (5:12), Psalms (122:6) and Jeremiah (29:7) are rich in associating peace with harmony, the good of a city, material prosperity, physical safety, and spiritual well-being. The books of Psalm (85:10) and Isaiah (48:18, 22, 57:19-21) say it may be the associate of righteousness and truth.

Peace is God's gift. The Messianic hope was of an age of peace, or of the advent of the prince of peace. The Gospel of Luke (10:5; 2:14, 29f) says that in Christ, peace has come and by Him it is bestowed and his disciples are messengers. Peace can be defined as freedom from or absence of war, a treaty or agreement ending a war, or freedom from or absence of noise, disturbance or disorder, quietness or calm, freedom from mental agitation, serenity. According to Iwe (1991), peace is the resultant effect of balance and harmony among the constituent elements and forces of an organism for man as an individual moral being, it is the price of righteous and good will (p. 95). Uche (2009) states that, Peace remains an empty word except it rests upon that order that is founded on truth, built upon justice, nurtured and given life by charity and brought into functional effect under the auspices of freedom.

Moreso, Okere (1974) defines peace as the resultant effect of the acknowledgement and harmonious exercise or living truth, justice, love and freedom from sin and its enslaving burden to man. Thus, peace precedes conflict and it is the natural state of being. Peace is not given to fighting or quarreling but connotes calm, quiet, untroubled especially by noise, worry, fear or anxieties.

Conflict

Various definitions have been advanced by scholars on conflicts. Enyioma (2011) and Weber (1992) defined conflict “as a confrontation between individuals or groups resulting from opposite or incompatible end or means” (p. 13). According to Chiegboka (2009), the word conflict comes from a Latin word *configo, configere, conflexi, conflectum*, meaning to strike, to throw together, and to collide, to clash. Conflict therefore is always a struggle between two opposing principles, aims, feelings, interests or incompatible goals. However, empirically, conflict refers to a confrontation between individuals or groups, resulting from opposite or incompatible end or means. Obiefuna (2011) sees conflict as a “a discernible situation whereby two or more forces of interests or values, material or non-materials are opposed, one to the other in the overall perception of an individual person or group of persons who consider such interest or values primary” (p. 144).

Conflict can also be described as a struggle involving ideas, values, and or limited resources. Coser (1972) sees conflict from the social point of view and states that it is a struggle over values or claims to status, power, and the scarce resources” (p. 232). Conflict involves two or more parties that have perceived incompatibility in both interest and values, or in strategy of achieving the ends desired. Surely, conflict is a strain in a relationship that goes with emotion. The higher the emotion, the higher the tendency of evolving intensity of conflict. According to Sani (2004), conflict occurs even in the best of human societies. Conflict index includes mutual image of misunderstanding, hostile utterances, actions and responses that seek to put the interest(s) of the other party in a disadvantaged position.

CHAPTER TWO

LITERATURE REVIEW

In any serious research work, knowledge of what has been done in the chosen area of interest is important in determining what remains to be done and the direction the researcher should follow. Literature review also serves as an avenue to study and objectively criticize other researches with the major aim and for the purpose of improving on such work. Chrislamherb (*Oke Tude*) is a new religious movement with its headquarters in Lagos. Though, it is not relatively new, not much has been written about this new religious movement by scholars. Thus, this chapter takes a critical look at the existing research that is significant to this study. Few scholars have publications with divergent views with regard to the existence of this religious movement. This chapter therefore looks at these works as part of this research so as to, first of all, provide details of other studies related to this topic. Secondly, this chapter reveals gaps or contradictions in literatures. Thirdly, this chapter establishes a framework for this dissertation by providing a standard for comparism with other studies and finally, this review places this work within the existing body of literature. The extant literatures that are reviewed helped to buttress the fact that the present work deserves scholarly attention. Sticking to those pieces of literature directly relevant to this research, this study enters into a scholarly conversation already in progress, with something valuable to say by sieving from the scholarly presentations made in order to arrive at a point of departure from where the work will take off. The literature review is thus organized under the following sub-headings:

- i. Conceptual Framework
- ii. Theoretical Framework

- iii. Empirical Studies
- iv. Critique
- v. Summary of Literature Review

This will help the reader to follow the organisation and trend of thought of this work and also see why it is necessary to study this research problem further. This work however, intends to make contributions to the existing literature so as to push research in this area into new territories.

2.1 Conceptual Framework

This section will deal with conceptual issues in this study. It will contain definitions, explanations and developments of the concepts; religion, Chrislamherb (*Oke Tude*) religious movement, New religious movements. It will also look at the history of Christianity and Islam in Lagos state, which is where the religious movement started.

2.1.1 Religion

In the primitive society, religion was a formidable factor in ensuring that order was maintained. It furnishes man with “dos” and “don’ts” that guide and control his life. As such no society can live in peace and harmony without clearly defined rules and regulations. Religion in Nigeria took shape in remote past when mankind first multiplied and spread across the boundaries. It is fundamental to human life and living, thinking pattern and attitudes and relationships. Madu (1996) defined religion as “an institutionalized system of symbols, beliefs, values and practices focused on questions of ultimate meaning” (p. 20). Religion according to Gartz (1973) is an organized approach to human spirituality which usually encompasses a set of narratives, symbols beliefs, and practices, often with a

supernatural or transcendent quality that consequently gives meaning to the practitioners experience of life through references of life through references to a higher power, God or gods or ultimate truth. According to Nmah (2012), religion plays an irrefutable role in the society that reveals itself as a dynamic force in the political development of the Nigerian state from pre-independence to post independence. Different people see the role of religion in the society from different perspectives. Religion is an indispensable force in the society that influences the behaviour and defines the pattern of life of an individual in a society as well as the entire members of the society at large. Religion plays a purely positive role in the society and goes beyond the worship of God or deities, and enables the adherents to establish and maintain cordial relations among themselves and their fellow human beings. This therefore makes religion a cohesion agent, a unifying force in the society. It is this unifying force in the society that Chrislamherb religious movement sought to bring about in Nigeria. Based on this, Osemena (1986) remarked that;

Religion is the only thing not hard to handle, not static in nature, not physical to touch and or seen but strong enough to bind, tie down giants and warriors. Religion makes the indifferent group to develop interest in matters of general interest, makes the deviants to conform to norms of society, the anti-socials are made the crusaders of peace and stability and high way robbers become the good Samaritans. (p. 13).

Religion promotes change that leads to the betterment of man and his environment. Therefore, it will be out of order to relegate to the background the roles of religion in national unity and nation building, considering the fact that no meaningful and sustainable development can take place in any human society without taking into cognisance the

religious factors that guides our moral values, traditions and thinking. It is religion that makes the individuals in the society to be morally guided in order to live harmoniously and freely with their counterparts. Eventhough different religions are expressed in different ways; they have a common denominator which is the supreme God.

2.1.2 History of Christianity in Lagos

The Island of Lagos was in the sixteenth century, a fishing village under the jurisdiction of the kingdom of Benin. Thus its proximity to the Yoruba country made the population by the eighteenth century predominantly Yoruba. During the time Christianity came to Yorubaland and Lagos in particular; there was no country like Nigeria. Thus Odudoye (1978) stated that “there was no political unit known as Nigeria at the time when Christianity came to Yorubaland in the middle of the nineteenth century” (p. 243).

He went further to state that it was the C.M.S which from want of a more specific name and from the whole tribes being once subjects to the king of Yoruba was designated “Yoruba country”. Christianity came to Lagos through the Europeans, whose original mission was commerce. According to Ifemesia (1962), the missionary attempt in Yoruba land came after the signal failure of the Niger expedition in 1841. In that year the first attempt had been made to penetrate the interior of West Africa with the civilizing influences of the “Bible and the plough” a motto for which the expedition had Thomas Fowell Buxton to thank. With the failure of the expedition which included traders, settlers, missionaries that brought upon the organizers both ridicule and discouragement, it took a lot of fervent “come over unto Macedonia and help us” by the receptive converts who had returned to Yoruba land from

Sierra Leone before the C.M.S was moved again to make any attempts beyond the coastline of Africa. Before the first Christian Missionary party arrived in Yoruba land, the translation of the Bible into Yoruba had already begun. Thus Hargreaves (1965) wrote that almost all the translation and some of the editing and revision was done by Africans and not by expatriate missionaries. Some scholars are of the opinion that Lagos came in contact with Christian Europe, specifically the Portuguese, as early as the fifteenth century, even though there was no evidence of any effort made to Christianize the area until the nineteenth century.

Thus, the impact of Christianity in Lagos and Yoruba land was not felt until fourth decade of 19th century when a Yoruba slave boy, Samuel Ajayi Crowther had become a Christian convert, linguist, whose knowledge in languages became a major tool and instrument to propagate Christianity in Lagos, Yoruba land and beyond. Ajayi Crowther had knowledge of Greek, Latin, wrote books on Yoruba grammar and importantly translated part of the Bible into Yoruba. As a result of this, the local people were enthusiastic about Christianity. Thus, when Henry Townsend, a C.M.S. Clergyman with C.A. Gollmer (a German) and Bishop Crowther led a mission party of Yoruba extraction from Free Town to Abeokuta, religious dynamics in Yoruba land changed significantly. They intended to demonstrate to the Egba a “whole new way of life” of which the church, school, well-built homes were parts of these Yoruba immigrants, who left Freetown for Abeokuta in Yorubaland. The new settlers later became the nucleus of a new Christian community, more important, a change-agent that charted a new course for Yoruba, and later Nigeria.

Badagry which was one of the best-known ports of entry into Yoruba land, a geographical fact which had contributed to its becoming a great port from which slaves from the interior

were shipped overseas was actually overtaken by Lagos in 1829 when the Portuguese captives from Portugal and Brazil began to find their way back. Slave trading was continued in Lagos even after its dissolution by the British. This was masterminded by Kosoko, the slave trading king in Lagos. According to Hodder (1962), the returning slaves were badly treated at Lagos which was still greatly involved in slave trading, whereas at Badagry, they were welcomed by the Chief (*Wawu*) of the Yoruba quarter. As a result of this, both the returning captives from Sierra Leone and the missionaries avoided Lagos in their Journeys to Abeokuta. The British decided to take action against King Kosoko in Lagos, and in 1851 a British naval force bombarded Lagos, expelled the slave- trading King Kosoko and installed in his place, Akintoye who signed a treaty to stop the slave trade. With the bombardment of Lagos and expulsion of the slave-trading King Kosoko, Odudoye (1978) wrote that Lagos became a free port with friendly relations to Britain, thus making Badagry to lose much of its importance to Lagos which was a better port of entry to Abeokuta. It was in that year that missionaries, following in the wake of the British gun boats, began to move into Lagos.

Though, the Island of Lagos was in the sixteenth century, a fishing village under the jurisdiction of the kingdom of Benin. Its proximity to the Yoruba country made the population by the eighteenth century predominantly Yoruba. The missionaries could not even begin their work in Lagos until the British flag made the place safe for them. Rev. Gollmer, a missionary member of the C.M.S party in 1843, moved to Lagos from Badagry. Birtwhistle (1950) states that;

Freeman did not wait for instructions or permission from home; he sent an African assistant missionary to begin work there, and afterwards told the committee in

London what he had done. This man was John Martin, a Fanti who had been trained at Lagos for three years, and when he died suddenly, he was followed by a European called Gardiner. (p. 88).

With the ceding of Lagos to the British by Dosunmu who succeeded Akintoye, Lagos became a British colony and which made them thought of Lagos differently from the rest of the country. The missionaries that were in Lagos, operated with the consciousness that they owed no obligation to any local chief. The C.M.S for instance, according to Ayandele (1963), for all their interest in evangelizing the people with the agency of the educated recaptives, reserved all the five Anglican churches in Lagos for direct pastoral care by white missionaries until 1874.

Roman Catholic Church in Lagos owe its existence to an Italian father, Francisco Borghero. He was the leader of the Dahomey mission of the society of African missions, founded on December 8, 1856 in Lyon, France. He succeeded Msgr. Marion de Bresillac as the leader and landed in Lagos for the first time from Ouidah in Dahomey on the 17th February, 1862. According to Bane (1956), before Borghero's time, Lagos and all other Catholic communities along the coasts were visited periodically by priests from Sao Tome Island. Fr. Borghero in 1862 when he came to Lagos organized the place as an outstation of the Dahomey Mission with its headquarters at Ouidah. In 1864 a new mission was founded in Porto Novo, and from there on, Fathers from both Ouidah and Porto Novo visited Lagos.

It was, however, in 1868 that a separate mission was opened in Lagos with father Pierre Bouch as the first parish priest. Todd (1961) recorded that the opening of a separate mission in Lagos gave the society it's first really firm stand in West Africa. By 1891 Msgr. Chansse

was consecrated Bishop of Lagos in Lyons, the first bishop in West Africa since the death of the society's founder in Sierra Leone. The schools built by the missionaries include;

1. Church missionary society school, Bariga, Lagos in 1859 (the first High school in Yoruba land, and in Nigeria after amalgamation of North and Southern protectorates in 1914).
2. St. Gregory College, Obalende Lagos, 1876 (By R.C.M)
3. Methodist Boys High School, Itafaji, Lagos, 1878
4. Methodist Girls High School, Lagos, 1879 (By Methodist)
5. Baptist Boys High School, Lagos, 1885.

These schools no doubt, blazed education trail with Christianity as the ultimate aim. Children enrolled in these schools were converted to Christianity, as time progressed; these converts in turn became advocates of the new religion in Yoruba land. The religion spread like wild fire that by the end of 19th century there were many Christian schools established in Lagos. The products of these schools became lightning rod that transformed and changed the society in decades that followed.

2.1.3 History of Islam in Lagos State

According to Shorter Encyclopaedia of Islam (cited by Oraegbunam, 2006), Islam is a technical term used to denote the system of beliefs and rituals based on the Quran. It is derived from the recurrent use of the verb "*aslama*" (meaning to submit oneself) in the Quran to denote the characteristics attitude of the true believer in relation to God. Catoir (1992) states, that Islam is the religion of Muhammad, the prophet of Allah. According to Herod

(1976), Islam was founded in the year 622AD and its cardinal pillars include '*al shahada*' (the creed), '*al salat*' (worship/prayer), '*al saoum*' (fasting), '*al zakat*' (almsgiving) and '*al haj*' (pilgrimage). Islam existed many years in Nigeria before the introduction of Christianity. Nzomiwu (1989) noted that Islam penetrated into Nigeria by 11th Century AD through Kanem-Bornu Empire. The first significant contact of Islamic culture with the Nigerian society dates as far back as the eleventh century AD when Mai Umme Jilmi, ruled Kanem-Bornu Empire between 1085-1097. It came to Yoruba land centuries before Christianity and churches were built. Yoruba came in contact with Islam around 14th and 15th century during the reign of Mansa Kankan Musa of Mali Empire. The first Mosque was built in oyo-Ile in 1550 A.D., but served only the spiritual needs of foreign Muslims living in oyo, as there were no Yoruba Muslims then. According to Fafunwa (1977), Islam predated Christianity in Nigeria by three hundred years. At the initial stage of contact between Islam and Yorubaland there was a lot of friction and acrimony, but gradually Islamic religion became well accepted by the Yoruba people. The spread was very rapid among them not merely in the major cities but even in the rural areas. Corroborating with Fafunwa, Awolalu (1979) wrote that Muslim communities had been established in Yoruba land before the year 1840. Islam is said to have entered Lagos from Badagry. Thus Akintola (1997) states that;

When Islam received a boost in Badagry in 1844 when the famous Shitta Bay arrived from Sierra Leone with about Fifty Muslim followers, they stayed in Badagry for eight years before they finally moved to Lagos in 1852 and settled permanently at Main street. (p. 220).

Islam which came to Lagos at about the same time like other Yoruba towns and received royal support from Oba Kosoko after he came back from exile in Epe was however allowed

to practice their faith openly after six years of oppression and injustice from the hands of authorities. Babalola (1978) enumerated four factors which were responsible for easy and early acceptance and spread of Islamic religion among the Yoruba. These factors include geographical, commercial, political and social factors. According to him;

Geographically, Yorubaland is located close to Niger highway and this facilitated movement of people and goods as well as exchange of ideas. Trade with North Africa was easy and these traders had to accept Islam in order to avoid harassment; Oyo, which was the heart of Yorubaland, was known for her rich agricultural products, and there was need to find markets for these products. (pp. 78-79).

Traders transported these products northwards where they came in contact with Islamic religion. Furthermore, an important trade route linked Hausaland with Badagry. Here such things as clothes, kolanuts and horses were sold. Muslim traders easily found their way to Yorubaland where they sold their wares and also spread their religion. These Muslim traders, apart from selling their wares, also settled in such cities as Ibadan, Abeokuta, Badagry and Ijebu-Ode and because they were also missionaries, they were interested in spreading their religion. Many of the Yoruba were converted to Islam and in turn became agents of Islamization, spreading Islamic religion and influence in Yorubaland.

Political disunity and civil wars among the Yoruba states encouraged the spread of Islam among the Yoruba. Those who resisted islamization were then subjected to all forms of deprivation and subhuman treatment. They were, according to Ejizu, cited in Nzomiwu (1990), referred to as *ARNAA* (uncultured people) and *Maguzawa* (idolater) and were chased away to remote hinterlands.

Gbadamosi (1978) wrote that “the first Friday congregational prayer *Jumat* prayer was publicly observed on a spot popularly known as Animasaun Lane” (p. 14). He went further to state that Islam soon spread to other Yoruba towns, especially, during the intra-tribal wars when there was a high demand for Islamic teachers who dubbed as both Koranic teachers and amulet makers for Yoruba soldiers during the intra-tribal wars in Yoruba land. There was a change in the life of Muslims in Lagos with the arrival of two groups of repatriates namely; the *Saros* and *Agudas*. While the *Saros* were repatriates from Sierra Leone, who settled at Olowogbowo and Isale-Eko areas of Lagos and built their mosque popularly known as *Masjid Mubarak* “the blessed Mosque” at Olowogbowo in 1861; the *Agudas* were repatriates from Brazil who settled at Bamgbose Street in Lagos Island in 1840 and built few mosques at Olosun, Alagbayun and Tairu. Islam, like Christianity also found a common ground with the natives that believed in Supreme Being; while there were some areas of agreements, Islamic teachers impressed upon their audience the need to change from worshipping idols, and to embrace Allah. Without delay, Islamic scholars started establishing koranic centres to teach Arabic and Islamic studies, and much later, conventional schools were established to educate new converts and propagate Islam.

Emphasis on the importance of education was laid by Islam. Though the colonial masters were obstacle to Islam, the idols, the Islamic education was the first form of education known in Lagos. Akintola (1997) gave a reason for the suppression of Islam when he states that Henry Carr referred to Muslims and traditionalist as “heathens and enemies to our progress” (p. 220). Thus Fafunwa (1997) asserts that “Muslim education in Nigeria was retarded not because the Muslims were unprogressive but because the colonial administration...had a

phobia for Islam” (p.72). The search and acquisition of knowledge in Islam is very important. Prophet Muhammad is said to have asked his followers to search for knowledge even if it means going to China. China here indicates long distance place to mean that knowledge could be sought anywhere, which distance should not be taken as barrier for the acquisition of knowledge. Developments were made in education by Muslims. Thani (1997) gave examples of such developments as, surgery and pharmacology was introduced by Ibn Nasa Zuhr, Al-Achem introduced chemistry from whom the name chemistry comes, Muhammad Ibn Nasa as the first person to use decimal notation and that the numerical systems now used all over the world were introduced by Muslims.

Today in Lagos, however, Islamic way of life have affected virtually all the Muslims as some of the males prefer to dress like the Arabs wearing long gowns ‘*jalabiyah*’ with caps, and the female wearing long head-ties, Hijab, while the girls use veils and stockings together and long gowns. Among the Lagosians in recent times, such Islamic names like Razaq, taofiq are answered, while some Arabic words are used daily by Muslims in Lagos. The number of Muslims in Lagos state increase everyday while Islamic education is taught and studied through Quranic schools in mosques and houses, and or under the shade of tree. This study is also undertaken through special organized schools like Centre for Islamic and Arabic Studies in Government owned secondary schools where Islamic studies are taught and in higher institutions, with improved methods of teaching. Islamic religion no doubt, impacted Yoruba culture in Lagos and other Yoruba states significantly. For instance, the *Ifa* (oracle) consultation is Islamized to *Istikhara* (inquires prayer), celebration of *Orisa* festival was transformed or replaced with celebrating *eid-el-fitri* and *eid-el-kabir*, women and men

outlook were modified as polygamy was curtailed or modified into “four at a time” while prefixed *Orisa* names were changed to “*Olu*” (*Olorun*) plus *Bunmi* becoming *Olorunbunmi*. Traditional shrines and ritual sites were replaced with central mosques in certain areas in Lagos and major Yoruba town and cities.

2.1.4 Historical Origin and Development of Chrislamherb (*Oke Tude*) Religious Movement

Chrislamherb (*Oke Tude*) religious movement was born into a world and country that was characterized by chaos and insecurity, increasing violence between Christians and Muslims, corruption, eroding of socio-economic structures and violence. According to Adesina (2004);

The emergence of Chrislamherb (*Oke Tude*) is traced to the particular range of socio-religious problems within the Nigerian environment. Nigeria is a conflicted society and Christianity and Islam are seen as religions in a state of constant argument. And in a conflicted society, the attempt to merge the two faiths together by Chrislamherb is socially very important. (p. 47).

It is worthy of note to state that there are two Chrislam movements in Lagos namely, the *Oke Tude*: Mountain of Loosing Bondage and *Ifeoluwa*: The will of God mission. However, the most popular Chrislam movement in Lagos is the: Mountain of Loosing Bondage, founded by Samsudeen Saka. While the smaller but older Chrislam movement is *Ifeoluwa*: The will of God mission, founded by Tela Tella. Very few Christians have heard of Chrislam and do not know what it means. For the purposes of clarification, this study discusses and focuses on Chrislamherb (*Oke Tude*) religious movement founded by Samsudeen Saka, for the purposes of bringing peace to the world. The founder of chrislamherb (*Oke Tude*) movement was born

on August 15th, 1962, into Muslim family of Alhaji Zakariyah in Ijebu-ode area of Ogun state. He attended primary and secondary school. According to Bello and Janson (2013) Samsudeen's father is a Muslim, but was a renowned herbalist. Who practiced traditional medicine and was well known among the people of the same cult. They went further to state that since Saka did not perform well at school; he decided to join his father. Samsudeen Saka who is the founder of Chrislamherb (*Oke Tude*) was very popular too like his father in the practice of traditional medicine which he started at an early age and which he practiced for complete fifteen years, and gained the name "young wizard". This name "young wizard" as funny it was, made Samusudeen Saka very popular and widely known. Bello and Janson (2013) wrote that;

One of the wives of his father was a witch. The fact that her witchcraft did not affect him proves, according to Saka, his supernatural powers. A friend of his father then started calling him Samsudeen Saka young wizard. This name turned out to be a good name for publicity and soon Saka gained a name for himself as an herbalist. (p. 3).

Another means through which Samsudeen acquired fame was through a television programme called *Eweje*, which he featured in the mid-1980s. He based his healing method on traditional medicine, which was different from what is common among his fellow herbalists and practiced what could be termed as a modernized way of applying traditional medicine in which the use of herbs is a central feature. Even though he made use of herbs, he claimed that he and his family were never involved in the worship of idol.

According to Janson (2011);

The vision to bring mutual understanding between Muslims and Christians was revealed to the founder by the Almighty God, when he rested near the Ka'aba. In a dream, God showed him photographs of religious intolerance in Nigeria, and He assigned him to bridge the misunderstanding between the two religions. (p. 7).

The establishment and emergence of this new religious movement was characterized by three different divine calls at different intervals. The first divine call received by Samsudeen was when he went for pilgrimage at Mecca in 1979 when he was performing *Tawaf* circumbulation round *ka'bah*, the house of God. It was as a result of his background as a Muslim and his belief in Allah that made him embark on several pilgrimages to Mecca to perform *Hajj*. It was during his performance of *Hajj* that he heard a voice call his name three times, but did not answer. However, it was on the third time that the voice asked him to go and unite both Christians and Muslims in Nigeria together. Bello and Janson (2013) wrote that he received a divine call by *Allah*, telling him that he had to unite Christians and Muslims by enlightening them that they are serving the same God, but in different ways. He was asked to remind both Christians and Muslims that the essential pillar of any religion is love.

Prior to the revelation, the founder of Chrislamherb (*Oke Tude*) before going to Mecca was not at peace and happy about the inter-religious crises between Christianity and Islam, the unhealthy competition that existed amongst them, the supremacy struggle amongst them. Even though he got the revelation in Mecca, the name Chrislamherb (*Oke Tude*) was revealed to him when he came back from Mecca. Samsudeen Saka initially did not know

how to deliver the message he received from God after his divine call. The first obstacle he encountered was that although he was a Muslim by birth, he did not have any formal education in Islam. He is also limited in the knowledge of the Bible. What made his task easier was that as an herbalist, many Christians and even none Muslims used to consult him. It was from there, that he then coined the name Chrislamherb (*Oke Tude*), referring to the Christians and Muslims consulting him for herbs to cure their ailments which include physical, spiritual, social and financial ailments. At the initial time, this name was somewhat confusing and was seen by some people as the founder mixing Christianity, Islam and traditional Yoruba religion in a heretic trinity.

The second divine call received by Samsudeen Saka, was in March, 1995. This time around and in this revelation, he was asked to change his herbal method of healing to the spiritual method by means of prayer. He was said to have gotten the revelation for the new way on a night vigil, the starting date of his seven days trance. This revelation is said to be the true message of God. However, this did not go down well with some of his supporters and followers who could not support the new idea and thus left the movement. Adesina (2004) wrote that “at this stage, the founder and his followers began to adjust, though they were still practicing traditional medicine, but engaging more and more in spiritual exercise than before”(p. 85).

The third call which was, however, a clearer message to the second call was received on February, 1997. The founder was asked this time to do away with traditional medicine so that he would submit to the will of God. This was a major decision he was to take because it involves him abandoning his healing home which was his only means of livelihood. In as much

as he does not want to abandon his healing means of living, he also did not want to go contrary to God's directive in the form of disobedience. Based on this, he had to meet severally with his father and his fellow trained traditional doctors to discuss on what decision to take and how to go on with the decision. After several meetings with his father and his fellow trained traditional doctors who never supported the idea, he countered them by saying that if they could submit to the will of God, He was ready to take control of their problems and concluded that the will of God should be done. This decision was followed by an official announcement which he made on the preceding Sunday to his congregation, that God commanded him to make do with traditional medicine. Not necessarily that traditional medicine is bad, but that God wants him to work in another way for him. Sandra (2015) noted that Saka was formerly a successful and respected practitioner of alternative medicine. That it was while in Mecca in 1989 for his obligatory pilgrimage, he was called by the creator to initiate this mission of reconciliation.

This announcement was followed by mixed reactions from the members, as the trustees were in support of the great command while over eighty per cent of the members were against the change. This did not come as a surprise to Saka as he expected that there will be divergent views to his announcement. What actually surprised Samsudeen Saka and shocked him was the action of his eighteen coordinators and six deputy coordinators that conspired against him in order to ruin the mission. These were people who underwent through series of management trainings under his leadership, but now wish to ruin his mission. Adesina (2004) wrote that;

Wonders began to exhibit themselves in their clearest possible forms as their hopes were shattered. The faith of the remaining members began to move and move strong daily. That within a short time, three of the separated coordinators came to repent and, therefore joined hands with collective responsibility under the leadership of the founder. (p. 88).

2.1.5 New Religious Movements

The term New Religious Movement is broad and inclusive, rather than sharply defined. New Religious Movements are generally seen as syncretic, employing human and material assets to disseminate their ideas, world-views, deviating in some degree from a society's traditional forms and doctrines, focused especially upon the self and having a peripheral relationship that exists in a state of tension with established societal conventions. Aldridge (2000) stated that New Religious Movement is a comprehensive term used to identify religions, ethical, and spiritual groups, modern origins. He went further to state that New Religious Movements may be novel in origin or they may exist on the fringes of a wider religion, in which case they will be distinct from pre-existing denominations. Scholars studying the sociology of religion have almost unanimously adopted this term as a neutral alternative to the word cult, which is often considered derogatory. According to Fisher (1994), "a cult is a religion focusing on a single person or deity, often representing a distinct break from the prevailing tradition, while a sect is a splinter group or a subgroup associated with a larger tradition, such as the Theravada sect within Buddhism" (p. 356). He went further to state that the word 'cult' has often been used to signify a group temporarily gathered around a charismatic leader whose influence may be dangerous to his or her followers. For instance, the Branch

Davidians who apparently considered David Koresh a messiah and followed him to a fiery death in confrontation with law enforcement officials in Texas in 1993.

The term “New Religious Movement” is not universally accepted among the groups to which it is applied. Moreso, scholars have estimated that New Religious Movements now number in the tens of thousands world-wide, with most in Asia and Africa. Most have only a few members, some have thousands, and very few have more than a million. The term new religious movement has been applied to all new faiths that have arisen worldwide over the several centuries. These New religious movements are characterized by a number of shared traits. This is because by definition, they are new and offer innovative religious responses to the conditions of the modern world despite the fact that most of them represent themselves as rooted in ancient traditions.

They are also usually regarded as counter cultural, that is, they are perceived by others and by themselves to be alternative to the mainstream religions of western society, especially Christianity in its normative forms. These movements are often highly eclectic, pluralistic and syncretistic; they freely combine doctrines and practices from diverse sources within their belief systems. Rubinstein went further to state that the new movement is usually founded by a charismatic and sometimes highly authoritarian leader who is thought to have extraordinary powers or insights. They often make great demands on the loyalty and commitment of their followers as a result of their self-acclaimed alternative. They are products of and responses to modernity, pluralism and have arisen to address specific needs

that many cannot satisfy through more traditional religious organisations or modern secularism.

The proliferation of new religious movements in Nigeria is at an alarming rate. Nigeria is probably the most religious nation in the world. Its landscape is dotted with spires, domes and turrets. Its noisy metropolitan areas teem with churches and mosques and undulate to calls to prayer and evangelical music. The most prominent aspect of Nigeria's religious revival is what the British Broadcasting Corporation (BBC) once called an 'evangelical boom'- an explosive multiplication of churches and clerics which began in the early nineties. One can hardly pass by any street in Nigeria without seeing a branch of these new religious movements. In Lagos alone, the new religious movements are estimated to be more than six hundred, excluding their branches all over the country. Mbom (1984), states that Nigeria's new religious movements are those movements that have sprung up in Nigeria, founded by Nigerians or other Africans living in Nigeria during the last two decades or so. He went further to state that these movements were not intended to be primarily for Nigerians alone and so they have extended to many other African countries. He further explained the significance of the word 'new', stating that these movements are seen to be practically different in many respects from African traditional religion, Christianity and Islam. It should be noted that the appearance of Nigeria's new religious movements did not have any connection with the struggle for independence. This is unlike some new religious movements in some parts of Africa such as Kimbanguism in Zaire and other similar movements in East and South Africa that were primarily concerned with nationalism and political interest.

In Nigeria, the two old new religious movements which has retained their names up to date are the Aladura Group Movement and the Brotherhood of the Cross and Star. In the past, these two groups were the most influential religious movements in matter of the numbers of followers and their votaries. But today, there are other religious movements such as Deeper Life Bible Church, Redeemed Christian Church of God, Winner's Chapel, Christ Embassy and Mountain of Fire and Miracles that competes well with the above mentioned new religious movements in contemporary Nigeria. According to Turner (1976), Nigeria's new religious movements are usually characterized by; congenial forms of corporate lifestyle and ethic, healing and revelation for personal guidance and security, concern for immediate healing, the solution of daily problems and active search for spiritual worship (pp. 16-17).

Furthering their characteristics is the confidence that they have in spiritual treasures to give to the world. Other characteristics of these movements include; exotic provenance, new cultural life-style; charismatic leadership; social conspicuity and international operation. Many new religious movements in Nigeria claim to be more acquainted with Christianity than with those that would call themselves Islamic or African-traditional. The more fascinating movements are synthetic types, such as Chrislamherb, which bring the best elements in Christianity and Islam together for common practice. The new religious movements in Nigeria, for all intents and purposes, emerged in the course of the interaction between the Nigerian traditional society and its religions, and they obviously became powerful, popular and advanced by rubbing shoulders with the two main religions in Nigeria *via* Christianity and Islam. It will be seen in what follows that as a consequence of this interaction, a new religious movement usually seperates substantially from the religious

traditions of both the interacting cultures, by adapting elements of their religious traditions into a new, largely different religious system; the appropriateness of the designation New Religious Movement. However, it is worthy to state here that not all the New Religious Movements in Nigeria do share the same characteristic features. Adesina (2004) pointed out that as a matter of fact, there are clear differences among them in such areas as leadership, ideology, relation to the larger society, ways of operation in different hermeneutical situations, doctrine and dogma, organizational structure, ethics, the demands made on their votaries and what each movement claims to offer them, and the rate of change within each movement.

2.1.6 Types of Religious Movements

Barret (1968) stated that a wide range of terminology is employed in describing independent church movements. Depending on the viewpoint involved, he stated that they have been termed: separatist, schismatic, perfectionist, charismatic, prophetic, prophet-healing, therapeutic, judaistic, Israelitish, magico-religious, nativistic, neo-pagan, traditionalist, syncretistic, quasi-christian, non-christian, or anti-christian movements or cults, in addition to the terms independent or African independent churches or movements. These different types of religious movements are discussed as follows according to Barret (1968).

2.1.6.1 Prophetic Movement

This movement according to fisher (1994) and Barret (1968), is a religious awakening founded and led by the charismatic figure of a prophet or prophetess, who speaks from within a consciousness of being set apart for some divine purpose, adopts a critical stance

towards the established order, proclaims new religious idea or allegiance, and in the process attracts a considerable following. Example: *Ekpere Ufuma*.

2.1.6.2 Messianic Movement

This movement is one which centred around a dominant personality, claims for him special powers beyond the prophetic and involving a form of identification with Christ. This definition is applicable to the African scene but differs somewhat from the current usage in the history of religions, where Messianism refers to belief in the future saviour who will end the present order of things and institute a new order of justice and happiness. Madu (2003) states that the churches that have been called Messianic focus on the power and sanctity of their leaders; often the leaders are thought by their followers to possess Christ-like characteristics. Denominations described as Messianic include the Kimbanguist church in the Democratic Republic of Congo; the Kwazulu-Natal, South Africa; and the Zion Christian church of Engenas Lekganyane with headquarters in South Africa.

2.1.6.3 Millennial Movement

This movement according to Barret (1968), is one which preaches an imminent millennium, Golden Age or End of the world, involving the overthrow of oppressors from outside Africa, the expulsion or throwing into the sea of the white race, the return or resurrection of a culture-hero or of the ancestors bringing unlimited quantities of material goods, the rejuvenation of the old, and often the reversal of colour roles. Examples of this type of religious movement are Jehovah's Witness and Baptists.

2.1.6.4 Nativistic Movement

The nativistic movement according to Barret (1968), is an organized attempt on the part of a society's members to receive or perpetuate selected aspects of its culture, usually resulting in a rejection of European culture and a return to the old ways of traditional religion; often allied with it is an immunity cult rendering initiates immune from European assault. Example of this type of movement is the Xhosa in South Africa.

2.1.6.5 Syncretistic Movement

This movement is one which amalgamates the Christian religion with traditional beliefs and concepts, and often with other non-christian religious systems such as astrology, to such an extent that the revelation in Jesus Christ, and the Lordship of Christ over all other gods, is obscured, challenged or denied, leaving only an outwardly Christian appearance with a pre-christian content. A number of new religions of this nature in West Africa combine ritual elements of indigeneous and Christian traditions. This syncretistic mixture gives a sense of power against evil spirits and is also applied to contemporary, this-worldly problems. Fisher (1994) wrote that;

These groups are most popular in urban areas, where they offer a refuge from unpleasant aspects of city life. Those such as The Brotherhood of the Cross and Star are deeply committed to serving the people in areas where the Chrislamherb (*Oke Tude*) religious movement belongs to this type of religious movement.

2.1.6.6 Witchcraft Eradication Movement

Barret (1968) states that this movement which is often inaccurately called a witchhunt, anti-witchcraft cult or anti-sorcery drive, is one which offers a new medicine or ritual in the attempt to achieve total eradication of witchcraft. Example of this is the Mcape cult in Malawi

2.1.6.7 Revival Movement

This is any orthodox renewal or awakening of Christian faith within the mission churches, characterized by enthusiasm and a large following, but not issuing immediately in new movements outside those churches. Barret (1968) wrote that also in this definition are other related movements of dissidence protest or reform which remain within the churches, including short-lived protest movements and unsuccessful attempts at secession and mass movements of various kinds, including people movements following kinship lines and other spontaneous surges into the churches. Examples is the Lord's Chosen Charismatic Movement.

2.1.6.8 Separatist movement

This is one of the movements that have been formed by secession either from a mission church, or from an existing African independent church. Barret (1968) states that the term and its cognates are used here as convenient shorthand descriptions without implying any derogatory value-judgement; and the same apply to the synonymous terms Schism and Schematic movement. Examples include, the Church of the Lord (*Aladura*).

All religious movements can according to Barret (1968), for convenience be classified under three heads namely; those with any claim to be basically Christian, and which are still within the mission churches, are termed revival, renewals, reform movements or mass movement, those which are outside the mission churches independency; while all the movements which are either specifically non-Christian or cannot properly be called Christian can be termed heterodox. Chrislamherb (Oke Tude) religious movement based on the above classification belong to the group known as the syncretistic movement. This is because it amalgates the Christians religious with a non-Christian religious system (Islam).

2.1.7 The More Violent Nature of Some Religions than Others

The assertion that some religions are more likely to promote violence than others is the first category of explanation to the more violent nature of some religions. Religions with world accepting ideologies are more likely to take part in revolution than those with world rejecting ideologies. Lewy (1974) asserts that religions that endorse ‘patterns of subservience’, such as the concept of a divine king or India’s caste system, are less likely to support rebellion. However, while it is true that some religions incorporate beliefs that seem to be more prone to violence than others, it is, for the most part, agreed upon in the literature that all religions have within them both violent and peaceful tendencies. Thus, Keddie (1985) described these peaceful tendencies and the potential to support the status quo as ‘quietist’ tendencies. One major reason for these dual and opposite tendencies is that most long-established religions have ideologies and doctrines that are so diverse and complex that justification for both question and violence can be found within their traditions. This was described by Lewy (1974) as ambivalence over religious doctrine which leads to divergent interpretations.

Corroborating this view, Rapoport (1991) argues that while some religions have higher propensities for violence than others, all major religions have enormous potential for creating and directing violence. In some circumstances, religious stories and religious groupings validate and confirm the dominant social perspective. In other circumstances, religious stories and religious groupings are at odds with the dominant perspective, and they can even attempt to destroy it. The use of two central *shi'i* Muslim concepts at different times and places for both violent and quietist purposes were described by Keddie (1985) stating that the first is the belief that the 'messianic' madhi will return and disseminate justice and equity. This was believed by Keddie to have ignited and fuelled the early *shi'i* messianic revolt, especially in times of social stress. Even with its violent nature, this concept was also used to justify the status quo when *shi'i* supported governments came to power.

The second belief is what Keddie described as the Martyrdom of Hussein. This central event has inspired the widespread of violent practice of self flagellation in Iran on the anniversary of Hussein's death. Hussein was seen as courageous and heroic figure during the Iranian revolution, leading a battle against odds in order to establish justice and as such was considered a role model for the Iranian people. He was also seen in times of peace playing the more spiritual and quietist role of interceding with God for the people. Based on this, Haynes (1994) argues that the martyrdom of Hussein has traditionally been interpreted as an allegorical representation of the suffering and martyrdom of the Shi'i, that is, an example of how to peacefully bear one's situation. Another example of a religion with both quietist and revolutionist aspect was given by Fox (1999) as Catholicism. He stated that from the early

Middle Ages until the protestant reformation, Catholicism was the ultimate religion of the status quo. It was the official state religion for European states and its theology legitimised those states' systems of government. It is also clear that there is a strong tradition of pacifism within Christianity that Catholicism does not reject. Yet it is the religion that brought us the crusades and the inquisitions.

Moreso, liberation theology, which interprets Catholic theology in a revolutionary manner, is a movement within the Catholic Church. According to Berryman (1983), an example of such interpretation is that Jesus was killed by the establishment and his resurrection is a triumph over that establishment. Weigel (1992) argues that the Judeo-Christian religious tradition, which few would argue does not have its violent aspects, has helped to shape the West's preference for legal and political, that is, non-violent conflict resolution. It is clear therefore that religious doctrine by itself is not an explanation for when and why religion inspires violent or quietist tendencies. Such a conclusion would be complexly illogical in the light of the fact that the same doctrine has in many cases inspired both violence and quietism at different times and places. The likelihood of the violent and revolutionary tendencies of a religion coming to the fore among its adherents may vary from religion to religion; but the possibility for both types of behaviour still exists. Also, even if one could produce different probabilities for different religions supporting violence, this information would not be enough to predict exactly when a particular religion would inspire violence and exactly when it would inspire quietism. That is, it will tell us which religions would be more likely to inspire violence but not when that violence would occur. According to Lewy (1974), religion is a double edged sword that can be used to both support the government and revolt against it

and that the determining factor may be the social and political interests of various actors in society. Having studied all this, the pertinent question that should be asked is the reason why the adherents of a religion use their doctrine to support violent or quietist activities? The answer to this pertinent question will suggest the reasons why they indulge in these activities.

2.2 Theoretical Frame Work

This section examined a number of theories on religious conflicts and peaceful co-existence. The theories discussed here deal with religious relationship with violence, conflict and revolution.

2.2.1 Structural Theory

This theory founded by Giddens in 1984 states that, behaviour and structure are intertwined; people go through a socialization process and become dependent of the existing social structures, but at the same time social structures are being altered by their activities. This means that social structures are the medium of human activities as well as the result of those activities. Social structures not only restrict behaviour but also create possibilities for human behaviour. This theory focuses on the relationship that the clergy and religious institutions have with government institutions, elite groups and opposition groups. This theory believes that the more mutually accommodative the social contract between political and religious elites, the more the church will support the regime. Thus such a mutually accommodative social contract usually consists of the religious elites using the church to support the regime in return for non-interference or support by the state. Based on this, it is the structure of the

relationship between religious and political elite that determines church participation in relation. They went further to state the relevant factors as;

- a. the degree of tension in the social contract forged by state officialdom and the church hierarchy; and
- b. the configuration of social relations among political and religious elite in religious bodies.

However, a similar structural view of religion and revolution was taken by Lincoln (1985), in which he discussed three types of religions as;

1. Religion of the status quo
2. Religion of resistance
3. Religion of revolution

Explaining these types of religion, religion of the status quo is an accommodative social contract between religious elites and state, and is similar to the description given by scholars that the addition that such religious elite have the goal of ideological hegemony. He went further to explain that religions of resistance are those religions that challenge the ideological hegemony of the dominant religion. And the main goal of the adherents of these religions is survival, without making attempt to spread their influence outside of their own geographical and social milieu. When the objective condition in society worsens, and its adherents successfully articulate a new theory of political legitimacy which challenges the legitimacy of the dominant religion, religion of resistance becomes religion of revolution and if successful becomes the new religion of the status quo.

This theory can be extended to ideologies in which case secular ideologies can also be used to articulate theories of political legitimacy and compete with religions in the market place of ideas. When there is a religion of the status quo, any opposition and movement, by definition, includes some form of religion of revolution, even if that religion is the opposition to all religions. Thus Stark and Bainbridge (1985) stated that the situation of a religious monopoly can only occur with the support of the coercive power of the state which will only lend its power in return for supernatural sanctions for the state.

Structural theories, eventhough informative, are limited. This is because they focus mostly on the direct relations between religious and state institutions. However, Kowalewski and Greil (1990) are of the view that the only important factor is the relationship between church and state elites. While Durham only looks at the level of state endorsement for religion, and Lincoln having a similar shortcoming focuses on the relationship between the church and state and only deals with one religion challenging another, not a religion challenging a secular state. Therefore, while this type of theory may be dynamic, it is however not generally comprehensive. The existing structural theories tend not to be comprehensive in that they look at only one aspect of the involvement of religion in conflict. They also tend to ignore the general theories of conflict developed by social scientists.

2.2.2 Realist Theories

The theory originates from classical political theory, and shares both theological and biological doctrines about an apparent weakness and individualism inherent in human nature. Morgenthau Realist theory or realism which highlights inherency, states and traces the root

of conflict to a flaw in human nature which is seen to be selfish and engaging in the pursuit of personalized self-interest defined as power. Thus the starting point for the explanation of conflict is the individual level. It thus traces the roots of conflict to a flaw in human nature which is seen to be selfish and engaging in the pursuit of personalized self interest defined as power. Realism believes that “competitive process” between actors, primarily defined as states, is the natural explanation of conflict by parties engaged in the pursuit of scarce and competitive interest.

This theory has three component parts: descriptive realism which sees the world as an arena of conflict. Explanatory realism which seeks to show that there are genetic defects which push humankind into behaving negatively and that wars become inevitable because there is no mechanism to stop them from occurring; and prescriptive realism which builds on the arguments of Descriptive and Explanatory realisms to say that decision makers (individuals, groups or nations) have moral justification to defend their basic interests and ensure self-perseveration using any means necessary. Morgenthau (1973) presented the argument that realism is a department from idealism, a theory he accuses of believing in a moral and rational political order based on universally valid abstract principles, it faults idealism for believing that human nature is malleable and good. The theory presented by Morgenthau, and the structural realists after him like Walt argue that the imperfection in the world, namely conflict, has root causes that are inherent in human nature; that human nature is selfish, individualistic and naturally conflictive; that state will always pursue their national interests defined as power, and that such interest will come into conflict with those other people leading to the inevitability of conflict. In conclusion, actors should prepare to deal with the

outcome and consequences of conflict since it is inevitable, rather than wish there were no conflict.

2.2.3 Relational Theory

The relational theory was advocated by Gottfried Wilhelm Leibniz. It is a framework to understand reality or a physical system in such a way that the positions and other properties of objects are only meaningful relative to other objects. Relational theories according to Becker (1992), attempts to provide explanations for violent conflicts between religious groups by exploring sociological, political, economic and historical relationships between such groups. Hence, the belief here is that cultural and value differences as well as group interests; all influence relationship between individuals and groups in different ways. At the sociological level, differences between cultural values are a challenge to individual or group identity formation processes and create the tendency to see others as intruders who have to be prevented from encroaching upon established cultural boundaries. For example, political economy identifies power and the advantages that it confers as a key source of tension between different interest groups within a political system.

In a situation where multiple groups share a common resource that is fixed in nature, the chances that each will attempt to eliminate, neutralize or injure the other, or monopolize such a resource is as high as the tendency to enter into a negative relationship. A number of conflicts grow out of a past history of conflict between groups that have led to the development of negative stereotypes, racial intolerance and discrimination. Such a history of negative exchanges between groups may make it difficult for efforts to integrate different

ethnic and religious groups within the society to succeed because their past interactions make it difficult for them to trust one another.

Therefore, in Nigeria it has been difficult to get groups like the Hausa/Fulani, Igbo and Yourba to see themselves as partners in progress because they have a past history of conflict woven around control of resources within their territories. The fact that “other” is perceived as different makes us feel they are entitled to less or inferior by reason of cultural values or skin colour. This disrupts the flow of communication between us and them and to that extent, twists perceptions that we have about each other. In the same way, the knowledge that two or more groups have to compete for the same resource (whatever it may be) creates conditions that increase the chances that interactions between them will produce conflicts over how to share such a resource.

2.2.4 Frustration-Aggression Theory

The Frustration-Aggression theory which was developed in 1939 by John Dollard and his associates has been expanded and modified by scholars like Berkowitz and Tates. It appears to be the most common explanation for violent behaviour stemming from inability to fulfil needs. The basic assumption of the frustration-aggression theory is that all aggressions, whether interpersonal or religious has its root causes in the frustration of one or more actors in the achievement of its or their goals respectively. That is to say that, conflict can be traced to the unfulfilment of personal or group objectives and the frustration that this breeds.

Since the demand for basic human needs have always exceeded the supply, all human conflict can be traced to an actor's failure to obtain what it needs. Scholars point to the difference between what people feel they want or deserve to what they actually get which refers to the want get-ratio and difference between "expected need satisfaction" and "actual need satisfaction". Therefore, where an expectation does not meet attainment, the tendency is for people to confront those they hold responsible for frustrating their ambitions. The greater the discrepancy, however marginal, between what is sought and what seems attainable, the greater will be the chance that anger and violence will result. The main explanation that the frustration-aggression theory provides is that aggression is not just undertaken as a natural reaction or instinct as realists and biological theorists assume, but that it is the outcome of frustration and that in a situation where the legitimate desires of an individual is denied either directly or by the indirect consequence of the way the society is structured, the feeling of disappointment may lead such a person to express his anger through violence that will be directed at those he holds responsible or people who are directly or indirectly related to them.

In a situation where feelings of frustration become widespread among the population and the feeling is that people are getting less than they deserve, the most advisable thing that political leaders can do is to find out what the expectations of such individuals and groups are and to seek ways of negotiating with them. Most times, those in position of authority believe that giving in to public demands or entering into negotiations is a sign of weakness. This is not the case and sometimes, the fact that an official of the state or community leader is showing some concern is enough to make people believe that something is being done. What happened in Niger Delta area of Nigeria is a good example of the way in which frustration

leads to aggression. This is because, after waiting and peacefully agitating for what the people of the region considered a fair share of the oil wealth that is exploited from their land, youths took the laws into their hands by vandalizing oil pipelines, kidnapping oil workers for fat ransoms and generally creating problems for those they believe are responsible for their predicament.

2.2.5 Karl Marx (1818-1883)–Marxian Conflict Theory

Conflict theory originated with the work of Karl Marx in the mid-1800s. Marx understood human society in terms of conflict between social classes, notably the conflict in capitalist societies between those who owned the means of economic production and those who did not. Based on a dialectical materialist account of history, Marxism pointed that capitalism, like previous socio-economic systems, would inevitably produce internal tensions leading to its own destruction. Thus, for Marxian conflict theory, in all stratified societies there are two major social groups: a ruling class and a subject class. The ruling class derives its power from its ownership and control of the forces of production. The ruling class exploits and oppresses the subject class which is the poor, the poor or less privileged ones. As a result, there is a basic conflict of interest between the two classes.

Marx ushered in a radical change, advocating proletarian revolution and freedom from the ruling classes. At the same time, Karl Marx was aware that most of the people living in capitalist society did not see how the system shaped the entire operation of the society, just like how we see private property, or the right to transfer that property to our children as natural. Many of members in capitalistic societies see the rich as having earned their wealth

through hard work and education, while seeing the poor as lacking in skill and initiative. However, Marx rejected this type of thinking and calls it false consciousness, explanation of social problems as the shortcomings of individuals rather than the flaws of the society. He wanted to replace this kind of thinking with something he termed class consciousness, which ensures workers recognition of themselves as a class unified in opposition to capitalism and ultimately to the capitalist itself. Marx wanted the proletariat to rise up against the capitalist and overthrow the capitalist system.

The Marx conflict theory begins with the notion that there are two basic groups of people within the society namely; the wealthy and the poor. Marx's conflict looks at what happens when one group attempts to rebel against the other group and the various roles a group of people (or one person) has over another group of people. For Marx, conflict theory was a way to study the social control that the rich have over the masses. He believed that the society or organisation only functions in order to try and better social situation, which usually results in some type of social upheaval. When the people revolt against the ruling class, the result is a revolution. However, this does not always occur. This is because sometimes, social conflict occurs between those who believed in different ideologies, and sometimes social conflict happens on a much scale. Thus Marx's conflict theory seeks to study the inner-working of struggle, why it occurs, and how the ruling class manages to hold onto their power during struggle. In conclusion, Marxian conflict theory can be applied to a number of social disputes as it relates to how one group controls the rest, the struggle within the oppressed group, and the way that the controlling group maintains power.

2.2.6 Human Needs Theory

The Human Needs Theory was developed in the 1970s and 1980s by Mr. Abraham Harold Maslow as a generic or holistic theory of human behaviour. It is based on the hypothesis that humans have basic needs that have to be met in order to maintain stable societies. As Burton (1990) describes;

We believe that the human participants in conflict situation are compulsively struggling in their respective institutional environments at all social levels to satisfy primordial and universal needs such as security, identity, recognition and development. They strive increasingly to gain the control of their environment that is necessary to ensure the satisfaction of these needs. This struggle cannot be curbed, it is primordial. (p. 271).

The main assumption of human needs theory is that all humans have basic human needs which they seek to fulfil, and that the denial and frustration of those needs by other groups or individuals could affect them immediately or later, thereby leading to conflict. This position of human needs theory is similar to that of frustration-aggression and Relative Deprivation theory. Basic human needs in this sense comprise physical, psychological, social and spiritual needs. In essence, to provide access to one (eg. food) and deny or hinder access to another (eg. freedom of worship) will amount to denial and could make people resort to violence in an effort to protect these needs.

Needs theorists over time have identified some of these needs, the deprivation of which causes conflict. Maslow (1970) however, identified some of these needs like, physiological needs, safety needs, belongingness and love, esteem and self-actualization. Also Burton

(1979) lists response, stimulation, security, recognition, distributive justice and meaning, needs to appear rational and develop rationality, need for sense of control and the needs for role defence. He refers to some needs as basic, such as food, shelter, sex and reproduction. Azar (1994) named some basic needs like security, distinctive identity, social recognition of identity and effective participation in the process that shape such identities. A link between frustrations which force humans into acts of aggression and the needs on the part of such individuals to satisfy their basic needs was identified by Burton (1979) who stated that individuals cannot be taught to accept practices that destroy their identity and other goals that are attached to their needs. He stated that because of this, they are forced to react against the factors, groups and institutions that they see as being responsible for threatening such needs. Human needs for survival, protection, affection, understanding, participation, creativity and identity are shared by all and according to Burton, have components (needs for recognition, identity, security, autonomy and bonding with others) that are not easy to give up. No matter how much a political or social system tries to frustrate or suppress these needs, it will either fail or cause far more damage on the long run.

According to Max-Neef (1991), the tension between deprivation and potential are main issues addressed by the human needs theory because when important needs are not sufficiently satisfied, economic and political problems will continue to grow. The absence of economic opportunities, hyper-inflation and penury are manifestation of economic imbalance; while the political imbalance leads to fear, xenophobia (intense fear or dislike of foreign people, their custom and culture), crime and violence, forced migration, voluntary or forced exile and political marginalization. All these constitute the root causes of bitter

conflicts. Needs scholars identify a wide range of human needs; some are agreed on the fact that the frustration of these needs hampers the actualization of the potentials of groups and individuals, subsequently leading to conflict. Secondly, there is near consensus among them that to resolve a conflict situation, or to even prevent it from occurring, the needs have to be met with appropriate satisfier, those things that were denied them in the first instance.

2.2.7 George Simmel's Theory-Conflict as Natural

George Simmel was an influential German sociologist in 1767 and beyond. Like other social conflict theorists, Simmel starts from the basic premise that conflict is natural or unavoidable in human society. However, Simmel's social conflict notion acquires peculiarity in his idea that conflict and consensus (pace or unity) are naturally complementary. Therefore, in his own thinking while conflict can modify groups, it is itself a form of connection. From this assumption, he argues that in as much as dissociating factors generate conflicts; such a conflict is imbued with rational qualities. Apparently, this means that the resolution of conflict (made possible by the dissociating nature of conflict) is necessary for peace. Thus, the idea of dissociation suggests that unlike the Marxian notion, conflicts do not build on each other and are not cumulative or connected as to make resolution impossible as the class notion tends to suggest that genuine peace or consensus without conflict is hardly possible. He sees conflict as naturally emanating from interaction among individuals and groups, and since social interaction is imbued with positive attributes, conflict cannot be totally negative. If the dissociating factors like envy, hatred, desire, needs are the causes of conflict or discord, then conflict logically break out in order to resolve them.

The overriding beauty of Simmel's idea is located in the argument that conflict is designed to resolve dualism as a way of achieving unity, peace or consensus. Simmel sees and conceives the above notion as beyond the common axiom, (if you want peace then prepare for war). His own take on the above is that conflict is critical in resolving the tension between contrasts. Elucidating his conflict ideas, Simmel makes two very crucial points that should aid appreciation of his ideas. In the first place, he makes a distinction between individual and group conflict. In this case, conflict between individuals may be seen as damaging and negatively when considered in isolation of the group, however the case is different when such conflicts are related to or have effect on group relationship.

In order words, individual conflict as isolated event is basically negative but conflicts with impact on group relationship cannot be totally negative. Secondly, Simmel also argues that since there is no social unit in which divergent and convergent currents among members are not interwoven inseparable in human society. Against the foregoing, Simmel (1976) makes this submission that;

Just as the universe needs "love and hate" that is, attractive and repulsive forces, in order to have any form at all, society too in order to attain a determinant shape needs some qualitative ration of harmony and disharmony of association and competition of favourable and unfavourable tendencies.(p. 174).

One critical limitation of social conflict is that they are more or less the flip side of equilibrium perspective (examples are structural functionalism, system, consensus models). In order words, they are strongly tied to the same structural dominance though underplayed. According to Ritzer (1996), the basic problem with conflict theory is that it never succeeded

in divorcing itself sufficiently from its instructional – functional roots. It was more a kind of instructional functionalism turned on its head than a truly critical theory of society.

2.2.8 Human Relations Theory

This theory was developed at about 1926 by Mary Parker Follett and further developed by Elton Mayo and co. It was in reaction to the principles of scientific or classic models of administration. Mary Follett, the champion of this movement contended that the central problems of any enterprise or organisation are the building and maintenance of harmonious human relations. She argued that coordination is the underlying essence of effective administration of organization. According to her, coordination involves four principles namely;

- i Coordination by direct contact with the people concerned
- ii Coordination in the early stages
- iii. Coordination as the reciprocal relation of all the factors in a situation
- iv. Coordination as a contriving process. That is, Right from the beginning to the end you have to coordinate people, their works and the resources.

It was Elton Mayo, F. J. Beethlisberger and W. D. who suggested empirical data in support of human relations theory. Their experiments at Hawthorne factory of Western Electric Company (1923-1926) produced interesting results – The experiments were conducted to study the influence of quality and quantity of illumination on efficiency in industry. They found out that each time they introduced anything new, there was improvement in production, but when they were cut off, productions still increased. So they have to discover why there was no fall in production. It was then they realized that human relations were the

major factor. According to them, the movement, the management starts invoking at workers as human beings and considers their welfare; they will start to develop the feeling of belonging to the organization. In other words, human relations create in the workers, a sort of inner feeling or sense of belonging to the organization. According to them, their sense of acceptance and high morale matter more than monetary and economic incentives and other mechanical improvements. Application of this theory to the series of religious crises between Christians and Muslims and the ideology of the founder of Chrislamherb (Oke Tude) religious movement that those two religious groups see themselves as one, worshipping the same God, with some common doctrines and therefore relate both socially and religiously together without any bickering.

This theory also advocates the following assumptions;

1. The individual satisfaction, the level of psychological satisfaction and pattern of social interaction, lead to general improvement in the church which leads to church growth.

The quality of work determined by the church, not the physical capacity of the pastors. In other words, group morale, personal goals and non economic rewards are important to the pastors and church just as well as the economic and material rewards.

2. High specialization does not necessarily lead to the most efficient form of division of labour.
3. People react to management and its norms not as individuals but as groups.

These assumptions will definitely lead one to the conclusion that in some organizations, the level of performance is set by social norms; that economic incentives cannot be used to set aside the non economic rewards. The assumptions also try to indicate that individual

behaviour is anchored to the group, and that good human relations promote healthy organizational climate and cohesion. Based on the above premise, it means that in administration, the leadership style influences the level of production. In other words, the leadership styles of these two religious bodies both in Nigeria and overseas influences the level of production and interaction among its members.

For the critical examination of the study, George Simmel's theory of conflict as natural and Mary Parker Follet's human relations theory were adopted.

2.3 Empirical Studies

In most cases in Nigeria and Africa generally, Aja (2007) states that several cases of ethno-sectarian conflicts arise from territorial expansion and resource control struggles. Religious intolerance has been identified as the major source of religious crisis in all societies existing in the history of mankind, permeating all forms of human civilization with attendant tendencies resulting in several losses of lives and economic assets. The Zangon Kataf crisis, popularly called 1992 Kaduna riot which started with difference over the citing of a new market eventually degenerated to full blown religious violence between Christians and Muslim communities in Kaduna.

Takaya (1992) noted that religious intolerance is a product of fundamentalist fanaticism where a dominant religious group or an emergent revolutionary sect refuses to accommodate the views, rights or practices of adherents to other religious faiths in the same community. Thus Lawuyi (1991) with specific reference to the 1980's, observed that Nigeria was marked

by crisis and has been engulfed in a religious quagmire that threatens to destroy it. He went further upon examination of the nature and trend of these riots to conclude that they are more frequent in the Northern part of the country. From practical experience, it is difficult to clearly distinguish between religious and ethnic crises. In most cases, these crises begin as ethnic and then turn religious or vice versa. The reason being that in most cases, the parties involved are usually divided along ethnic and religious lines. The 2001 Jos crisis is rooted in the tussle for the ownership of Jos Township between the indigenous (*Beroms, Afizere and Anaguta*) on the one hand and the '*Jasawa*' (mostly Hausa-fulani) on the other. Although the issue in contention has nothing to do with religion, because the indigenes are predominantly Christians and *Jasawa* Muslims, the crisis naturally degenerated into a religious warfare. The Kaduna crisis was between Muslims and Christians on the question of the Sharia implementation in the state.

Though the traits of religious fundamentalism started rearing their ugly heads in the early 1970's, it was, however, not until during the 1977-1978 constituent assemblies, that the issue of religion and politics became problematic. Ozoemena (2013) stated that;

For the Christians, introducing sharia court of Appeal amounts to be given under preference to the Muslims in a state and constitution which is secular.... For Muslims, the common law is essentially Christian law and even the spirit of the constitution is Christian in orientation. The Muslims have to struggle to get a well-deserved position in the constitution. (p. 39).

Recorded history contains gruesome accounts of atrocities committed against mankind in the name of God in Nigeria. The social disharmony and the instability which such atrocities

bring about hinder individual well-being and national development. This unhealthy competitive rivalry between Muslims and Christians often threaten the peace and security of lives in the state. According to Olupona (1992), religious bigotry and spiritual arrogance are the key causes of conflicts. Commenting further, she stated that the illusion among some religionists is that they uphold the truth and others have a lesser form of God's revelation. And that sometimes, religious conflicts are often caused by the use of religion to further non-religious interests which were used during the missionary era up till date. The history of Nigeria is replete with series of religious conflicts particularly in contemporary times which by all intents and purposes, would be described as violent and destabilizing in effect. It is an open secret that all sorts of interest are being masqueraded under the platform of religion. Balogun (1989) conjectured that "Islam is poised to challenge the essentially Christian tradition...established in Nigeria" (p. 67). As a result of this challenge, it was stated in Ashiwaju (1989) that "the history of Islam in Nigeria, since independence is essentially a history of Muslims reactions" (p. 6).

In the early 1980's, the historic Maitatsine uprising broke out. He founded and led a fanatical Muslim movement that was said to be anti-authoritarian. Its members, according to Ekoko and Amadi (1989) regarded every kind of authority as an idol, hence respect for authority was (seen as) idolatry. The revolt was expressed through bloody rampages in which Maitatsine was killed. After his death, several revolts were also staged by the movement in 1982 in Zaria, Ilorin, Markurdi and Enugu, it also struck again in Jameta – Yola in 1984 and made its final appearance in Gombe in 1985. Commenting on the Mitatsine phenomenon, Takaya, (1992) noted that religious intolerance is a product of fundamentalist fanaticism

where a dominant religious group or an emergent revolutionary sect refuses to accommodate the views, rights or practices of adherents to other religious faiths in the same community.

The sharia court issue also constituted one major area of discord between Muslims and Christians. It was the aim of Usman Dan Fodio to implement it in the northern emirates in order to reform what was perceived as the lax practice of Islam among the rulers. The 1976 Constitution Drafting Committee (CDC) recommended that provision should be made for the establishment of sharia courts. When the constituent assembly met in 1978 to discuss the draft constitution, Muslim representatives, perhaps acting with the mandate of their Muslim colleagues, insisting that sharia court should be established throughout the country and even wanted the sharia court to have equal status with the Federal Court of Appeal. The demand was opposed and resisted by the Christian groups on the ground that the imposition of the sharia throughout the federation would amount to a progressive Islamization of the country. As a result of this opposition, sharia supporters walked out of the conference and organized a demonstration with placards, which read, “No sharia, No Nigeria”, “No sharia, No Constitution”.

Thus Udoidem (2008) avows that while the Constituent Assembly was debating the issue, Muslims outside sought to enforce their argument by engaging in threats and riots to support the idea that if sharia was not accepted they were going to make the country ungovernable. He also stated that at Ahmadu Bello University, the Muslim Students Society (MSS) demonstrated pleading with the Assembly men to stop opposition to sharia or take full responsibility for putting the entire nation in chaos. Udoidem (2008) went further to state that “in 1979, protesters took to the streets in Zaria and Kaduna with such banners as: No Sharia,

No peace, No Sharia, No Constitution, No Sharia, No Muslims, No Nigeria” (p. 162). According to Uka (2008), two conclusions have been reached on the issue of sharia; that sharia debate has both religious and political implications. On the religious grounds, it sought for the establishment of an Islamic State, where an ideal Islamic religion could be practiced. On the political grounds, the defenders and the opposers used the debate to gain a political following either as the defenders of Islam or the Protectors of Christianity from Islamic domination. The sharia controversy re-emerged later and was again tackled by the political Bureau headed by C. J. Cooley. The Bureau was inaugurated in January 13, 1986 and was mandated to organize a national debate and collate recommendations accruing there from on viable political ethos, structures and model (or models) for the country. The Bureau recommended and favoured the establishment of State Sharia courts. This decision did not go down well with Islamic theocrats, like Abubakar Gumi and other advocates of Federal sharia courts and Islamic state for Nigeria. Thus Eriwo (1985) wrote that, had the demand of the sharia protagonists been accepted, “a religious war could hardly have been avoided in the country” (pp. 394-395).

Moreso, the December 1980 Kano riot, because of its bloody nature and level of distribution has come to be referred to as the first religious and bloody riot in the contemporary Nigeria. Oko (2013) wrote that according to the report of the tribunal of Enquiry set up after the 1980 riot, prior to the outbreak in Kano, there had been over thirty violent incidents of religious riots in the northern states. But these were nothing compared to the December 1980 event. When in 1980 therefore Maitatsine resurfaced in Kano, it was certain that he had come, if not for a revenge, at least to wage a war of purification of Islam. The burning of Christians in

October 1982 was the first open and violent religious conflict between Christians and Muslims. The action of the Muslims was probably fuelled by the laying of the foundation for a Christian church near a Mosque in Kano. Based on this Kukah (2003) noted that;

Although there was no evidence of hostility visibly shown by the visit of Archbishop to Kano, it was not accidental that the site where he laid the foundation stone for the building of the new church became the scene of violence that erupted in Kano six months after the visit. The violence was targeted at Christ church in Fagge, Kano metropolis. (p. 157).

During the Babangida regime, information filtered out of the public that Nigeria had sought admission into the Organisation of Islamic Countries (OIC). This raised a lot of anxiety among Christians who now believed that the Federal Government was systematically engaged in the process of Islamizing the country. A bitter controversy erupted between Christians and Muslims. The Christians based their argument on the provision of the Nigeria constitution, which upholds the secular state of the nations. They argued that since Nigeria is a secular state it could not and should not belong to such an organization. All Christians were unanimous in asking for the withdrawal of the country from membership of such an organization. The Muslims, on their part argued that just as it is accepted for Nigeria to maintain diplomatic relations with the Vatican, there was nothing wrong in it being a member of an organization that was essentially a cultural body with much economic advantage for the country. As part of the off shoots of the OIC controversy, Agbodike (2009) wrote that;

Violent clashes occurred between Muslims and Christians at Ilorin on Palm Sunday in 1986. The incident took place when Christians with palm leaves tried to pass through

Ira Ogungbe, an important and predominantly Muslim community. Muslim saw this as an invasion of their territory and threw missiles at the 'invaders' injuring eight people seriously. (p. 8).

He went further to state that in 1987, Kafanchan, Kastina, Zaria, Funtua, Ikara and Kankia were equally engulfed in similar crisis involving Christians and Muslims and directed against religious buildings. Also, in June 1988, the student's union elections in Ahmadu Bello University, violence erupted when it turned out that a Christian candidate would win the elections. Prior to the elections, one of the campaign slogans popularly used by the Christian candidate, one Mr. Stephen was "A vote for Steve is a vote for Christ". The implication of such a slogan was that the campaign for votes in the student union election was being done on the basis of religion. In January 1990, Christians in four northern towns protested against the marginalization of Christians in the country. Protesters carried placards with inscriptions such as "we reject OIC". "Islamization of the country is totally rejected", "we are ready to buy our rights with our blood". Christians were now determined either to fight for their rights or defend themselves whenever they were abused and attacked. Such preparedness was acted out in what came to be known as the Bauchi Riot. The Kano religious riot, 1991, was as a result of attack by a group of Muslim youths in Sabongari and the Fagge area of the metropolis. The attack was a protest against the religious crusade organized by the state chapter of Christian Association of Nigeria (CAN) with a German Christian preacher, Reinhard Bonke, in attendance.

What offended the Muslim youths most were what they described as anti-Muslim policy in the state as they had earlier in the year asked for permission to invite a Muslim fundamental

preacher to Kano but the government refused. The Governor of Zamfara State, Ahmed Yerima, in January 2000, introduced sharia legal system in his state which led to several riots and destruction of lives and property both in the North and in other parts of the country. Moreso, because religion especially the Abrahamic faiths of Islam and Christianity has a transnational existence than ethnic, political and other forms of cultural associations, religious disruption or violence in one part of the global system often reincarnate in other parts of the subsystem. This was witnessed in Nigeria in 2001 with United States offensive against Osama Bin Laden after the attack on United States and the global outrage arising from Prophet Muhammad's cartoon caricature published in a Swedish newspaper and reproduced in some other European countries. The outcome of this was the destruction and killing of many Christians in the world. All these have made religious crisis in Nigeria to become a perennial issue that the country had to contend with. Ugwu (2009) states that, on May 12th 2004, this "hot bed" of religious crisis registered yet another negative landmark in killings. Already twelve states in the North have implemented this with the establishment of a Muslim vigilante group (excluding Kaduna) to enforce this law (these states are Zamfara, Kano, Katsina, Sokoto, Kebbi, Jigawa, Bauchi, Niger, Yobe, Gombe and Kaduna). Since then Christians in some of these states have become second class citizen as a result of marginalization, discrimination, harassment etc. Even though governors of these states promised the Christians that their fundamental rights would be guaranteed, churches and schools have been burnt by Muslim youths, many Churches have been denied land acquisition, there is a ban on the teaching of Christian religious knowledge in schools, and many Christians have lost their jobs and businesses and relocated. Alibi (2010) asserts that

“the Northern States have increasingly become a hotbed for religious crisis as a result of the implementation of the sharia” (p. 82).

Some major results of these crises are the massive dislocation of citizens, loss of life and property and massive refugee problems. Following these, is increased segregation of the population along religious lines. Thus Uche (2008) sees reasons for this religious intolerance as the lack of understanding, recognition and respect for contrary religious views. He went further to state that in early 2006, several scores of Igbo people, mainly Christians, were slaughtered; this resulted in reprisal attacks and killings of Muslim Hausa's and Fulanis, mainly in Onitsha, Awka and a few other towns in Anambra State and in Umuahia and Aba in Abia State. Rioting in 2001 killed more than 1000 people, and subsequent outbreaks in 2004 and 2008 killed thousands. Smaller but not less vicious attack in 2009 claimed dozens of lives and recent activities of Boko Haram sects have also claimed thousands of lives and properties worth millions of naira. Escapades and religious outbursts, with religious motives and undercurrents, were also recorded in parts of the country in February and March, 2010. The most dastardly of these was the invasion of Dogo-Na-Hauwa village of Foron district in Jos South Local Government Area of Plateau State and the attack on the Christian community there by Hausa-Fulani tradesmen and Muslim militants during the early hours of Sunday 7th March, 2010. Nearby Ratsat and Jeji villages were also not spared in the brutal attack. The Muslim militants were said to have come into plateau state from the neighbouring Bauchi State. The invaders came chanting '*al laku akbar*', broke into homes and started cutting human being with machets, including women and children. During the encounter, more than 200 people were slaughtered in cold blood and more than 75 houses were razed.

The militants were said to be on reprisal attack to avenge the death of their members in an earlier disturbance in the area in the month of February, 2010.

This was condemned by the Christian Association of Nigeria, Akwa Ibom Chapter, stressing that Nigeria was not an Islamic nation where citizens would be forced to become Muslims and warned that Christians would react if they were pushed to the wall. It is against the backdrop of all these happenings that the founder of Chrislamherb (*Oke Tude*) religious movement, Samsudeen Saka wrote in a book titled *Chrislamherb-A divine Religion*, stating that his movement is to transform the people of Nigeria, not to establish religious friendship societies.

Also in his book *Key to Happiness*, the founder also discussed issues like the fear of God, existence of God, hope and belief and sin. According to him, there is no other revealed religion that has any convincing claim to provide guidance in all walks of life like Chrislamherb. Samsudeen Saka announced his new approach to religious understanding of the people of Nigeria stating that there were people flowing in from different places to embrace the creed of Chrislamherb. According to Saka (1997), the new converts to Chrislamherb (*Oke Tude*) are considered as raw materials because they preached peace and love in their different places of worship, but they failed to put it into practice. He went further to state that they would manufacture them into finished products by inculcating in them the spirit of love, peace and unity. Chrislamherb (*Oke Tude*) stands to shape the social, cultural, moral and commercial life with basic laws and principles which are in conformity with human nature and hence applicable at all times. The adherents of Chrislamherb (*Oke*

Tude) themselves are of the opinion that Chrislamherb (*Oke Tude*) has other services to render to the cause of humanity and possesses a magnificent tradition of inter-racial understanding and co-operation. However, if ever the religious problems of our great societies of the world are to be replaced by co-operation, then, the mediation of Chrislamherb (*Oke Tude*) is an indispensable condition. Adigwe (1990) stated that the rising of Chrislamherb (*Oke Tude*) is perhaps the most amazing event in human history. This is because it deals with essential duty to love that has been neglected and therefore builds a new world. It is a religion of common heritage and not founded to enrich the founder and followers, but to unite both Christians and Muslims for the sake of love, unity and peace. If love is relentlessly shifted to the bottom, nothing would remain except selfishness, enmity, vanity, wickedness and deceit.

Chrislamherb therefore, is based on genuine love, the love without discrimination in any form and for the sake of God only. The founder of Chrislamherb (*Oke Tude*) movement ascertained that every religion preaches love, unity and peace. There are instances in Muslim tradition testifying to the concept of love. Islam itself is derived from the word *Salama*, meaning to make peace. This is to be made with God by submitting to His will and by loving his fellow human beings by creating peaceful co-existence among them. According to Samad (1983), *Al-Islam* as a religion is the total submission to Allah. So the religion is the totality of submission, love and peace.

Christianity also recognizes the essence of peace in the society. True love in Christianity, is not mere emotion, rising spontaneously at the sight of a loveable object. It is a love well

wishing and well doing. For Samsudeen Saka, God's love for man has ever been and in all circumstances. God's love is socio-spiritual one, which means that the love is felt but the lover is not seen. By this, Christians desire to do good to one another, loving actively, affectively and generously. In chrislamherb therefore, God's love is manifested in the life of everybody- Muslims, Christians, Eckists, Chrislamherblists, Atheists, Godians and others. This is in line with the submission of Madu (2003) which states that there is only one religion qua religion in which all religious systems are branches. That it is out of ignorance of what religion means that makes votaries of different religious systems to engage in inter-religious quarrels and crises. He went further to state that:

All religious systems are therefore strictly speaking the children of the same father/mother, that is, they are offshoots of Religion qua Religion. Thus Religion qua Religion is one but religion as systems are many, a phenomenon which he refer to as the paradox of the "one and the many" in religion. (p. 45).

Based on this, there is the need for different religions to centre on common areas of interest than on doctrines, on values found in each religious group than on the emphasis on the superiority of one group over the other.

2.4 Critique

There have been several attacks by people on the proponents and adherents of this Christian – Muslim fusion. Islamic literature makes reference to the 7th century Emperor Heraclius and Pope Honorius I both taking a favourable view on Islam, and indeed both men were accused of heresy by other Christians for taking an inclusive approach to oriental views on Christ. Also, Rousseau (2005) states that, Rick Warren, Pope Francis and the Lebanese Islamic

Christian National Dialogue Committee have all been attacked by the critics of *Chrislam* who cite alleged irreconcilable differences between its two component religions.

Chrislamic people themselves, see however no problem with the basic unity of the two religions, because they say that God loves all people and wants us to love all people. Sometimes these Christian Muslims take solace in regarding themselves as the Muslim followers of Christ at his second coming. Scholars like Sidney M. Greenfield, who wrote the book, *reinventing religions: Syncretism and Transformation in Africa and the Americas* are of the view that *Chrislam* is a logical solution for the Yoruba people because they want to work out their own destiny. Because the people of Nigeria are struggling in all areas of life and *Chrislamherb (Oke Tude)* offers miracles and deliverance, they see this as a good spiritual way to help them get through every day living. I. Biu, A. Okeke, C. Agwagah, T. Akinwumi, F. Ogunsanya (personal communications, 16th March, 2015), and others also in turn disagree with the religion because they believe Christianity and Islam are different religions with different beliefs. They see Christians as having no commonality with Islam. The Bible says, “For what fellowship has righteousness with lawlessness? And what communion has light with darkness. They see this movement as apostasy in action. Talking about *Chrislam* as a logical solution for the Yoruba people, it is worthy of note here to state that it is within this content of ethno geographical learning of Islam and Christianity that we can explain the prevalence of religious crises in the North and its consequent reprisal attacks in the south east and south-south whereas the south-west appear less prone to such. In other words, because of its profound religious mix which usually results in Kit and Kin belonging

to different religious faiths, the south-west has been experiencing relative peace and harmonious relations between Muslims and Christians than the north eastern regions.

Some people believe that Chrislamherb (*Oke Tude*) is a doubtful faith because of its synthetic nature; this is because they believe and are of the view that Chrislamherb (*Oke Tude*) does not have special scripture to explain and defend. According to Bamgbala (1998), a scholar wrote an article Chrislamherb-A Pseudo-Religious Belief, and tried to establish that there is no possibility of practicing both Christianity and Islam together. Some others criticize Chrislam, citing irreconcilable differences between its two component religions. According to Stephen Ellis, who together with Ineke Van Kessel edited the book, *Movers and Shakers: Social Movements in Africa*, the religion is rather exceptional and increasingly so. Amidst all these, Saka (2015) states that when people criticize *Chrislamherb (Oke Tude)*, he takes solace in what Jesus say about loving others in all religions. He believes that it is entirely natural for Christianity and Islam to co-exist, even overlap. However, what Chrislamherb (*Oke Tude*) sets to achieve is unity amongst the warring religions (Christianity and Islam), and thus does not make use of a particular scripture but both scriptures of Christians and Muslims. Therefore, the beliefs in Chrislamherb (*Oke Tude*) are in the areas that both Christianity and Islam have in common and preach. Samsudeen Saka wrote a book titled *Chrislamherb – A Divine Religion* stating that his movement is to transform the people of Nigeria, not to establish religious friendship societies. He went further in explaining how he was called by God in 1989 to a pilgrimage back to Nigeria to unite the Christians and Muslims and to teach them that the main pillar of any religion is love.

2.5 Summary of Literature Review

The concept of justice for Africans according to Nzomiwu (1999), is that their ethical heritage are in most cases considered in proverbs. Adding that in most other societies, African proverbs serve as the grammar of values. He went further to outline some categories of Igbo proverbs which highlight the African concept of Justice namely;

1. “*Egbe bere Ugo bere nke si ibe ya ebela nku kwapu ya*” (let the kite perch and let the eagle perch also, whichever denies the other it’s perching right, let its wings break off.
2. “*Ya bara onye bara onye*” (let the advantages or opportunity be equally shared).
3. “*Nke onye diri ya*” (let each man have his right or due)

Another concept of justice for the Igbo, which also promotes harmonious living among beings irrespective of whether Christian or Muslim is the concept of *Igwebuikology*. This according to Kanu (2014), is the study of the modality of being the realization of the being. It is from the word *Igwebuike*, an Igbo word, which is a combination of three words. Thus, it can be understood as a word, and as a sentence: as a word, it is written thus *Igwebuike*, and as a sentence, it could be written thus *Igwe bu ike*, with the component words enjoying some independence in terms of space. For proper understanding of the three words involved, *Igwe* is a noun which means number or population, usually a huge number or population. “*Bu*” is a verb which means ‘is’. *Ike* is another verb, which means strength or power. Thus put together, it means number is strength or number is power. This was in reaction to or response to the importance of and or every individual in the society irrespective of the religious, political or ethnic affiliation.

Igwebuikology according to Kanu (2014), rests on the principles of solidarity and complementarity; thus, to be is to live in solidarity and complementarity and to live outside the parameters of solidarity and complementarity is to suffer alienation. To be is to be with the other, in a community of beings. This is based on the African sense of community, which is the underlying principle in African philosophy and religion, and as such, the unity of African philosophy. In this case, to be with the other becomes the modality of being in African ontology. This is characterised by a common origin, common world-view, common language, shared culture, shared race, colour and habits, common historical experience and a common destiny. The communal-individuality of the African is expressed in the Igbo proverb: *Ngwere ghara ukwu osisi, aka akpara ya* (if a lizard stays off from the fork of a tree, it would be caught by man). Also Mbiti (1970) has classically proverbialized the community determining role of the individual when he wrote, “I am because we are and since we are, therefore I am” (p. 108). This would mean that the confidence of being is because others are in being. The existence of others assures me of their solidarity and complementarity without which I cannot be. Achebe (1958) brings the essential nature of the Igbo-African communal relationship to a higher and more fundamental focus when he wrote;

We do not ask for wealth because he that has health and children will also have wealth. We do not pray to have more money but to have more kinsmen. We are better than animals because we have kinsmen. An animal rubs its itching flank against a tree, a man asks his kinsman to scratch him. (p. 132).

With style of existential expression, he further wrote that;

A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so. (p. 133).

The community is therefore at the centre of the life and survival of the individual. From this background, *Igwebuikology* argues that existence is not only meaningful, but also possible only in a community. Thus in relation to the Christian and Muslim divide among Africans and especially Nigeria, Africa/Nigerian Christians and Muslims must understand themselves as kinsmen and women, for that is what they are. Their Christian and Islamic affiliations are only secondary and accidental as a result of birth perhaps. They both constitute a community of enquiry that are searching for the full realization of their being. And if Africans/Nigerians are not able to understand and appreciate their kinship bond, it will be very difficult for them to appreciate their religious bond.

Moreso, *Igwebuikology* is not a philosophy of the 'mob' as 'igwe' which means large number of people may suggest. It is an ordered relationship. It is a relationship guided by the Igbo-African principle: *egbe bere ugo bere* (let the kite perch, let the eagle perch). Based on this Iroegbu (1995) wrote that; "*Isiokwu bu EBUBE (egbe bere ugo bere). Nihi na onweghi onye ekere ka nani ya biri n'uwa* (the central thing is live and let live. For none is created to live alone in this world)" (p. 378). The idea of *Egbe* (kite) and *Ugo* (Eagle) speaks of a variety of positions, personality, creed, culture, etc. And in fact, differences in life, which are found in the world, and yet coexist together. When the *Egbe* settles in the *Uwa* (the world) and

imagines that the *Ugo* has no-right to existence and then begins to castigate *Ugo* and to push it out of being, at that point, the *Egbe* alienates the being of the *Ugo*. When *Egbe* castigates and condemns *Ugo*, it thinks that it is making progress; it is rather alienating itself because the being of the *Ugo* has an existential and fundamental contribution to the being of the *Egbe*. It is such that when *Egbe* kills the *Ugo*, the *Egbe* also kills itself.

It says *Egbe bere Ugo bere*. This means they live face to face with each other, and therefore must have a relationship. They have the options of either relating and being happy or being in a perpetual discord which alienates their being in the *uwa*. When the *Egbe* and *Ugo* harness their energies towards a common project, need and desire, they can constitute an insurmountable force in pursuing their collective vision. Only then can they overcome their collective difficulties. In the same vein, only when Christians and Muslims come together in existential solidarity, which is a correlative and complementary solidarity, a ‘we’ relationship, can they fulfil the divine mandate of God. This is because both religions and faiths have something to learn from each other and to avoid or alienate the other is to deny oneself of knowledge and growth, and thus expanding the capacity of ignorance.

This points to the fact that social justice was directed towards ensuring social stability and harmonious relationship within ethnic and religious groups. This therefore demands for co-responsibility within the religious groups, peaceful co-existence, equity and fairness as well as punishment where necessary. Thus, no nation can grow if it runs its national life on the principle of differentiations and for which Samsudeen Saka the founder of Chrislamherb (*Oke Tude*) religious movement sought to remove. Justice and development emerge only

when nations interact with one another without social differentiation. It must also be stated that any nation that strives to attain her goals in nation building must have unity and sense of identity which involves the creation of a greater sense of territorial nationality that transcends parochial loyalty to race, ethnicity, religion and other divisive factors that militate against the set national objectives.

Despite the ideal society that Islam presents, it is unfortunate that many Muslims in Nigeria do not completely follow the peaceful teaching of their faith. As a result, there is always intra and inter-religious conflict in Nigerian society. There are some reasons attached to this problem such as fanaticism, intolerance, hatred, bitterness and so on. In the religion of Christamherb (*Oke Tude*) all these vices are not allowed. Christianity also recognises the essence of peace in the society. When we love one another truly, we love him for his own sake not for ours, not regarding him as something to be used or enjoyed but wishing him well, willing him well. True love is not mere emotion, rising spontaneously at the sight of a loveable object; it is a love well-wishing and well doing. By this we desire to do well to one another, loving actively, effectively and generously. The failure of the Nigerian leaders to establish good governments, forge national integration and promote what can be called real economic progress, through deliberate and articulated policies has led to mass poverty and unemployment. This therefore has resulted into communal, ethnic, religious and class crisis that have now characterized the Nigerian nation. Poverty and unemployment have therefore served as nursery bed for many ethno-religious crises in Nigeria because the country now has a reservoir of poor people who are war managers as mercenary fighters. And what this means is that poverty and unemployment increased the number of people who are prepared to kill or

be killed for a given cause at token benefit. This explains why all ethno-religious crises that ever occurred in Nigeria have a large turnout of people (including the under-aged) as fighters. Enuokora (2005) therefore stated that a very important cause of religious crises in Nigeria is the breakdown of such vehicles of social control that characterized the traditional African societies such as the family, (education, law, religion and political system that cared for the well being of all citizens).

One therefore attests to the fact that the malfunctioning of all these important institutions has actually increased ethnic, communal, and religious crises in Nigeria. For instance, the inability of many homes to make ends meet with the family income tends to increase immorality, broken fatherless/motherless homes, divorces and drunkenness, leading again to a large reserve of youth who could be employed for execution of religious crises. It is also important to note that the school system in Nigeria today is in shambles and cannot impart even sound knowledge let alone instill discipline and desired type of morality. The religious institution is also not playing its expected roles, while the law enforcement agents indulge in crimes, demand bribes and collect illegal levies from motorists openly and shamelessly.

Religious crises in Nigeria have some historical antecedent. This is because many governmental actions during the colonial rule and after independence encouraged, to a large extent, the sowing of the seeds of ethno-religious crises that are found to be rampant in Nigerian nation today. As a result of this, many events in Nigeria have led to the politicization of mistrust, intolerance, violence and acrimonious relations among the members of this two main religions.

It is argued therefore from the standpoint of the conflict theories used that religion can cause or contribute to crisis in four basic ways. First, religious framework fulfils a basic human need for a tool to understand the world. In many ways, such religious framework, not only interprets reality, but also become a basic part of reality for those who depend upon them. Accordingly any perceived challenge to such a framework constitutes a challenge to the reality in which the adherents of that framework live. Any such challenge requires a response which will often be conflictive in nature. Second, religious frameworks usually include rules and standards of behaviour that can cause conflict. The actions required can be in and of themselves conflictive, for example the concept of holy war. These actions can also be, on the surface, in offensive, but are nonetheless perceived by another group as a challenge to their religious framework. For example, a demand for more religious rights by a minority group in a society has been known to provoke a negative response from the dominant group in the society. While these first two ways in which religion can become involved in crisis described how religion can be the initial cause of a crisis, the next two describe how religion can facilitate a crisis that has already started. This facilitation can occur even if the initial cause of the crisis has nothing to do with religion.

The third is that religion can become involved in crisis through the use of its institution as a basis for mobilization. Religious institutions organise people and this organization can be used to mobilise people for political action even if the reasons for that action are not religious. This tendency is counterbalanced by the tendency of religious institutions to support the status quo. Finally, religion is a major source of legitimacy. Religion can be used to make legitimate acts which would otherwise be unthinkable. Murder can be a holy war and

suicide can become martyrdom. This remains true even if the acts are based on secular, political, social and economic grievances.

Thus the whole idea of theories of conflict, revolves around the recognition that the world of science can be delimited into two broad categories namely: the natural world (the domain of the physical), and science and social (the domain of the social and behavioural sciences). Therefore, conflict theories as obvious from the above are generated in the realm of the social and behavioural sciences. But more crucially, such theories are anchored on the need of the social scientist to understand, explain and predict the social world before her. The social conflicts are the outcome of the rejection of the consensus or inherently stable model of the social world offered by other scholars like the functionalists or system theorists. An interesting view of the social conflict perspective is offered by some scholars who see conflicts representing a universal form of interaction in which groups are naturally in conflict as their purposes and interests/goals overlap, encroach on each other and often tend to be competitive. Therefore, competitive achievement oriented nature of modern society makes conflict part and parcel of the dynamics of society.

Conflict theories are equally explanations or theoretical viewpoints that put forward the notion that conflict can never be totally eradicated except in the case of the Marxian conflict framework where conflict would lead to the emergence of a new egalitarian social order. However, beyond the idea of conflict as disagreement or lack of consensus, conflict theories also call attention to the fact that what passes for consensus most times is the coercion of the

underpowered by the formal agencies of social control to comply with the rules established by those in power or those with power.

However, in this work, the researcher is adopting the theories of George Simmel's conflict as natural and Mary Parker Follet's human relations. Having discussed various conflict theories, the aforementioned managerial theories were adopted to explain the religious ideology of the founder of Chrislamharb (*Oke Tude*) movement. The Simmel's theory suggests that genuine peace or consensus without conflict is hardly possible. He sees conflict as naturally emanating from interactions among individuals and groups. Therefore since social interaction is imbued with positive attributes, conflict cannot be totally negative. According to him conflict is a way of achieving unity and peace. Just as conflict is inevitable in any society where there are interactions among individuals and groups, good human relation will checkmate it by reducing it to the barest minimum. The human relations theory championed by Mary Follet is that human relations in the major factor for productivity and peaceful co-existence. According to her, the moment Muslims begin to see Christians, and Christians begin to see Muslims as their brothers, they will develop the feeling of being secured. Thus, human relations create in Christians and Muslims, a sort of inner feeling or sense of belonging. Their sense of acceptance and belonging matters more than monitoring and economic incentives. As harmonious and friendly relationship between Christians and Muslims will bring about valuable enhancement and peaceful co-existence which forms the ideology of the founder of Chrislamharb (*Oke Tude*) religious movement.

What scholars from the review have done so far was to proffer solutions to be adopted for solving religious crises in Nigeria. But what Samsudeen Saka, the founder of Chrislamherb (*Oke Tude*) religious movement did is to bring together the two warring major religions in Nigeria together to worship under the same roof. Also though there have been criticism concerning the syncretic nature Chrislamherb and the possibility of Christianity and Muslims coming together to worship under the same roof, ideology behind the worshipping together is for both Christians and Muslims to understand that they are one worshipping one God, with virtually the same doctrine except in some few cases. Thus Madu (2003) states that this knowledge of one God, one humanity, yet different ways of understanding the one reality by man, validates plurality of religion on earth- a plurality that can be resolved through mutual sharing and complimentarity which endorses and validates the fatherhood of God and the brotherhood of man. This according to him is indeed the paradox of the one and the many in religion.

The next chapter discusses the beliefs and practices of Chrislamherb (*Oke Tude*) religious movement.

CHAPTER THREE

BELIEFS AND PRACTICES OF CHRISLAMHERB (*OKE TUDE*) RELIGIOUS MOVEMENT

This chapter discusses the beliefs and practices of Chrislamherb (*Oke Tude*) religious movement. Some of these beliefs include; righteousness, repentance, almsgiving, fasting and pilgrimage, sin and forgiveness, angels and prophets, Jesus and prayers, satan and demons, love, existence of God, justice and peace, judgement day. It also discusses the mode of worship of this movement.

3.1 Beliefs in Chrislamherb (*Oke Tude*) Religious Movement

Chrislamherb (*Oke Tude*) religious movement is characterized with several belief systems and practices. Though members of Chrislamherb (*Oke Tude*) religious movement mixed Christian and Muslim elements in their religious beliefs and practices, they do not entirely drop their Christian or Muslim identity. Thus everyone according to S. Saka (personal communication, 20th October, 2014), is welcomed in the mission, be they Christians or Muslims. Some people believe that Chrislamherb (*Oke Tude*) is a doubtful faith, because of its syncretistic nature; this is because they believe and are of the view that Chrislamherb (*Oke Tude*) does not have special scripture to explain and defend. However, what Chrislamherb (*Oke Tude*) sets to achieve is unity amongst the warring religions (Christianity and Islam), and thus does not make use of a particular scripture but both scriptures of Christians and Muslims. Therefore, the beliefs in Chrislamherb (*Oke Tude*) are in the areas that both Christianity and Islam have in common and preach. These areas which both religions have in

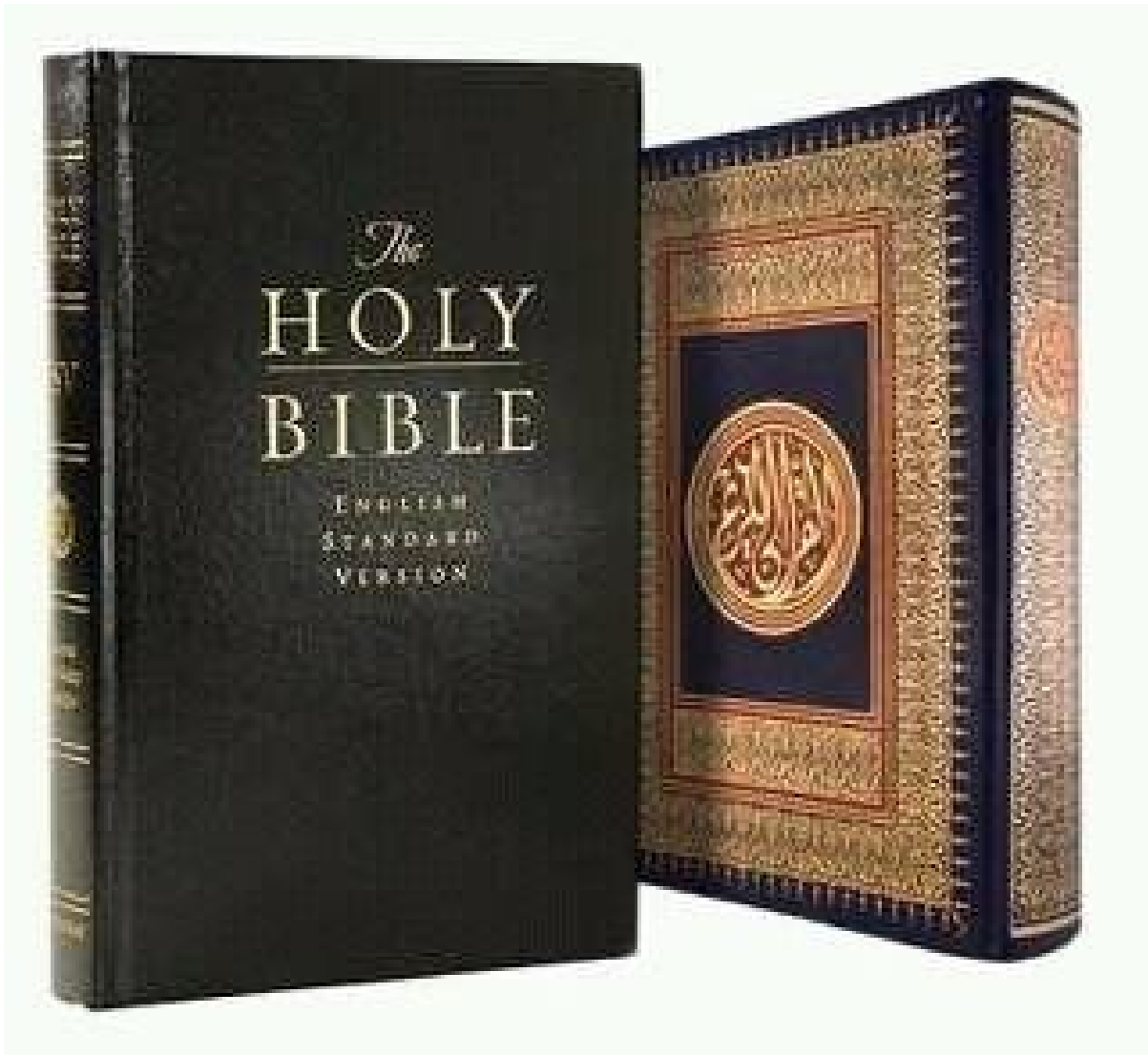


Figure 5: Shows the Bible and the Quaran, which are the sacred texts of both Christians and Muslims commonly used and accepted in Chrislamherb (*Oke Tude*). References are frequently made from both texts by Samsudeen Saka while preaching to show the similarities of both religions.

common, and which forms the basis of belief in Chrislamherb (*Oke Tude*), are beliefs in the existence of God, love, Jesus and prayer, angels and prophets, Satan and demons, sin and forgiveness, fasting and pilgrimage, almsgiving, repentance and judgment day.

In the doctrine of Chrislamherb (*Oke Tude*), the Bible and the Quran are viewed as equal, and in a service reading is done from both of them. People are free to call on Allah or God when they pray. In the music worship part, Christian and Islamic hymns are sung. Holidays like Christmas, Easter, Ramadan and other Christian and Islamic holidays are equally observed. In their place of worship there is an altar built and worshippers can come before this altar and seek God in prayer. Members are trained in evangelism and are working to convert outsiders to their faith.



Figure 1: Shows the founder of Chrislamherb (*Oke Tude*) Samsudeen Saka with the researcher and his ushers in the church.

Taken on 22nd Febuary, 2015



Figure 2: Shows the founder of Chrislamherb (*Oke Tude*) Samsudeen, with the researcher.

Picture taken on 8th March, 2015.



Figure 3: Shows the picture of the Chrislamherb (*Oke Tude*) church building, with some worshippers in front of the building. Picture taken on 8th March, 2015.



Fig. 4: The researcher at the ground floor of the church building.
Picture taken on 8th March, 2015.

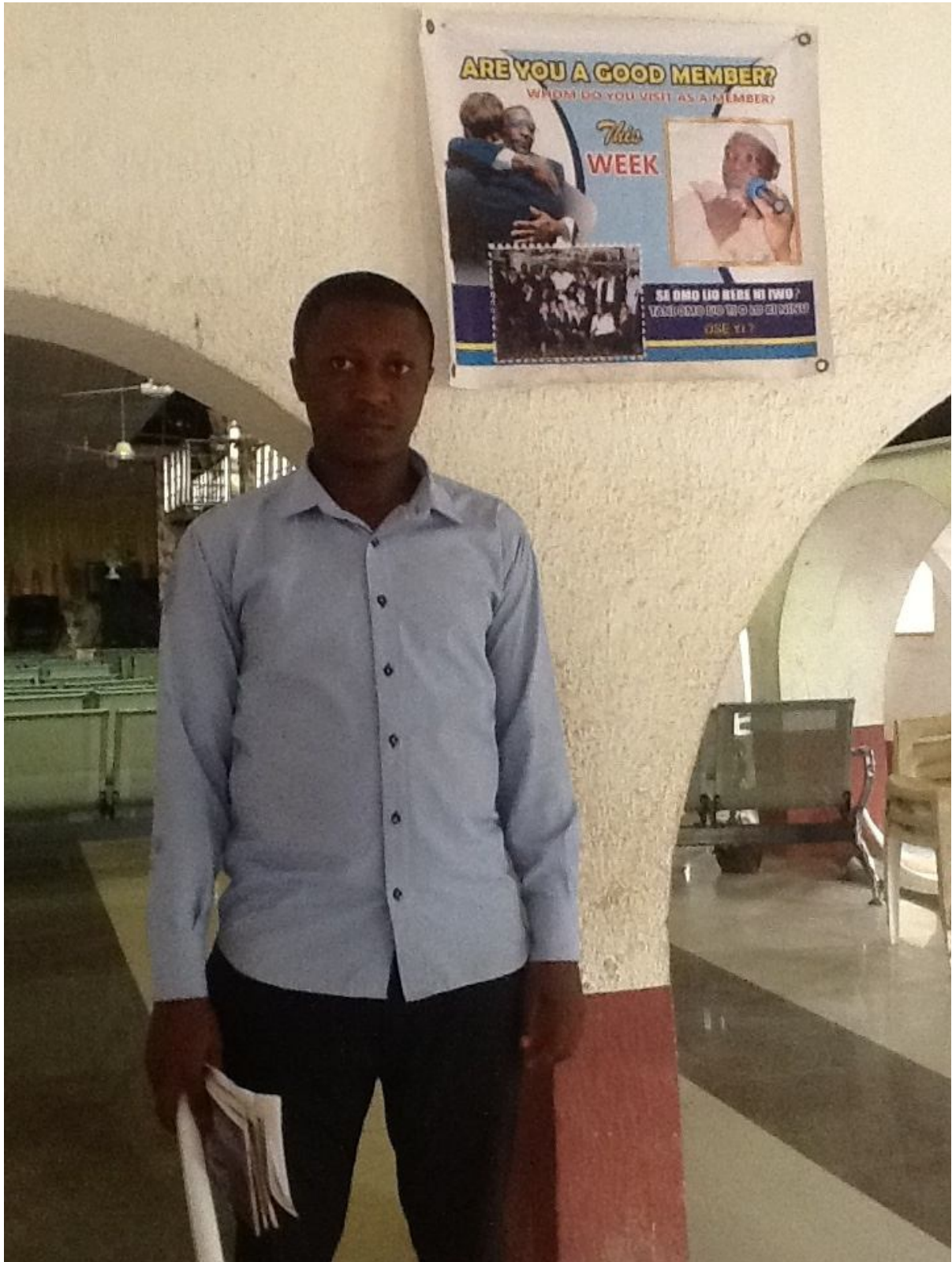


Fig. 7: The researcher at the entrance to the church. Picture taken on 8th March, 2015.



Figure 4: Shows the researcher in front of the altar after worship. Picture taken on 8th March,

2015



**Fig. 6: A Woman lying down and Praying Close to the Tude Water (This is where the Muslims pray early in the morning, followed by Christians.
Picture taken on 8th March, 2015.**



Fig. 6: Shows the researcher with several clutches of worshippers that were healed.

Picture taken on 8th March, 2015.



Figure 7: Shows the researcher standing in front of the *Tude* water. Picture taken on 8th March, 2015.

THE MEANING OF TUDE, POWER IN THE TONGUE AND ITS PURPOSE

Tude is a centre where God deliver his people that is the faithful one's who are willing to serve God in truth, I mean the righteous one and the obedience one's who are suppose not to be tormenting but they are going through hardship. This tract comes out after 7 years of TUDE existence and many people are testifying to the goodness of God in Tude, on various diseases and breaththrough's such as:

STROKES	HIGH BLOOD PRESSURE	ASTHMA COUGH	EPILEPTIC DISEASE CONVULSION
INSANITY	MEANINGITIS	CANCER E.G BREAST, LEG ETC	PROLONG PREGNANCY DELIVERED
SYPHILIS	SWELLING OF THE BODY	LONG TIME MENSTRUATION LOST	WAS RECOVERED
ABDOMINAL PAIN.			
RESTORATION OF LOSS MEMORY			

There are other ways of success, God has given to his people who perform TUDE, such as business booming, debt been paid, and many successors you can think about. Are you going through one of the above mentioned problems? Please come to TUDE, a trial will convince you. The barrier or temptation before you will be broken and the fear in your heart will VANISH. The wall of Jericho fell down when the people of Israel abide to the instruction of the Lord (Joshua chapter 6 verse 20). Believe today, fear destroy things while faith and confidence build things, determination convey goodness. So be determined and come to see people testify, so you also shall be convince. Faith in God does not disappoint. Obeying God does not mean foolishness. A person who hears a word and makes an investigation about it, is the wise one. For the scripture says "Ye shall know the truth and the truth shall set you free"

Power in the tongue school is a place where you develop spiritually. Jer. Chapter 5 verse 14. In the true message of God mission, we believe in God and not human being, that is why we don't kneel down for people to pray for us because we believe in Power in the Tongue that is power of God in you. Tell God and confess your sin before him and run Tude as a deliverance in the mount of loosing bondage Oke Tude and your dream or desire shall manifest in the name of God. God is a provider of all things.

Are you going through one of these problems. Wasteful spending, Unstable business, hatred Disappointment, Unstable marriage, Premature death, Joblessness, Spiritual attack/Bad dream, Sickness in the body, Pregnancy disturbances/Barrenness, the problems (spiritual or physical) you think they are hard to solve could be solved in TUDE. Believe satan cannot overpower you, just allow God to display his power in your life by performing TUDE 3, 7 or 21 days Deliverance in TUDE will change your life for better. With the power in your tongue, you will destroy the evil because God has made you a champion.

You are not created to suffer, that is not your portion for in Gen. 1:28 God says "I bless them to be fruitful and increase in number; fill the earth and subdue it. Rule over every living creature that moves on the ground. Equally in Lev. 26:3-14 God said if you follow his commandment all these blessings are for you, what about Deut. 28:1-14 it says whatever you place your hand on will progress, that you will be blessed when you go in and when you come out. That you shall be the head and not the tail. That you enemy will come out to you one way and flee before you seven ways.

If all these things that God plan for you did not come true in your life, certainly, satan has stolen what God had in stock for you and you must collect it back. How? Come to TUDE for your deliverance. As you read and digest the words of God, we are expecting you at the True Message of God Mission, Ogedu Ori Oke for your total deliverance.

Fig. 8: Shows a leaflet with Chrislamherb religious movement's definition of Tude Water.

Source: Chrislamherb (Oke Tude) Religious Movement.



Figure 9: People praying and running round the *Tude* Water (This is a replica of what Muslims do in Mecca, running round the Kahba. Behind the people walking and running is a woman sit-walking. Members of Chrislamherb (*Oke Tude*) do this for the purposes of suffering their flesh in atonement for their sins). Picture taken on 8th March, 2015.

3.1.1 Belief on the Existence of God

The founder and members of the Chrislamherb (*Oke Tude*) religious movement believe in the existence of one God. Nmah (2012) states that, “God’s nature is far beyond our limited conception. If God is a being, that which nothing greater can be conceived then it follows that He must be the ULTIMATE goal of every mankind” (p. 226). Both Christianity and Islam affirm their utmost belief in existence of one Supreme Being, God the creator. The Quran teaches absolute monotheism and proclaims that God is a transcendent being, creator, and sustainer of the universe. He is called the Great seer, Reckoner, Pardoner, Keeper and Guide. Thus the belief in the unity of God is called ‘*Tawhid*’. The most basic belief of Islam is that there exists a single personal God. Islam emphasizes that there is only one God, and this emphasis is expressed in the first sentence chanted in the ear of a traditional Muslim infant-the *shadadah* (an Islamic creed declaring belief in the oneness of God and the acceptance of Muhammad as God’s prophet) and uttered daily by devout Muslims. This first sentence in the *shadadah* is *La ilaha illa Allah*, which literary means “There is no god but God”. Exoterically, the phrase supports absolute monotheism. Fisher (1994) states that an over estimated ninety percent of Muslim theology deals with the implications of unity. God, while one, is called by ninety-nine names in the Quran. These names are each considered attributes to the One Being, such as *al-Ali* (The Most High) and *ar-Raqib* (The Watchful). Each of the names refers to the totality, the One Being. The Muslim theologian Al-Ghazali according to Fisher (1994) opines that;

He in His essence is one without any partner, single without any similar, eternal without any opposite, separate without any like. He is One: prior with nothing before Him, from eternity, without any beginning, abiding in existence with none after Him,

to eternity without an end, subsisting without ending, abiding without termination. Measure does not bind him and boundaries do not contain Him. (p. 270).

According to Nzomiwu (1989), the oneness of the work of God means that none has the power to the works which God has done or he may do. He is Omnipotent. He went on to state that the unity of Allah is well summarized by Surah112 which says;

“He is God, The one and only, God the eternal,
Absolute; He begetteth not, nor is He begotten;
And there is none like unto Him”. (p. 4).

The omnipotent and creative power of God is proclaimed by the Quran where it states that God gives life and death. Islam not only stresses, in the most effective manner, the unity of God; it also enables us to have a glimpse of the splendour of divine attributes. Just like the Muslims believe in the existence of one God, Christians also do not believe in the existence of many Gods. Christians are deep-rooted in their belief of one God. This is as a result of the Jewish monotheistic background, from which Christianity emerged. Even though most Christians view the concept of God as consisting of three beings in one-God the father, God the son and God the Holy Ghost, it is still a mystery and a very difficult concept because human analogies cannot be used to express spiritual matters.

However, Christians do not believe in the existence of three Gods, but the issue of Trinity is just a concept developed from implied understanding of God. What Christians believe in, is the existence of one Almighty God. Thus Chrislamherb religious movement just like Christians and Muslims believe in the existence of one true God.

3.1.2 Belief in Love

In Chrislamherb religious movement, love is the pivotal bedrock of the movement. The foundation of Chrislamherb religious movement is on love. In Christianity, the greatest of all the commandments of God is love. Commenting on that, Nebchukwu (1993) while making reference to the Bible states “This is my commandment: love one another as I have loved you” (John 15:12). In accordance with this, Paul stresses that without Christian love, no gift of charism, no devotion or energy is of any value at all (1 Cor.13:1-3). The highest example of love for Christians is the love exemplified and displayed by Christ death on the cross for the salvation of mankind.

The Quran teaches love which compares favourably with the Christian teaching on love of God and that of our neighbour. According to the Quran, Righteousness is he who believes in Allah and gives away wealth out of love of God to the near kin, the Orphan, the needy, the wayfarer and to those who ask. It further stresses that kindness and charity towards others should be at all times and even in adversity. Quran 4: 36 states;

And be good to the neighbour

Who are near

Neighbour who are strangers.

The companion by your side

The wayfarer (ye meet)

And what your right hand possess

For Allah loveth not

The arrogant, the vain glorious.

The Quran also teaches that man has a dual responsibility to discharge in moral order. These are his relation to Allah and his relation to himself and the external world. These two types of responsibilities are not to be regarded as exclusive, but are merely two sides of the same coin. A Muslim adequately fulfils his moral obligations to Allah by surrendering himself totally to Allah in faith, and fulfills the other obligation by developing social conscience and in caring for the welfare of other. The discharge of this dual responsibility is *khair* or good and failure to do this is *sharr* or evil. Chrislamherb religious movement believes that love is the most important of all the commandments, which if both Christians and Muslims have love for each other, there will be no tension and war between the two. Thus in Chrislamherb religious movement, Christians are obliged to respect and care for Muslims and Muslims on the other hand have to listen to Christians for the sake of love and peaceful co-existence.

3.1.3 Belief in Jesus and Prayers

Jesus Christ was mentioned ninety three (93) times in the Quran. Jesus Christ is seen as the word of God by Christians as noted in the Bible. While the Muslims also as noted in the Quran believe that Jesus is a word from God, a spirit from God. Even though there is controversy over his divinity; the Quran supports his miraculous birth and both believe that Jesus Christ is a historical person recognizing him as a vehicle of God's revelation. Chrislamherb (*Oke Tude*) religious movement believes also in Jesus Christ with the full knowledge of the area of controversies and differences between Christianity and Islam. With the knowledge of the areas of differences Chrislamherb (*Oke Tude*) religious movement does not focus on those differences but remain silent over the most controversial questions.

3.1.4 Belief in Angels and Prophets

There is a belief in Chrislamherb (*Oke Tude*) religious movement on the existence of Angels. This belief is in line with the teaching and belief in both Christianity and Islam on the existence of angels who are believed to be beings created by God. There is also this belief among Christians and Muslims on the existence of prophets.

However, the variation lies in the number of prophets that both religions subscribe to. While the Quran according to Adesina (2004), mentions twenty five (25) prophets and no prophetess at all, the Bible mentions thirty nine (39) prophets and five (5) prophetesses. Muslims believe in the angels of God, who are nonphysical beings of light who serve and praise God day and night. According to Fisher (1994);

They are numerous, and each has a specific responsibility. For instance, certain angels are always with each of us, recording our good and bad deeds. Quran also mentions four archangels, including Gabriel, highest of the angelic beings, whose main responsibility is to bring revelations to the prophets from God. But neither he nor any other angel is to be worshipped, according to strict monotheistic interpretation of Islam, for the angels are simply utterly submissive servants of God. (p. 310).

The Quran was revealed to Muhammad not directly by God, but by the Angel Gabriel speaking on behalf of God. Thus Burke (2004) wrote that it is a doctrine of Islam that there exist spiritual beings in addition to man and the highest of these are the angels, the messengers and servants of God who carry out His will in the world. Christians also understood and see angels as spiritual beings who serve as messengers from and adoring

servants of God. Fisher (1994) wrote that they are usually pictured as humans with wings. In popular piety, each person is thought to have a guardian angel for individual protection and spiritual help.

3.1.5 Belief in Satan and Demons

Christianity and Islam believe in the existence of Satan and demons. Besides the angels, Muslims believe that there is another kind of invisible being called the *Jinn*. In Islam Satan is called *Shaytan* and demon *Jinn*. According to Nzomiwu (1989);

Jinns are being created from fire, unlike the angels that are created from light. They are a certain class of beings that cannot be perceived with senses. Their function is described as that of exciting evil passion or low desires. (pp. 111-112)

Commenting further on demons, Nzomiwu (1989) stated the duties of the demons as:

1. Leading people astray
2. Opposing the prophets, and
3. Teaching men sorcery.

Thus, all evil thoughts and actions are attributed to them and they do not have access to God's secrets. According to the Quran, those who fall prey to Satan's devices will ultimately go to hell. Both religions believe in the existence of Satan and demons as not having anything good to offer to humans. Thus Chrislamherb (*Oke Tude*) religious movement believes in the existence of Satan and Demons, and is believed to be agents of destruction.

3.1.6. Belief in Sin and Forgiveness

According to the Orthodox teaching in Islam, there are two kinds of evil namely little or venial sins and great or capital sins, which are recognized by the Quran. The *Murijiites* however teach that all sins are little and do not harm man as long as he is a Muslim. The *Kharijites* on the contrary hold that all sins are great and that every sin is an act of infidelity and as such the sinner should be excluded from the Islamic Community or even killed. The Christians also believe in sin, which they see also as going or behaving in contrary to the preaching and teachings of Christ. Christians believe that sin brings about shortfall to God's glory and thus preaches against it.

The Quran enjoins forgiveness of those who wrong us and even rates forgiveness higher than almsgiving. It encourages such social values as self control, and forgiveness of others. It thus declares that "kind word of forgiveness is better than almsgiving. In the same manner, Christians rate forgiveness higher than almsgiving. Christians even preach that before one goes to the altar in the church to make an offering that such a person if in a conflict with his or her brother should first of all go back and reconcile with the person before presenting his or her offerings.

Chrislamherb (*Oke Tude*) religious movement believes in, and preaches forgiveness. Sin and forgiveness are one of the major basic concepts of Chrislamherb (*Oke Tude*). Thus it is believed in Chrislamherb (*Oke Tude*) religious movement that committing sin does not mean that the human heart is dead. This is because human being is imperfect and therefore

commits sin always consciously or unconsciously. Also deep rooted in their belief is the act of forgiveness. It is believed in the movement that it is only with a forgiving spirit that Christians and Muslims can come together for common spiritual service under the umbrella of the new faith.

3.1.7 Fasting and Pilgrimage

Fasting which is and involves total abstinence from food, drink or other material desires of flesh, for the purposes of punishing the flesh and spiritual growth is preached by both Muslims and Christians. In Islam it is called *saum* and consists of total abstinence from food, drink and cohabitation from sunrise to sunset. It is recommended by the Quran for all Muslims; “O believers, prescribed for you is the fast, even as it was prescribed for those that were before you so that you may guard against evil” (Surah 2:183). Nzomiwu (1989) wrote that the institution of fasting was established in the second year after *Hijrah*, and listed the various kinds of fast as;

1. Obligatory Ramadan fast
2. Atoning or redeeming fast which is observed at another time in place of the one which has been omitted.
3. Expiatory fast by way of expiation for breaking certain circumstances.
4. Vowed fast, a fast vowed to be observed under certain commandments or for some sin committed.
5. Supererogatory fast, including all kinds of voluntary fasts.

Frequent fasts are recommended to Muslims, but the only one that is generally obligatory is the fast during Ramadan, commemorating the first revelations of the Quran to Muhammad.

According to Fisher (1994);

The hardship of abstaining even from drinking water during these long and hot days is an unselfish surrender to God's commandment and an assertion of control over the lower desires. The knowledge that Muslims all over the world are making these sacrifices at the same time builds a special bond between haves and have-nots, helping the haves to experience what it is to be hungry, to share in the condition of the poor. Those who have are encouraged to be especially generous in their almsgiving during Ramadan. (p. 321).

This institution is circumscribed to by Christians and was said to have originated from Christ's mandate to his disciple. Also a belief in Christianity is a regular/yearly visit to Jerusalem which is believed to be their Holy land. Chrislamherb (*Oke Tude*) religious movement believes in fasting and performs their pilgrimages at both Jerusalem and Mecca.

3.1.8 Almsgiving

Almsgiving for both Christianity and Islam is the act of giving away one's wealth to the poor and the needy. This act of almsgiving for both religions is intended to do away with inequalities in the society. Acting as a means of developing the higher sentiments of man. The sentiments of compassion, love, fairness, sympathy towards fellow human beings. Both Quran and Bible stress that blessing comes upon anyone who gives their wealth voluntarily.

According to Nzomiwu (1989);

Voluntary almsgiving should be done in such a way that it does not convey the idea of superiority of the giver or the inferiority of the receiver. It should not be followed

up with reproaches. It may be given openly or secretly but it is better done secretly.
(p. 88).

Sura 107 cited in Burke (2004) states;

In the Name of Allah, the Compassionate, the Merciful

Have you thought of him that denies the Last Judgement?

It is he who turns away the orphan

And does not urge others to feed the poor.

Woe to those who pray

but are heedless in their prayer;

who make a show of piety

and give no alms to the destitute.

The fourth pillar of Islam is *zakat*, or spiritual tithing and almsgiving. It is a must that all Muslims donate at the end of the year, at least two and a half percent of their income to the needy Muslims. Fisher (1994) states that this provision is designed to help even out inequalities in wealth and to prevent personal greed. He went further to state that “its literal meaning is “purity”, for it purifies the distribution of money, helping to keep it in healthy circulation” (p. 321). Both religions believe in their voluntary and obligatory kind of almsgiving. In Christian religion the obligatory almsgiving is in the form of tithe and thus called tithing. While in Islamic religion, it is called *Zakat*. This obligatory form of almsgiving, practiced by the two religions has to do with giving out a certain percentage of one’s wealth. In Islam Abdul (1980) wrote that “it is charged annually on property which has

remained in the possession of a person for a whole year when its value has reached a certain limit called *Nisab*” (p. 60). The Quran states that alms are only for the poor, the needy, and the officials appointed for its collection, and those whose hearts are made to incline to truth and captives and those in debt and for the cause of God, and the way farer. This belief is also adopted by the Chrislamherb (*Oke Tude*) religious movement.

3.1.9 Repentance

Both Christianity and Islam believe in repentance after sin. They believe that it is only repentance that can restore man’s dignity with God. The Quran teaches that a Muslim is supposed to repent immediately after committing sin because delay constitutes in itself a sin. That repentance should also take place before the hour of death because some traditions hold that repentance at the hour of death is of no avail. True repentance comprises of;

1. A change of heart
2. Being sorrowful for offending God and
3. Makind amends.

Only those who show true repentance are forgiven. Based on this, Adesina (2004) wrote that the only key to enter into the room of success is to repent with sincerity. Quick (1990) also stated that repentance is generated in the heart of men because the greatest triumph revealed through the crucifixion is to overrule sin itself for some good which could not otherwise have been. Forgiveness of those who show true repentance could be either that God pardons their sins and therefore does not punish them for it or he conceals them from the eyes of the angels and wipes them out from the book of account. If a Muslim eventually dies without

repentance, it is up to God to decide whether to punish him or pardon him because God can forgive all sins except polytheism. Chrislamherb (*Oke Tude*) religious movement believes in the act of repentance.

3.1.10 Righteousness

Righteousness is a belief in both Christianity and Islam. Thus members are encouraged to live a righteous life. Discussing righteousness in Islam, Burke (2004) wrote;

Those that suppress any part of the scriptures

which Allah has revealed

in order to gain some paltry end

shall swallow nothing but fire into their bellies.

on the Day of Ressurrection Allah will neither speak to them

nor purify them.

Theirs shall be a woeful punishment.

Such are those that barter guidance for error

and forgiveness for punishment.

How steadfastly they seek the fire of Hell!

That is because Allah has revealed the Book with the truth;

those that disagree about it are in schism

Righteousness does not consist in whether you face

towards the east or the west.

The righteous man is he

who believes in Allah
and the Last Day,
in the angels
and the Scriptures
and the prophets;

who for the love of Allah
gives his wealth to his kinsfolk,
to the orphans, to the needy,
to the wayfarers
and to the beggars,
and for the redemption of captives;

who attends to his prayers
and pays the alms-tax;
who is true to his promises
and steadfast in trial and adversity
and in times of war.

Such are the true believers;
such are the God-fearing.

Righteousness in Chrislamherb (*Oke Tude*) is based on love of God without any shade of worldly motives or preferential treatment where in faith Muslims and Christians serve God under the same canopy without any atom of discrimination. As a result of this, Chrislamherb

(*Oke Tude*) religious movement believes in and preaches that true faith is the source of truth and good deeds. Thus true righteousness in the religious belief of Chrislamherb (*Oke Tude*) lies in the Christian and Muslim faith serving God under the same canopy without an iota of discrimination.

3.1.11 Belief in Justice and Peace

Christianity and Islam believe in Justice and Peace. In Islam, the highest level of Justice is to do justice without demanding it, recognizing that our own demands may be the cause of the imbalance itself. It is a belief in Chrislamherb (*Oke Tude*) religious movement that both Christians and Muslims are equal in the sight of God. With a little addition to the belief of peace and justice in Chrislamherb (*Oke Tude*) religious movement, is the principle of according to Adesina (2004), equal worth of both Christianity and Islam. Thus Chrislamherb (*Oke Tude*) religious movement believes because of the ones ideology of the founder that Christians and Muslims are equal before God even though with differences in doctrine which he preaches that they should rise above those doctrinal differences for the sake of peace and justice.

3.1.12 Belief in Judgment Day

The belief of accountability is upheld by both Christianity and Islam. Both religions believe that there is always a day when one will give account of his/her life on earth. This belief on the day of accountability hitherto brings to the fore, the knowledge of the existence of heaven and hell, where everyone will go depending on the kind of account of life giving by a person. Both religions believe that good deeds are rewarded with Heaven, while bad deeds or doers

of evil will be sent to Hell. With the knowledge of the existence of this, members of both religions are always encouraged to indulge and engage in good actions in order to merit heaven.

One of the fundamental assertion of the Quran which no doubt influences and colours the ethical life of every Muslim is that there is a day of judgment at the end of the world, and that on that day God will judge men and send them to either paradise or hell. As a result of this, Muslims imbued the spirit of accountability which became the guiding principle behind their conduct. They are taught that even if they escape human punishment for their sins or crimes in this world, they are bound to face the divine punishment in the next. This is because Allah does not waste the reward of the doer of good. Good deeds are subscribed to both faiths and the adherents are expected to do good works. The dimension of good deeds in both faiths are numerous, far reaching and comprehensive. With this, the believers have to guard their external behaviour and manifest deeds. Hashim (1990) wrote that the moral codes or commandments in both religions are designed to build in the human being a sound mind, peaceful soul, a strong personality and a healthy body. The Quran emphasizes that after a period of repose in the grave; all humans will be bodily resurrected and assembled for a final accounting of their deeds. According to Fisher (1994), at that unknown time of the final judgement, the world will end cataclysmically. Muslim piety is ever informed by this belief in God's impartial judgement of one's responsibility to remind others of the fate that may await them. He went further to state that;

For the just, believers and merciful, the state after death is a Garden of Bliss, while the unjust, sinners and nonbelievers will experience the torments of Hell, fire fuelled

by humans, boiling water, pus, chains, searing winds, food that chokes, and so forth. (p. 312).

Chrislamherb (*Oke Tude*) religious movement therefore believes and advocates for good conduct from its members for proper accountability on the Judgment day.

3.2 Worship in Chrislamherb (*Oke Tude*) Religious Movement

In Chrislamherb (*Oke Tude*) religious movement, worship is taken seriously and is seen as the outward manifestation of their belief. Janson (2011) wrote that the Chrislamherb (*Oke Tude*) worship center has features of both Church and a Mosque. Both the Bible, and the Quran are seen as holy in Chrislamherb, and they are both used during worship. Adesina (2004) wrote that “worship serves as complimentary to the very core of any religious belief in what real, ultimately valuable and sacred for the participants” (p.149). Worship service in Chrislamherb includes singing of Christian and Islamic hymns to praise God and attract his presence. Thus S. Adamu (personal communication, 20th October, 2014) states that they believe that Muhammad, Moses and Jesus were all great prophets and the need to love them. Christmas, Easter, Ramadan and other Christian and Islamic religious festivals are accepted and celebrated without judgment or hostility. There is an altar inside their place of worship which is similar to those built by Abraham where the worshippers pray and seek the face of God. Prayers go on here most of the day.

The Chrislamherb Lord’s prayer is, however, said collectively at the beginning of every service. This Chrislamherb Lord’s prayer is compulsory for every member to know by heart.

There are three different sessions or services that take place on Sundays at Chrislamherb. The first is a Muslim session, then a Christian session, and finally there is a joint session that is being led by Samsudeen Saka himself. Sunday service in Chrislamherb is usually as follows; members assemble around 8am-9am to attend a Muslim prayer session (*wuridi*) led by an Imam and this is followed by a Christian session led by a rotating group ministers. After the Muslim and Christian session, a joint service led by Saka himself takes place. It must be noted that at the beginning of every service, Chrislamherb Lord's prayer is usually said collectively at the beginning of every service, and which shows no form of favouritism. The Lord 's Prayer is recited in this way;

Almighty God

You are the one

Who created me

As you created Jesus

As you created Muhammad

You created water

Which we cannot do without

You made it possible for us to speak

But we do not know the sources of the words

Hear and accept our prayer

Remember the power you used over Hanna

To give her a good child

Lord, remember the power you used on Zakariah that

Gave him a good son

Lord, remember the power you used to enrich
 Solomon which he prayed not to give
 Anybody again
 You created Samsudeen to this world and gave
 Him power over all evil-doers
 I believe in your power and that you are only
 God
 Bless me, deliver me from evils, solve all my
 Problems and put an end to all my sorrow.

The opening prayer which is always said standing is then followed by another asking for
 God's help, which is said in Arabic as follows;

Allahuma Sali' 'ala 'isa Wasalim'

Allahuma Sali' ala Muhammad Wasalim

This is interpreted to mean in English
 May the peace and blessing of God be upon Jesus Christ
 May the peace and blessing of God be upon Muhammed

The researcher in its submission saw as blasphemous a part of the Chrislamherb's Lord's
 prayer which says "Almighty God You are the one who created me as you created Jesus".
 This is because it amounts to equating Jesus with human. The prayer and supplication is
 followed by preaching by the founder of Chrislamherb (*Oke Tude*). Though the prerogative
 of preaching is exclusively the preserve of the founder himself, there are other few pastors

who can preach in his absence. During his preaching in the service; which has a semblance with that of the Pentecostal pastors, he quotes verses from the Quran and Bible that stress the similarities between the two beliefs. Thus during the worship service, verses are read from both the Bible and the Quran. During the service and in worship, the people of the congregation are all free to shout out the name of Allah or God in worship. Janson (2013) states that like a number of other proselytizing religious, they believe in evangelism and try to convert new members every day. What follows immediately after the preaching is the spiritual song which is done either in Christian or Islamic forms. These spiritual songs which are done either in Christian or Islamic form are sometimes even drawn from some of the songs of the popular musicians in Nigeria such as king Sunny Ade, Ebenezer Obe and Sunny Okosun.

When these songs are been sung, members engage in dancing as if they are at a party. This was also observed in the course of the field research work at Chrislamherb and thus corroborating with Adesina (2004) who also observed during one of the services that king Sunny Ade's song was sung. He therefore wrote down the song as;

Aiye n reti eleya mio

Won n ti ko ra wonjo lati pegan mi

Won ni e mi komo ju ile adura lojojumo

Bi won ri mi lona ile Adura won ama pegan mi

Won a lo tun tin lo

Won tun ma bu mi pe

Baba adura rora ma gbese

Emi ni won nba wi yen o, olorun mi

So ma wo mi niran

Ma je ki ogun aye bo mi mole

Je ki enu mi gboro loju ota mi

Je kin le so fun wo pe iwo ni kan ni oba nla

Loju won, dakun da mi lola lopolopo

Eyi ni mo fe o, olorun mi

Dakun wag be mi ni ja

Nitoripe iwo ni ki doju to ni....

This is interpreted in English to mean;

The whole world is expecting my fall

They do expect my fall everyday

They have gathered themselves to disgrace me

My offence is that I do go to prayer house everyday

Whenever they see me on the way to the prayer
house

They rebuke me and utter such shameful words

By calling me 'father of prayer'. Just move

Slowly

O God, see how they rebuke me do not forsake

Me

Do not allow my enemies to overcome me

Raise me above them so that I shall have mouth

To

Glorify your Holy Name

Honour me in the presence of covetous people

Bless me in their presence

This is what I want

This is because you are the problem solver.

A cursory look, however, at the service of Chrislamherb (*Oke Tude*) will make one ask whether it is a social get together party or a mission. Another distinctive feature and most interesting aspect of Chrislamherb (*Oke Tude*) practice is its free use of slang among the members of the religious group. This is because the founder and the followers are fond of using slangs. Often times while preaching, the founder uses certain slangs on the members who also respond using slangs. Some of the commonly used slangs, which the researcher observed and corroborated with Adesina (2004) by Samsudeen Saka during services are; he often ask his members “how are you?” and they will collectively answer using slang “fine *bobo*”. With the use of these slangs, members are made to feel at home with deep sense of belonging.

He also asks his members again if they are with their cell phones, upon which they will answer positively. The essence of this according to the founder is that he wants to receive a call from God and that all other members should be attentive and offer their prayer to God so that He can answer them immediately. The founder also ask his members in slang “*Abi*

ejeran elede ni?” which means “Have you all eaten pork?”, whenever he thinks and feels that the members are tired. When this question is asked, his members respond by saying “No”. With the use of this slang, members are geared up and made to be alert in raising their voices in dancing. According to S. Saka (personal communication, 13th March, 2014), it is their belief that pork meat makes one get tired when eaten. Thus, this question usually arises when the founder feels and thinks during service that his members are tired or getting tired. In Chrislamherb, it is hard to tell who is a Muslim or Christian.

Another important aspect of worship in Chrislamherb is the Christians healing school. Whereas most Christian services are led by Samsudeen Saka, the healing was led by two middle-aged female ministers, who were trained by the “general overseer” Saka. Worship in Chrislamherb (*Oke Tude*) involves running around a fenced praying ground that contains a well with ‘holy water’ (*Tude* water). *Oke* in Yoruba means mount and *Tude* in Yoruba also means losing bound. It literally means mount of losing bound. This is done by worshippers with the hope of getting healed from their various kinds of ailment. According to Janson (2013), to put an end to barrenness, impotency, human immune virus and acquired immune deficient syndrome (HIV/AIDS), family conflicts, bankruptcy, poor performance at school, despair and the like, Saka advises his followers to participate in *Tude.Tude* as mentioned above refers to spiritual running around the replica of the *ka’aba*. This spiritual running around depends on the seriousness of the problem, as one runs three, seven or twenty-one times, followed by prayer sessions in front of the fenced well containing *Tude* water. According to B. Adejoke (personal communication, 22nd March, 2015), one can either run,

crawl or walk round the *Tude*, but that the essence of doing that is to physically punish the body as a measure or form of punishment in atonement for sins committed.

This spiritual running is, however, followed by fasting which can last for about three, seven or twenty one days depending on the period given by Samsudeen Saka. In order to get maximum satisfaction through total healing, members also indulge in every Thursday what is called vegetarian fasting. This vegetarian fasting is done by avoiding eating fish or meat, or animal products like milk, eggs, and maggi cubes with chicken flavour on Thursday. L. Ughegbe (personal communication, 19th October, 2014) said that the members believe this will draw them very close to God and give them total healing. T. Adesuwa (personal communication, 22nd March, 2015) stated that no member on that day eats food with meat or fish or take dairy foods or snacks prepared with meat. Thus members on that day eat food without meat, fish or crayfish. This healing school is aimed at delivering from both physical and metaphysical ailments by engaging in prayer sessions. Eventhough Saka does not use herbs again frequently and openly, he still uses them to cure people, but not in all cases. Some of the activities in Chrislamherb (*Oke Tude*) which forms part of the worship include:

1. **Women Affairs programme:** This takes place every Thursday morning for those who are searching for the fruit of the womb.
2. **The King's Night:** This takes place every last Thursday of the month from 9pm-5am. This is a night programme during which the followers' heads are washed with *Tude* water.
3. **The Anointing Service:** This takes place every first Friday of every month. It is also a night service that is conducted from 9am to 5am.



Fig.10: Worshippers during the King's Night programme which takes place every last Thursday of the month from 9pm-5am during which the followers' heads are washed with *Tude* water.



Fig. 11: Worshippers at the king's night programme

4. **Children's programme:** This takes place every weekend. It was introduced by the wife of the founder, with the aim of using games to inculcate and introduce Christian's ideology to the children of the Chrislamherb (*Oke Tude*) worshippers.
5. **The Ministry Anniversary:** This takes place once every year. During this celebration the ministry distributed gifts in cash and kind to the poor and needy in the society.
6. **Counselling:** This takes place every day.

In Chrislamherb (*Oke Tude*) religious movement, two things caught the researcher's attention during worship and healing period. These are the concept of drinking and washing with *Tude* water, and the importance of positive thinking that is emphasized by the founder of the movement. The second one is the drinking of a red liquid, referred to as the blood of Jesus.



Figure 11: Shows container of what is called the blood of Jesus in Chrislamherb (*Oke Tude*) Religious movement. This caught the attention of the researcher who bought it during the church service and watched as people drink it after it was blessed by the founder during service.

Worshippers in Chrislamherb religious movement are warned and told that instead of crying over their problems, that they should empower themselves by drinking and washing with *Tude* water. Narrating the importance and essence of the *Tude* water, Janson (2011) wrote that;

There's power in the water (*Tude* water). By drinking the water and washing with it, your business will flourish again. You are not supposed to be poor. You should move forward, but the witches and wizards tie you down so that you encounter misfortune. You are not justified to be stagnant in the name of Jesus, you are justified to command progress! In the name of *Oke Tude*, from today onwards stagnation is cursed in your life. (p. 14).

The researcher observed some people mainly women who were praying running around the *Tude* and waving their hands. Some of them were holding pictures of their loved ones, brothers, sisters and parents, praying for blessing from the Holy Spirit who is seen as always coming down at that particular spot. According to Maxwell (2005), many worshippers walk around while praying, moving their bodies. Some lie prostrate on the floor, while others jump. Thus during worship in Chrislamherb; there is a great cocophony of sounds as worshippers pray aloud, shouting in a mixture of Yoruba and English. Janson (2011) wrote that the belief that a healthy soul lives in a healthy body and that the body is the site where struggle with the demonic takes place explain why worship in Chrislamherb (*Oke Tude*) has a profound bodily dimension. The power of positive thinking according to B. Mbon (personal communication, 19th October, 2014), is emphasized in Chrislamherb during worship and

healing session. Whorshippers are often incited to laugh through certain comments, and they also often times alternated their prayers with bursts of laughter.

CHAPTER FOUR

ORGANIZATIONAL STRUCTURE OF CHRISLAMHERB RELIGIOUS MOVEMENT

This chapter discusses and looks at the organizational structure of this religious movement (Chrislamherb). In doing that, the organizational structure of Chrislamherb (*Oke Tude*) was divided into two for proper placement and better understanding of the various structures that made up this movement. These two structures under which other ones emanated from are spiritual and social structures. Members of the Yoruba ethnic group are more than others in Chrislamherb (*Oke Tude*). This is because Lagos where the movement is situated is the traditional seat of Yoruba people. This chapter thus reveals in its discussion on the functional structures of this movement, that the growth and progress of the movement depends on several roles played by several individuals who bear one post or another in the movement. The movement, according to Janson (2011), opposes the hierarchical structures of the Catholic Church and Mosque, in which leadership roles are reserved for men.

4.1 Spiritual Structures

4.1.1 Leader

Structurally, Chrislamherb religious movement is well organized. The organization and structure of the movement is greatly centered around the spiritual and physical leader of the movement, Samsudeen Saka. He is seen as the general leader, pastor/imam and also as the leader per excellence. Describing Samsudeen Saka, T. Oluremi (personal communication, 15th February, 2014) states that Samsudeen Saka who is seen as both pastor and imam has other titles like the saviour, teacher, evangelist, messiah, healer, preacher, interpreter,

administration cultivator, which are given to him. The activities of the movement centers around him, thus he chairs over the activities of the movement and his duties are not spelt out in a written constitution. His ability to chair all the activities is a testimony of his possession of rare energy and strength of mind.

Even though Saka is the leader of the movement, there are people who are appointed to manage certain administrative posts. According to A. Ojeifo (personal communication, 20th October, 2014), these people even though they occupy certain managerial positions are still under him; as he can at any time without recourse to anybody promotes or either demotes them. This confirms his absolute power over them.

However, his leadership role is also confirmed by his members, who not only see him as their leader but as their father. Worshippers in Chrislamherb regard Saka as a father, thus they address him as daddy or baba who checks on his family. Janson (2013) writing on this, states that a man in his early forties said that;

Baba gives us fatherly advice. He warns the young ones who engage in fornication to better their lifestyle. When you are not well dressed, he approaches you and asks “What is wrong with you? Why do you look like that? Did you come here with your own car? Have you finished constructing your house?” He wants us to be successful. Resulting from his successful years as a herbalist, Saka earned a lot of money which he invested in property. He sells his plots of land to the members. He wants all of us to change our status from tenants into that of landlords. (p. 5).

4.1.2 Senior Prayer Warriors

Certain standards are laid or set out from which upon possessing them, one can be appointed or made a senior prayer warrior. This appointment is however, made from among the members who prayer warriors are already. This is because the senior prayer warriors are the second in command in the hierarchical order of the Chrislamherb religious movement. Thus full dedication is required of those who are made senior prayer warriors. These senior prayer warriors can represent the leader Samsudeen Saka in any meeting or conference both in and outside the country.

It is only the prerogative of the leader Samsudeen Saka to appoint a senior prayer warrior or senior prayer warriors who must possess the required pre-requisite credentials before being appointed. Some of the pre-requisite qualifications, according to T. Onwuegbu (personal communication, 20th Febuary, 2014) include;

1. That the person should have stayed in the movement for about five years.
2. Such a person should have observed forty days of fasting without break.
3. Such a person should have also in addition to observing the forty day fasting, be obedience to the laid down rules of the fasting.

People who become senior prayer warriors are carefully selected and appointed by the leader because they act and represent the leader in his absence and at certain occasions. They are well versed in the activities of Chrislamherb, the tenets of the movement and the ideology of the founder. It is not surprising therefore that these senior prayer warriors attend all

fellowships in the church, delivering sound sermons to the members and giving them every support both morally, spiritually and intellectually. During services and fellowships, these senior prayer warriors impart to the new members the doctrine of the movement. Senior prayer warrior can be either man or woman as the founder does not believe in giving only the men positions. These men and women senior prayer warriors conduct marriage services and bless the unions of their members. Even though their authority and power are close to that of their leader, they do not go contrary to the orders of the founder. Thus they act according to the order of the founder. They have the authority to bless their members during ceremonies. They serve as mediators in settling disputes among members, and can suggest to the founder names of members that could be given appointments. Because of these their functions, they are more popular than other officials.

4.1.3 Prayer Warriors

Third in the line up of the spiritual structure of Chrislamherb (*Oke Tude*) religious movement are the prayer warriors. T. Adesuwa (personal communication, 20th February, 2015) stated that the senior prayer warriors are chosen from among the prayer warriors. Thus, their roles are very close to that played by the senior prayer warriors except in some areas. For instance, they help in the proper conduct of the weekly services such as during prayer meetings and ceremonies, to see to the successful accomplishment of the movement anniversaries, but they are not empowered to make decision on behalf of the movement.

4.1.4 Ministers

Chrislamherb (*Oke Tude*) religious movement, according to Janson (2011), opposes the hierarchical structure of the Catholic Church and Mosque, in which leadership roles are reserved for men and has opened up possibilities for female ministers. However, while the term “minister” has a strong Christian connotation, many ministers in Chrislamherb have a Muslim background. S. Saka (personal communication, 22nd February, 2014) gave an estimation of about eighty per cent of his followers as Muslims, while twenty per cent are Christians and traditionalists. Notwithstanding, people who are made ministers be they either men or women must have met certain criterias such as;

1. The person must have attained an adult age of thirty years (30) and above.
2. The person must have been a member of the movement for a very long time.
3. The person must have fasted for twenty-one days without breaking it.
4. The person must fast for twenty-one days once in a year.

These conditions are given in order to get the best out of the bests. When made ministers, they have the right to preside over internal meetings in accordance with the order of the founder. They are often referred to according to Janson (2011), as ‘workers’ in Chrislamherb. The pragmatic conception of knowledge in Chrislamherb entails that knowledge is not controlled by a few chosen but is, in principle, accessible to everyone. Thus emphases are not laid on education for various appointments, especially in the spiritual structure of the movement. In Chrislam, McIntosh (2009) stated that one does not need to be literate or intellectual expertise to tap into the powers of Christianity and Islam. Commenting further, Janson (2011) narrated how a young woman interviewed became minister as follows;

After having had several miscarriages, I decided to worship in Chrislam instead of the mosque. I became very active in Chrislam, attending all its services and participating actively in the vigils. That is how the Man of God (Saka) noticed me. He picked me out of his congregation and asked me whether I wanted to become a minister. He told me he had seen special gifts in me, but I do not know what he meant by that. I felt happy that day. When I went home, I discussed it with my husband. After he made the *hajj* (the pilgrimage to Mecca), my husband stopped worshipping in Chrislam. However, he still uses the *Tude* water and anointment oil I brought home. My husband told me that it was okay if I wanted to become a minister, a worker for God. (p. 21).

A. Umar (personal communication, 20th October, 2014) said that even though some ministers were appointed and called by the leader, some others too went to the leader after receiving a call from the Holy Spirit telling him that they want to work for the Lord. These ministers are trained or undergo internship training. Therefore, observation of these regulations shows that one is for God, implying that one is willing to submit oneself fully to God-be it the Christian God or the Muslim Allah. Sanders (cited in Okobia, 2014) states that there are two types of ministers namely: disposable and permanent ministers. He went further to distinguish and differentiate between these two ministers as follows:

Permanent Minister

Disposable Minister

- | | |
|--|--|
| i. Work to obtain a crown | Does not work to obtain a crown |
| ii. Dedicated and committed to the work of God | He is not committed to the work of God |
| iii. Has it tough with God when he commits sin | Commits sin at will |

- | | |
|---|---|
| iv. Loves the church and works diligently for God | Runs the church like commercial center |
| v. Loves heavenly affairs | Loves worldly affairs |
| vi. Loves saving souls | Loves saving money instead of souls |
| vii. Loves the spirit and walks in the spirit | Loves his flesh and walks in the flesh |
| viii. Loves the voice of God | Loves the voice of people and dance
to their tune |
| ix. Loves spending time on the Bible | Loves spending time on the bed |
| x. Loves praying | Loves talking |
| xi. Is humble | Seeks recognition and very proud |
| xii. Can endure and suffer for God
when going gets tough | Put flesh first and quits when the
going gets tough |
| xiii. Put God First in all things | A minister of worldly pleasure who
does not put God first. |
| xiv. Loves Jesus with his whole heart | Loves his wife more than Jesus |

The disposable ministers are the hireling who abandon the sheep and run away when they see the wolf coming to attack and scatter the sheep (John 10:12-13).

4.2 Social Structure

4.2.1 Coordinators

Membership and appointment of one into coordinatorship is usually not just only from the senior prayer warriors, but also from other members of the congregation who are seeing as being capable to discharge the duties diligently. Criteria for appointment of one as a

coordinator are not as strict as that of the senior prayer warriors and prayer warriors. What qualifies one to be made a coordinator is for one to be intelligent, reliable and experienced. This is because of the kind of duties they perform, which are divided amongst them. The coordinators are mainly receptionists, typists, and mail runners. Any member can be appointed at any time, and one does not need any form of special training as one is usually called on the basis one's ability to perform.

4.2.2 Trustees

There is usually an annual general meeting organized by the founder of Chrislamherb religious movement. Members of this category or people who belong to this category are usually appointed during the annual general meeting of the church. The duties of these trustees are usually prescribed by the founder. Trustees do not undergo internship programme as there are no special kind of requirement before one is made a trustee.

4.2.3 Ushers

Ushers both in the secular and religious functions are seen as police. Their job is to maintain order and orderliness at functions; and to make sure that people are well attended to. In Chrislamherb religious movement, these ushers check the excesses of members during service. Ushers can be male or female youths who amongst other things direct members during services and religious activities in Chrislamherb. For example, an usher may ask someone who is sleeping in the church to stand up or direct someone who is found talking during service to shut up. They direct and organize the sitting arrangement of members in the church. The ushers do not get seated during services, but are found standing and moving from one end to the other while the service is in session.

4.2.4 Mother of the Youths

The mother of the youths takes charge of the spiritual property of the movement. She is the mother of the youths and she is respected by them. Thus as a mother, she takes time to nurture her children by correcting them when they go wrong and encouraging them to do more when they are doing it right. She does not tolerate wrong doings from the youths whom she nurtures for a better tomorrow. Apart from taking care of the youths, she spends most of her times in the mission, also taking care of the pregnant women. Because of the long period of hours she stays in the mission house, she has an official office space.

In Yoruba language, the mother of the youths is translated '*Iya Ewe*'. This mother of the youths because of her long time service plays a prophetic role in the Chrislamherb (*Oke Tude*) religious movement.

4.2.5 Girls' Guild

The girls' guild is made up of young girls who are members of the Chrislamherb (*Oke Tude*) religious movement. They are seen as the future mothers in the movement. Thus they are groomed to develop spiritually, mentally, physically and into useful womanhood.

The origin of the Girls' Guild was the Girls' meeting, which was organized to bring the young girls of a station church together for instruction, discipline and good behaviour. The movement was later changed to Girls' Guild to make for a stronger hold on the girls and in the church. While the original girls' meeting spent most of its time settling disputes among

girls, the new name gave the girls greater cohesion, universal recognition and a sense of belonging.

Under the new name, the organization improved its programmes which now include the reading and study of the world of God, the studying of handicrafts and home crafts and patterning of life according to its motto, aims, rules and regulations. Adesina (2004) listed the activities of the girls' guild of the Chrislamherb religious movement as;

1. To enlighten the girls to the full knowledge of Christianity and Islam.
2. To develop them morally, spiritual and physically,
3. To study the teachings of Chrislamherb with perfect understanding,
4. To help girls discover their talents, and
5. To serve as choristers of the mission.

He went further to elucidate the rules and regulations of the Girls' Guild in the movement as;

1. To attend the services including class meeting regularly,
2. To attend girls guild meeting punctually,
3. To be loyal to Chrislamherb,
4. To uphold the spirit of purity of mind, body and behaviour, and
5. To pray and fast in accordance with the recommendations of the founder.

The major activity of the girls' guild which connotes the ideology of the founder is their ability to grasp well the knowledge of both Christianity and Islam, which will bring about tolerance and peaceful co-existence between the two religions in Nigeria.

4.2.6 Girls' Brigade

The Girls' Brigade is another world-wide organization in the movement. It was founded in England by Margaret Button in the year 1893. Its major aim is to catch the girls young, to give them Christian training while they are still young. A number of good habits—praying, Bible study, virtues, and church attendance are imparted in the young girls who will become mothers of tomorrow.

The Girls' Brigade is a uniformed organization with its motto according to Adiele (1992), as to seek, serve and follow Christ. The Girls' Brigade which is an important partner in the formation of a disciplined nation was established with the aim of helping young girls become the followers of our Lord Jesus Christ through reverence, self-control and sense of responsibility, and to discover the enrichment of life.

Girls Brigade in Chrislamherb is unique as their duties are limited within only the scope of their premises. Members of Girls' Brigade in Chrislamherb have uniforms like others and are taught the philosophy of Chrislamherb, urging and encouraging them to be good ambassadors of the movement.

4.2.7 Business Women Forum

This forum comprises women or female adults only. Adult female members of Chrislamherb religious movement are welcomed into this forum. The aim and objective of this forum is to support members financially. In addition to supporting members financially, this forum also

encourages and supports its members through its ability to think of anything they can venture into in order to empower them economically.

4.2.8 Businessmen Forum

Just like the business women forum is made for the adult females, the businessmen forum is the exclusive preserve of the males in Chrislamherb religious movement. Their main aim is to assist members in the areas of business, work out modalities for business ventures and handle matters associated with men only.

4.2.9 Anwoju Oluwa Forum

'Anwoju Oluwa,' literary means in English expectants from God. This group is made up of mainly women who are seeking for the fruit of the womb. This includes women who have married for some couple of years, but are childless, women who are married for years with only a male or females, women who are married for years with only one child. This forum is also under the care of the mother of the youth, who is assisted by the senior pray warriors and prayer warriors who pray for the expectant mothers. One of the purposes of marriage is for procreation, and when this does not come, the couples are usually not happy and feel they lack something.

4.2.10 Ethnic Association

Just as the name implies, members of this association are mainly drawn from the three major ethnic groups in Nigeria, which are mainly Igbo, Hausa and Yoruba, other minor ethnic groups are also found in this association. Thus every member of Chrislamherb (*Oke Tude*) religious movement identifies himself or herself with his or her ethnic association. These

different ethnic associations made up the Chrislamherb (*Oke Tude*) religious movement. The essence and purpose of these ethnic associations in Chrislamherb is not to bring about division or segregation, as some people may think, but for solidarity and extension of Chrislamherb practices. The founder does not support division or segregation, but it depicts the founder's philosophy of purpose, with the ideology of unity and coming together.

In conclusion, this chapter has however dealt with the structural organization of the movement, which was divided into spiritual and physical structures. These are the structures that make up and enable the movement to function well. In the next chapter, we shall be dealing with the religious crises in Nigeria and the ideology of the founder of Chrislamherb (*Oke Tude*) religious movement.

CHAPTER FIVE

THE IDEOLOGY OF CHRISLAMHERB RELIGIOUS MOVEMENT: A PANACEA TO RELIGIOUS CRISES IN NIGERIA

This chapter discusses some of the various religious crises that have ravaged Nigeria. These religious crises in which many lives have been lost, properties worth billions of naira destroyed and hundreds of thousands with several degrees of injuries were usually as a result of intolerance and lack of understanding among the adherents of the two major religions in Nigeria. This chapter also discusses the ideology of the founder of Chrislamherb religious movement towards bringing about unity through tolerance and understanding.

5.1 Historical Origin of Religious Crises in Nigeria

Nigeria since independent has been a country beset with “Religious Crises”. This is consequent upon her multi-religious nature which mainly comprise of Christianity, Islam and African Traditional religion. In Nigeria, where politics still follow ethnic and religious lines, there is always disagreement about the rules of the game. According to Onukwube and Izunwa (2013);

In 1966 coup and counter coup, because the army itself was divided along ethnic and religious lines, its ranks became embroiled in an increasing power struggle. The increased tensions culminated in the massacre of up to 30,000 Igbo who are all Christians living in the North. (p. 3).

The Nigerian pluralistic and multi-religious state has always been faced with both religious and ethnic crises. Thus at the slightest provocation, crises are narrowed down to either

ethnicity or religion. Sometimes, when it is based on ethnicity, the proponents usually and always find a way of making it religious. A religious pluralistic society will refer to an environment where there are many religious beliefs, concepts or ideologies. This is comparable to a society with multiplicity of religious thoughts and ideologies. In a heterogeneous as well as pluralistic society, divergent opinions in relation to religious beliefs and ideologies, might not allow groups. The struggle for supremacy among the different religions will not allow for a compromise. This brings about crises, which are at times of great difficulty or danger or when an important decision must be made. Religious crisis therefore brings about outbreak or scuffle, fighting or war between two more religious groups. These crises always result in destroying of more innocent souls, burning of properties, houses, cars, churches, mosques.

The origin of religious crisis can be dated back to the remote past to be precise, the colonial period. The rise of nationalism in Europe was accompanied by state actions that led to persecution and evictions of religious communities that did not subscribe to the established religion. Historical records and evidences have manifestly shown that religious issues are exceedingly volatile. Many great wars are known to have been waged in the name of religion. History is replete with account of these wars. It points to the wanton destruction of lives and properties resulting from devastating religious wars, both in the past and in contemporary times. Such wars include the crusades, fought by Christians against Moslems in a bid to protect the Holy places in Jerusalem, particularly the Holy Sepulchre, from desecration by Moslems. There was also the devastating 19th century Jihads intended to entrench the practice of pure Islam and spread the faith. The protestant reformation was

started in an attempt to reform the abuses in the Christian church. It eventually led to hostilities and counter-reformatory actions, which shattered the unity of Christendom. The French wars of religion (1552-1598), which brought death and famine to hundreds and thousands of French men and women was an essentially Catholic versus Protestant conflict.

In Nigeria, according to Agbodike (2009), before the advent of 'foreign' religions, namely, Islam and Christianity, traditional religion regulated the lives of the people. Adegbasan (1987) wrote that among the multifarious peoples in the country, traditional religion was said to be inextricably mixed with government and the rituals performed by various community leaders were an essential ingredient in the maintenance of the people's moral code. The first of the foreign religions to be embraced by Nigerians in the 9th century A.D. when Berber Moslem merchants began to propagate the faith in Kanem Bornu Empire is Islam. The ruling dynasty in the empire was converted to Islam in the 11th century, and in 14th century, Islam made an in road into Hausa land Islamizing most of the Hausa land by the end of that century. During this period, efforts were made to ensure that Moslems adhered strictly to the tenets of Islam. Agbodike (2009) stated that;

In the treatise on sound Islamic Government titled, *The Obligation of princes*, which was written by Al-Maghili, a great Moslem theologian from Tiemcen in Morocco, at the request of sultan Rumfa of Kano, the latter was advised that 'kingdoms are held by the sword, not by delays' and that the sultan must insist on the strict enforcement of the Sharia. (p. 2).

The origins of religious crisis in Nigeria started when there was the jihad in (1804-1810) which was master minded by the Fulani cleric Uthman Dan-Fodio (1754-1817). Thus in the

early 19th century Usman dan Fodio launched the historic Sokoto Jihad as a result of which a Moslem theocratic (the Sokoto caliphate) was established in northern Nigeria and beyond. It was believed that Usman dan Fodio's jihad was greatly influenced by Al-Maghili's religious philosophy and teachings. Usman dan Fodio was also influenced by the 16th century *dictum* of Europe of *Cuis regio euis religio* as Hodgkin (1960) stated that Usman believes that the government of a country is the government of its king without question. With these ideologies in the mind of Usman, his followers waged frightful wars, vanquished the Hausa states and established Fulani hegemony in Hausa land and elsewhere. The violence and socio-political disruptions generated by the Jihad were stupendous as the jihadists aggrandized their religious and socio-political ambitions and caused thousands of non-believers to be sold into slavery in the process.

However, the second foreign religion that was embraced by Nigerians between the 14th and 15th century was Christianity. This was made possible through the contact of Portuguese traders with the territory, especially with the kingdoms of Benin and Warri. Agbodike (2009) noted that;

During the early days of Christianity in the country, Christian missionary work was more or less skeletal and was confined to the coastal states, the interior of Yoruba land and the Niger-Benue waterway facilitated the movement of the missionaries. This enfeebled beginning of Christianity did not long survive the decline of Portuguese maritime power a century later. It was really from the 1840's, and more so with the imposition of British colonial rule, that Christianity came in full force and began to make a permanent impact in the country. (p. 3).

Moreso, with the advent and entrenchment of Islam in the North and Christianity in the South, the stage was set for the religious dichotomy and polarization of the two geopolitical entities in Nigeria and the rivalry and antagonisms which have since characterized the relationship between the two religions in the country. The roots of religious crises in Nigeria can also be traced to certain policies and practices of the British Colonial administration in Nigeria. What is known today as Nigeria was earlier on by 1900 comprised of three separately administered colonial territories, namely, the colony of Lagos, the protectorate of Southern Nigeria and the protectorate of Northern Nigeria. During that period, Lugard was appointed the High Commissioner of the protectorate of Northern Nigeria. And in 1906, the colony of Lagos and the protectorate of Southern Nigeria were unified into one administration, namely the protectorate of Southern Nigeria. However, in 1914, the two distinct colonial territories of Northern and Southern protectorates were amalgamated in a marriage which legally constituted the present day Nigeria, with Lugard as the Governor-General of the amalgamated territories.

The amalgamation of 1914 achieved a political fusion and territorial integration of the North and the South and created a new geopolitical entity for the collective existence of the various peoples in the territory. But the problem therein was that the British colonial administration did not make any serious effort to integrate and stabilize the various people of the country with differing ethnic and religious backgrounds. As a result of this, Elaigwu (1985) remarked that the colonial administrator rather zealously fought to keep each group of provinces separate. The administration took no pains to address itself to the problem of religious differences among the various peoples of Nigeria. The British colonial masters, too, adopted

the policy of divide and rule in order to exploit the people and the resources of the country in full. This colonial administration system of divide and rule was aimed at discouraging people from forging a common front against the British rule. The system not only reinforced ethnic division, it complicated the task of welding diverse elements into a Nigeria nation. Thus in the end Agbodike (2009) noted that they achieved territorial integration rather than national integration. He went further to state that;

The colonial policy of non-interference in religious and educational matters, adopted by the Lugardian administration in Northern Nigeria, when he was the High Commissioner of Northern Nigeria and during his tenure as the Governor-General of amalgamated Nigeria, helped to create conditions favourable for the religious divide between the North and South. (p. 4).

Even though several reasons such as the aversion for and opposition of most of the emirs and peoples of the north to colonials rule as well as to Christianity and western education which it helped to foster were adduced as to why the policy of non-interference was adopted by Lugard. Osuntokun (1985) stated that Moslems feared that Christianity and western education would automatically lead to conversion from Islam to Christianity. As a result of this, the sultan of Sokoto wrote threatening letter to Lugard according to Crowder (1968), in 1902 stating that “between us and you, there are no dealings except as between mussulmans and unbelievers... war, as God Almighty has enjoined us” (p. 135). In trying to give reason for the policy of non-interference adopted by the colonial administration, Ayam (1987) noted that it was an attempt to maintain the culture and tradition of the Moslem North. However Afigbo (1974) is of the view that the policy was enforced because the colonial administration

realized the force of Islam as a religious, social and political ideology. In likewise manner, Hallet (1974) wrote that the British realized that they were uneasy conquerors and were haunted by the fear of Mahdist insurrection and fanatical Moslem jihads.

Equipped with the knowledge of the aforementioned factors, as well as the negligible military force and slim budget at his disposal, and anxious to assure the emirs of his goodwill, Lugard promised the emirs that the colonial administration would not interfere with their powers and in their religious affairs. This however contradicted his stand, as even though he had initially favoured the coming of the Christian missions to the Moslem north, he later on agreed as Crowder (1968) has pointed out, to bar them from the area for fear of offending the emirs. This attitude of Lugard was different to what was obtained in the South where the colonial administration still under his leadership assisted in the educational efforts of the missionaries and in control and supervision of schools. Though schools and western education eventually filtered into the North and helped to create disparities and imbalance in the opportunities for the acquisition of western education. It also implicitly created disparities in the economic fortunes of the North and the South in which the latter became dominant. And in the final analysis, the policy perpetuated the religious crises of the two regions and the violent cleavages which came to characterize the relationship between the Moslem North and the Christian South.

5.2 Religious Crises in Nigeria

The rate of religious crises in Nigeria is disheartening and disturbing. The level of violence and atrocities being perpetuated with religion in Nigeria make one to argue that religion is

inherently violent. This is because religion which is thought to be opposed to violence and a force for peace and reconciliation has shown that the history and scriptures of the world's religions tell stories of violence and war. Religion that should support the continued existence of a society has played a part of destroying it. In the past and now, there had been intra and inter-religious crises arising mostly from differences in doctrinal issues. Nigeria is undoubtedly a religious pluralistic nation with the two religions, Christianity and Islam, competing for supremacy. Based on this Kalu (1989) stated that "religion dominates the roots of the culture areas of Nigeria" (p. 11). It is both an emotional and explosive issue to which most Nigerians have strong attachments. According to Salawu (cited in Okobia, 2014), there is a consensus of opinion among observers that Nigeria provides one of the best examples or case studies of religious crises with over four hundred (400) ethnic groups. Nigeria since independence has produced a catalogue of religious crises that resulted in an estimated loss of over three million lives and unquantifiable psychological and material damages with about three hundred and fifty (350) ethnic groups, belonging to either Christianity, Islamic and African traditional religion. Because religion also claims divine favour itself over and against any other groups, this sense of righteousness leads to violence because conflicting claims to superiority, based on unverifiable appeals to God cannot be adjudicated objectively.

Since post independent days, religion has particularly been a source of perennial conflicts and violence, especially between Christians and Moslems in the country. Agbodike (2009) wrote that "the religious fanaticism and intolerance of adherents of the two religions have constituted a disturbing variable in the realization of the nation's dream of national integration and stability" (p. 5). Perham, who is a British writer and an arch imperialist (cited

in Nwakanma, 1987) also states that she foresaw the mutual conflict inherent in religious chauvinism in the country and warned in 1947 that “independent Nigeria would be fraught with strife because of the many religions” (p. 18). Haliru (2012) succinctly states that the growing incidence of ethno-religious crisis in Nigeria is sufficiently worrisome to assert that the government that statutorily has responsibility for crisis management is not doing enough. It would seem an exaggeration to say that Nigeria has become a battle field where ethnic and religious riots are constantly staged; but a cursory look at instances of ethno-religious crises would prove this fact. From the 1980 Maitasine uprising to the 2009 Boko Haram uprising, Northern Nigeria and Nigeria as a whole has been bedeviled by ethno-religious conflicts with devastating human and material losses. Ezeanokwasa (2009) states that statistics on religious crises across the country however show that at least 95% of them occur in the Northern part of the country. For him, these crises are as a result of the sustained culture of mutual suspicion and unhealthy rivalry between Christians and Muslims in Nigeria. He went further to state that the former governor of Niger State, Muazu Babangida Aliyu, who himself is also a Muslim, on the aftermath of the 2011 Christmas day bombing of a Catholic Church in Minna Niger State, advocated for religious reorientation and called on Muslim scholars to teach more on the subject of Jihad, asserting that the destruction of innocent lives and properties have nothing to do with the Islamic concept of Jihad.

Salawu (2010) however, reveals that due to lack of adequate statistical data, it is extremely difficult to estimate the exact number of religious conflicts in Nigeria and their resultant fatalities; but the general assumption is that the incidence of religious violence has grown exponentially since the return of democracy in 1999. The common trend of these crises is

that they start as an ethnic one and quickly dovetail into a religious one, while the common characteristics to all these crises is massive destruction of lives and properties with their propensity to spill over to other parts of Nigeria. They are also characterized by a disruption of productive activities, sabotage, violent confrontation with security agencies and reprisal killings. Eghosa (1998) opines that religious crises in Nigeria are that some of these crises are purely domestic issues but eventually generate international outcry. The miss world beauty pageant crisis for instance in November 2002 is a case in point. Nigeria was to host the 2002 miss world beauty pageant, but unfortunately the timing of the event coincided with the period of the Muslim fast of Ramadhan. This therefore made Muslims to be averse to the hosting, querying why it has to hold during the holy month. The episode further degenerated into bitter acrimony between Muslims and Christians and eventually climaxed in religious crisis in some parts of the country.

The aftermath was that it led to several killings and destruction of properties much as it generated serious negative images for the country in the comity of nations. It further led to transfer of hosting rights of the pageant from Nigeria to Britain. Some of the religious crises in the country are however, inspired by the happenings within the large international system. In this regard, mention will be made of two peculiar cases. The first, which occurred in 2001, was a direct response to the Nigerian government's pronouncement over United States offensive on Osama Bin Laden and other terrorist groups in the wake of the September II attack in the United States of America.

The government had through its then Foreign Affairs Ministers, Sule Lamido, expressed support for the American offensive. However, riots spontaneously broke out in some parts of the north with Muslims alleging a plan by the government to join hands with the U.S to wage war against the Muslims. The second example was the violence that erupted in parts of the north and south-east in February 2005, over controversies arising from the cartoon caricature of the holy prophet Muhammed. Twelve cartoons depicting the prophet Mohammed were published in Denmark's Jyllands-Posten daily in September 2005 and reprinted in some other magazines in Europe. This sparked uproar in the Muslim world where creating images of the prophet is considered blasphemous. This is because according to Islamic tradition, any depiction of the prophet even respectful ones is banned out of concern that images could lead to idolatry. Thus, the publication in Denmark attracted ferocious reactions from Muslims worldwide. Nigeria was not an exemption as violence broke out in several states of the north and southeast with hundreds killed and millions worth of properties destroyed. The According to Wariboko (2012);

In 2003 for instance, Borno state in the Northern part of Nigeria witnessed serious incidents of religious-based conflicts as a result of the emergence of a group of Muslim fundamentalists, which identified themselves as Taliban of Nigeria. They are believed by commentators to have an affiliation with the Taliban of Afghanistan. (p. 6).

Aliyu (2009) corroborated with Wariboko (2012) and remarked that these talibans attacked several non-Muslim communities, police stations, and other government establishments, raised the Afghan flag and declared independence. Cases of these religious crises are mostly high in the Northern Nigeria and spilling over to the West, South and East. Since the 1980

Maitatsine uprising, the cases of religious crises has continued to be on the steadily increase. Olajede (1981) reported a case of a religious crisis which emanated from a minor misunderstanding between a Christian (butcher) and a Muslim (buyer) thus;

The Muslim bought beef from the butcher, but later came back to return the beef simply because his friends informed him that the butcher was an infidel. The Christian butcher refused to take it back because of the offensive word-infidel. From their disagreement, fight ensued, and the Muslim's friend, as it was said went to call other Muslims that a Christian wanted to kill a Muslim brother. Without wasting time, more than forty people came to save the life of their Muslim brother. Thereupon, the Christians attacked the Muslims at abattoir, which resulted in destruction of lives and millions of property. The abattoir is about 50 kilometers to Bauchi. So as the news spread to Bauchi, the Christians and Muslims in Bauchi too began to fight themselves, which was more serious than that of abattoir; the victims had to be buried in a mass grave. (p. 16).

In 1992, trouble broke out over the misuse of Government Science Secondary School's well in Jalingo. The Muslims accused the Christians of desecrating the well, while the Christians accused the Muslims of wasteful use of water for ablution. The controversy aggravated into a brawl in which two students died instantly. The news of the students' clash spread to many places and divided the capital city- Jalingo. The school's compound turned to a battlefield between the Muslims and the Christians in the State. The houses, shops, hotels, restaurants and artisan workshops were set aflame, while private and official cars were damaged beyond

repair. Samson cited in Wariboko (2012) gave instances and tabulated some of the examples of religious crises in northern Nigeria from 1999–2012 as follows;

No	Date	State(s)	Nature	Remarks
1	22 nd July, 1999	Kano	Reprisals to the violent clashes between Yoruba Traditional worshippers and Hausa groups in Shagamu, Ondo State.	The casualty figure was not reported.
2	21 st -22 nd February, 2000	Kaduna	Riots over the introduction of Sharia.	An estimated 3000 people died.
3	8 th September, 2000	Gombe	The Kaltungo religious crises.	The crises erupted over the implementation of Sharia in the state.
4	12 th October, 2001	Kano	Religious riot in Kano	In protest to US invasion of Afghanistan over Osama bin Laden. Over 150 persons were killed.
5	7 th -17 th September, 2001	Plateau	A religious riot between Muslims and Christians in Jos. Mosques, churches and several properties were damaged or torched. The clashes started on September 7 and lasted nearly two weeks, ending on September 17.	The riot broke out when the Islamic Brigade attacked a Christian woman who attempted to cross a public high-way barricaded by Muslim worshippers on Friday. Over 300 people were killed.

6	16 th November, 2002	Kaduna	The 'Miss World' Crisis in which Muslims attacked Christians and churches.	The crisis was triggered by an article authored by Isioma Daniel in This Day newspaper, alleging that the Prophet Mohammed would have loved to have the girls. Over 250 people were killed and several churches destroyed.
7	8 th June, 2004	Adamawa	Religious conflict between Christians and Muslims in Numan town	Caused by the location of the town's central mosque close to Bachama paramount ruler's palace. Over 17 persons were killed
8	18 th February, 2006	Borno	Religious conflict between Christians and Muslims in Maidugri.	The riot was caused by the Danish cartoon on prophet Mohammed in <i>Jyllands-posten</i> newspaper. Over 50 persons killed and 30 persons wounded.
9	22 nd March, 2007	Gombe	Muslim pupils killed their Christian teacher, Mrs Oluwatoyin Olusesan.	The pupils claimed that their teacher desecrated the Quran while attempting to stop a student from cheating in an examination hall.
10	28 th November, 2008	Plateau	Religious violence between Muslims and Christians in the city of Jos.	This crisis which was triggered by the controversial result of a local election later turned religious. Over 700 people killed and thousands internally displaced.
11	21 st February, 2009	Bauchi	Ethno-religious conflict at the Makama New Extension.	Over 11 people were killed, more than 400 houses burnt, and over 1600 families displaced.
12	26 th -30 th July, 2009	Bauchi, Borno, Kano, Yobe	Religious violence unleashed by the radical Boko Haram sect on Christians.	Over 700 persons killed, 3500 persons internally displaced, 1264 children orphaned, over 392 women widowed, and several properties destroyed.
13	29 th December, 2009	Bauchi	Religious violence unleashed by the <i>Kalakat</i> sect on Christians.	Over 38 persons killed, about 20 suspected members of the sect arrested, and over 1000 people internally displaced.

14	17 th -20 th January, 2009	Plateau	Resurgence of religious crisis in Jos	Police announced at least 320 killed, but aid workers and local leaders place death toll at over 550. Over 40000 persons displaced.
15	7 th March, 2010	Plateau	Attack by Fulani Muslims on Christian-dominated villages of Dogo-Nahawa, Shen and Fan in Jos.	Over 500 people – mainly women and children were killed.
16	17 th March, 2010	Plateau	Suspected Fulani militia men attacked residents of Biye and Batem in Jos.	13 persons killed.
17	11 th April, 2010	Plateau	Attack on a Christian village of Berom stock, some 30 kilometers south of Jos, by suspected Fulani herdsmen.	The attackers targeted homes of some officials in Kur Jenta, in reprisal to the killing of about 150 Fulani Muslims who were alleged killed and dumped in wells on 19 th January 2010. This violence was ethno-religious.
18	22 nd May, 2010	Plateau	Murder of three (Muslim) Fulani herdsmen at Tusung village in Barkin Ladi Local government, Plateau state.	It was ethno-religious.
19	22 nd May, 2010	Plateau	Attack on some Christians who were returning from their place of worship along Bauchi road Jos.	About 8 people were reportedly killed, including the wife, two children and a grandson of a pastor. Seven houses and a church were also burned during the attack.
20	29 th August, 2011	Plateau	Clashes between Muslims and Christians at Rukuba road and Farin Gada in Jos during the Ramadan prayers.	No less than 20 persons were killed, 50 injured, over 50 motor vehicles and 100 motor cycles were torched.
21	16 th June, 2011	Police Headquarters, Abuja	Suicide bomb attack at the police headquarters Abuja by suspected Boko Haram Islamists whose ideology is framed around religion (<i>wahabism</i>).	Authorities said 6 persons were killed and 73 vehicles destroyed.

22	26 th August, 2011	UN House Abuja	Suicide bombing at the UN house Abuja by suspected Boko Haram Islamists.	23 (11 UN personnel and 12 Non- UN personnel) were killed.
23	5 th November, 2011	Potiskum, Damaturu and Maidugri	Co-ordinated attacks on churches and police stations by suspected Boko Haram Islamists.	More than 90 persons were reportedly killed, several churches and police stations torched.
24	25 th December, 2011	Madala, Niger state near the FCT	Bombs were alleged to have been planted at the church's parking lot.	At the last count, 4 persons were killed. Some died instantly, others from injuries sustained during the explosion. Over 80 others were receiving treatment for various degrees of injuries.
25	5 th -6 th January, 2012	Gombe	Gunmen stormed a Deeper Life Church in Gombe, shooting indiscriminately at worshippers. The Boko Haram Islamist sect claimed responsibility for the shooting.	6 persons were reportedly killed while many others were injured.
26	5 th -6 th January, 2012	Mubi, Adamawa State	Suspected Boko Haram militants stormed a gathering of Igbo Christians and shot sporadically, killing over a dozen and injuring others in apparent execution of the ultimatum given by the Boko Haram Islamist sect to southern Christians living in the North to leave.	22 persons were killed; a dozen others were injured.

Indeed, the issue of religion has permeated the country's social, political and economic fabric that no one Nigerian government has ever enjoyed absolute support of different religious faiths at one and the same time. In other words, each successive government has had to battle with one religious crises or the other. And this situation obviously poses some threat to social, political and economic stability of the country. Although one may say that the country

may not have been engulfed in a full-blown religious war, but nothing seem to suggest that such will not occur given the trend and character of these crises. Wikipaedia (2015) also gave a long list of massacres in Nigeria as a result of religious crises as follows:

	Name	Date	Location	Deaths	Notes
1	Asaba massacre	7 October 1967	Asaba, Delta	Up to 500 men	Occurred during Biafran Civil war
2	Odi massacre	20 November 1999	Odi, Bayelsa State	2,500	Nigerian military attacked the village of Odi, as part of the conflict in the Niger Delta
3	2000 Kaduna	21 February – 23 May, 2000	Kaduna	2,000 -5,000	Religious riots between Christians and Muslims over the introduction of Sharia law in Kaduna State, start of the religious riots phase of the Sharia Conflict in Nigeria.
4	2001 Jos riots	7-17 September, 2001	Jos	500-5000	Religious riots between Christians and Muslims
5	Miss World riots	November 22, 2002	Kaduna	200 ⁺	Inter-religious riots that started on 22 November in Kaduna, along with many houses of worship being burned by religious zealots. Cause: article in <i>Thisday</i> about the 2002 Miss World beauty contest (to be held in Abuja) in which Muslims took offence.
6	Yelwa massacre	February-May 2004	Yelwa Shendamand Kano	975	Religiously motivated killings between Christians and Muslims.
7	Muhammad cartoons crisis	18 February 2006	Maiduguri	50 ⁺	The international crisis reached the Nigerian city of Maiduguri, in which over 50 people were killed and many buildings destroyed or damaged by rioting Muslims, outraged because of cartoons about Muhammad in the Danish newspaper <i>Jyllands-Posten</i> .
8	2008 Jos riots	28-29 November 2008	Jos	381	Religious riots between Christians and Muslims over

					the result of a local election
9	2009 Boko Haram Uprising	July 2009	Maiduguri, Bauchi, Potiskum, Wudi	1,000 ⁺	Islamic militants killed over a thousand people between 26 and 29 July; during the violence, Christians were killed for refusing to convert to Islam.
10	2010 Jos massacre	2010	JOs	992	Religious rioting; victims were mostly Christians killed by Muslims.
11	2011 Abuja United Nations bombing	26 August 2011	Abuja	21	73 injured; Boko Haram attacked a United Nations compound.
12	2011 Damaturu attacks	4 November 2011	Damaturu	100-150	Islamic militants associated with Boko Haram attacked police stations, churches, and banks
13	December 2011 Nigeria, clashes	December 2011	Maiduguri and Damaturu	68 ⁺	Islamic militants associated with Boko Haram clashed with security forces between 22 and 23 December.
14	December 2011 Nigeria bombings	25 December 2011	Madalla	41 ⁺	73 injured; Muslim militants bombed a Catholic church during Christmas mass
15	January 5-6, 2012 Nigeria attacks	January 2012	Mubi, Yola, Gombi, and Maiduguri	37 ⁺	Islamic terrorists attacked churches and Christian businesses; Boko Haram claimed responsibility.
16	January 20, 2012 Nigeria attacks	20 January 2012	Kano	185	Islamic terrorists attacked churches and Christian businesses; Boko Haram claimed responsibility.
17	April 2012 Kaduna massacre	8 April 2012	Kaduna	38	Islamic terrorists bombed a church on Easter
18	June 2012 Kaduna church bombings	17 June 2012	Kaduna, Wusasa, and Sabon Gari	12-19	80 injured; Islamic terrorists bombed three churches.
19	Deeper Life Church shooting	7 August 2012	Okene	19	Islamic militants attacked a church; the pastor was among the dead.
20	December 2012 shootings in Nigeria	25 December 2012	Maiduguri, Potiskum	27	Islamic militants attacked a church on Christmas Day; afterwards the church was set on fire.

21	2013 Baga massacre	19-20 April 2013	Baga, Borno	228 ⁺	Identity of the perpetrators remains unclear; some blame the Nigerian military while others blame the Islamic terrorist group Boko Haram
22	Yobe State school shooting	6 July 2013	Mamudo government secondary school	30	Suspected Boko Haram terrorists killed at least 41 children and one teacher.
23	Gujba college massacre	29 September 2013	Gujba Yobe school	50	At 1:00a.m. suspected gunmen from Boko Haram entered the male dormitory in the College of Agriculture in Gujba, Yobe State, Nigeria, killing at least forty-four students and teachers.
24	Kawuri massacre	11 January 2014	Konduga Local Government Borno State	85	Attack by Boko Haram
25	Borno Massacre	11 February 2014	Konduga, Borno State	39	About 39 people are believed to have been killed in an attack by Islamist militants on a Nigerian town. Local residents said the attack on Konduga, in the north-east Borno State, lasted several hours, beginning shortly before sundown on Tuesday night with the arrival of gunmen in 4x4 trucks. A mosque and more than 1,000 homes were razed to the ground, residents said.
26	Federal Government College Buni Yadi attack	25 February 2014	Federal Government College Buni Yadi, Yobe State	59	Islamist gunmen killed 59 students at a boarding school in Yobe State.
27	April 2014 Abuja attacks	14 April 2014	Bus Stand, Abuja Nigeria	71	Two bombs exploded in a crowded bus station in the outskirts of Abuja, Nigeria.
28	May 2014 Gamboru Attacks	6 May 2014	Gamboru, Borno Nigeria	3004	Militants attacked at night and set houses ablaze. When people tried to escape they were shot dead

29	Gwoza Massacre	2 June 2014	Gwoza, Borno, Nigeria	200-300	Boko Haram attack on Christian Villagers
30	2014 Kano bombing	23 June 2014	Kano, Nigeria	200+	Dozens of people were killed to a bomb blast at Kano State school of Hygiene. The blast was attributed to militant group Boko Haram by the locals.
31	2015 Baga massacre	3-7 January 2015	Baga, Borno	At least 100, over 2,000 “unaccounted for”	

Religious crises in Nigeria have manifested themselves in various dimensions, but the crises may be categorized into two broad groups. These are those referred here as resulting from exogenous and endogenous sources.

As these crises in the form of attacks and killings continue in Nigeria especially in the northern Nigeria it is of great relevance in this research work to discuss some of these religious crises.

5.2.1 Maitatsine Religious Crises

The *Maitatsine* or *Yan Tatsine* is a brand of quasi-Muslim group that emerged in the early 1980s; its leader, Alhaji Muhammadu Marwa and his followers preached a doctrine that is antagonistic to established Islamic and societal leadership. The Maitatsine crisis was influenced by religious fanaticism and is a good example of intra-religious conflict. Agbodike (2009) therefore wrote that;

The history of Nigeria is replete with series of intra-Moslem and intra Christian clashes and conflicts, particularly in contemporary times which, by all intents and

purposes, would be described as violent and destabilizing in effect. In the Islamic circle, for example, squabbles, clashes and uprisings have been recorded among the various factions and sects of the Islamic faith. These Moslem sectarian groups include the *Quadiriyya*, the *Tijaniyya*, the *Tarigas* and the *Izalah*. These sectarian clashes and conflicts generally erupt as a result of doctrinal differences, schism and strict adherence to Islamic orthodoxy. The rivalries and conflicts among these sectarian Islamic groups have largely weakened the strength and cohesion of Islamic religion in the country. Rivalries among such Moslem organizations as the Moslem Association of Nigeria (MAN) and the Muslim students' society of Nigeria have also been recorded. (p. 5).

He went further to state that it was within the framework of the contradictions and schism inherent among the various sectarian Islamic groups that the historic Maitatsine uprising broke out. Maitatsine was a self-proclaimed prophet who led a fanatical Moslem movement against the orthodox Moslems. The sect had its own mosque and preached a doctrine of aggressiveness by converting members by force and intimidation. Members or followers of Maitatsine were drawn mainly from the youths and rural peasants who were dispossessed of their lands in the process of urbanization in the country and subjected to all sorts of socio-economic and political dislocations, deprivations and marginalization. Because of the movement's anti-authoritarian nature, Ekoko and Amadi (1989) states that the movement regarded every kind of authority as an idol, hence respect for authority was seen as idolatory. Therefore Maitatsine imbued with this kind of ideology planned to establish his own political order. Anxious to spread the ideology of the movement, Maitatsine launched a *Madhist*-type

of revolt in Kano in 1980 with his large army of between six thousand and ten thousand followers.

In December 1980, in what was tagged “Operation Totality”, which befell Kano. These religious fanatics went berserk maiming, beheading and raping people. They were armed with sophisticated weaponry and had a long period of training in the use of bows and arrows; fast shooting of arrows, and how to subdue any repulsive attack from the law enforcement agents. Adebayo (2010) noted that Maitatsine uprising in Kano metropolis in 1980 claimed about 4,177 lives which includes Christians, Moslems, security agents and even the leader Maitatsine himself. He went further to state that while the uprising in Bullum-Kutu in Borno State, in 1982 claimed about 400 lives. In likewise manner, Agbodike (2009) wrote that in the course of the revolt, however, Maitatsine was killed while several arrests were made and the movement was forced to go underground.

More riots broke out in so many parts of Northern Nigeria after the death of Maitatsine which was carried out by his followers resulting to country’s loss of 188 civilian, 18 policemen and many injured with properties worth millions of naira destroyed. These riots were as a result of the reappearance of the followers of Maitatsine after his death. Similar but minor uprisings were also staged by the movement in 1982 in Zaria, Ilorin, Makurdi and Enugu. This led to the proscription of the group by signing the unlawful society order by President Shagari in 1982.

Alberth (1999) reveals that the Maitatsine riots were borne out of the need to curb the excesses of the group, prevent them from being a security threat, or contain their spread. The

movement struck again in Jimeta-Yola in 1984 and made its final appearance in Gombe in 1985. Between 1982 to 1985 the country recorded more than 700 deaths, 30,000 were left homeless as a result of the Maitatsine Islamic movement attack. Maitatsine riots however, can be said to have marked the genesis of inter religious crises in post-independence Nigeria. The Maitatsine uprisings in Nigeria were given according to Takaya (1990), in a tabular form as follows;

	Location of Disturbance	Date Occurred	Official Death Toll	Arrests Made
I	Yan-Awaki Ward Kano, Kano State	8-20 December, 1980	4,117	1,673
Ii	Bulukmkutu Ward Maidugri, Borno state	26-29 October, 1982	118	411
Iii	Rigassa/Tudun Wada Kaduna	September-30 October, 1982	53	166
Iv	Dobeli Ward Jimeta Yola, Gongola state	27th February-5th March 1984	568	980
V	Pautami Ward Gombe, Bauchi state	April 1985	105	29

5.2.2 Kafanchan Religious Crisis

This religious crisis happened on Friday 6th March, 1987 and was precipitated by the religious preaching crusade organized by some Christian evangelical group under the leadership of Rev. Abubakar Bako Muhammad at the college of Education in Kafanchan. The immediate cause of the riot relate to the plan by the federation of Christian students (FCS) at the college of Education Kafanchan to hold a weekend of religious activities

marking the end of her annual week of Christian activities. Based on this Kukah (cited in Nnonyelum, 2006) stated that;

This is a common feature in all institutions of higher learning but in this case, federation of Christian student (FCS) seemed to have adopted a rather high profile approach, which was a departure from its usual style. This time, as part of its initial preparation for the occasion it hooted a banner in front of the college which read: 'welcome to Jesus Campus'. (p. 21).

As a result of this, some of the members of the Muslim student's society (MSS) took offence and protested to the school authorities. In response to the protest, the federations of Christian student were asked to remove the banners which they did. This event however, brought distrust between the two student bodies. Thus, during the preaching at the crusade with the theme 'wondrous way', by Rev. Abubakar Bako a Muslim convert who is now a Christian. He was alleged to have made certain references to the Quran to illustrate certain points in his sermon, it was in the course of doing this that a lady walked up to him and collected the microphone from him. The problem started from that moment as the Muslims accused Abubakar of denigrating Islam and Holy name of Mohammed and demanded for his immediate punishment.

The Muslims were, however, chased out of the campus by the Christians who were in the majority. Attempts made by the school authorities to manage the crisis was frustrated by the intransience of some of the Muslim students' who erected barricade around the school area, as they wanted to revenge for the burning of one of their Mosques during the fracas. This crisis escalated leaving the boundaries of the college of Education to the society at large, as

they Muslim group attacked the Episcopal church of West Africa (ECWA). Before then, the governor had ordered the immediate closure of the college. Ekwunife (1992) wrote that it took the intervention of police and especially the army to arrest the situation. Prior to the intervention by the military, the scale of destruction incurred was unprecedented as many lives were lost and properties destroyed. Nonyelum (2006) gave a statistics of the aftermath of the riot in what she described as “TALE OF TERROR’ as follows;

Persons Killed	25
Persons Injured	61
Persons Arrested	600

PROPERTIES DAMAGED

Number of churches Destroyed	40
Number of Mosques Destroyed	3
Number Private Houses Destroy	19
Number of Hotels Destroyed	30
Number of Shops, Workshops and offices Destroyed	9
Number of petrol station Destroyed	1
Number of cattle Killed	9

5.2.3 The Yakubu Yahaya Religious Crisis

As it has become a routine in Nigeria that there is hardly any year that the country is free from the shadow of religious intolerance with its political, social and economic consequences. Thus, the country was visited with another religious intolerance in Kastina and

Bauchi between April and May in 1991. This was in form of Jihad which was executed by the shiite group of muslims led by Yakubu Yahaya. Their mission was to rid the country of all anti-Islamic laws and Islamize the whole country.

They caused riots in these states and in the process destroying and killing people. After a protracted scuffle between this fanatical group and government forces, the riot was apparently subdued, while the leader of the group and some of his men were tried by a special commission set up by the government. According to Ekwunife (1992);

Before the rioters were effectively contained by the government forces, many innocent lives of Nigerian citizens were lost, churches and properties destroyed. In addition, social and political lives of the citizens in those areas were paralyzed for a longtime. (p. 32).

5.2.4 The Izala Muslim Sect Protest/Reinhard Bonke Crusade

This religious crisis was between the Muslim fundamentalists and Christians, promoted largely by the presence of the German-born Evangelist Rev. Reinhard Bonke who was in Kano for his evangelical crusade. This was in 14th October, 1991. Many Muslims allegedly led by the Izala Muslim sect protested vehemently against a planned Christian evangelical crusade to be led by Rev. Reinhard Bonnke. This was as a result of disagreement between some Muslims and a group of Christians in Kano city over the use of Race Course (which is like a civic center in US) for a Christian crusade which was to be led by a German preacher-Reinhard Bonke. Olajede (1991) states; that the Christian advertisements blitz that the anointed man of God would come to deliver unbelievers to Jesus Christ provoked the

Muslims. The Muslims announced that the German preacher was intended to Christianize Kano city and destroy Islamic identities there. The Muslims were therefore making effort to disturb the crusade at all costs. The crusade never took place on that day, as thousands of Muslim youths came out on the streets to protest the visit. The Christians changed the venue of the crusade to ensure the fulfilment of their plan. But the crisis revived on the 14th of October, 1991 between the two communities in Gamji- a small village between Kano and Zaria, which resulted to several deaths. Within seconds the protest had become widespread and deadly, and within two days of mayhem hundreds were killed, thousands maimed and many others rendered homeless.

Four days later, it was said that the Muslim warriors announced that they disturbed the crusade because the government had refused to allow an Islamic scholar, Sheikh Ahmed Reedat, to answer the call of Islamic council when he was invited to deliver a lecture in Nigeria. Tell Magazine (cited by Adesina, 2004) states that according to Shaykh Nasir Kabara, an Islamic scholar;

Our request was turned down for no just cause. But in less than a year, the government has allowed this Christian preacher (Bonke) to come twice into the country to preach. That is unfair and that is why we insisted that crusade must not take place especially, in Kano a predominantly Muslim city. (p. 7).

According to Nonyelum (2006), Kano Christian Association of Nigeria (CAN) secretary Rev. Joseph Fadipe said the association had no ulterior motive to have invited Rev. Reinhard Bonnke. That all protocols were religiously observed including the police permit.

5.2.5 Gideon Akaluka's Case

This took place in Kano, in the second quarter of 1994 when a group of Islamic fanatics was reported to have beheaded one Gideon Akaluka, an Igbo trader and a Christian for allegedly desecrating Islam's holiest book. According to Ezemenari (2002), the story holds that a Yoruba woman living in the same compound with Gideon at Kuruna Asabor picked up a piece of torn out Quran and used it to clean her baby's anus after passing excrement. The news went into town and a group of extremist rushed to the compound and found Gideon who was unluckily returning from the market. He was seized and taken to a prison near the Emir's palace.

Unluckily for him also, another group of Muslim extremists who heard this, rushed to the prison yard, chased away the warders, brought him out chopped off his head and put it on a stick which they used in running around the city. Pictures of the head on the stick were taken and every effort made by the traditional ruler of all the Igbo people living in Kano, Eze O.T Nnadi to the Emir Ado Bayero to recover the head of Gideon was not successful. However, the deceased Gideon Akaluka's headless body was then taken to his hometown for interment after the Christian community had celebrated a requiem mass for him at our lady of Fatima's catholic church in Kano.

5.2.6 Kaduna Sharia Riot

This riot was necessitated by the introduction of the Shariah law in Kaduna State. It all started on Monday 14th February, 2000 to Thursday 17th February, 2000, when militant Muslim youth besieged the Kaduna State House of Assembly at Lugard Hall, demonstrating

for the introduction of Shariah in the state. According to Nzomiwu (1989), literally the word Sharia connotes the clear path to be followed, it is also at times referred to as the canon law of Islam. However, many scholars of Islam refer to Sharia as a way of life. This is because it is believed to contain the totality of Allah's commandments as revealed in the Quran and elaborated in the Hadith and Sunna and interpreted by *Ijma*. The violent clashes in Kaduna were certainly an indication that making the Sharia work in a multi-ethnic society such as Nigeria would be a difficult task. The contending forces over the Sharia adequately prepared themselves in defending their position as evidenced in the high casualty figure recorded during the clashes. Their double demands according to Ezemenari (2002), were;

- i The introduction of full Sharia law in the state and
- ii The appointment of an Emir in Kaduna city.

They mounted loudspeakers through which an Islamic cleric preached virtues of Sharia and the need for it. In thousands they marched around the expansive Kaduna State House of Assembly building, demanding to see the principal officers of the house. By Wednesday, the Lugard hall was filled to the brim with people over Sharia implementation. The Christians on their own part arranged a planned demonstration to the State House of Assembly for Monday, February 21, 2000. They made a vehement protest against the bid to introduce Sharia in Kaduna State where about 62% of the indigenes are Christians and most of the Muslims immigrants from the other parts of the country. Nnonyelum (2006) wrote that as early as 8.00am they gathered in the central part of the town and began procession towards Ibrahim Taiwo Road. But that just as they got near the Catholic Church, restive youths who are Muslims interrupted them, snatching the green leaves they were holding from them. And

within moment a confrontation ensued, to be followed by a conflagration that engulfed much of Kaduna metropolis. The level of carriage arson and the way the assault were carried out lend credence to some observers position the violent erupted was not a spontaneous development, but that the riot seemed a long thought out programme.

The Christians staged a counter demonstration, as over million Christians marched down various streets and in the Government house. Where they were barred entry, the demonstrators sealed the fence, forced the gates open and began to deface the walls with graffiti such as Sharia is seed to succession, implement Shaira and break Nigeria, Jesus is the only Sharia. The demonstrators were later addressed by the Deputy Governor Steven Shekari as the Governor (Makarfi) was away for medical check-up. Half way into the address, information filtered in that Muslims armed with cutlass were already attacking the Christians most of whom are not part of the demonstrators. When the Christians got home, they embarked on a vengeance mission. All kinds of offensive Weapons were used freely, bows and arrows, cutlasses, dare guns and more sophisticated guns. Thus, by the end of Monday, over hundred persons lay dead and numerous others injured. The crisis lasted for three days even as the Governor imposed a down to dusk curfew, several Jihadist were imported from Zamfara, Katsina, Niger State and Niger Republic. Sigo (2001) commenting on this stated that “after three days of attacks and counter attacks, numerous numbers of unfortunate Nigerians were sent to their graves unprepared (p. 22). Police stations and military barracks were turned to refuge camps, as families were separated, children from their parents and partners from their spouses. The agonies of some were compounded by antious searchers for missing family members as well as how to procure foods and drugs.

5.2.7 Boko Haram Crises

The origin of Boko Haram is not very certain for likely assertions traced the sect back to 1995, when it was called *Sahaba* which was led by one Abubakar Lawan, who later proceeded to university of Maidugri for studies, paving way for Yusuf's take over. The seemed source traced the sect to Maitatsine group of the 1980s. According to Ahizih (2014), the founder of "Boko Haram" Muhammad Yusuf studied under Sheik Jafar. He was a secondary school dropout who went to Chad and Niger Republic to study the Quran. He developed his radical viewers that rejected Westernization and modernization. While he was in these two countries, he settled in Maidugri and established a sectarian group in 2001 known as Yusufiyaya, upon return to Nigeria. The group was named after him. He regarded the Nigerian state as being run by non-believers, even when the country had a Muslim President. He and his followers rejected scientific explanations for natural phenomenon while they regard every other person to be '*Kuffar*' disbelievers. He believed that Islam had been corrupted by modernization (Westernization) and the formation of the modern state. Thus the political agenda is to create an Islamic Nigerian state.

The sect was able to attract according to Nmah (2012), more than 280,000 members of school drop-outs and university graduates who were not gainfully employed across Northern Nigeria as well as in Chad and Niger Republic. They believed that their current state of hopelessness was caused by the government's imposition of Western education and their failure to manage the resources of the country to the benefit of all. He gained support by speaking out against the Nigerian police and political corruption on behalf of the country's vast numbers of unemployed youths from whom he was able to tap into for recruitment.

Ahizih (2014) pointed out that;

As Muhammad Yusuf and his followers expanded their empire, it (Boko Haram) became attractive to politicians as they formed alliance with the Borno State Government in 2003. This further expanded their influence and power, making them quite wealthy and famous. (p. 25).

It may be important to note that at this period in view, the issue of Sharia law in most northern states was all over the air. Thus, this accounts for the sympathy the northern Muslim had from the sect at the beginning of their activities when it appeared to be solely a war against the Christians and government institutions and agencies only. The connivance and negligence at the beginning of the activities of the Boko Haram sect was aimed at a show of religions dominance, to show or to prove that Nigerian Muslims are more in number. Little did they know that it will turn around. Today the host states of the sect are the worst victims; from crumbled economy to emergency rule and their consequences on the lives of the inhabitants.

However, the ideology and philosophy of the movement as noted by Nmah (2012) is embedded and be best understood by explicating the two words 'Boko and Haram', which in Hausa and Arabic language means Western or foreign (Boko) and forbidden (Haram). This simply means forbidding or rejection of Western education, with the intention of replacing the modern state arrangement with the traditional Islamic state which runs contrary to Islamic values. Jama'atu Ahlis Sunna Ladda'awati Wat Jihad (Boko Haram) has declared war against anybody that is real or imagined to be opposed to its cause. The cause of Boko Haram is that

formal Western Education, voting in election, wearing shirts and trousers are forbidden. They abhor banking, taxation, Western jurisprudence, court systems, and mixed schools.

They view the evil in the society as a result of the embracing of Western influence and thus sort for ways to alienate those evils by destroying modern state institutions. Moreso, Boko Haram's agenda changed since President Goodluck Jonathan won an election that many local and foreign observers believe was Nigerians most free and fair Presidential election. There are strong indications that they have undergone some transformation in terms of funding, attacks, logistics, training, operational capabilities, intelligence, audacity, propaganda. Today it has emerged as a leading terrorist organization as it attacks the attention and collaboration of the international community like America, China, France, Britain, and Isreal. From ride by shootings on motorbike and secret assassinations, they have graduated to audacious attacks through bombing, kidnapping and suicide missions. The sect has claimed responsibility for numerous deadly attacks on police formations, communities, churches, banks, markets, schools, military, media, United Nation Building in Abuja, beer parlours. Car bombs have been a relatively recent addition in their operational strategy. Two Nyanya motor park bombs in Abuja and Kano motor park bomb, including the EMAB plaza bombing, the shooting and bombing of college of education in Kano are within our memories to recall. The Chibok secondary school girls kidnapped are yet to be released.



Figure 12: Shows the Names of the Victims of the 25th December bomb blast in Madalla, Niger State. Beneath their names has a Bible citation as: “Lord Jesus Christ, You are the life and the resurrection. Raise these victims on the last day” (John. 23:25). And grant conversion to our persecutors (Acts. 1:3). Amen



Fig. 13: Shows the graveyard of the St. Theresas Catholic Church Madalla Christmas Day Bomb blast (25th December, 2011). Niger State

5.3 Approaches to the Management of Religious Crisis

Sanders (2011) states that individuals confronted with a dispute have five styles or approaches to the management of religious crises. These approaches are as follows;

i. Avoidance

This is the most common and is usually employed when the individual withdraws, avoids, suppresses, and denies the existence of crisis. This action or, more appropriately, inaction will typically cause the crisis to resurface at some point in a more dramatic or adversarial form. Avoided crisis almost never goes away, it is simply postponed. And based on this Udezo (2009) opines that;

Avoidance crisis style can be a very useful, constructive resolution tool, when words between individuals may become so heated that a period of avoiding one another could lead to reducing the intensity of crisis; and by avoidance, the individuals could think more clearly and possibly come together in a friendly way after their feelings have settled down. (p. 156).

The crisis between Abram and his nephew Lot in Genesis 13:1-13 is a very useful illustration in this regard. The physical combat and attendant tragedy that would have ensued between the servants of Abram and Lot was wisely and timely avoided by Abram's counsel for separation between the feuding servants over pasture land. According to Ojiji (2007);

Crisis avoidance occurs when one party in a potential crisis ignores the crisis issues or denies the significance of the issue in their life. It is a way of not addressing the crisis, or a tactical way of postponing the crisis for the better time, if at all such a time will come. (p. 121).

Crisis avoidance is a dangerous way of responding to a crisis, even if it guarantees some immediate sanity. An example of such conflict is a situation whereby the federal government set up judiciary panel of inquiry to address religious crisis in Plateau State without implementation and General Babangida style of resolving the Nigeria membership of OIC.

ii. Accommodation

Accommodation is a crisis management style that reflects a high concern for preserving a relationship, even if it means conceding one's own goals. The person who adopts or uses this approach will bear the responsibility for maintaining the relationship between the individuals. While this appears as turning the other cheek, a number of difficulties come with this approach, including the high probability for resentment to develop. Ojiji (2007) states that in accommodation approach, there is a conscious attempt to neglect one's needs and focus on satisfying those of the other party.

iii. Competition

Competition is characterized by a high concern for achieving personal goals. This approach or style is usually destructive to the relationship of the parties and to the organization. The person who uses or adopts this approach will most likely be willing to sacrifice anything to achieve a personal goal.

iv. Compromise

The growing style of compromise is a mixture of accommodation and competition, usually for the sake of preserving the relationship. It can lead to a half hearted commitment by both parties. At times moral issues can be ignored for the sake of compromise. In other words, parties split their difference and make concessions in order to resolve the conflict. This is different from collaboration where the parties can be reconciled without any of them making losses. This is a win some, lose some situation. For example, if a party says a member of the family, deserves extra money before going to school, while another wants the same amount to buy a dress, there can be a compromise in which the school-going member can have some of the money he needs while the other wanting to buy a dress may have to buy a cheap one. The needs of the two parties have not been completely satisfied, but they all have won something from the situation. In this way, compromise may succeed in reducing the intensity of the conflict but not in totally resolving the conflict.

v. Collaboration

Collaboration combines a high concern for both people and objectives and works well when all parties are committed to the resolution of the conflict- a solution that honours God. The parties focus on the problem not the personalities. Sanders (2012) asserts that the use of collaboration to resolve the conflict will allow the religious leaders to explore the reasons why the parties have made their offers and focus on the needs of the church and the role they can play in helping the church as a whole. There, the parties do not avoid the conflict; they work each other to find a solution that is satisfactory to both of them. It is about dialogue in which the parties listen actively and gain understanding of the other party as well as their

own. That understanding enables them to develop a solution that satisfies the concern of both parties. It is a situation where both parties win. This style is more socially adaptive as it leads to a solution that is acceptable to the parties involved.

Moreso, Wariboko (2013) also suggested and proffered different approaches or ways of settling religious crisis in Nigeria. They include;

1. Political offices should be made less attractive
2. The need for re-orientation
3. Education and poverty alleviation policies
4. Nigerian borders should be made less porous
5. The media should be less sensational and more diplomatic
6. Reactions against culprits should be expedited
7. The sanctity of human life should be trumpeted
8. Need for change of attitude and disarmament
9. Government responsibility

i. Political Offices should be made Less Attractive

According to Wariboko (2013), this is because religious crises in the north have political undertone. Because of the attractiveness of political seats, politics has become a do or die affair. Thus, as soon as President Goodluck Ebele Jonathan was announced the winner, of the Presidential election in April 2010, violence erupted in Kaduna, Kano, Zaria and Sokoto States. Loyalists of former and present president, Muhammadu Buhari went to the streets destroying properties and killing innocent citizens. This is because according to her, Buhari

needed the position by all means and again, because they have been brain washed that leadership is made only for Muslims, so they couldn't understand why a non-Muslim will rule them. She therefore suggested that if that seat was not attractive, it will not be scrambled for aggressively. And that until the power of love and oneness replaces the love of power, Nigeria may not know the blessing of peace.

ii. The Need for Re-Orientation

The need for re-orientation, especially religious and social re-orientation was suggested by Wariboko (2012) as one of the ways of curbing religious crises in Nigeria. She went further to cite John (2012) who submits that;

The solution to end these violence and killings lies in the hands of our political and religious leaders. They must be able to call their followers to order and begin to preach the gospel of peace rather than violence. When violence becomes intense, it can lead to war which will ultimately result in suffering and undue loss of lives and properties. (p. 2).

She reiterated that politicians and religious leaders have roles to play in the fight against violence and killings by re-orienting their followers on the need for peace and peaceful co-existence. Youths should be educated for peace. But that sadly enough, it is these leaders that instigate these religious crises, violence and killings. For her, religious leaders need to rise and tell the truth about their scriptures or traditions to their unsuspecting followers. More so, new or up-coming religious leaders should be well sanitized so as to ensure that their knowledge about their Holy Scriptures or religious traditions is not superficial, one sided or biased.

iii. Education and Poverty Alleviation Policies

Here, scholars like Ejie (2009), Obiwulu (2010), Sampson (2010), Adebayo (2010), and Haliru (2012) were said to have identified lack of education or poor education as one of the major causes of religious crises in Nigeria. According to Wariboko (2013), it is on record, and emphasized during the symposium on security, governance and leadership held in Dutse, Jigawa State on the 21st of may 2012, which had in attendance elder statesmen such as former President Olusegun Obasanjo, Dr. Yusuf Maitama Sule, some state governors and religious and political leaders, that the north east region of Nigeria has the greatest number of school drop outs. Therefore, some unscrupulous political and religious leaders gather these uneducated 'almajiris' and feed them with all sorts of lies to motivate them to start up a riot or even accept to become suicide bombers. These 'almajiris' believe them because of ignorance and perhaps, unemployment and poverty. She wrote that it was also revealed during the above symposium that the north-east and north-west geopolitical zone have the greatest amount of poverty in Nigeria. This is why the incident of ethno-religious crises and killings are more rampant in these areas. Hence the establishment of free schools for the almajiris in the Northern region by Dr. Goodluck Jonathan's administration is a right step in the right direction and is applauded. But that however, more needed to be done to educate them, create meaningful jobs for them and when their poverty and sense of worthlessness is alleviated; they will have a sense of worth and know that life is worth living and that others' lives are also precious. By then they will be able to reason more critically and sensibly.

Also, since the provision of welfare for the citizens of a country is also inculcated in the national security, that government should work to improve the welfare of the citizens in

terms of providing employment, which will go a long way to curtail some social ills and violence in Nigeria. This is because when poverty, unemployment and other social issues that have been identified as some of the remote causes of religious crises in Nigeria is dealt with; there will be some peace in the country. Also, the study of comparative religion was suggested to be emphasized other than different religions in Nigerian schools

iv. Nigerian Borders Should be made Less Porous

The porous boundaries of Nigeria, especially in its Northern part was identified as part of the causes of religious crises in Nigeria. Based on this, it was suggested that the Northern part of the Nigerian boundaries should be tightened up. That the Nigerian Immigration Services should be challenged to rise up to their duties and fortify Nigerian boundaries from foreign influence. It is no longer news that foreign Islamic countries work with Muslims in other countries of interest to Islamize it. Nigeria is not an exception and even the dreaded boko haram is alleged to have a foreign link with Somalia terrorists, Al-Qaeda and of recent with the ISIS.

Based on this, Aliyu (2009) states that there ought to be greater cooperation on joint border patrols, exchange of intelligence between security agencies of neighbouring countries (including intelligence on religious sects), and the strengthening of extradition arrangements that would facilitate the return of wanted persons for prosecution once been arrested in a neighbouring country.

v. The Media Should Be Less Sensational and More Diplomatic

The insensitivity and undiplomatic approach of the media in the report of terrorist attacks or suspected terrorist attacks have been seen as part of the cause or causes of religious crisis. The media should therefore be more constructive in their reports of sensitive issues like religious crises, killings or terrorism. They ought to be trained to be as professional as possible so that so that they will not provoke more agitations and reprisals as a result of their report. They should avoid detraction and investigate the veracity of every information before reporting it factually.

vi. Reactions Against Culprits should be Expedited

Recommendation here is that a special court should be established for trying suspected terrorist, religious riot instigators and religious killers. This will accelerate hearings and curb unnecessary delay in trying terror suspects and the prosecution of those found guilty. This is because when legal actions are expedited and culprits punished as soon as possible, others will be deterred from committing such crimes and there will be little or no room for the intervention or interference of 'godfathers' on behalf of those found guilty. Based on this Ejie (2009) noted that decisive and fast application of the law will serve as crime deterrent in Nigeria.

vii. The Need for Change of Attitude and Disarmament

According to Ukanah (2012), Northerners in Nigeria are the major aggressors of religious crises in Nigeria. He stated that the north should let go of their oligarchy and change their ways and attitudes of relating with the rest of the country. Furthermore, he lamented that the

interceptions of arms and ammunitions in Nigeria, particularly in the Northern region is indicative of preparations for final deadly confrontation in Nigeria. Hence, disarmament is necessary in Nigeria presently so as to reduce the amount of arms in the possession of individuals. This will help to; at least reduce the effect of religious conflicts in future. The possession of arms have a way of boosting one's confidence in times of violence, therefore, the absence of it will serve as a deterrent to bloody and perilous conflicts. Thus Sampson (2012) stated that government should design a strategy for the disarmament, de-radicalization and rehabilitation of religious militants who have not just been brainwashed, but have taken religious combat a vocation. This view was also supported by Aliyu (2009) who not only supported the idea of disarmament, but also advocates it.

viii. The Sanctity of Human Life should Be Trumpeted

The emphasis here is for Christians and Muslims in Nigeria to preach those parts of their scriptures that promotes the sanctity of human life. The advocacy here also is that Nigerian government should create sufficient awarenss about the parts of the constitution of the country that champions and vanguards the sanctity of human life. Moreso, that Nigerian leaders should be neutral in religious matters and not patronize one religion to the detriment or chagrin of the other, knowing that Nigeria as a state is pluralistic. In otherwords, Nigerian leaders should learn to be dispassionate about their religions in national or state matters. This is because ethics demands that everyone be treated fairly and equally. Thus, all religious groups should be treated fairly and equally.

ix. Government Responsibility

The idea here as discussed by Wariboko (2012) is that Government should develop the will power to act on ethical recommendations by commissions constituted to investigate the causes and forms of religious crisis in Nigeria and stop being reticent about it. No sacred cows (high profile individuals and groups) should be spared when found guilty so that tackling the issue of religious crisis in Nigeria will not become a cliché. Thus the government should utilize early warning signals and pre-empt religious crisis.

x. Culture of Non-violence

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hand of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity. In this approach to solving religious crisis, the Northern Muslims and Christians are advised and encouraged to learn to imbibe the culture of non-violence.

Based on this, Kurlansky (2008) asserts that “all religions discuss the power of non-violence and evil of violence” (p. 18). Such principles are found in each of the major Indian traditions (Hinduism, Buddhism, Jainism and Sikhism), as well as in Abrahamic religious traditions (Judaism, Christianity and Islam). Hence, it was argued here that religious or civil war should never be considered as an option to stop religious crisis and killings in Nigeria, rather tactful and meticulous non-violent steps like the ones proffered above should be taken to stop such

despicable acts and restore tranquillity in Nigeria. Thus political and religious leaders here are advised to be unequivocal about their commitment to non violence and show their abhorrence of it. Thus, Wariboko (2012) states that non violence remains an indispensable tool whenever it has to do with conflicts and settling of differences so as to give peace a chance.

5.4 The Unifying Factors of Chrislamherb (*Oke Tude*) Religious Movement

Ever since Lewis (1990) and Huntington (1996) used the phrase “clash of civilizations” to theorize the various conflicts between Muslims and Christians in different parts of the world there has been a tendency to study Muslims and Christian as identifiable and distinct groups with neat boundaries. However, Soares (2006) pointed out that this tendency had important analytical limitations since Muslims and Christians have often lived side by side in Africa.

In Nigeria, Muslims and Christians co-habit, share much in the way of culture, have appropriate religious elements from each other. But in all these, there still exists much bloodshed as a result of religion. Just as it was observed earlier, that the founder of this movement was not happy about the inter-religious crisis between the two major religious groups in Nigeria, he lays emphasis on love, peace and unity among the Christians and Muslims in Nigeria. Alberth (cited by Okobia, 2014) states that in a multi-ethnic and religiously diverse society like Nigeria, with some forms of contextual discrimination, relationships between people may be characterized by lack of cordiality, mutual suspicion and fear as it is the case among the ethnic and religious groups in Nigeria. Infact, this mutual suspicion and lack of cordiality among the various ethnic components explains why religious crises have become a permanent feature of Nigeria as a nation as far back as 1980s to date.

Religious crises are seen as evils that are always around us and which tend to always stretch the bounds of unity to a potentially snapping point.

The movement stands to shape the social, cultural, moral and commercial life of Nigerians with basic laws and principles which are in conformity with human nature and hence applicable at all times, as human nature does not change. David (2005) asserts that to most Nigerians, religion and faith are important aspects of everyday life as it controls the laws, how people think and act, what they believe and what they value among others. In fact, religious considerations have created a situation of (unnecessary) state's veneration of religious groups. One way in which Saka (the founder of *Chrislamherb Oke Tude* religious movement) tries to bridge the gap between Christians and Muslims is by telling his followers that it is natural for Christianity and Islam to overlap in that we are all children of Abraham. There is religious liberty in the philosophy of *Chrislamherb (Oke Tude)*. There is no compulsion in the religious understanding of the movement. Saka does not force the members to wear special types of clothes and does not object to wearing jeans by women. There is no restriction such as performing ablution before entering its place of worship. Saka does not preach a different doctrine or theology from that preached by Christianity and Islam, but his emphasis is on love and tolerance between both religions.

During his sermons, he often cites Quran 2:136 and Isaiah 19:23 to illustrate that the faith of Christians and Muslims is the same. Adigwe (1990) states that *Chrislamherb (Oke Tude)* was not founded on the basis of enriching the founder and followers, but to unite both Christians and Muslims for the sake of love, unity and peace. For the Africans, man's ethical duties are closely related to his membership in the community. It is possible to attain to full human life

through active participation in the community life. It is essential good. A man owes help to and expect help from the members of the community. Intimacy, fidelity, confidence, and trust worthiness are the characteristic features of this community. Without these features the necessary conditions of communal life are undermined, and personal and social life cannot flourish.

Thus in Chrislamherb (*Oke Tude*), it is difficult to tell who is a Muslim or Christian as all members engage in activities fusing elements from both religions. Members are reminded of their responsibility to establish good relationship between them and other fellow human beings, which is an effort to share the living attribute of God for the peaceful co-existence among members of society bringing about an atmosphere of reciprocation between one another to produce to the nation the kind of society that is worthwhile.

Despite the ideal society that Islam presents, it is unfortunate that many Muslims in Nigeria do not completely follow the peaceful teachings of their faith. As a result, there is always intra and inter-religious conflicts in Nigerian society. There are certain reasons attached to this problem such as fanaticism, intolerance, hatred, bitterness and so on. In the Chrislamherb religious movement, all these crises are not allowed. In the words of C.Nwatu (personal communication, 15th February, 2014), the founder teaches his members that even with the existence of different belief systems Judaism, Christianity, Islam, Zoroastrianism all over the world, they all have belief in the power of one God the creator. In Chrislamherb (*Oke Tude*), there is the principle of equality worth of both Christianity and Islam. Thus in the sight of God, Muslims and Christians are equal; and should rise above doctrinal differences for the sake of peace and justice. True righteousness in the religious belief of Chrislamherb (*Oke*

Tude) lies in the Christians and Muslim faith serving God under the same canopy without an iota of discrimination. It is believed in *Chrislamherb (Oke Tude)* that it is only with forgiving spirit that Christians and Muslims can come together for common service under the umbrella of the new faith. This new faith adopts a new method of preaching peace which is seeing as a necessary condition for any type of development in both spiritual, technology and economic. Peace is essential for socio-economic planning, political advancement, improvement in the standard of living, and progress in human relations, security of lives and properties, intellectual pursuit and recreation.

Moreso, Samsudeen Saka is not in any way propagating a new religion, but can be seen as a viable model for bringing about interfaith dialogue through its mixing of Christian and Muslim elements to achieve the required peace needed in Nigeria. Thus his ideology is hinged on the vision to bring mutual understanding between Muslims and Christians, bridge the misunderstanding between the two religions, to stop the killing. He does this according to Janson (2014), by telling his followers that it is natural for Christianity and Islam to overlap in that we are all children of Abraham. Thus during his sermons, he often cites Quran 2:136 and Isaiah 19:32, to illustrate that the faith of Christians and Muslims is the same. His followers engage in congregational worship every Sunday, as they assemble at around 6:00am to attend a Muslim prayer session (*Wuridi*) led by an *Iman* and followed by a Christian session led by a rotating group of ministers. This was in turn followed by a joint service led by Saka himself during which he usually quotes verses from the Quran and Bible that stress the similarities between the two beliefs. S. Adeoye (personal communication, 15th August, 2014) pointed out that during one of his service; Saka claimed that the Holy Spirit is

an idea predominant in Christianity as well as Islam. He told his congregation to practice not just religion but faith in God, who will judge everybody, whether Christian or Muslim, concluding that the most important attribute of a believer is being for God.

Janson (2014) noted that the members' motivations for joining Chrislamherb (*Oke Tude*) include healing, quest for spiritual improvement, upward social mobility, economic considerations and the desire to bring about unity between Christians and Muslims. With the several cases of religious crises and ethno-religious crises in Nigeria, the founder of Chrislamherb (*Oke Tude*) religious movement posits that there is no love among Muslims, Christians and even African Traditionalists in Nigeria and this affects the stability of the nation. Thus the founder according to Adesina (2004);

Is of the opinion that man is a stressing, seeking animal, but signs of over-stress are increasingly becoming manifest in a variety of socially and individually demanding behaviour. He said further, in some people, we witness aggression and hostility in even religious matters, while in others we see a dogged and neurotic entrenchment in attitudes no longer useful to society. But in his own case, the adoption of the new method is a socio-religious mechanism by which new blood is infused into the body of society. His efforts, therefore, are to foster harmony and understanding. It is in this context that the Chrislamherb movement is attempting a synthesis of Islam and Christianity in Nigeria. (p. 10-11).

It is the concern of the founder of Chrislamherb (*Oke Tude*) religious movement for adherents of various religions to come together as one, irrespective of the differences which

they can resolve through mutual understanding. And also to awaken the need for adherents of Christianity and Islam to rise above religious bigotry and consequently, to contribute toward crises reduction in the society. According to S. Saka (personal communication, 15th October, 2014), his movement is to transform the people of Nigeria, not to establish religious friendship societies. He went further to explain how he was called by God in 1989 at a pilgrimage in Mecca back to Nigeria to unite the Christians and Muslims and to teach them that the main pillar of any religion is love. Thus the emergence of Chrislamherb (*Oke Tude*) is traced to the particular range of socio-religious problems within the Nigerian environment. This is because Nigeria is a conflicted society and Christianity and Islam are seen as religions in a state of constant argument.

Although there are other kinds of new religious movements in Nigeria, which have attracted attention, Chrislamherb (*Oke Tude*) has shown itself as an important socio-religious movement that should be taken seriously both socially and theologically. Eventhough it may be viewed by some people as a difficult task, as the major areas of conflict are the doctrine of trinity and in carnation. The founder of Chrislamherb (*Oke Tude*) disregards these contentious doctrines, and lays more emphasis or have his major concern on the similarities between Islam and Christianity than their dissimilarities. Thus according to Saka (1997), “Chrislamherb (*Oke Tude*) can firmly establish an ideal society” (p. 94). When Samsudean announced his new approach to religious understanding of people of Nigerian, people flowed into the church from different places to embrace the creed of Chrislamherb (*Oke Tude*). Samsudeen however, considered these new converts to Chrislamherb (*Oke Tude*) as raw materials because they preached peace and love in their different place of worship, but have

failed to put it into practice. He therefore has to manufacture them into finish products by inculcating in them the spirit of love, peace and unity. Dada (cited in Adesina, 2004) stated that Chrislamherb (*Oke Tude*) stands to shape the social, cultural, moral and commercial life with basic laws and principles which are in conformity with human nature and hence applicable at all times, as human nature does not change.

The ideology of Samsudeen is also echoed by his adherents who asserted that Chrislamherb has other services to render to the cause of humanity and possesses a magnificent tradition of inter-racial understanding and cooperation, bringing more happiness to them than Christianity or Islam because of perfects peace in the movement. Therefore if ever the religious problems our great societies of the world and Nigeria in particular are to be replaced by cooperation, then the mediation of Chrislamherb is an indispensable condition. In support of this, Adigwe (1990) explained that “the rising of Chrislamherb is perhaps the most amazing event in human history” (p. 4). This is because it deals extensively with essential duty to love that has been neglected and therefore builds a new world which is the world is the world of Chrislamherb. S. Saka himself (personal communication, 15th October, 2014) confirmed that it is a religion of common heritage. Adigwe (1990) also wrote that Chrislamherb (*Oke Tude*) was not founded to enrich the founder and followers but to unite both Christians and Muslims for the Saka of love, unity and peace. It is a statement of fact that if love is relentlessly shifted to the bottom, nothing would remain except enmity, selfishness, vanity, deceit and wickedness. Based on this, Chrislamherb (*Oke Tude*) is founded on genuine love, the love without discrimination in any form and for the sake of God alone.

Hence Adesina (2004) posits that the religion of love will be a doctrine of the strictest consistency in which no weakness or illogical indulgence is to found. This mission is considered as a practical one because it applies all its tenets and concepts practically. This brings into focus, the symbols of Chrislamherb (*Oke Tude*) which are the cross, crescent and herb, while its motto is love, unity and peace. According to the founder of Chrislamherb (*Oke Tude*), every religion preaches unity, love and peace. Particularly in Nigeria, the two major dominant religions hinge their teachings on unity, love and peace, but wondered why they have always remained like cat and dog fighting each other every time. According to Nzomiwu (1989), “Islam is an Arabic word meaning ‘Submission’ or ‘act of resignation to God’” (p. 1). Moreso, Almad (1975) maintains that;

The root word is SLM, pronounced “Islam” which means “peace” from which comes the word “*aslama*” which means he submitted, he resigned himself. Islam teaches that one can achieve real peace of body and mind through submission and obedience to God. In other words, by obeying and surrender oneself to God one can achieve peace of mind and establish peace in the society at large. (p. 1).

The greeting of the Muslim which is *As-slam anaylaum* means “May peace be with you”. This is used by every Muslim to greet both Muslims and non Muslims. Also whenever a Muslim wants to enter a house, he is expected to use the same word again, and if no reply is given, he is not expected to enter the house as it indicates that there is no permission for him to enter. Just as belief in Allah must be concretized with good deeds, likewise love for him is expected to be a concrete phenomenon rather than empty sentimentalism and idle emotion.

This is why the identification of his love for man is tied to qualities of love, justice, reliance on him and other positive correlatives. Just as God loves man, it is expected that man should love God by directly obeying Him and showing high level of good relationship with His creatures. Thus, it should be the responsibility of every believer to establish good relationship between him and other fellow human beings, as this effort is to share the loving attribute of God for the peaceful co-existence among the members of the society. The atmosphere of reciprocation between one another will produce a nation the kind of society that is worthwhile.

Christians on their own side preaches peace, love and unity. Christians recognize the importance of peace in the society and so preaches true love of one another, by doing good to one another, loving actively, effectively and generously. This love of God is well pronounced in the New Testament, which indicates that this divine love brings about the purpose of our existence. Christianity also teaches love of one another, irrespective of whether the person loves you or hates you. 'But I say to you, love your enemies, bless those who hate you, and pray for those who spitefully use and persecute you' (Matthew 5:44). This love of neighbour was further expanded in Matthew 22:37-40, where it said "Jesus replied love the Lord your God with all your heart and with all your soul and with your entire mind. This is the first and greatest command. And the second is like is, love your neighbour as yourself". The two main religious traditions in Nigeria recognize the importance of love of neighbour. Zayd (1998) states that;

These are your duties wards your neighbour. Protest his interests when he is absent; show him respect when he is present, help him when he is inflicted with any injustice.

Do not remain on working out to detect the faults and if by chance, you happen to know any undesirable thing about him, hide it from others and at the same time, try to correct him from improper habits. Never leave him alone in any calamity. Forgive him, if he has done any wrong. In short, live with him a noble life, based on the highest Islamic ethical code. (p. 45).

Christians on their own part are commanded to do to others what they want others do to them. ‘Therefore, all things whatever ye would that men should do to you do you so to them; for this is the law and the prophets.’ (Matthew 7:12). Thus Samsudeen pointedly asserts that what his religion is all about is significantly anchored on love of ones neighbor the essence of this relationship is to exhibit a high level of love for the purpose of peace and unity. Saka maintained that there are many Muslims and Christians who go to mosques and churches everyday, but the unfortunate part of their life is that they do not have faith in God. This is seen from their cruel attitudes towards one another, as some go to mosques and churches to achieve their objectives without any faith in their hearts because their hearts are dirty.

Saka (1997) states that, “he does not have interest in condemning the Muslims or the Christians, because both adherents drew inspiration from Abraham, the father of believers” (p. 9). He went further to explain three forms of unbelief as;

- i. Denial of God and His revelation to mankind
- ii. A sort of nominal belief in God and His prophets but one that is partial, mixed up with racial pride which does not allows for the recognition of any message beyond that particular race.

- iii. A nominal belief in universal revelation that is so hedged round with peculiar doctrines of exclusive salvation that it practically approaches to a denial of God's universal love for all mankind and all creatures.

For him, all these three points amount to unbelief because they really deny God's wish and universal love. Thus he believes that there should be no segregation of religion and prophets. That religion is the same in essence, whether is given to Noah or Abraham, Moses or Jesus or to Muhammed. The source of unity is revelation from God. The level of interaction between Muslims and Christians is well established in Quran 3:64 which go thus;

O people of the Book! Come to common terms as between us and you. That we worship none but Allah; that we associate no partners with Him, that we erect not from among ourselves, Lords and patrons other than Allah. If then they turn back, say ye, bear witness that we (at least) are Muslims (browsing to Allah's will).

For Samsudeen Saka, the above verse from the Quran is a suggestion that Christians and Muslims should come together to participate in mutual and meaningful dialogue, not to criticize others, which can lead to inter-religious crisis. Because the basis of both faith is God, the creator of heaven and earth. In condemning the attitude of some adherents who hate their brothers, Saka (1998) posited that "if anyone says, I love God, yet hates his brother he is a liar. For one who does not love his brother, whom he has seen, cannot love God who he does not see" (p. 14). His emphasis is on the unity among the adherents of different faiths, especially Christianity and Islam. He condemned religious war in totality, because God, as the object of worship, is peaceful and living. According to Adesina (2004);

In the religious understanding of Chrislamherb (*Oke Tude*), what is closely related to moving closely to God is divine revelation. The divine revelation as it stands makes

the existence of God noticed as a reality. That is to say that God is a reality, truth, the greatest reality in the world. The receiver of the divine revelation can feel His presence and realize Him in every minute in his life. Such a realization of divine being works out certain kinds of modality to affect a change in his life. (p. 97).

It is interesting to note that religious adherents stick to and obey the principles of their religious. But sometimes, lack of understanding and misinterpretation by adherents causes intra-and inter-religious crisis. In order to control crisis among the adherents of the same and different faiths, the adherents of Chrislamherb (*Oke Tude*) are drawn from Traditional Religion, Christianity and Islam. Chrislamherb (*Oke Tude*), therefore, foster unity, solidarity and love among the believers through its practice and teaching. This therefore does not bring in any way room for disunity because of language, tribe, colour or nationality, which makes Chrislamherb (*Oke Tude*) transcend all barriers to achieve the purpose of religion. The Quran and the Bible does not show hatred toward any religion; it accepts them all as part paths leading to the one. If Muslims understood and accepted the words of prophet Muhammed and the words of Quran, they would not consider anyone their enemy; they would not fight anyone. They would not see any differences or cause any opposition. Everyone who accepted God would be a brother to them, which is what the Quran points out. No matter what religion or scripture or prophet people may follow, all are the children of Adam, all belong to the family of Abraham. There is one sun and one moon; they do not show any differences toward the things they shine upon. When the rain falls, it does not fall on one thing and not another. When the wind blows, it does not show any differences. It blows the same way for all.

In the same way, Christians and Muslims must not see any differences between one life and another. Like the sun and the moon, Muslims and Christians should perform their duties and show its love to everyone like. The sun showers its brilliant rays upon the whole world, and the moon gives its croling light, dispelling the darkness. In the same way, Islam and Christianity should dispel the dark torpor of evil. They should give cooling love to all hearts. For Saka, sword does not conquer; love is sharper than the sword. Love is an exalted, gentle sword. It is the idea of Samsudeen Saka to bring mutual understanding between these two dominant religious in Nigeria. This is because of and evidenced in the observation made by Janson (2011) stating that;

Christians and Muslims have long lived side by side in Nigeria, often in harmony with the traditional practitioners- the boundaries between the three not always sharply demarcated. There were high levels of social interaction between Christians, Muslims and Traditionalists and interfaith marriages were common. However, starting in the late 1970s there have been higher levels of contestation and racialization between, and also in different parts of Nigeria, notably in Kaduna, Jos and Kano. (p. 4).

In Chrislamherb, the founder emphasizes on and preaches sermons like Patriotism, Justice, Obedience and Love. Common saying like Allah Akbar said by Muslims in the Mosques and praise God, said by Christians in the church are often used in Chrislamherb (*Oke Tude*). Members of Chrislamherb (*Oke Tude*), believe that Chrislamherb (*Oke Tude*) has no special scripture to explain and defend, rather it is a matter of inward conviction. According to Adesina (2004), “it is a state of happiness acquired by virtues of positive practice and constructive conception. This state is externalized by the themes of Chrislamherb (*Oke*

Tude), its basic concepts, its mode of worship and healing respectively” (p.133). It is therefore, a plea for understanding and tolerance among the adherents. Chrislamherb (*Oke Tude*) does not pay serious attention to ritualistic aspects of both faiths, but its focus is on love, unity and peace between the adherents of the two faiths in Nigeria. Torell (2015) wrote that;

Muslims and Christians must work together to combat stereotypes, promote peace and freedom and solve global problems. Christians and Muslims are faith mates, soul mates and work mates; tolerance is not enough. People don't want to be tolerated; they want to be respected, they want to be listened to, they want to be valued. I am not interested in interfaith dialogue; I am interested in interfaith projects. Talk is cheap. (p. 2).

Thus, one basic element in the value system of Chrislamherb (*Oke Tude*) is the principle of equal worth of both Christianity and Islam. Samsudeen Saka teaches that in the sight of God, Muslims and Christians are equal that there are differences of doctrines, but that the adherents should rise above these for the sake of peace and justice. Thus, he preaches that peace and justice can only be achieved through the acceptance of doctrine religious truth purged of man's selfishness. He always deals with the relationship between Christians and Muslims, especially the need for love of one another. S. Saka (personal communication, 15th October, 2014) noted that there is no better way of expressing the reward to be granted from peace-making especially between Christians and Muslims, than to lift straight from the holy writ that immutable promise by God.

The peace advocated by Chrislamherb (*Oke Tude*) is considered by the adherents of Chrislamherb (*Oke Tude*) as answer to the prevalent religious crisis in Nigeria.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

According to Marshall (2009), Nigeria has been the site of Pentecostalism's greatest explosion on the African continent. It is so vibrant in Nigeria today that Gifford (1998) observed that even the mainline churches appear to be increasingly pentecostalized. The emergence of Christamherb religious movement which is a new phenomenon that is partly Muslim, partly Christian, but wholly Nigeria, is an attempt to unite the three major religions in Nigerian, more especially, Christianity and Islam that are always at war with each other as a result of intolerance.

Since Nigeria is a pluralistic and secularistic nation, its citizens are given the freedom to practice any kind of religion and there are obviously fundamental doctrinal differences among religions. Hence, there is the propensity for both intra and inter-religious crises when different religions or sects practice the uniqueness of their own religious doctrine to the chagrin of others. Adherents of these religions are often dogmatic concerning their religion. Thus, the probability of amenability of different religions practiced in Nigeria to compromise in religious issues is very thin. Therefore, religious pluralism becomes a cause of religious crisis and killing in Nigeria, especially in northern Nigeria. Sampson (2012) therefore laments the dearth of a new-religious educational praxis that can generate a culture and orientation of multi-religiosity among Nigerians. Hence, religious pluralism and indeed lack of tolerance for the other's religious beliefs, brings about religious conflicts and consequently terrorist killings in Nigeria. Achunike (2008) commenting on this, opined that the wrong

perception of other people's religion or faith, wrong religious orientation, the low literacy level of religious adherents among others, are responsible for inter-religious conflicts in Nigeria.

At the federal and state government levels, public officials manifestly patronize particular religions at the expense of others. In many states of northern Nigeria, public funds are used in the purchase and distribution of food items and other valuables for Muslim faithful during the Ramadan fast; however, government does not extend the same gesture to Christians during Christian or traditional religious festivals. The condition that threatens peace and security are proliferating, making necessary the need to understand those conditions and the means of transforming them. The escalation of continual ethnic and ethno-religious crises in Nigeria is raising questions of the continued existence of one Nigeria. The failure of government to deliver democratic dividends has also resulted in violent conflicts, especially between ethnic and religious groups; endangering the country's nascent democracy and the natural, ethnic and social stability of the country. Ukanah (2012) puts it thus, "except serious and urgent actions are taken on all fronts, many things point to an impending break-up of the country" (p. 380). This is obvious even in comments made in social internet networks like twitter and facebook where aggrieved Nigerians are voicing their desire to see this country divided. Commenting further, Ebiem (2013) believe that;

The only option there to solve Nigeria's problem is the dissolution of the endemically dysfunctional union, portioning the Nigerian union along the already existing cultural religious divides, will solve this problem. When any society, such as Nigeria remains intolerant of the views of their supposedly fellow citizens, then that society becomes

retrogressive and cannot survive and must disintegrate. Let the Nigerian union be partitioned today into the naturally occurring sovereign nation to end this unending cycle of Islamic violence against the Igbo nation. (p. 1).

The colonial administration in Nigeria adopted a policy of non-interference in religious matters. Since then, the successive governments in the country have stressed the need for religious tolerance and have encouraged Nigerians to accommodate the religious views and beliefs of one another. The 1999 Nigeria constitution made copious provisions, which declared Nigeria a secular state and ensured the right to freedom of religion to all Nigerians. These provisions and declarations formed the basis of the secularism of the Nigerian state. Also, the political Bureau of the Babangida administration recommended that Nigeria should continue to be a secular state. However, Agbodike (2009) wrote, however, that;

The secularism of the state began to be eroded when the government of the federation started to set up pilgrims' welfare Boards to take care of the welfare of Muslims going on hajj which, hitherto, was a purely private affair. In the 1950s, the late Alhaji Muhamud Dantata of Kano founded the West African Prigrim Agency. This private initiative inspired government action and in April 1958, the North Regional government of Nigeria set up the Northern Nigeria Pilgrims Licensing Board. The following month, the West Regional government created its own Pilgrims welfare Board. In 1972, the External Affairs Ministry created the Nigerian Pilgrims Boards. And in 1975, the Federal Government, by decree, created the Nigerian Pilgrims Board to look after the welfare of pilgrim. Through the auspices of these boards, government granted Basic Travelling Allowances (BTA) to pilgrims on liberal terms.

Christians, in their bid not to be left out in the scheme of things, demanded that Christian's pilgrims Boards should be set up for their own pilgrimages. (p. 9-10).

According to Olupona (1992), Ikenga-Metuh is quoted as saying that religious bigotry and spiritual arrogance are the key causes of conflicts. He went further to state that the illusion among some religionists is that they uphold the truth and others have a lesser form of God's revelation. At times also religious conflicts are often caused by the use of religion to further non-religious interest, which was applicable during the missionary era even till date. Kolawole (2007) states that, "though, I recognized the inevitability of conflicts in human integration, but such conflict wherever it arises should be managed effectively" (p. ix).

Nigeria has witnessed a lot of religious conflicts over the years, because of apparent disunity on one hand, on the other, the various processes of sustaining and maintaining peace through dialogue, counseling and prayers are not put in place. Consequently, constructive engagements of reconciliatory tools are far from reality. Resorting to violence as a means of resolving religious problem is dangerous. War destroys, cripples and retards development. It does not build up; rather it weakens the moral, economic and social foundations of Nigeria and creates further division and long lasting tensions. These have brought untold hardships including death and loss of properties. Thus Jemilohun (2007) states that "at no time is the importance of peace felt more than when there is war or a time when war or conflicts end and there exists a calm or quiet state free from disturbance" (p.15). The Boko Haram issue in the final analysis seems to reflect the deeper crisis bedeviling the Nigerian nation. Thus Adibe (2012) captures the depth of the challenge when he argues that;

the Nigerian nation, contrary to the media type; is regarded as the enemy, not just by Boko Haram, but by several Nigerians and groups, each attacking it with as much ferocity as Boko Haram's bombs, using whatever means they have at their disposal. Politicians entrusted to protect our common patrimony steal the country blind, law enforcement officers see or hear no evil at a slight inducement, government workers drag their feet and refuse to give their best while revealing in moonlighting, organized labour, journalists accept 'brown envelopes' to turn truth on its head or become uncritical champions of a selected anti-Nigerian state identity. What all these groups have in common with Boko Haram is that they believe that the premise on which they act is justifiable and that the Nigerian state is unfair to them if not an outright enemy. (p. 98).

The ideology of the founder of Chrislamherb is, however, to create unity and harmonious living among the adherents of the three religious communities in Nigeria. This is because it shares a sense of unity, love and peace, especially between the two quarrelling communities- Christians and Muslims, which it is hoped that the compromising approach of the movement will bring them together. The merging nature of the movement does not place one religion higher than the other. Thus the ideology of the movement if fully embraced would serve as an instrument of peacemaking between the main religious communities as it is hoped that when Muslims and Christians ignore their differences and stop criticizing one another, they are likely to be motivated by the genuine love that Chrislamherb preaches.

Summarily, it was observed that eventhough Chrislamherb transcends all barriers to achieve the purpose of religion, namely peace and harmony; foster unity, solidarity and love through

its practice and teaching, the major problem hindering the higher growth of the movement is the non-compromising attitudes of Muslims and Christians in Nigeria. Just as so many solutions have been proffered as a way of managing the religious crisis in Nigeria, Chrislamherb is also a child of circumstance which developed out of the religious crisis between Muslims and Christians in Nigeria and seen as a child born in order to wage war against socio-religious problems for the sake of peaceful co-existence, love and unity between Christians and Muslims. All the saying and preaching that can cause religious tension are neglected in the movement. While the lecturers deal with peaceful co-existence between the adherents of both Islam and Christianity.

6.2 Conclusion

This unhealthy competition and competitive rivalry between the adherents of the three religions in Nigeria, but most especially between Christianity and Islam, often threatens the peace and security of lives of the citizens of Nigeria. Adherents of these two religions, often forget that it is not the type of religion that one practices that matters, but how one practices it. That is the willingness to serve God and to obey his commandments. Thus Luther (cited in Adesina, 2004) states that;

Faith sets a man free from the domination of everyone except God. He therefore, serves his neighbour freely because of them. It is not what one does that makes one religious. A man must be religious before he can do the work of religion. (p. 187).

In Nigeria, weird things happen and we always seem inextricably trapped by the warped aspects of our national history. Politicians have used ethnicity to fan the embers of our

national dichotomy. Certain things that happen in Nigeria are often stranger than fiction. How else does one explain the sea change that has taken place in our country, jerking us from the secular nation that we were to an altered state where we risk being rend apart by religious intolerance. We are witnesses to the growing religious intolerance and carnage in Nigeria. Many have spoken out expressing deep concern, while others pay lip service to ameliorating the violence engendered by politically motivated religious crises. Samsudeen Saka understood that religion has a place in the life of every nation, irrespective of the faith or denomination, that religion when truly practiced in its truest form and spirit has been and remains sacred. Playing a vital role in purposeful leadership, community building, social justice, law and order, peace making, reconciliation, forgiveness and the healing of wounds, be they political, family or personal. As a result of this, Samsudeen Saka did not view religion as a dividing factor but a uniting factor.

Thus, his ideology in the unification of the two major religions in Nigeria (Christianity and Islam), is an attempt to bring about peaceful co-existence between the two religions that are always at war with each other. Joel (1996) wrote that, “we are undergoing a religious revolution with the coming up of the new religious movement as a mass phenomenon. But the new religious movement to be sustained is the one which practices equality of religion” (p. 103). With the ideology of the founder of Chrislamherb (*Oke Tude*) religious movement, it is likely to be a sustainable faith in the future, because it gives adequate regard to Islam and Christianity, while African traditional religion is not neglected. It is hoped that if the founder and his followers make tireless efforts to achieve their objectives, the future will be bright.

The future will be brighter if the movement carries out its plan to consolidate itself in all states in Nigeria, as this plan would give the movement wider publicity in the future. With this it is hoped that the movement will flourish in the future for the fact that it shares a sense of unity, love and peace, especially between the two contrasting communities (Christians and Muslims). The emphasis on inter-faith harmony and co-operation based on Chrislamherb (*Oke Tude*) practice has a significant role to play in promoting unity in Nigeria and beyond. This is because peace is a necessary condition for any type of development be it spiritual, economic, and technology. It is also essential for socio-economic planning, political advancement, improvement in the standard of living, and progress in human relation, security of life and property, intellectual pursuit, recreation, game.

Nigeria is a robust and dynamic society from which lot is expected of it in terms of advances in science and technology, development in socio-political maturity, inter religious solidarity. But when the two commonly practiced religious adherents fail on their responsibilities, there will always be breach of the peace. Thus G. omotayo (personal communication, 20th January, 2015), stated that like a useful plant, Chrislamherb (*Oke Tude*) comes to cultivate and nurture peace for the purpose of bearing fruits. More so, peace-making has other desirable benefits for mankind.

The practice of Islam and Christianity under one canopy is of harmony and not of discord. The new development is of socially and theologically important. One must be indeed impressed by an awareness of the fact that an attempt is being made on the highest level of the recognition and as well incorporation of both Islam and Christianity. It is believed that some of the determining factors of fanaticism are feelings of discontent, economic

deprivation, frustration and fear. Thus fanaticism harms the cause of evangelization because it causes intra and inter-religious crisis in Nigeria like the case of Boko Haram. As a result of this, Chrislamherb (*Oke Tude*) objects to fanaticism and eschews all kinds of behaviour that express that state of mind. The founder Samsudeen Saka, always deals with the relationship between Christians and Muslims, especially the need for love of one another. As a result of this Adesina (2004) states that;

His method of preaching is what we can refer to as a situational method. It is so called because the Bible and the Qur'an are in agreement that God is the loving one. The two books, therefore underline this divine attribute as being the nature of God. If the two religions recognize this, and they serve this one loving God though in different fashions, this is already binding them and their adherents. From this common ground, the adherents of Chrislamherb should work together for the sake of God's love and mercy. (p. 151).

The above idea corroborated by the researchers stating that Chrislamherb does not pay serious attention to ritualistic aspects of both faiths but its focus is on love, unity and peace between the adherents of the two faith in Nigeria.

One basic element which guides the ideology and which forms the value system of Chrislamhrb is the principle of equal worth of both Christianity and Islam. This equality is not to be mistaken for or confused with identity. Thus, Chrislamherb teaches that, in the sight of God, Muslims and Christians are equal, but that they are not necessarily identical. That there are differences of doctrine but that we should rise above these for the sake of peace and justice. Nigerians, irrespective of their religious affiliations are therefore encouraged through

the ideology of Samsudeen Saka to accept the divine religious truth purged of man's selfishness. The major ideology of Samsudeen Saka, founder of Chrislamherb religious movement is love, tolerance and peaceful co-existence among different religious in Nigeria. This therefore made Chrislamherb religious movement a combination of Christian and Islamic practices, a plea for understanding and tolerance among the adherents. In combining both the Christian and Islamic practices, the founder makes use of common saying from Islam and Christianity, while neglecting all the sayings and preaching that can cause religious tension. Thus such controversial elements like the holy trinity, Sharia point of views are not the main concern of Chrislamherb religious movement. Rather the lectures deals with peaceful co-existence between the adherents of both Christianity and Islam, and the sermons include topics like patriotism, love, obedience and justice.

This study shows that religion has become in the contemporary world, a political force pushing in different directions. This therefore implies that we must wake up to this reality and be more concerned with harnessing the peace-making components and values of its various religious groups, as it is obvious that each religion teaches peace and discourages war and conflicts. Thus, it is the view of the researcher that religious leaders especially Christianity and Islam to accept the spirit of oneness, concentrate on the areas that unites them, rather than the areas that divides them. This no doubt requires religious leaders from both faiths to teach and practice common virtues such as justice, compassion, kindness and respect for each others religious tenets.

Though most of the religious crises are products of misconceptions emanating from deep-rooted stereotypes, there is the need for the government, religious organisations and other

private agencies to join hands in creating an enabling environment that facilitates cross fertilization of ideas among the different faiths. This when practised is in line with the ideology of the founder of Chirslamherb (*Oke Tude*), and will on one hand bring about greater understanding of each faith and reduce the tendency of political actors to manipulate religious cleavages in the country.

6.3 Recommendations

Based on the findings of this research, the following recommendations are hereby made.

1. That Christians and Muslims should ignore their differences. It is hoped that when Christians and Muslims ignore their differences and stop criticizing one another, they are likely to be motivated by the genuine love that Chirslamherb preaches.
2. The merging nature of the movement does not place one religion higher than the other. Thus, adherents of Christianity or Islam should not see either of their religions as superior to the other.
3. That since Chirslamherb's religious movement gives adequate regard to Islam and Christianity and not neglecting African Traditional Religion, it is likely to be a sustainable faith in the future.
4. That the founder and his followers should continue to make tireless efforts to achieve their aims.
5. That every Nigerian, irrespective of one's religious affiliation should embrace the ideology of oneness, unity, love, religious tolerance, peaceful co-existence as taught by the founder of Chirslamherb (*Oke Tude*) religious movement for development and national stability of Nigeria.

6. That the founder of the Chrislamherb (*Oke Tude*) religious movement, Samsudeen Saka should make out plans to consolidate itself in all states in Nigeria, as this would ensure popular participation and also give the movement wider publicity in the future.
7. That Christians and Muslims should come together to participate in mutual and meaningful dialogue, not to criticize others which can lead to inter-religious crisis.
8. That different religious leader should concentrate on the areas that unite, rather than the areas that divide.
9. That people should not condemn the practice of Chrislamherb (*Oke Tude*), but imbibe the ideology behind the founding of the movement for peaceful co-existence of religions in Nigeria. This is what Nigeria needs especially now that the country is confronting terrorism.
10. That the adherents of both religions should not forget and understand that it is not the type of religion that one practices that matters, but how one practices it; that is the willingness to serve God and obey his commandments.
11. Finally, that religious adherent of different religions should understand that the best element in any religious practice is love.

6.4 Suggestions for Further Academic Research

The following suggestions are made for further academic research;

1. More research should be conducted on the Traditionalist–Muslims–Christian synthesis.
2. The reason for the superiority contest or struggle between Christianity and Islam even though they have similar doctrine.

3. The importance of *Tude* water and the 'blood of Jesus' to the movement.
4. Understanding the idea both Muslims and Christians has of their scriptures since they are the foundations of their respective beliefs.
5. The view of some people who disagreed with the religion stating that Christianity and Islam are such different religions with different beliefs.
6. New Religious Movements and their relationships to the societies in which they flourish.

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List of People Interviewed

S/N	Names	Date of Interview	Occupation	Age
1	Samsudeen Saka	15th October, 2014	Prophet/Founder	54 Years
2	Samuel Adeoye	15th October, 2014	Civil servant	55 Years
3	Callistus Nwatu	20th February, 2015	Teacher	36 Years
4	Samsudeen Saka	22nd February, 2014	Prophet/Founder	54 Years
5	Theophilus Onwuegbu	20th February, 2015	Businessman	60 Years
6	Taiwo Oluremi	15th February, 2014	Computer Analyst	44 Years
7	Timothy Obiorah	2nd June, 2015	Businessman	40 Years
8	Adejoke Titilayo	2nd June, 2015	Student	22 Years
9	Idowu Abdusallami	18th January, 2014	Self Employed	34 Years
10	Bola Adegoke	15th January, 2014	Student	25 Years
11	Anthony Okeke	16th March, 2015	Lawyer	55 Years
12	Chukwuemeka Agwagah	16th March, 2015	Civil Servant	47 Years
13	Tolulope Akinwumi	16th March, 2015	Self Employed	39 Years
14	Olufemi Ogunsanya	16th March, 2015	Businessman	51 Years
15	Ibrahim Biu	16th March, 2015	Engineer	62 Years
16	Samuel Adamu	20th October, 2014	Businessman	62 Years
17	Livinus Ughegbe	19th October, 2014	Businessman	50 Years
18	Bassey Mbon	19th October, 2014	Technician	48 Years
19	Alfred Ojeifo	20th October, 2014	Unemployed	40 Years
20	Abdullabi Umar	20th October, 2014	Farmer	66 Years

