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A Common Word in Cross and Crescent: Christians and Muslims on Loving in Nigeria

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Abstract

The paper assesses a common word in both cross and crescent of Christianity and Islam as regards love of God and love of neighbour. The paper sought to find out the extent to which the Nigerian Christians and Muslims have satisfied and fulfilled the two greatest commandments of their respective sacred texts. Findings showed that they both have failed the commandments as evident by past and recent religious extremism, hatred, jealousy, rivalry, corruption, unemployment, moral decadence, spiritual ignorance, academic barrenness, and economic bankruptcy that are endemic diseases prevalent in Nigerian society. Recommendations in the way of using the Islamic and Christian sacred texts and scientific strategies capable of improving the situation were offered.

Introduction

In the recent times, there have been debates on the issue of religious related violent such as religious extremism, fundamentalism, terrorism, and other religious associated criminalities leading to serious insecurity and religious antagonism that are threatening the economy, polity, human life and national unity. The development has been a major issue of concern to both domestic and foreign scholars, and theologians of Nigeria. Whilst Islam and Christianity are obviously different religions –and whilst there is no minimizing some of their formal differences—it is clear that the two greatest commandments found in these two religions such as love of God and love of neighbour are an area of common ground and a link between the Quran, the Torah and the New Testament per se and that is the common word.

The strength of this paper is that it generates information that can instil correct academic religious knowledge on the contemporary Nigerians that will in turn galvanize them into loving irrespective of their religious affiliations. The method of approach is based on review of related extant material.

Conceptual Framework

To Christians, the cross (Greek *stauros*, *crux immissa*) is used as the summary description of the gospel of salvation, that Jesus Christ died for the sins of mankind. Hence, the preaching of the gospel is the word of the cross, “the preaching of Christ crucified” (1Cor.1:17ff). It is a sign of reconciliation (2Cor. 5:19), self-denial, that is, one being prepared to face reality of the things on the ground. It means to be ready to endure the worst that man can do to us for the sake of being true to Jesus Christ. A Christian must spend his life for others, not to husband its flame but to burn it out for Christ and for men (Nmah, 2012). The meaning of the cross that denotes love, self denial and reconciliation will form our working definition.

To Christians, love is divine (*agape*-Greek) (Douglas, 1980). Love as a religious duty is towards God and towards fellowmen. It is loving-kindness. To existentialist presuppositions, the neighbour becomes a threat which inhibits and conditions individual freedom. Even love ends in frustration, for love aims at the possession of the beloved (Milne, 1993). In sharp contrast to this bleak picture stands Christian experience of true love of neighbour manifested in Christ (Jn.13:17; 15:1f.) and now realized in his people through the Holy Spirit (Romans 5:5).

The meaning of love based on the word of God denotes a profoundly tender, passionate affection for another person. It is a feeling of warm, personal attachment or deep affection, as for a parent, child or friend. Though more complex than one can ever imagine, love is real when it is found. It is caring about somebody just as they are, how they were before, and as they will be in the future irrespective of creed, language, race or ethnic group. It is a deep, tender, ineffable feeling of affection and solicitude towards a person (Nmah, 2002). These latter two meanings form our working definition.

Christian (Greek-*christianos*) connotes professing belief in Jesus as Christ (the anointed one) or following the religion based on the life and teachings of Jesus. It is relating to or derived from Jesus or Jesus teachings. It is a follower of Christ. Christianity, on the other hand, is the sign of God. It does not matter if you believe in him or not. It is a belief that Jesus rose from the dead and sits at the right hand of God.

Islam is derived from Arabic root “*Salema*” denoting peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to his law. A Muslim is a believer in or adherent of Islam. He is one who surrenders, an active participle of ‘aslama, to surrender. Again, the word connotes sense, acceptance, signified, expression and so on. It has no single meaning, but is used to convey a causal sense of affirmation, acknowledgement, agreement, or to indicate that something has impressed a person or group of people. The definitions to Christian, Christianity, Islam and Muslim are appropriate for this research work. The word “common” depicts belonging equally to or shared equally by two or more people or groups of religion

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Cross and crescent serve as means of spirituality among Nigerian Christians and Muslims alike (Nmah, 2011). For both Islam and Christianity, belief in one God is foundational. This concept of faith is the subject of debate. Almost all of the names of Allah as affirmed by Islam are in keeping with the attributes of the God of the Bible. Scholars stressing these similarities, proposed an evangelistic cease–fire between the world’s two largest propagating religions. Common ground, they say, should be emphasized. Both Jesus and Muhammad should be highly esteemed as bearers of light. They each should be recognized for their successful mission of pointing people toward the one and only true God.

In the Christian Bible especially New Testament, one theme presents itself with unrelenting repetitiveness and that is faith. This stress in faith is to be seen against the background of the sound work of God in Christ. Central to the New Testament is the thought that God sent his son to be the saviour of the world. Christ accomplished man's salvation by dying an atoning death on Calvary's (Latin word *calvaria*) or Gulgoltá's (an Aramaic word-*Gulgolta*) cross (Douglas, 1980) and (Nmah, 2002). Paul takes his place in faith's hall of fame by an act of belief that instantaneously transforms him from a zealous persecutor to a zealous believer. The faith of Islam or the articles of faith indicate that a Muslim must believe in Allah, angles, all revealed books such as the torah (taurat), the psalms (zabur), the gospel (injl) and the Quran.

The Bible and Quran teach the existence of one God. They teach about Jesus Christ and Prophet Muhammad respectively. The conflict in biblical and quranic content forces the God-seeker to be a judge. The "Battle of the Books" sets the stage for the "Battle of the believers". If Christian and Islamic spirituality is deeply rooted in these holy books then both Christians and Muslims are obliged to study them especially in primary, post-primary and tertiary institutions in Nigeria. The only reason most believers read scriptures other than their own is to arm themselves more effectively for debate.

Christians and Muslims fast during Lenten and Ramadan periods respectively for spiritual benefits characterized by divine love and generosity God demonstrated on the cross and that of attempt to sacrifice Isaac as could be seen in the Bible and Quran respectively Holy scripture leaves little room for self-aggrandizement. Muslims and Christians have not always shaken hands in friendship; their relations have sometimes been tense, even characterized by outright hostility. Muslims and Christians together make up well over half of the world's population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. Peaceful relations between Muslims and Christians stand as one of the central challenges of this century, and perhaps of the whole present epoch. Though tensions, conflicts, and even wars in which Christians and Muslims stand against each other are not primarily religious in character, they possess an undeniable religious dimension. If we can achieve religious peace between these two religious communities, peace in the world will clearly be easier to attain. The future of the world depends on peace between Muslims and Christians

What is common between us lies not in something marginal or in something merely important to each. It lies; rather, in something absolutely central to both is love of God and love of neighbour. God alone rightly commands our ultimate allegiance. When anyone or anything besides God commands our ultimate allegiance—a ruler, a nation, economic progress, political issue or anything else—we end up serving idols and inevitably get mired in deep and deadly conflicts.

The infinitely good and all-merciful makes his sunrise on the evil and the good, and sends rain on the righteous and the unrighteous, according to the words of Jesus Christ recorded in the gospel (Matthew 5:45). As regards love of neighbour, “None of you has faith until you love for your neighbour what you love for yourself” the prophet Muhammad said. In the New Testament, we similarly read, “Whoever does not love (the neighbour) does not know God” (1John4:8) and “whoever does not love his brother whom he has seen cannot love God whom he has not seen” (1John 4:20). God is love and our highest calling as human beings is to imitate the one whom we worship.

Justice and freedom of religion are a crucial part of the love of neighbour. When justice is lacking, neither love of God nor can love of the neighbour be present. Again, when freedom to worship God according to one’s conscience is curtailed, God is dishonoured, the neighbour oppressed, and neither God nor neighbour is loved. At the end of his life, Jesus Christ himself prayed for his enemies: “forgive them; for they do not know what they are doing” (Luke23:34). The prophet Muhammad did similarly when he was violently rejected and stoned by the people of Ta’if, saying, “The most virtuous behaviour is to engage those who sever relations, to give to those who withhold from you, and to forgive those who wrong you.” It is perhaps significant that after the prophet Muhammad was driven out of Ta’if, it was a Christian slave ‘Addas who went out to Muhammad, brought him food, kissed him, and embraced him. According to Boer (2006), Muhammad did not face opposition from Christians and it appears that Muslims were at times helped by Christians as had never been the case with the Jews. It will be recalled also that some of Muhammad’s followers had found refuge in Abyssinia when they were in great difficulties in Mecca. Muhammad felt also that Christians were more humble than Jews. Whatever the reason, Muhammad had a higher regard for Christians than for the Jews (Boer, 2006).

The recent Ramadan generosity shown by Abia state governor, Chief T. A. Orji in distributing bags of rice, cows, rams, vegetable oil and the like to the Muslims in Abia state for their 2012 Ramadan portrays what religious tolerance, harmonious living, friendliness, neighbourliness and one Nigeria spirit entail. The Muslims in the state worship the one God according to their beliefs and practices without being persecuted, molested or being humiliated. At times, they block Lagos Street Umuahia to say their Friday prayer without any Abian raising eyebrow. They live among the Christians, marry some Christian women, do their legitimate businesses and have their freedom of movement, worship, association and the like. The Muslims equally worship freely in Awka, Owerri, Port Harcourt, Calabar, Asaba, Enugu, Abakiliki and their environs without being stoned or persecuted unlike in the northern Nigeria.

Cross and crescent as we observed earlier on in this research work are the ethical cores of spirituality and love among Christians and Muslims respectively. They are the bases of their religious faith. But the approach to these elements of spirituality was to be done in a way to avoid extremism, or fanaticism, or fundamentalism. In as much as we do recognize the influence of these materials of faith, the paramount thing is to see these cross and crescent as part of instruments of salvation from political, economic, cultural, corruption, violent crimes and religious bigot challenges. They will also enhance behaviours' faith, and love for neighbour irrespective of religion, ethnic or state of origin and encourage peaceful co- existence, love for God and his creation, making them rapturable by God at the last day.

Skirmishes between Christians and Muslims in Nigeria: Their Challenges and Solutions

The d'awaah and the great commission are like hypnotic drums calling followers to modern form of a jihad and crusade (Nmah and Amunnadi, 2011). The demarcation of Nigeria into sharia and non-sharia states is an intentional territorialization of Islam, a veritable attempt to demarcate sacred spaces and boundaries against infidels. An interesting aspect of the new religious landscape has been the emergence of highly visible Christian spaces in the northern regions of Nigeria. In every northern city, space is divided between the ancient cities and the strangers' quarters on the outskirts, known as the Sabon Gari. As the southerners developed commercial power, these areas gained a distinctive southern Christian identity that charismatic groups constructed as redeemed spaces.

Another index of the hostile environment is the rise of an intense rivalry over the appropriation of the modern media as a propaganda tool. Muslims countered the charismatic insurgency by imitating the propagation techniques of the Christians who employed radio, television, tracts, and cassettes. The attraction of the media for the Pentecostal groups has become a major area of research (Hackett, 1998). In response, Muslim vendors in the west, north, Calabar, Aba, Umuahia, Asaba, Warri and Benin invaded the motor parks and public places with cassettes blaring Muslim songs and sermons. The *d'awaah* call compelled Islamic evangelism to surge from the mosques into the large public space. The geography of religious expression became important in understanding the new face religion in Nigeria. Competition in the religious market intensified, which explains the easy resort to violence. In the democratic dispensation, northern non-Islamic ethnic groups, just as Awka with their Imo Awka and burial rites (Obuagbaka, 2012), started to assert their autonomy, recover years of battered identity, and reject the politics of cultural domination, paternity and exclusion. They adopted Christianity as their cultural signifier and mark of identity, just as their opponents employed Islam. A number of issues became flash points: chieftaincy matters, pilgrimages, equal allocation of time and in state-owned media just as rival churches in Anambra, Imo and Enugu states, and the share of political offices all caused much debates. The unislamized communities revisited the imposed concept of one north and insisted that Muslim leaders would no longer govern them (Kalu, 2008).

Given the deep fissures in the relations between Christians and Muslims today in Nigeria, the task before us is daunting and the stakes are great. We must engage in interfaith dialogue as those who seek each other's good, for the one God unceasingly seeks our good. Inter-religious dialogue is not to a means of evangelism. The Christian is not to become a Muslim or the Muslim to become a Christian. But members of each religion must assimilate the spirit of the others and yet preserve their individuality and grow according to their faith. Their common concern should be peace, justice, security, employment, unity, environment and national development. I realized too that this interfaith celebration comes at a time when there is a significant rise in conservatism and fundamentalism in most religious traditions. It seems as though it is this dimension of growing religious fundamentalism or integrism that has the upper hand. This is carried out with a defensive and even antagonistic militancy as it is seen in northern Nigeria

and northern Mali. Going back to sources seems to mean finding instruments against the other and against the modern world which is perceived as a threat.

Today there are calls, for instance a re-Christianization of Europe and America, a winning back of souls for Christ and a reclaiming of Europe and America as Christian homes just as Muslim militants or fundamentalists (Boko Haram) in the recent past are doing in the northern Nigeria, enough to marginalize the Jews and Muslims in Europe and America, and Igbo people in northern Nigeria who have contributed immensely to the making of Europe, America and northern Nigeria what they are today, but who now feel targeted by a decade of evangelism and extremism (Ucko, 1993, and Nmah and Nwadiolor, 2010). George Bush told a meeting of religious broadcasters that the US-led coalition against Iraq was “on the side of God.” Saddam Hussein called Muslims to a jihad against the invading allied forces, knowing that a reference to jihad might rally more than his own people to back the occupation of Kuwait just as erstwhile governor of Zamfara state did by introducing Sharia in his state. Other Muslims, including those of the coalition, would understand where their Muslim but with fellow Muslims Operation Desert Storm was dressed in religious language and received overtones to make it easier to digest. When Menachem Begin said, “Nobody can tell me whether I can stay or not in Judea and Samaria. This right is given to me by God, the father of Abraham, Isaac and Jacob”, he knew which signals to send to fellow Jews (Ucko, 1993). Who cares about international opinion, if God is on his side?

Religious language is easily turned into a tool for ideological and political gain. When historical memory is twisted in a way that suits certain political goals, and religious adornment and coating is used to conceal the underlying truth, and then religion has got out of hand. The metaphors of religious language develop legs of their own and walk out of their own context.

A couple of years ago, the World Council of Churches (WCC) launched a program for Justice, Peace and Integrity of creation (JPIC) which sought to engage member churches in a conciliar process of mutual commitment (covenant) to JPIC as a priority for the world Council programmes. The intention was to bring together churches in response to the global threats to justice, peace and the environment, to take a common stand on the urgent issues concerning the survival of humankind. The Christian response may well be to “confess Christ as the life of the world and Christian resistance to

the powers of death in racism, ethnicity, sexism, caste oppression, nuclear atomic energy, economic exploitation, unemployment, corruption, militarism, kidnapping, human trafficking, drug addict, violations of human rights, and the misuse of science and technology.

But is there really a particular Christian response to these issues? Everyone realizes that these issues are not a purely Christian concern. People of other faiths and beliefs (African traditional religionists and Muslims) are just as concerned and active in this area. We need to come closer to each other in the spirit of mutual respect and understanding. Then we will see that there is something that unites us. We share visions of justice and peace, love for neighbour, human dignity and fellowship in the midst of our diversity, because where there is no vision people will perish (Proverbs 29: 18). We live frightfully close to a situation where people have lost their vision and proper mission, where hope of security, appreciable standard of living, employment, good governance, finest politicians, conscience, morality, human values, right spirituality and the like are no more, where poverty, unending bloodletting in the name of religious terrorism mal-ecclesiastical and corrupt political administration, spiritual barrenness and economic bankruptcy, kidnapping, insecurity, violent crimes, lack of sanctity for human life and conflicts have obscured life itself.

The vision is almost dying. The concurrence of the richness of our religious traditions is therefore needed. We need a covenant of people of different religious traditions pledging a teaching, an attitude to the other that is one of the esteem and a commitment to seek ways together of healing and mending the global village. Such covenants should be more than statements of religious hierarchies. People must be involved. Certain principles need to be the requisite of such endeavour. We must make sure that we, as people of different religious traditions, do not seek to impose our own agenda in society. The agenda for inter-religious co-operation must be the agenda of Nigerian society. Our spiritual formation should help us realize that we belong together and that our differences are not obstacles, but opportunities for growth.

Again, we should understand also that a person who seeks political or economic power as a solution to the quest for human fullness may experience anxiety and jealousy when another gains what he values so dear since his own sense of fullness appears diminished by another's gain (Bambachan, 1993). That is the problem with most Nigerian politicians, businessmen and

religionists in Nigeria and beyond. Whenever our sense of personal fullness is dependent on the acquisition of an exclusive or unevenly distributed object or quality, we become prone to envy and jealousy and these can quickly translate into hate and religious extremism.

The plurality of cultural situations as well as the varieties of religions, cultures, ideologies, political structures and social backgrounds which Christians bring to their common life together plays a significant role in the discussions (WCC, 1982). Taking its cue from the two commandments of the love of God and of the neighbour, the common word asserted that there is a ground for the logical engagement between Christians and Muslims (as well as Jews) while religious differences are to be admitted as part of a genuine dialogue and ethics of co-existence. At another level, this is a call for the acknowledgement of a Judeo-Christian-Islamic tradition. Religious activities as the role in nation building should concern itself in moral aspect, peacemaking, security, enlightenment and awareness, infrastructural development, empowerment, spirituality, civilization and human development.

During the Council for the World's religions at Obafemi Awolowo University, Ile-ife Conference on, "Religion and peace in multi-faith Nigeria", observations were made as follows:

1. That all religions have teachings regarding peace with God and love for fellow men. Therefore religion can be an instrument of peace and national integration in Nigeria.
2. That the teachings of all religions emphasize that religion is a matter of personal conviction rather than coercion.
3. That Islam and Christianity have often enjoyed a peaceful relationship both at their places of origin. In addition, African traditional religion has been tolerant of both Islam and Christianity, as a situation that did not hinder the expansion of the latter two.
4. That secularism (or the secular state system) is a misunderstood as concept in Nigeria. It should be understood as meaning that government shall not favour one religion over the others.

5. That in a multi-religious state like Nigeria, The ideal leader is one who serves as the first protector of all faiths, without necessarily neglecting his own faith.
6. That the mounting wave of religious intolerance, crises, violent crimes, thuggery and conflagrations are worsened by the teething economic crisis, corruption among the political and ecclesiastical leaders, un-equitable distribution of wealth, unemployment, mal-administration, ignorance of others' religions and selfish crave for political power.
7. That some teachers are employed in our primary, post-primary and tertiary institutions to teach religion(s) which they are not academically qualified to teach (Olupona, 1992).

For the Christians, Jesus' commandment of love can be distilled into the primary covenantal actions of love of God and love of neighbour. Love is seen as the fulfillment of the law because love is the essential quality that gives meaning to other virtues. The Golden rule, do unto others as you would have them do unto you, is said to sum up the Christian ethics. This should be seen as moral absolutism. That is mankind is subject to absolute standards of conduct that do not change with circumstances, the intent of the acting agent, or the result of the act. These standards are universal to all humanity despite religion, culture or era, and they maintain their relevance whether or not an individual, race, ethnic or culture values them. It is never appropriate to a commandment which is based on one of these absolutes. The Bible teaches moral absolutism in spirit if not in specifics. We are to look to God's word, not our own human doctrine or judgment, to know what is right and wrong behaviour or action looks like (Romans2:14-15, Deuthronomy27:10).

The life and ministry of Jesus provides a model for life action of Christians. This is reflected in the Christian ethos of caring for the needy and the vulnerable. It provided also in relation to contemporary ethical issues such as sexual morality, bioethics, Nigerian economic coupled with international economics, ecological concerns and the use of force in international conflicts. The beatitude which describes a life directed towards holiness is regarded as a foundational passage for Christian ethics (cf. Col.3:1-6).

Conclusion and Recommendations

The crescent moon and star is an internationally recognized symbol of the faith of Islam. It is the official emblem for the International Federation of

Red Cross and Red Crescent Societies. It is a symbol of Islamic faith. The Christians have the cross, the Jews have the Star of David, and the Muslims have the crescent moon. The five cardinal-ethical teachings of Islam show viz:

1. The intention of life for a Muslim is to follow the will of Allah called “taqwa”, to surrender or to submit to Allah, practicing peace and Justice, and to have knowledge of the reality of the existence of Allah and the certainty of life after death.
2. A true Muslim heart must be characterized by humility, human values or morally sound.
3. According to Islamic ethical teachings, he must exhibit modesty in his actions and utterances.
4. A Muslim must submit to the plan of Allah for him; that is what he is predestined for.
5. The fifth virtue is that of selflessness in loving his neighbour.

Love, according to these ethical teachings of Islam, brings men and women together with strong bonds. It is a fruit of piety without which the consequences is being mischievous. Muslims and Christians together make up well over half of the world’s population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The basis of peace and justice is part of the very foundational principles of both faiths. Love of the one God and, love of the neighbour, these principles are found repeated over and over in the sacred texts of Islam and Christianity.

The unity of God, the necessity of love for Him, and the necessity of love for the neighbour is thus the common ground between Islam and Christianity in Nigeria and elsewhere in the world (AL–Muzzammil, 73 : 8, Aal’Imran 3 : 64; Al–Nahl, 16:125; Mark 12:29-31). Love of the neighbour is an essential and integral part of faith in God and love of God, because in Islam without love of the neighbour there is no true faith in God and no righteousness (Al – Baqarah 2:177; Matthew 22:38-40 cf. Mark 12:31; Leviticus 19:17-18) Terrorism, extremism, mal- administration, corruption, hatred and the like are signs of spiritual lawlessness, immaturity, ignorance, arrogance, psychological disequilibrium and disinclination to change amounting to social and national embarrassment (Nmah, 2012). Whilst Islam and

Christianity are obviously different religions – and whilst there is no minimizing some of their formal differences – it is clear that the two greatest commandments are an area of common ground and a link between the Quran, the Torah and the New Testament. That is the common word.

Inter-religious dialogue is very much necessary between these two religions. Inter-religious dialogue has been labelled syncretism by some fundamentalists, extremists and religious conservatists, something which has in many quarters of religion made dialogue a suspect enterprise. But the goal of dialogue is exactly the opposite, not syncretism, but opening ourselves to each other and learning to appreciate that we are different and probably always will be our unity is not in amalgamating, but learning to affirm the other in his own capacity. Dialogue is all about enabling people of various faiths to discover each other beyond inaccurate perceptions and distorted images. They should avoid provocative, bitterness, loud talking, and insulting language. The Jews spoke about what they called “the sin of insult,” and maintained that God does not hold him guiltless who speaks insultingly to his brother (Barclay, 1983).

In one sentence, Paul lays down the law of personal relationships-that we should treat others as Jesus Christ has treated us. As religionists, we should not fold our arms and allow our country to be destroyed by corrupt politicians, terrorists, and militants in the name of dirty politics, religion and natural resource control. That will amount to lie of silence or conspiracy of silence denoting that we give approval to such actions which we know are wrong. It may also be that we withhold warning or rebuke when we know quite well that we should have given it. Our bodies will function properly only when we speak the truth. We can live in safety only because the senses and the nerves pass true messages to the brain. If they took to passing false messages, life would very soon come to an end.

As we stand against the tide of corrupt messages being printed and broadcast without restraint, we must proclaim the Messiah’s peace, promote justice, unity, peaceful co-existence, religious tolerance and truth, and also live the truth. God’s grace was not only a privilege and a gift; it was also a responsibility and an obligation. Inter-religious dialogue needs to be transparent and honest. There must be no hidden agenda or proselytizing by using the name of dialogue instead of mission or “dawwa” just in the recent past.

At this point, I recommend as follows:

1. That inter-faith relationships should focus on the common ethical teachings of all religions and harness them towards the objectives of national integration, security, morality, employment, good governance and development.
2. That while no government should favour one religion over the others, the compartmentalization of personal life into the religious and the secular dimension should be re-examined in such way that the day-to-day life of an individual should be guided by the religious values of peace, love and concern for humankind.
3. That religion must respect the state while the state, in its laws, must respect religious beliefs and practices.
4. That the Federal Government should review the National Education Policy and make it mandatory for students at all levels of our educational system to learn about the main religions in Nigeria in a positive manner as in the case of the national language.
5. That Federal and state governments should constantly encourage inter-faith dialogue as an integral part of national life.
6. That a centre for the study of Religion, Ethics, Culture and Society be established by the Federal Government as a matter of urgency to promote inter-faith dialogue in Nigeria, in particular, and Africa in general.
7. The teachers of religion(s) should be employed in our schools to teach only the religion(s) which they are academically qualified to teach.
8. The teachers of religions should be qualified and certified teachers selected for their academic knowledge, sensitivity and empathy for differing religious points of view.
9. Politicians, community leaders, ecclesiastical leaders, Imams and other believers on these two religions must refrain from religious incorrect and harmful speeches.

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