“Islam, Pluralism and National Development in the Light of the Qur’an “The Table of Spread” Surah 5 Ayat 47-48”.

By

Innocent Mbadiwe Mark
Department of Religious and Cultural Studies,
University of Port Harcourt.
centmark4service@yahoo.com.
08033660464, WhatsApp no. 08099037009.

Abstract

Islamic phobia is gaining currency all over the pluralistic world of 21st century especially in a pluralistic and multicultural Nigeria. Today the fear of Islamic fundamentalists and revivalists in their faith defense with its attendant colossus loss of lives and properties is the beginning of wisdom This invariably is a bane to national development. The main thrust of the paper is to find a knowledge economy model and a paradigm for peaceful co-existence among religious faithfuls of Judaism, Christianity and Islam that compete for space in the religious market of the world using the “table of spread, surah 5:47-48” as model in heterogeneous environment like ours. The work x-rays “striving for virtue as in a race” as a panacea for national development for the missionary religions viz-a-viz their collective contributions in virtue, This paper using diachronic and historical approach leverages on John Hick’s Theory of Religion and Islamic Traditional Narrative (Up-Bottom Theory) and knowledge economy tools and books as its primary and secondary sources. The work concludes that religious pluralism is God’s design and has a place in Islamic spirituality economy for national development, hence recommending religious pluralism as the antidote for religious supremacy and religious terrorism. Also, inter-faith action in national development is recommended for the global village paradigm shift economy.
Key words: Islam, Christianity, Pluralism, Peaceful Coexistence National Development.

Introduction

Today, Nigeria is not at war with any neighbour, yet the state of insecurity, kidnapping and killings in the country especially northern part of Nigeria is to say the obvious, quite alarming, frightening and ominous. The situation creates the impression that the country is at war with itself hence the bane to our national development. To be candid, development in any pluralistic society like Nigeria without peace and unity is a mirage. Though, there other factors that contributed to the sordid state of the nation and the palpable fear that engulfed its air wave but the greatest of them all is Islam phobia. The other day, The USA gave a security alert to Nigeria warning on the infiltration of the ISIS into Nigeria. Today, the fear of Islamization by most Nigeria especially those from the Eastern part of Nigeria is the beginning of wisdom. Nevertheless, the all knowing God made the freedom of choice among alternative base on virtue the cardinal law bending His relationship with human kind hence His revelation of Himself to many Prophets of the old, and man’s response to His revelation gave birth to the phenomenon known as religious pluralism hence the main meal of this work is to x-ray surah 5 ayat 47-48 as God designed developmental best practice in a pluralistic society like Nigeria, since it takes only the concept of *amr wa nahr* (enjoining the right and eschewing evil or the wrong) in Islam to develop in virtue, which is in tandem with the letter and spirit of the below Islamic scripture which relishes on religious pluralism model and draws a theological foundation from Quran The (table of spread surah 5 ayat 47-48) Which States inter-alia:

Let the people of the Gospel (Ingel) judge by what Allah has revealed therein. If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those that rebel. To you We sent the Scripture in truth, confirming the
Scripture that come before it, and guarding it in safety: so judge between them by what Allah has reveal, and do not follow their vain desires, diverging from the Truth that has come to you. To each among you. We have prescribed a Law and open Way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He has given you: so strive as in a race in all virtues. The goal of you all is to Allah

From the light of the above, the pertinent questions are: Has Islam a message for the prophylactic healing and national development of the pluralistic world in general and Nigeria in particular in the command of Allah in “so strive as in a race in all virtues”. The goal of you all is to Allah? Is religious pluralism or religious diversity a course set up or Allah’s design especially for the two monotheist’s missionary religions (Islam and Christianity) that is dominant in Nigeria, when? Has religious pluralism a place in Islamic spirituality economy and national development in “If Allah had willed, He would have made you a single people”? Put differently, how can the message of Allah revealed to Prophet Muhammad (PBUH), work for peaceful co-existence in a pluralistic Medina during the formative stage of Islam as a religion in Arabia in the 7th century Jahillayah period (period of ignorance) help to reverse this ugly trend in a pluralistic Nigeria in this 21st century in order to repositioning things for national development? Is the fundamentalist revolutionary interpretation and the ideology of strife or fight those who do not in Allah… as in (surah 9 ayat 29) and striving together as in a race for virtue and good in surah 5 ayat 4-48, 2:148) in tandem with world best practice for peaceful co-existence for national development in the 21st century?

In a bold attempt give answer to these and other related questions, this paper using diachronic and historical approach leverages on John Hick’s Theory of Religion and Islamic Traditional Narrative (Up-Bottom Theory)
demonstrates that the topic “Islam and national development in the light of the Holy Qur’an, (The Table of Spread) surah 5 ayat 47-48” is apt, developmental best practice in a pluralistic society, fundamental and knowledge economy tool with strong theological foundation in Islam but pluralistic imperative or mandate and Christianity implication. Quran, (Al-Baqara; Surah 2 ayat 148) averred that goal of faith faithful is only striving together toward doing good not evil. This in the long run leads to national development and growth and its God’s design thus: “To each is a goal to which Allah turns him: then strive together (as in a race) toward all that is good. Whatever you are, Allah will bring you together. For Allah has the power over all”. Also, the Almighty Allah states in the Glorious Quran Sura Baqarah (The Cow) 2:256 thus: “Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things.” There is a foundational truth in all religions which is the concept of Arm wa Nahy (enjoining what is good and forbidding what is evil).

Prophet Muhammad (PBUH) tested and approve this afore-quoted scriptural reference as a paradigm for peaceful coexistence and strive for virtue when he settled in pluralistic Medina among other religions, because Islam was in minority, he came up with the best practice in pluralistic Medina by asserting that there is no compulsion in religion, he embrace religious pluralism and strive as in a race for virtues among other religions. This paradigm brought peaceful coexistence and development in Medina, hitherto the reason why Medina people embrace Islam in mass. This fate was achieved without fighting or conquest (Jihid Bi’l Qital) but by Jihad Bi’l Tabbiligh (preaching Islam to the people to invite to the worship of one true God (Allah). The resource in the above scripture is a fundamental call to go back to Medina experience and reposition Islamic da’wah, of striving for virtues and good in Justice, security of life, educational, health care, transportation, commerce, and national development.
Islam, Pluralism and National Development in the Light of the Qur’an “The Table of Spread”…

(Kilani, 2014) buttressing this point in a lecture note made this obvious statement of fact that “in the 21st century, what the world needs is not religious tolerance or conflict resolution but religious pluralism, he went further to point out that in the USA, there are about 350 registered religions but there is no case of major religious crisis except the political motive one there due to the practice of religious pluralism, hence we can imagine the rate of national development in the US despite the number of registered religion. From the backdrop of the above statement, it means that the 350 registered religions in the US are all striving as in a race for virtues; no wonder that tremendous national development per excellence, when it comes to national development in America..

Definition of Keywords
In order to put this work in a scholarly and classical perspective, the definitions of some of the operational or keywords should be made to the barest minimal in meaning, these terms are thus: Islam, Pluralism and National development.

Islam is not only a religion in name but in substance and virtue, its ideology is a recipe for peace for humankind and nature; it is one of the monotheist missionary religions that is still spiritually, socially and economically relevant in today’s world. Etymologically, (Khurshid Admad, 1975) maintains that Islam is an Arabic word meaning “submission” or act of resignation to God. He further asserts that the root word is SLM, pronounced “Salm’ means “Peace” from which coined the word “aslama” which means peace with God and peace with man, while we come to the state of Islam by submitting to the will of Allah, it means he resigned himself to peace. Islam teaches that one can achieve real peace of body and mind through submission and obedience to unity of God. In other words, by obeying and surrendering oneself to God, one can achieve peace of mind and establish peace in the society. However, (Adeyemo, 2006p.113), in his article, Islam: An Introductory Study defines Islam as a derivate of one of the
attributive of *Allah-As-Salaam* meaning the Lord of peace, and total submission to the will of Allah. He went further to assert that Islam is not only a religion but also a comprehensive way of life that covers the whole gamut of human life in all its ramifications, as it does not divide life into watertight compartment of spiritual and temporal. Islam teaches that one can achieve real peace of body and mind through submission and obedience to unity of God. In other words, by obeying and surrendering oneself to God that a person can achieve peace of mind and establish peace in the society which on the long run engenders national development. Since peace of the mind translates into peace of the external world and the reverse is the case if the mind lacks internal peace.

**Pluralism** from Webster online dictionary is the quality or state of being plural, or in the plural number; (ecclesiastical) the state of a pluralist; the holding of more than one ecclesiastical living at a time. in social science, it is a social system based on mutual respect for each other’s cultures among various groups that make up a society, wherein subordinate groups do not have to forsake their lifestyle and traditions but, rather, for the benefit of the paper, it can be said to be cultures or religions that are participated in the larger society free of prejudice; it is the freedom to make choice amidst religion alternatives. It is seeing the orderliness in others, and also, it can be liken to religion capitalism.

While **national development** according to Longman dictionary of contemporary English, is defined as a phenomenon that embraces a whole nation. National development can be described as the overall development or a collective socio-economic, political as well as religious advancement of a nation. Therefore, Its is the ability of country or countries to provide the social welfare of the people. That is providing of social amenities: like quality education, potable water, transportation, infrastructure, medical care, justice, social order and others. This auspicious and contemporary topic can be x-rayed from the following sub-topics.
Islam and Religious Pluralism in the Light of Qur’an Table of Spread 
Surah 5 Ayat 47-48, AND 2:148

From the light of the Quran 5: 48, Allah is all-knowing. Had it been that God wanted a mono-religion He could have made all the religion to be one, but Allah set healthy contest for all with a set standard of virtues on them to attain and by so doing win souls and make converts. Therefore, the right of reward and perfect judgment in this matter of manifestation of virtues among the missionary religion is only exclusive reserve for God to give. It worthy to mention here that the revealed religions coexist better especially where there is a term spirit, so in Nigeria, the word to strive as in a race for virtues according to the teachings in Islamic revealed book is God’s design for productivity and service to humanity. The theory liken to “Healthy Contest in all virtues” in a pluralistic world or religious pluralism theory, especially for the three missionary religions with its revealed message as contained and supported in the Islamic scriptures received by Prophet Muhammad (PBUH), and documented in Quran 5 surah 47-48. The above scripture is pluralism per excellent meets well with the second scripture Quran 2:148 thus: “To each is a goal to which Allah turns him: then strive together (as in a race) toward all that is good. Whatever you are, Allah will bring you together. For Allah has the power over all. Wesleyan theology and World Christian Council theology confirms these as well.

These strives as if in a race paradigm can be likened to “healthy competition in all virtues” as in Quran (Surah Maida or The table of spread 5:47-48). This emphasized that among religions especially the three world missionary religions (Islam, Christianity and Judaism), that have revealed messages (Holy Scriptures), should engage in healthy competition in virtues by contesting, striving as in a race for a place of history in the sand of time, while He will be the impartial judge. This theory is rooted in the Holy Quran quoted above, it purposes especially for the three world religions that has revealed message (Holy Scriptures) to context, strive, for a place in the pluralist society. Here, the people of the gospel (ingel) refer to the
Christians. God revealed Himself through His prophets and messengers for all races and dispensations, to the Jewish, Christians, and to Muslims, and commanded them to go into the world to showcase their virtues (mission) which will attract souls and development to them and the winner is to be declared by Him as the imperial judge.

From this background, (Abdur-razaq Adesina 2009p79) has this to say about the standard bearing or checkmating the role of Islam in a pluralistic world (21st century), as he opined thus:

Pluralistic approach to the central issues and problems besetting this society, Muslims, should highlight the common features that distinguish the universal religious traditions of the world such as egalitarianism, social and economic justice, and human emancipation from slavery. By highlighting these characteristics, Muslims resurrect some of the central values of their faith and impress other to the same.

Islam is a universal religion with developed system, for those that submit to the will of Allah, while religious pluralism is a central attitude of tolerance and accommodation that has developed in the presence of multi-religion or religious diversification and trust that all religions have the manifestation of the will of Deity, we need not to apply Jihad Bi’l-Qital (fighting) but Jihad Bi’l Ta’lim (sincere effort or struggle to acquire or disseminate knowledge on the path of Allah) and Jihad Bi’l Tabligh (form of preaching and invitation to the worship of one true God (Allah).

(Kilani, 2015)) Contributing on the essential of the ideology of religion pluralism opined that the way of solving our religious problem in Nigeria is by allowing religious plurality or mixing thus:

The government of Nigeria should not adopt any religion as a state religion as is assumed, that means plurality of religion.
American is the father of religious pluralism and hybrid of culture. America to surmount tension is based on what you believe should not be the issue but virtues in what you believe. Multiplicity, diffusion and plurality are the ideal thing for the world (Nigeria). We need to imbibe in plural culture. There is no monolic way of doing things now. Religious pluralism can be seen as religious capitalism. This is to break religion monopoly. It is a literate approach to break monopoly. Monopoly is not good in and illiterate society.

From this back drop, Nigeria though, a literate nation to reasonable extent needs comparative religious education, which is resonating the spirit of Muller that says” he who knows one religion knows.” We need to highlight our areas of agreement by embracing religious pluralism in our worship, preaching and living. Islam have religion diversity or pluralism in principle, but in practice, that is where the problems come. Nevertheless, section 10 of the 1999 Constitution of Nigeria gave a secular status to the nation as confirmation of pluralism in principle as it states inter alia; “The Government of the Federation or of a states shall not adopt any religio n as state religion” and the same Constitution grant freedom of worship in the other hand, so the right to choose from alternative religion or varieties of religion is the spices of life and religion. Religious moral or ethic promotes development and peace coexistence hence the contest in virtue in da’wah propagation (faith by acts of kindness, selfless service, knowledge, self fulfillment and meeting up people’s needs) is world’s best practiced ideology known as religious pluralism. Therefore, religious pluralism is not America’s model for the world peaceful co-existence or religious tolerance but is Allah’s Model for the multi-cultural and religious world we live and He orchestrated it for a purpose of divine call for mission for the missionary religions, Religious pluralism was instituted by God as an antidote for religious crisis and regression.
Islam’s Five Basic Values for all Mankind as Virtues for National Development.

This attribute of Islam has pluralistic implication. In every religion, the sanctity of life is heralded in Islam; there are five basic values for humanity, which is to be treated by every Muslim as sacrosanct every time. Depending on circumstances to build up harmony and universal peace, Muslims are advised to preserve the five basic values at the lowest level or with the barest minimum for an acceptable level of living. These basic values therefore includes the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. It is to be understood that at this level, one has enough to live but not necessarily to be in some comfort. Islam preaches that a human being cannot live without these basic values. Individuals and states are advised to protect or at least to respect these basic values. The above values are encoded and emphasized by the following Qur’anic verse:

…..Whoever kills a human being for other than manslaughter or corruption and mischief in the earth, it shall be as if he had killed all mankind, and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah’s Sovereignty), but afterwards lo! Many of them became prodigals in the earth” (the Qur’an, 5: 32).

In fact, Muslims serve for life, not for death. In Islam and other religions, all men are equal, regardless of color, language, race, or nationality. In the search for a model for striving as if in a race for virtues and protection of life for national development in a pluralistic Nigeria, I stormed into this real life story from one of our national dailies as reported by a Christian journalist by name Friday Olokor from Jos, Plateau state Nigeria in “The Punch Newspaper of Tuesday, July 31, 2018 page 13 titled “Plateau killing:
Imam who saved 300 Christians to get national honour” and it reads inter-
alia:

That President Muhammadu Buhari has instructed Governor
Simon Lalong of Plateau State to bring the 83 years old Imam
of Nghar village, Gashish District in the Barkin Ladi Local
Government Area, Alhaji Abdullahi Abubakar to Abuja for a
handshake and national honour. Lalong said that the
President took the decision following reports that the Imam
saved about 300 persons on June, 24 when suspected Fulani
herdsmen invaded about 15 communities in the Barkin Ladi
LGA, killing over 200 persons. The people mainly Christians,
were said to be fleeing from a neighboring village in the
Barkin Ladi LGA when the Imam hid them in his house and
Mosque. The Imam went further to confirm this by saying
thus: “I hid the women in my person house and after that I
took the men into the mosque and hid them there.” However,
the assailants caught up with the Imam, forcefully
demanding that he release those who were Christian in the
Mosque. But the cleric said deceived the bandits that all those
in the mosque were Muslims and upon hearing this, the
attackers left him and continued with their killing.

This Imam really is an example of what strive for virtue ought to be in socio-
political environment of ours, he has put his faith in the service of God and
humanity. As a matter of fact, advancement of religion is to show respect
for and promotion of life rather than what the difference Islamic
fundamentalist in their faith defense has brought us into in Nigeria
experience. Religious superiority without virtue as seen in some Christians
and Muslims constitute the bane of conflict in a pluralistic Nigeria.
Religious pluralism is where there is room for alternative faith that can
either be a checkmate or standard bearing for moral, virtue and spirituality
in society. Nobody cares much about your how superior is your religion but the virtue of your religion what is cared about. I celebrate this Imam.

Islam from Prophylactic Perspective of the Society and Humankind in the 21st Century

Islamic dimension on contemporary issues and happenings around the world have shown that Islam is still firmly in the business of striving as in a race for virtue in the 21st century among league of other religions in the face of homosexuality, secularism, same sex marriage, lesbianism, humanism and biometric and cloning innovation by providing prophylactic healing to the troubled world or providing religious solution to humankind. However, some in the name of Islam are still causing havoc and pains to the world. Islam being monotheist in perspective has played an important role in many countries in recent time, that Islamic belief in monotheism was a strong ideology used to weaken communist belief throughout the cold war. Even Islamic activists have greatly influenced political change in the United States, Latin America, and Europe. In addition, United States foreign policy cannot escape from Islamic religious dimension, particularly in the Middle Eastern political thought. From this backdrop, it is evidenced that Islam is the only ideological force at the forefront that challenges the secularism tendency and excesses of the western culture typified by American culture since the collapse of the communist ideology. From the dark period (Jahiliyyah) in Arabia and the secularism in the 21st century world, Islam has played a prophylactic healing to the dark period and standard bearing role in face of communism and westernization and its attendant secularism. Society requires certain degree of social solidarity, value, conscious, harmony and integration between its parts, while human needs to be at peace with Allah, nature, and others to be sure of life after-life and development of the present world.
Islam and Interest (Usury) Riba as a Means to Strive for Virtue

Every society or system has a set of rules and principles that guarantee and ensure it individuals the rights, and security is either economic, food, financial and physical security. Islam is a fully developed system and forbids the payment of interest of capital. There is the need to protect the poor and street unchain from extortion from the payment of high interest on fellow citizen which is evident in Nigeria financial system today. Capitalism is one of the links to materialism; this has become the bane of the peace, oppression, injustice and threat to harmonious living in the world today. There is wide gap between the haves and has not and the gap is widening every minute. The rich get richer and the poor get poorer because of interest charge on capitals as typified in our adopted capitalism system of wealth acquisition. Islam is proving a healing to the financial system with the teaching against taking interest on capital (Riba). Islamic economy is paradigm for a just world economy and finest financial system. Islamic law is against this unfriendly practice and hence is abhors it in all ramifications. The Quran in (al-Baqara or the Heifer chapter 2:278-279) has this to say about usury: “O you who believe! Fear Allah and uphold what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger: but if you turn back, you shall have your capital sum; deal not unjustly, and you shall not be dealt with unjust” from this background Allah is against taking interest form capital and Islam is abhors oppression of the poor in any manner hence the interest free loan system in the Islamic economic system.

Islam, Zakat and Empowerment and National Development as a Virtue for Socio-Political and Economic Development

Zakat or charity rate ("purification") is pluralistic in practice, it is a communal thing, though, there are other pillars of Islam that are powerful worship resource but for the benefit of national development and strive for virtue since it is voluntarily, the zakat is one of sacrificial system design by God (Allah) for wealth or welfare distribute for the giver and receiver. The
Quran stated that if you give 1/10 as Zakat, that Allah will reward you with 700 percent. This 3rd pillar is the obligatory tax called charity rate indicating that such a payment makes the rest of one’s wealth religiously and legal pure). This is the only permanent tax levied by the Quran and is payable annually on food grains, cattle, and cash after one year’s possession. The amount varies for different categories; thus, on grains are fruits it is 10% if land is watered artificially, on cash and precious metals it is 2½ percent. Zakat is collectable by the state and is to be used primary for the poor, but Quran mentions other purposes. Ransoming Muslim war captives, redeeming chronic debts, paying tax collectors fees, Jihad (and by extension according to Quran commentators, education and health and creating facilities for travelers). There is a strong virtue in Zakat and it serves as means of linking the wellbeing of individual with that of the larger society in order wise it is empowerment and national development as indicated by (Kilani, 2007p149) which declares that

The institution of Zakat is a means of linking the wellbeing of the individual with that of the larger society. Man’s selfishness and greed deprives the poor, the orphan and the weak in the society of basic necessity of life. Islam through benevolent spending in the way of Allah want mankind to put Allah into remembrance as the sole owner of all things and human beings should therefore refrain from avarice and selfishness because such qualities are the root of all evils in the society.

Islam and National Development in a Pluralistic Nigeria
Islam is not only a religion in name but in substance and virtue, its ideology is a recipe for peace for humankind and nature; it is one of the missionary religions that is still spiritually, socially and economically relevant in today’s world.” While national development is tailored toward improving the standard of living of the people, hence in Nigeria experience the reverse
is the case despite their religiosity not because of the lack of resources but due to corruption and social injustice. Nigeria according transparency International and World index for countries with low standard of living is now voted as the “poverty capital of the world” hence the reason the poor gets poorer and the rich became super-rich. The later confirms Chamfort’s classification of society, in which he says that, “Society is composed of two great classes, those who have more dinners than appetite, and those who have more appetite than dinner. This in turn produces conflict which according to (Kilani, in Adesine and Tasie, 2009:49) infers thus:

The pursuits of divergent interests, goals and aspirations by individuals and groups in social and physical environment bring about conflict. Hence, the inherent natures of conflicts in heterogeneous and competitive situations, people more or less compellingly, sustain their societies as ongoing social systems through the resolution, transformation and management of conflicts.

Giving religious solution to conflict resolution means that religion should be seen as the only binding force not the bane of conflict due to divergent interests. Surah 42 ayat 13 assert religions solution to conflict thus

The same Religion He has established for you as that which He enjoined on Noah – the which We have sent by inspiration to you – and that which We enjoined Abraham, Moses, and Jesus: namely, that you should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Alllah, hard is the way (way) to which you call them.

This theory and scripture gave credence to the fact that growth and national development could be achieve in a symbiosis relation between Muslims and Christians in Nigeria based on striving as in a race for virtue
in particular despite the political, economical, ideological, religious and cultural difference that display itself in the clash of interest going on in the world today especially between Islam and Christianity: Where out of selfish interest not the interest of the deprived society, some politician politicized religiously while some religious leaders profess their religious faith politically. Growth, they said is not achieving in isolation of conflicts but in healthy contest be it spiritual, political and otherwise in the race of life but in all virtues. This leaves the judgment of the best religion to God alone who Himself orchestrated religious pluralism as a way to judge and reward the faith with the best virtue.

The Nigeria Vision 2020 for national development is here with us now. It expresses the aspiration for Nigeria to become one of the top 20 economies in the world by 2020. Attainment of the Vision would enable the country to achieve a high standard of living for its citizens. It was developed by Nigerians for the Nigerian people and involved a process of thorough engagement with all stakeholders across all levels of government and society.

The Vision supposed to be pursued through a series of three/four year plans which will further articulate strategies, policies, projects and programmes. The bitter truth is that the developmental vision is in a dream land as a matter of fact when juxtapose with the present micro civil war, religious terrorism, social injustice and Covid-19 Pandemic with their attendant suffering, economic woes and lockdown in Nigeria hence the need for a rejig and applying of religious solution of religious pluralism and interfaith support which is the antidote for religious supremacy and terrorism since Marxism and other economic policies has failed us.

**Conclusion**

In the 21st century, people are looking for and shopping for the internal or world best practice solution in all field of study, from science to religion for
national development, growth and progress, hence, Religious pluralism is God’s design and best practice solution for national development and peaceful coexistence in pluralistic society, God set course but the ultimate is let the Christian and Muslim live by virtues and doing good in serving humanity, since the service to humanity is service to God. Religious zealots, bigots and politician should be zealous in good doing and making the world a better place than causing blooding letting and vendetta, God is watching! If Prophet Muhammad (PBUH), can allow Christians to use his Mosque and the Christian Abbysian king allowed Muslims to use corridor of a Church (because Islam abhor icons) during delegations in time of Prophet Muhammad (PBUH) according a hadith, What should happen now? Your guess is as good as mine! The paper recommends religious pluralism as the antidote for religious supremacy and religious terrorism. Also, inter-faith action is panacea for national development in the global village paradigm shift economy in general and Nigeria in particular.

References
Abdullahi Y. A. (1934), *The Qur’an Translation* New York
Byrne, Peter (1982), John Hick’s Philosophy of World Religions, Scottish Journal of Theology, vol. 35, issues 4,

Journals
Ejizu C. (2008), Between Religion and Morality: their inter-connection And Significance in Public Life, An Inaugural Lecture Series No.59, University of Port Harcourt. UPPL

Internet Sources