

Religion, Politics and the Prevalence of Insecurity in Nigeria: An Historical Perspective

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Abstract

A lot of work on crisis has been done by scholars variously. Most of these are concerning tribal, land, religious and labour factors. But the author of this article dwells specifically on the prevalence of insecurity in Nigeria. The Researcher presents his ideas historically focussing on the trends of religion and politics which seems to have been “misused” by the polity in Nigeria. The researcher uses literature available and concerning the history of the two main religions (Islam and Christianity) and their inceptions in Nigeria. The article assessed the queer, devastating and malicious activities of Nigerian politicians who seem to be egocentric to pinpoint the possible end result of the country Nigeria. The hypothetical ideas of the research include the incessant crises and devastation of Nigeria’s development as a nation. The country though rich in resources, may not be able to grow technologically because of the inability to unite as an entity, one nation, patriotic people who are ready to utilise their resources and ventures in honesty. There is need for the two religions (Christianity and Islam) to desist from their marriage to politicians if there is to be peace that would warrant national development. The polity, religionists and traditional rulers should embrace patriotism as national goal that can be clung to for progress in a nation like Nigeria. The reverse of this could possibly be the collapse of the country Nigeria, which is not the expected end.

Keywords: Religion, politics, prevalence, insecurity, history, Nigeria.

Introduction

Many scholars, based on their areas of specialization have defined religion variously. But the researcher takes a different but simple approach in considering the definition of religion. In Nigeria, three main religions could be considered- African traditional ‘religions’ which is the native religion, Christianity and Islam. All the three have same purpose of practice and desired end result though with different approaches. African religions aim at serving the creator God, using various methods developed from their ethnicity and culture. Traditional Religions, the world over is the basis on which Christianity and Islam were built on; for Judaism from which Christianity developed began with the call of Abram, a race from which Jesus Christ whose teachings and ideas became the main religion of Christianity. Islam as well began with the call of the Prophet Mohammed in Mecca. Christianity uses Jesus Christ as the trend to find the creator God, though in different sects but similar meaning and approaches. Islam shares with Christianity in God and the person of Christ as the son of Mary with a strong belief in man’s accountability of man’s activity on earth before God Almighty in the last day;

and also the messages of the angel Gabriel as the main messenger who presented the revelation of the Creator God. Based on the foregoing, the researcher defines religion as

“Man’s effort to discover and appreciate the unseen, awesome, loving, kind and intelligent maker of man and the universe, with the aim of appreciating, serving and worshiping Him as the supreme God.”

If this is so, it is necessary for adherents of the two new religions in Nigeria and the entire world to virtually share and develop an attitude of love, and friendliness as shareholders in the search for the God they are struggling to please and then tap from his message of safety in the hereafter. Apart from the Traditional religions the other two main religions are foreign in Nigeria. They (Christianity and Islam) entered the then area of the country in the 15th and 11th centuries through the south and north of West Africa as a result of trading with Portuguese missions and Arabs (Daudu, 1. Africans did not have any problem in their traditional religions before the coming of the two new religions, because every ethnic group had her own way of worship. Since the ‘African traditional religions’ were not shared widely, the interaction of the society was peaceful. The societal inter religious concern was only based on either celebrations or marital issues. There was no politics of whatsoever regarding religion that could cause incessant crises. Crises arose only on matters of trespassing territorial boundaries or unbearable provocation like killing of a member of a community or society.

The Arab Traders and the Inceptions of Islam in the Sudan

Islam preceded Christianity in her inception in Nigeria. It was through the caravan trade routes across the Sahara Desert, that the Arab traders/caliphs introduced Islam to their customers and camel drivers. As they continued with their trading activities along the empires of western Sudan during the first half of the eighth century A.D, Islam continued to spread in the Sudan. Although most Africans remained faithful to their traditional religions, by the end of the tenth and eleventh centuries Muslim settlements were also being established (Ogini, F.G. 1973:18-23). The form of religious conversion in the Sudan was that of self attraction and wilful acceptance. There was no force concerning conversion at this period. It was similar to that of the early period of Prophet Mohammed; which introduction sought to teach the society to serve the Almighty God/Allah who created the universe instead of the idols they were worshipping. They tried to discourage and discard the worship of inanimate things and creature (Mohammed Marmaduke Pickthall, xii; a translation of the Qur’an to English).

The scramble for Africa in 1885, gave Britain the opportunity to colonize Nigeria with Lord Lugard as the governor of Northern Nigeria. This was the period Islam succeeded in being the main and strong religion in the northern area. Again, the amalgamation of the north and south brought the two areas to one entity (Nigeria). The north already having emirate system of government before the colonial takeover; this gave Lord Lugard the opportunity to utilize the Emirs who had leadership experience to control the area as his service chiefs (Indirect rule); for he lacked enough personnel that could work for him. Lord Lugard in 1903 promised his co-

opted service emirs at the installation of the new Sultan of Sokoto that Islam (their new religion) would be free and safe:

In the surrender terms the British promised not to interfere with Muslim religion and this were interpreted by both parties to mean that Christian missionaries would not be encouraged (J.B. Webster, et'al, 261)

His pronouncement increased the superiority of northern Nigeria and this was the basic root of religious politics in Nigeria. Such religious politics had earlier on started in the Hausa states in the Sudan with great success such as has given them the creation of emirates ruled by the fourteen Fulani Flag bearers as Emirs. The emirates took Lugard's statement as an opportunity to personalise their leadership of the North. The north may therefore not be wrong in using the Islamic religion to ascend leadership in the thereafter because of Lord Lugard's pronouncement. The Arab traders who came from the north to western Sudan did not present the religion with sentiments of political ascension but only conversion to Islam. The jihad that broke up in the Hausa states presents the fact that Hausa people were not observing the practice of Islam as prescribed (According to the perpetrators of the jihad). Though Hausa states were established earlier before the coming of Islam yet, they (Hausa people) were later marginalized by the incoming Fulani who overcame the original Hausa settlers. The Muslim scholars after sometimes became popular in the western Sudan. Othman Danfodio in particular, became famous in Gobir (one of the Hausa cities). His influence and activities resulted into the Jihad which later extended to the whole of the North (Webster, J.B, and 6-11). This is the reason why the north in most cases is religiously politicised and monolithically considered as Hausa/Fulani (F.G. Ogini, 76-90). In the real sense, the Fulani original land is difficult to establish because they are found all over Africa.

The British Activities and Christianity in Nigeria

The trends of religious politics and leadership and leadership struggle in the Nigeria state are many. Generally, the writer would consider these to have been initiated by the colonial masters from the 1880s in the partition of Africa. The fore running aspects of these started with economic search in trading at the coasts of West Africa. The abolition of slave trade was part of colonial Europe to have developed interest in African states like Nigeria. The next was the introduction of Christianity which also had political elements of being better religion-disregarding African traditional religions in totality; even though there were certain aspects that had nothing to be disregarded. The Missionary presentation of religion in the Sudan/Africa did not have mention of political secularism that could initiate converts to politics with a purpose. This was later seen clearly in the white missionary conception of themselves as highly religious members of the church. Certain scholars have considered the coming of philanthropists, missionaries and the use of the Maxim gun to subdue African states as white missionary hidden agenda for political and economic ventures. Even when Nigeria was colonized, the proceeds from African natural resources like cotton, groundnuts and hides were

taken to Britain for European consumption (Webster, et'al 228-238) . If this was their method of politics and the North, prior to the Europeans colonization had similar religious method from Arab traders in the Sudan; it is not surprising for religious politics to develop in Nigeria since both religions came with certain political interests.

Discussions of Findings

Religion and Politics

To discuss this sub topic, one has to trace the origin of the two main religions in Nigeria (Christianity and Islam). This article begins with Christianity though Islam preceded Christianity in Nigeria. Christianity was founded before Islam which could be said to have started much later (about the 6th century A.D). Christianity later developed from the name Jesus Christ, who was a Jew and was born when Judaism was already established. The Holy Bible presents prophetic messages of the saviour to be born; one of the messages which names him as 'king of kings' (Isaiah 9:6ff). The Old Testament (Law) presents the development of political scenario during the period of kingship in the northern and southern kingdoms (after the first three kings of the United Kingdom). After that period, harsh politics which was full of killings and short-term succession of kings (I kings 12: 28-33; II kings 15:8ff; 15:23ff; 21: 19ff) became common in the northern kingdom of Israel as the Jews also had dogmatic attitude towards religious sentiments. After Jesus was born, a lot of internal politics began until when Jesus Christ was crucified (Matthew 2:1-3; 16-23; Mark 7:1ff; Luke 5:17ff; John 8:31ff; John 18: 1ff; etc). It is written that Jesus, after his death rose from the dead. He visited his disciples to give them the assurance of being with them to the end of the world. He also commanded them to go into the world and preach the message of salvation to the world... (Matthew 28:17-20). The believers in Jesus who were later called Christians in Antioch of Syria were the ones who began the religion called Christianity (Acts 11: 26, 27). Christianity teaches peace as taught by Jesus Christ to his disciples (the developers of the religion) "This is my commandment: Love one another" (John 15: 13- 17, NLT Bible). Although Judaism was full of crises, Christianity is a peace-loving religion.

Islam also started as a religion of peace. The prophet Muhammad did not do anything that could provoke tension in Mecca. He was given a message of prophecy by an Angel on Hira hill in Mecca while he was asleep/or in trance; a message which was meant for human and national development. He spent the first three years to preach to his family and intimate friends (M. M Pickthall, x-xii). The point at which one could consider Islam as unpeaceful was during the period when the pagans in Mecca began to attack believers of the new religion, following re-visitation of Mohammad to Mecca to present the message of the religion of Islam; a period when the prophet had gathered some followers. This was when the prophet led a campaign against his enemies (Marmaduke M, xxiii). After the death of the Prophet, the Caliphate (63-66) was led by Abu Bakr, then Umar ibn Kattab as second and Calipha Uthman as the third (www.google webbed, 01/05/2022).

Religion, Politics and Civil Politics If anything like civil politics developed in Islam, it could be after the death of the Prophet as a result of succession. From the brief discussion, the researcher is certainly of the belief that the founders of the two religions (Christianity and Islam) had no initial intention of dirty politics but that of human and national development. Yet, notwithstanding the politics in the two religions was not aggressive but conventional. The truth is that Religion is not free of politics, yet, it was solemnly meant for winning converts through conviction and not forceful as is meant for spiritual purpose. After some period in time the religions adopted secular politics as could be seen in the way successions in leadership subsequently became secular and dangerous. The source of such ugly practice of religious politics could have developed from the beginning of sectarianism. It is therefore true that the two main religions in Nigeria (Islam and Christianity developed as world religions through politics; for no religion will have converts without solemn politics.

In Nigeria, 'religions' and politics failed to create and provide the conducive atmosphere that is needed for human and economic development. The founders' initial aim of the messages claimed to have received from God was for the purpose of improving man's relationship with God and fellow human beings; a sort of human development that would allow man to progress. Jesus and Mohammed started their messages of religion peacefully as should have been done. The intention of the religions was to win souls for the kingdom of God. But this has not been the fulfilment of the adherents of the two religions because barely after few years of independence religion was employed as a 'germ' to provide a noxious politics for Nigerian citizens.

The Beginning of Religious Politics in Nigeria

Stage One

Religious politics in Nigeria could be said to have started before the civil war (1967-1970). The thought of religious politics as being the cause of the coup in 1966 may not really be accepted because what prompted the coup seemed to be intellectual mentality of the south. The south, before independence had wanted to monopolize the leadership of the first republic because they felt that they were more literate than the north which was educationally backward. They did not expect people like Sir Ahmadu Bello, Abubakar Tafawa-Balewa and others to be part of the governing members of the first republic. Their being members of the first republic prompted the feelings of mediocre by their southern colleagues of the parliament. A situation which could be said to have been considered as one of the factors that led to the fall of the republic and civil war (Barrett, . This was the period Religious politics in Nigeria properly began (1967-1970). The truth is that before the civil war; the northern figures mentioned above were already exposed to politics than their southern counterparts. The north and the south each had certain background of development that led to their differences in religious politics. The south though unorganized as a block of people with community leaders (kings) that ruled over them, had early contact with Christian missions and were educated; yet they

lack political awareness compared to their northern colleagues. The southerners had never expected that the north would actively participate in politics as shown in the first republic. The north on the other hand, had long-term political experience than the south because of their earlier contact with Arab traders and caliphs whose religion taught and exposed them to politics. The Danfodio jihad which exposed them to seizure of the already established Hausa states in the Sudan finally brought in the Emirate system of governance which the Sardauna of Sokoto (Sir Ahmadu Bello) as a Fulani was from the tribe. In addition to their position as emirs of the emirates created by the Jihadists, Lord Lugard the first colonial governor of Northern region, who lacked personnel, used the Emirs as substitute in his indirect rule of the north (Ogini, 139ff). These factors have become the source of their ability to participate actively in Nigeria politics.

Stage Two:

More so, the north had developed the strategy of co-opting most of the non Fulani tribes who have been forcefully defeated and converted into Islam as Hausa/Fulani who are Muslims by religious practice (Familusi, O. O, 2010). The result of such dichotomy in the combination of the north as Islamised people is the development of what may be considered as *religious politics* today in the country with its destruction of lives and properties. Unlike the first republic politics when the majority in the north supported the Northern People's Party (NPC), it is a different story today because it is as if Muslims and Christians support candidates who are of the same faith. (Danjibo, et'al, 2009: 37, 40). Religion has therefore been playing a great role in Nigeria politics. The worst aspect of the North/South dichotomy is the involvement of certain interest groups like the religious scholars; religious leaders, traditional/community leaders who have usually steered the illiterate, the students and the ignorant adherents to go into rampage unnecessarily, causing trouble in the streets. The religious manipulation has usually been started by religious fanatics who could be said to either be half baked or those who cannot have human feelings in them and are frustrated in one way or the other. The religious leaders who participate in such misdemeanour do so because they had a poor religious background and also fear to be intimidated by their members in the period of religiously oriented politics; they also fear to lose their positions as religious leaders who are seen as the learned in the faith. Some of the leaders have poor educational upbringing since they could not examine and evaluate the selfish intention of the candidature of their members who are buying for political posts. The traditional leaders have of course failed their role of taking their members along, but opted for material pursuit. Here too, the North gained the experience of political domination in anything that has to do with struggle for leadership as part of the experiences acquired from the Jihad carried out on Hausa states when most all non-Muslim minorities of northern Nigeria (popularly called pagan pockets) ruled by the Jihadists. According to Familusi, the north, led by the Fulani used the emirate system of administration to indirectly implement Lugard's rule as kernelled with Islamic ideology to control the northern

region (in 1967-70). The last cynical Fulani/Islamic plan of implementation was in the early 1990s using unnecessary religious crises (unnecessary, because there were no serious reason for such) that overran the northern parts of Nigeria-affecting Christian communities and settlements. The following are some of the conflicts and religious crises outlined by Onigu, Otite, et'al, 1999:

- i) The ethnic crisis in Kano (1995) was a continuation of several crises that occurred years back when the Maguzawa aborigines (non-Muslims) under the Bagauda leadership were overtaken by Muslim emigrants under the leadership of Rumfa in the 10th century A D. The crisis of 1995 was the effort to deny the immigrant Christians and Igbos that was trooping in Kano city, giving them settlement in the area meant for non Muslims (Sabon Gari); for this has been the policy of the emirate cities claimed to have been meant for the flag bearers during the Jihad of Uthman Danfodio.
- ii) The Zangon- Kataf Riot in southern Kaduna (1992) was also caused by religious/tribal factors. The market that was in Kataf (a non Muslim area) was moved to Zangon (a Muslim area) at the order of Kachia Local Government Council; because according to the government there was no enough space. On the 6th of February, 1992, non Muslim business women who came from Kachia to the new market at Zangon were harassed by the Hausa community and assaulted them for coming to attend the market transferred from their area. This particular issue ended in loss of lives and destruction of properties.
- iii) The Tafawa Balewa crisis of 1995 was a long term causative issue. It accumulated a number of demands requested for, by the Sayawa people of Tafawa Balewa. During the leadership of Usman Danfodio, the leader of the 1804 Jihad (Islamic religious war); he established the Bauchi emirate system in 1805 with Yakubu Bauche as the emir of the emirate. When Yakubu Bauche went further with the jihad and conquered more areas, the Sayawa people the Sayawa preceded their attack by going to sign peace treaty with the emir of Bauchi. The Sayawa remained under Bauchi until their first Sayawa Christian chief (Baba Peter Gonto) led the Christian converts for a struggle in 1948. The Emir constituted a traditional committee under the leadership of Baba Peter Gonto known as "ZAUREN Gwantu." Series of steps taken to have their tribal chief proved abortive; to 1991 when the Sayawa people requested for chieftom with headquarters in Tafawa Balewa. This brought about indigenization problem between the Fulani and Sayawa who had been for long living together. There was a very terrible crisis in 1991, which is seen by many observers as the result of the un-seriousness of the State government to solve the Sayawa earlier problems.
- iv) The Mangu/Bokos Local government conflicts in Jos, Plateau State (199, 1995 and 1997). These conflicts were caused by indigenization. Although the conflicts were between the Mwaghavul and the Ron who were initially one; there was certain foreign involvement in the conflicts. The Ron were said to have led the Mwaghavul and others

to take on the forces of the Emir Yakubu of Bauchi during the 1830s (Onigu quoted Hogben and Kirk-Greene, 1966). Yakubu of Bauchi was the flag bearer of Usman Danfodio; a Muslim warrior was therefore the source of the conflicts among the cause. The conflicts of 1984-1997 involved the minority tribes, but all of the cases have to do with indigenization of the Hausa, Tiv and others who came to settle in Plateau State. For example, the Birom/Hausa (1997), the Bassa/Nassarawa (1997), the Mangu/Igbira (1997), etc.

Stage Three:

The third stage could be accumulatively considered as the period from the beginning of the Boko-Haram to the Buhari regime. It is a top period in which the reality of tribalistic and religious politics has become obnoxious. This is an apt description because the situation on ground is solely that of a certain tribe that seems to own the country (beginning with Boko-Haram members, Bandits, kidnappers and ISWAP); Allies that form this category are similar to those of the desert 'Habirus' of the Ancient near East cultures. They glory in nothing than killing of innocent human beings and raiding of domestic animals. But unlike the Habirus, the present group kill mercilessly (regardless of age and gender). This state of affairs seems to be politically organized in the sense that no serious action has been taken by the government towards its condemnation and restoring of peace. The insecurity in this final stage is organized thus: In the first place borders were closed and certain citizens who gloried in attack (the Boko-Haram and Bandits) acquired dangerous arms and other deadly weapon to terrorise people who are innocent, kidnapping of the poor has become rampant. Those mostly affected are the Hausa states (Manna, Zamfara, Katsina, Sokoto, Dura) and the Christian societies-considered as pagan states/ pockets of Northern Nigeria (known as the unconquered areas during the Danfodio Jihad (Kaduna south, Benue, Taraba, Plateau, the North-East areas of Bornu, Mubi, Minshika and some parts of Biu). These areas have suffered banditry activities including killing, gender violence and animal raids to date.

The Effect of Religious Politics in Nigeria

Religious politics in Nigeria has caused great havoc. The unity which Nigerians had at pre-colonial and colonial periods is no more. The nature of politics played there after in Nigeria clearly indicated that the south could not be given the leadership of the country; and this created doubt about the citizenship of the Igbos who had people of the geopolitical zone as pioneer elites that participated in securing Nigerian independence (Dr Nnamdi Azikiwe, Anthony Enahoro, Alvan Ikoku, etc). These people with others from the northern zone contributed to the success of Nigerian independence. Ironsi took over leadership as a result of the first coup; Goodluck Jonathan succeeded the late president Yaraduwa who died in his tenure. But all the other leaders that ruled the country later were northerners. Such has been the germ of negative politics in Nigeria. e.g the IPOB (the Indigenous People of Biafra).

There is also the development of tribal and religious mentality that has denied Nigerians the ability to elect their leaders on the fact of honesty, capability and national and human development. Even the elites in most of the time prefer the choice of either the person of the same religion or tribe; hence the development of corruption, poverty, unemployment, etc. All the crises that resulted were caused by the preceding factors mentioned. The present state of politics is that of factions in the south, the west and the north. In the south the Igbo likes to dominate and marginalize the rest of the southern minority tribes. In the north the Hausa/Fulani would like to marginalize the rest of the tribes. The peak of the civil crises is the insecurity which developed from such attitude in the present situation in Nigerian. Such political insecurity has ravaged the country, thereby creating anarchy. Only God knows the number of lives and properties that have been destroyed and the end of such insecurity.

The Role of Religion in Civil Society

As earlier discussed, the two religions were known as Religion of peace based on the life history of the founders (Jesus Christ and Muhammad). They did not teach their immediate followers/disciples to cause trouble or bring division in society. Throughout Jesus three years of ministry, he always rendered help and love to the needy regardless of the background of the persons. He also taught his disciple to love one another. As for Muhammad, for three years of his early teaching in Mecca, he did not cause any trouble. But as time went on, especially when he started getting followers his society in Mecca did not allowed him to bring the new religion in Mecca. This made him to ran to Yemen for safety for his life; yet because of his love for his people he returned back to re-convince his people. This shows that he had no trouble with anybody than for them to accept a new religion for improvement over idol worship.

Nigerians should emulate the founders of the religion so that they can live in peace since the religions teach love for one another. But what obtains in Nigerian society seem to be the opposite of the initial practice of the religion; hence today people are using Religion to bring disunity. To this end, denomination and sects in Religion have developed to the extent that there is no love between the different group. This has therefore affected peaceful coexistent of the people-bringing about difficulties in selecting good leaders that can bring about human and economic development.

Summary

The issues considered as factors of religious politics in Nigeria originated from the emblematic impact of the Usman Danfodio Jihad (1804). The success of the Jihadists in taking over the Hausa states leadership and the Lord Lugard Indirect rule, through the Emirs of the various emirates as well as their ability to expand the spread of Islam to unIslamised societies. This has become an ideology of the Fulani to always ascend the throne in any society they find themselves. Islam and Christianity are not the main cause of religious politics in Nigeria because the two religions contain a lot of instructions of peace, judgement, love and reward in the afterlife. Their founders were concerned with the human and economic development of societies as are found in the Holy Bible and the Qur'an. Going through history the author in

conclusion would like to say that the problem of religious politicking in Nigeria must have grown from the Jihad that erupted in the western Sudan during the 10th century A.D.

The Fulani converts in Islam, who tried to accuse their Hausa counterparts of not practicing Islam correctly, continued to maintain this attitude in the areas in their vicinity; hence their subduing of most of the North African countries. During the civil war in Nigeria(1967-70), the Northern part of Nigeria unanimously joined together as one block. But after the war there were signs of separation basically on tribal, religious, geographical and ethnicity among the Northerners. Thereafter Nigeria began to experience religious civil crises in which certain members of a particular religion (the Fulani) regardless of their religious origin and expertise joined together to cause crises which usually affected mostly the Christian communities of the North. The author would like to observe that these were the penultimate events of the present situation. The leadership of the country Nigeria has now shown clearly the Fulani hegemony as most of the highly placed government officials (civil, military and paramilitary) are Fulani with a few of the others who are from the minority (tribes). This practice had not been so much exhibited until the present regime.

Suggestions

1. Reflection on pre-colonial history which contains cooperation of Nigerians that led to independence should be encouraged for the sake of the youths who are ignorant of the past. The knowledge of this will encourage the present Nigerians to remain united as an entity.
2. The Electoral law, Violence against Persons Prohibition law and all other laws that forbid violence should be enforce in other to discourage the youths from being used as political thugs; as well as the politicians that use them as mercenaries.
3. There should be honesty and selflessness as significance of determining good candidate that could be chosen and voted for. To avoid greed and nepotism in choosing leaders, elders of each ward should meet to screen their candidate through their manifestos so as not to present nonentities.
4. The chiefs and others who are appointed as royal fathers should avoid inclination with political candidates in whatever way. Their role should be to pray for their success, harmonise their differences, threats and disintegration in their areas of jurisdiction. To succeed in this is to avoid taking anything that is gratifying from the candidates to be elected, be it money, clothes, promises, vehicles, admission of their children to particular office, etc.
5. The electorate on their own part should be able to identify their candidate right from his/her life style and ability before they present themselves to their societies.
6. Religious leaders should at all cost desist from teaching their followers in any sort of religious crisis and revolutions. The review of such bad relationship should be left to

the history teachers who are archival in nature; for they do so in order to help the society to avoid the repetition of past events and actions that were illiterate and destructive.

7. Religious leaders should focus on the truth of religious facts that can present justice, fairness, love, unity and human development which can foster peace and economic development.
8. Indigenization is also one of the monsters of peace in Nigeria politics. Most of the crises or conflicts that happened in Nigeria rooted from indigenization. If we can copy from the west on other aspect of life to paste in Nigeria, why can we not copy the conditions that qualify a person as an indigene and paste permanently in Nigeria? Doing the latter can foster peace, unity and development better and faster.

Conclusion

Religious politics which was meant for spiritual growth of members has now turned to incessant destruction of humans regardless of sex, age and position. The researcher would love to conclude that the turn in meaning of religious practice in the 21st century is not luciferous. There should be great difference between ‘Gabrielle’ religions which claimed to have prophetic initiation and that which seems to be destructive. The ‘fear of the creator God and the love for human development’ should be the vision of Nigeria as a country. Religious politics is an antecedent of public politics should be the basis of progressive society full of peaceful coexistence and freedom. The purchase of weapons for the barbaric persons is a retrogressive step to decline and fall of any nation.

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