

The Roles of Religious Organisations in the Development of the Society

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Abstract

This paper examined the impacts of religious organisation in the development of the society. In the recent years, the numbers of religious organisation under the umbrella of the two main religions has increased geometrically compared to the period before 1999. Apart from the facts that population is increasing at a faster rate, the need to meet the demands of this population outburst is a great concern to all stakeholders without exception to the religious organisations. Hence, the rationale behind this research is to evaluate the role of religious bodies in the quest for tangible development in Nigerian society. An empirical and a doctrinal approach are used to analyse all gathered data in this work. The history of Islamic organisation was therefore examined and their role in the development of the society.

1.0 INTRODUCTION

The significance of religion to the promotion and sustainable peaceful co-existence amongst mankind can not be over-emphasized. More than an ordinary legal framework which governs the worldly affairs of mankind, it equally established divine laws which reiterate rewards for good deeds and punishment for awful deeds. Hence, religion can be described as the bedrock of moral and spiritual development which consequently facilitates social, economic, political and legal development and stability.

Religious organisations remain the fulcrum for the proper realisation of the mundane and divine objectives of every religion. Obviously, the hallmark of every divine religion is the promotion of virtues and prohibition of vices for the purpose of fostering peace and development of mankind on the one hand and safeguarding them from the wrath and destruction in this world and in the hereafter on the other hand. In a bid to facilitate these

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laudable objectives, religious bodies assume the responsibility where the state does not recognize religion as its legal and social framework.

Religion is known to play a deeper role in the development of the society. Most of the societal changes are immensely influenced by religion. The presence of religion in the society has constituted to the gradual evolution of moral codes. Religious values if properly applied will guide the relationship between human beings and with God. Religion also carries men and women through the vicissitudes and temptations of life as well as introduces in human the experience of judgement and forgiveness.³ Religion is primarily concerned with the comfort of humans in the world and in the life hereafter. This has made religion relevant to anything that has to do with formulation of new consciousness. To achieve national development in Nigeria, religions practices must be thoroughly imbibed as to have a new orientation and consciousness among Nigerians.

There are plethora of religious organisation in Nigeria basically categorized under the two main religion; Islam and Christian. It is instructive to note that all these religious organisations are driven by similar objectives pursued vigorously through diverse techniques meant to facilitate benefits and prevent harm from mankind. In other words, the influence of religious organisation in Nigeria encompasses all facets of human endeavour including the socio-economic, political, moral, spiritual, psychological and mental sphere of human lives. However, focus will be on Islamic organisations in this work. The roles and impacts of Islamic organisations to the development of the society shall be examined.

Etymologically, religion is derived from the Latin '*religio*', the ultimate origins of which are obscure. One possibility is derivation from a reduplicated '*Leligare*', an interpretation traced to Cicero connecting Lego 'read'.⁴ Religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to the super natural and to spirituality. It was defined⁵ as "the belief in spiritual beings". Religion has also been defines "as a regulated pattern of life of a people in which experience, beliefs and knowledge are reflected in mans conception himself in relation to others, his social world, the Physical as well as the metaphysical World"⁶

³ T.K. Anjov. *Religion and the Nigerian Nation*. Makurdi: Lanrad Print. 2008, pp. 46 – 47.

⁴ Wikipedia. "Islam in Nigeria" <http://en.wikipedia.org/wiki/islaminnigeria> 6th October, 2017

⁵ K. Shouler. *The Everything World's Religious book*. Boston: Wisdom Publication, 2010, p.1

⁶ Gabriel T.N, Hilary C. A "Religion: Past and Present in Nigeria" *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, <http://gssrr.org/index.php?journal=JournalOfBasicAndApplied> p.157

2.0 AIM AND OBJECTIVES OF ISLAMIC ORGANISATION

The structural and philosophical make-up of Nigeria is a major reason which necessitated the duplicity of religious bodies and organisations. Apart from the vastness of Nigeria's land and its population density, the non-recognition of religion as a legal framework prompted the establishment of these bodies to monitor, promote and educate adherences of Islam in accordance to the enabling laws of the country. It is crystal clear that the constitution of the country expressly guarantees the right to freedom of religion which comprises of right to profess, practice, exhibit and promote religion of ones choice.⁷

In view of this, various Islamic organisations are premised and anchored in accordance with the divine objectives of Islamic Law. It is pertinent to state that the objectives of Islamic law includes the protection of the religion (Islam), protection of life, protection of property, protection of progeny and protection of intellects. These objectives clearly underscore the overall aim of Islam to facilitate benefits and guidance on the one hand and to prevent harm to mankind in their mundane affairs and hereafter on the other hand. Thus, it is impossible if not difficult to draw any line of demarcation between the objectives of Shariah and Islamic organisation based on the fact that the chief responsibility of Islamic organisation is to see to the manifestation and establishment of objective of the Shari'ah

Consequently, Islamic organisations organises public lectures and other enlightenment programmes to create massive awareness of the fundamentals of the religion. Promotion of Islamic values and knowledge through the establishment of Islamic centres and schools for learning; facilitation of reconciliation and conciliation amongst couples to prevent the collapse of family which is the bedrock of every society; empowerment programme through the instrumentality of Zakat and Sadaqaqah programme to reducing the level of poverty and unemployment;⁸ enlightenment campaign through mass media and social media to promoting Islamic ethics and values on the one hand and the eradication of immorality of all forms on the other hand; protection of the religion from verbal and physical attack in form of propaganda, unfounded allegations, and intimidation of the adherent of the religion through vibrant propagation of the truth.

Another notable objective of Islamic organisation is the promotion of egalitarian and justice in the society. The rights of women are advocated for in accordance with the framework of

⁷ See section 10 of the CFRN

⁸ The Muslim Congress (TMC) Zakat and Sadaqaqat Foundation

Islam. The rights of children and other interdicted persons are either directly or indirectly entrusted on others in order to avoid desertion of the under-privileged ones. Hence, both the mundane and spiritual attracts adequate concern of Islam which occupies the top agenda of all Islamic organisations without which remains a mere social vanguard.

Promotion of Islamic solidarity through fostering brotherhood and cooperation among Muslims in Nigeria and other part of the World is another important objective of Islamic organizations in Nigeria.⁹

3.0 ISLAMIC ORGANISATIONS AND DEVELOPMENT IN NIGERIA

Religious institutions, especially the non-governmental organizations⁴ which have developed as operational, service arms of many faiths, have a long-standing and much honoured role in development work. These NGOs and other faith-development institutions have engaged with many development organizations since they took form, notably since the early 1960s. There are also significant institutionalized links between international development agencies and faith institutions.¹⁰ In recent years, with the strengthening of focus on links between civil society and development agents, religious organizations have been acknowledged as prominent civil society actors. Especially in conflict resolution and in relief programs, the role of religious organizations has been critical. There has been an upsurge of research about religion and development, with courses taught on the subject at several Universities.¹¹

Although, the Constitution of the Federal Republic of Nigeria clearly provides under chapter 2 captioned the “Fundamental Objectives and Directive Principles of State Policies”, it is visible to the blind and audible to the deaf that government in its singular effort can not achieve these beautiful objectives without the collaboration with other non-governmental organisations. Notable amongst the non-governmental organisations in forefront of socio-economic growth and development are religious organisations. In essence, different Islamic organisations like their Christian counterparts have contributed immensely to the overall development of Nigeria’s societies. A scientific study of all the Islamic organisations with exception to few who only hide under the nomenclature of Islam to enrich their selfish-self indicated that all have done and are still contribution in no small measure. Worthy of mention

⁹www.nscia.com.ng/index.php/about-us/objectives accessed on 11th October, 2017

¹⁰ Katherine Marshall, Development and Religion A Different Lens on Development Debates November, 2001, p. 5

¹¹One example of research on the linkages is work supported by IDRC (International Development Research Center, and published in Sharon Harper (ed), The Lab, the Temple and the Market: Reflections at the Intersection of Science, Religion and Development, Ottawa, 2000.

are the Ansarud Deen Society of Nigeria, the Muslim Society of Nigeria, the Muslim Congress, Federation of Muslim Women Associations in Nigeria, Muslim Corper association of Nigeria, and many others.

In view of the above, the aggregate contributions of the aforementioned associations and those unmentioned to the development of all facet of Nigeria are examined in the following.

4.0 ISLAMIC ORGANISATIONS AND EDUCATION DEVELOPMENT

Education was described by the late Alh. Abubakar Tafawa Balewa in the following words “Education as a catalyst to through and lasting development”. Another scholar described it as follows; “Education makes people easily govern but certainly impossible to enslave”. Others have described as light, power, best legacy etc. meanwhile, the glorious Qur’an described education as a criterion which distinguishes guidance from ignorance. Allah says; “*Say: Are those equal, those who know and those who do not know*”¹². This underscores the rationale behind the first command the noble Prophet Muhammad (SAW) which marks the beginning of revelation. Allah says; “Recite in the name of your lord who created...”¹³ in another verse of the Qur’an, Allah says, “*He hath created man. He hath taught him utterances.*”¹⁴ The Prophet reiterated the importance of knowledge as follows; “*the search for knowledge is an obligation laid on every Muslim*”¹⁵.

Pursuant to aforementioned, Islam as a religion has strong influence on its adherents and therefore controls their way of life. It assumes the role of impacting proper Islamic education and culture to its adherents. Islamic education is a must in an *ummah*(Islamic community). In the *ummah*, both rudimentary and advanced Islamic education is given. Millions of both levels of Quranic schools are spread all over the areas where Islam has its influence in Nigeria. With modernisation, some of these schools have been combining western education with Islamic ones.¹⁶ This is to ensure the spread and acquisition of knowledge with ease to meet the demand of the ever evolving contemporary world.

Similarly, at every level of education, Islamic organisations have been formed with the aim of guiding its members. The Muslim Students Society of Nigeria is established at primary, secondary and higher education level to manage the mundane and spiritual needs of the

¹² Az-Zumar:9

¹³ Qur’an 55 verse 4

¹⁴ *Ibid*, 96 verse 1

¹⁵ Ibn Majah, M., *Sunan Ibn Majah* Vol.1, Hadith,337.

¹⁶Fafunwa A.B. *History of Education in Nigeria*.(London: George Allen & Unwin Publishers. 1980), pp. 209-210

Muslims. Muslims Corper Association of Nigeria (MCAN) is established at the National Youth Corps level to provide Islamic orientation and instructions to the Muslim members. Also, it important to note that Islamic Organisation exists among the teaching and non-teaching staffs of schools, institutions, companies, corporation and any other form of human gathering. This is done with the sole aim of providing Islamic education and enlightenment for Muslims of all cadres. In addition, Islamic organisations were equally able to establish Missionary schools to ease the demands of enrolling children in schools. Some of these schools include Ansarudeen primary school, Anwarudeen Nursery and primary School, etc.

5.0 ISLAMIC ORGANISATIONSAND POLITICAL DEVELOPMENT

The role of Islamic Organisation in the realisation of Nigeria Political objectives and development cannot be underestimated. Politics which can be described as the bedrock of governance requires peace and cordiality to thrive. It is not out of point to state that the exuberance of Nigeria's youths can hardly be managed due to their over-ambitious for power, wealth acquisition and lustfulness. The carefree attitude of Nigerian youth to the well-being of others underscores their involvement in violence and break down of social and political order. Perhaps, because they have little to lose the agility to withstand the consequences of instability compared to the old and young who are most vulnerable. In most cases, youths are being hired as political thugs and instrument of vandalism to threaten opponents of their sponsor. The situation becomes more difficulty as the disposition of youths is incurable from medical treatment. It requires socio-psychological intervention to transform this abnormally imbued in them.

On the other hand, the development of Nigerian politics is suffering from the effects of inimical lsharp practices of unscrupulous politicians. The rate of corruption and funds misappropriation have engendered rapid rate of political underdevelopment in Nigeria. The attitudes of political office holders during their stay in office are unreasonable as they perpetrate all forms of evils and eventually becoming a seat tight. Hence, electioneering period is constantly marred with violence and public disturbance for the reasons identified earlier. Unfortunately, other candidates aspiring for similar political office are over-ambitious and desperate; thus, bringing about political instability, fear and destruction of public facilities.

Fortunately, religious organisations over the years have been the major medium of political violence suppression and minimization. The fact that all politicians and members of the

public belong to one religious organisation or the other underscores the possibility of religion influencing their conducts and character irrespective of their political philosophy or party they belong. It is also instructive to note that the fundamental principles of politics which includes justices, equality, equity, and rule of law are emphatically stressed by Islamic organisations being sacred principles required for development prescribed by the Shari'ah.¹⁷

There is no gainsaying in the fact that Islamic organisation plays immense role in de-orientation and re-orientation process of Nigerian youths towards regularizing and discipline their excitements towards violence and irrational behaviours. The consequences of actions inimical to public peace are constantly and persistently emphasized by religious preachers particularly during electioneering period. Similarly, political office holders charged with the governance of the State are often called to order when they transgress with boundary of state and divine laws. Hence, principles and laws capable of promoting social and moral decadence, political upheaval and violence are vehemently opposed. However, support is given to government polity capable of springing development by religious organisation. For instance, immunization programmes, education and other beneficial policy or programmes enjoyed cordial support of religious organisations. Meanwhile, religious organisations are vanguards of government programmes which are beneficial to the masses while policies that they are not beneficial are vehemently antagonised.

6.0 ISLAMIC ORGANISATIONS AND SOCIAL DEVELOPMENT

Religion over the years is known for its ability to integrate people irrespective of their cultural or tribal affiliations. The most object of religion is to earn the blissful reward of the Most Supreme Being. Generally, human beings are sociable as they can not exist independent of others. However, the peculiar characteristics of every individual make it extremely difficult for relationship to last long without some challenges. Thus, despite that fact that family remains the genesis of the society, it is often confronted with disagreement and conflicts due to the inherent differences between the husband and wife. Nevertheless, reconciliation or conciliation is inevitable in order to ensure orderliness in the society at large. Although, in extreme cases, where the couples can not cope with the challenge, divorce is resorted to in order to ensure peace.

On the larger front, Nigeria is made of hundreds of ethnic denominations. Our tribal differences underline the challenges of understandings, perceptions, ideology, philosophy

¹⁷ See Qur'an 5 verse 8, 4 verse 135 and 38 verse 36

etc., thus, resulting to constant rivalry and violence. Interestingly, religion has contributed immensely to the sizeable amity we enjoy in Nigeria today for basically some reasons. First of all, religion through the instrumentality of religious organisations was able to harmonize the degree of differences caused by our tribal affiliations. Currently, there are two notable religions in Nigeria all of which enjoined peace and harmony irrespective of tribal differences and denounces discrimination of all forms. Hence, religion has greatly reduced the tension of ethnic multiplicity on the premise of unity and peace. For instance, Allah prescribes as follows;

*O Mankind! Indeed we created you from a male and a female. And made you tribe and nations so that you may know one another, indeed, the most honourable amongst you in the sight of Allah is the most righteous. Indeed, Allah is knowing and Acquainted.*¹⁸

Islamic organisations play significant role in the social integration of the society. As against divorce, reconciliation process is facilitated between couples. Orphanage centres are established to cater for the needs of orphans and abandoned children in the absence of government facility. Sound moral orientation is given to youth periodically on the importance of good attitudes towards their family, neighbours, animals, leaders and followers irrespective of their religion affiliation and social status. The following authorities are apposite;

“Whoever believes in Allah and the Last Day should say what is good or keep quiet; whoever believes in Allah and the Last Day should honour his guest. Whoever believes in Allah and the Last Day should do good to his neighbour.”

“... The Best of you is one who is best to his family...”

“...of all permissible things, divorce is the most hateful in the sight of Allah”

“Worship Allah and associate nothing with him, and to parent to do good, and to relatives, orphans, needy, the near neighbour farther away, the companion at your side, the traveller and those whom your right hand possess. Indeed, Allah does not like those who are self-deluding and boastful“

All the above are pointer to the significant role of Islam and Islamic organisation by extension to the sustainability of social development in the society.

¹⁸ Qur'an 49 verse 13

7.0 ISLAMIC ORGANISATIONS AND ETHICS

Ethics occupied a prominent position in Islam. It is a cardinal aspect of the religion without which attainment of felicity is impossible. The connection between faith and ethics is thin and inseparable in most cases. Thus, it is not unusual to come across plethora of verses in the Qur'an and the Sunnah of the noble Prophet stressing the significance of ethic and human relation. It is instructive to note that the quality of a believer is incomplete without sound character towards others human being and animals irrespective of their creeds and standings. It is not uncommon to come across the mentioning of the believers without the attribute of good doers attached to them in the Qur'an.¹⁹

In essence, all ethics and values confirmed by the Shari'ah are enjoined in socio-economic, political, cultural and religious affairs of mankind. Islamic organisations persistently emphasized the significance of ethics in the day-to-day activities of mankind. Ethics includes, respect for the elders, self-respects, punctuality, trust, honest, modesty, humility, truthfulness, chastity, patience, endurance, obedience, faithfulness etc. All these are repeatedly enjoined on members of the congregation at least a week during the Juma'at ceremonial prayer. Allah prescribes in an omnibus verse as follows;

Indeed, Allah order Justice and good conduct and kindness to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Similarly, the first ten verses of SuratulMuminun describes some of the qualities of true believers to include humility, faithful, chastity, trustworthy, God conscious etc. similar qualities are enunciated in SuratulMaarij to wit; just witness, kindness, chastity, conscious of Prayer etc. It is in the light of the above that Islamic organisations at every level of human endeavour strive towards the propagation of these awe-inspiring virtues for the betterment of every individual and the society at large.

The underlining rationale behind the promotion of ethics is aimed at achieving and sustaining cordiality, tranquillity and violent-free relationship amongst mankind and the society at large. Hence, ethical values must be upheld as part of fulfilling the rights of other human being. The mere fact that the rights of Allah are observed is not sufficient to earn success in this world and in the hereafter. Hence, Islamic organisations attached much concern and importance to

¹⁹See Qur'an 103 verse 3 "...except those who believe and do righteous deeds..."

the observance of ethical rules by the Muslims as part of the commitments obligatory over them. It is instructive to cite the hadith of the Prophets which states thus;

*Whoever amongst you see an evil thing, he should change it with his hand, if he is not capable to do so, he should change it with his mouth, if he is not capable to do so, he should change it with his mind, for that is the weakest of faith.*²⁰

In the same vein, Allah prescribed the personalities and attributes of the noble Prophet to the Muslims as a template whom should be emulated without hesitation. In two different verses Allah described the character of the noble prophet as the most beautiful worthy of emulation.

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often.*²¹

In another verse, Allah says; “and Indeed! You are of great moral character”.²² It is on this basis that Islamic organisations make it a duty to propagate these noble virtues periodically with the hope of ensuring peace and order in the society.

8.0 ISLAMIC ORGANISATIONS AND ECONOMIC DEVELOPMENT

Economic growth and development are pivotal to every social setting. Likewise, Islam as a religion and a way of life holds religion in a high esteem. On the one hand, certain rules are prescribed by the Shari’ah which has the propensity of advancing and instigating rapid economic growth. On the other hand, certain proscriptions are made which are inimical to economic growth and development. In view of this, Islamic organisations act as the facilitator of the prescribed impetus for economic growth through their regular periodical enlightenment programmes. This is done through regular engagement of the policy makers in dialogue and enlightenment campaign for the members of the public on the danger of engaging in interest and other prohibited economical related subjects.

Meanwhile, the Islamic-compliant economic stratagem for wealth sharing and abundance are equally related to the public as alternatives to the prohibited ones. Hence, *sukuk* is prescribed as alternative to bond; *Zakat* and *Sadaqat*; trading (*bay*), labour-employment (*ijarah*), partnership (*Musharakah*); *Mudarabah*, *Bay salam*, etc. recently, the federal government as a result of serious campaign for the adoption of *Sukuk* as against interest based loan for

²⁰ Jamaal al-din M. Zarobozo, *Commentary on the forty hadith of Al-Nawawi*, Vol.1, Hadith 34, p.982

²¹ Qur’an 33 verse 21

²² Qur’an 69 verse 4

infrastructural facility, launched hundred billion naira *Sukuk* which was over subscribed by both Muslims and non-Muslims alike due to its success in other countries of the world. This was made possible through the relentless efforts of the Supreme Council for Islamic Affairs, Muslim Media Watch Group, and other Islamic Organisations.

It is also important to note that the Muslim Congress (TMC) over the years has been a frontier in the promotion of *Zakat* and *Sadaqat* through the establishment of a foundation named Zakat and Sadaqat foundation. This foundation has through its programmes positively affected the society. The standard of living of many has been improved through the facilitation of Zakat collected from the rich to the poor. Credence is also worth giving to the Ansarudeen Society of Nigeria for its empowerment programmes for its members to minimizing the rate of poverty in the society. Most interesting is the fact that Islamic Banking has finally come to stay after serious oppositions from the non-Muslims. This landmark achievement gave birth to the establishment of Jaiz Bank Plc and Islamic Banking windows in other conventional banks. Thus, the Muslims are afforded the privilege of banking for the first time in accordance with Islamic law.

9.0 ISLAMIC ORGANISATIONS AND HUMAN DEVELOPMENT

Human being right from inception has been the major threat to itself and other creatures through its activities. This can be described as either as a result of their deliberate attempt to exploit others or as an inadvertent product of ignorance. Human being generally is made of three different compositions; body, soul and brain. Unfortunately, mankind attached extreme importance to the body neglecting the soul and mental faculty which could be described as the most essential part of human compositions. Hence, the main concern of individual is within the need for food, cloth and shelter; whereas, adequate considerations should be given to the soul and the brain in order to ensure a tranquilized society.

In the light of the above, Islam emphasized the importance of education which is the most effective and beneficial resources for mind and mental development without prejudice to the development of the body. In order world, Islam introduced an all encompassing approach to the development of human being with the view to eradicating ignorance. In a particular a hadith of the Prophet, the importance of the soul was described as follows;

On the authority of Abu Abdullah al-Nu'maan ibn Basheer (may Allah be pleased with them both) who said: I heard the Messenger of Allah (peace be

upon him) say, "That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable.

Thus, he who avoids these doubtful matters certainly clearshimself in regard to his religion and his honour. But he whofalls into the doubtful matters falls into that which isunlawful like the shepherd who pastures around asanctuary, all but grazing therein. Verily every king has a sanctuary and Allah's sanctuary is His prohibitions. In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of the body isdiseased. This part of the body is the heart.²³

Recorded by al-Bukhari and Muslim.

While stressing the importance of mental development, Allah says in the glorious Quran;

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.²⁴

it is glaring fact and common knowledge that physical strength lies in the body while the abode to knowledge and wisdom is the mental faculty and the mind respectively. It is the realisation of the totality of physical mental and spiritual soundness or strength that amount to human growth and development. Pursuant to the above references, Islamic organisations through their periodical routine advocate for not only physical and material development but also enjoin mental and spiritual development. Parents are frequently urged to complement western education with Islamic education to inspire their wards towards realizing a balanced development. While knowledge is advocated for to ensure the proper development of the mental faculty and mind, physical education is also encouraged in some Islamic organisations.²⁵

10.0 CONCLUSION

This paper examined the roles of Religious organisations in the development of the society. Although, it was acknowledged that religious organisation are largely categorized under the two main religions in Nigeria (Islam and Christianity), focused is given to Islamic organisations. It was observed that religious organisations pursuant to the sacred objectives of

²³ Jamaal al-din M. Zaroboza, *Commentary on the forty hadith of Al-Nawawi*, Hadith 6, vol. 1, p.375

²⁴ Qur'an 2 verse 269

²⁵ The Muslim Congress (TMC), Muslim Students Society of Nigeria, Ahmadiyyah Muslim Jama'ah

the religion itself plays tremendous role in the overall development of the society. Hence, the impacts of Islamic organisations were examined in this work vis-à-vis political, social, ethics, education, economic and human development.

It was also observed from the foregoing that the role of Islamic organisations in the development of the society is a restatement of either part or whole of the sacred objectives of the Shari'ah. In other words, Islamic organisations have the mandate of fast tracking societal growth and development for them to justify the principles and values they uphold i.e. Islam. Hence, all inimical and unwholesome acts are vehemently rejected in the society.

Finally, it is important to note that the role of religious organisation in the society can not be over-emphasized. They remain the most veritable tool for true and sound development. Contrary to the mere cosmetic or material development which characterized some quarters of the world without peace and orderliness, yet, with the most sophisticated infrastructure, religion gives an all encompassing development.