

# THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN PROMOTING PEACE, SECURITY AND SUSTAINABLE DEVELOPMENT IN NIGERIA

By

Ibiyemi, Lateefat Adeola

[ibiyemilatifat@gmail.com](mailto:ibiyemilatifat@gmail.com)

Ph.D Student, Department of Religious Studies

(Islamic studies unit)

College of Humanities,

Tai Solarin University of Education,

Ijagun, Ijebu Ode, Ogun State.

&

Dr. Salako Taofiki Ajani.

Department of Religious Studies

(Islamic studies unit)

College of Humanities

Tai Solarin University of Education,

Ijagun, Ijebu Ode, Ogun State.

## Abstract

Africa is today a home to many religious organizations and many people have viewed this as a positive development in the continent, the situation is otherwise different. The entire continent is bleeding from the pain of tribal animosity, ethnic tension, hatred, violence, poverty, political instability, injustices etc. Religions are basically meant to help people in their tribulations but religious pluralism in Africa has brought conflict, tension and confusion in families and communities. Religions in Africa have also not been able bring forth justice, reconciliation and peace in Africa. Nigeria is a multi religious nation with a diversity of tribe, culture and traditions. The major beliefs of its citizens are Islam and Christianity. Hausa, Igbo and Yoruba are the major tribes of the country. Many religious and tribal crises have been taking place in the last three decades, which destroyed many lives and properties and became one of the major national problems today. This paper examines the Qur'anic moral teachings and how it can be used in tackling religious and tribal breach of peace in the country, the paper gives light on how to promote national peace. The paper will also highlight the Qur'anic provisions on peaceful interactions between the adherents of different beliefs. The study will finally give some recommendations and suggestions for the subject matter.

**Keywords:** Religious Education, Peace, Security and Sustainable Development.

## Introduction

National peace is the backbone of any nation's existence. In Nigeria, we are having over three hundred diversity of tribes, different beliefs and cultures, which most of the time cause disagreements on many issues among the citizens. A thing that lead to tribal or religious crisis in many occasions, (e.g. Kafanchan religious crisis, OPC tribal crisis, Shagamu Crisis, Biafran civil war, Mambila tribal crisis, Plateau Religious crisis, Fulani tiv crisis, Boko Haram Crisis. Etc). in

most cases political and regional differences are behind the crises. Since the inception of democracy in Nigeria in 1999 to date many communal, tribal and religious violence occurred, which resulted to loss of many lives and properties.

Islam as a universal religion outlined rules and regulations on how people of different beliefs shall live peacefully as a nation. The Islamic state of Madina during the time of Noble Prophet Muhammad (SAW) can be seen as example, where Muslims, Jews, Christians and Medinan Idolaters lived together as a nation under the leadership of the Noble prophet (SAW).

Qur'an as a Divine book of Muslim and a Guide to humanities stated many guidelines and principles for peaceful coexistence, tolerance and national building.

The teachings of the Noble Prophet (SAW) also shows lessons that can be emulated by Muslim *Ummah* and yield peaceful coexistence among people. The Noble Prophet interacted with the people of different belief for about twenty-three (23) years in Mecca and Medinah, his patience, truthfulness, trustworthiness, and kindness served as Example to the entire *Ummah* (Society).

This paper discusses the role of Qur'anic moral teachings in promoting national peace. It also outlines ways in which the adherents of different faiths can live together peacefully without violence. The paper finally gives recommendations on how to tackle the current socio religious crises in the Country

### **Meaning of Development from the general perspective**

Divergent theories and conceptions of the term “development” demonstrate that there is not a single definition for the concept of development. That is, what the people of a community living at a particular time may consider as development may not be the case for the people of the same community at a different time or for the people of a different community at the same time or a different time. Ushe, (2012) states that: “what development practitioners conceive as valuable social change might not always be in tune with the views of religious believers in these matters”. This is also true of the debate on better or worse means to achieve development (Oyeshola, 2006). All in all, “development has long been vague yet predictive term, struggling to acquire a precise meaning” (Oyeshola, 2006).

Development has been viewed as a state of modernization as well as the sustained increase in the real per capita income which results in social and structural changes in a country over a long period of time. These changes include the qualitative and quantitative improvement or transformation of a country's methods of production, roads, and hospitals, level of income, attitude and quality of life (Aryetey 2002). According to Sibanda (2009), development refers to improvement in a country's economic and social conditions. Quoting the World Bank, it says, “when referring to a country, it will be taken to mean reaching an acceptable standard of living for all people. It means that people have the basic things they need to live.” The Free Dictionary also describes development as “a process in which something passes by degrees to a different stage especially a more advanced or matured stage.”

For many scholars today, when we talk of development, we are talking about means of reaching an acceptable standard of living for all people. It means that people have the basic things they need to live and, at the same time, all the people have the right to make choices about their lives, and have the opportunity to improve their living situations.

Thus, it is clear that development is seen in materialistic and economic terms. Scholars like Gofwen (2004) have a problem when development is defined in this way because for him, “development” does not mean mere economic growth or westernization, but rather “the total sum of a country's well-being virtues minus the total sum of the country's well-being vices” (Gofwen 2004). While well-being qualities include modernization, democratization, qualitative education

and critical consciousness, the well-being vices include dependency, bribery and corruption, unwarranted military interventions, dictatorships and the abuse of human rights, etc. (Gofwen 2004). This moral and holistic conception of development is shared by the eminent African scholar Kuka, (2006) who has argued that to take development seriously means to take it in terms of adequate responses to the entire existential conditions in which human beings function, conditions which encompass the economic, political, moral, cultural and other spheres of life.

### **Islamic Education**

Islamic education is not indigenous to Nigeria, for Islam originated from Arabia and not in Africa. Though Islam penetrated North Africa quite early in its history, it never lost completely its Arabian character. In Nigeria, it was towards the end of the eleventh century, around 1085 AD that a Muslim dynasty began to rule in Borno. Elsewhere in West Africa, the advent of Islam was delayed by several centuries. In the Hausa region; Islam started taking hold in the later part of the fifteenth century. Even so, the region did not enjoy enthusiastic reception. What happened was that individual Muslim scholar, perhaps drawn to the Sudan by gold or slaves, penetrated in isolation or small bands in the larger town and cities and established centers of Islamic studies in the midst of a predominantly traditional religious adherents. Probably, the initial setback suffered by Islam was on account of its insistence on Arabic as the only language understood by Allah and the sole medium through which the faith could be disseminated. As it were, even the few Hausa kings who initially accepted the religion held onto it just nominally.

While records indicate that by the seventeenth century, the Islamic schools of higher learning, were complementing the Quranic school in Kano and Katsina, with their tentacles spreading down south to the Yorubaland, the general acclamation was unimpressive (Murray 2007). It was not until Shehu Usman Dan Fodio stormed northern Nigeria with his stormed diplomacy that the faith began to thrust itself upon the local communities, especially those that took the blast of his marshal axe. So from 1804 onwards, the North saw the multiplication of Quranic schools. The growth was so phenomenal that by 1900 AD. Lord Frederick Lugard counted about 20,000 Quranic schools, with a total enrolment of approximately "250,000 pupils. By 1961 AD the figures stood at 27,600 Quranic schools with about 423,000 pupils on the roll (Makarfi 2005). By assessment one could say that, except for the moral lessons they were meant to impart, Islamic education as exemplified by the Quranic schools in Nigeria has contributed only marginally to the development of "the persons and communities subjected to it. Eminent Nigerian scholars of Muslim persuasion have had cause to complain about the Islamic system of education fed to this country. The Quranic schools came under severe criticism as a result of what they had turned out into the society. Writing about these schools Haroun Al-Rashid had this to say:

There is no yardstick for measuring the quality of education the boys are getting. Often times the teachers who establish these schools are not themselves educated, let alone qualified to teach. Since they do not have independent source of income, they live on what the children were able to gather from their daily rounds of begging. As it was observed, Quranic schools are the breeders of beggars in the North of Nigeria (Crampton, 1976).

The same author quoted the late Alhaji Aminu Kano as viewing the curriculum of the Quranic schools as: arbitrary in form, bookish in style, hopeless in promoting social ideals and usefulness, it has done nothing but make the work in the schools lifeless and killing. The Quranic school has succeeded in promoting drudgery and loading the child's mind with fantastic facts which he or she never understands. Consequently, the child becomes mentally disabled: and the

products of such schools are a mass of static adolescents who make a static society (Crampton, 1976).

Alhaji Aminu Kano also saw the Quranic teachers as: only good in imparting the intellectual and physical growth to the pupils, instead of educating them to recognize their nature and help them adjust, the Quranic teacher appears to be a menace in children's world and in the educational field; for not only is he hopelessly ignorant of these modern conceptions but is not ready to accept them (Adamu, 1986).

Apart from this, the Madrasa which could pass for higher schools of Islamic education in Nigeria did not evolve to the level of universities comparable to Western tradition or the medieval Islamic universities of North Africa. The Nigerian approach was so half-hearted and hypocritical that despite his fervent zeal and passion for Islamic education in Northern Nigeria, the late Sardauna of Sokoto, Sir Ahmadu Bello found himself establishing a university in the North patterned after the Western tradition than the Islamic system (Adeniji, 2010). Certainly his action could not have been an oversight but a conscious decision to identify with a superior culture after considering that whatever benefits Islamic education might have held out to other nations, its experience in Nigeria had not been for progress. In contrast to the utilitarian education in traditional Nigeria society, Islamic education came in to remove initiative from the citizens and foisted in its place the dependent mentality which made its products a liability on the society they were supposed to improve. If Islamic education in Nigeria must be given credit, it should be in the field of politics and commerce.

Unlike Christianity which discouraged its Nigeria adherents from active participation in the political and economic life of the nation, the Muslims have all along approached these sub-sectors on positive notes. Islam had taught the faithful to see themselves as superior to the infidels and should not subject to the latter's authority. This was clear from the policies of the nineteenth century jihadists who not only fought to convert people but appointed, on conquest men of their inner circles to rule them. Similarly, the adoption of Arabic business acumen has not only made the upper Northern states more economically buoyant but placed them to this day *vi* an advantage over the middle belt zone that is predominantly agrarian (Fadeiye, 1993).

### **Qur'an moral teachings**

Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much formalism. Qur'an (Quran 2:177) states:

“It is not righteousness that you turn your faces towards the East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious”.

Islam centered the concept of Morality on God consciousness. God conscious lead to good and right behavior having in mind that when we do well we will be rewarded by God and when we

do badly we will face the consequences, but the concept of morality is not limited to religious obligations only but comprises the entire social responsibilities. The messenger of Allah may peace and blessings of Allah be upon him was reported to have said as recorded by Al-Nawawi (2002)

“Fear Allah wherever you may be follow up an evil deed with a good one which will wipe (the former) out, and behave good-naturedly towards people”

Therefore, Muslims are ordered to behave good with people irrespective of their religion, tribe race or geographical location. The wisdom behind creating people in different colors, tribe, language or race is clearly stated thus:

O mankind we have created you from a male and female, and made you into nations and tribes that you may know one another, verily the most honorable among you is that who has *Taqwa* who is pious. (Qur’an 49:13)

Since Qur’anic moral teaching centered on God consciousness, that is love of God and love of man. Quran encourages certain moral principles which if dully observed, people can live peacefully despite their regional, religious, tribal, color or cultural differences. The following are some of the principle:

### **Social responsibility**

The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situations, Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights within various relationships. In a widening circle of relationships, then, our first obligation is to our immediate family – parents, spouse, and children – and then to other relatives, neighbors, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all fellow human beings, and animals. Allah the Exalted said concerning obedient to parents:

“And your lord has decreed that you worship none but Him and that you be dutiful to your parent. If one of them or both of them attain old age in your life, say no to them a word of disrespect, no shout at them but address them in terms of honor and lower to them the wing of submission and humility through mercy and say “my lord bestow on them your mercy as they did bring me up when I was young” (Qur’an 17:23-24)

Quran categorically states the obligation of being good to parents irrespective of their belief or economic status. Regarding the relatives and kinsman Quran states:

“And give to the kinsman his due and to the needy and to the wayfarer” (Qur’an 17:26)

Regarding the kindness to neighbors Qur’an encourages being kind to them regardless of their belief or language. Also The Prophet may peace and blessing of Allah be upon him has said:

“He is not a believer who eats his fill when his neighbor beside him is hungry.” (*Al-Mundhiri* N.D)

### **Justice**

Justice is to put anything where it’s deserved, failure to do so can cause social disorder or breach of peace among the people. That is why people say behind every crisis in the world there is injustice. Islam consideres justice to be the standing pillar of every interaction, and commands Muslims to be just to everyone including war enemy. Allah the Exalted says:

“O you who believe! Stand out firmly for Allah as just witnesses and let no enmity and hatred of others make you to avoid justice. Be just that is nearer to piety.(Quran 5:8)

Injustice is the cause of every tribal, religious or any type of crisis, that is why Islam has zero tolerance to injustice. It was reported that severally the Messenger of Allah passed judgment and ruled in favor of non-Muslim against his companions whenever there is any misunderstanding between the two parties. Allah Says:

“Surely, We have sent down to you the Book in truth that you might judge between men by that which Allah has shown you, so do not be a pleader for the treacherous” (Qur’an 4:105)

“O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be the rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you distort your witness or refuse to give, it, verily, Allah is ever well-acquainted with what you do” (Qur’an 4:135)

Al-qurtuby (2000) reported that these verses were revealed to the Messenger of Allah regarding the judgment between a Muslim and a Jew in Medina. The relative of the Muslim went to the messenger of Allah seeking for a favor in respect of their kin. Allah the Almighty declared that justice must be done to all irrespective of differences.

## **Tolerance**

According to Farooq (2012) the word tolerance literally means "to bear". As a concept it means respect, acceptance and appreciation of the rich diversity of the world's cultures, forms of expression and ways of being human. In Arabic it is called "*tasamuh*". There are also other words that give similar meanings, such as "*Hilm*"(forbearance) or "*afu*" (pardon, forgiveness) or "*safh*" (overlooking, disregarding). Thus it means to hold something acceptable or bear. Islam teaches tolerance and beyond which is acceptance at all levels, among individuals, groups and states and also family members.

Tolerance among the members of the community: tolerance in views and opinions, tolerance among the different Islamic Juristic Schools and sects, tolerance among Muslims and the people of other faiths. Islam is a progressive religion and approves tolerance and acceptance. Allah commands all Muslims to bring peace, harmony and tranquility to the world. The fundamental characteristics of Islamic morality are virtues such as love, compassion, tolerance, sacrifice, forgiveness and justice.

Zahid (2007) states that: Excellence is not based on race, heredity, colour, language or even religious label, but on integrity and regard for duty. Salvation is also not based on belonging to a chosen nation, or holding some dogmatic belief, or applying some religious label to yourself.

The Quran refers to the claims of Jews and of Christians that: “None shall enter the Garden except he who is a Jew, or the Christians”. It rejects such claims as “vain desires”. It then does not go on to say: Not you, but Muslims will enter the Garden. Instead, it says: “Nay, whoever submits himself whole-heartedly to God and he is the doer of good to others, he is the one who has his reward from his Lord (Qur’an 2:112)

The noble prophet (S.A.W) shows the highest level of tolerance during his own time, he was attacked, abused, persecuted and even beaten by the idolaters of Mecca. His followers were harassed, sent out of their homes, away from their family and wealth, that did not make him to treat them badly when he got power over them, but he sympathized with them. One of the beauties of Islam is that, even in a state of war, Islam disallows Muslims to destroy places of worship or to kill priests of other religion. It also prohibits the denigration or abuse of other religious beliefs, Allah the exalted says:

“And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus we have made fair seeming to each people its own doings” (Qur’an: 6:108)

One of the religious tolerance to the highest order shown by the noble prophet (S.A.W) can be seen in his allowance of Christians to have their prayer session in his mosque. Zahid (2007) states:

A well-known event that took place a year or so before the death of the Holy Prophet illustrates his strong commitment to the freedom of religion. A large delegation of Christians from Najran, near Yemen, headed by their religious leaders, came to meet him and discussed with him the doctrinal differences between Islam and Christianity, especially the question whether Jesus was mortal or Divine. Upon their arrival, the Holy Prophet lodged them in rooms connected with his mosque. Before the discussion began, the time came for the Christians to hold their prayer, and they enquired from him where they could pray. The Prophet Muhammad allowed them to hold their service inside his mosque. Thus they prayed according to their own faith and religious observances, which conflicted with Islam, within that mosque which is one of the holiest places of worship for Muslims.

### **Factors responsible for violence and insecurity in Nigeria**

The following have been identified as the root causes of conflict in Nigeria, be it religious, ethnic or communal conflicts.

#### **i. Corruption**

Corruption is a complex issue that involves society, politics and economy. Years of misrule, massive corruption and squandering of development opportunities by successive governments have pauperized large segments of the population. They have also left frayed nerves, forcing frustrated Nigerians to bare fangs against erstwhile peaceful neighbours at the individual and communal levels (Gunut, 2004). According to Theophilus Okeke, corruption is "all actions that temper with or compromise justice and fairness (quoted in Charles 2005:1). The end result or product of all actions that temper with or compromise justice and fairness is conflict. This is why corruption is one of the major causes of conflict in Nigeria.

#### **ii. Bad Governance**

When governance is characterized by economic mismanagement, rabid corruption, irresponsible political behavior and squandermania and the state becomes largely irrelevant to the lives of the people and when you have violation of fundamental human rights of the citizens, the governance process is dubbed 'bad governance'. Bad governance represents a governance process where the resources of the state is being managed to advance personal and group interests rather than to promote the public and collective good or public interest.

#### **iii. Get Rich Quick Syndrome**

Today people no longer belief in hard work but short cut to get rich. They involve themselves in all kinds of crimes, such as cybercrime, armed robbery, kidnapping for ransoms,

ritual killings, assassinations, our young ladies (mostly undergraduates) have turned themselves to harlots, etc. to become rich and belong in the society. This kind of violence is on the increase in Nigeria and it involves both young and old including students. There is no more fear of God in the minds of people, morality is thrown into the air and, immorality has become the order of the day. As religious institutions are springing up' daily expecting to curb this societal menace, the evil act is on the increase daily. People are outsmarting each other in joint business ventures by sending assassins after their business partners in order to corner the proceeds of the business. This is one of the problems that caused violence in the country.

iv. **Quest for Power**

Power is also a main source of conflict in societies since it has the ability to achieve something successfully. It is also the ability to cause things to happen rapidly. It is the capacity to reward complaints, persuade recalcitrant, coerce intransigents and punish offenders. Thus, power gives the ability to control the behaviour of others even against their will such as deviants, sociopath, delinquents, dissenters and rebels. By gaining power, one can also control economic resources, social institutions, cultural institutions and development. Thus, power decides and chooses those who will gain and those who will lose in any given situation. It is always in limited supply. Hence, the gains for one individual or group are often associated with the losses for the other individual or group. This is why struggle for power has become a major source of conflicts not only in Africa but also in many other nations (Dzurgba 2006).

v. **Unemployment.**

"An idle mind is the devil's workshop" goes a common aphorism. Religious crisis is also associated with lack of beneficial employment. More than a few religious disturbances are carried out or executed by persons who are not gainfully employed. It is not uncommon to see energetic school leavers roam the streets unemployed. Such persons very easily become useful tools in the hands of agents of religious crisis. Therefore, government should formulate policies that would assuage the unemployment problem.

vi. **Poverty**

Egwu, (2001) asserts that many social science disciplines, in addition to psychology, have firmly established that poverty and its contextual life circumstances are major determinants of armed violence. Religious violence is most prevalent among the poor, regardless of race (Egwu, 2001)). Poverty is not just lack of economic development. According to Egwu (2001), to be poor means, "to be segregated, often in "decaying inner cities, in which crime and threat of crime confine the poor to fear and isolation at best and to injury and death at worst".

vii. **Environmental Destruction**

Environmental pollution induces conflict, especially in the communities where the exploration and exploitation of natural resources such as, crude oil are carried out. In these communities, the means of livelihood are destroyed by industrial activities. Farmlands, water resources and forests are polluted, depleted, degraded and wasted. In such communities, ecological benefits are all together damaged or destroyed and thereby making the people in such communities suffer from lack of good water, shelter, clothing, food, health services, education and other necessities of life. As a result of this, there is frequent agitations and clashes between



the communities and business corporations as well as between the communities and government agencies, e.g. Niger Delta.

**viii. Competition for scarce resources**

The creation of states and local government councils means the availability of more political and administrative positions such as state commissioners, special advisers and local government chairmen and councilors. Since these positions are limited, it cannot go round to everybody. Therefore, the contestants mobilise members of their wards, ethnic groups or communities for support in the competition to hold such positions either through elections or appointment. This always gives rise to conflicts and killing of opponents or opposing groups.

**ix. Creation of Councils and location of Headquarters**

This was evident in the two cases of Ife/Modakeke in Osun and Warri in Delta State. The creation of the local government councils in their respective areas was the responsibility of the federal government. But conflicts arose when sections of the areas opposed such creation or their inclusion in the wrong council. In the same vein, ethnic claims over new headquarters and new markets are a source of conflicts, for example, Zangon Kataf and Tafawa Balewa town in Kaduna and Bauchi States respectively (Otite 1999).

**x. Prejudice, Hatred and Discrimination**

The tendency for division and separation is seen in all racial relations in cultural, economic, social, political and religious institutions. These often result in conflict between major and minor ethnic groups, such crying against discrimination and marginalization in economic and political affairs. In politics, the highest office in the land is contested for, but emphasis is on a racial group's ambition for the presidency. This creates division among the numerous racial groups in the country.

**xi. Religious rivalry among Christians and Muslims**

Religious conflict occurs over religious beliefs, doctrines, practices or interpretation of scriptures between individuals or groups. Rivalry between Muslims and Christians has obviously ignited violence in Nigeria, especially with regard to the adoption of the strict Islamic law (sharia) by states in the predominantly Muslim North like Zamfara State. Some Christians, who are in the majority in the South, have perceived this as a threat of Islamisation, and in the flashpoints such as Kaduna in the North and Jos in Central Nigeria has been a source of Christian/Muslim violence.

**xii. Differences in Ideology**

Ideological conflict occurs- between two or more ethnic groups, or countries, competing for supremacy in power, prestige, wealth, prosperity, culture or cultural heritage, science and technology (Dzurgba 2006). The conflict between Christians and Muslims and between the Federal Government and Academic Staff Union of Universities (ASUU) are good examples of ideological conflict in Nigeria.

All these violent conflicts have contributed to the state of underdevelopment in Nigeria. There has been loss of lives, livelihoods, destruction of infrastructure and natural resources, employment opportunities which coincides directly with a weakened social safety net and a decline in the capacity of the state to provide services such as health, education and indeed

security for the people. In a sentence, the peace and security and indeed wellbeing of the people of Nigeria has been seriously compromised.

### **Promoting Peace, and Development in Nigeria.**

The major problem about education is how it can be tailored towards taming religious tolerance and enhancing national security in Nigeria. Education is an instrument "per excellence" for effective national peace and security in any nation. However, .it is important to stress that education takes place both in formal and informal settings where people are taught the principles of peace and security. In many countries of the world, to achieve effective development, there has to be investment in the education of the citizenry towards the realization of the importance of peace and security. Thus, as part of the five main goals of the national policy on education, emphasis is laid on a free and united strong nation with religious education given to all citizens. This type of education is imparted to achieve national peace and security in the society. In Nigeria, religious education should include practicing what is preached, creating fear of God, commitment and dedication in the citizens (Gunut, 2004). The religious education at this level should stop preaching only violence and disunity, which are common features of most religious groups today. Rather, religious education, whether Christian, Muslim or traditional should go on teaching honesty, fair play, justice, love, unity and contentment which are all actual virtues of peace and security.

There are many children in Nigeria who are not opportuned to obtain religious education that could educate them on the need for peace and national security. Muslim parents at home could also stress the importance of peace, conformity and belief by ignoring differences within their religious backgrounds. As they grow, they must clearly understand and can grow to understand their full role in the sustenance of peace and national security.

It is pertinent to state that education institutions can tailor the teaching of national peace and security into their curricular. Thus, the teaching of subjects like "peace studies and conflict resolution", have a religious education background. The efforts of preventing conflicts cannot be realized if political office holders do not imbibe the basic concept of religious leadership, which is to maintain national peace and security through their educational career.

### **Conclusion**

Although Islam talks on peace tolerance and justice at all levels but still Muslim are being labeled advocates of peaceful disorder in the world. The cure and elimination of peaceful disorder is only possible if the social, cultural, political and religious causes leading to it are analyzed and then with all sincerity those causes be removed from societies. The Qur'an moral teachings analyzed in this paper shows that Islam teaches tolerance, justice to all and avoidance of interference in other people businesses, and presentation of good messages of the religion without compulsion.

If Muslim were to act in accordance of these teachings and the adherents of other religions acted according to the teachings of their religions, all religions will advocate peace and peaceful coexistence among the citizen of this nation, there will be automatically less number of crises in the country. Furthermore, if we critically observed what is going on, on the social media among our youths like abuse of religions and regional sentiments, there is need for religious and community leaders to orient their youths on the need for peace among every citizen of this dear nation.

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