IMPROVING THE RELATIONSHIP BETWEEN MUSLIMS AND CHRISTAINS OF HAUSA LAND: AN ANALYTICAL STUDY

BY

BASHIR SANI ABUBAKAR

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International Institute of Islamic Thought and Civilization
International Islamic University Malaysia

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ABSTRACT

This humble research explored the attempts made by different quarters to bridge mutual mistrust, and to achieve peaceful and harmonious co-existence between Muslims and Christians in the Northern part of Nigeria. The essential principles on the basis of which peaceful co-existence and mutual understanding were established among the followers of different religions in northern Nigeria were evaluated in this study. The whole argument in this research is associates with many factors that may have contributed to the turbulent situation in northern Nigeria. They are ethnic, religious, political and economic. These main factors were studied and analysed in order to come out with the solutions that would prevent, or at least minimize conflict, and promote integration on the basis of solidarity, tolerance, and justice. Challenges and prosperity from these factors were then discussed. Moreover, issues related to dialogue and interfaith activities which both affect people's lives, and they can be useful in establishing a society that shares common concern on relaxation, compassion, and cooperation were also highlighted. These have been witnessed as one of the major unifying factor of the various ethnics in the northern part of the country. The study concluded that people have to relate to each other as a matter of necessity, as peace would only be realized if religious and ethnic groups respect each other, and understand their differences. Furthermore, both religious leaders should come up with strategies that help to prevent crises before they occur that involve encouraging dialogues among religious followers, and to explore solutions to the major challenges of coexistence of both religions. Moreover, the Nigerian Government should be more proactive in eliminating all the root causes of the ethnic and religious crisis in order to stop the perpetuation of violence, which claimed many innocent lives.

ملخص البحث

يتطرق هذا البحث المتواضع لمجموعة من الإجراءات و المحاولات التي قامت بها الجهات المعنية المختلفة لرأب الصدع ما بين المسلمين و المسيحيين في شمال نيجيريا، و ذلك بالسعي لربط الثقة المتبادلة ، وتحقيق التعايش السلمي و الوئام ما بين الطرفين . بناء على ذلك، تم في هذه الدراسة تقييم المبادئ الأساسية القائمة على التعايش السلمي والتفاهم المتبادل فيما بين أتباع الديانات المختلفة في شمال نيجيريا. جميع المناقشات و الحجج المتضمَّنة في هذا البحث متصلة بعوامل عدّة و التي قد تكون ساهمت في توتر الأوضاع في الشمال النيجيري، بحيث يمكننا عرضها كالآتي: الانتماء العرقي ، الانتماء الديني،التوجهات السياسية ،الأنظمة الاقتصادية. تمت دراسة جميع العوامل الرئيسية و تحليلها و ذلك من أجل الخروج بالحلول، والتي من شأنها أن تمنع الصّراع أو على الأقل أن تخفف من حدّته، وتعزّز عوامل التّكامل القائمة على أساس التضامن، والتسامح، والعدالة. تم نقاش أيضا كل التحديات و المصاعب التي تواجهها عوامل الازدهار والرّفاهية. علاوة على ذلك، تم نقاش كل القضايا المتصلة بالحوار فيما بين الأديان والأنشطة التي لا شك فيها أنها تؤثر إيجابيا على حياة الفرد والمجتمع، وتكون مفيدة في إقامة مجتمع متكامل و مشترك يسع الجميع ويسود فيه التعاطف، والتعاون. ولا شك في أن عامل التعاون قد ساهم بشكل كبير في توحيد الطوائف المختلفة في الشمال النيجيري. قد خلصت الدراسة إلى وجوب تكافل الناس وتضامنهم فيما بينها بغض النظر عن انتماءاتها العرقية أو الدينية و ذلك تحقيقا للأمن و الصالح العام لكل الأطراف. إن هذا لن يتحقق إلا إذا ساد الاحترام بين الجميع واحتوت كل أنواع الخلافات بين أفراد الجماعات المختلفة. إضافة على ذلك، يتعين على الزعماء الدينيين لكلا الطرفين إيجاد الحلول و الاستراتيجيات التي تساعد على منع حدوث النزاعات، مما يستدعي تشجيع الحوارات بين أتباع الديانات و الذي سيمهد الطريق لتجاوز كل التحديات وينشئ جوّا سلميّا يسود فيه التعايش بين كل الأطراف. زيادة على ذلك، ينبغي للحكومة النيجيرية أن تتخذ إجراءات صارمة للقضاء على جميع الأسباب الجذرية للأزمة العرقية والدينية و ذلك من أجل وقف نزيف الدم البرئ.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts in Islamic and Other Civilization.

………………............…………
Hassan Ahmed Ibrahim
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts in Islamic and Other Civilization.

………………………................…
Abdul Kabir Hussain Solihu
Examiner

This dissertation was submitted to the International Institute for Islamic Thought and Civilization and is accepted as a fulfilment of the requirement for the degree of Master of Arts in Islamic and Other Civilization.

………………………................…
Mahmood Zuhdi Ab. Majid
Dean,   International Institute of
Islamic Thought and Civilization

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole or in part for any other degrees at IIUM or other institutions.

Bashir Sani Abubakar

Signature…………………………………   Date…………………

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

Mutual understanding and harmonious coexistence among adherents of different religions in Multi-Cultural society are the main factors that prevent, or at least instigate conflict, and may even promote integration on the basis of solidarity, tolerance, and justice.[1]Historically, the relationship between Muslims and non-Muslims in the past marked a remarkable record of peaceful coexistence and mutual understanding that minimized conflicts and crises and moved the society towards prosperity.[2]

The earliest record for this peaceful co-existence was that of the *Hijra* of the Prophet, which brought about a politically united, multi-tribal and multi-religious community[3]. Although *Hijra* was not the first incident that made the paths of both Muslims and non-Muslims cross, it however represented an important turning point in the history of Muslim-Judeo Christian encounter. This harmonious relationship is not a slogan repeatedly chanted by many people, but rather a reality that was documented in a charter which later became popular as the 'Constitution of Medina'[4]. The charter

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[1] H. Bilkisu. "Managing Muslim Christian Conflicts in Northern Nigeria: A case study of Islam and Christian Muslim relations" (Kaduna state 2007), 120-145.

[2] Guillaume A. *The Life of Muhammad* " (Oxford University press,1955), 83: 107.

[3] Ibid.

[4] R. B. Serjeant, "Sunnah Jamiah, pacts with the Yathrib Jews, and the Tahrim of Yathrib: analysis and translation of the documents comprised in the so-called "Constitution of Medina" *Bulletin of the School of Oriental and African Studies(1978), 41:1-42, Cambridge University Press*

was designed to include the opinions and concerns of all groups that were involved in the conflict at the time, in order to bring about long-lasting peace.[5]

The charter outlines the general principles on the basis of which peaceful co-existence and mutual understanding were established among the followers of different religions. However, at a point in time, this relationship took a turn towards animosity, owing to elements of mistrust which later engendered the feeling of hatred among them and against each other. One of many glaring instances that come to mind was none other than the Crusades, which until now many political leaders in both the Islamic world and the West often make reference to. Another development, though isolated, was the persecution of the Christians in Egypt under the Fatimid dynasty.[6]

In the nineteenth and twentieth centuries, Muslims and Christians in northern Nigeria faced similar challenges. At the beginning, they were living side by side for over one hundred and fifty years, sharing values of unity, cooperation, as well as mutual respect and understanding despite their different religious and cultural backgrounds. This fruitful moment of tranquility, had in due course changed as the people's orientation experienced a fundamental shift. They became unwilling to accept others due to sharp ethnic and religious differences. Moreover, political, economic and social problems have further intensified the tension between these diverse people, which sometimes culminated in confrontation.[7]

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[5] Said Amir Arjomand, "The Constitution of Medina: A Socialegal interpretation of Muhammad's acts of Foundation of the Umma." *International Journal of Middle East Studies/volume 41/issue04/November 2009, pp. 555-575, Cambridge Unviversity Press.*
[6] S.K.Amir, "The role of Christians in the Fatimid government services of Egypt to the reign Of al-Haz" (Medieval Encounter) 1996, 2, 177- 92.
[7] Edmund Emeka Ezegbobelu," Challnges of Interreligious Dialogue between the Muslims and the Christains in Nigeria" (Deutsch National Bibiliografie, Zul: Frankfurt(main), Univ. Diss.2009).

The present research proposes to explore the attempts made by different quarters to bridge mutual mistrust and to achieve peaceful and harmonious co-existence between Muslims and Christians in the northern part of Nigeria.

1.2 PROBLEM OF THE STUDY

Hausa land is a multicultural and multi religious society. Each of the ethnic group dwellings in this part of the world maintains its own culture, religion, and language, and it strictly associates itself with the member of its community. However, in this multicultural atmosphere peace and order has not prevailed since the country became independent. This instability, as held by many people, is caused by religious differences between the Muslims and Christians.

Latest researches have uncovered many factors that may have contributed to this turbulent situation . They are ethnic, religious, political and economic. Therefore this thesis sets about to explore the attempts made by different quarters to bridge mutual mistrust, and to achieve peaceful and harmonious coexistence between Muslims and Christians in the Northern part of Nigeria.

1.3 RESEARCH QUESTIONS

The research questions of this study are as follows:

1- How did the religious conflict begin in the Hausa land?

2- What are the causes of mistrust between the Muslims and Christians of northern Nigeria.

3- What are the attempts made by many quarters to defuse the tension between the Muslims and Christians, and to cultivate an environment of understanding.

1.4 OBJECTIVES OF THE STUDY

The objectives of this study are as follows:

1. To find out the genesis of religious conflict in the Hausa land

2. To examine the internal and external factors that may have contributed to mutual mistrust between the Muslims and Christians of northern Nigeria.

3. To explore the attempts initiated by many quarters to bring about peaceful co-existence between the Muslims and Christians in northern Nigeria.

1.5 METHODOLOGY OF THE STUDY

The research methodology applied in this study is based on document analysis. In order to achieve the objectives set, the study will rely on primary and secondary data drawn from books, articles, online databases, reports, scholarly journals, magazines, newspapers, and internet sources.

1.6 SIGNIFICANCE OF THE STUDY

Northern Nigeria has always been struggling to deal with escalating ethnic-religious violence. Turbulent atmosphere and series of massacre in the name of religion or otherwise have become a common routine in northern Nigeria. In spite of the shape that a crisis may take at the beginning and location of its outbreak, study have been carried to find out the solution for this problem in different context. Some works were limited to a particular area, such as interfaith dialogue and inter–religious discussion, while others offer solution to the ethnic violence. Another category linked the solution to political stability and economic solidity. Despite all efforts in mitigating the menace, the essence of mutual understanding and peaceful coexistence is rare in northern Nigeria.

This study therefore intends to explore attempts made by the scholars from different perspectives, in order to offer a well-grounded solution that may be acceptable to all followers of religions, and also to create a conducive environment for all to live in harmony without fear of harassment or threat as a result of religious differences.

1.7 LITERATURE REVIEW

There are a lot of books that touch on the importance of mutual understanding between the adherents of different religions. In an attempt to strike a balance between the idea of mutual understanding and harmonious co-existence, Khurshid Ahmad[8] stated in his book, entitled *Fanatism, Intolerance and Islam*, the importance of mutual understanding between different people of different religious backgrounds from an Islamic perspective. He highlights how Islam justly treated the Jews and Christians during the Prophet's time, and how this prophetic legacy was followed by his companions and the subsequent Islamic Caliphate. This work is useful to this research.

However, Michael Nazir –Ali,[9] argued that the bright regime of Prophet Muhammad was not absolutely in harmony with non- Muslims, rather this was a period in which good understanding had developed on one hand but it also produced conflict and violence on the other hand. The arguments of these two scholars can be examined in this way; firstly, both of them are in line with the concept, but with minor differences, secondly, both scholars agreed to the concept of mutual understanding between the Muslims and non- Muslims, but Michael Nazir –Ali, added that in certain situations one of the parties could head for confrontation rather than for a peace treaty,

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[8] *A. Kurshid, "Fanaticism, Intolerance and Islam." (Lahore W. Pakistan: Islamic Publication Ltd,1981.)*
[9] *Michael Nazir Ali, "The Roots of Islamic Tolerance: Origin and Development". (Oxford Project for Peace Studies 1990).*

hence conflict will take place. The relevance of these literatures is much felt in the discussion on mutual understanding, which is more needed in a multi-racial and multi-religious society.

Why did the golden era of Islam enjoy a high degree of social solidarity and peaceful co-existence? This is the question which Shafiq attempts to answer in his *Interfaith Dialogue*[10]. He also argues that the idea of mutual understanding in different societies share similar roots, such as patience, dialogue, learning from one another, reflection, magnanimity and acceptance of differences. Jinkins[11] agrees with Shafiq to a certain degree, but strongly calls for the need to discuss the concept of mutual understanding within the context of religion. He observes that religion has a significant role to play in promoting the concept of mutual understanding, as it encourages good behavior and noble character in human societies. This is to say that religion can play a remarkable role in solving crises, because it instills the consciousness of the Almighty Allah (SWT) in people's hearts. Scanlon, however, [12]disagrees with Jinkins. He expressed that religion is nothing but intolerance, because most of the crises are presumably affiliated with religious theology, while some religious leaders incited their followers to adopt violence and terrorize people in the name of religion.

The views expressed in these works, if properly examined, will demonstrate that shafiq and Jinkins point of view is mostly relevant to this research interms of promoting peaceful coexistences and mutual understanding in the society, while

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[10] *Muhammad Shafiq,"Interfaith Dialogue: A Guide for Muslims." (The International Institute of Islamic Thought .USA,1428 ah/2007/ .ce),*
[11] *M. Jinkins. "Christianity, Tolerance and Pluralism: A theological engagement with Isaiah Berlin's social theory"(Routledge Taylor & Francis Group, 2004).*
[12] *T. M. Scanlon. "The Difficulty of Tolerance: Essay in Political Philosophy"(Cambridge University Press, 2003).*

Scalon, like other secularist scholar, underrated religious beliefs, and failed to positively appraise the role of religion in promoting peaceful co-existence.

Another important work was written by Wahiduddin Khan[13]. In his *The True Jihad: The Concepts of Peace, Tolerance and Non- Violence in Islam,* he addresses the concept of mutual understanding from both Islamic and western perspectives. Initially he tries to compare the common ground between Islam and the west, where both focus on the conceptual framework of common understating, which is based on the values of equality, justice, moderation, harmony, tolerance and mutual respect.

This is an interesting statement; at least it shows diversity of positive opinions in our globalised societies, which gives some credit to the idea of mutual understanding. He asserts that this statement did not support the concept of mutual understanding in the reality of western world, where the governments openly gives a special form of support to a religion to the detriment of other religions. Yet, the government claims to be secular and extend justice to the whole people. In this case, it could be said that there is inconsistency and double standard in their approach to religions, as they do take side with Christianity.

Susan Mendus[14]has provided some insights to this. She argues that the concept of mutual understanding and dialogues between Christians and other religions was manipulated in the western world, it only manifested with the courage of individuals and welfare organizations. The negative side effect of this kind of treatment may offer a door of hatred, suspicious, misunderstanding and unwillingness to bear other people in the society.

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[13] *M.W. Khan."The True Jihad: The Concepts of Peace , Tolerance and Non- Violence in Islam"(Goodword -Books Pvt. Ltd New Delhi, 2002).*
[14] *Susan Mendus, "The Politics of Toleration: Tolerance and intolerance in Modern Life."(Edinburg University Press,1999).*

Susan's observation has support and backing from historical precedents, where the west and Europe had failed to implement tolerance, and helped to spread embittered feelings among followers of different religion.

On the matter of mutual understanding, many attempts had been made by governments, scholars, and organizations to restore peace and provide a permanent forum, where different followers of religions could reach to mutual understanding through interaction and dialogue, and that narrow the gap between them based on mutual interest and respect.

Abu-Nime,[15] is another prominent scholar, who writes on dialogues between Christianity and other religions. He explains the concept of dialogue as the learning, understanding and acceptance of differences, through social welfare and other interfaith activities. This definition has some kind of relationship between religion and politics, as both religion and politics affect people's lives, and they can be useful in establishing a society that shares common concern on relaxation, compassion, cooperation, and solidarity.

On this basis, Nazir Michael[16] shows great skill in analyzing this issue from a historical perspective. He cited what most historians have documented on the political and religious role of some Muslims administration in the tenth and eleventh centuries, where Christians were allowed to freely possess property, practice their religion and hold position in the Islamic territory. Both Muslims and Christians worked together in this regime with the aims of contributing to the Islamic civilization through collaboration, and solidarity.

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[15] *A. N.Muhammad, "Interfaith Dialogue" (The International Institute of Islamic Thought. USA. 2007).*
[16] Nazir-Ali, M. *"The Roots of Islamic Tolerance: Origin and Development". (Oxford Project for Peace Studies, 1990).*

This situation has revealed the true image of Islam at that time; it also marked a historical development of peaceful coexistence in a society of different religions and backgrounds.

In the light of the above, Roger Blench[17] explores issues related to ethnic, political and religious matters in the Nigerian context. He furthermore discusses the historical relationship between the Hausa Muslim majority and the Christians minority where earlier generations of Muslims and non-Muslims had lived in peace and harmony because they were willing to learn from each other and to exchange values and virtues with others based on mutual interests and respect. As times passed by, the relationship between the Hausa Muslims and the Christians minorities changed over issues related to politics and religious sentiment. These two significant elements render racial discrimination a typical indicator of intolerance and hatred due to manipulation by politicians and some religious preachers in the northern Nigeria.

On the other hand, James .S. Coleman[18] attributed the causes of all major crises in Nigeria to the handiwork of colonial policy of marginalization among the tribes in northern Nigeria, which helped to spread division, tribalism, and egoism. Larry Diamond[19] agrees with Colman, but maintains that ethnic diversity is less severe and harmful than religious sentiments. This means that most of the conflicts that have taken place in northern Nigeria are not basically due to cultural and tribal differences, but rather are mainly motivated by religious sentiment, which are ignited by provocative preaching, prejudice, and intolerance.

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[17] *Roger Blench."The Dimensions of Ethnicity, Language and Culture in Nigeria." (University press 2003).*

[18] *James. S. Coleman." Nigeria"Background to Nationalism" (University of California press. Berkeley, Los Angeles, London. 1971) 182-268.*

[19] L. Diamond. "*Class, Ethnicity and Democracy in Nigeria*" (Macmillan Press, 1988) 67-113.

1.8 CHAPTERAZATION

This study is divided into four chapters. Chapter one focused on the problem clarification, research objectives, research questions, literature review, and the methodology espoused to conduct the research. Meanwhile, in chapter two the Hausa land and its multicultural background, the advent of Islam and the penetration of Christianity into the Hausa land were discussed. Chapter three explained the challenges of coexistence between the Muslims and Christians in the Hausa land. More specifically, it outlined its underlying factors which are identified as religious, social, political and economic. Finally, the attempts made by the Nigerian government, NGOs and other religious bodies towards common understanding were touched upon in chapter four.

CHAPTER TWO

SOCIETY, RELIGION AND EDUCATION IN THE HAUSA LAND: AN OVERVIEW.

2.1 INTRODUCTION

Hausa land is a multi-cultural, multi- ethnic and multi-religious society. Each of the ethnic groups dwelling in this part of the world maintains its own culture, religion as well as language. Therefore each group is strictly associated with the member of its community. Within this geographical location various groups from Yoruba, Igbo, Katab, Berom and Saghn are living side by side with their host (Hausa), learning from one another with mutual respect and understanding despite their different religious and cultural backgrounds.[1]

Interaction between Hausas and other ethnic groups within the Hausa land has been a greater opportunity where each party benefits form the relationships. As such, many immigrants were allowed to serve in different fields more especially in government. However, despite their assimilation in the Hausa culture, a considerable numbers of the migrants remain tied with their forefathers' religions and cultures. Thus, their concern over different belief system has demonstrated some sort of effects on pattern of divisions between the Hausa majority and the minority tribes in the northern which translated their religious, ethnic, and geographical considerations. This has resulted to an effort for the missionaries to plan for the spread of Christianity in the north. It is believed that, Christianity has penetrated some northern states through

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[1] Edlyne, E. Anugwom,"*Economic Migration , Islamic Shariah Law and Ethno –Religious conflict in Nigeria* "(Department of Sociology /Anthropology, University of Nigeria, 2008) 163-169.

such act and establishment of different organizations which are instrumental in converting some poor people to Christianity.[2]

In this situation, the chapter discusses many attempts made by missionaries to Christianize the northern Nigeria. Likewise the relationship of other tribes with Hausas and their contributions to the society will be acknowledged. The historical background of Hausas and the advent of Islam to the northern part of the country will also be insightful for the study.

2.1.1 Background of the Hausas

The terms "*Hausawa*" and "*Kasar Hausa*" are both used to designate the Hausa Land, whereas the word Hausa signifies not just a language but also the native speakers of Hausa. Hausas are the dominant ethnic group in Northern Nigeria, with population of twenty nine percent in the country, and one of the largest ethnic groups in West Africa. They spread over many countries in Africa, having significant numbers residing in Ghana, Cote d'Ivoire, Cameroon, Chad and Sudan. The origin of the name Hausa is until now not conclusively ascertained, though the extent of the territory in which the Hausa is considered a vernacular language, and the fame it has attained among many nations in Africa, is much more important than its obscure origin.[3]

A number of theories have been suggested to explain the origin of the Hausa people. These may be summarized as follows.

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[2] Ibid.
[3] Ochon Moses, "Colonialism within Colonialism: The Hausa- Caliphate imaginary and the British Colonial administration of the Nigerian Middle Belt," *Jounal of African Studies Quarterly, vol.10,issues 2&3 (2008) : 98-119.*

1- The Hausas originally settled in the southern Sahara before it became a Desert and then moved southwards until they reached today's northern Nigeria[4].

2- The Hausas were typically hunters, and farmers, dwelling in the great Lake Chad. When the lake began to shrivel from its present location, they immigrated to the kingdom of Gorun Gabas (a region which include Kano, Katsina, Zazzau, Gobir, Zamfara and Kebbi areas) where they firstly developed[5].

3- The Hausas people originated from the territorial land now known as Hausa land, which, as a result of mingling with a large numbers of different ethnics such as Wangarawa and Fulani, developed and reached to its peak. This hypothesis was proposed by Adamu[6].

4- Another hypothesis based on an interpretation of the Bayajidda's (or Daura) legend, asserting that the ancestors of the Hausas were purely Arabs from Bagdad in Iraq. Through migration led by the legend Bayajidda, they reached to Kanem-Bornu, and finally arrived at Daura town in Katsina of northern Nigeria.[7]

The Hausa land has a long and rich civilization, which may be traced back to around the seventh century, that was focused in seven city, (Kano, Dora, Katsina , Gobir Zaria Rano, and Biram), known as: "Hausa Bakwai,'(the seven Hausas states), in addition to others (Kebbi, Zamfara,Nupe,Gware,Yauri,Ilorin, Kwararafa), referred to as Banza Bakwai".(the seven bastards or worthless ones). The people were closely

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[4] Ogo. B A."The End of the Sanghay Empire" (*General History of Africa. (UNESCO) Heinemann Education Books. California. 1984*) Vol. 16, 300-310.

[5] Adamu M." The spread of Hausa culture in west Afrca" (*General History of Afrcia. IV: Africa from the Twelfth to the Sixteen Century. (UNESCO) Heinemann Education Books. California. 1984*) pp. 266-271.

[6] Adamu is an author on this particular topic:" The spread of Hausa culture in west Afrca" see : (*General History of Afrcia. IV: Africa from the Twelfth to the Sixteen Century. (UNESCO) Heinemann Education Books. California. 1984*), 266-271.

[7] Both H.R. Palmer and Hallam regard this Bayajda as having some historical connection with Abu Yazid, who led a Kharijite Berber revolt against the Fatimids in North Africa in the first half of the tenth century. Abu Yazid was probably born in the western Sudan to a slave-girl from Tadmekka and was killed by the Fatimids in 947. : Adamu,M." The spread of Hausa culture in west Afrca" (*General History of Afrcia. IV: Africa from the Twelfth to the Sixteen Century*. (UNESCO) Heinemann Education Books. California. 1984), 266-271.

knitted and loyal to their traditional rulers, who provided them with adequate protection and strove to lead them towards progress and prosperity.[8] However, these nation- states began to decline as a result of a long period of war and political instability caused by the expansionist policy of the powerful Hausa kings. The well-known among such violent encounters were those between Gobir and Sokoto, followed by those between Katsina and Binin Kebbi. [9] Despite the political mayhem, trade and commerce within the Hausa land and its city-states flourished. Perhaps this thriving economic situation is one of the underlying factors for the migration of different tribes and ethnic groups to the Hausa Land.[10]

2.1.2 Migration

Migration has no psychological components; rather it is a natural human response to a series of economic, social and political stimuli within an environment. Such stimuli take the form of attractiveness to a location which can be generated by changes within the environment, or in a person's value system. As a result of this, an individual is influenced by changes caused by any of these factors, especially when he/she is dissatisfied with it, then a desire to migrate is generated.[11]

In 1938, Herbele opined that migration of people from one place to another is caused by various forces. He argued that the interaction between the push and pull forces makes people leave a place for another. If an individual needs cannot be satisfied at his present location, moving to another location may be considered.[12]

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[8] Usman, B. and Alkali N. "*Studies in the History of Pre-Colonial Borno*"(Northern Nigerian Publishing Company. (1983) 7-21.
[9] Ibid.
[10] Joseph Kenny, "The Spread of Islam in Nigeria: A Historical Survey" (Paper given at Conference on Sharia in Nigeria.Spritan Institute of Theology, Enugu, 2009) 22-24.
[11] G.J. Lewis,"Human migration: A geographical perspective". (Guildford,London oxford, wolcester,1951) 99-104.
[12] Ibid.

Often an individual migrates in order to get greater opportunities elsewhere. However, several push and pull forces have been identified to be operative and interactive to stimulate movement of people, namely:

a) Decline in national resources or in the prices paid for it.
b) Loss of employment resulting from being discharged for incompetence, or for a decline in need for a particular activity.
c) Oppressive or repressive discriminatory treatment because of political, religious or ethnic origins.
d) Retreat from community because it offers few or no opportunities for, *inter alia,* personal development or marriage.[13]

2.1.3 The Yoruba

There is a substantial number of Hausa migrants into the Yoruba land. Similarly, an appreciable number of the Yorubas had reportedly flocked to the Hausa land. Both communities can be said to have got a reciprocal influence on each other, which had served as a major factor behind their peaceful coexistence for a very long time.[14]

The first Yoruba immigrants to the Hausa land were said to have migrated around 16th and 17th century, numbering about two hundred. The determining factor for this move was solely economic. Subsequently, with the completion of Kano-Lagos railway in 1912 and the booming of groundnut market, the population tripled. During the nineteenth and twentieth century there were many Yoruba immigrants serving in different fields in the Hausa land, with the vast majority employed in the educational sector.[15]

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[13] Edlyne, 169.
[14] Held, "*Democracy and the Global order: from the maker state to cosmopolitan Government Policy*"(Cambridge, 1995) 56-98.
[15] Edlyne, 27.