Interfaith Dialogue among the Faith-Based Religions (FBO) in Nigeria: A Survey from the Islamic Hermeneutics for Peaceful Co-Existence and Justice

ADELEKE, RASHEED S. (Ph.D)

Department of Islamic Studies, Facultyy of Arts, Adeyemi Federal University of Education, Ondo.
sanrasheed2@gmail.com

Abstract

Islam and Christianity are two of the most widely practiced religions in Nigeria, Africa and globally. This is so because; they share historical origins and several doctrinal and ethical similarities. This study examines the causes of conflicts between adherents of Islam and Christianity and analyzes religious teachings that encourage peaceful interfaith relations. The study also explores interfaith cooperation as a strategy for enhancing national security and preventing recurrent religious conflicts. The study adopts a historical and qualitative analytical approaches. Primary and secondary data sources were employed for comprehensive analysis.

Key words: Muslim and Christianity (FBO), relationship, Islamic hermeneutics, co-existence, national security.

Preamble

National security is a sine qua non for political stability and socio-economic development of any nation. Religion is one of the recognized factors that can enhance or destabilize the security of any nation at any given period of history. Religion as one of the factors of national identity plays a very significant role on the security of a society as it draws together individuals, families and regions, and pulls them towards greater self-consciousness needed to build a nation. However, religion can be manipulated as an instrument of destruction and disintegration, which threatens the peace, stability and security of a nation. Similarly, it is a way with which man moves closer to the creator. Though religions are multivarious but all modes of worship are directed to God who is referred to with many names by different adherents based on their dialects. This is succcintly enumerated by ibn Rumi as he points out that 'religions are many but they are directed to only one light' (i.e Lord, God) (Encylopedia of Religion, 2005).

Nigeria is of a number of religions. There are African Traditional Religions which are as old as the country itself. It is also made up of more than a hundred traditional religions. There are Ogun (god of iron), Sango (god of thunder), Obatala, Yemoja (Mummy water) and Osun-shrine among others in the Yoruba geographical region. The emergence of the Faith-Based Religions. viz; Islam and Chritainity put

1

a stop to the worship of these African Traditional Rreligions in Nigeria. There are reasons behind the acceptance of these new faith. These include the factors that facilitated their advents. For instance, Islam was introduced into Nigeria as early as 9th century through the trade routes, that linked Africa with the Arab nations. Others include: the activities of the itinerant preachers, Islamic missionaries as well as the impact of the muslim brotherhood such as the *Murabitun* and the *Muwahiddun* (Moravids) and the sufis (Babs, 1982 and Hunwick, 2008). In the same vein, Christainity was brought to Nigeria through the envangelization of the European missioners (Manners, 2000).

It is highly essential that the acceptability of Islam and Christainity should be a mean of amiable or cordial inter-faith or inter-personal relatonship between Muslims and Christains. This should be so, because the two religions share many things in common. According to Bidmos (2006), Islam and Christainity share many things in common as embedded in the divine scriptures' contents, (that is most of what were explained in the Quran are as well expressed in the Bible). These include the divine laws, prophets of God, as well as the creation of heaven and earth among other things. This work is therefore carried out as an analysis on the reasons why both the adherents of the two religions should relate with each other not only on religious matter but also in all their daily affairs. They should also see themselves as viceroys of God on the earth for co-existence by promoting peace, harmony, tranquility through which national security could not only be attained but also sustained.

Definitions of the Key Terms

Before delving into the topic it is deemed pertinent to have a cursory look at the key terms used in the study. Muslims are the adherents of the religion of Islam which means the religion of total submission to the will of Allah (Cowan, 2006). Christians are the persons who believe in the Christian religion (Sally, 2001). Relationship is a polysemous word. It connotes links, contacts or dealings between people, group of people or countries. It is defined as a close connection between two or more things. Hence, in this paper, it refers to an act of mutual living together of Muslims and Christians as a means of realizing national security. Explorations is derived from the verb explore which means to examine something carefully in order to find out about it (Webster, 1996 and Sally, 2001). Islam literally denotes peace and submission. It is the religion that preaches submission to Almighty Allah (God). The word Islam, in Arabic, means peace or submission to the will of Allah. It is therefore a religion that is characterized by the acceptance of the doctrine of submission to Allah and bringing about peace among fellow human beings (Ibrahim and Abbas, 2012). Contextually, Islam is defined as the complete way of life which contributes indelible marks to the life of people in all spheres of life educationally, socially, economically and politically (Malik, 2006). Hermeneutics means an area of study that analyses and explains written texts. It is used in this work to denote explanations and analysis of inter-relationship between Muslims and Christians from the Islamic perspective. Mechanism in this work means a modality or step in religious crises prevention, management and resolution. It is an input putting by each religion at resolving crises over both intral and inter-religious crises. It is an effort putting at resolving conflict of any category at any level. The modality of mechanisms prevents a conflict from being escalated into crisis, war, terrorism or violence (Akpenpuun, 2006 and Adeleke, 2009). Co-existence is the state of beign together in the same place at the same time. National security in connotes several meanings depending on the circumstance with which it is used. It is used in this paper to dennote a state of being free from danger or injury (Sally, 2001).

Concept of Religions

Religion is defined by scholars in a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values. The concept of religion was linked to

the Latin verb relegeere. It connotes re-read, to read repeatedly, read over to consider something with diligence, to check constantly what is important for the correct veneration of gods. More so, another variant of Latin origin of the meaning of religion goes back to the original interpretation of the word religare. This means to tie, attach, write or conjoin (Herbert, 1992). This meaning indicates a relationship, a bond, an obligation, a commitment and submission. It is commonly regarded as cruising of a person's relation to God, gods or spirits (Bilal, 2005).

In academic milieu, religions have been divided into three broad categories: world religions, a term which refers to transcultural, international faiths; indigenous religions, which refers to smaller, culture-specific or nation-specific religious groups; and new religious movements, which refers to recently developed faiths. The word religion is sometimes used interchangeably with faith or belief system, but religion differs from private belief. The development of religion has taken different forms in different cultures. Some religions place emphasis on belief, while others emphasize practice. Some religions focus on the subjective experience of the religious individual, while others consider the activities of the religious community to be most important. Some religions claim to be universal, believing their laws and cosmology to be binding on everyone, while others are intended to be practised only by a closely defined or localized group.

Origin of Religion is based on an idea of reality. It goes back to the beginning of mankind which provides an explanation for the existence of itself as well as the world surrounding it. For instance, Islam was originated from Almighty Allah (God) Himself. This is divinely affirmed by the Quran which is the primary source of Islamic constitution or code of conduct (Abdullah, 1999). The adherents of the two religions in Nigeria are drawn from the Traditional Religions. This is so because Nigeria as a nation is initially characterized with African Traditional Religion. The advent of the two religions awake people of the true faith and call them to be converted into either Islam or Christianity.

Etymology and the Concept of Islam

Islam is an Arabic word which literally means submission. It is derived from a word peace. In a religious context, it means complete submission to the will of God (Abduh, 2000). 'Mohammedanism' is thus a misnomer because it suggests that Muslims worship Muhammad rather than God. Allah is the Arabic name for God, which is used by Muslims.

The religion of Islam is not named after a person as in the case of Buddhism which was named after Gotam Buddha, Confucianism after Confucius and Marxism after Karl Max. It was not named after a tribe like Judaism named after the clan of Judah and Hinduism after the Hindus. Hence, Islam is the true religion of God (Almighty Allah) and as such, its name connotes the central principle of God (Bilal, 2005). Islam is not a new religion, but the same truth that God revealed through all His prophets to every people. It is both a religion and a complete way of life. The message of Islam concerns God, who in Arabic is called Allah and it addresses itself to humanity's most profound nature. Islam shares with the other Abrahamic religions their sacred history, the basic ethical teachings contained in the Ten Commandments and above all, belief in the One God. It renews and repeats the true beliefs of Jews and Christians whose scriptures are mentioned as divinely revealed books in Islam's own sacred book, the Quran (Muhammad, 1990).

Islam is a religion with articles of faith based on the Islamic monotheism. This faith centres on the belief in One God; the Angels created by Him; prophets through whom His revelations were brought to

mankind; the Day of Judgement and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam and including Nuh (Noah), Ibrahim (Abraham), Ismail, Isaac, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, Jesus and Muhammad (Muhammad, 1990 and Abdullah, 1986). The Quran, the God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to Prophet Muhammad through angel Jibril (Gabriel) (Abdullah, 1999).

Ethics lie at the heart of Islamic teachings and all men and women are expected to act ethically towards each other at all times. As the Prophet has said, "None of you is a believer until one loves for his brother what he loves for himself" (Muhammad, 1990). Islam possesses a religious law called the Shariah in Arabic which governs the life of Muslims and which Muslims consider to be the embodiment of the Will of God. The Shariah is contained in the principle of the Quran. This Law caters for the needs of a society and its laws are essentially preventative and are not based on harsh Punishment except as a last measure.

Etymology and the Concept of Concept Christianity

Christianity is derived from the Ancient Greek word Χριστός, Khristos (U.M.C. 2007). Christ literally means anointed one. It is a monotheistic religion based on the life and teachings of Jesus. Adherents of the Christian faith are known as Christians. Christianity teaches that Jesus is the Son of God, God having become human and the saviour of humanity. Christians commonly refer to Jesus as Christ or Messiah. The three largest groups in the world of Christianity are the Roman Catholic Church, the Eastern Orthodox churches, and the various denominations of Protestantism (Briggs, 2003 and Manners, 2000). The foundation of Christian theology is expressed in the early Christian ecumenical creeds. These professions state that Jesus suffered, died, was buried, and was resurrected from the dead to open heaven to those who believe in him and trust him for the remission of their sins (salvation). The message of Jesus Christ is called the Gospel (good news) and hence refers to the earliest written accounts of his ministry. The central tenet of Christianity is the belief in Jesus as the Son of God and the Messiah (Christ). (Briggs, 2003). Messiah comes from the Hebrew word (māšiلh) meaning anointed one (wikipedia, 2012). The death and resurrection of Jesus are important in Christian Theology.

The creed was the summary of Christian doctrines. These include: belief in God, the Father, Jesus Christ as the Son of God and the Holy Spirit, the death, descent into hell, resurrection, and ascension of Christ, the holiness of the Church and the communion of saints as well as Christ's second coming, the Day of Judgement and salvation of the faithful. More so, trinity refers to the teaching that the one God comprises three distinct things, eternally co-existing viz; the Father, the Son (incarnate in Jesus Christ), and the Holy Spirit. The Trinity represents both the immanence and transcendence of God (Manners, 2000).

Christianity in Nigeria

Sighting from Ibrahim (2012), history of Christianity in Nigeria started in the early 19th century when evangelists and missionaries were sponsored from Europe and North America. The Methodist missionaries led by Thomas Birch Freeman arrived in Badagry Creek in September, 1842. Together with a missionary of the Church Missionary Society, Henry Townsend, a mission partnership was formed to carry out evangelization work in Nigeria.

Causes of Conflicts between Muslims and Christians

The British amalgamation of the Northern and Southern protectorates of Nigeria in 1914 by Sir Lord Lugard, the British Governor to Nigeria is a significant factor in the root causes of the geo-religious and ethnic conflicts Nigeria has been facing (Ibrahim and Abbas, 2012). The Colonialists initially arrived in Nigeria as explorers, subsequently, as traders, next, as missionaries and lastly as colonial rulers. Thus, it is difficult to separate the advent of colonialism from Christian evangelization; this holy alliance destroyed not only the cooperation between many Nigerian natives and the Christian missionaries but more seriously between Muslims and missionaries. The colonial intervention contributed to the failure in forging a bond of unity and a sense of belonging among the people in areas where it was prevalent. That Islam was therefore very strong in Nigeria before the advent of Christianity in Nigeria created a great misunderstanding when Christian missionaries started using Western education to Christianize Muslims or as an instrument of conversion, with the covert and overt support of the British colonizers (Ibrahim and Abbas, 2012 and Kenny, 1996)**.**

Many Muslims in order to go to school had to be converted to Christianity and become Christians as Yusuf became Joseph, Lawal Lawalson and Ibrahim Abraham among others (Adekilekun, 1989). This conversion of Muslims to Christianity through the Schools led to the first religious conflict in Nigeria. The attitude of the Colonial masters in undermining the operation of the Islamic law also contributed in no small measure to the rise of religious conflicts in Nigeria.

On the one hand, there are many institutions in Nigeria that Muslims perceive as symbols of Christian domination, though in the name of secularity. These symbols include the common Law which has a Christian antecedent, work-free Saturdays and Sundays, the official recognition of two Christian bodies, the Catholics and Protestants in the army, Air force, Navy and all other similar national sectors while only one Muslim body is recognized. Other factors include Sharī'ah imbroglio and the Socio-economic Dimensions of Religious Conflict.

There had been series of discord between <u>Christians</u> and <u>Muslims</u> in Nigeria especially in the Northern region of the nation. The causes of this conflict include claiming of superiority of a religion above another. Though, this had been in existence from time immemorial as enumerated in the scriptures. Such conflict arises when each of two religious persons claims a monopoly of a religious truth. The impression is that one of them, on the long run, is holding onto a wrong religion or a truthful religion. Hence, the occurrence of opposition, friction, incompatibility, antagonism, hostility, clash, dispute, fight, quarrel and war between them occur (Abdullah, 1986). Religious crisis is not a new phenomenon. It is extensively analysed in the Qur'an. It has not just started as it occurs in different parts of the world now but it had been since centuries ago as the divine scriptures explain the claim of some religionists both in the past, present and the future. This notion is expressed in various verses of the Quran such as Quran 2 verse 111 which reads thus: *The Jews said that the people of the book follow nothing (i.e. not on the right religion) and the people of the book said that the Jews follow nothing (i.e. not on the right religion), though they both recite the scripture. Like unto their word, said (the pagans) who know not. "And they say none shall enter paradise unless he is a Jew or a person of the book* (Quran 2 verse:111*)*

A number of factors are responsible for Christians' and Muslims' discords in the country. The most of outbreaks of inter-religious violence in Nigeria were between Islam and Christianity. This is due to the old rivalry between the two religions that dated back to the sixth century A.D. History affirms that Christianity was spread to African including Nigeria through the West with the motives of evangelization and to suppress Islam. Causes of conflict between Muslims and Christians are examined as questions over their religious beliefs, doctrines, scriptures, sanctuary, piety, location of worship, misunderstanding,

tolerance, provocative sermons and ignorance. These causes are characterized by quarrel, fighting, severe anger, aggression, violence and bloodshed. This Inter-Religious crisis usually occur between Islamic movements and Christian societies. Thus, each of the religious groups claims the superiority of its culture, belief and ethnic over another. This often claims lives and property of many people (Briggs, 2003 and Marie, 2005). The crises also emanates on the superiority of belief over another. The instance of this crisis is what let to the formation of Centre for Reproduction of Religions Based Conflict (Cresnette, 2005) as well as centre for Peace and Religions Development.

Statistics of religious Crises across the nation show that at least ninety-five per cent (95%) of them occurred in the northern part. However, no religious doctrine preaches or encourages crises (Arowolo, 2007). Most of the Christian and Muslim religious crises especially in Nigeria are of political undertone. For instance, different groups at times deployed religions as political instruments for their mobilization. Such crises had been recorded in some states like Kaduna in February, 2001 when the state governor made attempts to adopt *Shariah* system. This led to religious riot. It also claimed lives and loss of properties of people (Tell, 2009).

Introduction of the Shariah legal system is another dimension into the crises. This is so, because, while the Muslims justify its introduction as part of the dividends of administration, the Christians see it as imposition of Muslim-law in Nigeria. These mixed notions thus caused another myriads of problem. For instance in March 2010, there were clashes between the adherents of the two religions at the northern region which claimed many lives. In 2008, similar clash reoccurred in the region in which more than three hundred people were killed. Also, on Christmas Day in 2011, a catholic church near the nation's capital Abuja was bombed and over thirty people were killed (Ibrahim, and Abbas, 2012). There are also violence against Muslims in Christian-dominated areas in North-central and southern Nigeria. Another issue was the Jos North 28th to 29th November, 2011 post-election genocide. The genocidal incidence occurred on a Muslim festival day. It claimed lives of innocent Muslims who came to worship at their mosques in some parts of the state (Ibrahim, and Abbas, 2012)..

Campaign of hatred and blackmail constitute another factor. According to Omotosho (2003), hatred is highly manifested among Muslims and Christians in various forms. These include; distortion, incitement and information. There is a number of occurrences in which many provocative sermons were delivered by some religious leaders of the two Faith-Based Religions. By and large, the reactions of the adherents tend to cause severe hatred not only of the leaders of the two religions but also their followers. Ignorance and poverty are also identified. Lack of knowledge has made some people to ignorantly insult another religion. The result of such act has caused lot destruction to the lives of people.

Lack of knowledge of the tenet of other religions constitutes to the problem of the religious conflict. It also creates misconceptions about the culture of another belief. It is obvious that some leaders of Christian and Islamic religions failed to use their privileged positions to work towards greater integration and common self-consciousness as a nation of multi-religions. This is threatening the peace and security of Nigeria as a nation. Extremism is also characterized as another problem. In both Islam and Christianity, there are some people who are idiosyncratic in the teachings of their belief. Those set of people usually categorize themselves as the most superior of others. They do attack other people of the same belief as well as the people of other religions. They equally serve as the causative elements of both the intra and inter religious crises.

It is the ignorance of religious tenet that makes some people misconstrue the nature of Jesus as prophesized in the Quran. Muslims respect and revere Jesus. They consider him one of the greatest of God's

messengers to mankind. A Muslim never refers to him simply as Jesus, but always adds the phrase upon him be peace. The Quran confirms his virgin birth (a chapter of the Quran is entitled Mary), and Mary is described as the purest woman in all creations. The Quran describes the annunciation as follows: 'Behold! the Angel said, 'God has chosen you, and purified you, and chosen you above the women of all nations. O Mary, God gives you good news of a word from Him, whose name shall be the Messiah, Jesus son of Mary, honoured in this world and the Hereafter, and one of those brought near to God. He shall speak to the people from his cradle and in maturity, and shall be of the righteous.' She said: O my Lord! How shall I have a son when no man has touched me? He said: Even so; God creates what He wills. When He decrees a thing, He says to it, Be! and it is (Quran 3 verses: 42-7).

Overview of Islamic Mechanism to Resolve Religious Crises

Crisis is an abnormal experience in life. Therefore, Islam proffers approaches to curb its menace. The mechanisms proffered by Islam are acts of finding a satisfactory way of dealing with a problem. Islam dislikes any form of religious crisis. By and large, it does not only stipulate preventive measures against the occurrence of any conflict, but it also advocates for its prevention as it is obvious that conflict cannott be avoided totally. Various mechanisms provided by Islam are embedded in its sources of *Shariah* (Islamic law). These mechanisms include dialogue, communication, collaboration, negotiation, mediation, arbitration and litigation. Others include accommodation, avoidance, compromise, competition, and persuasion, use of multi-dimensional approach, adjudication, and reconciliation (Bidmos, 2006). A number of Quranic verses addresses the mechanisms for crisis resolution. These include:

> *And if two parties among the believers fall into fighting (misunderstanding, conflicts) make reconciliation between the both. But if one of them outrages against the other, then, you should all fight against the one who outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable* (Quran 49 verse: 9).

Dialogue is another mechanism of religious conflict resolution. It involves speaking, discussing, reasoning through all aspects of a problem, thereby correcting each other and moving forward (Bidmos, 2006). Interfaith Dialogue entails engagement with others in religious interchange, communication and discussion that involve people of different religions e.g. Muslims and Christians. This also plays a pivotal role in today's Nigeria's Muslim and Christian relations. This had led to the establishment of the Islam in Africa Project which later became in 1987 the Project for Christian-Muslim Relations in Africa (PROCMURA). The project which started with the lofty objectives for Muslims and Christians to understand one another and employ indigenous resources to foster a better understanding between them.

Similarly, the government of Olusegun Obasanjo also founded the Nigerian Inter-Religious Council (NIREC) in its apparent determination to promote the ideals of peaceful coexistence, especially among the various religions in the Council under the headship of the Sultan of Sokoto and the president of Christian Association of Nigeria to address serious religious and socio economic issues. Therefore, dialogue between Muslims and Christians can bring peaceful co-existence (Hamid, 2009 and Ibrahim, 2012). This mechanism is well elaborate by Quranic references such as:

> *And those who answer the call of their Lord, and perform as-salat, and who conduct their affairs by mutual consultation (dialogue) (Qura'n 42:38).*

Dialogue is the first approach provided in Islam to solve the crises of any form. It will enable the warring or concerned parties, societies, groups, organizations e.t.c. reason together (without up-setting each other) and find solution(s) to the cause of their misunderstanding. Islam explains the religious concept of relationship of live and let other live; as Muslims should hold the faith in Allah while the other religionists should hold theirs. This was the situation maintained in *makkah* at the early propagation of Islam. The religious crisis between the Muslims and the non-Muslims was settled on the   understanding of:

To you be your religions and to me my religion
(Islamic monotheism) (Quran:109:6).

Interpersonal and Inter-faith relationship between Muslims and Christians

It is a function of Islamic law to protect the status of every citizen irrespective of religion of an individual. History provides many examples of Muslim tolerance towards other faiths. For instance, when the caliph Umar (634-644 C.E.) entered Jerusalem in the year 634, Islam granted freedom of worship to all religious communities in the city. Islamic law (Shariah) also permits non-Muslim minorities to set up their own courts, which implement family laws drawn up by the minorities themselves. Besides, when the caliph Umar took Jerusalem from the Byzantines, he insisted on entering the city with only a small number of his companions. Proclaiming to the inhabitants that their lives and property were safe, and that their places of worship would never be taken from them, he asked the Christian patriarch Sophronius to accompany him on a visit to all the holy places (Ibrahim, 1992).

The birth and divine miracles performed by Jesus were comprehensively examined in the Quran. He was born miraculously through the same power through which prophet Adam was brought into being without a father. This is buttressed by the Quran as it says: 'Truly, the likeness of Jesus with God is as the likeness of Adam. Allah created him from dust, and then said to him, be! and he was' (Quran 3 : verse 59). During his prophetic mission Jesus performed many miracles. The Quran tells us that he said: I have come to you with a sign from your Lord: I make for you out of clay, as it were, the figure of a bird, and breathe into it and it becomes a bird by God's leave. And I heal the blind, and the lepers and I raise the dead by God's permission (Quran, 3: verse 49). Additionally, Islam obliges muslims to believe in the messengership of Jesus as a prophet sent by Allah. A tradition of the prophet Muhammad was narrated to have examined this fact as it illustrates:

The Prophet says whoever believes there is no deity but God, alone without
partner,and that Muhammad is His messenger, that Jesus is the servant and
messenger of God, His word breathed into Mary and a spirit emanating
from Him, and that Paradise and Hell are true, shall be received by God
into Heaven. (Muhammad,1989 and Muhyiddeen, 2005).

Islamic Hermeneutics on Co-existence, Justice and National Security

For development, justice, co-existence and national security, the following are some of the mechanisms that are analyzed in Islam for both Muslims and Christians to abide. Freedom of conscience is expressed in a number of the Quranic verses such as: 'There is no compulsion in religion'. (Quran 2: verse 256). Also, the life and property of all citizens in an Islamic state are sacred whether a person is a

Muslim or not. Racism is incomprehensible to Muslims, for the Quran speaks of human equality in the following terms:

> *O mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another* (by living together). *Truly, the most honoured of you in God's sight is the greatest of you in piety. God is All-Knowing, All Aware* (49:13)

As succinctly enumerated above, the reign of 'Umar ibn al-Khattãb is a land mark in the history of the Islamic system of national security. During his time (634-644 A.H.), the Muslims ruled from Tripoli (Libya) to Balkh (Afghanistan), from Armenia to Sindh (Pakistan), Syria, Iraq and Iran. Social and economic justice prevailed and every citizen of the state was given his due share without religious discrination (Mawdudi, 1969).

It was recorded that he was the first ruler in the world who introduced the system of national security in his government. A department of social security was established. A careful census and registration of the citizens was done to ensure the provision of the basic necessities of the life to the destitute citizens of the State. The allowances and stipends for the Muslim community were graded according to their merit with reference to Islam.

The aim of the Islamic jurisprudence on justice is to fulfil every possible human need. These needs can broadly be classified into two categories: Primary needs i.e., food, clothing, housing and necessary medical care, and secondary needs i.e., education, matrimony, old age benefits and social services (AbdurRahman, 1990).

The laws of national security in Islam do not exist in codified form. But they consist of the injunctions of the Quran, hadith, precedents of the Righteous Caliphates and the views of the jurists deduced from the original sources through *qiyas* and *ijtihad* (secondary sources of Islamic Law). By and large, the goals of Islamic law is to provide for the economic security and social welfare of the adherents of the both faith on equal basis.

Recommendations

No form of Muslim and Christian relations in Nigeria can be promoted if the socio-economic needs of the people are not addressed. According to (Ibrahim, 2012), this can be achieved by mobilizing Muslims and Christians together to challenge underperforming governments. In addition, NIREC in particular must embark on joint Muslim and Christian projects that will alleviate poverty, engage the able bodied Nigerian youth and address theit needs. Islam therefore advocates a way to cater for the needs of every member of a society, poor and disabled without religious discrimination.

Adherents of Islamic and Christian religions should give premium to knowledge. They should comprehend the tenets of other religion and respect each other's belief.

Religiuos leaders have a lot of roles to play in sustaining the peace, justice and national security. They should direct their preachings towards peaceful co-existence of the society.

Politicians should always curb the menace of using the two Faith-Based Religions to cause problems. If these suggestions are taken into consideration, there would be positive use of religion for nation building and national security.

References

Abduh, M. (2000), *An Ideology of Development,* Cairo: Khoury Press.

Abdullah, O.N. (1986), *Encyclopedia of Seerah*, London: Seerah Foundation.

Adekilekun, A. (1989), *Selected Islamic Organizations in Nigeria.* Ibadan: UPL Publishers..

Abdullah, Y.A. (1999), *The Holy Quran*. Birmingham, England: I.P.C.I.

AbdurRahman, I.D. (1990), *Shariah*, *The Islamic law.* London: Taha publication.

Adeleke, R.S. (2009), *Islamic Mechanisms of Conflict Resolution in Marriage Institution.* Dissertation. Department of Arabic and Islamic Studies University of Ibadan.

Akpenpuun, D. (2006). *Prevention and management of conflict*. Ibadan: Loud Book Publishers.

Arowolo, J.O. (2007), *Religion and Society*. Journal of Religion, Adeyemi College of Education, Ondo.vol. 3.

Bidmos, M.A. (2006)*, Inter religious Dialogue, the Nigeirian experience*. Abuja Panaf Press.

Briggs, C. A. (2003), *The fundamental Christian Faith: the Oorigin, History and Interpretation of the Apostles' and Nicene Creeds*. Retrieved from www.books.google.com

Bilal, P. (2005*), The True Religion of God*, Riyadh: Cooperative Office for Call and Guidance.

Babs, A, F. (1982), *History of Education in Nigeria*. London: George Allen and Urwin,

Cowan, J.M. (2006), *The Hans Wehr of Dictionary of Modern Written Arabic*. NewDelhi: Modern Language Service.

Cresnet. (2005)*, Conflict Management Handbook. Academic Associate for Peace.* Training manual produced by Conflict Resolution Stake Holders.

Encylopedia of Religion (2005). edited by James, H. John, A, and Louis, H. G. New York: T and K. Publishers.

Hunwick, J.O. (2008), *Islam and Arabic into Western Africa*, *Nigeria*, Ibadan: The University of Ibadan Press.

Hamid, A. R. (2009), *International Islamic Forum For Dialogue*, Madinnah: Muslim World League.

Herbert, B. (1992), *Christianity, Dipolomacy and Work.* New York: Cokesbury Press.

Ibrahim, O. U. and Abbas, L. O. (2012), *Muslim/Christian Relations and the Implementation of the Sharī'ah in Multicultural and Religious Nigeria*. Department of Arabic and Islamic Studies, University of Ibadan.

Ibrahim, G. (1992), "*The role of Religion in National Life: Reflections on Recent Experiences in Nigeria"* in John O. Hunwick (ed.), Religion and National Life in Africa: Islam, Christianity and Politics in the Sudan and Nigeria, Northwestern University Press, Evanston, Illinois.

Ibrahim B. S. (2012), *Social Security in Islam*, President Islamic Research Foundation International, Inc.

Kenny, J. (1996), *Sharia and Christianity in Nigeria*: *Islam and a Secular State*, *Journal of Religion in Africa*, JSTOR 1581837.

Manners, M, C, (2000), *Oxford Illustrated History of Christianity*, Oxford Press.

Malik, S.H.A. (2006), *Terrorism and Islamic Culture: Any Correlation"* A Paper Presented at the International Conference on Islam, Terrorism and African Development held at the University of Ibadan.

Marie, D. 2005. *Nestle Conflict*. Retrieved August 01, 23008. from http://en.wiki/ conflict.

Mawdudi, A. (1969), *Governance in Islam*, Cairo: Majtab Press.

Muhammad, A.A.(1990), *Management and Administration in Islam*. Saudi Arabia: KingFahd University of Petroleum.

Muhammad, M.K. (1989), *Sahih al-Muslim*, Riyadh: Darussalam.

Muhammad, M.K. (1989), *Sahih al-Bukhari*, Riyadh: Darussalam..

Muhyiddeen, A.(2005), *Bulughul-Maram min Adilatul-Ahkam*.Lebanon: Fikr.

Omotosho, A.O. (2003), *Religious Violence in Nigeria – the Causes and Solutions: an Islamic Perspective*. England: Swedish Missiological Theme.

Webster, N. (1966), *Webster New World Dictionary*. U.K. Webster Publication.

wikipedia, (2012), *History of Christianity*. Retrieved on 10th May, 2023 from https//www.wikipedia.org

Sally,W. (2001), *Oxford Advanced Learner's Dictionary*, New York: Oxford University Press.

TELL Magazine, (2009*), Religious Violence in Nigeria*. Interview with Governor Muazu Babangida.

United Methodist Church (2007*), Our Common Heritage as Christians*. Retrieved from www.google.com on 31st December, 2007.