

Migration and Interreligious Relations in the Global Spectrum

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Abstract: Man, himself is both a mobile and religious element. From time immemorial, man has always moved from place to place in search of food, security, shelter or better life. Often times, man carries his religion wherever he goes. Sometimes he finds himself in an environment where his religion is not welcomed. The new environment tries to make him give up his faith or compel him to practice it in seclusion against the reality that man is intrinsically religious and is determined to exercise his faith in the best way possible, including calling others to his faith. This struggle often leads to tension and loss of peaceful coexistence. Scholarship on migration has focused largely on migrants' challenges and factors encouraging migration with scant attention on the impact of migration on interreligious relations. To this end, this work looks at migration and interreligious relations, with a view to determining how migration affects interreligious relations in different parts of the world. Drawing on historical and textual approach, the study makes use of both primary materials such as oral interviews and observations to achieve its aim. It also relies on secondary sources like religious texts and other documented evidences to drive home its point. The study notes that unlike historical evidences from the Bible and early Islam, most migrants today, face crass religious restrictions especially in Muslim dominated areas. It reveals that when migrants are not given the freedom to practice their religion in their foreign land, it leads to dissatisfaction, anger and distortion in interreligious relations, which ultimately affects the economy of the area. The paper cautions against unnecessary religious restrictions, especially when such does not infringe on the rights of others.

Keywords: Migration, Interreligious relations, religious restrictions, migrants.

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Introduction

Migration and religion are two concepts that have always associated with man (Adedibu, 2025). According to the 2018 World Migration Report, North America has a population of two million African immigrants. In 2020, the report indicates an increase to about three million while Europe and Asia have eleven and 5 million, respectively (World Migration Report, 2020). Migrant stock data for the year 2015 shows that eighteen million Africans live outside their home country and in 2020, the figure rose to twenty-one million (World Migration Report, 2024).

According to Biblical account, Migration began at the Garden of Eden. After Adam and Eve disobeyed God by eating the forbidden fruits, they were made to leave the Garden of Eden, forcing them to migrate to another location (Genesis 3:24). Notable figures in the Bible and in the early days of Islam had reasons to migrate from one place to another. Abraham, Isaac, Jacob, Elimelech, David and

their families were all involved in migration. Same goes for Muhammad and his followers, as well as the Najran Christians (Okhifoh, 2016).

One common practice we note about these figures is that they all migrated with their religion. While we find evidence of uninhibited access to religious practices among these biblical and early Islamic figures, the case is however different today where religious migrants face various inhuman restrictions and sanctions because of religious differences. What factors necessitate this situation? What are its effects on both the migrants and their hosts? What is the remedy to this inter-religious malady? These are the tasks of this work. In doing this, our attention shall however be limited to Christianity and Islam.

Migration in the Old Testament

Abraham

Abraham, commonly referred to as the father of faith, was associated with many migrations. His migration accounts are contained in Genesis 11-25. He was the son of Terah, born in Haran, in the Ur of the Chadians. His migration began when he had the divine instruction to leave his environment and go to the land of Canaan. In absolute obedience to this divine injunction, Abraham moved with members of his family to the land of Canaan, where God established his covenant with him. He thus became the father of faith, which later developed into Judaism and subsequently Christianity and Islam.

Rudolf (2003) argues that Abraham migrated from place to place for reasons such as food, security, battles and sometimes strictly under divine directives. Notable among these migrations was his movement from Canaan to Gerar, (Genesis 20:1-18), occasioned by famine. Abraham had told Sarah, his wife, to pretend to be his sister for fear of being killed on account of Sarah. On the discovery of the truth, rather, Abraham was treated well by Abimelech, the king, likewise all the people. Abraham enjoyed the company and favour of the people of Gerar. He had complete freedom to practice his religion without any form of inhibition.

Isaac

Isaac was the son of Abraham and the heir to the promise of Abraham. Like his father, Isaac also moved from place to place. During farming, Isaac also relocated to Gerar, where his father once lived. In a similar tune, Isaac also told Rebekah, his wife, to pretend to be his sister so that the people would not kill him in order to take his wife because the woman was a very beautiful woman. One day, Isaac was caught caressing Rebekah and thus exposed his little secrets. But yet, he continued to enjoy freedom of religious thought. It is important to note that the problem that later greeted their relationship was economical rather than religious.

Jacob

Jacob was the second son of Isaac and the inheritor of the Abrahamic blessing. On account of his problem with his brother, Esau, he had to migrate to Haran to live with his uncle, Laban. Even while a servant in Laban's house, Isaac was not forced to give up his faith in Yahweh or compelled to practice the religion of Laban. Rather, he was offered the liberty to continue his religion, to the point that Laban noted that Jacob's relationship with his God was the reason for his economic boom. Genesis 30:27.

Also, towards the end of his life, Jacob and his entire family migrated to Egypt after their reunion with his son Joseph, the slave boy who later became Prime Minister. Joseph presented his family to Pharaoh and they were allowed to settle in their choice land, where they grew into a mighty nation.

It is also important to put on record that the strains in the relationship after many years were not religiously motivated. Rather, they were simply political and economic issues.

Eliamelech

In Ruth Chapter 1, we have the story of a man called Eliamelech, his wife, Naomi, and two sons, Mahlon and Chilion. As the famine in Bethlehem grew more severe, the entire family migrated to Moab in search of food. All the male members of the family later died, leaving only the matriarch, Naomi. We note also a favourable relationship of the Moabites with Eliamelech's family, their religious differences irrespective. Mahlon and Chilion got married to Moabite ladies, a practice often rare among people of different religious thoughts in our day.

The family had uninhibited access not only to the practice of their faith but also to spread it. This resulted in the conversion of Ruth. When Naomi was to go back home, she urged Ruth to go back to her people since her husband was no more but Ruth refused, declaring, "Your people shall be my people, and your God my God" (Ruth 1:16). Through this decision, Ruth, though a Moabite, became a prominent figure in Israel and with Boaz became a member of the direct ancestry of Jesus Christ (Matthew 1:5).

David

David, popularly known as the Shepherd king of Israel, was the last known son of Jesse (Bradford, 1985). He was anointed king of Israel while Saul was still on the throne. His being chosen as a replacement for Saul and his military exploits, especially the killing of Goliath, aroused jealousy for him (Wells, 1983). Determined to end his life, Saul employed many strategies, including subtle and forceful approaches. This ended in open hostility towards David, which made him flee to Ziklag, a Philistine territory. His relationship with the Philistines was that of peace and cordiality. While the country hosted David and his men and provided them with security, David in turn assisted them in military exploits. Even though they did not allow him to go with them to war with the Israelites (which of course is justifiable because of possible sabotage due to blood relations), they however enjoyed a robust peace and cordial relationship. David and his men were allowed to practice their religion without any form of molestation.

Migration and Interreligious Relations in the New Testament

The New Testament contains several personalities who were involved in migration. Notable among them are Joseph and Mary, the parents of Jesus Christ, the disciples, as well as the apostle Paul.

Joseph and Family

Joseph and Mary are the earthly parents of Jesus Christ. Joseph was reputable for receiving divine guidance from angels and through dreams. In one of such occasions, he received an instruction to hurriedly move the young child Jesus and his mother to Egypt, when Herod planned to kill all male children under two years in Israel. It was a journey of over 1,200 miles. They lived there for a period of about three and a half years before he received instruction to return home after the death of Herod (Cardenas, 2023).

Egypt, as we know, was not a Jewish country. The religion of Joseph and his family was foreign to them. Yet, there was no record of conflict or any attempt to force Joseph and his family to give up their faith or hide it. They had full access and privilege to practice their religion in their foreign land.

Jesus and His Disciples

All through the earthly ministry of Jesus Christ, He was involved in mission. These took him to various places. He traveled to different places and regions, including the regions of the Samaritans as well as the Gentiles. This practice was carried on by His disciples after His death. They spread the gospel to the Gentile world as well as other Palestine territory. The anticipation of the receptability of His disciples during Jesus' time was such a high one that Jesus told the disciples not to carry any purse or money as

their hosts were favourably disposed to meet their basic needs. Even though the Christian message they shared was somewhat different from the Jewish faith, they were however received in many of the places they visited, and this led to the conversion of many into the new faith.

Paul and the other evangelists

Among the apostles, Paul was renowned for his wide travels. He moved from place to place, propagating the Christian faith. He would go to a place, plant church, stay for some years to nurture it before going back. After some time, he goes again to assess their state of growth and development. In most cases, he came into contact with people of different faiths and thoughts, but unlike what obtains today, many of these contacts were characterized with peaceful persuasions. In Lystris, the chief priests of Zeus even attempted to offer sacrifice to Paul and Silas, believing that it is their gods who have come to visit them in human form.

It is worthy of note that most of the challenges Paul and the evangelists had in some of the places they visited were not strictly because of their unacceptability by their hosts. Most of the problems were caused by the Jews in those areas who felt jealous about the new gospel and claiming that it was not the right way of worship. They were determined to do everything possible to eradicate it, including the use of propaganda and falsehood.

Migration and Interreligious Relations in the Early Period of Islam

Muhammad's contact with Christians began with the Monk Bahira during his trade voyage to Syria with his uncle, Abu Talib (Kenny, 2012). He later, had contacts with many other Christians and Christian groups, including Waraqa, his wife's cousin and the Najran Christians. Numrich (2023) reveals that the willingness of Negus, the Abyssinian king, to accept and protect Muslim immigrants in his land during the Meccan persecution of the young Islamic faith was also a significant moment in the prophet's contact with Christians. It is also on record that Muhammad had contacts with Christians on a personal basis at certain period of his life as a businessman.

Muhammad and Bahira

After the death of Muhammad's grandfather, Abd-Muttalib, the task of his parenthood fell on his uncle, Abu Talib who always took him on his trade missions (Martins, 1983). Fayda (1991) adds that as a young boy, Muhammad in company of his uncle had a trip to Syria. On their way, they met Bahira, a Christian Monk, living in Bostra. Bahira was known for his belief that a prophet was soon to appear among the Arabs. According to Islamic belief, Bahira had studied old manuscripts, where he learnt of the coming of a final prophet and he was convinced that this would happen in his own time. Therefore, Bahira was specifically interested in the Arab travelers who visited Syria, to see if his conviction would come true.

One day, while Bahira was in his Abott, he saw this Meccan caravan and was particularly interested in it because it was shaded by a cloud, hovering above it and moving with it. The cloud also stopped whenever the caravan stopped. Another thing Bahira noticed, according to the tradition, was that a tree lowered its branches over the caravan to provide further shade (Martins, 1983). On this, he immediately believed that there must be an extraordinary person or persons in the caravan. He then invited all of them to a meal. As he observed, he noticed that none of their

faces revealed the sign of the expected Prophet. He asked if there was anyone who had not joined the meal; and they told him that Muhammad was left to watch the caravan. He requested that he joined them and on close observation, he discovered that the young boy carried all the signs that the awaited Prophet was to have. He then told Abu Talib to take good care of him and keep him from the Jews so they don't kill him as they killed Jesus (Martins, 1983).

Muhammad and Waraqa

Waraqa was a Christian and a very honourable man among the Arabs. He was the cousin of Muhammad's wife, Khadija. Muhammad had contact with him at the beginning of his new faith. When the Prophet received his call to prophethood on Mount Hira, it had so much impact on him. Following the strange experience, Muhammad went home, feeling ill and afraid, not understanding what is going on with him. According to Omer (2022) his wife, Khadija took the Prophet to Waraqa and told him about the revelation. After listening to Prophet Muhammad, Waraqa told him that it was Gabriel, the Angel of Revelation, who had visited him and gave him a call from Allah to be His prophet (Sahih al-Bukhari, I, 2-3).

Islamic history recognizes that Waraqa was a sincere Christian who understood the revelation that had been given to Muhammad and that he sincerely supported Muhammad when he understood that he was the awaited prophet, after Moses and Jesus. Waraqa encouraged Muhammad to continue his call, without any doubt or fear. He promised him that God would protect him. This is a classical example of a good cooperation between a well-known Christian and the would-be Prophet of Islam.

The Abyssinian King (Negus) and the First Immigrants

After Muhammad openly declared his message and started calling the Meccans to the worship of the one true God, they opposed him and his new converts severely. Ibn Hisham narrated that Muhammad and his converts faced so much humiliation and hardship that many of the Muslims died. The Prophet realized that Mecca had become a difficult place for Muslims to live. For him, he had his uncle Abu Talib who stood by him as his protector but not many Muslims had such privilege. So, he decided to send some of them to Abyssinia, especially those who had no one to protect them. Speight (1989) observes that Abyssinia at the time was a Christian community. It is likely that Muhammad had some knowledge that the Abyssinia king, Negus was a peaceful and lenient ruler and since he felt that Christians were closer to Muslims than the Meccan pagans, he told the group that they would be safe there.

The Delegation of Najran Christians

Najran was a Christian community in the Arabian Peninsula. It was founded at about the 5th century AD. According to the Arab Muslim historian Ibn Ishaq, Najran was the first place where Christianity took root in Southern Arabia and was home to famous Christian figures of Arabic culture like Quss Ibn Sa'ida al-Iyadi, whose sermons Muhammad is believed to have encountered. The visit of the Najran delegation to Prophet Muhammad had been adjudged as the most important interaction between Christians and Muslims in history.

After Islam had gained prominence in the Arabia Peninsula, Muhammad began sending letters to neighbouring communities, inviting them to join Islam. Such letter was also sent to the

Christians of Najran; it was delivered by Khaled ibn al-Walid and Ali ibn Abu Talib. David (2013) observes that when the Najran Christians did not convert, Muhammad sent al-Mughira to explain the invitations and the religion of Islam to them. In response, the Christians sent a delegation of 60 people, including a Bishop and 45 scholars, to visit Muhammad in Medina. Among them were their chief, Abdul Masih of Bani Kinda and Abdul Harith, bishop of Bani Harith. Their intention was to learn the nature of the revelations Prophet Muhammad had received.

When the Najran delegation reached Medina, Muhammad warmly welcomed them and provided them with a place to stay, a secure place close to his mosque. They debated with the Prophet in an investigatory manner for two or three days. When the time of one of their prayers was due, Muhammad granted them permission to pray right inside his mosque. This incidence was the first occurrence of peaceful relations between Christians and Muslims. It was the first time that Christians prayed in a mosque.

Despite fierce and unrelenting discussions, the Christian delegation refused to budge and acknowledge Muhammad as prophet. They even tried to convert the Prophet and Muslims to Christianity. Even though the Christians stuck to their guns, a mutual agreement concerning bettering relations was reached. The two became above all political and economic allies (Dahai News, 2015). This contract was an initial step that would lead to further developments.

Migration and Interreligious Relations in Our Modern Societies

Whereas we have witnessed the robust inter-religious relations among migrants and their hosts, both in the Bible and in the early days of Islam, the cases is however different from what is witnessed today, especially in Islamic societies where there are heavy restrictions against the practice of other religions. For instance, in Saudi Arabia, it is forbidden to establish a Church or organize religious gatherings other than Islam (Oral interview with Dr. (Mrs.) Juliana Onakewhor, March 21, 2025).

In Malaysia, it is forbidden to invite a Muslim to your Christian activities. If you must write an invitation card or a handbill, you must state, "Strictly for Christians". This is because it is an offence to extend the Christian message to the Muslim and not writing such would be taken as a deliberate intention to invite Muslims (Oral interview with Rev'd Vincent Nwafor, March 21, 2025). As a Christian, living in an Islamic country like Afghanistan, Iraq, Syria, Turkey, UAE, and others, you are required to either practice your Christianity in seclusion or give up your faith. These countries do not officially permit the practice of other religions (World Watch List, 2024).

Two probable historical events which have orchestrated this ugly trend, according to Murk (2009) are the rise of Islamic militant group called Wahhabism in 1932 and the declaration of Israel as a nation in 1948.

Firstly, prior to the rise of Wahhabism, the Ottoman Empire, based in Istanbul, Turkey, controlled the non-Islamic world and was able to control the excesses of the sectarian movements like the Wahhabites and others. After the fall of the Ottoman Empire, occasioned by the First World War, Wahhabism flourished. With the establishment of the kingdom of Saudi Arabia in 1932 and with Abdulaziz ibn Saud as king, a well-known Wahhabite, Wahhabism received much support from the new Arab kingdom (Murk, 2009).

The operational ideology, as Murk (2009) puts it, was a return to the puritanical status of Islam as practiced from the time of Prophet Muhammad through the first three centuries of the Islamic era. The Wahhabites showed serious discontent to the secularism of the Ottoman leaders and encouraged the Arabs and the entire Muslim world to emulate the Prophet Muhammad and follow strictly his teachings as contained in the Quran. They gained control of most of the territories of the Arabian Peninsula and continued to perpetuate the tyrant nature of Islam, which, among others, showed a high level of religious intolerance to other religions. Scholars are of the view that Wahhabism, or at least their ideology, gives birth to all the terrorist Islamic groups in the world, including al-Qaeda and al-Shabaab (Murk, 2009).

Secondly, recall that in 1948, the United Nation declared Israel as a new nation and partitioned Palestine to give territorial identity to the new Israeli nation. This move was vehemently rejected by the Arab world and resulted in the continued feud between the Arabs and the Jews and their allies. Murk (2009) reveals that shortly after the UN's declaration, five Arab nations of Iraq, Syria, Egypt, Jordan, and Lebanon gathered forces against Israel, but they were all defeated by the much smaller Israeli military force. This and the subsequent six-day war between the Arabs and Israel have continued to heighten tension among these countries and their allies.

These events, all through history, have continued to widen the strain in inter-religious relations all over the world. It has given rise to religio-territorial defense and pressure of incursion. A major resulting effect of this struggle is the intolerance of the other, which sometimes degenerates into some dehumanizing restrictions. Today, there are all forms of religious restrictions geared at preventing the other religions from gaining ground in their foreign land. In many Islamic countries and societies of today, there is a revival of the *Pact of Umar*, which, among other stipulations, prevents Christians from establishing Churches. In most cases, these restrictions prevent other religions to freely exercise their religious inclinations, forcing them to practice in seclusion as second-class citizens. The World Watch list, 2025 has this to say about Saudi Arabia:

Most Christians in Saudi Arabia are expatriates from low and middle-income countries in Asia and Africa, and some from Western countries. Besides being exploited and poorly paid, they regularly face verbal and physical abuse because of their ethnicity and low status, and their Christian faith can add an extra layer of vulnerability. Expatriate Christians are severely restricted from talking about their faith with Muslims. Doing so carries the risk of detention and deportation. Expatriate Muslims converting to Christianity face violations similar to the levels they would have experienced in their home countries since they tend to live in communities with others from their home nations. The few Saudi Christian converts from Muslim backgrounds face high levels of pressure, especially from their families, and they generally keep their faith secret." (World Watch List, 2024).

Even though this kind of scenario is mostly common in Muslim societies, the Christian communities are not completely exonerated. There are reports of visible biased treatment on non-Christian immigrants, especially those from Islamic countries. Immigrants from Islamic countries face various degrees of

religious intolerance and deliberate delegitimization in many European and American countries as a result of their faith.

In 2024, various anti-immigration protests were held in several parts of the United Kingdom in what was described as the worst rioting since the 2011 England riots. This was just a part of the similar anti-Islamic protests in different parts of Europe and America, including the 2023 and 2024 Dublin and UK protests respectively (Rory, 2024). In 2016, Slovakia enacted a law preventing state recognition for any religion whose population is less than 50,000. This law, analysts say, was specifically targeted at Islam whose population was 5,900, representing 0.1% of the entire Slovakia population in the 2010 census (New Times, August 11, 2010). Following this, was the declaration of Islam as an unofficial religion in Slovakia and thus denied recognition in public and government space (Reuters, November 30, 2016).

During the presidential campaigns in 2015 in the United States, Johnson Jenna reports that the presidential candidate of the Republican Party, Donald Trump, on December 7, 2015, called on American government to place a total ban on the immigration of Muslims into the United States. In his words, "I call on American government to declare a total and complete shutdown on Muslims entering the United States until our country's representatives can figure out what the hell is going on (The Washington Post, December 7, 2015)." In furtherance to this mission, as President, Donald Trump signed Executive Order, 13769 on January 27, 2017, restricting immigration from seven Islamic countries into the United States for 90 days. The countries include; Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen (US Federal Register, 2017).

According to Mark and Michael (2016), an Australia demographic poll conducted in 2016 revealed that half of Australian population voted in favour of a ban on immigration of Muslims into the country (The Sydney Morning Herald, September 21, 2016). In 2017, the Senator and One Nation leader, Pauline Hanson following the London terror attack called on the Australian government to place a ban on Muslim immigration into Australia. According to her, "Do not pray for London, pray for Muslim ban" (Source: <https://www.au.finance.yahoo.com>, March 23, 2017). Report has it that she had called for a similar ban in her maiden speech a year earlier (The Sydney Morning Herald, March 24, 2017).

As seen in the above stories, a common excuse among Christian nations to justify this attitude against the Muslims is that there are lots of terrorist activities among Muslims and Muslim countries. These Christian nations claim that allowing the Muslim immigrants free hand to settlement and religious practice in their host country will expose the host country to terrorist attack. While we acknowledge the fact that terrorist activities are more predominant in Islamic countries and among Muslims, we must also stress here that not all Muslims are terrorists. There are also many Muslims who are pious and peace-loving. Therefore, the evil of the few deviants should not be visited on the whole population of Muslims. Worst of all, is that sometimes, these restrictions delve into the social and personal lives of these members of the other religions, and this has far-reaching effects on their contribution to the socioeconomic development of the area.

One of our respondents, Dr. (Mrs.) Juliana Onakewhor, a medical doctor, currently based in Saudi Arabia, said because of the inability to practice her Christian faith in the country, she has decided to put up some measures to help herself and her family. First, she retained her job in Nigeria, go to Saudi Arabia for a

contract work of about three to five years, and returned. After some time, she goes again. The other measure is that she put her children in schools in the United States. Imagine the economic boost this family would have offered the country if they all lived, worked and schooled there with a guarantee of religious freedom. But as the situation provides, she works and makes money in Saudi Arabia, but pull the fund into the economies of Nigeria and the United States. Okhifoh (2016) agrees that there are countless of this similar situations all over the world, including Northern Nigeria, where many non-Muslims are afraid to live or even visit for the fear of being persecuted or rejected on the basis of their religious beliefs. This trend obviously needs to be visited, not only because of its toll on the attitudes and emotions of the migrants, but also because of economic contributions of the migrants to their host societies. It is popularly said in our local parlance that, "*Eriobhe are bun*" (we increase by immigrants) which implies that it is foreigners that help to boost the population and development of any area.

Migrants all over the world should not be forced to give up or hide their faith before they are allowed to live in their host areas. They should be allowed to freely exercise their faith at personal and group level, provided such does not infringe on the rights of others. A situation where members of the other religions are not allowed places of worship does not guarantee a fair and just society, and it should be discouraged. Where these and similar situations prevail, policies should be made and implemented to check the situation and regulate excesses.

A situation where a religious person with so much potential is rejected or relegated simply because of his or her religious inclination is highly demoralizing, and such does not give one opportunity to contribute his best to his host environment. We highly advocate that migrants who practice other religions different from the predominant religion in their host society should be allowed to freely exercise their faith as long as their practices are not inimical to the society and do not infringe on the rights of others. By so doing, a spirit of cooperation and cordial interreligious relations would pervade the society, and the socioeconomic gain would be unprecedented.

Conclusion

Both Christianity and Islam declare the importance of peace. Therefore, it is only natural to expect that the followers of these two religions would be able to establish peace among themselves. We must realize that local problems do not remain local forever. As information spread quickly with advancement in technology, today's local issue in one area becomes tomorrow's global problem. Sanctions and restrictions which are seen as local problems in an area today, can immediately replicate itself around the world. As Ibrahim (2001) says, deliberate attempt to understand, respect and accept each other, would be a great step toward solving the global problems of interreligious relations. The more religious people share space and resources in a cordial manner, the more a suitable global environment and socioeconomic boom are created for all mankind.

Both Christianity and Islam guarantee freedom of worship. Adekoya (2013) corroborates this view in his submission that Islam is founded upon liberal and tolerant principles and therefore guarantees the freedom of religion and the freedom of belief. According to him, this principle is expressly stated in the Qur'an, "There is no compulsion in religion" (2:256). Therefore, in the

words of Spahic Omer, people, anywhere, should be free to choose whatever religion, ideology, or philosophy they subscribe to.

Let me conclude in the words of Nyamnjoh's theory of incompleteness. "Life and knowledge are relational and based on interactions across various groups. Incompleteness and mobility call to mind that no group or person is whole in knowledge or fulfilment without engagement with others" (Nyamnjoh, 2024). Therefore, there is the need to shun intolerance and attitudes that pull us apart or make us enemies to one another. Rather, we must resolve to be peaceful and tolerant as we engage with one another.

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