

## THE RELEVANCE OF ISLAMIC APPROACH TO TRIBAL CRISIS IN KADUNA STATE

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**ABSTRACT:** This study "the relevant of Islamic teachings against ethnic unrest in Kaduna state" was motivated as a result of the unceasing political pandemonium that triggered numerous tribal feuds, religious and ethnic misunderstandings in Kaduna State, which have caused enormous loss of lives and wealth. In view of this, the research tends to examine the Islamic approach to tribal differences in relation to tribal crisis in Kaduna state, also to deliberate on the significance of discarding tribal differences to unity on the basis of *Shari'ah* guidance as relate to Kaduna State, and to assess the implications and challenges of upholding tribal differences as a basis of disunity in Kaduna state. For this, the research adopted survey research design where necessary data was collected. Kaduna State had over 50 tribes with over 6,113,503 populations and three Zones. 350 same questionnaires were administered in the three Zones for the three categories of respondents. 65 questionnaires were administered to academic scholars, where 59 questionnaires were retrieved. 85 questionnaires were administered to non-academic scholars, where 81 questionnaires were retrieved. Again 200 questionnaires were administered to public, where 193 questionnaires were retrieved. Simple percentage was used to analyze the data collected, which paved way for the discussion of the major findings of the research.; The research recommends that; Muslims should strictly adhere to the approach to tribal differences in relation to tribal crisis in Kaduna State of Islam for the enhancement of peaceful coexistence and Muslims scholars should emphasize

preaching against unemployment or redundancy among Muslim youth in the State, and as well educate people about the essence of unity and the implication of tribalism in our localities.

**Keywords: Tribal, Crisis, Kaduna, Islamic, Approach, Relevance**

## **A. Introduction**

In everyday life, there appear to be a rise in poverty, crimes, war and hatred, both within a community or society, and between societies and cultures. Often, religion and ethnicity has been misused as a vehicle to instigate such events even though the issues at hand have had nothing whatsoever to do with religious and ethnic ideology. Peace is the ultimate goal of every society that must be promoted and sustained. Therefore, there is the need for every surviving individual to play his/her role in peacebuilding and provide a conducive atmosphere in the environment he/she lives. Nasarawa state is a multi-ethnic state, with people of different diversities.

Islam literally means peace and happiness of here and hereafter.<sup>1</sup> It is the only revealed religion accepted by Allah, the creator of whole universe. By the revelation, the Glorious Qur'an guides all the acts of mankind, even from the personal deeds to the international conducts. Hence, the unavoidable conflict and consequently the notion of peace are also directed in Islam.<sup>2</sup>

Tribalism is a disease that has eaten deeply into the minds of most people to the extent that some of the major problems of man in the contemporary are caused by it. Islam as a religion considers all creations regardless of all differences to have emanated from a single source, Allah. Thus, every creature or people stand as a sign of the existence of Allah (S.W.T.) and a symbol of identification within the creatures. Of course differences in tribes does not denotes element of superiority of one tribe over the other, nor is it meant for creation of disharmony.

The Almighty Allah (S.W.T.) has created the world in its vast diversity in order to reveal his majesty and unlimited authority; He created man in various shapes, tribes, races, religions and localities. Similarly, He created other creatures such as lower animals, birds, stones, trees, etc., differently. In the same vein, He made interaction among the creatures inevitable. Thus, variations in creation are only explanation of the wisdom and ability of the Almighty Allah (S.W.T.) over everything. Amazingly, the animal worlds, birds and other creatures appear to have appreciated

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<sup>1</sup> L. M'aluf, *Al-Munjid: Arabic Dictionary*, Beirut: Dar al Mashriq, 1976.

<sup>2</sup> M. Mustafa, An Analysis on the Practices of Prophet Muhammad (P.b.u.h) In Resolving Conflicts, *Journal of the Bangladesh Association of Young Researchers (JBAYR)*, 1, (1), 2011, 109.

their groupings, but man, in spite of the faculty of reasoning he is endowed and elevated with, he remains ignorant of such wisdom. Consequently, he engages in crisis and conflicts on the basis of differences that he has no control over its continuity.

In Nigeria particularly in Kaduna State, the unceasing political pandemonium that triggered numerous tribal feuds, religious and ethnic misunderstandings have caused enormous loss of lives and wealth. The disheartening situation even in matters of religious activities tribal affiliations stand as a barrier that deny the participation of opposing tribes, this could be established in marriage also, deterioration of social relation and unceasing religious crisis in Kaduna State are mostly infiltrated through tribal inclinations and undue claim of locality, which is tantamount to disregarding the wisdom behind the creation and hence open unnecessary rivalry and turbulence on the earth. Hence, life has become unbearable; the threat to people existence has not only dampened the economic activities but has created an ugly atmosphere, which has rendered loss of confidence and trust among the societies of Kaduna State in particular and hence responsible for the general retardation in all spheres of human progress.

## **B. Literature Review**

In a study by Al-Krenawi and Graham, they explore how Islamic values and principles can be utilized address violence and conflict within traditional and multi-Tribal societies. The researchers highlight the importance of culturally sensitive approaches that draw on Islamic teachings to promote peace and harmony within tribal communities.<sup>3</sup>

Kandiy on his part examines the role of religion in shaping identity and power dynamics within tribal societies, with a specific focus on Turkey and the Balkans. The author discusses how Islamic principles can be leveraged to address tribal crises and conflicts in these regions.<sup>4</sup>

El-Awa, in his work delves into the Islamic law of nations, known as Siyar, and its relevance in addressing conflicts and crises. The author explores the Islamic principles governing relationships between tribes and nations, offering valuable insights into how these teachings can be applied to resolve tribal disputes.<sup>5</sup>

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<sup>3</sup> A. Al-Krenawi, and J. R. Graham, A Culturally Sensitive Approach to Addressing Violent Behavior in Traditional Bedouin Society: A Family Case Study, *Journal of Family Violence*, 25(3), 2010, 248.

<sup>4</sup> D. Kandiy, Religion, identity and power: Turkey and the Balkans in the twenty-first century. *Third World Quarterly*, 30(2), 2009, 340-341.

<sup>5</sup> S. M. El-Awa, *The Islamic Law of Nations: Shaybānī's Siyar*, Johns Hopkins University Press, 2009.

The article of Hassassian and Avineri, discusses the Israeli-Palestinian conflict and crisis through the lens of a "people's war," highlighting the complex tribal dynamics at play in the region. The authors argue that an Islamic approach to conflict resolution that emphasizes justice and reconciliation could offer a way forward in resolving this long-standing crisis.<sup>6</sup>

This study explores the intersection of Islamism, tribalism, and nationalism among Arabs in Israel, shedding light on the complexities of tribal dynamics within the context of Islamic radicalization. The author emphasizes the need for a holistic approach that takes into account Islamic teachings to address tribal crises effectively.<sup>7</sup> These literature sources offer valuable insights into the relevance of the Islamic approach to tribal crises, providing a framework for understanding how Islamic principles can be leveraged to promote peace, justice, and reconciliation within tribal communities.

### **C. Methodology**

The research methodology adopted in this paper is a literature study approach. Basically the study of literature is the same as research in general, but the data obtained by the researchers is secondary data using the literature study method. Some steps that the researchers will take in preparing this article include: first, the researchers search for and collect reference sources that are relevant to the theme of this research. Second, several scientific papers that have been collected are then processed and elaborated, in order to comprehensively explain the inter-sections of this article. Third, the relevance of Islamic approach to tribal crisis in Kaduna State.

### **D. Results And Discussion**

#### **The Concept of Tribalism in Islam**

Tribalism is a pernicious belief that has afflicted all human societies in every time period, originating in the worship of idols and reconstructing itself into many ideological forms throughout the ages. In modern times, we know it as the scourges of racism, xenophobia, supremacism, and militarism. In practice, it rears its ugly head to people in the shape of prejudice, bigotry,

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<sup>6</sup> M. Hassassian, and S. Avineri, The Israeli-Palestinian Conflict: A People's War, *Journal of Palestine Studies*, 46(3), 2016, 14.

<sup>7</sup> K. M. Suleiman, The Challenge of Islamic Radicalisation among Arabs in Israel: Islamism, Tribalism, and Nationalism in a Divided Society, *Journal of Political Ideologies*, 19(2), 2014, 198.

discrimination, and violence.<sup>8</sup> Allah (S.W.T.) has commanded Muslims to uphold justice with other human beings regardless of race, religion, status or identity. Allah (S.W.T.) says:

O you who have conformed to Islam: «Charge yourselves with equity and recourse to the principles of justice and exercise your authority and power in maintenance of right, though it may be against yourselves, your parents, or your kindred, and do not be inclined to favour the rich for a gain nor the poor for sympathy. Rich or poor as they may be, Allah (S.W.T.) is He who is more capable of guarding their interests. Therefore, do not be influenced by emotion nor let the ruling passion conquer reason and sway you from justice. And if you should swerve from this course of action or turn a deaf ear, you must realize that Allah (S.W.T.) has always been ever Khabirun of all that you do.<sup>9</sup>

According to Ibn Kathir, Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. They are also required to help, support and aid each other for Allah's sake.<sup>10</sup>

The above verse teaches Muslim to be just regardless of race, tribe or region. Justice has no border in Islam it should therefore be exercised to all people. Thus Allah addresses believers to be cautious of justice and desist from tribal affliction at the expense of justice.

A basic tenet of Islam is faith in the oneness of Allah and its constant lesson is the principle of unity and equality of mankind in the Sight of Allah. Islam affirms this in unequivocal terms. It repudiates the doctrine of polygenism that ascribes multiple ancestries unto mankind. It also does away with the idea of 'Castes' or 'Classes' or races which forms basis of discrimination and segregation in many human societies. Allah (S.W.T.) says in the Qur'an:

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.<sup>11</sup>

Ibn Kathir, in his Tafseer explains that; Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners. He also reminds them of His ability, in that

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<sup>8</sup> R. Elias, Restorative Justice in Domestic Violence Cases, *DePaul J. for Social Just.* 67, 2016.

<sup>9</sup> Qur'an, *Surah An-Nisa'i*, 4:135.

<sup>10</sup> Ibn Kathir, *Tafseer al-Qur'an al-Azeem*. Dar al-Tayyibah Lin-Nashr wa al-Tauzee', Vol. 2, 1999.

<sup>11</sup> Qur'an, *Surah An-Nisa'i* 4:1.

He created them all from a single person (Adam) peace be unto him. And from him He created his wife (Hauwa) who was created from Adam's left rib, from his back while he was sleeping. When Adam woke up and saw hawwa', he liked her and had affection for her, and she left the same toward him. Allah created from Adam and Hauwa many men and women and distributed them through the world in various shapes, characteristics, colours and languages. In the end, their gathering and return will be to Allah. So, protect yourself from Allah by your acts of obedience to Him.<sup>12</sup>

In the area of maintaining love and peace, however, *Qur'ān* takes a step further by instructing that, all men are equal, whatever their colour, language, race, ethnicity, nationality and background. It addresses itself to the conscience of humanity and banishes all false barriers in form of race, status and wealth. *Qur'ān* removes all these impediments and proclaims the idea that the whole of mankind originated from Adam and Hawa' who were created by Allah (S.W.T.) (Nazeef: 1982). The Glorious *Qur'ān* wishes to unite the entire human race under one banner as one of its verses reiterates the common origin of man and explains the division of humanity into nations, or races and tribes. It tells us that the object and purpose of this division was to recognize each other. It goes a step further and points out to us that 'piety' is the only criterion and standard by which man is judged by Allah (S.W.T.) and by which we should judge our fellowmen. It reads thus:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoon (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware.<sup>13</sup>

Some scholars observe that, the above verse is not addressed to believers alone, but to men and women in general, who are told that they are all members of one family and their divisions into race, colours, tribes, families and nations should not lead to estrangement from, but to a better knowledge of each other. Superiority of one another in this vast unification depends on righteousness, on the careful observance of duties toward Allah (S.W.T.) and fellowmen, and, on moral greatness.<sup>14</sup>

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<sup>12</sup> Ibn Kathir, Tafseer al-Qur'an al-Azeem. Daru al-Tayyibah Lin-Nashr wa al-Tauzee', 1999. 206-207.

<sup>13</sup> Qur'an, *Surah Al-Hujraat* 49: 13.

<sup>14</sup> (Hobohm, n.d.).

Islam also opposes the idea of chosen race as taught by Judaism and is deadly opposed to the practice of apartheid policy in any form. Prophet Muhammad (S) chose Bilāl, an Abyssinian, as the first *Muadhdhin* (one who makes the call for prayers) in Islam and said about another companion Salmān, a Persian, that he belonged to his family. These are excellent examples of the teaching and practice of brotherhood in Islam. A Muslim is therefore asked not to make any discrimination on the basis of colour, race, or nationality. Islam emphasizes that the colour of the skin is of no consequence but the quality of the heart is of every consequence. The racial or national label matters nothing; the character matters everything: All members of the Islamic society, therefore, whatever their race, or tribe, or dynasty, or colour, or language, are equal members and possess equal fundamental rights. The Islamic society is thus a Non-Racial, Non-Tribal, and Casteless Society. It may also be termed as an Egalitarian Society.<sup>15</sup>

In pre-Islamic Arabia, tribalism based mainly on lineage and kinship brought about discrimination, hostility harmful competition. Social prestige was significant for tribes and members and tribes could bring social prestige to each other. In other words, in Arab society, life was shaped by tribalism and also tribalism was determinant for attitudes of tribes towards invitation of Islam and believing in Islam.<sup>16</sup> Islam also exhorts Muslims to treat anyone on justice regardless of his race or tribe and warn Muslims not to be unjust to people in whichever relation. The Quran explains this:

O you who have believed, be persistently standing firm for Allah (S.W.T.), witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah (S.W.T.); indeed, Allah (S.W.T.) is Acquainted with what you do”.<sup>17</sup>

The above verse buttress human being must pay attention to justice in all course, without favouritism fair or favor. Islam also, changed the understanding of tribalism with conservation of kindred spirit. This understanding lays a burden on people. According to this understanding, people should visit and help their relatives, support or warn them as occasions require. This new understanding is not related with superiority of a lineage, but it is related to develop helping each other and maintain social order.<sup>18</sup>

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<sup>15</sup> (Ansari: 1988).

<sup>16</sup> (Nazeef: 1982)

<sup>17</sup> Qur'an, *Surah Al-Maidah* 5:8.

<sup>18</sup> A.H.A. Nadwi, *Islam and the world*, I.I.F.S.O Kuwait, 1983.

## **The Effects of Tribalism in Nigeria**

The resultant effects of tribalism and discrimination in Nigeria are enormous. It pervades all the sectors of the economy. Generally, discrimination and disharmony breed insecurity, conflicts, mutual distrust and slow economic and educational development.<sup>19</sup> This is the case in Nigeria where in addition to the gratuitous killings and maiming of thousands of persons, properties worth billions of naira have been destroyed. Certainly, these huge losses have deprived the nation of needed manpower and services for the growth of its wobbling economy.

Tribalism and discrimination in Nigeria have also left its effect on investment options in the crises ridden areas. The political instability, arising from the insecurity and uncertainty that pervades the region, does not inspire the confidence of foreign investors and thereby deprives the nation of the economic gains. In some instances, the enterprising Southerners who had established thriving businesses in the troubled areas in the North have relocated to other and safer places. Further, tribalism and discrimination in Nigeria have left in its trail a broken society: communities that hitherto co-existed peacefully now treat each other with mistrust and latent or open aggression. Consequently, settlement patterns begin to follow the boundaries of religion in these areas so that adherents can be swiftly mobilized in the event of future riots. The disrupted social harmony is sometimes felt in places far from the crisis scene and thus account for the reprisal riots in other parts of Nigeria.<sup>20</sup>

## **Tribal crises in Kaduna State**

The causes of the crises in southern Kaduna cannot be underestimated. One of the causes is the fight for supremacy over land. Keith discovers from the revelation given by Musa Kaptain Solomon, president of Southern Kaduna Peoples Union, that the quest for Southern Kaduna land, through the creation of grazing reserves is the cause of the Southern Kaduna crisis. It could be deciphered that southern Kaduna has agriculture as the mainstay of her economy, hence, the vegetative nature of her ecosystem. The herdsmen having no green vegetation to use to feed their

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<sup>19</sup> R. Gacem, *Tribes and States in the Middle East: Is Tribalism Driving Middle Eastern Countries to Endless Violence or Can It Be a Factor of Political Stability and Peace?* *Univerisiteit Leidan*, 2019.

<sup>20</sup> E. I. Metuh, Two Decades of Religious Conflict in Nigeria: A Recipe for Peace, *Bulletin of Ecumenical Theology*, 6 (1), 1994, 73.



cattle resort to taking their cattle into the farm lands of the indigenes or southern Kaduna.<sup>21</sup> Consequently, fully armed as the herdsmen were any disputes from the indigenes would be met with a return of fire from the nozzle of a gun and the edge of a cutlass.

Tribal crises are contributory factors to the survival of religious conflicts in southern Kaduna. The exchange of war provoking statements from both the leaders of the Christian Association of Nigeria and the Islam leaders have fueled the reoccurrence of the war and cold war in southern Kaduna. For the Islam leaders, Luka<sup>22</sup> puts that, they said that the issue of grazing reserves is not related to this problem, because the grazing reserves have been there back to colonial days hence the right of the Fulani's to own the land, that's why they herdsmen should not be held accountable for what they do.

### **Procedure for Data Collection**

The data was collected through the distribution of the questionnaires to the three local government selected from each senatorial zone in Kaduna state. The research also employed research assistants from each local government in the administration and retrieval of the questionnaire. 65 questionnaires were administered to academic Scholars where 59 questionnaires were retrieved, 100 questionnaires were administered to non-academic Scholars where 95 questionnaires were retrieved, 185 questionnaires were administered to academic public where 179 questionnaires were retrieved.

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<sup>21</sup> G. A. Keith, Ethnicity, Conflicts, and the Rise of Militia Groups in Nigeria, in Ndiove-Gatsheni, S J & Mhlanga B eds; *Bondage of Boundaries and Identity Politics in Postcolonial Africa*, 1980.

<sup>22</sup> B. Luka, Inside Zango-Kataf Chiefdom, 24 Years after Killings in Natives 'Battle with Hausa-Fulani Settlers, 2016. <https://www.vanguardngr.com/2016/11/inside-zango-kataf-chiefdom-24-years-killings-natives-battle-hausa-fulani-settlers/>

### Procedure for Data Analysis

The research used statistical package for social science to compute simple percentage and frequencies to analyse the data collected.

**Table 4.1 Marital Status of the Respondents**

<b>Marital Status</b>	<b>Frequency</b>	<b>Percentage</b>
Single	131	39.34
Married	202	60.66
<b>Total</b>	<b>333</b>	<b>100</b>

Table 3.1 is a summary of the frequency and percentage of the marital status of the respondents that participated in the study. There were 131 (39.34%) of the respondents who were single and 202 (60.06%) married that participated in the study.

**Table 4.2 Age of the Respondents**

<b>Age range</b>	<b>Frequency</b>	<b>Percentage</b>
20-30	140	42.04
31-40	89	26.73
41 and above	104	31.23
<b>Total</b>	<b>333</b>	<b>100</b>

Table 4.3 presents the summary of the different age groups of the respondents presented in frequencies and percentage. There were 140 (42.04%) of the respondents who were between 20-30 years of age. While, 89 (26.73%) and 104 (31.23%) were for 31-40 years and 41 years and above, respectively.

### Research Question one

What are the factors responsible for the disunity on the basis of tribal differences in Kaduna State? This research question was analysed using descriptive statistics of frequencies and percent. The result of the analysis is presented in Table 4.7.

**Table 4.7 Factors responsible for the disunity on the basis of tribal differences in Kaduna State**

Statement	Yes	%	No	%	undecided	%	total	%
Did local social media contribute in tribal differences in your locality?	33	9.91	90	27.03	210	63.06	333	100
Do you consider foreign media promotes tribal disputes in your locality?	56	16.82	41	12.31	236	70.87	333	100
Did politician uses tribalism as Weapon to their Politics achievement?	76	22.82	88	26.43	169	50.75	333	100
<b>Total</b>	<b>55</b>	<b>16.52</b>	<b>73</b>	<b>21.92</b>	<b>205</b>	<b>61.56</b>	<b>333</b>	<b>100</b>

Table 4.7 presents the frequencies and percent on the factors responsible for the disunity on the basis of tribal differences in Kaduna State. About 33 (9.91%) of the respondents agreed that local social media contributes in tribal differences in their locality, 90 (27.03%) disagree with it, while only 210 (63.06%) were undecided. On the influence of foreign media in promoting tribal disputes in the respondents' locality, 56 (16.82%) agreed with the statement, 41 (12.31%) disagree and 236 (70.87%) were indifferent. When responding to the issue of politicians using tribalism as weapon in their political achievements, 76 (22.82%) agreed with the statement, while 88 (26.43%), and 169 (50.75%) disagreed and undecided, respectively. On the overall, 55 (16.52%) agreed with the factors responsible for the disunity on the basis of tribal differences in Kaduna State. About 73 (21.92%) and 205 (61.56%) of the respondents

disagreed and were undecided respectively. Therefore, the respondents were undecided with the factors responsible for the disunity on the basis of tribal differences in Kaduna State.

## Research Question Two

What are the solutions in the light of Shari'ah on the implications and challenges of tribal feuds in Kaduna State? This research question was analysed using descriptive statistics of frequencies and percent. The result of the analysis is presented in Table 4.8.

**Table 4.8 Solutions in the light of Shari'ah on the implications and challenges of tribal feuds in Kaduna State**

Statement	Yes	%	No	%	undecided	%	total	%
Do you consider Islamic scholars have role to play in curbing tribal disputes in your locality?	23	6.91	292	87.69	18	5.41	333	100
Do you consider the practice of brotherhood adopted by the Prophet Muhammad at Madinah as one of the tools to eradicate tribalism in the society?	34	10.21	291	87.39	8	2.4	333	100
Do you consider the capability of Shariah provision on tackling the challenges of tribal differences in your locality?	24	7.21	172	51.65	137	41.14	333	100
<b>Total</b>	<b>27</b>	<b>8.11</b>	<b>251.67</b>	<b>75.58</b>	<b>54.33</b>	<b>16.32</b>	<b>333</b>	<b>100</b>

Table 4.8 presents the frequencies and percent of the solutions in the light of Shari'ah on the implications and challenges of tribal feuds in Kaduna State. About 23 (6.91%) of the respondents agreed that Islamic scholars have role to play in curbing tribal disputes in their locality, 292 (87.69%) disagree with it, while only 18 (5.41%) were undecided. On what they

consider the practice of brotherhood adopted by the Prophet Muhammad at Madinah as one of the tools to eradicate tribalism in the society, 34 (10.21%) agreed with the statement, 291 (87.39%) disagree and 8 (2.4%) were indifferent. When responding to the issue of the capability of Shariah provision on tackling the challenges of tribal differences in their locality, 24 (7.21%) agreed with the statement, while 172 (51.65%), and 137 (41.14%) disagreed and undecided, respectively. On the overall, 27 (8.11%) agreed with the solutions in the light of Shari'ah on the implications and challenges of tribal feuds in Kaduna State. About 252 (75.58%) and 54 (16.32%) of the respondents disagreed and were undecided respectively. Therefore, the respondents were undecided with the solutions in the light of Shari'ah on the implications and challenges of tribal feuds in Kaduna State.

### Research Question three

Which of the following do you attribute as reasons for tribal differences in your locality? This research question was analysed using descriptive statistics of frequencies and percent. The result of the analysis is presented in Table 4.9.

**Table 4.9 Reasons for tribal differences**

<b>Statement</b>	<b>Frequency</b>	<b>Percent</b>
Poverty	165	49.55
Differences of religion	145	43.54
Ignorance	10	3
Land dispute	5	1.5
Politics	4	1.2
Materialism	3	0.9
Others	1	0.3
<b>Total</b>	<b>333</b>	<b>100</b>

Table 4.9 presents descriptive statistics of frequencies and percent on reasons for tribal differences in the respondents' locality. On the reasons for tribal differences in the

respondents' locality, 165 (49.55%) choose poverty as the strongest reason for tribal differences in their locality. While, 145 (43.54%) choose religious differences as the next strongest reason for tribal differences in the respondents' locality. Other reasons which they take weak include ignorance, land dispute, Politics, and Materialism with frequencies 10 (3%), 5 (1.5%), 4 (1.2%), and 3 (0.9) respectively. Therefore, poverty has been identified as the most solid reason for tribal difference in the respondents' locality.

#### Research Question Four

Which of the following Islamic approach against tribal differences you consider more appropriate to your locality? This research question was analysed using descriptive statistics of frequencies and percent. The result of the analysis is presented in Table 4.10.

**Table 4.10 Islamic approach against tribal differences**

Statement	Frequency	Percent
educating the essence of unity	280	84.08
promotion of respect among all members of the society	34	10.21
upholding religion only at the expense of all inclinations	6	1.8
inculcation of morality	5	1.5
all of the above	4	1.2
emphasis on single origin of man	3	0.9
emphasis on prohibition of hatred and enmity on the basis tribal differences	1	0.3
<b>Total</b>	<b>333</b>	<b>100</b>

Table 4.10 presents descriptive statistics of frequencies and percent on Islamic approach against tribal differences considered more appropriate to the respondent's locality. Majority of the respondents 280 (84.08%) agreed that educating people about the essence of unity is the best Islamic approach against tribal differences considered more appropriate to the

respondent's locality. This is followed by promotion of respect among all members of the society with a frequency of 34 (10.21%). The remaining approaches are not tagged as very important by the respondents. Therefore, educating people about the essence of unity is considered the best Islamic approach against tribal differences in the respondent's locality.

### **Major Finding**

1. The respondents have agreed with the Islamic approach to tribal differences in relation to tribal crisis in Kaduna State.
3. Majority of the respondents have agreed that discarding tribal differences to unity on the basis of *Shari'ah* guidance leads to progress and development in Kaduna state.
4. Loss of life and wealth is the most pronounced implication and challenge of upholding tribal differences as a basis of disunity in Kaduna state.
5. Poverty has been identified as the most solid reason for tribal differences in the respondent's
6. Educating people about the essence of unity is considered the best Islamic approach against tribal differences in the respondent's locality.

### **Islam and Crisis Resolution**

From a social science perspective, examining some of the presuppositions inherent in major cultural systems may thus reveal how they might affect the attitude to crisis resolution in their pre-critical state. Thus if we compare Islam and Christianity for example, we find the latter advocating peace as a paramount value, even at the expense of justice. The former, however, advocates the sacrifice of peace to justice.<sup>23</sup>

The Islamic precepts are meant to maintain peaceful, healthy, meaningful relationships with Allah and with all of the humanity. This relationship is disrupted by conflicts, whether interpersonal, communal, national or international. Its restoration is essential for the sake of

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<sup>23</sup> E. Abdelwahab, Knowledge, Justice and Conflict Resolution: The Relevance of Islamic Perspectives and Traditions, *Nordic Journal of African Studies* 2(2): 1993, 42.

fairness and justice. Peace-building efforts work towards preventing an escalation of conflict and establishing a durable and self-sustaining peace.

The basic Islamic principles regarding human relations condemned all forms of aggression and recommended fighting back only when attacked. Once hostility had been repelled and its causes eliminated, peace should immediately prevail.<sup>24</sup> Peace is intimately tied with justice in its Islamic understanding. Here are some relevant verses from the Glorious Qur'an (*al-Ma'idah* verse 8) addressed to the Islamic community:

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.<sup>25</sup>

Islam's view of war is that it is a necessary evil to be resorted to only when it is absolutely unavoidable. The purpose of war in Islam is the establishment of peace and freedom, if these can be achieved without resorting to war, then there is no need for war. The Prophet, peace be upon him, said in a Hadith:

It has been narrated on the authority of Abu Harayra that the Messenger of Allah (May the peace and blessings of Allah be upon him) said: Do not desire an encounter with the enemy; but when you encounter them, be firm.<sup>26</sup>

Therefore, Islam makes provisions for avoiding war, minimizing its effects if it unavoidably occurs and ending it as soon as possible. These provisions are based on agreement between Muslims and their enemy to be strictly adhered to by both sides. Islam seriously warns its followers against breaking agreements or acting in a treacherous manner towards their enemy. The Prophet, peace be upon him, said:

No people would break a treaty except that Allah has made their enemy to prevail over them.<sup>27</sup>

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<sup>24</sup> E. Abdelwahab, Knowledge, Justice and Conflict Resolution: The Relevance of Islamic Perspectives and Traditions... 45.

<sup>25</sup> Qur'an, Surah *al-Ma'idah* 5:8.

<sup>26</sup> Muslim, Hadith No. 1741.

<sup>27</sup> A. Malik, *Al-Muwatta'*. Beirut: Daar al-Fikr, (nd.).



One of the said provisions is *aman*, or protection, which is the suspension of the legality to kill an enemy, enslave him or take his property. The purpose of *aman* is to make possible dialogue between warring nations and enhance communication by allowing a free flow of ideas and views.<sup>28</sup> This provision will offer warring sides an opportunity to interact in an atmosphere of mutual trust, talk to each other and, hopefully, reach a peaceful settlement of their dispute.

*Sulh*, or peace treaty, is another avenue for peace created by Islam in order to give a chance for negotiation and dialogue for peaceful resolution of crisis. It means an agreement reached between warring factions for peace either permanently or for a very long period. All people under the above three categories of agreements are guaranteed freedom of faith and protection of their lives, honour and property. Even after the start of a war, Islam leaves wide-open channels for negotiation and eventual peace. The provision of *muhadanah*, or truce, is meant to serve this purpose.

Even before the dawn of his prophetic mission, Muhammad, peace be upon him, had displayed great diplomatic ability and capacity to resolve disputes peacefully and affect reconciliation between mutually antagonistic people. A notable example is the serious dispute which broke out between Arab chieftains when the Quraish leaders rebuilt the holy sanctuary of Ka'ba. The dispute arose as a result of disagreement on who among the Arab tribal leaders would have the honour of putting the black stone (*Hajar al-Aswad*) in its place. The dispute was so serious that war seemed imminent. The Prophet, who was then a young man of 35, was able to solve this stalemate to the satisfaction of all when he placed the stone on his garment and asked each tribal leader to hold a tip of the garment and they carried it together. On reaching its designated location, he lifted the stone with his own hands and put it in place. Thus, he cleared a potentially explosive situation which could have degenerated into a bloody war with devastating consequences.<sup>29</sup>

Another important example is the famous treaty of Hudaibiyyah, in the 6th year after *Hijra*. The Prophet had gone to Mecca with his companions intending to perform *Umrah* (the lesser Hajj). Meccan authorities thought that he had come to conquer the city and they made preparations for war. Tempers flared when the Muslims realized that the pagan Quraish leaders would not allow them to enter the city and observe their rites. There were heated negotiations which resulted in a treaty that was unfair to Muslims because it imposed unfavourable conditions on them. Tensions

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<sup>28</sup> U. M. Labdo, *Diplomacy and War in the Sokoto Caliphate*, Unpublished Ph.D Thesis, Usmanu Danfodiyo University, Sokoto, Nigeria, 199

<sup>29</sup> I. Ibn Kathir, *Al-Bidayah wa Al-Nihayah*, Beirut: Maktabah Al-Ma'arif, nd.

rose high and danger was imminent but for the great restraint and statesmanship showed by the Prophet who was able to persuade the Muslims to accept the treaty. This treaty later proved to be a great victory for Islam.<sup>30</sup>

Successive generations of Muslim leaders followed the Prophet's example. This became an established norm and was incorporated into the Shari'ah. Throughout Islamic history, beginning with the time of the Rightly-Guided Caliphs, through the middle ages and down to the modern era, Muslims consistently championed the cause of peace and opposed military adventure. They always preferred negotiations and peaceful settlement of disputes.<sup>31</sup> One should exercise compassion and forgive others who have done him harm, and move away from greed, egocentricity, crass materialism, and harming others and work to live peacefully in cooperation with each other.<sup>32</sup>

A settlement could include a financial compensation, b. Service to the family, c. Service to the community, and specific gestures of sympathy, or public demonstration of reconciliation. These procedures and relevant structures need be revived and further developed utilizing all possible modern techniques. Islam presents a complete solution to the problem of compliance with safety and security regulations through ethical and spiritual instructions and concern about the Hereafter. Legal provisions without moral support often fail to make people behave in responsible way all the time.<sup>33</sup> According to an Islamic approach every evil and wrong doing cannot be dispelled through the threat of punishment in this world, unless and until man bears the fear of the violation of the commands of Allah Almighty and accountability on the Day of Judgement.

## E. Conclusion

Islam established that all human regardless of their locality, tribe or religion are all created by Allah. Therefore, they are expected to establish cordiality among them. This inform that no human being is superior over other human except by the level of consciousness of Allah. The consciousness of Allah leads to obedience to the injunctions of Allah and hence peaceful coexistence. Tribalism is an enemy of religion and enemy of man's progress. Therefore, the

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<sup>30</sup> I. Ibn Kathir, *Al-Bidayah wa Al-Nihayah*,... n.p.

<sup>31</sup> Siraj Islam Mufti, Peace Building and Conflict Resolution in Islam, 2014. <https://www.islamicity.org/6351/peacebuilding-and-conflict-resolution-in-islam/>. (Accessed 17th November 2023).

<sup>32</sup> Siraj Islam Mufti, Peace Building and Conflict Resolution in Islam, 2014....

<sup>33</sup> H. Amir, Promoting Behavior Based Safety with Islamic Principles, *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 3 (1), 2018, 56.

researcher was able to find out that, the respondents have agreed with the Islamic approaches to tribal differences in relation to tribal crisis in Kaduna state. And majority of the respondents have agreed that discarding tribal differences to unity on the basis of Shari'ah guidance leads to progress and development. Loss of life and wealth is the most pronounced implication and challenge of upholding tribal differences as a basis of disunity in Kaduna state. Lastly, poverty has been identified as the most solid reason for tribal difference in the respondents' locality. there is strong need to discard tribalism for the progress of man. Ignorance may not allow the understanding of unity and peaceful coexistence. It is the duty of the scholars to guide people to this essence.

## **F. Recommendations**

Based on the findings from the analyzed data, the research recommend as follows:

1. Muslim and non-Muslim should disregard tribal and challenges of indigenization by upholding the principled of peace,
2. Muslim scholars should emphasize preaching against redundancy among Muslim youth and the government should pay more attention to redundancy of the youth by providing employments.

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