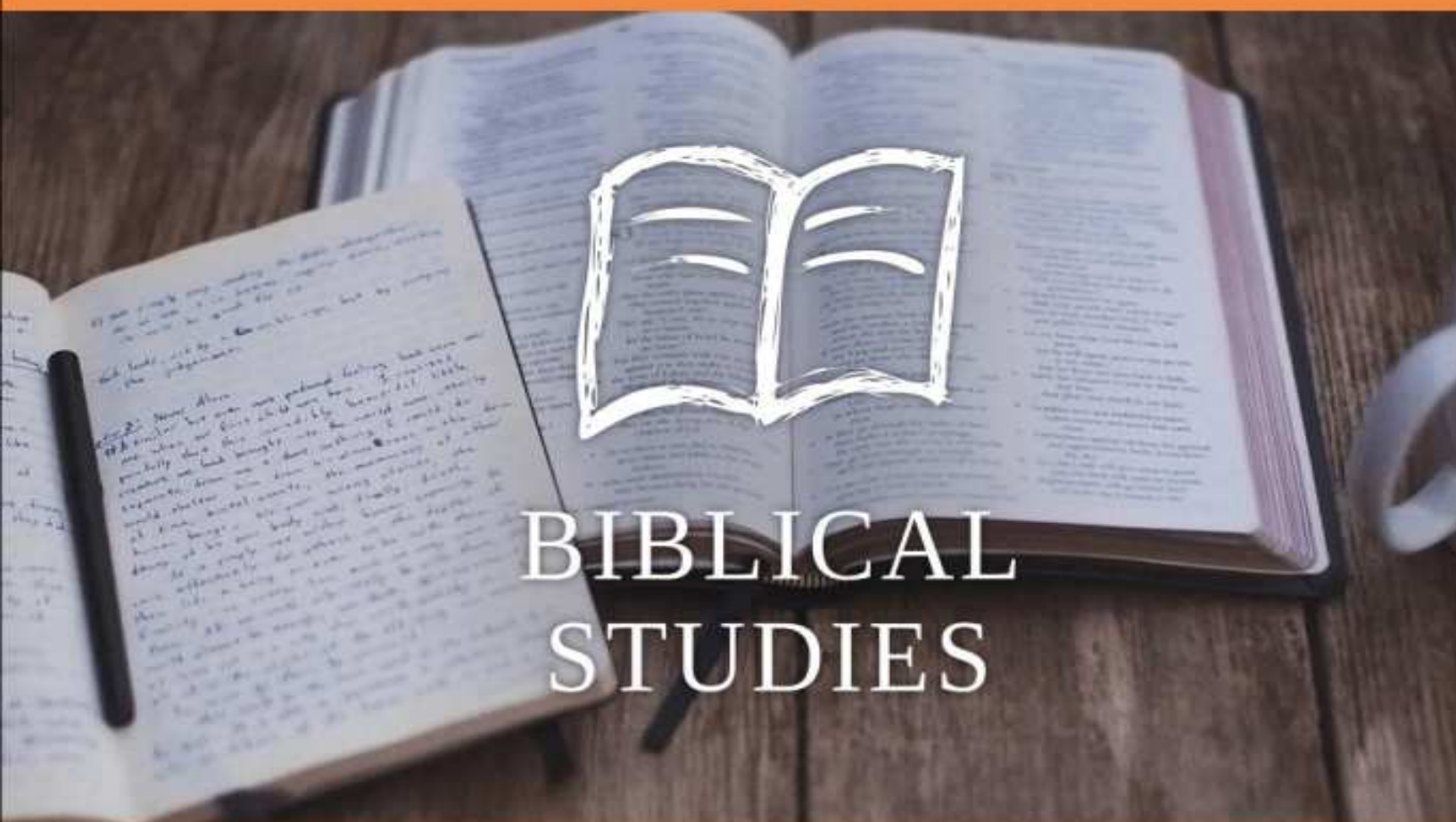


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THE CONTRIBUTIONS OF ISLAM AND CHRISTIANITY IN THE DEVELOPMENT OF SOUTHERN CHAD REPUBLIC

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Abstract

The research examined the contributions of Islam and Christianity in the development of the southern Chad Republic. The work looked at the teachings of Islam and Christianity with the view of making a comparison between the two and found out that both religions made a significant impact on the development of Southern Chad through their teachings and practices. These contributions can be seen in terms of education, social amenities and spiritual development of the people. The researchers employed a qualitative method of research where they made use of interviews and observations in addition to the use of secondary sources to gather relevant information from Muslims and Christians in the Republic of Chad with the southern part as a focus group. The researchers found out that, although retaining some deep and unique features, the teachings of Islam and Christianity have similarities and there also exist radical differences between the two.

Keywords: Southern Chad Republic, Islam, Christianity, Development, Religion

Introduction

The teachings of Islam and Christianity in southern Chad are intimately linked to the absolutist ideology of Islam and Christianity, of the universe and human life, where all the laws of these two religions converge, so that peace becomes the leader and war is the exception coming out of this divine framework and which is considered as injustice and oppression. The injustice of the unrighteous is sin, and the corruption of the corrupters is the enslavement of men for purposes other than worshipping God.

The purpose of these two religions is to guarantee the well-being of the individual and society, the recognition of political, religious, ethnic and cultural diversity in a climate of constructive intercultural dialogue and not through religious, confessional or cultural antagonism. The principles of these two religions in terms of salvation and peaceful

coexistence in lasting peace allow educational, spiritual, moral, social, political and above all economic growth, which are analysed in this paper.

Religious Educational Development in Southern Chad

Religious education, therefore, is the instruction on the teachings of a particular religion as contradistinguished from moral education which is wider in scope and is not confined to a particular religion and whose parameter of assessment is the consonance to rationality. So, our interest here is how the teachings of the various religions impact on development of the Chadian society in southern Chad. Meanwhile, societal development, which put in another way, is the “development of society” has many indices availability of enough food, occupation, social amenities, infrastructure, law and order in society and good governance.

Christian Religious Education and the Implications for Societal Development

Every religion aims to teach the adherents (within the confines of its intellectual, moral and practical-living repertoire) how to be good, responsible and mature human beings who are equipped with skills and competencies to contribute positively to the all-round growth and development of self, one's family and society in general. The Christian religion is a classic example of this matter. Christian religion in Southern Chad trains the students morally and instils in them the desire to do good and be virtuous. The objectives of Christian education in southern Chad are: to educate the Chadian children both morally and intellectually and instill in them the desire to be good citizens. The availability of good citizens is simply the most required factor for accelerating development in any society and southern Chad in particular, for good citizens make good educators, merchants, politicians, churchmen, scientists, etc that make for meaningful social development. Christian religions in southern Chad declare that one of the national aims of education is to transmit to the student moral, ethical and spiritual integrity, human fellowship and tolerance (Paul 7).

During an interview with Job, he explained that the aims and objectives of Christian religious education in southern Chad include the following: Development of the Christian virtues of love, joy, and peace, and building a personal Christian ideal to inspire his/her development and growth to maturity; To help the Christians appreciate the common elements in traditional and other religions and Christian beliefs; Develop the Christian moral values of honesty, concern for others, sharing, tolerance and justice; Develop personal qualities of leadership to serve others in the community. He continues to state that: there is no society in Chad and Southern society inclusive, where children are taught how to love, be peaceful, accommodating, honest, altruistic, tolerant, and very importantly, just and eager to serve (Matt. 20:28) that society will not leap into quantum development. Corruption is rife in Chad today because of the lack of these outlined qualities of Christian religious education, and that same corruption is one chief bane of Chad's all-round

development, and in particular, social development (Oral Interview with Job Beyoube, 03/03/2020).

Islamic Religious Education in Societal Development

Ashraf, a Muslim scholar, spoke about the aims of education in general and Islamic (religious) education in particular. According to him, education should see to man's growth in all its aspects; intellectual, spiritual, physical, imaginative, scientific and linguistic, both individually and collectively, and motivate all aspects of attainment of goodness and perfection. For him, "The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large" The problem will only lie in the interpretation of what this "submission to Allah" is. Again what happens to the ones who are not Muslims? Is there any freedom of choice? (Ashraf 4).

Islam also teaches tolerance, peace and kindness. Other virtues of Islam are that Muslims are urged to imbibe the spirit of kindness and forgiveness. Muslims are further enjoined to live in harmony and peace with other human beings and repel evil with what is better while showing perseverance with patience.

Islamic education is usually two-dimensional: intellectual knowledge (logic and reason) and spiritual knowledge (from divine revelation and spiritual experience). For Cook B. J, "Exclusive training of the intellect, for example, is inadequate in developing and refining elements of love, kindness, compassion, and selflessness, which have an altogether spiritual ambience and can be engaged only by processes of spiritual training" (Cook 4). It is evident that the honest application of all the virtues discussed above in Islamic education, for all citizens irrespective of their religious affiliations, is capable of engendering societal development.

Evaluation of the Various Religious Educations Concerning Input to Societal Development in Southern Chad

The religious groups in southern Chad are supposed to teach these values discussed earlier to their members in their religious education programs. Ideal religious education for Bruno Maurer builds in men a

spirit of contentment and faith to a discerning encounter with the surrounding culture and seeks its transformation. The surrounding Chadian culture is one of corruption, indiscipline, impunity, misguided religiosity and ethnicism. Proper religious education emanating from the rich cultures and tenets of the dominant religions has the onus of addressing the situation. The influence of religion and religious education on the cultural, economic, socio-political and spiritual activities in Chadian society is both pervasive and powerful. It is this religious education that has built the conscience of Chadians to make decisions on social, economic, cultural, political and spiritual matters that relate to the life of Chadians. For example, it is the content of religious education, in line with cherished African nay Chadian moral norms, that has guided the Senate and the Presidency in a concerted refusal to accede to the pressure of allowing same-sex relationships in Chad as both Islamic and Christian doctrines see it as abominable and in no way contributive to sound Chadian human relationship that can engineer social development that is in harmony with the great African values of decency and integrity (Bruno 11).

Mbairassem Vincent during an interview added that that Christianity and Islam all teach discipline, hard work, love, patience, peace, respect for constituted authority, respect for justice, truth, honesty, etc. All these are a sine qua non for social cohesion and harmony, which are essential for security and a sense of belongingness necessary for any meaningful cooperation and collaboration among citizens for meaningful all-round progress and development (Oral Interview, 14/08/2020).

In addition, during the interview with Gédéon on the education of Christianity and Islam in southern Chad, he argues that Christianity and Islam make educational development a priority. They strive to offer young people such a multiplicity of experiences in a healthy environment in which the young person will be able to “try”, draw lessons from the experience, discover a feeling of belonging, develop his system of values., gradually enrich their personality and, as a result, develop to become this unique person, more and more autonomous and supportive, responsible and committed. The

educational process implies, by definition, a permanent search on the part of the individual, aimed at the further development of his personality, which is an integral part of the concept of "doing your best". Education is therefore a key element in a bottom-up approach to human development. Educational work increases equal opportunities for the younger generations, in particular by enabling young people from rural areas or disadvantaged families to access secondary and higher education and to engage in qualified professional activities. In Christianity, there is the establishment of Sunday schools, secondary, colleges, institutes and other vocational training to educate children and earn a living. On the other hand, Islam creates madrasa schools to educate the Al-majiri (oral interview, 19/09/2020).

For Kouladounngar Madjingar, the various religions sometimes take dangerous postures, the outcome of which has often led to disorder, killings and insecurity that have negated social development rather than caused development, irrespective of the sound contents of their religious education. Examples abound: Islamic education which has made Muslims believe in the universal unflinching adherence to Allah, and the belief that killing of infidels by jihad ensured paradise for the Muslims have given rise to dangerous Islamic terrorist organizations in the world whose activities have led to destruction of lives and properties worth billions of Dollars or Euro. This by every means has adversely affected development the world over (oral interview, 23/08/2020).

In this research, Islam and Christianity religions teach their adherents to imbibe and live out sound moral and ethical values that go a long way to create harmony in human society, which is necessary for societal development. Thus, Religion and education go hand in hand with the enlightenment and proper formation of the human mind. It is therefore copiously clear that religious education is vital for societal development since the proper formation of the human mind is already a solid step in the direction of societal development. In light of this, notes that the successive Chadian governments, have through varying educational policies demonstrated the importance of religious education for national development.

Thus, it has been demonstrated how religious education, in this context, Christian and Islamic

religious educations have laboured to implant qualities for the development of society in their adherents; qualities like hard work, cooperation, forgiveness, love, truthfulness, honesty, etc. The problem however is that in certain circumstances, the living out of such values is circumscribed rather than generalized. This has created discrimination mutual suspicion and at times violence which has, rather than caused social development, negated it. Perseverance in the right conscience, truth, honesty and the like in religious teachings and praxis can make a difference (Bruce 19).

If Chadians, irrespective of their faith affiliations, follow the sound religious education of their religions without following after selfish, extremist unofficial teachings of some extremist religionists in their midst, then the march toward societal development can become a possibility and reality in Chad.

According to Kilbé Jérémie, moral development is the respect or obedience to ethical standards, commandments and prohibitions whose transgression is recognized as sin. Moral development takes place in stages: obedience to the divine law of the Creator and punishment to purify religions and give the chance to their adherents, interpersonal relationships and conformity, authority and maintenance of order, the social contract, and ethical principles. Christian character is also one of the guidelines for this point. Values such as integrity, faithfulness, consistency, and generosity speak of the work of the Holy Spirit in the life of the believer. Christian life encompasses how God wants all Christians to live in their daily activities. In contrast, Islam focuses on charity, sociability, tolerance, and respect for divine law (Oral interview, 06/09/2020).

Spiritual Development

Spiritual development in Christianity and Islam is a process in which the souls grow, develop and assert themselves. Spiritual growth always comes through successive efforts, whether one is a Christian or a Muslim, first by combining a separation, a differentiation, and then by openness to another spiritual dimension.

Theory and measurement of attachment to God have largely been developed from a Western Christian perspective. However, it is crucial to examine the relevance of the attachment construct for Muslims if it is to contribute to a greater understanding of Islamic spirituality.

It considers evidence of a common core of attachment themes of relevance to both Christians and Muslims, and whether different dimensions are emphasized in religious writings of the two traditions. “This theoretical work is foundational if appropriate scales of attachment to God are to be developed for Muslims and used in cross-cultural/cross-religious research. We argue that a core difference between the two faiths is that Muslims approach God in a more indirect, symbolic fashion than Christians” (Beck and McDonald 32).

Spiritual Development in Islam

Muslims who base their understanding of God as a potential attachment figure upon sacred texts rather than mystical writings might emphasize a highly mediated relationship with God who is available but responsive only to those who follow prescribed rituals to remove sins. The result of such an emphasis on a more distant God who requires purity and justice could increase anxiety in attachment to God.

Freedom in the co-existence of religion in town has made available any worship sect groups and plays an important role in people’s religious lives in maintaining their standards of belief systems in different faiths. Muslims in southern Chad keep their faith alive even if they keep themselves busy pursuing their careers. Like other Muslims, they are religiously very strong, following and practising with the Mosque built in the heart of the Town. Religious practices are never missed by the people. They are the ones who are most devoted to their religious acts and practices by fulfilling the religious rituals, especially prayer and fasting.

Muslims are more vulnerable to insecure attachment relationships with Allah; they will display less secure base behaviour concerning Allah. When God is experienced as a secure base then individuals are

theoretically more likely to engage in religious questing and consequently demonstrate more tolerance and less prejudice than those who do not experience God as an effective secure base (Miner 33, 37).

Muslims in southern Chad are mostly known for their faith rather than their citizenship. They are identified in the society largely because of their faith. Through their lifestyles, practising of their faith and laws they give their identity of being Muslim. Local people in South Town are mostly Christians but they all co-exist with the Christian community. They respect the Church and its organization, and some Muslims even extend help with donations in kind and grace.

The symbolic nature of the relationship with Allah for Muslims resonates with a Jungian understanding of archetypes. In particular, the symbol of attachment to Allah through the heart is compatible with the place of the sacred in the collective unconscious. "For that reason, a nuanced Muslim theory of attachment to Allah might be developed given recent attempts to integrate some aspects of Jungian psychology with attachment theory" (Love 9).

There are implications regarding the assessment of attachment to Allah amongst Muslims. In self-report measures, items should be worded to show an understanding of the symbolic nature of the 'relationship with Allah' for Muslims. In practical terms, this would require avoiding anthropomorphic metaphors in items (e.g. "God holding us in his arms"). More positively, it would be helpful to use items that reflect the Ninety-Nine Names, symbolic of divine qualities to which humans can appeal. These attributes are unified under the name of Allah, the most comprehensive name that implies wholeness, completeness, and inclusiveness. Further, it would be important to include items to assess the mediated nature of attachment to Allah through representatives of Universal Man prophets, saints etc.

There are implications for therapy with Muslims around issues of attachment to Allah. The therapist should appreciate fluctuations in a client's felt presence of Allah because of sinful acts and imperfections. Committing sins frequently without returning to Allah may distort a Muslim's relationship

with Allah by hindering the reception of divine signs and revelations. Sinfulness may also distort the person's self-image as connected to the divine. Therefore, a therapeutic approach can be taken by teaching Muslims to seek forgiveness and approach God with pure intention. Further, the therapist could consider the role of the Divine Names as ways of achieving and maintaining proximity to Allah, as actualized in stories of the prophets. Muslims can call on Allah in the same way prophets called upon Him in distressing situations and can expect Him to respond to them as He responded to His prophets. The therapist may trace with the client the movement from vicarious experiences to actual experiences to clarify how individuals have experienced the actualization of archetypal divine attributes in their relation with Allah (Knox 33, 37).

Finally, Muslims relate directly to contemporary spiritual leaders and develop intimate connections with prophets and thence with Allah. Through Qur'anic tales and the Prophet's tradition, Muslims make an intimate connection with all prophets mentioned in the Qur'an. This connection constitutes a spiritual community for Muslims as though the prophets are living with them. Each prophet actualizes knowledge of a particular divine attribute as depicted in one of the Divine Names.

Spiritual Development in Christianity

In Christianity, God's presence in humans is mediated by the Holy Spirit. Such a view emphasizes the activity of God in drawing people into God's presence and God is seen as responsively connected to humans because God exists responsively through the mutual indwelling of the three Persons of the Trinity; God created humans with the capacity for relationships, seen as reflecting the relational. God actively draws people into a relationship with Him by the work of the Spirit. These points are all central to contemporary Trinitarian theologies of God. The Trinitarian God is seen as the model of relationality characterized by inward and outward love. God is lovingly responsive within the Trinity of mutual indwelling as Gunton states: "He is a love that is 'complete' because of the unbroken communion that is the perichoresis of the Father, Son and Spirit (Gunton 119).

Christians are familiar with a conversation directed to Jesus in Matthew 25 and teaching God's presence to those in need. An excerpt is from verses 37-8: "Lord, When were you naked and I did not clothe you? Lord, when were you hungry and I did not feed you? Lord, when were you thirsty and I did not give you something to drink?" Christians must maintain their faith in their identification with Jesus Christ who alone is righteous before God and Christians could be encouraged to meditate upon the obedience of Christ as their warrant for seeking attachment to God.

At the more specific level, many rituals and behaviours indicate Christians seeking the safety of, and proximity to, God. The primary form used is prayer, but behaviors such as attending a church, or sacred place, raising arms in worship, contemplating icons and using materials such as rosary beads may also signify proximity seeking (Granqvist and Kirkpatrick, 22).

Proximity seeking is especially clear when prayers or other religious practices are used to appeal to God for protection, comfort, help etc. and/or to bring the individual closer to God during their time of need. In addition, sacraments are symbols of a relationship with God. For example, for many Protestants, Holy Communion is a symbol of sacrificial death and union with Christ as a means of gaining proximity to God; baptism is a symbol of purification and new life in God through Christ and a time when the child or adult becomes a member of the family of the Church. Christians can connect with God and other persons because they are formed in the image of God (Parks 53).

Socio-Economic and Infrastructural Development

The socio-economics of religion is now a field of research in its own right in economics and Socioeconomics, for its part, has entered the science of normal, social, institutional, infrastructural, health and financial economics.

Economic

Economic development is relevant to underdeveloped countries or societies because these backward countries are concerned with how to develop and use

their unknown and unused resources. It requires some sort of planning and guidance to keep the forces of expansion in a particular direction, for example, to increase life expectancy, there will be a need to consciously plan and direct resources in the area of health services etc (Inwelegbu 20).

Qualitative change is the heartbeat of economic development. It is only when there is an increase in the quality of life (e.g. a higher than average life expectancy), food output (e.g. more protein rather than carbohydrates) and real income (increase in purchasing power of money) and so on, that we can say that economic development has taken place. Economic development always produces economic growth.

The institutions, the organizations, rules, and applications will also be explored in addition to the impact of the institutions on development. The organization of societies is important to understanding the economic growth and development in the regions or countries. Interpersonal behavioural interactions are very important in society. This is because those behaviours affect this very mundane world and the next life. He continues to argue that cultural beliefs, traditions and customs of society also draw economic progress and path in time (Abdallah 18, 21).

(a) Christian church and economic development in southern Chad

Days are gone when the issue of economic development lies with the government and other private sectors, even individuals. The Christian church is still facing the situation of Chad's economy where poverty, inflation, unemployment, economic instability, etc. are the order of the day and have a greater role or influence on the country's rate of economic progress. Most churches employ at least one person, and many have upwards of fifteen employees, especially if they operate a childcare facility or school. Since churches generally operate facilities, churches are consumers of energy to heat and cool the often large open spaces.

Gruber states that the role of the church and economic development posits that the church needs to concentrate on the business of creating economic institutions. The church has to find itself in a situation where it is the best, continuing as an organized entity

in the local community for the acquisition and development of land, the building of business enterprises and the employment of people (Gruber 58).

Presently, virtually all the churches in southern Chad are involved in one economic advancement or the other. Christian Assembly, Roman Catholic, Baptist Church and Church of Christ, to mention but a few have projects that include the building of affordable homes, guest houses, recreational facilities, clinics hospitals and other commercial complexes. These developmental strides could transform the people of the locality and society at large. It is in agreement with this kind of action that Rimorbé maintains that when such developments take place in low-income areas, the increased property values attract new residents and become magnets for diverse businesses and better-paying jobs. Church-based business enterprises help rebuild a community's social infrastructure and provide much-needed value-based services such as childcare, youth development, elder care and substance counselling. These activities tend to lead to improved schools, better public safety and an enhanced quality of life. From this, economic development occurs; everyone living in the area and those in surrounding communities benefits (oral interview, 11/09/2020).

The Christian church has provided both moral and economic impetus for the country's economic development. Here, the church inculcates morals. If morality is imbibed by the citizens, it will go a long way to curtailing social vices associated with the erring economy like bribery, embezzlement, and corruption. There will be judicious spending of organizations' money and other vices like kidnapping and tensions under which a smooth economy cannot germinate will stop, or be minimized (Williamson 596).

The significant role of the church in the development of agriculture could never be over-emphasized. Evarist Allabeye Ngaradom speaks on the role of agriculture in economic development and asserts that: Agriculture has gone a long way to produce food for man and animals in Chad. And the church has given its support for the benefit of its members and the country at large. Consequently, it is the source of raw

materials for domestic industries and exports. Above all, agriculture has paved the way for entrepreneurs to come and invest. Owing to this fact, it is important for the church to always teach all hands on the plough for economic development (Oral interview, 06/10/2020).

Doctors, nurses, teachers, bankers and other categories of workers who work in schools, hospitals, banks and other establishments owned by the church, are paid salaries; through this means, they earn their living. This has gone a long way to reduce the problem of unemployment because churches create employment opportunities. Additionally, these workers pay taxes used by the government to develop many sectors of the economy in southern Chad and all over of country. By doing so (paying taxes), they are contributing their quota towards national and economic development. Suffice it to say, many individuals through the word of God get visions on how to produce one commodity or the other, which are eventually brought to the market for people to buy and sell and make a profit from thereby earning a living. Indeed Christian church has been and is still contributing to every strata of the country's development (Olson 917).

It is noteworthy that Christian churches participate in industrial establishment. For more rapid development of industries, not only does the government participate actively in industrial establishment, but today also, churches do, by establishing or setting up industries or by buying shares thereby contributing to raising required funds for the industries.

In the area of banking, Kouladoumngar added that the churches are contributing immensely towards economic development. Many churches today establish a Community Bank, for example, the Catholic Church established in Sarh, Doba, Moundou, Kélo and Pala the Micro Finance Bank at All Cathedral, and other churches within their locality to encourage saving of funds which would be invested in business ventures, to provide the needed capital for development, to promote trading activities, and providing short and long term loans to individuals and firms (Oral interview, 23/08/2020).

(b) Islam and economic development in the South: today and presently

The Islamic economic system in southern Chad embraces four basic elements for this south and the Hereafter, namely, faith (*iman*), worship (*ibadah*), morality (*akhlaq*) and good deeds defined as transactions. Those ingredients were used to build Islamic economic models and systems. The latter are based on the Qur'an and Sunnah and were dynamic, efficient, flexible and open-minded. In this regard, the underdevelopment of Islamic areas may be interpreted as breaking away from Muslim intrinsic values (Ahmad 14).

The fundamental principles of Islam in southern Chad are inherently supportive of development and progress. Islam essentially seeks to improve the conditions of individuals and communities and also to promote individuals' good work, both for southern Chad and for the other regions.

In terms of economic development, man as vicegerent must run away from something lucidly identified as a clash, alien, or anomaly with the objectives of *shari'ah* (*Maqasid Al Shari'ah*). *Maqasid Al Shari'ah* is the intention of the Lawgiver which must be applied by human beings to achieve *falah* (welfare), both in this world and in the Hereafter. Subsequently, economic development is a process of utilizing particular resources which is known limited from an economic point of view, Islam therefore emerges an idea to look into the stages of necessities, which Islamic States can attempt to apply to satisfy the needs of people, namely the *darruriyat* (necessities), *hajjiyat* (requirements), and *tahsiniyyat* (beautification). As far as Islam is concerned, *darruriyyat* must be put in the first fulfilment. Since, it will directly influence the objectives of *Shari'ah*, which are protecting the religion, life, intellect, lineage, and property. Similarly, in terms of economic development, *darruriyyat* items must be given priority, for instance, the concept of economic development that concerns both qualitative as well as quantitative measurements. In brief, Islam has been observing the concept of economic development, which is not merely depending on material aspects, but also importantly the aspects which are closely

related to spiritual and moral developments (Agil, Syed, and Aidit 61, 62).

Today, the economics of the Islamic system in the south of Chad accepts the level of development with a view of the quality of credit and borrowing channels, free competition, freedom of choice and enterprise, attitude of profit maximization, market mechanism and private ownership. The classical economic approach measures development according to the quality of air, water and energy resources, environmental biodiversity, assets produced, finance, human capital, investment in humans and depreciation human as a human capital aspect, in addition to consumption, education, employment, health and income distribution (Stevens 3).

The present economic system in southern Chad fails to satisfy and fulfil the goals of economic development, namely fulfilling fairly the fulfilment of material development of individuals and society leading to maximum socio-economic welfare and the ultimate good of mankind. On the opposite, poverty, unemployment, and unjust income distribution have been inherited in current society, and unfortunately majority are found in Muslim society. Therefore, Islam comes up with the notion of economic development concepts which also focus more on moral, spiritual, and normal aspects which are hopefully able to eliminate and alleviate those social ill. Development means human beings are put as subject and priority in conducting, acting, and involving in the development process. In Islam, man or human being is considered as vicegerent of God, so man is supposed to be representative of God's willingness, such as struggling to generate benefits, and protecting against harm and injustices (Hasane 157).

Balancing the economic status in southern Chad, Muslims have advanced so much dominating the business community in the South. Most Muslims staying in the South are business people. Their main occupation is business depending on their professions. Most of them are shopkeepers; some run their shops and some the workers. Economically they are fine professions in their ways in business that enable them to hunt their lives (Dimas 7, 9).

Ahmad Moussa adds that Islam in southern Chad is trying to shift the focus of effort from the physical environment to man. Man is considered as vicegerent of God, and has several duties which must be completed, notably in the area of economic development. Man must be well-developed as it will open up any probability to enlarge the scope of development policy which will encourage maximum participation of the people at all levels of decision-making and plan-implementation. Generally speaking, the development of man from an Islamic perspective in Chad is one strategy that ultimately can conform to shari'ah rules (Oral interview, 07/10/2020).

Islam encourages every citizen to be equally able to access the product of development without exemption in proportional ways. As a result, every person is satisfied and gets benefits from economic development, so the goal of development could be achieved entirely. Karomah states four characteristics of the Islamic concept of development in Islam are different from the conventional counterpart. Since development is not solely ascribed from the physical point of you but is much more related to spiritual-based development. Below, are the characteristics of the Islamic concept of development:

1. The Islamic concept of development has a comprehensive framework which includes moral, norms, values, spiritual, and material aspects. Islamic development is goal-based on oriented as well as value-oriented activity, devoted to the optimization of the role of human beings in all dimensions of life to attain the *falah* (welfare) both in this world and hereafter
2. The focus of Islamic development is man development. Islam is trying to shift the focus of effort from the physical environment to man. Man is considered as vicegerent of God, and has several duties which must be completed, notably in the area of economic development. Man must be well-developed as it will open up any probability to enlarge the scope of development policy which will encourage maximum participation of the people at all levels of decision-making and plan-implementation. Generally speaking, the development of man

from an Islamic perspective is one strategy that ultimately can conform to shari'ah rules. In touching with shari'ah, man could utilize the concept of *syiasahshariyah* in achieving the goal of economic development. Imam al-Ghazali stated that *syiasahshari'ah* is conducted to achieve reforms for people through guiding them to a true way that escape from the misfortunate of this world and the world hereafter. Imam al-Maqrizi also added that *syiasah* is man's activity which is considered as the order that is established for the protection of moralities and public interest and the stability in the state of people. Therefore, the key to success in developing and advancing such a country is how the country can maintain and preserve the improvement of human development and engage them to the spiritual basis as well as the spirit of development in Islam.

3. Economic development involves complicated activities. Nevertheless, the approaches used must reflect the worldview of Islam. Meaning that every concept of economic development has to be produced, elevated, and preserved by the rulings of shari'ah. In other words, the element of development should be based on a system of value principles which is ascribed from religious tenets of moral philosophy that are independent of religion. Therefore, the main challenge in dealing with the Islamic worldview and economic development is, how can the capacity, accessibility, and flexibility of human beings in synthesizing between the Islamic heritage and modern economy perfectly. However, it will be difficult unless human beings fully understand the spirit of religion, including shari'ah, *aqidah*, and *akhlaq* of Islamic teachings.
4. Economic development does not involve merely several changes in qualitative as well as qualitative. For instance, development in Islamic economics regards how much economic activities can reduce, eliminate, and protect unfair income distribution, poverty incidents, and public interest (*maslaha*). Economic development has to be able to enhance the economy from the ground or foundational aspects must be put more into consideration rather than generally utilizing

measurement of economic growth. As far as concern, Islam encourages every citizen to be equally able to access the product of development without exemption in proportional ways. As a result, every person satisfies and benefits from economic development, so the goal of development could be achieved entirely (Karomah 43-45).

The Islamic Development Bank (BIR) in Chad, aims to promote the economic development and social progress of members and Muslim communities, by the principles of Sharia, whose function is to participate in risk capital, or to consent loans to productive projects, and to provide financial assistance to the economic and social development of members has invested well in economic development in southern Chad which promotes economic and social development in all its form. It is also responsible for creating and administering special funds for specific purposes, including a fund to assist Muslim communities in non-Muslim, and to establish trust funds. It is authorized to accept deposits and mobilize financial resources by the principles of Sharia law. It contributes to the promotion of trade and agriculture as well as farms of any external categories (especially about capital goods) provides technical assistance, and provides training means for personnel participating in development activities in southern Chad, to comply with principles of Sharia law. The IDB has drawn up a strategic program aimed at emphasizing cooperation between Chadians in the South and those in the North, improving human resources, promoting science and technology, reducing poverty and environmental conservation (Habib 17, 19)

Finally, it will be noted that the IDB has established very close cooperation relations with the Chadian brethren from all sides. Other more or less formal institutions operate in Africa, but precisely in Chad in more or less direct connection with Islamic finance. The Arab Bank for Economic Development in Africa and the Arab Authority for Agricultural Investment and Development based in Sudan, mainly direct their investments towards Chad and especially in the south of Chad. The Arab Fund for Economic and Social

Development Fund of the Organization of Petroleum Producing country, and the Arab Monetary Fund, without having an Islamic financial institution status, often operate in conjunction with these institutions that invest in economic development in southern Chad. Several charitable and religious institutions complete the picture of a system which, even if it has a great diversity of statutes and modes of operation, can still be called Islamic. It is certain that thanks to relatively effective networks, the Islamic (supporters of political Islam) have succeeded in securing a relatively remarkable presence in the team of these institutions, including at the highest levels. However, it remains difficult to say, some do not hesitate to do, whether they take the lead or determine the strategies (Mohamed 39, 41, 47).

During an interview with some Muslims who are required to give in a certain fixed amount of their accumulated unused capital, which serves as motivation for engaging in new investments in this worldly life but also an opportunity to increase one's welfare in the world to come. They emerge as important channels for better socio-economic life and social solidarity in Muslim communities (Oral interview 02/09/2020).

1. Social

Social development in southern Chad is an improvement in the well-being of every person in society so that they can reach their full potential. The success of the religious community is linked to the well-being of all the faithful.

Christians and Muslims in southern Chad argue that Social development for Muslims means investing in people. It is necessary to remove the obstacles preventing the faithful from fulfilling their dreams with confidence and dignity in accordance with the word of Allah. All the faithful should be allowed to grow in their skills and contribute to community life. For Christians, economic growth and progress are not the only foundations for development, but rather conditions for people to fully realize their emotional, intellectual and physical potential. Caring and compassion for those in difficulty is a fundamental part of Christianity. It gives a voice to the most disadvantaged (oral interview 22/09/2020).

In the Old Testament, the prophets compared the rulers of nations to shepherds who did not take good care of the sheep entrusted to them: "You did not strengthen the weak, heal the sick, and heal the sheep, which was wounded ..." (Ezekiel 34: 4). In the New Testament, Jesus tells his disciples "whenever you (Christianity) have done these things to one of these least of my brethren, you have done them to me" (Matthew 25). Those who refuse to help others risk condemnation. Christians see themselves as the custodians of divine creation. This belief is at the root of their social commitment: they strive to promote social justice and protect human life and dignity (Solow, Robert, and Peter 31).

Christians around the South are watching as good stewards that God's creation is not profaned by the activities of man. However, Islam recommends the establishment of social solidarity which includes Muslims and Christians while guaranteeing them opportunities for employment and economic freedom in a climate of tolerance and cohabitation between the different religions in southern Chad. This is to guarantee the well-being of the individual and society. There are the ones Islam's principles of tolerance and peaceful coexistence allow them to create social centres in the various cities of the south to train Christians and Muslims to take care of themselves.

During the research with Muslims and Christians in southern on the social question they state that: the Chadians of different religious denominations in southern Chad are aware; everywhere, in all the institutions of knowledge, whether in the capital or the provinces, religious people consult each other during conferences and colloquia about peaceful coexistence and national unity. To consolidate national unity and links between Chadians of different religious denominations, religious holidays have become platforms for the call for peace and national unity. Across the South, Christians and Muslims are providing medical services, providing basic health care training, and raising awareness against HIV/AIDS, yellow fever, liver disease, and Coronavirus. They fund and operate hospitals, retirement homes, orphanages and educational

institutions for children with autism and mental disabilities. Christian and Muslim organizations help develop employment opportunities and break down the social isolation and stigma that afflict these vulnerable groups. Institutional development is the process and the modalities by which the followers of an institution succeed in consolidating their positive achievements, in correcting their shortcomings. It is the set of official documents which define what is to be done and how it is to be done and which constitutes a norm or a standard from which to judge the practices of the faithful (Oral interview with Christians and Muslims 22 September 2020).

2. Infrastructural

Infrastructural development is the gradual growth of investment in the construction of buildings and social works. Muslims and Christians in southern Chad are aware of and give importance to social edifices which compete with their religions on all sides. Muslims create Mosques and schools. But by creating this, they improve the roads that allow their followers to travel without difficulty and that go into road development. Christians in turn build church buildings of different shapes and models. Build them health centres, schools, social centres; orphanages, and pipes of the roads which connect their places of worship with the houses of the members.

The development of infrastructure for these two religions in southern Chad is essential for economic growth and poverty reduction. In the South, the infrastructures of Islam and Christianity can contribute annually to a good quality of the gross domestic product, with particularly positive effects in the southern and central regions of the country. In addition, increasing access to infrastructure such as roads, electricity, telecommunications, water and sanitation, especially in rural areas, leads to direct social benefits such as better health, better education and empowerment of members, thereby contributing to the achievement of socially balanced and inclusive growth in Southern Chad (François 51).

Christian and Muslim organizations in the south provide a wide range of social services, so many governments today are encouraging organizations of these and other religions to reach out to poor and

vulnerable population groups and to participate in humanitarian aid activities. In addition, they provide scholarships to children from poor families and conduct training of trainers programs to build human capacity at the local level. Muslims and Christians increasingly support fair trade initiatives and the development of social entrepreneurship in disadvantaged communities. The work of Christian organizations is made possible by the volunteer commitment of hundreds of thousands of volunteers around the world (Arditi 23).

3. Health

The right to health is a fundamental human right of every Chadian citizen who is part of a global vision of society and the individual. It is within this framework that the Chadian Government granted authorizations to Chadian clerics to create health centres for the sustainable improvement of the health of the populations as well as the alleviation of the impact of poverty on the most vulnerable groups. For this, the Christian and Muslim religions intend to offer all Chadians in the south universal access to essential quality health service, without any form of exclusion or discrimination, and with the full participation of religious (PNDS3 2018-2021. 39).

The religious health offer in southern Chad still represents a significant proportion of the regional and national health offer. Peripheral structures such as district hospitals or faith-based first-line health centres have high-level technicians and expatriates among their staff. The confessional structures are therefore certainly private but are also largely helped by other medical centres and foreign churches, for the supply of drugs and equipment (which arrive in the form of donations), and the remuneration of staff, particularly expatriates. These structures, as private structures, must of course ensure their financial balance in their day-to-day operation, but most of the time they benefit from a large volume of “extra” that cannot be covered by the recipes of the structure. Still, in the context of the southern, the catholic health service has its purchasing centre, obviously totally independent from the national purchasing centre, rumours, but which despite everything are very plausible, report pharmaceutical laboratories in the south which offered significant discounts, even an

exemption from the cost of the port for orders from the catholic plant, a “commercial gesture” ultimately very ordinary in favour of a good, creditworthy client (Mbailoulam 11).

Rimorbé explains that: as soon as we have trained personnel are trained, and are regularly paid, benefiting from the supervision of specialists, in subsidized structures, having equipment and drugs, it is then much easier to offer quality cars and attract a large clientele. The good quality of care delivered by Christian establishments, including the most peripheral ones, can therefore also be explained very largely, as much by the importance of the organization and the (international) networks in which they are part, as by the only adherence to religious values of its staff (Oral interview, 11/09/202).

According to Madjadoum who wonders about the health issue by saying that: Beyond this plea for a “secular” assessment of the quality of denominational care, it is the very notion of “quality of care” that this reflection on the offer of denominational care comes into question. Offer a quality service, but limited, even very limited, with little concern (sometimes by force) of what the patient will do when his or her case exceeds the skills (for reasons of qualification of the personal and/or of the technical platform) of the confessional structure where he/she was received, is it a mark of quality of care? Does basing one's care practice on the acquired experience of “proximity” by adjusting one's attitude and choice on the characteristics attributed to such and such a population or to such and such a patient, contribute to quality care? The pragmatism, the urgency of the situations, the affirmation according to which “in any case, it is better here than elsewhere” (implying, “than in public structures”) are they sufficient to justify the limited choices which are made? These questions are all the more relevant today as the public and private health models currently in force advocate, as a guarantee of quality, the continuity and comprehensiveness of care in systems where all official health care providers located at the same levels of the health pyramid are supposed to have the same rights and the same duties. Obviously, without being able to answer such questions, it is obvious that

the same questions arise for public and confessional structures, and that if there are differences in quality between the two types of structure, they are undoubtedly much greater than of nature (oral interview, 19/10/2020).

On the other hand, the Muslims in southern Chad have not created enough health centres like the Christians but they have pharmacies which allow Christians to buy tablets for treatment either at home or in their hospital centres. 'There is a lack of certain tablets in Christian pharmacies. These Muslims are involved in the fight against diseases such as HIV / AIDS, Cholera, yellow fever, hepatitis, Tuberculosis, COVID-19 etc. Some work in Christian health centers like nurses and doctors.

Conclusion and Recommendations

Christians and Muslims made significant contributions to the development of Chad through their religious beliefs and practices. Both believe in a monotheistic God and as such, they are encouraged to know each other's religious beliefs and practices to build a society based on justice, peace, freedom, and equality. The dialogue of life, the dialogue of works, the spiritual dialogue and the theological dialogue at local, regional and international levels are different ways of helping Christians and Muslims to come together to live and develop their religions. Christians and Muslims are required to be true to their religious beliefs and also to respect the faith of the other partner. Sincere dialogue allows each believer to deepen his religious convictions further in a dynamic development for the South of Chad.

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