

Interfaith Code Of Conduct

NIGERIA

2026





Forewords

NIGERIAN SUPREME COUNCIL FOR ISLAMIC AFFAIRS (NSCIA)

FOREWORD BY THE PRESIDENT-GENERAL, NIGERIAN SUPREME COUNCIL FOR ISLAMIC AFFAIRS (NSCIA)

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu.

My fellow brethren in faith,

It gives me great pleasure to acknowledge this important resource, “The Interfaith Code of Conduct for Peacebuilding in Nigeria”. This document is both strategic and timely. It represents the collective wisdom, prayers, tireless efforts and shared commitment of our religious leaders to strengthen bonds and unite us as one people under God.

It is well known that Nigeria continues to face challenges that continue to test the strength of our unity, specifically the religious and ethnic conflicts. Sadly, religion is often misused as a tool to divide rather than unite. It is in this context that this Interfaith Code of Conduct comes handy. This document is rooted in the Glorious Qur’an and the Holy Bible, drawing on divine principles that call on all believers to live in truth, uphold human dignity, and treat others with fairness and equity. It provides a practical framework for interfaith engagement, ethical leadership, and peaceful coexistence at all levels, from our homes and schools to our communities and places of worship.

I commend the Interfaith Dialogue Forum for Peace (IDFP), the King Abdullah Bin Abdulaziz Centre for Interreligious and Intercultural Dialogue (KAICIID), the Nigerian Supreme Council for Islamic Affairs (NSCIA), the Christian Association of Nigeria (CAN), and the Institute for Peace and Conflict Resolution (IPCR) for their partnership and foresight in developing this important guide. It stands as a model for other nations struggling with faith-based divisions to emulate.

As faith leaders, scholars, and communities, we must embrace this Code of Conduct not merely as a theory, but as a living guide to shape our words, actions, and relationships. I particularly urge Muslim leaders, institutions, schools, and youth groups to study and apply its teachings in their daily engagements with others. Through such commitment, we can demonstrate that religion when rightly understood is indeed a force for peace, moral transformation, and national development.

May Almighty Allah (SWT) continue to guide our steps and bless Nigeria with enduring peace, justice, and unity. Amin.

His Eminence, Alhaji Muhammad Sa'ad Abubakar, CFR,
Sultan of Sokoto and President-General, NSCIA and JNI



CHRISTIAN ASSOCIATION OF NIGERIA (CAN)

FOREWORD BY THE PRESIDENT CHRISTIAN ASSOCIATION OF NIGERIA

In a world increasingly marked by division and strife, the need for understanding and cooperation among diverse faith communities has never been more pressing. As the President of the Christian Association of Nigeria, I am proud to introduce the Interfaith Code of Conduct, a significant step towards fostering harmony and mutual respect between Muslims and Christians in our beloved nation.

This Code is a testament to our shared commitment to peace and coexistence. It reflects our collective understanding that, despite our theological differences, we are united by our common humanity and the values we uphold. The principles outlined herein – mutual respect, the sanctity of life, human rights, respect for sacred places and the avoidance of hate speech among others serve as guiding posts for our interactions, providing a framework that encourages dialogue and understanding.

In Nigeria, a country rich in cultural and religious diversity, the importance of protecting the sacred aspects of each faith cannot be overstated. This Code emphasises the necessity of respecting each other's beliefs and practices while advocating for the fundamental rights that all individuals deserve. It invites us to engage in constructive conflict resolution, fostering an environment where disputes can be addressed through dialogue rather than violence.

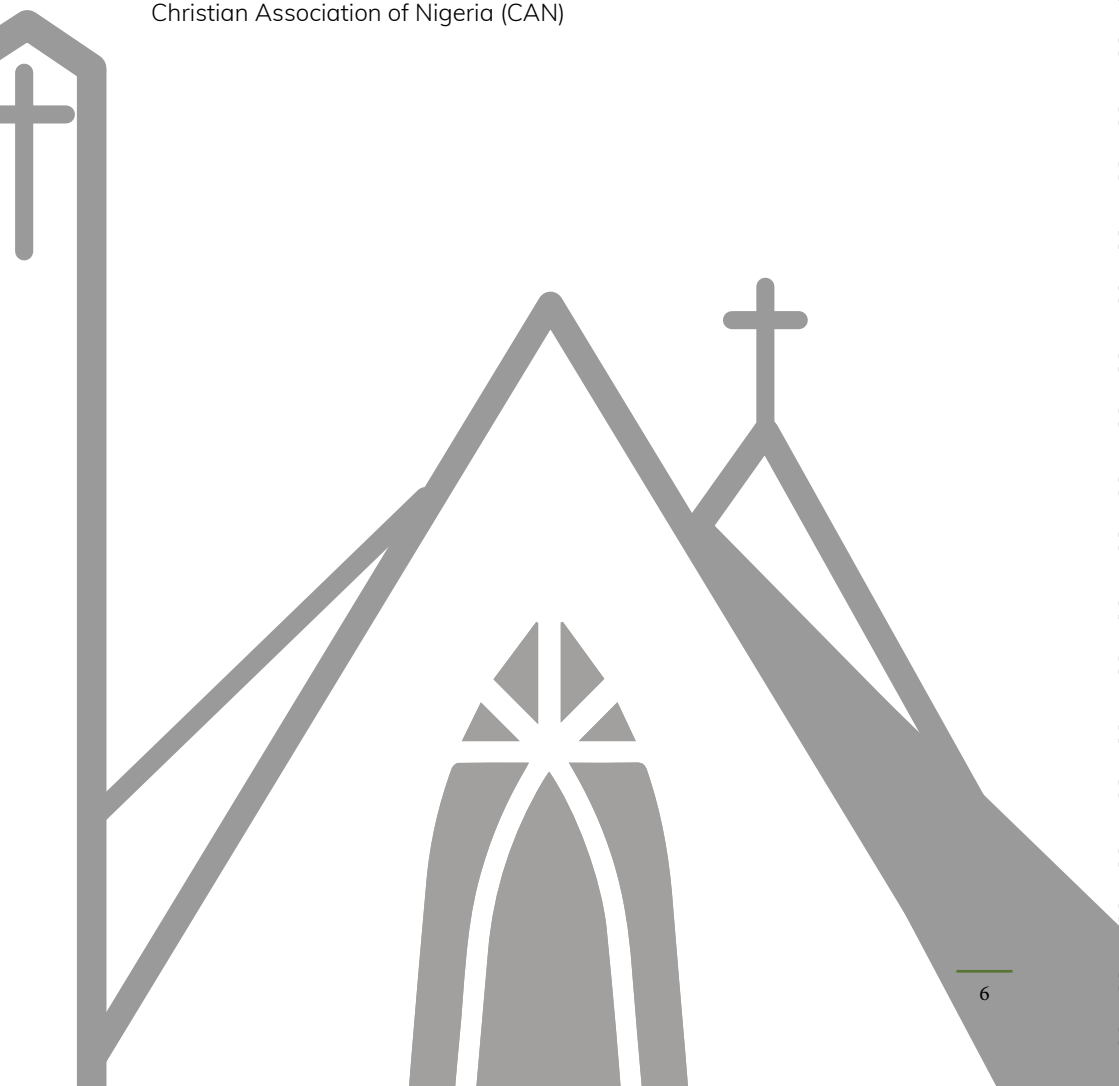
As we embark on this journey together, let us remember that our actions speak louder than our words. The implementation of this Code will require dedication and commitment from all of us – faith leaders, community members, and citizens alike. It is our responsibility to embody the principles of this Code in our daily lives, demonstrating to the world that peaceful coexistence is not only possible but essential.

I encourage everyone to embrace this initiative wholeheartedly, to participate in the ongoing dialogue it inspires, and to work tirelessly towards a Nigeria where love, respect, and unity prevail over division and hatred. Together, let us build bridges of understanding and cooperation, ensuring a brighter future for generations to come.

Archbishop (Dr) Daniel C. Okoh

President

Christian Association of Nigeria (CAN)



Background

Nigeria is a country rich in diversity across ethnic and religious lines, with significant Christian and Muslim communities. Belonging to a faith community is of crucial spiritual and cultural significance to millions of people. Today, Nigeria is facing large-scale social, political, and economic challenges. Intense religiously driven debates around these challenges can lead to negative rhetoric and hate speech that can manifest in escalating tensions and conflict. History has demonstrated how easily religious leaders and members of faith communities can become inextricably involved in religious, political, and territorial disputes.

Harm to religious leaders and faith communities, as well as sacred places, can have a severe impact on people's identities, reinforcing community trauma and causing deep social fragmentation. As a result, all too often, religion becomes instrumentalised to justify violence, losing its ability to be a force for peace, justice, and reconciliation.

When this happens, we must draw on our faiths to bring about understanding and reconciliation. We have a great deal to learn from one another and our faiths, knowledge which can enrich us without undermining our own beliefs and identities. Our different religious traditions offer many resources which teach us the importance of good relationships characterised by love, compassion and generosity of spirit. Together, listening and responding with openness and respect, we can move forward to work in ways that acknowledge and appreciate our differences, and build on shared hopes and values.

To help mitigate interreligious conflict, promote dialogue, encourage intra-religious and interreligious peacebuilding, and strengthen social cohesion in Nigeria, the Nigerian interfaith community developed the Interfaith Code of Conduct (ICoC). The ICoC is both nec-

essary and timely. It is designed to apply to adherents of Islam and Christianity, and to guide all religious leaders, as well as interfaith practitioners in Nigeria, to make ethically sound, values-based decisions.

The ICoC is driven by the core values of mutual love and respect, protection of the sacred, upholding human dignity, prevention of hate speech and blasphemy, peaceful conflict resolution, justice, integrity and ethical standards, transparency and accountability, respect for lawful authority, and compassion and empathy.

The ICoC was developed jointly by key members of the two religious bodies, the Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA). The process was facilitated by the Interfaith Dialogue Forum for Peace (IDFP), one of the leading national interfaith and intercultural dialogue forums in Nigeria.

INTERFAITH DIALOGUE FORUM FOR PEACE (IDFP)

The Interfaith Dialogue Forum for Peace (IDFP) is a national interfaith and intercultural dialogue forum legally recognised as a fully functioning civil society organization based in Nigeria. The IDFP focuses on interfaith activities and raising interreligious awareness, enhancing dialogue, understanding, and collaboration between the two prominent faiths in Nigeria: Christianity and Islam.

The main objective of the IDFP is to achieve peace in Nigeria. The purpose of dialogue is to dispel stereotypes, remove ethnic and religious profiling, mitigate violence, create understanding, and enable cooperation and peaceful coexistence, whilst maintaining mutual respect.

The IDFP was established in February 2016, funded and facilitated by **The King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID)**, in partnership and collaboration with the Interfaith Mediation Centre (IMC), the Institute for Peace and Conflict Resolution (IPCR) and the Kukah Centre (TKC).

Who Can Use This Code And How?

Religious leaders and members of faith communities have a responsibility to act and make decisions guided by moral, ethical and spiritual values that promote peace, respect and peaceful coexistence. In both Islam and Christianity, these values are shaped and upheld through religious scripture, teachings and guidance provided by recognised religious institutions and leaders.

Grounded in the key principles and teachings from selected Biblical and Qur'anic/Hadith references ¹, the Interfaith Code of Conduct serves as a basis for cooperation and peaceful coexistence between Christians and Muslims in Nigeria. It seeks to dispel stereotypes, as well as counter ethnic and religious profiling; prevent, mitigate, and resolve violence and conflict; improve interfaith relations and understanding; and enable unity and social cohesion across Nigerian society.

The Interfaith Code of Conduct is designed to guide all Muslim and Christian faith community members in Nigeria committed to promoting mutual respect, understanding and peaceful coexistence.

The Code also serves as a values-based reference for institutions and actors whose work intersects with religion, interfaith relations, public communication, peacebuilding, social cohesion, education, and community engagement. These include government institutions, religious and traditional leaders, civil society organizations, educational institutions, media practitioners, peacebuilders, and community actors working to foster understanding and peaceful coexistence at national, state, and local levels.

¹ The Islamic scripture quotations used in this Code are drawn from Abdullah Yusuf Ali's English translation of the Qur'an. Biblical quotations are drawn from the New International Version (NIV) of the Bible.

OBJECTIVES:

- To guide the conduct of religious leaders as they respond to local, state and national issues in their preaching, public utterances and media outings.
- To encourage key actors, including media practitioners, civil society, educational institutions, and peacebuilding actors, to engage religious issues responsibly and avoid harmful narratives and the misuse of religious scripture that may deepen conflicts.
- To support government institutions, policymakers, and public authorities in using the Code as a values-based reference for inclusive policy formulation, consultation with faith communities, and initiatives that strengthen religious harmony and social cohesion.
- To create mutual respect and better understanding for peaceful coexistence and encourage interfaith collaboration.

Call For Action

Society can only be built on a solid foundation of love, sincerity and mutual respect for each other's faiths and differences. This means finding ways to live our lives of faith with integrity, while respecting the dignity and freedom of others to do the same.

All religious leaders and members of faith communities are urged to commit to being guided by the Interfaith Code of Conduct in their religious lives, practices, and daily interactions, both public and private, in order to enhance interfaith understanding and relations in their respective communities and to promote interfaith dialogue, understanding, and peaceful coexistence in Nigeria.

Religious leaders and members of faith communities are equally encouraged to promote the Interfaith Code of Conduct across Nigeria, including in their local communities, schools, centers of worship, traditional institutions, media organizations, and relevant national, state and local government agencies.

Core Values

Ethical and moral values are fundamental principles that guide how individuals and communities distinguish right from wrong. As custodians of these shared values, religious leaders and members of faith communities have an important responsibility to work together in building a society grounded in mutual respect, dignity, compassion, justice, and peaceful coexistence.



1.

MUTUAL LOVE AND RESPECT

Religious leaders and members of faith communities should promote mutual love, respect, compassion, and understanding in their interactions with people of different faiths and backgrounds. Mutual love and respect are essential foundations for peaceful coexistence and social harmony.

Love is inherent in the moral teachings of Christianity and Islam—the God of justice and mercy is also the God of love. The word 'love', as expressed in scriptures, is rendered as essential, while consideration for others and the reciprocal regard that exists between individuals is expressed as mutual respect.

” Jesus replied, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. Love God above all else. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets”.

– Matthew 22:37–40

“ When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally, certainly, Allah is ever a careful account taker of all things”.

– Surah An-Nisa 4:86

” Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen.”

– 1 John 4:20

“ You will not enter paradise until you believe and you will not believe until you love each other”.

– Riyadh as-Salihin 378



2.

PROTECTION OF THE SACRED

Religious leaders and members of the faith communities should uphold the sanctity of human life, places of worship, religious symbols and all that is held sacred by different faith communities. Respect for the sacred is essential for preserving human dignity, protecting religious identity, and peaceful coexistence.

Islam and Christianity affirm the sacred must be respected and protected. Human life is sacred for both religions, and places dedicated to worship and devotion must be treated with reverence and dignity.

“
God forbids you not, with regard
to those who fight you not for (your)
Faith nor drive you out of your
homes, from dealing kindly and justly
with them: for God loveth those who
are just.”

Surah al-Mumtahana 60:8

“
So God created
mankind in his own
image, in the image
of God he created
them.”

– Genesis 1:27

“
On that account: We ordained for
the children of Israel that if anyone
slew a person – unless it be for
murder or for spreading mischief in
the land – it would as if he slew the
whole people: and if anyone saved a
life, it would be as if he saved the life
of the whole of people.”

– Surah al-Ma'idah 5:32

“
Thou shalt not
murder.”

– Exodus 20:13

“(They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say, ‘our Lord is God’. Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His (cause); for verily God is full of Strength, Exalted in Might, (able to enforce His Will).”

– Surah al-Hajj 22:40

“‘It is written’ he said to them, ‘my house shall be a house of prayer,’ but you are making it a den of robbers.”

– Matthew 21:13



3.

UPHOLDING HUMAN DIGNITY

Religious leaders and members of faith communities should respect the moral values, beliefs, customs, traditions, and cultures of people belonging to other religious groups, ethnicities, genders, or social backgrounds. Respect for human dignity strengthens peaceful coexistence. Every individual deserves to be treated with fairness, compassion, and respect and should be protected from discrimination, marginalization, and injustice.

Christianity and Islam affirm that all human beings are born free and equal in dignity and rights. Equality requires respecting the diversity of beliefs and practices in society and protecting fundamental freedoms – including the freedom to believe, practice, and change religious beliefs – which are essential to human dignity and peaceful coexistence.

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

– Gal 3:28

“O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).”

– Surah Al-Hujurat 49:13



4.

PREVENTION OF HATE SPEECH AND BLASPHEMY

Religious leaders and members of faith communities should, collectively and individually, refrain from using any form of hate speech and blasphemous comments, utterances, and insinuations against people of other faiths and backgrounds. Hate speech and blasphemy wound communities, deepen divisions, and perpetuate cycles of conflict and hostility. Respectful speech, by contrast, opens doors to dialogue, understanding, respect, and peaceful coexistence.

Islam and Christianity teach the importance of speaking with wisdom, humility, kindness and respect for others.

“ Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance.”
– Surah al-An’am 6:108

“ Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless.”
– James 1:26

“ O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.”
– Surah al-Hujurat 49:11

“ Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.”
– Colossians 4:5–6



5.

PEACEFUL CONFLICT RESOLUTION

Religious leaders and members of faith communities should promote peacebuilding to address and prevent the factors that influence tensions in their communities. Conflict is a natural part of human society, but unresolved tensions can escalate into violence and division when not addressed constructively. Promoting peaceful conflict resolution strengthens trust, prevents violence, and encourages mutual understanding between communities.

Both Christianity and Islam emphasise reconciliation and peaceful resolution of disputes. The two faiths teach that disputes should be addressed through fairness and dialogue rather than hatred or violence.

“If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of God; but if it complies, then make peace between them with justice, and be fair: for God loves those who are fair (and just).”

– Surah al-Hujurat 49:9

“Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and may be thrown into prison.”

– Mathew 5:25

“ And obey God and His Apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For God is with those who patiently persevere.”
 – Surah al-Anfal 8:46

“ If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.”
 – Matthew 18:15–16

“ Nor can Goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!”
 – Surah Fussilat 41:34

“ Blessed are the peace-makers, for they will be called children of God.”
 – Mathew 5:9



Religious leaders and members of faith communities should uphold justice, fairness, and equity in all their actions and relationships. Justice is essential for social stability, and societies flourish when people are treated fairly and given dignity regardless of religion, ethnicity, or social status.

Islam and Christianity place justice at the heart of their moral teachings. Both faiths advocate for the rights of those who are vulnerable and oppose discrimination against people for any reason, including their religion or beliefs.

“ O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin. and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice verily God is well-acquainted with all that ye do.”

– Surah an-Nisa 4:135

“ Cursed is anyone who withholds justice from the foreigner, the fatherless or the widow.”

– Deuteronomy 27:19

“ O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do.”

– Surah al-Ma'idah 5:8

“ He has shown you, O mortal, what is good. And what does God require of you? To act justly and to love mercy and to walk humbly with your God.”

– Micah 6:8

“ God commands justice, the doing of good, and liberality to kith and kin, and He forbids All shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.”

– Surah an-Nahl 16:90

“ To crush underfoot all prisoners in the land, to deny people their rights before the Most High, to deprive them of justice – would not God see such things?”

– Lamentations 3:34–36



7.

INTEGRITY AND ETHICAL CONDUCT

Religious leaders and members of faith communities should uphold integrity, truthfulness, and ethical conduct in both public and private life. We are called to be honest and truthful, to keep promises, and to commit to the well-being of every member of a group or organization by responding sensitively and appropriately to their requests and needs. This preserves the ethical standing of the respective faith communities and enhances public confidence in them.

Christian and Islamic teachings emphasize truthfulness, sincerity, honesty and moral integrity as essential virtues. Ethical behavior reflects faith in practice and strengthens relations between individuals and communities.

“Do not steal. Do not lie. Do not deceive one another.”
– Leviticus 19:11

“I have been sent to perfect good conduct (moral character).”
– Muwatta Malik Hadith 1643

“Therefore, each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body.”
– Ephesians 4:25

“Fear God, and (always) say a word directed to the Right.”
– Surah al-Ahzab 33:70

“ All you need to say is simply 'yes' or 'no'; anything beyond this comes from the evil one.”

– Matthew 5:37

“ Verily, truthfulness leads to righteousness and righteousness leads to paradise. A man continues to be truthful and encourages honesty until he is recorded with God as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man continues to tell lies and encourages falsehood until he is recorded with God as a liar.”

– Sahih al-Bukhari 6094



8.

TRANSPARENCY AND ACCOUNTABILITY

Religious leaders and members of faith communities should be prudent and accountable in all their actions and engagements. Transparency and accountability help build trust within communities and strengthen confidence.

In both Islam and Christianity, all actions are witnessed by God, who sees even the smallest deeds. Honesty and transparency are therefore essential in all dealings, especially when managing assets and resources, and integral to being accountable before God and to society as a whole.

“ The Messenger of God cursed the one who bribes and the one who takes a bribe.”

– Jami at-Tirmidhi Hadith
1336

“ Let your light shine before others, that they may see your good deeds and glorify your Father which is in heaven.”

– Matthew 5:16

“ And cover not Truth with falsehood nor conceal the Truth when ye know (what it is).”

– Surah al-Baqarah 2:42

“ God detests dishonest scales, but accurate weights find favor with him.”

– Proverbs 11:1

“ Then shall anyone who has done an atom’s weight of good, see it!.” And anyone who has done an atom’s weight of evil, shall see it.”

– Surah az-Zalzalah
99:7–8

” God detests lying lips, but he delights in people who are trustworthy.”

– Proverbs 12:22



9.

RESPECT FOR LAWFUL AUTHORITY

Religious leaders and members of faith communities should uphold lawful and ethical conduct under the laws of the nation. Respect for the rule of law contributes to peace, order, and social harmony. Religious leaders are entrusted with a values-based approach intended to complement and encourage lawful authority.

In Christianity and Islam, recognition of constituted authority and obedience to the law of the land is a religious duty.

“
Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.”

– Romans 13:1–2

“
You should listen to and obey, your ruler.”

– Sahih al-Bukhari 7142

“ O ye who believe! Obey God, and obey the Messenger and those charged with authority among you.”

– Surah an-Nisa 4:59

“ For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God’s servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God’s servants, agents of wrath to bring punishment on the wrongdoers.”

– Romans 13:3–4



10.

COMPASSION AND EMPATHY

Religious leaders and members of faith communities are called upon to be models of empathy and compassion. In exemplifying the above, we show that we practice what we preach and promote common humanity. People should be treated the same way we want to be treated. Compassion and empathy are essential for building trust, healing divisions, and strengthening peaceful coexistence. They call on individuals and communities to see the humanity in others, respond to suffering with kindness, and act with humility, patience, and care.

Islam and Christianity both affirm compassion and mercy as central moral teachings. Both faiths call believers to care for one another,

forgive, comfort those in distress, and respond to the needs of others with sincerity and generosity. Compassion and empathy therefore provide a strong spiritual foundation for interfaith relations, encouraging communities to move beyond indifference and hostility towards solidarity, mutual care, and peace.

“ A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers.” – Surah At-Tawbah 9:128	“ Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. – Ephesians 4:32
“ Understanding the Needs of Others: “And they give food, in spite of love for it, to the needy, the orphan, and the captive, [saying], ‘We feed you only for the countenance of Allah. We wish not from you reward or gratitude.’ – Surah Al-Insan 76:8-9	“ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” – 1 Corinthians 12:26
“ Humility as a Vehicle for Peace: “And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. – Surah Al-Furqan 25:63	“ Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience – Colossians 3:12

Commitment

We, the Christian and Muslim members of IDFP, in collaboration with the Christian and Muslim leaders in Nigeria, hereby append our signatures to this Interfaith Code of Conduct to guide our religious lives, practices and daily interactions in order to promote interfaith dialogue, understanding and peaceful coexistence among us.

Christian Signatories	Muslim Signatories
Bishop David Bakare <i>Interfaith Dialogue Forum for Peace</i>	Prof. Isa Muhammad. Maishanu <i>Interfaith Dialogue Forum for Peace</i>
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Endorsed by

King Abdullah Bin Abdulaziz Centre for Interreligious and Inter-cultural Dialogue, KAICIID

As an organization dedicated to fostering interreligious and inter-cultural understanding globally, KAICIID is honored to support the IDFP's Interfaith Code of Conduct. The Code serves as a beacon of hope, and an affirmation that there is a path to peace and that co-existence is possible when communities choose dialogue over divisions. The Code embodies the collective moral wisdom of Islam and Christianity, the two prominent religions in Nigeria's rich tapestry of faiths and traditions, offering a practical framework that translates shared values such as mutual respect, justice, and human dignity into concrete tenets for daily life.

This Code of conduct is a living testament to what is achievable when diverse faith communities come together to shape a common vision for peace. It encourages faith leaders, religious institutions and members of the interfaith community – women, men and young people and wider communities – to uphold the sanctity of life, protect sacred spaces, and promote dialogue as the first and most powerful tool for resolving conflict.

We hope the results echo beyond Nigeria, to other parts of Africa and the world. The initiative is a model – locally driven yet globally relevant – showing how structured ethical guidance can help communities navigate difference, build trust, and strengthen social cohesion while cultivating inclusive spaces where dialogue thrives.

KAICIID remains steadfast in its commitment to supporting IDFP and like-minded partners in promoting dialogue as a cornerstone for interreligious collaboration.

Ambassador António de Almeida Ribeiro

Acting Secretary General, KAICIID.

Institute for Peace and Conflict Resolution, IPCR

“The Institute for Peace and Conflict Resolution (IPCR) commends all religious bodies, faith-based organizations, and interfaith networks that have contributed to this noble initiative. We encourage every religious leader, from the pulpit to the grassroots, to internalize these principles and reflect them in their teachings, policies, and everyday interactions. The Code is not a document to be shelved, it is a living guide to be practiced, promoted, and passed on.”

Dr. Joseph Ochogwu

Director-General, Institute for Peace and Conflict Resolution (IPCR)
Abuja



