

**BOKO HARAM, INTER-FAITH BLASPHEMY AND SECURITY
IMPLICATION IN NIGERIA**

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ABSTRACT

It is said that Nigeria comprises over 250 ethnic groups, among which three are the majority groups (Hausa, Igbo and Yoruba). These three groups have been at the forefront of all socio-economic situations of the country ever since the attainment of political independence in 1960. Many analysts think these three major groups have collaborated with their religious counterparts and continue to take advantage of their influence in society by instigating the common man for their interests, especially when sharing national resources. Based on such facts, experts believed most religious conflicts were initiated to achieve socio-economic and political interests. This paper discusses one principal factor behind the 2009 Boko Haram attack: the 2007 Isioma Daniel blasphemous article published in This Day Newspaper. The research studied several misguided utterances in Nigeria's history and the system's failure to prevent future repetitions. Given this, the work examines the causes of these religious conflicts and their implications for Nigeria's national security. In the course of the research, the author has devised means of arriving at the result using analytical and interrogative research approaches to point at the measures determining the outcome of the conflict. Our inability to foster a stable political system, establish a viable political culture, promote national unity, and develop a culture of tolerance are among the factors that continue to increase the crisis. The paper clearly stated that Boko Haram finally declared war due to such a misguided article. Even though there was a sharp division among the highest decision-making body of the sect, the final decision was the view of the majority, which the paper thoroughly analyzed. The paper recommends measures to control such uncultured behavior that derailed the nation from a crisis-free society since the era of independence.

KEYNOTES: Boko Haram, Insecurity, Blasphemy, Religion.

Introduction

Religion in Nigeria is quite diverse due to the country's political set-up. The country is known to have been the home to some of the world's largest religions: Islam and Christianity. However, common statistics reveal that the majority of Muslims live in the Northern part of the country, while the Southern part is settled largely by Christians. Other minor religions could be found in the two regions. The country is multi-religious by nature, and thus, it is prone to conflict and differences, which has consequently led to several clashes, both inter- and intra-religious. Nigeria is officially and constitutionally a secular state with no official state religion. Article 10 of the Constitution states that: “*The Government of the Federation or a State shall not adopt any religion as State Religion*, (Nigeria Constitution, 1999:10:1)

However, twelve Muslim-majority northern states have incorporated what is known as penal code or sharia courts into their legal systems to suit the civil aspect of their society. In some of these states, Sharia courts are optional arbitration courts for personal status issues, whereas, in others, Sharia has effectively replaced the formerly secular state-level legal system in both civil and criminal contexts. This development has brought serious controversy due to its nature regarding discriminatory practices, particularly aspects of religious and social context. The centre of all these crises is Northern Nigeria, which has been engulfed in the Islamist insurgency in the last fifteen years, which has led to the death and displacement of tens of thousands of people. Therefore, this work examines the problem of interfaith blasphemous utterances and how such actions led to various conflicts in the past. The research also recommended tackling such action to promote religious tolerance and peaceful co-existence in Nigeria.

Methodology

The study's research methodology relied mainly on primary and secondary sources. The researchers acquired primary data through interviews with selected participants, using a question guide approach to the research problem. Open-ended and semi-structured questions were utilized to elicit responses from the participants. Scholars have generally agreed that the sample size in an in-depth interview research is often smaller than what is obtainable in quantitative research methods (Dworkin, 2012; Ritchie, Lewis, & Elam, 2003). A research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. Kothari and Gary (2014). They also maintained

that "it is a conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data." For this study, researchers have used a qualitative interview research design.

Significance of the study

Respect for Law and order, especially in utterances, forms the engine for effective and efficient security management of public matters. The central focus of this research paper is to bring out the danger of various conflicting utterances between inter-faiths worldwide, with particular emphasis on the Nigerian context. This study will serve as an eye opener to the followers of various religions in Nigeria, especially Islam and Christianity, on how respect for each can lead to socio-economic development and peaceful coexistence, while its opposite can lead to destruction and national backwardness. The work cited a few examples of various blasphemous utterances that subsequently did more harm and damage to national development for over a decade and beyond. Based on this, the work is relevant and important to the general public, government security agencies, and religious bodies to refresh their minds on the implications of such actions. Finally, the study will be a reference point for other researchers who will embark on similar research topics.

Historical origin of Blasphemous word and Overview of blasphemous crisis in Nigeria.

Blasphemy means an insult that shows contempt, disrespect or lack of regard concerning someone's religion. The Constitution provides a customary (secular) system and a system that incorporates Sharia. The customary system prohibits blasphemy by section 204 of Nigeria's Criminal Code. The Federal Republic of Nigeria operates two court systems. Both systems can punish blasphemy. (Constitution: 1999) Also, the same Constitution, Section 204 of Nigeria's Criminal Code, is entitled "insult to religion". The section states:

“Any person who does an act which any class of persons consider as a public insult on their religion, with the intention that they should consider the act such an insult, and any person who does an unlawful act with the knowledge that any class of persons will consider it such an insult, is guilty of a misdemeanor, and is liable to imprisonment for two years.”

It is pertinent to note that the prohibition against blasphemy in the Criminal Code and the prohibition recognized by Sharia may not be lawful because Section 38 of the Constitution entitles

every Nigerian to freedom of thought, conscience, and religion, and Section 39 gives every Nigerian the right to freedom of expression (Nigerian Constitution: 1999).

The above legal tussle implies that only twelve out of Nigeria's thirty-six states have Islam as the dominant religion. In 1999, those states chose to have Sharia and customary courts. It should be noted that a Sharia court may treat blasphemy as deserving of several punishments up to and including execution. In contrast, the secular court only determines the suspect based on the legal judgment as enshrined in the Constitution. Consequent to this difference, many persons accused of blasphemous cases were discharged, and thus, people took legal action by themselves. It is thus essential to look at what both religions (faith) say about blasphemy and argue whether people are following the teachings of their religion or just satisfying their whims and caprices to create artificial conflict.

Some religious verses from both two conflicting faiths prohibited blasphemy.

Verses from the Glorious Qur'an:

1. Quran 2:19 - "Or [lest] you say, 'If only the Book had been revealed to us, we would have been better guided than they.' So there has [now] come to you clear evidence from your Lord, guidance, and mercy. Then, who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst punishment for their having turned away."
2. Quran 33:57 - "Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."
3. Quran 10:41 - "And if they deny you, [O Muhammad] - so before them have already denied the people of Noah and 'Aad and Thamud,"
4. Quran 9:74 - "They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them, but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper."

5. Quran 5:72 - "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship Allah, my Lord and your Lord.' Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers."
6. Quran 5:73 - "They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment."
7. Quran 6:148 - "Those who associated with Allah will say, 'If Allah had willed, we would not have associated [anything] and neither would our fathers nor would we have prohibited anything.' Thus did those before deny until they tasted Our punishment. Say, 'Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying.'"
8. Quran 25:27 - "And the Day the wrongdoer will bite on his hands [in regret] he will say, 'Oh, I wish I had taken with the Messenger a way.'"
9. Quran 10:15 - "And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, 'Bring us a Qur'an other than this or change it.' Say, [O Muhammad], 'It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear if I should disobey my Lord, the punishment of a tremendous Day.'"
10. Quran 19:88 - "And they say, 'The Most Merciful has taken [for Himself] a son.' You have done an atrocious thing."
11. Quran 28:62 - "And [warn of] the Day when He will say, 'Call 'My partners' whom you claimed,' and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction."
12. Quran 4:56 - "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise."
13. Quran 6:108: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."

14. Quran 4:56 - "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise."
15. Quran 4:48: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."

Bible Verses:

1. Exodus 20:7 - "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name."
2. Leviticus 24:16 - "Anyone who blasphemes the name of the Lord is to be put to death..."
3. Mark 3:28-29 - "Truly I tell you, people can be forgiven all their sins and every slander they utter, but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin."
4. 2 Peter 2: "Bold and arrogant, they are not afraid to heap abuse on celestial beings..."
5. Revelation 13:6 - "It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven."
6. Matthew 12:31-32 - "And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven."
7. Luke 12:10 - "And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven."
8. Romans 2: "As it is written: 'God's name is blasphemed among the Gentiles because of you.'"
9. 1 Corinthians 6:10 - "nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God."
10. James 2: "With the tongue we praise our Lord and Father, and with it we curse human beings ..."
11. 2 Peter 2: "Bold and arrogant, they are not afraid to heap abuse on celestial beings..."
12. Mark 7: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders..."

13. 2 Peter 2: "They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you."

Prophetic Traditions (Hadith):

1. Prophetic Traditions (Hadith): 5. Sahih Bukhari - Book 52, Hadith 260: "The Prophet said, 'Do not abuse my companions for if any one of you spent gold equal to Uhud (mountain in Medina) in Allah's Cause, it would not be equal to a Mud or even a half Mud spent by one of them.'"
2. Sahih Muslim - Book 1, Hadith 90: "The Prophet said, 'He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue...'"
3. Sahih Bukhari - Book 93, Hadith 557: "The Prophet said, 'A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.'"
4. Sahih Muslim - Book 1, Hadith 80: "The Prophet said, 'Whoever believes in Allah and the Last Day, let him speak good or remain silent.'"
5. Sahih Bukhari - Book 78, Hadith 63: "The Prophet said, 'The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest).'

From the above verses of the two different faiths, the Quran and the Bible, it has been attested that all religions have prohibited nasty language against another faith. So, where do the perpetrators of such utterances get their clearance? However, despite prohibiting such a barbaric attitude, Nigerians have been fond of creating artificial crises in the past thirty years. The table below indicates a few crises that erupted in the country as a result of blasphemous utterances of some Christians against the honours and values of Islam.

SN	DATE	CASE	CONSEQUENCES
1	14 th July, 1999	Blasphemy against Prophet Muhammad S.A.W. in Randali Village Kebbi State.	An angry Muslim beheaded one Abdullahi Umaru, who was the accused.

2	20 th November, 2002	Blasphemy against Prophet Muhammad S.A.W., in an article written by Isioma Daniel, a columnist with Thisday Daily newspaper, published by the same paper.	Angry Muslims burnt down the offices of the newspaper in Kaduna and Abuja. Also, churches were attacked until soldiers and police intervened. Daniel had to flee the country following an Islamic injunction (fatwa) by some Islamic scholars that she should be killed. More than 200 people were killed.
3	February, 2006	Florence Chukwu, a Christian teacher in Bauchi state, took away a copy of the Glorious Quran from a student studying it during English class.	The incident led to a devastating riot where more than 25 Christians were killed, and more than three churches were burnt down.
4	February, 2006	Danish Magazine Jyllande-Posters published a blasphemous statement against Prophet Muhammad S.A.W.	Churches were burnt down, and Christians and their shops were killed and burnt down.
5	21 st March, 2007	A student complained that Christianah Oluwatoyin Oluwasesin, a mother of two and a Christian teacher at the Government Secondary School of Gandu in the city of Gombe, had a temper with a bag containing a Holy Quran and had thereby defiled it.	A group of students beat Oluwasesin to death. The incident generated tension until the intervention of security personnel.
6	28 th September, 2007	The Muslims complained that Christian students had committed blasphemy against Prophet Muhammad S.A.W even though the Christians reported that the violence erupted after they had prevented one of their members from converting to Islam.	A group of angry Muslims protested at Tudun Wada in Kano State. The Muslim youth killed nine Christians, burned several churches, and destroyed the homes and businesses of some non-Muslims.
7	October 2007	A Sharia court convicted Sani Kabili, a Christian and a father of six in the town of Kano, of blasphemy against Prophet Muhammad S.A.W. The court sentenced Kabili to three years in prison. In February 2009, an	Serious crises erupted, and calls were made to attack the court and the judge. Only with the intervention of some of the highest authorities, including some members of Islamic scholars, was the situation controlled.

		appeal court overturned the conviction.	
8	4 th February 2008	The Christian woman was accused of desecrating the Quran in Yano, Bauchi state.	A group of Muslim mob besieged a police station and set it on fire in the town of Yano in Bauchi State. Also, the violence consumed five churches that were set alight by Muslims, Christian shops were torched, and police officers's homes were attacked. The police arrested 1000 children
9	9 th February, 2008	Muslims acted upon the alleged distribution of a leaflet that allegedly slandered Prophet Muhammad S.A.W. in the town of Sumaila in Kano State.	The provoked Muslims killed a Christian police inspector and two civilians and wounded twenty others. The mob set fire to vehicles and destroyed the police station.
10	20 th April, 2008	A Christian merchant disparaged Prophet Muhammad (S.A.W.) in Kano.	Muslim rioters in the city of Kano burned the shops and vehicles of the accused Christian.
11	9 th August, 2008	A 50-year-old Muslim committed blasphemy against Prophet Muhammad, S.A.W. in Kano.	The accused was beaten to death.
12	19 th June, 2009	Someone was said to have committed blasphemy against the Islamic Prophet Muhammad S.A.W. in Sara town of Jigawa State, and someone was distributing the blasphemous pamphlets.	Muslim youth burned a police outpost, injured about twelve people, and demanded that the police give up a madman who had sought safety at the police outpost.
13	10 th August, 2020	Someone blasphemed against Prophet Muhammad S.A.W. in his song, which he circulated on WhatsApp in March 2020.	Kano State Shariah court sentenced two people for the offence. And also, one Yahaya Sharif (22 years old) was sentenced to death by hanging. Following this incident, his family home was burnt down. Omar Farouq (13 years old) was sentenced to 10 years in prison. His lawyer appealed on 7 September, saying his sentence violated the African Charter of the Rights and Welfare of a Child and the Nigerian Constitution.

14	April, 2022	Blasphemous statement.	Nigerian atheist in Kano received a 24-year prison sentence after pleading guilty to blasphemy charges.
15	12 th May 2022	Deborah Samuel Yakubu, a second-year college student in Sokoto, blasphemed against the Islamic Prophet Muhammad (S.A.W.). Yakubu had allegedly commented on a WhatsApp group criticizing the religion-related posts that Muslim classmates discussed in the study group that she believed should have been reserved for academic purposes.	She was stoned, and her body was set on fire by angry Muslim students of the college, which subsequently led to her death. A serious national crisis nearly erupted, especially when the police arrested some Muslim students in connection to the riot.
16	25 th June 2023	Blasphemy by Usman Buda in Sokoto.	He was stoned to death by an angry Muslim crowd.
17	2011	A lawyer named Sulaiman Abdullahi allegedly insulted the Prophet Muhammad S.A.W. in a letter he wrote.	He was arrested and charged with blasphemy but was later acquitted after a lengthy trial.
18	2009	A pastor named Umaru Kambarage had made derogatory remarks about Islam during a sermon in Kaduna state.	He was arrested and charged with blasphemy but was later discharged and acquitted of all charges.
19	1992	One Tunde Thomson committed blasphemy in a satirical article he wrote for the Guardian newspaper in Lagos.	He and his co-defendant, Fatai Ibikunle, were both sentenced to one year in prison for the crime.
20	2020	Yahaya Sheriff committed blasphemy in a WhatsApp social media. He was sentenced to death by hanging by the Sharia court in Kano. His lawyer appealed and argued that his sentence had violated the African Charter of the Rights and Welfare of the Child and the Nigerian Constitution.	Following this development, his family house was burnt down by some aggrieved young Muslims.

BOKO HARAM AND ISIOMA DANIEL BLASPHEMY

Isioma Nkemdilim Nkiruka Daniel (born 1981) is a Nigerian journalist whose 2002 Thisday newspaper article comment involving the Islamic Prophet Muhammad sparked the Miss World riots and caused a fatwa to be issued on her life. Before She ultimately fled the country, there was serious debate among the high-ranking members of the Supreme Council of Islamic Affairs and other radical Islamic religious bodies such as the Islamic Movement of Nigeria, popularly known as Shi'a, Jama'atul Al-Sunna lidda'watil wal jihad popularly known as Boko Haram and the liberal Islamic group Jama'atul Ah-lul Sunna wal Izalatul bidi'a known Izala. However, the other most prominent group, Tarika, usually relies on the final interpretation of the Quran and Sunna regarding any controversial issue; they are mostly subservient to the version of the Nigeria Council of Islamic Fatwa. However, the Isioma crisis later arrived with a global apology from the newspaper that published the article through a global media channel, Al-Jazeera, where they apologized to the world Muslims on behalf of the writer and the media house. (Al-Jazeera news: 2002)

The implication of the above religious crisis was the inability of the different Islamic scholars to arrive at one decision regarding the apology of the Thisday newspaper. This led to many calling for the head of the culprit, and thus, the situation divided many Islamic leaders, which ultimately culminated in severe national insecurity (L.J. Tahir, 2019).

The most severe repercussion of such misguided utterances on our national security was the emergence of the Boko Haram insurgency that devastated the entire socio-economic and even psychological affairs of the northeastern part of the country and indirectly substantial parts of the entire nation for almost a decade. What transpired was the disagreement between the majority of Islamic scholars and the Yusufiyya movement leader Muhammad Yusuf over Isioma's blasphemy. While the former agreed to accept the apology of the This Day newspaper, whereas Yusuf and his followers disagreed on these terms, insisting it was only the offender that had the right to accept the apology; otherwise,, the offender must face the punishment of Islamic Law on the matter which is killing by stoning. (Quran: 6:1 and IRSYAD AL-FATWA Series 297).

However, this misunderstanding resulted in Yusuf being banned from preaching in the Daggash mosque, leading to the establishment of Markazul ibn Taymiyya Islamic Centre. The entire consolidation of the Boko Haram network was founded, propagated and strengthened at that centre. What followed later was the radical preaching against the secular state and other Western

civilizations, including education of which to the Yusufiyya followers was what prompted the likes of Isoma Daniel to write such nasty articles defaming the character of the noble Prophet (S.A.W.). Thus, directly or indirectly, this research has found that not less than \$5.9 billion of properties were destroyed. And more than three million persons were displaced. Equally, no fewer than two million were killed, and about 470,000 livestock were killed or stolen. (U.N.: 2016)

In addition to the above, thousands of Nigerian army lost their lives in a crisis that could have been averted had they respected each other's faith in Nigeria. Not only the Boko Haram insurgency but even the various loss of lives and destroyed properties worth millions of naira, as shown in table 1, could have been avoided.

Implication of Religious Conflict to the National and International Security

According to Oxford Advance Learning Dictionary (1997), religion is a belief in the existence of a God or gods and the activities connected with their worship. It is indisputable that human existence is premised on religion. In other words, religion is the consciousness of one's dependence on a transcendent being and the tendency to worship him; it is a belief in an unseen power called the supernatural (Alananmu, 2005). Thus, religion is the total submission of man's weakness to supernatural power. However, the current tempo of ethno-religious conflicts in Nigeria in recent years resulted from the nation's democratization, which has given the Nigerians unprecedented right to exercise their freedom of expression without considering the rights and feelings of others. (Y. Usman: 1995). Religious violence is, precisely, violence motivated by or in reaction to religious precepts, texts, or doctrines. (Sulaiman, K. 2016) Nigeria has witnessed a series of conflicts since political independence, as indicated earlier. The authority's inaction to prevent such barbaric behavior was very disheartening. In fact, Ethno-religious and inter-communal conflicts are very common in the country to the extent that there is hardly any part of the country that has not been affected by the consequences of blasphemous utterances.

The concept of security is all about feeling safe from harm or danger; it is more concerned with survival and the condition of human existence. National security means capabilities or the struggle to overcome internal and external aggression; others consider a nation secure once it is free from military threats or political coercion (Francis, 2006; Aliyu, 2012). A nation is secure if it is not in a position to lose its core values of life, property, and liberty, if it wishes to deter aggression, or if

it wins war when it is unavoidable (Aja, 1999). The persistence of ethno-religious conflicts in Nigeria has resultant effects within the nation such as disagreement, disunity and distrust, collapse of economies, political system, threat to health conditions, displacement of people, environment degradation, destruction of agricultural produce and other natural.

Effects on National Development and the religious faith: The need for new National laws

Nowhere in the world can someone find where Islam and Christianity clash like Nigeria, according to A. Mazrui, in most of the nations in this world, Islam and Christianity, as the two fastest growing religions on earth, are persecuted hand in hand. (The triple heritage: 1996). It has been observed in many countries of the world, especially countries like India, Nepal and other Asian traditionalists, that the two religions are being harassed by Hinduism and Buddhism fanatics. However, in Nigeria's context, the two religions that were persecuted together are at loggerheads due to political and social factors.

Based on the bitter experience of the past, this work found it convenient to argue that there is a need either to improve the current laws regarding blasphemous utterances by followers of the two religions or come up with entirely new laws to tackle the artificial destruction of lives and properties of innocent Nigerians. The crisis has seriously affected the entire national development as many professionals whose wisdom is needed in other parts of the country were restricted to a particular place for fear of being harassed or intimidated. Also, other states, like Kaduna, Plateau, Benue, Taraba, and the far southern part of the country, are no-go areas for them because their lives will be in danger. Out of all professional careers that deserve to work anywhere in the country, none can confidently have confidence in the nation's security apparatus, including the youth service corps, whose objective is to unite the country along political, economic and social tolerance. For instance, from 1986 to 2005, more than 32,000 Muslim Youth Corps (M.Y.C.) NYSC was redeployed from Kaduna state to various states for fear of being posted to the southern part of Kaduna, where predominately Christian fanatics may attack them. (N. Garba: 2012) Also, the National Youth Service Corps (NYSC) recorded more than 42% of redeployment requests from Plateau State from 2005 to 2015 by mostly Muslim graduates for fear of the unknown while

serving in the state. (Lawan J. T. 2021 and Adeparua, D: 2021). In addition to that, for more than ten years, the NYSC camp in Maiduguri had been transferred to Katsina because of insurgency, whereas for several years' corps members were only posted to the area based on request. (Oral interview)

The implication of the above lack of confidence in societal security has been absent among the most needed professionals in the area, and it has undermined the objectives of national unity and posterity. This includes all civil service cycles as well as security agencies themselves. With new laws or policies on the land, such a situation may improve the security risk, affecting national development in all government strategies and planning aspects.

Findings of the research

This research work has identified some emerging implications for national development due to the blasphemous actions of some fanatics. The research discovered that about 11,654 people were injured, and more than 3600 innocent citizens were killed in the last 30 years just because someone could not control their religious fanaticism.

It is also discovered that the inability to control spiritual emotions led to the backwardness of areas, especially mono-religious-dominated areas, because of insecurity and fear of attack by different professionals whose presence in the areas ought to have brought a lot of development in terms of many socio-economic aspects of life.

-The religious crisis due to blasphemous utterances has also affected the country's political institutions. Because hardly a Christian candidate emerges the winner in a predominantly Muslim community, and vice versa, this gradually affected the national government, which is a serious setback to national development. (E.U. observer report: 2023)

-It has further created suspicion between the two major faiths (Islam and Christianity) in all aspects of the socio-economic and political life of Nigerian people. A clear indication is how Muslims in the south have their reserved area of settlement, and equally, the Christians have their exclusive area within the core north popularly known as Jerusalem, a name derived from the holy city where they visit for holy pilgrimage in Palestine.

-The insecurity brought by the blasphemy in the land had further aggravated suspicion among followers of the major faith, which today could hardly tolerate one another in various government operations. Thus, the situation is detrimental to national interest and development.

-Also, from the Table 1 analysis, it has been discovered by this research that no country in Africa or elsewhere that frequent crisis of inter-faith has been rocked with devastating casualties like Nigeria.

Conclusions

All the above discussions have been derived from the relevant methodology used to obtain information, especially oral tradition. As buttressed above, the history of blasphemous utterances has affected the country's socio-economic development since political independence. It has also been discussed that several crises have contributed to the socio-economic backwardness of the country in terms of unity and tolerance. The work has outlined some examples of phobia of insecurity, which has sharply affected the posting of National assignments, as clearly stated in the case of NYSC. Finally, the research has clearly shown how misguided utterances of some fanatics led to our backwardness in terms of National development.

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