THE ROLE OF JAMA'ATU NASRIL ISLAM IN COMBATING INTRA-RELIGIOUS CONFLICT AMONG ISLAMIC SECTS IN KADUNA NORTH LOCAL GOVERNMENT AREA, 2016-2020

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ABSTRACT
Religious and ethnic crises have since the 1980s become one of the major challenges for Nigeria's nation-building. The Nigerian state employs various strategies to reduce national ethnic conflicts. A federal system of government is expected to reduce the stakes for central power and federal institutions are supposed to reflect the diversity of the nation. Still, society has become increasingly polarized along religious and ethnic lines. Eventhough a lot has been written on the role of religious body in combating intra-religious conflict, most of the literature do not explore the role of Jama'atu Nasril Islam (JNI) in combating intra-religious conflict in Kaduna North Local Government Area between 2016 and 2020. This study therefore, investigates the role of Jama'atu Nasril Islam (JNI), a prominent Islamic umbrella organization, in combating intra-religious conflict in Kaduna North Local Government Area between 2016 and 2020. The research adopted Ibn Khaldun's Asabiyyah theory as the theoretical framework for the study. The research employs quantitative method through the use of questionnaires. The findings reveal that JNI plays a critical reconciliatory role in mitigating intra-religious conflicts, primarily by promoting understanding and cooperation among various Islamic sects. Despite the significant reduction in intra-religious conflict in the study area, the study identifies several challenges faced by JNI, including neglect by government authorities, financial constraints, lack of respect from other Islamic groups, and insufficient public support. These obstacles have hindered the organization's capacity to fully realize its potential in conflict resolution. Hence, it is recommended that for JNI to have a greater impact, stakeholders must show stronger commitment to its initiatives. Specifically, the government should

provide more resources and support to JNI, enforce sanctions on those responsible for inciting religious conflict, and improve the transparency and communication of JNI's activities to enhance JNI's ability to address sectarian tensions and promote religious harmony.

Introduction

The far north is home to numerous ethnic groups and religious communities. Largely rural, it also includes historically important urban centres such as Kano, Sokoto, Zaria, Maiduguri and Kaduna. These cities have been famous centres of learning in the Islamic world for centuries (Barkindo, 1970). The predominant groups are the Hausa, Fulani and Kanuri, but there are also about 160 smaller groups. The three largest are predominantly Muslims, while many of the smaller are Christians and animist. Muslims are the majority in most of the far northern States, in some cases (Sokoto, Borno) overwhelmingly so, while States such as Kaduna are more mixed. Since British colonisation in the early 1900s, these have crystallised into what are commonly referred to as "majority groups" and "minorities", with further complexity added by the arrival of substantial numbers of mainly Christian immigrants from the country's south. The Hausa and Fulani are seen as the majority in the northern region by their numbers, thus reflects political hegemony in the region (Doi, 1984).

Loimier (1997) asserted that historically the spread of Islam across the region was in two phases, the first phase from 11th to 17th Century through clerics and merchants from North Africa, Arab world and West Africa. This was a peaceful process. The rulers of the Borno Empire were the first to convert, in the eleventh century. With the coming of Wangarawa traders and scholars from Mali at the end of the fourteenth Century and increase in trade with the Songhai Empire in the fifteenth, Hausa kings followed suit. Already by the fourteenth century, Muslim scholars from Mali occupied important administrative posts in the Hausa city-states. The second phase started as a revivalist revolution at the dawn of the nineteenth century: a Fulani preacher, Shehu Usman Dan Fodio, led a jihad initially aimed at purifying Islamic practices in the region and ultimately at installing a new righteous leadership. His movement was supported by the nomadic Fulani and discontent Hausa people who were tired of the Hausa rulers and their seeming corruption (Loimier, 1997).

Religious and ethnic crises have since the 1980s become one of the major challenges for Nigeria's nation-building. The state in Nigeria employs various strategies to reduce national ethnic conflicts. A federal system of government is expected to reduce the stakes for central power and federal institutions are supposed to reflect the diversity of the nation. Still, society has become increasingly polarized along religious and ethnic lines. In Kaduna State in the northern part of the country, this polarization comes to expression in a long-lasting conflict between Muslim Hausa-Fulani and different Christian ethnic groups resulting in recurrent outbreaks of violence. These conflicts have led to the loss of lives and properties worth billions of naira (Okpanachi, 2010).

The evolution of Islamic societies in Nigeria can be traced to the determination of Muslims to be more committed to their religion, promote unity among the Muslims and non-Muslims, also inspire Muslim parents to be alert in their responsibilities in their upbringing and to encourage all and sundry to make freedom of religion where no one will oppress another because of their differences in religion is another factor that motivated some people to form Islamic Society. There are many groups of Islamic societies which preach peaceful co-existence, most especially in Nigeria and Jama'atu Nasril Islam is one of them, especially against the backdrop of the past and recent developments in Nigeria (Kudu, 1984). Despite the presence of Jama'atu Nasril Islam and other numerous religious groups, there have been recurrent conflicts within some Islamic sects. Eventhough a lot has been written on the role of religious body in combating intra-religious conflict, most of the literature do not explore the role of Jama'atu Nasril Islam (JNI) in combating intra-religious conflict in Kaduna North Local Government Area between 2016 and 2020. It is in view of this that this research seeks to make siginificant contribution to scholarship by

looking at the role of Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North from 2016-2020.

1.2 Statement of the Research Problem

Religious and ethnic crises have since the 1980s become one of the major challenges for Nigeria's nation-building. The state in Nigeria employs various strategies to reduce national ethnic conflicts. Jama'atu Nasril Islam (JNI) which is a prominent Islamic body in Nigeria and the mother body to all Islamic sects in the country, JNI is supposed to contribute immensely in curbing the intra-religious conflict in the state but yet these crises still occur. Despite the presence of JNI and other numerous religious bodies, there has been a recurrent conflict within some Islamic sects. It is against this background that this research seeks to make an assessment of the role of Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North from 2016 to 2020.

1.3 Research Questions

The research was guided by the following questions:

i. What is the role of Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North from 2016 to 2020?

ii. To what extent has Jama'atu Nasril Islam helped in addressing the problem of intra-religious conflict in Kaduna North from 2016-2020?

iii. What are the challenges faced by Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North from 2016-2020?

1.4 Literature Review

1.4.1 Intra-Religious Conflicts

Intra-religious conflict is a global phenomenon, conflicts between factions of Muslim communities is inevitable due to the struggle for hegemony by the various groups in the society. However, studies on intra-religious conflicts tend to focus on their role in political or violent conflicts within the respective religious communities. However, what is often neglected is the fact that intra-religious rivalries can affect the dynamic of conflicts between different religious communities. In trying to prevail over their religious rivals, religious elites may try to get political support consisting of specific laws and concessions or active political discrimination and suppression of competing religious leaders. But such political help does not come for free. Influential political patrons expect services in return, like religious legitimacy for their political programs or religious justification of their violent struggle against their own political rivals (Monica, 2007). Especially in religiously diverse societies, political elites will tend to present themselves as defenders of their respective ethnic and religious communities, so as to legitimize their claim for leadership and to mobilize support. Their chances of success will be higher if they are supported by influential religious elites who publicly confirm their religious rhetoric. Such effective religious mobilization can in turn contribute to the escalation of intrastate conflicts (Isak, 2007).

Muslims in Nigeria have for several decades been faced with the problem of intra-religious conflict, which eventually led to incessant hostility and disaffection among the followers of the same faith (Bala, 2008). The conflicts have punctuated Nigeria affairs before and after independent. The problem has led to degeneration of the mutual relationships shared by followers of the same faith albeit with different sectarian belief; governments at federal, state, local level, have created measures to bring a lasting solution to this problem but it seems difficult (Okpanachi, 2010). Although the incidence of both intra-religion and inter-religion conflict has been growing since the 1980s, it is the latter which has been more violent in recent years and, perhaps, more of a thread to the stability of the country (Paul, 1985).

The most notable incident of intra-religion crisis namely intra-Islamic violence occurred in 1980 in kano following the preaching of a Cameroonian preacher by the name of Alhaji Muhammad Marwa, nicknamed "*Maitatsine*" by his followers (Reuters, 1993). Maitatsine preaching was antagonistic to Muslims outside of his country community (Hunwick, 1992). It is reported that at least 5,000 people, including Maitatsine, were killed in clashes with the police and army, Maitatsine disturbances recurrent on kaduna in 1982, Yola in 1984 and Funtua in 1993 (Ibrahim, 1989). Religious conflicts is conceptualized here as a specific form of conflicts between groups which differed

ideologically along religious line within a pluralistic setting with each striving for political relevance (Tahir, 1975).

Islam was introduced into the territory now known as northern Nigeria through trade across the Sahara Desert from North Africa, reaching the Kanem-Borno Empire in the north-east zone as early as the ninth century AD. The religion made headway and developed rapidly because of the interplay of factors such as the expansion of trade, respect for scholarship, the record-keeping needs of indigenous administrations and the subsequent conversion of local rulers to the new faith. Islam started gaining political relevance in Hausa land during the reign of Muhammadu Rumfa, the then Emir of Kano in the fifteenth century, a new legal system known as Shari'a was introduced and implemented as a guide to Muslim rulers (Alkali 1993; Kyari 1992; Usman 1983).

The second wave of the spread of Islam among various people of pre-colonial northern Nigeria was as a result of the arrival of migrant Muslim scholars like the Wangarawa, Fulani and Kunta from Senegambia and Mali. Among the prominent migrants is Musa Jakollo a Toronkawa Fulani who arrived around 1450AD and later on around 1755AD his family of scholars and teachers produced Shaikh Uthman Fodio, who led the Islamic Holy War of 1804 as an Islamic revivalist movement aimed at promoting reform principles. This led to the establishment of the Sokoto Caliphate, a theocracy composed of 30 emirates and sub-emirates stretching from present day Burkina Faso to Cameroon (Kane, 2003).

Since the 1980s but especially since 1999, northern Nigeria has been racked by repeated episodes of religious and ethno-religious violence involving the loss of thousands of lives, the displacement of hundreds of thousands of people and the destruction of vast quantities of property. The violence has become even more worse in 2009 with the advent of the Salafist Yusufiyya Sect alias Boko Haram, cases like this has made religion the idiom through which the warring communities in northern Nigeria are mobilized and it is an important tool used in social and political processes not related to the religion for other gains in a society or country regarded in one global survey "as the most religious people worldwide" (Ben Amara, 2011).

There are different understandings about the intra-Muslim relations in northern Nigeria especially in the 1970s; one of it is as the radical activities of the Saudi Wahhabi and money onto a pacifist African Sufi canvas (Hill, 2010). Today in Northern Nigeria, there are different sects of Islam from the Sufis of the Qadiriyya and Tijjaniyya in the dominant Sunni core of the Muslim population; to reformists Salafists who vehemently reject most Sufi ideas and doctrines; to Shi'ites inspired by Iran; to heretical sects like Maitatsine and Boko Haram who have developed their own weird doctrines of Islam and also a significant amount of neutral Muslims who shun any sectarian affiliation (Roy, 2004).

1.4.2 History of the Formation of Jama'atu Nasril Islam (JNI)

According to Toyin and Ann (2009), with the attainment of independence in 1960, the spread of Islam began to receive official support from the Sardauna of Sokoto, a grandson of Shehu Uthman Danfodio. The exposure and foresight of Late Sir Ahmadu Bello, Sardauna of Sokoto geared him up when he met Muslim leaders at the international level. This perhaps affected his thought and guided his ambition for an Islamic organisation to echo Islamic voice for Nigerians abroad. In February 1960, the Honourable Premier, Alhaji Sir Ahmadu Bello, Sardauna of Sokoto appointed a committee to carry out an investigation on how the existing number of Quranic and Islamic schools could be improved in the Northern Nigeria so that they could meet the needs of modern age (Toyin & Ann, 2009). The society called Jama'atu Nasril Islam was floated. The late Premier mentioned the following tasks; to propagate the religion of Islam and improve Muslims welfare, to give Islam a uniform voice internally and externally, to coordinate Islamic activities within Nigeria, to educate people as well as responsible for the spread of Islam, and lastly uniting Islamic scholars together as the tasks before the new Islamic society.

1.4.3 Visions and Missions of Jama'at Nasril Islam (JNI)

Jama'atu Nasril Islam (JNI) envisions a total war against ignorance in Islam and encouragement of the distribution of Islamic literature in Nigerian local languages, building mosques and Islamic centre of learning, promoting unity among the Muslims regardless of brotherhood affiliation and reform brotherhood society. similarly, JNI envision to act as a voice externally on behalf of all Nigerian Muslims, as well to coordinate Islamic activities within Nigeria and to educate people, spread the

religion of Islam, teach average Muslim on how to carry out his religious obligations as well consolidate the development of Northern States under the atmosphere of peace and stability. The missions of JNI were drawn to meet the objectives of the society which include to propagate the principles of Islam thereby striving to win more adherents to the faith, to remove or eradicate immorality in the society and maintain Islamic morality among the Muslims and to promote friendly relationship among Nigerian Muslims in particular and world Muslim in general, to promote friendly relationship not only at national level but also at international level. To put into practice the ideals of Islam as prescribed in the Glorious Quran and practised by the holy prophet of Islam, in other words, to teach the Muslims normal way in which the religion of Islam is practised as taught by the Qur'an and explained in the practice of the Prophet Muhammad Sallallahu Alaihi Wa Sallam (Kudu, 1984).

1.5 Theoretical Framework

The Theory of Asabiyyah by Ibn Khaldun was adopted as the theoretical framework for this study. Ibn Khaldun, a 14th-century Arab historian and philosopher, introduced the concept of asabiyyah in his seminal work, the *Muqaddimah*. This theory explains social cohesion, group solidarity, and the rise and fall of civilizations. Asabiyyah is often translated as "social cohesion" or "group feeling," and it plays a crucial role in understanding how societies organize themselves and maintain power. Asabiyyah refers to the bond that unites a group of people, often based on kinship, ethnicity, or shared beliefs. Ibn Khaldun emphasized that this solidarity is essential for the establishment and maintenance of political power. He posited that stronger asabiyyah leads to the formation of more powerful states. In contrast, weakened asabiyyah results in the decline of political entities (Ibn Khaldun, 1377).

For further explanation of Asabiyyah, Ibn Khaldun, starts with the lowest group level of the nomadic society. Asabiyyah has two-layer bases, which support its existence in a society. First is the bottom layer, based on blood ties or kinship. Second is upper layer, which is based on religion or ideology as religion gathers men around one whole and arouses the sense of Asabiyyah. Muhsin Mahdi, by giving supreme importance to religion in strengthening the group feeling, states that, "religion gives a new loyalty, absolute belief in and obedience to, the demands of the law and the religious leader (Mehdi, 1980).

In conclusion, Ibn Khaldun's theory of asabiyyah offers a profound lens through which to examine the role of Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North from 2016 to 2020. By understanding the importance of the role of Jama'atu Nasril Islam in combating intra-religious conflict, societies can better navigate the complexities of identity, cohesion, and conflict in an increasingly interconnected world. The insights derived from this theory remain relevant for addressing modern challenges related to social fragmentation and national identity.

1.6 Methodology

This research used both primary and secondary source of data. For its primary source of data, the research limited itself to the use of questionnaires and for secondary source of data, the study was limited to textbooks, Internet and journals. In order to determine the sample size of the entire population of Kaduna North we used the Taro Yamane's formula. The sample size for this study is 399. This was determined using Yamane's (1967) formula for determining sample size as follows:

$$n=\frac{N}{1+Ne^2}$$

Where:

n= Sample size

N= Total number of the population

1= Constant

e2= Margin of error

∴ Here our N= 492,100
e= error limit is at 0.05
n (sample size)= 399

1.7 Data Analysis

In collecting data for this study, four hundred (400) questionnaires were distributed to the respondents but only three hundred and seventy-nine (379) questionnaires were

retrieved successfully. As such, a total of three hundred and seventy-nine (379) questionnaires were used for the study.

Table 1.1: Socio-Demographic Characteristics of the Respondents

Demographic Variables	Frequency	Percentage
Age Distribution		
18-25 years	50	13
26-35 years	65	17
36-50 years	196	52
51 years and above	68	18
Total	**379**	**100.0**
Gender		
Male	226	60
Female	153	40
Total	**379**	**100.0**
Marital Status		
Single	103	27
Married	152	40
Divorced/Separated	72	19
Widowed/widower	52	14
Total	**379**	**100.0**
Educational Qualification		
Primary education	62	16
Secondary education	96	25
Tertiary education	194	51
Non-formal education	27	7

For others, please specify	-	-
Total	**379**	**100.0**
Occupation		
Student	44	12
Civil Servant	129	34
Self-employed	96	25
Farmer	78	21
Security personnel	32	8
Total	**379**	**100.0**

Source: Field Survey, 2024

Table 1.1 shows that 196 of the respondents representing 52.0% are within the age of 36-50 years, 68 of the respondents representing 18% are within the age of 51 years and above, 65 of the respondents representing 17% are within the age category of 26-35 years while 50 0f the respondents representing 13% are within the age brackets of 18-25 years. This implies that majority of the respondents were between 36-50 years of age.

The gender distribution of the respondents shows that 226 of the respondents representing 60% are males while 153 of the respondents representing 40% are females. This shows that the majority of the respondents were males.

Categorization of the respondents on marital status revealed that married respondents accounted for the highest number with (152) 40% of the respondents. Single constituted (103) 27%; separated/ divorced accounted for (72) 19%; while widowed/widower accounted for (52) 14% of the respondents, which is the lowest. This equally indicated that majority of the respondents were married.

On the distribution of respondents by educational qualifications, the highest percentage was in the category of tertiary education with (194) 51%. Secondary education constituted (96) 25% while those with primary certificates accounted for (62) 16% of the total respondents. Non-formal education accounted for (27) 7% of the respondents. This indicates that majority of the respondents were those with tertiary education.

Finally, on the occupational status of the respondents, civil/public servant respondents constituted (129) 34% of the respondents, self-employed accounted for (96) 25%, students accounted for (44) 12%, farmers accounted for (78) 21% while security personnel constituted (32) 8% of the responses. This implies that majority of the respondents were civil servants.

Table 1.2: Respondents views on the awareness of the existence of Jama'atu Nasril Islam

Responses	Frequency	Percentage (%)
Yes	367	97
No	12	3
No idea	-	-
Total	**379**	**100**

Source: Field Work, 2024

Table 1.2 represents respondents' views on the awareness of the existence of Jama'atu Nasril Islam. 367 of the respondents representing 97% indicated that they are aware of the existence of Jama'atu Nasril Islam while 12 of the respondents representing 3% indicated otherwise. This implies that majority of the respondents are aware of the existence of Jama'atu Nasril Islam.

Table 1.3: Respondents views on the roles of Jama'atu Nasril Islam in relation to peace building as a tool for conflict management among Islamic sects in Kaduna North Local Government

Responses	Frequency	Percentage (%)
Conflict prevention and management	80	21
Peace advocacy programs	100	26
Promote peace and harmonious co-existence	50	13
All of the above	120	32
None of the above	29	8
Total	**379**	**100**

Source: Field Work, 2024

Table 41.3 represents respondents' views on the roles of Jama'atu Nasril Islam on peace building as a tool for conflict management among Islamic sects in Kaduna North Local Government. The table shows that 80 of the respondents representing 21% believed that the role of Jama'atu Nasril Islam is conflict prevention and management. 100 of the respondents representing 26% said peace advocacy program is the role of Jama'atu Nasril Islam. 50 of the respondents representing 13% believed that promoting peace and harmonious coexistence is the role of the organization. 120 of the respondents representing 32% believed that Jama'atu Nasril Islam plays a multifaceted role encompassing all the above-mentioned activities. This suggests a broad recognition of the organization's comprehensive approach to peacebuilding and conflict management. A small percentage (29) 8% of the respondents do not believe that Jama'atu Nasril Islam plays any significant role in the areas listed. Thus, the analysis shows that Jama'atu Nasril Islam is perceived to play a significant role in peacebuilding and conflict management among Islamic sects in Kaduna North Local Government through conflict prevention and management, peace advocacy and promoting harmonious coexistence.

Table 1.4: Respondents views on whether Jama'atu Nasril Islam plays a role on intra-religious conflict management in Kaduna North Local Government Area

Responses	Frequency	Percentage (%)
Strongly Agree	120	32
Agree	150	40
Undecided	50	13
Disagree	40	11
Strongly disagree	19	5
Total	**379**	**100**

Source: Field Work, 2024

Table 1.4 represents respondents' views on whether the Jama'atu Nasril Islam plays a role on intra-religious conflict management in Kaduna North Local Government Area. The table shows that 120 of the respondents representing 32% strongly agreed that Jama'atu Nasril Islam plays a vital role in intra-religious conflict management in Kaduna North Local Government Area. This suggests that the organization's efforts in this regard are highly recognized and appreciated. 150 of the respondents representing 40% of respondents agreed that Jama'atu Nasril Islam plays a vital role in managing intra-religious conflict, 50 of the respondents representing 13% are undecided about whether Jama'atu Nasril Islam plays a vital role in intra-religious conflict management in Kaduna North Local Government Area, 40 of the respondents representing 11% disagreed that Jama'atu Nasril Islam plays any vital role in intra-religious conflict management and 19 of the respondents representing 5% strongly disagreed. The analysis therefore reveals that a substantial majority of the respondents agreed that Jama'atu Nasril Islam plays a positive role in intra-religious conflict management in Kaduna North Local Government Area.

Table 1.5: Respondents views on whether the mandate of Jama'atu Nasril Islam is basically to combat intra-religious conflict between Islamic sects in Kaduna North Local Government Area

Responses	Frequency	Percentage (%)
Yes	210	55
No	120	32
No idea	49	13
Total	**379**	**100**

Source: Field Work, 2024

Table 1.5 represents respondents' views on whether the mandate of Jama'atu Nasril Islam is basically to combat intra-religious conflict between Islamic sects in Kaduna North Local Government Area. A majority of the respondents (210) 55% believed that the mandate of Jama'atu Nasril Islam is primarily to combat intra-religious conflict between Islamic sects in Kaduna North Local Government. This indicates that over half of the population recognizes and agrees with this specific role of the organization. 120 of the respondents representing 32% do not believe that the primary mandate of Jama'atu Nasril Islam is to combat intra-religious conflict while 49 of the respondents representing 13% are not sure about the mandate of Jama'atu Nasril Islam. Thus, the analysis shows that majority of the respondents agreed that the mandate of Jama'atu Nasril Islam is basically to combat intra-religious conflict between Islamic sects in Kaduna North Local Government Area.

Table 1.6: Respondents views on the challenges facing Jama'atu Nasril Islam in Kaduna North Local Government Area

Responses	Frequency	Percentage (%)
Conflict among Islamic sects	90	24
Lack of fund	110	29
Lack of public participation	50	13
All of the above	129	34
Total	**379**	**100**

Source: Field Work, 2024

Table 1.6 represents respondents' views on the challenges facing Jama'atu Nasril Islam in Kaduna North Local Government Area. A significant portion (90) 24% of the respondents identified conflict among Islamic sects as the primary challenge facing Jama'atu Nasril Islam. This suggests that intra-religious conflict is a notable issue impacting the organization's effectiveness in peace-building and conflict management. 110 of the respondents representing 29% indicated lack of fund/ financial constraints as the major challenge facing Jama'atu Nasril Islam. This indicates that inadequate funding is a significant barrier to the organization's ability to carry out its activities and initiatives effectively. A smaller percentage (50) 13% of the respondents believed that lack of public participation is the challenge facing Jama'atu Nasril Islam. This suggests that the organization might be facing difficulties in engaging the community and garnering active involvement from the public in its initiatives. The largest group (129) 34% of the respondents identified all the mentioned challenges (conflict among Islamic sects, lack of funds and lack of public participation) as the major challenges facing Jama'atu Nasril Islam. This indicates recognition of multiple, overlapping challenges that the organization must address to be more effective. Therefore, the analysis reveals that Jama'atu Nasril Islam is facing several interrelated challenges in Kaduna North Local Government Area.

1.8 Discussion of Findings

From the foregoing presentation and analysis of relevant data on the subject under investigation, the following findings or deductions can be drawn:

i. Jama'atu Nasril Islam plays the role of a reconciliatory body due to the misunderstanding that arises from different Islamic sects and it plays a key role in establishing peace especially if conflict arises.

ii. Jama'atu Nasril Islam has helped in addressing the problem of intra-religious conflict in Kaduna North to the extent that there has been a decreased in the rate of intra-religious conflict because of their effort.

iii. Neglect from the government appears to be the major challenge that affected the effort of Jama'atu Nasril Islam in combating intra-religious conflict in Kaduna North. In addition, lack of finance, lack of respect from other Islamic groups, support from the public and quest for worldly things among clerics were also revealed as the major challenges faced by the organisation.

1.9 Conclusion

It is clear from the foregoing that this study has confirmed that Jama'atu Nasril Islam plays the role of a reconciliatory body due to the misunderstanding that arises from different Islamic sects and despite the challenges faced by JNI such as neglect from the government, lack of finance, lack of respect from other Islamic groups, lack of public support and quest for worldly things among clerics, the rate of intra-religious conflict has decreased in Kaduna North because of the significant effort of JNI in combating intra-religious conflict as it has been assessed to be effective by the respondents.

1.10 Recommendations

Based on the conclusion of this study, it shows that for Jama'atu Nasril Islam to impact better in combating intra-religious conflict the in Kaduna North, all stakeholders must show strong commitment to key into the effort of Jama'atu Nasril Islam in its effort to combat intra-religious crisis. In the light of this, the following recommendations were proffered:

i. Government at all level must show strong commitment by channelling more attention and resources to support JNI in its effort to combat intra-religious crises.

ii. Government must institute and enforce severe sanctions on clerics and any other person found to have caused intra-religious crises.

iii. There is need for more information or clarity regarding the organization's activities and effectiveness in conflict management and enhancement of its communication, transparency, and effectiveness to gain broader support and trust.

iv. Regular orientation of members and punishing erring members should be a priority. This suggests that a combination of education, training, and accountability measures could be key to enhancing the organization's effectiveness.

v. The welfare of the members of the JNI should be given utmost priority like paying them salary. Doing that will motivate them and boost their morale and it will go a long way in making them putting their best to achieve the mission of JNI.

vi. There is need for all other religious organisations to acknowledge the role of JNI as the umbrella body for all Islamic sects and respect it.

vii. There is need for clerics to have fear of Almighty God in all their dealings.

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