



The Harmonization of Religious Beliefs for Peaceful Coexistence: The Role of Religious Institutions in Nigerian Politics

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Abstract

It is a well-known tradition in Nigeria to attach religious sentiments when it comes to issues of governance. Meaningful personalities within and outside Nigeria are expressing feelings of disappointments over the incessant religious conflicts in Nigerian politics. It is saddened when other countries are struggling to make progress and improve their living conditions, Nigerians are busy discussing religious differences and bigotry. This study centrally discusses the harmonization of religious beliefs for peaceful coexistence in Nigerian politics, its causes and effects, with the aim of deducing how this has led to incessant conflicts among the adherents of various religions in Nigerian. The methodology adopted is historical. The information gathered were mainly from occurrences and occasions that were personally witnessed by the researcher and the works of scholars. This research is of the opinion that, it is the high time for religious leaders to rise up for the challenges and to maintain peace and order in Nigeria. There is decline moral education in the nation's educational institutions. Today places of worship (Mosques/Churches) are becoming breeding grounds for hemp smokers and nudity and other form of vices. This paper attempts to examine the mix governance and brilliant Islamic administration of the Prophet Muhammad (S.A.W) both in Makkah and Madinah respectfully and that of his companions as a leave for the recommendable role of the religious leaders in harmonizing religious and social beliefs to out rightly forbids theocracy under the control of sponsored religion and to foster peace and unity in Nigerian governance through analytical methods.

Keywords: Education, peace, theocracy, sentiment, religious leaders, governance, conflicts, Nigerian, adherents, unity, Islamic.

1. Introduction

Religious conflicts have been a major problem in the history of Nigerian politics. These conflicts have negatively affected the social, economic and political aspects of the country. Nigeria, according to Ikponko (1992) can be rated today among the most politically unstable countries in the world.¹ One increasingly gets the impression that Nigeria as a nation reached or cross road quite early. As an independent nation; she has not discovered either the map or the signposts that will point the way to a stable political democracy (mason, 1985) This is because the history of Nigerian's politics within one and half years achieving political independent in 1960 has been a series of political tumult and violence.

Religious practices differ from one person to the other and from one religious' faith to the other Q 2: 256. However, the fact still remain that people are all affiliated to one Supreme Being, that is Allah, who is worshipped under different names among different tribes of the world. It is on these bases that Nigerian constitution prohibits theocracy as a system of government in the country and recognizes secularity Islam, Christianity and African Traditional religion. Though, at the advent of Islam and Christianity, African traditional Religion began to recede to the background. That is why most Nigerian's today identify themselves as either Muslims or Christians.



Some writers observed that, religion has become an inextricable reality of the Nigerian society, be it Islam, Christianity or African Traditional religion. Q6: 108. Inadvertently though, religion which is supposed to encourage peaceful coexistence, unity, morality and a sanitized society, has become the same vehicle for the transportation of envy, strife and resultant physical conflicts between and among relations and societal neighbors. Religion the expected unifying force of the Nigerian society is now the very force that is tearing it apart. Yahaya (2007) observed that “ the increasing rate of religious crises in Nigeria shows that the adherents of the two major religions (Islam and Christianity) are not very much in good terms”³

No matter what the adherent of one faith does, he/she cannot convert the whole Nigerian to his own faith Q3:84. Therefore, all religions must allow the good teachings of his/her religion to be the guiding principles in all aspect of lives be it socio, religions, political, economic and a host of others. Since Nigerian constitution enshrines the right of the individual to adopt and practice any religion of his choice as inalienable. At the same time, government at all levels have given recognition to religious observances, this same constitution forbids theocracy and guarantees freedom of worship. In the light of the above, the adherent of any religions should not be aspiring political positions of power to his own brethren only; rather it should be a collective peering and selection of all the adherents of different faiths to the available political offices in Nigeria so as to allow peace to reign.

From the ongoing, the presenter will now examine the same subject matter as follows: Conflicts of religious politics, effects of conflicts, role of religious institutions in politics, religious and political administration of the prophet Muhammad in Makkah and Madinah and that of his Khalifa. As a system for Nigerian politicians to borrow and recommendable role of religious leaders and government in resolving religious/ political conflicts in Nigeria.

2. Conflicts of politicization of religions

Conflicts whether religious, political or social are always caused by number of factors either remote or immediate. Ngwoke (1986) asserted that “opinions differ on the causes of their contradiction and its consequent violence on human existence in the Nigerian society”. Some people attributed conflicts to lack of adequate understanding and absence of sound doctrines within various religious groups. Other views it on fundamentalism, whereas other perceives it in the height of “bad leadership within the religious group”.

Some people conclude that unemployment always contribute to conflicts of religious politics. Many unemployed youths take advantage to protest and unleash havoc to destroy innocent citizens. We observe that thousands of jobless youths are always waiting for any slight opportunity to ignite violent conflicts where they can kill and maim innocent lives and loot property.

The poverty level in Nigeria is very alarming and it only reflects the level at which the Nigerian masses have suffered economic deprivations and injustices in the form of exploitation. Yet, there is lack of enough incentives on the part of the Federal government for poverty alleviation. This has therefore been another major cause of politics religious crises in the country. Lack of employment that turns out jobless youths into agents of political thugs using religions to create clashes and sentiments due to too much freedom given to Nigerians are given them opportunity to pronounce a kind of word or statement that can divide and cause chaos for Nigeria politics.

Enwerem⁵ (1995) supported these submissions in two ways: first, that these people used these conflicts to advance their political interests, and so on, they generate such conflicts either to made their political statements or to use them to mobilize people for their selfish political interest. Secondly, that some rich people exploit the problem of poverty affecting the poor citizens by providing them with funds in order to promote such conflicts for their selfish ends. Usman⁶ (1987) asserted that, the manipulation of Religion makes those who feel oppressed to resort to religious conflicts as a way of expressing their grievances.



Some tribes, groups and committees feeling alienated or unrecognized in the country, take their case to the government through religious conflicts. Sponsoring of religious conflicts between Christians and Muslims thus become an avenue for some people to express their perceived marginalization to the government, taking an advantage of the uncordial relationship between Muslims and Christians in the country.

Summarily, it could be observed from the above discussions that the following factors are the major causes for the politicization of Religion in Nigeria:

- That people used Religion to advance their political interests
- That people generate conflicts by making their political statements to use and mobilize people for their selfish political interest.
- That some rich and affluent people exploit the problem of poverty affecting the poor citizens by providing them with funds to cause and to politicize religion in the country.
- That the politicians in the country used the jobless youths for the politicization of religion and Campaign against Muslim/Muslim ticket to divide the country.
- That the religious leaders look on, folding their arms as crime rates increase. They do not with one voice speak against perpetrators of evil.
- That these religious leaders who are to preach and admonish their adherents against division and crime, possibly because of poverty they become puppets in the hands of evil politicians.
- That at times, politicians deviate from the arrangement of zoning system to favor their political party.

Honestly, there was a write – up circulating on the socio – media says “why vote a Christian as president of Nigeria 2023”. The message confirms among others that:

1. The ambition of the Muslims for Nigeria is to make Nigeria a permanent member of the organization of Islamic countries for which it is yet to attain .
2. The reason why Nigeria is yet to attain permanent membership status is that it must have 10-year unbreakable sitting Muslim presidents which Nigeria has never had to pay dues to OIC for 10 consecutive years without breaking.
3. Gen. Abacha successfully registered Nigeria as a provisional member of OIC in 1998 shortly before his demise.
4. That Gen. Obasanjo’s 8 years as president did not pay the OIC dues.
5. That it remains just 2 years for Nigeria to be struck out of the OIC list
6. That Yar’Adua came in and paid for two (2) years before his demise.
7. That Jonathan did not pay for his six (6) year’s reigns. We can see the reason 2015 was a fierce year of election if Jonathan had won, by now the country would have been out of that list.
8. However, now by 8 years of Buhari’s presidency, they only need 2 years of Muslim presidency or any stud that would be used to pay the remaining 2 years dues to get the 10 years at a stretch of payment.

In line with the above submission/propaganda, the writer concludes that “by voting a Muslim president in the next election you would be signing over the country to be a permanent membership of Islamic countries like Iran, Iraq, Saudi, Niger etc.”. Handing over your children to an organization in which they would not be allowed to practice their faith as Christians. The persecution you see now will be a child’s play to what will happen and the Nigerian government would then have the legal ground to establish and enforce Sharia’s law in the country. Though, the authenticity of the above is half since Nigeria is a monolithic nation.



3. Effects of conflicts in Politicization of Religion

Nigeria has been witnessed resurgence of violence as far as politicizing Religion which often resulted to conflict of all forms. Its consequences on political stability, low economic development, negative international image, breakdown of social order and mutual suspicion between Muslims and Christian. These have also led to the death of hundreds of thousands of people.

Religious politicization has also resulted in the destruction of property, character assassination and caused death for of several of hundreds of thousands of people. The conflicts have resulted in the irreparable loss of human resources that could have been used for development purposes.

Economically, religious politicizations have also contributed to the weakening of the nation's, economic development. The movement of people traders from one geographical area to another can be affected due to hatred and many more. It is believed that no meaningful social development can thrive under the circumstances of political and religious crises. In addition, the religion in power will be using his position to influence decisions in favor of his adherents and their religion. As a result of this, policy decisions may not favor others. Those that are not in power today will be looking and struggling for opportunity to hijack power, the moment they get it, they will revenge and perform worst to the latter. In view of this economic backwardness will set in for the country and will never thrive.

4. Role of Religious institutions in politics

Every believer no matter the creed must be aware of the fact that Nigeria is a country of diverse, cultures, traditions and beliefs. Nigeria is a pluralistic society accommodating freedom of worship and expression. No matter what anybody does, he cannot convert every Nigerian into his religion. Secondly, the geo - political situation of the country has compelled us to live together as citizens of a united country. Besides, Nigerian could be seen as extended families, in fact all over Nigeria have adherents of the two or three religious; we must come together to build a solid and viable family. In the light of the above, the roles of religious institutions in politics are as follows:

- Those religious leaders should always preach and teach, their adherents the good teachings as contained in their various revealed books. Q16:90.
- That all religious leaders should press it further that all religious in Nigeria must be guided by the principles derived from their concepts of God. Q2:136
- That the religious leaders need to emphasis and made it clear to their adherents that all religious preach peace, harmony, unity and concord that no religion preaches violence. Non preach hatred but all preached and talk of a God who is loving, kind and merciful. Q3:113 – 114 and 199.
- That whoever destroys in the name of any religion has abandoned the cause of that religion. He is not a true representative of that religion and needs to be enlightened.
- That the various religious leaders should come together by organizing a seminar through having meaningful dialogue so as to promote national unity.
- That the religious leaders should be frank, open and clear to themselves, knowing fully that they may not be able to make Nigeria a monolithic religion, they should convene and talk about what each religion holds the Supreme Being. This will lead to understanding and peace.
- That adherent should be made to know that they are vicegerent of Allah on earth and whatever one does should be accounted.
- That adherent should be made to inculcate the correct and unbiased ideals of God at all time.
- That adherents of one religion should not kill another because of politics or anything, whosoever does that will receive his punishment from Allah.
- That adherent of all religious should leave in harmony and thereby keep away from religious bigotries, intellectual bankruptcy, economic woes, socio – cultural ills and political disharmony.



- That the religious institutions should try to instill the fear of God in them rather than equip them to fight because of the politicization of the religion.
- That the adherents of various religions are the ambassadors and representatives of their religions and therefore must be served as a role model in all aspects.
- That Islamic leaders and Muslim organizations can serve as agent of social political orientations to their adherents in governments towards being morally upright while holding public office. They are considered very efficient and astute at building regional and international solidarity networks to push their members to be morally guided as stated in the Qur'an and the Hadith of prophets of Allah (S.A.W) to do justice to all the peoples under their care irrespective of their ethnics and religious considerations. This may in turn be emulated by non-Muslim leaders towards promoting unity and national integration
- That the leaders (Islamic) should always emphasizing the importance of acquisition of knowledge as an essential part of the faith. It promotes a stable society. Ignorance is recognized by Islam as a disease which can kill the happiness of a society. It is therefore imperative, for the sake of Nigerian unity, that every Nigerian should acquire knowledge where it can be found. Prophet Muhammad recommends this when he says”” The word of wisdom (that is education) is the lost property of the believer, so wherever he finds it he has a better right to it””⁹

5. Religious and political administration of the Prophet Muhammad in Makkah and Madinah

The purpose of life is the essence of politics. Hence the purpose of social existence is to worship God, and the essence of social existence where two or more people interact with one another is politics.

5.1 Who was Prophet Muhammad Ibn Abdullahi?

Muhammad, the great Prophet was born at Makkah in the ruling and aristocratic clan of the Quraysh, a branch of the Ismailite family. His father was Abdulla and Aminat was his mother.¹⁰

5.2 The leadership Responsibility of prophet Muhammad

Attempt is made in this section to discuss the religious and political administration of Prophet Muhammad in both Makkah and Madinah with a view to putting in place a system of government that was acceptable to all citizens regardless of their religious, ethnic afflictions and economic background. It should be mentioned that prophet Muhammad is the greatest revolutionary and greatest man the world has ever produced with a short span of only twenty years, he brought about far-reaching changes in the religious, social and political life of the world; and attained the unique distinction of a three folds founder – the founder of a universal religion, and ideal social order and of a nation and a political system.¹¹

It should be noted here that the Prophet's revolution is unique one in the sense that he revolutionized not only the religion and political spheres but all aspects of human life. He demonstrated great perfection to all religions. The history states further.

The Prophet as the Founder of the religion of Islam, the Prophet gave perfection to the religions' life which began with two other universal religions Judaism and Christianity. He introduced uncompromising monotheism and universal brotherhood of man and harmonized spiritualism with materialism in his religious order. So, Islam is regarded as a practical spiritual democracy. The Prophet denied the necessity of monastic renunciation and self-abnegation for the salvation of the soul and enjoined on his followers a life of purity, simplicity and survives as the surest way to the eternal bliss. The prophet introduced absolute equality in the society based on fairness and justice. There is no church, priest or any privilege class in Islamic religious social set – up. Rich and poor, husband and wife, master and slave enjoy equal rights in Islam. He declared that all human being is equal and the highest rank is he who is the most obedient to Allah and most useful to mankind.



It could be observed that through his social reforms, the prophet emancipated the females from the bondage of males and raised their status and dignity in the society. The ill – treatment of woman during *Jahilliyyah* era was condemned. In his social order, he gave the woman equality with man and conferred on them the property right and many other rights as enjoyed by the male. Woman occupied a position of dignity and respectability in the society. The woman’s status as conferred by the Prophet is yet to be achieved by the world. The prophet disapproved the system of slavery; he exhorted the Muslims to free their slaves as a pious duty. He set an example of his own freed Zayd and adopting him as son.

5.3 Founder of a nation and state

Muhammad is the father of a nation and founder of a state in Arabia. He united Arabia into one people and under one rule under the stimulus of Islam, Arabia formed one state and peace in the land which had presented a picture of perpetual confusion in pre – Islamic days.

5.4 His political order of Islam

In the building of the state, the prophet introduced a political order based on the principle of equality of all.

The Prophet was a great democrat. The commonwealth of Islam he established at Madinah was based on the democratic ideas of liberty, equality and fraternity. He gave absolute equality to both Ansars and Muhajjerins. In the commonwealth, the prophet granted to the Jews and Christians also full civic rights.

5.5 Toleration to Jews and Christianity

The prophet initiated a policy of splendid religious toleration. Their life and property were secured; their religion was not to be interfered. Their Prophets were to be respected. The charter that the prophet gave to the Christians is a monument of fundamental citizens’ rights and enlightened toleration in an age of bitter religious discrimination and persecution. In this charter, the prophet instructed his followers to help the Christians even in the repair of their Churches¹².

With the above submission, it could be seen that prophet Muhammad was an embodiment of all virtues: trustworthiness, sincerity, kindness, affection, generosity and great charm of mind and heart. Even his enemies recognized the noble qualities of his character and trusted him unhesitatingly. Joseph Hell has this to say: “Muhammad is a great man without whom the world would appear incomplete. He initiated and brought to fulfillment spiritual forces that would never have come to birth without him. The extra – ordinary vitality of these forces proves even today positively that the founder of Islam belongs to the past and to the future, and to both so completely that they cannot be distinguished from the present”.¹⁵

6. Religious and political administration of ‘Umar II bn Abdul Aziz’

6.1 Who was ‘Umar II bn Abdul - Aziz’

He was the son of a grand – daughter of the second pious khalifa Umar the Great. He was the son of ‘Abdul – Aziz, the governor of Egypt. He was born in 634 AH (682 CE) in Halwan, a village of Egypt. ‘Umar Ibn “Abdul – Aziz memorized the Qur’an at a young age after which his father sent him to Madinah to learn Adab from his mother’s uncle, ‘Abdullah ibn ‘Umar. His father died in 704CE. He was summoned by his uncle caliph Abdul – Malik to Damascus and was married to his daughter Fatimah¹⁶. He was appointed the governor of Madinah in 706 CE by caliph walid.

6.2 The leadership responsibility of ‘Umar bn’ Abdul - Aziz’

It should be noted that ‘Umar bn Abdul - Aziz’ was the 8th Umayyad Khalifas, during his reign, he corrected the anomalies of his predecessors with a view to putting in place a system of government that was acceptable to all citizens regardless of their religions, ethnic, affiliations and economic background. However, it should be mentioned that ‘Umar II’ did not see his position as a Caliph a means of amassing



wealth and enriching himself. Rather, the position was a trust from Allah to which he would render account on the Day of Reckoning. He used simple life and always conscious of his duty to Allah and his citizen. He attended to every bit of his citizens' needs spending all his life to see to the welfare of his subjects, praying fervently to Allah for him to discharge his duties diligently and with utmost sincerity. He considered the bait al – mal (public treasury) as great trust. He was said that one day his wife Fatimoh found him weeping, his wife asked him the reason 'of weeping' Umayyad saint" replied that:

He was thinking of the poor and the distressed of his empire.
He felt that his Lord would ask an account of them at his
hands and he feared that no defense would avail him hence
he wept.¹⁷

Umar bn. Abdul – Aziz was above family bias, he followed the footsteps of the pious Khalifas to the extent that, the Sunni Muslims gave him the honor of the fifth pious Khalifa. He was said to have become the chief discourse of the people whenever they assembled together. He considered the Bait al – mal as sacred trust and would not spend a pie for his personal use. Immediately after his accession to the Khalifat, he sold all the horses of the royal stable question and deposited the proceeds in the Bait al – mal. He also bade his wife return all her ornaments and jewels to the public treasury. The devoted and pious lady obeyed her husband and she did not wear jewels in her life. So great was his piety and so loftier was his ideal to the extent that the fanatical Kharijities, who did not recognize any other Khalifa except Abu Bakr and Umar, recognized Umar Ibn. Abdul Aziz as the lawful Khalifa of Islam.

He appointed officials on merit and piety. During his time, all his governors were noted for their piety and devotion of their duties to the people. He was very stern to the dishonest governors and officials. He was said to have thrown into prison Yazid bin Muhallab for misappropriation of the spoils of war.

6.3 His Fairness to the Christians

It should be mentioned that Umar bn. Abdul Aziz, the Umayyad saint was fair and tolerant to all religious communities of his empire. He gave the Christians of Damuseus the right to retain the permanent possession of the Church of St. Thomas which was not theirs by right, in compensation for the church of St. John which was made a mosque at the time of walid. He also reduced the taxes in favour of the Christians of Najran on their representation.¹⁷

It could be observed that the Umayyad saint governed his people well, he devoted himself to the peace and happiness of the people and did not care for the expansion of the empire under his benevolent rule, and the empire enjoyed peace and prosperity. There was no trouble in the vast empire and was praised.

On a general note, it should be noted that in the Umayyad society the Arabs formed the aristocracy and the non – Arab Muslims, though theoretically equal; ranked second to the Arab, and the lowest class in the society were the non – Muslims called by the name of Zimmis. Among the Zimmis, the Christians and the Jews, called Ahlul – kitab, enjoyed a better position than the idolators, fire worshippers and others who had no divine books. The Zimmis enjoyed a wide measure of autonomy and toleration.

John, a Christian, rose to the position of minister in the khalifat of Abdul – Malik. Revenue administration of the Umayyad was practically done by the Zimmis.

6.4 Harmonization of various beliefs to achieve peace and unity in Nigeria political system

From on – going discussion and from all indications, it was discussed and part of our studies vis – a – vis the stand of Nigerian constitution on theocracy which allows different faiths to par take in politics, the issue of Muslim/Muslim ticket, the recognition of various religions and its beliefs, the role of religious institutions, the causes of politicization of religion, the effects, the religious and political administration of the prophet Muhammad and his companion as a model for Nigeria politicians to emulate for the betterment



of our nation. Lastly, harmonization of the various concepts of God for national unity, for the major three religions in Nigeria to achieve peace, unity for mutual co – existence and development. Hence, for proper harmonization the following measure could be adopted:

- ❖ Every believer no matter the creed must be aware of the fact that Nigeria is a country of diverse, cultures, traditions and beliefs.
- ❖ That Nigerian is a pluralistic society accommodating freedom of worship and expression. No matter what anybody does he cannot convert Nigerian into his religion.
- ❖ That the geo – political situation of the country has compelled us to live together as citizens of a united country to rule ourselves. Therefore, the issue of Muslim/Muslim Ticket or Christian/Christian Ticket should be carefully checked.
- ❖ That in all over Nigeria, we found the three (3) or two (2) adherents of religions. These must come together to build a strong family base. If they kill one adherent because of religious politicking they will also kill their brothers elsewhere.
- ❖ That all religions in Nigeria must be guided by the principles derived from their concepts of god. Since all religions preaches peace, harmony, unity and concord. No religion preaches violence. All acknowledged the unity of God and as Supreme Being who created all and talked of a God who is loving, kind and merciful.
- ❖ That the adherent of all faiths should know that whoever destroys in the name of any religion has abandoned the cause of that religion. He is not a true representative of that religion and needs to be enlightened.
- ❖ Another viable way in which concept of God can promote national unity is through having meaningful dialogue. They should be frank, open and clear to themselves. Knowing fully well that they may not be able to make Nigeria a monolithic religion, they should convene and talks about what each religion holds Supreme. This will lead to understanding and peace.
- ❖ That the adherents of one religion should be made to study religious concepts of other religions. This is not with a view to exposing these religious to the other person who will then have a sympathetic approach to this religion. This will certainly promote peace, harmony and development in Nigeria. It will remove biases and prejudices, create appreciations, steer clear of divisions and will researches on national unity with development.
- ❖ To crown it all, if a believers follow the ideals of their religious conceptions; putting such ideals into practice, Nigeria might once again witness the dawn of a new era free from religious bigotries, socio – cultural ills, economic woes and political disharmony.

7. Recommendations and Conclusion

Based on the above discussion so far, it can be religiously mentioned that all hope is not lost in Nigeria if the masses in Nigeria can do away with politics of bitterness and take to voting in candidates who are God conscious and not those moneybags who buy the conscience of the electorates with their money. In the same vein, priority should be given to a credible politician to occupy a political leadership who will be conscious of his duty, his subject and God-fearing leader like ‘Umar ibn. Abdul Aziz’.

More also, government should consider the welfare of his people at all time without biases and properly discharge their responsibilities, they should be people oriented and not leader oriented.

Harmonization of various beliefs and conceptions of God can be achieved when all the adherents of various religions follow the teachings and ideals as contained in their revealed books into practice.

Furthermore, theocracy can be totally eliminated since Nigeria constitution forbids it. This will allow Nigeria to have opportunities of nominating their leaders who will cut across the recognized religions in Nigeria. The issue of politicization of religions would not be allowed.



Regarding the permissibility of peering the candidates from the local level to the federal is lawful and right. For example, Muslim/Christian ticket and vice versa, so that all faith must be represented in the affairs of the nation's administration, with a view to nominate credible and God-fearing candidate who will consider the position as trust and will give proper account of his administration to God on the day of judgment.

Nigerian politicians should be made to know and borrow the good religious and political administrative system of prophet Muhammad in both Makkah and Madinah who demonstrated sincerity and fairness to the extent that he ordered Muslims to assist Christians in the building of their church. In the same vein, historical figures like 'Umar ibn Abdul Aziz should be taught in schools to serve as models for future leaders. Also, Nigerian politicians should study his intelligent and brilliant administration who gave priority and privilege to the Christians in the empire to serve as minister and other vital political post.

Finally, democracy as it is being practiced in Nigeria is not the best form of government. The body who made the law also breaks it because of their interior motives. Since the Nigeria constitutions prohibits theocracy as a system of government in the country and recognizes the right of the individual to adopt and practice any religion of their choice, hence Nigeria government should allow this law to prevail and to educate adherents of different religions that Nigerian is a monolithic country who accommodates all religions and, in any regime, and affairs all religions must be represented to avoid religious politicking crisis. (Qur'an 3:103 and 105).

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