

IMPACT OF RELIGION ON NATIONAL DEVELOPMENT: A COMPARATIVE APPROACH

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Introduction

The pinnacle of God's creation, the human being, is made up of both male and female parts. This person is a religious being by nature. The ontological character of people is the source of this claim. He or she transcends the material world and directs people's attention to the transcendent deity. He or she interacts with the physical world via the body. On the basis of religion, we can consider the human being and, afterwards, development. The three main religions in Nigeria have had a significant influence on the growth of the country. The three main religions in Nigeria – African Traditional Religion, Christianity, and Islam – are explained in detail, along with how they have helped the country advance. Christianity's introduction of the eradication of disease and illiteracy made a significant contribution to the availability of manpower and other essential human resources for national growth. Islam brought a sophisticated system of agricultural production and improved trade, which sped up the growth in food production and trade. Tourists have been incredibly attracted to the international interaction by the rich, various traditional cultural exposition. The researcher employs a comparative methodology, with

interviews serving as the major source of data and library databases serving as the secondary source. It provides great illumination and an understanding of how religion affects a country's growth. For long-term national development, the national curriculum program should include how religion and development can work together.

The connection between his or her religious elements and the transcending being he or she has experienced, as well as the desire to exploit the immediate circumstances in which he or she inhabits, illustrates the nature of the human person. The emphasis is mostly on the idea that humans must realize the skills conferred on creatures by the Supreme Being. The notion that human beings may achieve the potential of their divine gift accelerates the inherent intuition bestowed on them by God the Creator to exploit, extract, and locate the hidden natural resources provided to them. Humans are motivated to actualize and develop their environment because they want to achieve these potentials.

Nigeria has enormous human and natural resource potential. Prior to the entrance of the established colonial masters in Nigeria, led by Sir Fredrick Lord Lugard, and the amalgamation in 1914, three major religions in Nigeria – indigenous religion, Christianity, and Islam – were actively involved in the development of their surroundings. They have contributed significantly to national progress. The survival and growth of Nigeria's indigenous culture are in the hands of African Indigenous Religion adherents spread across the country. Christianity's indelible operations began with the abolition of illiteracy and poverty, the emancipation and empowerment of women, the acquisition of skills, and the improvement of health. Muslim traders and merchants are well-known for their dairy farming, irrigation, and food production. The three major religions in Nigerian society must take the lead in the upliftment and actualization of Nigeria's development.

Concept of Religion

In the international arena of religion, the "topic of concern" tendency is very prevalent. As a result, the discovery of the Supreme Being—the All-Powerful, All-Merciful, and Omnipresent—facilitated the devotees' accord of respect for Him. Cosmological phenomena have been observed by humans, who have also developed strategies for overcoming the challenges posed by nature. Human persons established the spirit of progress which guided the spirit of lesser progress to greater progress regarding civilization¹. The idea of religion emanated from the nexus between the response of human persons and the supreme manifestation. However, William et al stress the challenges facing the definition of religion by individuals, says:

A definition of religion is difficult to make because religion has many facets, many of which do not appear to be religious by themselves. For example, religion involves gathering in groups. It involves communal eating. It involves theoretical discourse about the nature of the universe, and so forth. Countless definitions have been proposed by theoreticians. The most interesting thing is that an average person can tell when others are engaging in religious behaviour while many scholars and scientists have problems defining it. The concept of religion is like the concept of culture. It is easy to use in ordinary discourse, but difficult to define precisely².

Nonetheless, several experts in other domains had attempted to elicit specific definitions of religion to meet the immediate requirements of society.

Religion, according to August Comte, a French sociologist, is a communal hallucination, symbolic thinking, intelligible behavior, imagination, and overwhelming emotion. "The

¹ William, A. et. al. (1979), *Reader in Comparative Religion*
An Anthropology Fourth Edition, New York Harper Collins Publishers
² Okechukwu Odinaka Ajaegbu. (2012). *Religion and National Development in Nigeria*, University of Ibadan, Abia State University ajaegbuodina@yahoo.com, *American Academic & Scholarly Research Journal* Vol. 4, No. 4, July 2012, <http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf><http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf>

definition emphasizes national development of society, in which the human person is the controller, propeller, and finisher of progress." It is important for every human being to understand the innate potentials God bestows on him/her and pursue the need to be a rational creature. This contradicted Karl Marx's views on religion as the "opium of society," in which religion is a reflection of poor people's bad social situation, which causes them frustration that the rich created religion with which to calm and control the poor people's thinking, behaviour, aspiration and reactions to situations³. Religion is a system of being aware of the existence of God, acknowledging him and worshiping him irrespective of the stratum. Religion can be taken as qualities of activities that are found in many human activities including development.

Concept of Development

Development in this context is the changing of the antiquity styles of structures in terms of building houses, bridges and furniture. It entails replacing the old methods of carrying out sociocultural, political, economic and religious activities and reforming them to suit modern society. Development entails the external progress a given community or an institution had made in terms of making a new outlook to establish new structures, ideas, industries, firms, markets, schools, places of worship, institutions, food, production and styles of dancing, dressing and eating. It is satisfactory to advance rationally, to recreate and renew old things, and then maintain the natural work of the Supreme Being, on who human beings depend. Ajaegbu affirms that.

The development could be defined as a process of economic and social transformation that is based on complex cultural and environmental interactions. According to Walter Rodney, development is the process that includes: Physical development which includes man-made goods produced by the use of technology, Cultural

3 Christian Religious Studies Cycle 1, (200), NCE/DLS Course Book, National Teachers' Institute, Kaduna, 13,14.

development which comprises the values, norms and traditions of a society, and Personal development which includes the psychological directions of individuals. The purpose of development in society is to reduce poverty, inequality, unemployment etc⁴

Development does not exist in a vacuum; it is functional in a society, where the inhabitants utilize the natural resources God endowed on them. Development is a central focus of mankind's pursuit, and narrow definitions and perceptions appear to make culture antithetical to the much-desired development⁵. There is a need to improve the scope and quality of infrastructural services to benefit the generality of our citizens⁶. National Development entails Road transportation, Railways and waterways, Education, Health, food Supply, Water supply, Security of the citizens, Electricity and power supply, rural development, employment opportunities and others.

Nigerian Nation

Human beings are social beings that need interaction and integration into society. Nigeria as a nation is a pluralistic society consisting of people of diverse cultural, ethnic and religious backgrounds. Human persons need one another to survive. According to Richard et al,

Therefore, centuries of systematic attempts by man to accommodate himself in and to master his environment produce the totality of a way of life which is generally described as the culture of a people. Because there are many physical environments on the earth, they are bound to be many different physicals, material and intellectual ways of gaining necessary accommodation and the desired mastery. Consequently, the world has many

⁴ Okeckwu Odinaka Ajaegbu, (2012), *Religion and National Development in Nigeria*, University of Ibadan, Abia State University gjaegbuodina@yahoo.com, *American Academic & Scholarly Research Journal* Vol. 4, No. 4, July 2012, <http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf><http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf>

⁵ Richard C. Okafor and Lawrence N. Emeka, (2004), *Concept of culture*, (ed.) R.C. Okafor and L. N. Emeka, *Nigerian Peoples and Culture* 4th Edition, Enugu, new Generation Ventures.

⁶ Jejenwa, G.B.S., (2011), *Nigeria; The way Forward*, Osogbo, Education Research Publishers, 19, 20.

cultures and every human on earth must necessarily have a characteristic culture⁷.

The emergency of Nigeria as a nation pre-dated the establishment of British rule over the whole country. This is a result of different areas which now constitute modern Nigeria being acquired at different times⁸ until the amalgamation of the Northern part and the Southern part in 1914 by the then Governor General Sir Lord Lugard. Nigeria moved against colonialism and sought her independence. The movement against colonial domination was truly national and devoid of any traces of ethnicity. Activists from all parts of the country fought with a singular purpose⁹. Nigeria is one of the developing countries in the world, its diversity in nature is a privileged gift that enhances development, before 1960, when Nigeria gained her political independence, she was already playing an active role in the field of international trade, mainly with the exportation of primary agricultural commodities such as groundnut, cocoa, beans, palm oil, cotton and rubber¹⁰. These were derived from the latent inherited natural resources God had endowed on the Nigerian society to utilize in the development of its environment.

National Development

National Development is the ability to understand nature and transform it to meet human needs in all situations as it affects human lives within a nation. National development is the complex growth and advancement of every sphere of national structure in terms of the following: full growth and expansion of industries, agriculture, and education, social, religious and cultural institutions. Moreover, national development implies the development of a nation as a whole. It can be best defined as the all-round and balanced development of different aspects and

7. Richard C. Okafor and Lawrence N. Emeka, (2004), *Concept of culture*, (ed.) R.C. Okafor and L. N. Emeka, *Nigerian Peoples and Culture 4th Edition*, Enugu, new Generation Ventures.10

8 G.O. Lousanya, (2012), *The Nationalist Movement in Nigeria*, (Ed.) Obaro Ikime, *Historical Society of Nigeria Ground work of Nigerian History*, Ibadan, HEBN Publications Plc, 545

9 R.C. Okafor and L.N Emeka, (2004), *Nigerian Peoples and Culture 4th Revised Edition*, Enugu, New Generation Books, 50.

10 Adebola B. Ekanola and Elanola and Francis Offor, (2013), *Quest for Social Development and the Denigration of the Humanities in Nigeria's Education System*, Orita, *Ibadan Journal of Religious Studies XLV/1&2* (Ed.) Ayegeboyin, I. D. et. al., Ibadan, Department of Religious studies, University of Ibadan, 51

facets of the nation viz. political, economic, social, cultural, scientific, human and material.

National Development is the ability of a country or countries to improve the economic and social welfare of the people e.g. by providing security and social amenities which includes quality education, potable water, transportation infrastructure, medical care, employment etc¹¹.

The citizenry is not exempted from national development; intellectual and spiritual growth, social interaction and integration, psychological and emotional balance, sound judgment and high moral standard. It involves a holistic approach to things and the development of natural and human resources. National development is teamwork that demands all hands and ideas at the deck to move the country forward for a better living, job opportunities, increase in science and technology, Economic vibrant, intellectual growth and healthy living. There will be a high sense of security, discipline and godly life¹². National development is normally measured in terms of Medicare, power supply, education, shelter, transportation, agriculture and other areas that make human life worth living¹³. The three predominant religions in the country had set the pace for further national development in Nigerian society.

The Impact of African Traditional Religion on National Development

Traditional religion had been contributing to the development of their communities, villages, and hamlets prior to the arrival of the two prominent religions: Christianity and Islam. They responded similarly to the marvels that surrounded them in

¹¹ Okechukwu Odinaka Ajaegbu, (2012), *Religion and National Development in Nigeria*, University of Ibadan, Abia State University ajaegbuodina@yahoo.com, *American Academic & Scholarly Research Journal* Vol. 4, No. 4, July 2012, <http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf><http://htwww.naturalspublishing.com/files/published/4d26m8vgv9d49p.pdf>

¹² Opara Eucharua, (2017), *Insecurity of Women and its Religious Implications on the National Development*, Unpublished, 1st Conference on Peace and Development, Veritas University, Abuja.

¹³ Iremeka, Felicia, (2011), *Moral Values as the Pivot for Sustainable Development in Nigeria*, (ed.), Jumoke F. Oloide, Nigerian Peoples Cultures and Development, Enugu, Ebenezer Productions Nigeria Limited, 102,103.

their diverse environments: valleys, mountains, hills, vast and small rivers, plants, and all manner of created things. Although most physical items, both living and nonliving, are sacred, some are totems and abodes of gods, divinities, spirits, and ancestral habitats. The focus of these mediators was on the invisible Supreme Being, the creator of humans and all other things in the universe, in whom humans believed, respected, and adored.

African traditional religion adherents developed the concept of rituals and festivals and began to observe them in families, hamlets, villages, and communities. Religion pervaded every part of African indigenous peoples' existence, from planting and harvesting to birth and death. More information can be gleaned from the adherents' way of life, such as mythology, proverbs, riddles, liturgy, ceremonies, folktales, and festivals. This it does through its traditional ethical principles based on the communal concern for the well-being of all, principles founded not on the ethics of individualism, human autonomy and selfishness, but a common unity-centred. These traditional ethical principles, sanctions and eschatological beliefs regulated the behaviour, conduct, and actions of individuals in African society¹⁴. Before the establishment of customary laws and National constitutions, there had been discipline, peace and order, unity, progress and harmony. The formation of law and order emanates from the set moral code of conduct laid at the base of every child in Nigerian society. Some parts of this Country still hold taboos firmly as bases for curtailing ill practices in society. Acceleration of development occurs where there are social and moral values and good conduct behaviour in society.

1. **African Tourism:** In Nigeria, various areas have been classified as tourist hotpots. These draw visitors from all over the world who want to see and experience Africa's real essence. Tourism has attracted global attention as a method of vacation relaxation, seeing the beauties of nature and other people's cultures, and strengthening the

14 Ekeopara, Chike Augustine, Ekpenyong, Obo Ekpenyong, (2016), *African Traditional Religion and National Development in Nigeria*, <http://www.iiste.org/Journals/index.php/RHSS/article/view/34275>.

national economy. To a large extent, African traditional religion has contributed significantly to tourism growth and also provides facilities for national development through cultural tourism. It is important to highlight various tourist destinations, such as the sacred lake Aye Ekiti, Moremi Ile Ife, and other tourist destinations spread around the federation. These locations are visited by researchers for research purposes. It generates revenue to support national development.

2. **Arts and Culture:** African Traditional Religion performs the indelible duty of preserving traditional heritage in arts and cultural centres. An example is the Kumasi Cultural centre in Ghana. The recent Festival of African arts in Nigeria was organized in the same spirit¹⁵. (Ekeopare, et'el, 2016), assert that, African traditional culture has the ability and capacity to make a major and significant impact on Nigerian society, economy and environment. One obvious benefit of the culture industry is its ability to create employment and national development. The enriched diverse traditional cultural exhibition has tremendously brought Tourists to the international relationship. African culture entails tribal dishes found in African kitchens abroad, African styles of dancing and entertainment, adornment and social exhibitions in ceremonies and festivals.
3. **African Designs and Clothing:** These have brought tremendous recognition to the African continent, especially to the Nigerian nation. Numerous designs of local clothes range from different ethnic outfits: Asoke, Adire, Akwete, Jooji, and others. African dress is very unique, marketable and competitive in the global market. The truism is that factories in the country are making lots of interest in weaving, fashion and clothing production providing employment and a source of national development.

¹⁵ Quarcoopome, T.N.o.,(1987), *West African Traditional Religion*, Ibadan, African University Press, 194.

4. **Agricultural development:** Farming is a key employment among followers of the African Traditional Religion. The forest is conserved as grooves and shrines, and trees are reserved as the dwelling of spirits and totems, generating enormous revenue for the government to use in the immense production of raw materials such as wood and lumber used in the construction of houses and various types of furniture. Food production is massive since it is required to feed the Nigerian people while also preserving lives and services.
5. Nigeria as a nation can only declare that it has taken a stride toward national development by stealing a leaf from traditional Africa and beginning to put traditional ethical ideas on environmental conservation and protection into effect. They should resume or restore African cultural legacy in the preservation and rehabilitation of the environment, which has been damaged and polluted by a few people's selfish commercial interests. Desertification caused by deforestation is discouraged by traditional ethical beliefs on environmental conservation and protection. This, in turn, will earn Nigeria national carbon credits, resulting in national development and climate-friendly Nigeria [17].
6. Other agricultural pursuits include animal husbandry, hunting, and fishing. The river goddess is summoned, and a large catch of fish is requested.
7. **Medicine:** Traditional believers work in traditional medicine. Traditional healers ought to be made conscious of the situation which could be treated more successfully in hospitals, and the hospital is supposed to consult highly regarded traditional healers in therapy-resistant cases of culture-bound syndromes in African patients. In this way, an effectual traditional healer could

turn out to be a primary health worker (Oosthuizen 47). If one takes a short look at Nigeria's healthcare sector, the contribution of natural-based products to conventional medicines cannot be overlooked. This is because African Traditional Medicine (ATM) has over time been the foundation of primary healthcare for the majority of Nigerians living in rural areas. l-“ product, however, even as some African countries have set in place mechanisms intended for registration of traditional medicines legislation, regulatory structure and institutional instruments for developing ATM and locally producing commercial quantities of Standardized African Traditional Medicines (ASTM) and then integrating traditional medicine (TM) into the public healthcare systems, experts think the integration of TM into Nigeria's healthcare sector will do a long way in the nation meeting the Millennium Development Goals (MDGs) target (Ekeopara, et'el, 2016).

8. **African Identity:** Traditionally, human persons are identified by their names. These names depict the kind of persons and personalities you were made of. The name gives identity and more national recognition. Human people regard names as meaningful. Traditionally, Names are given according to the circumstances surrounding one's birth. It has a great impact on national development because, at the economic negotiation, one can easily be identified, trusted and engaged in international negotiation for the development of the country.

Christianity's Influence on National Development

Christianity refers to the Christian religion and the Christian church, from the ministry of Jesus and his Twelve Apostles to modern times and denominations. The Abrahamic religion is Christianity. It is distinguished from the others by its assertion

that Jesus is God the Father's son. The great majority of Christians believe in a triune God who is composed of three separate and united individuals. The Holy Spirit, God the Father, and God the Son. There have been considerable theological disagreements among Christians regarding Jesus' divine and human natures, as well as God's triune nature. The Catholic Church adheres to the traditions, beliefs, teachings, and practices established by the Apostles of Jesus Christ, the religion's founder. As a religious institution, the church served as a forerunner of justice and political freedom, acting as a check on secular powers. Christianity as a religion takes its moral principles from God's ten commandments and the eight beatitudes, and it adheres to Jesus Christ's mandate, the great commission: to go into the world, to make disciples of all Nations, and to baptize them: in the name of the Father, and of the Son and the Holy Spirit¹⁶.

Christianity advanced into the country in Benin and the west coast areas by the Portuguese in the 15th century but the mission did not succeed due to certain circumstances surrounding the early missionaries. The freed slaves of the Yoruba indigene in Sierra Leone led by Bishop Ajayi Crowder of the Anglican Church triumphed to plant Christianity that is still in existence. The Yoruba mission began in 1844, the Niger mission began in 1857 and the Northern Nigeria mission was known as Hausaland 1900-1906¹⁷. These Christian missionaries worked assiduously in these parts of Nigeria before the amalgamation of Northern Nigeria and the Southern part of Nigeria, in 1914 and before the formation of Nigeria as a nation. These indefatigable missionaries selflessly designed workable strategies objective to achieve their aims of evangelization. They approached conversion mainly through a grassroots programme of evangelization based on humanitarian or medical, social and

¹⁶ Opara, E.U., (2017), *Insecurity of Women and its Religious Implications on the National Development*, Unpublished, 1st Conference on Peace and Development, Veritas University, Abuja.

¹⁷ Nwanaju, Isidoore, (2005), *Christian-Muslim Relations in Nigeria*, Lagos, Printed and published by Free Enterprise Publishers, 125.

educational services¹⁸. These programmes initiated by the Christian missionaries extensively accelerated the national development of Nigeria as follows:

1. **Modern Education:** Christianity religion introduced a modern system of education which is quite different from the traditional system the indigenes knew. They erected standard schools with adequate ventilation, desks and writing tables and chalkboards. They provided writing materials: exercise and textbooks, pencils, pen and biro, sharpener and crayons for adults and children. The Four Rs were emphatically stressed: Reading, R-writing, (A) Rithmetic and Religion,¹⁹ in the inculcation of literacy and eradication of illiteracy in Nigerian society. This modern education intellectually empowered the populace and developed their rationality to think on better ways to grow the entire nation and propel the country forward to meet the standards of other modern nations. They established numerous elementary schools, colleges, grammar and secondary schools, teacher training colleges, colleges of education, vocational schools, nursing and midwifery schools, and universities. These educational institutions were given the authority to develop specialists in a variety of professions, such as medical physicians, engineers, lawyers, professors, instructors, nurses, pharmacists, business tycoons, accountants, and other administrative employees and managers. These are the essential elements of national growth and planning.
2. **Morality:** Ethical training is paramount in the Christian technique of forming character. The newly converted adherents were forced to comply with the stated rules and regulations to the extent of using the rod to flog the disobedient children. The missionaries were generally

¹⁸ Nwanaju, Isidoore, (2005), *Christian-Muslim Relations in Nigeria*, Lagos, Printed and published by Free Enterprise Publishers, 4.

¹⁹ Babs A. (1982), *History of Education in Nigeria*, London, Geoge Allen & Uwnin, 88.

strong disciplinarians and they had an abiding faith in manual labour and the rod as the cure to all ills-idleness, laziness, slow learning, truancy, disobedience, irregularity, attendance and the like²⁰. This serious and hardworking set of moral standards paved the way for the provision of hardworking, dedicated and committed personnel in Nigeria has, who engage in the improvement of national development. It is pertinent to recognize the impact of the Christianity religion on national development in matters of inculcating and forming ethical codes for various institutions in the country as ways to curtail undesirable behaviours among the members. The adherents continuously pray for the general welfare, tolerance, peace, unity and progress of Nigeria.

3. **Modern Medicine:** The development of modern medicine was facilitated by the arrival of followers of the Christian faith. On scholarships in many academic subjects, several students were able to study medicine both domestically and overseas. Following their professions, they were employed to work at clinics and hospitals where they provided patients with current, effective medication without overdosing them.
4. **Mechanized agriculture.** Christianity's arrival aided in the introduction of a mechanical agricultural system meant to increase food production. With the use of contemporary methods, such as using tractors for cultivation and harvesting, agriculture has expanded. To prepare farmers for advancement in the farming system, various crop varieties and cultivation techniques are taught. As a result, work possibilities are created, and agricultural production research is encouraged. Cocoa, palm oil, palm kernels, cotton, cassava, yams, groundnuts, grains, and vegetables are a few examples.

20 Babs A. (1982), *History of Education in Nigeria*, London, Geoge Allen & Uwnin, 90.

5. **Civilization:** The Christian religion has had an enormous impact on Nigeria's national development in terms of civilization. This affects all aspects of life in the country. It introduced fresh perspectives on clothes, eating, relationships, thinking and reasoning, and character display. They worked along with the colonial administrator to modernize the country. Religion's foreign nature paved the way for increased worldwide engagement and highlighted the nation's natural and human riches, which it may be proud of. The churches constructed modern structures for pastors to stay in and provided vehicles and bicycles for mobility. This accelerated national development.

6. **Vocational Training:** Christian missionaries received vocational instruction in areas such as carpentry, masonry, bricklaying, painting, sculpturing, designing, and construction. Tailoring and repairing these are self-employed individuals who contribute to the growth of the national economy.

The Impact of Islam on National Development

Islam is a monotheistic religion founded in Mecca by Prophet Mohammed PBUH. Islam spread slowly in Mecca, initially privately, and then publicly in the ninth year before Hijrah. Muhammad was to teach to the people about the unity of God. He is the Creator and the Maker; he is the giver of life and the taker of life. Nobody compares to Him. He is unrivaled. Before tossing stones, people should stop kneeling and bending. They should stop worshiping idols. Islam is a monotheistic religion founded in Mecca by Prophet Mohammed PBUH. Islam spread slowly in Mecca, initially privately, and then publicly in the ninth year before Hijrah. Muhammad was to teach to the people about the unity of God. He is the Creator and the Maker; he is the giver of life and the taker of life. Nobody compares to Him. He is unrivaled. Before tossing stones, people should stop kneeling

and bending. They should stop worshipping idols. The Prophet was to repeat: "There is no God but Allah and Muhammad is His Prophet and Messenger"²¹. Islam came to Nigeria through the northern part of the country. Islam was first accepted by the Kanem ruler Umme Jilim who ruled between 1085 and 1097 at the hand of an eminent Muslim scholar Hamed Muhammed Mani²². The impacts of Islam on National development are so enormous such as:

1. **Trade and Commerce:** Islam adherents are gifted in the issues relating to trade, they engage in purchasing copper, gold, salt, pepper, diamond and precious stones. Many cities became bigger, especially, its commercial capital Kano, which was the biggest manufacturing centre in the region. The clothing was exported from Kano to all over West Africa. The formation of the Sokoto Caliphate made Islam a mass rural religion for the first time in the region. The Caliphate introduced Islamic taxes that facilitated economic expansion²³. Trade and commerce paved the way and made intellectual development possible.
2. **Scientific Education:** Muslims are credited with introducing Arabic numerals to the globe in the realm of mathematics. Additionally, they made strides in geometry and developed new concepts in algebra and spherical trigonometry, including the sine, tangent, and cotangent. They made strides in medical research. For the advancement of science and technology in the country, math is a fundamental subject.
3. **Agriculture:** Agriculture played a key role in the development of human civilization-it is widely believed that the domestication of plants and animals allowed

²¹ Opara, E.U., (2017), *Insecurity of Women and its Religious Implications on the National Development*, Unpublished, 1st Conference on Peace and Development, Veritas University, Abuja.

²² Babs, A. (1982), *History of Education in Nigeria*, London, Geoge Allen & Unwin, 53.

²³ https://en.wikipedia.org/wiki/Economic_history_of_Nigeria

humans to settle and give up their previous hunter-gatherer lifestyle during the Neolithic Revolution. Until the Industrial Revolution, the vast majority of the human population laboured in agriculture. The development of agricultural techniques has steadily increased agricultural productivity, and the widespread diffusion of these techniques has led to new technologies²⁴. The development of a sophisticated system of irrigation using machines such as noria, water mills, water-raising machines, dams and reservoirs assist the farmers to produce more food crops. With technology, Muslims managed to greatly expand the exploitable land area. Farming manuals were produced in every corner of the Muslim world detailing where, when and how to plant and grow various crops. The adoption of a scientific approach to farming enabled them to improve farming techniques derived from the collection and collation of relevant information throughout the whole of the known world many agricultural and fruit-growing processes, together with many new plants, fruit and vegetables. These new crops include sugar cane, rice, citrus fruit, apricots, cotton, artichoke, and saffron. Muslims also brought into the country: lemons, oranges, cotton, almonds, figs and sub-tropical crops such as bananas and sugar cane. The export of these agricultural products has a great impact on national development.

4. **High Moral:** Islam is well recognized for the promotion of morals in society. The high moral values are contained in the Holy Qur'an and the Hadith. The moral principle in Islam has encouraged the citizens to be respectful, modest, faithful, humble and loyal to the constituted religious and civil authorities. This entails the development of character and assists in the development of the nation.

²⁴ <http://www.khilafah.com/islams-contribution-to-agriculture-and-related-matters/>

Conclusion

The study exposes the innate human desire to seek out transcendent creatures who are more powerful and kind. The universe, where humans live and do their everyday activities, is brimming with untapped potential and hidden riches. The Supreme Being dispersed mankind around the world and made himself known to each individual in their respective locations. They took part in a variety of activities to better their surroundings.

Religion may have an impact on the development of a better world. Religion is dedicated to the promotion of the human good to meet fundamental human needs, ensure the protection of human rights, and foster the holistic development of the world because of its widespread followers and shared belief in the dignity of the human person under God. Therefore, abandoning religion, the source of normative meaning that supports the design of the super- and infrastructure institutions of society, is misunderstood by religious people as a whole. The outcomes of secular discourse's interpretation of globalization, progress, and human development will always be flawed [27] as long as it keeps religion out of its analysis [28]. It is important to remember that, as long as religious practices and beliefs encourage moderation, the relationship between religion and growth is likely to be complementary.

Recommendations

There should be a genuine awakening and respect for the role of religion in national development. It is impossible to discuss the growth of a society or a nation without considering the influence of religion. In secular culture, the movement of materialism is attempting to eclipse the influence of religion and diminish its spiritual aspects. It is important for Nigerians to understand the indelible impact religion has had on national progress.

Religion and development should be integrated into Nigeria's national curriculum design for long-term national development

at all levels of learning institutions. The country's future generation should be educated and informed about the responsibilities of many religions in national development. More research should be conducted to examine the impact of religion on national development in Nigeria. Students in higher education should accept the challenge of studying more about how religion affects national development in Nigeria.

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