

## **Sustainable National Development in Nigeria's Political Space: Assessing the Implications of Religion.**

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### **Abstract**

Politics in Nigeria has been replete with a lot of anomalies and upheavals because the country leaders, past and present have dragged religion and ethnicity into politics in their quests for leadership in the country. It's a known fact that since Nigeria's independence, more than half of her years as a freed state has been spent under military junta. However, it is disheartening to additionally understand that for the reason that goes back of Nigeria to the birth of democratic rule in 1999, power has shifted from the southern region to the north and returned to the south. However the recent ploys of politicians by means of using religion into politics thereby inflicting all kinds of mayhem and violence to fulfill their egocentric pursuits leave much to be favored. It's been discovered that the recent Boko Haram insurgency in Nigeria that has claimed more than 20,000 lives of harmless citizens and the state's organizations are politically prompted, if that is true then, how can those religious intolerance perpetrated and transposed into politics cause a sustainable national development in Nigeria? This per followed the secondary method of information collection and moreover the literature assessment observed out that each Christianity and Islam have a stint in Nigeria politics and a such a lot of people have dragged religion into politics and also are the usage of religion as a device for attaining political powers by the usage of it to purpose violence and destruction of properties in Nigeria. The paper therefore recommends that religious leaders and politicians must be encouraged to preach non-violent coexistence and piety amongst their followers, whilst Nigerian authorities must do the whole thing within the country's powers to combat corruptions and offer employments for her teaming populace particularly the youths.

**Keywords: Boko Haram insurgency, Religious violence, Ethnicity, Sustainable Development**

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### **I. Introduction**

History is replete with the recurrence of violence and discrimination as orchestrated by using the activities of extremists and spiritual fanatics in Nigeria and the complete of sub-Saharan African countries. For the reason that Nigeria is a plural state beside of her proliferated ethnic nationalities with concurrent non secular diversities, it is incumbent on Nigeria as a state to peacefully co-exist the various exceptional aspects of the Nigeria's ethnic nationalities, however this seems now not to be the case. This has threatened the very lifestyles of the entity known as Nigeria and its democratic experiment. It's far but located that the arrival of those alien religions into the political lives of Nigerians has carried out extra harm than properly to the peaceful coexistence and national harmony that the people of Nigeria as quickly as loved. At the same time as that is proper, one starts to surprise if the faith as practiced in Nigeria is that of peace or violence and struggle. Studies interest has been shifted now from technological and medical improvement to centre at the politics of religion and the democratization of Nigeria and faith in politics in Nigeria's new democracy. This tacit fact has been observed that now not enough justice has been completed to this phenomenon these days, maximum specifically on its significance to the multiple conflicts and violence that has engulfed the entity referred to as Nigeria.

This illusion added on Sulaiman (2009), to take a look at however that there have been competing pursuits a few of the several religions and ethnic nationalities as to who've to run the authorities of the country, this is premised at the truth that maximum ethnic nationalities have advanced alongside faith conglomeration amongst Christians or Muslims? It is far due to these conflicts of hobbies amongst the adherents of the

numerous religious and ethnic nationalities and their political leaders which have high-quality these spates of violence in the country that is so because one-of-a-kind political parties came around with specific candidates and certainly one of a kind hobbies in terms of party manifestoes and areas wherein the presidency need to be zoned to. This has caused loads of accusations and counter accusations being tailored as to which vicinity must lay claim to the presidency and the sector that want no longer. it's far a regarded reality that if fairness is to be preserved, the north in its entirety have to no longer even are trying to find to keep the presidency in the next decades due to the fact they have got produced the number one civilian president in 1979-1983, after which the navy took over and due to the reality then till the return of the us of a to civilian rule in 1999, it has typically been the north and nobody else. Shehu Shagari, Mohammudu Buhari, Ibrahim Babangida, Sani Abacha, Abdulsallam Abubakar, earlier than Olusegun Obasanjo took over within the civilian regime and surpassed over to every other northerner Umar Musa Yar' Adua and once more to Goodluck Jonathan.

Can Nigeria as a rustic and a sovereign country blame the spate of violence on the ethnic conglomeration of the Nigeria or accuse records of being unfair with the amalgamation of the country in 1914 by the United Kingdom as being liable for the political and religion violence and protection situation determined in the Nigeria nowadays? it's far therefore pertinent to deal with a number of the vital questions for which this research consequently seeks to answer. How has faith stimulated politics and democracy in Nigeria? The interest of this studies therefore is to analyze the hyperlink between religion and politics and the growing prices of faith and political violence skilled in the us of a in the exercise of democracy in Nigeria and the way the ones translate into sustainable national improvement country or in any other case.

## **II. Methodology**

The technique accompanied for this paper is reliant at the secondary approach of facts collection. this is due to the fact a masses empirical researches have been performed on religion and political dialectics and numerous associated topics by means of the usage of students, ultimately the need for the adoption of the evaluate method for the have a observe.

### **Historical Account of Religion in Nigeria:**

Historically, Islam had an early arrival, whilst Christianity came later into Nigeria; however, they will be the 2 foremost religion with African Traditional Religion (ATR) as the 0.33percent. But majorly, Christianity and Islam are the essential religions of discourse on this paper. no matter the truth that earlier than the appearance of Christianity and Islam, Africans and certainly Nigerians exercise their indigenous faith which they believed is their source of lifestyles and exist in a psychic shape, where they pray and ask for divine provision, steerage and safety. however with the coming of the Arab buyers and our colonial grasp's this traditional African faith was jettisoned through using those colonial warlords and replaced by using way of Christianity and Islam. Most Africans and specifically Nigerians considering the fact that then they desired to be recognized both with Islam and Christianity.

### **Foundation of Islam in Nigeria**

The primary contact of Nigeria with Islam predates the country's touch with that of Christianity and European colonialists. This was orchestrated through the trade and commerce engagements of the Arabs who first made contacts with the northern part of the continent and Nigeria particularly. In Nigeria, the northern part of the country is symbolic with the facts of Islam in Africa, and Nigeria in particular, because it penetrated the region through the Kanem-Borno Empire in the eleventh century earlier than spreading to other Hausa states. The entrance of Islam into the conventional Yoruba land changed into via the set up order of enterprise links with the northern part of the country especially the Nupe and the Fulani speaking people. This changed into tailored viable through the initiation and conversion of the kings and traditional rulers of the Yoruba people; for that reason the conversion of some influential rulers and chiefs in the western a part of the country have come to be an extensive milestone within the religious facts of Islam in Yoruba land.

According to Sodiq, (2009)

*Islam changed into easily commonplace among the Yorubas because it had passed through the kings and chiefs who had desperately preferred adequate solutions to some of their various traditional and spiritual problems, this solutions were additionally in tandem with a number of the conventional Yoruba cultural practices which Christianity tended to abolish or discarded. For much like the traditional Yoruba life-style which respect and agree with the existence of the Jinn which the Yoruba religiously deified and dreaded and the methods, methods and techniques of coping with them, this phenomenon is likewise held sacrosanct with the useful resource of the Moslems who are adherents of Islam.*

Sanni, (2011) also found that the justified preaching's of Islam which allow for the marriage of multiple spouse through a Muslim, the Yoruba way of life patronizes the wedding of many other halves which the husband uses as a delivery of cheap labor in his farm and their kids as a supply of wealth. The acceptability

of Islam modified into similarly boosted by means of the returned of former slaves from Sierra-Leone and Brazil in the nineteenth century who got here with Islamic evangelization in the region, mainly in Lagos. Nowadays in Nigeria, researchers advocate that more than 42% of Nigerians are Muslims.

### **Foundation of Christianity in Nigeria**

The visitation of the Roman Catholic missionaries to the coastal areas of the Niger-Delta vicinity within the southern part of Nigeria marked the beginning of Christianity in the 15th century, wherein few church buildings have been constructed with affordable numbers of converts recorded. At this period, Christianity become felt maximum in some decided on areas, however the right evangelization of Christianity modified into felt most for the duration of the return of some freed and liberated slaves from Sierra-Leone and Brazil in 1842. despite the fact that, throughout the length of the move again of those libefirst rated slaves, a few missionaries had been sent to evangelize the western part of the country via Badagry and Abeokuta and the southern component through Calabar, those missionaries included the Church Missionary Society (CMS), the Wesley Methodist Missionary Society and the Roman Catholic venture (Fafunwa, 1968; Sanusi, 2003).

*Christianity quickly recorded a lift within the southern area given its opposition to the slave trade and its vending of Western education. In 1888, an indigenous Church later set up following a pullout from foreign missionary leadership in response to gathered grievances of perceived and observed racial discrimination. This breaking away and formation of indigenous church homes' occasion marked the emergence of indigenous Christian church buildings in Nigeria. This breaks out added the beginning of wave of indigenous Christianization in Nigeria with the concomitant proliferation of church buildings within the Nigeria state* (Fafunwa, 1968; Sodiq, 2009; Adogame, 2010).

Obadare, (2006) averred that relatively, whilst Christianity's evangelization had a easy landing in the South, it became whole of upheavals in the North with pretty hard terrain for some apparent reasons. some of those apparent motives, Nwankwo et al., (2009) found is due to the fact Islam had already end up nicely hooked up in the North and its Muslims had examine considerably and acknowledged a whole lot approximately Christianity in their Islamic texts given their exposure to early Islamic training (Sodiq, 2009), so Christianity right now was visible as an alien faith which turned into appeared as coming to extremely good the classes and perception machine of the already set up Islamic faith with maximum of its teaching and receive as proper with systems contrary to the teaching of Islam. To similarly compound the issues of acceptability of Christianity within the north emerge as the alliance mounted with the aid of the British colonial masters with the ruling elegance regarding the safety of the conventional Islamic organisation of the northern societies (Dudley, 1968). To in addition buttress this purpose was the fact that the Europeans were also afraid that Christianity could offer Western training to the human beings of the North thereby catalyzing the political cognizance of the north closer to the conventional establishments as a way to inherently pose chance to the unchallenged and successful indirect rule which the colonial masters have been playing in the area (Rasmussen, 1990).

To nip the ones forecasted troubles at the bud, the British government banned all missionary sports in the northern location in the first 30 years in their rule besides for the CMS which had existed in a village in Zaria previous to their authorities (Ojo, 2007). Propelled thru this case, Ostien, (2009) posited that notwithstanding this institutional barrier to all missionary sports in the northern area, the missionaries had been able to penetrate the northern area through the middle-Belt region through evangelizing the non Muslim businesses through the Sudan interior challenge (SIM) and the Sudan United venture (SUM). it's far but noteworthy that due to the resistance of the middle belt to the Holy Jihad of Uthman Dan Fodio, the human beings had already set up a records of acrimony with the Hausa-Fulani Muslims of the center north (Morrison, 1982). it's far consequently in this unhappy note that this development contributed substantially to the large acceptability of Christianity by way of the center-Belt as an indication in their competition to the faith and subculture in their sworn opponents – the Hausa Fulani Muslims (Dan-Fulani and Fuswak, 2002).

### **Islamization of Politics in Nigeria**

Given the philosophy of Islam as a complete way of lifestyles for Muslims, Islam has constantly been closely attached to politics in Nigeria, especially within the Muslim ruled north. As alluded above, the British authorities duly recognized this reality in their dealings with the northern Islamic societies and explored it to legitimize their colonial rule in the region. Oyegbile and Abdulrafii, (2009) found that after the 1914 amalgamation of Nigeria and emergence of indigenous country wide politics, Islam has efficaciously represented a supply of ethnic identity, institution solidarity, political mobilization, de-mobilization, regime legitimization and de-legitimization in the country because of this, the northern Hausa-Fulani consequently see themselves being the off-springs of the Sheikh Uthman Dan Fodio, representing the epitome of the Islamic holy Jihad and a fabricated enviable Islamic socio-cultural statistics. primarily based on this, the famous Hausa-Fulani Muslim cleric, Sheikh Abubakar Gumi, asserted that Islam has a cultural and religion affinity with its contributors, thereby providing 'many not unusual cultural elements' that united the People's of the region who

come to be adherents together (Human Rights Watch, 2005, Ihedirika, 2011 and Okune, 2011) thereby empowering them to be politically cohesive and formidable and using equal for political mobilization. It is far however popularly held that the north have been surely been held in contempt due to its precise historical, spiritual, cultural and political antecedents (Akaeze, 2009). As a end result, Islam has on account that been conceived to be synonymous with the North in the political matrix of the entity known as Nigeria.

### **Christianity and Nigerian Politics**

Politically, Christians' reputation has sparked some hobby in the country's political terrain as well rated through Islam' project. These conditions have turn out to be highly mentioned due to the routine religious crises fermented by using the adherents of Islam especially in opposition to the northern Christian minorities. Onapajo, (2012) averred that they want to preserve tenaciously to the politicization of Christianity in Nigeria was moreover knowledgeable with the useful resource of the greed to uphold the historical dominance of the instructional and financial sphere via manner of the Christians, specifically in the southern a part of the country as the employment of the profits of Christianity for political ends began with the northern Christians in the technology of regional politics. Ojo, (2007) similarly located that due to the expanded perception of discrimination and gross dissatisfaction with the 'Islamic reign' of the NPC-led authorities under the control of Ahmadu Bello via Christians, they mobilized themselves to project the rule of thumb. The Christians determined to shape themselves along precise political corporations.

Ojo (2007) went similarly to claim that the first try via the usage of the Christians in this route modified into the established order of the Northern Nigerian Non-Muslim League following a Action raised in 1949 on the floor of the Northern house of assembly for the restriction of the activities of the Christian missionaries (Rasmussen, 1990, Uchendu, 2004, Ojo, 2007 and Owuamanam, 2009).

*This Christian League with the sturdy backing of the Sudan indoors challenge (SIM) and the Sudan Union Movement (SUM) Christian missions evolved and designed administrative and organizational framework for the formation of the center region League (MZL) as a political party with the foremost agenda of lowering the energy of the 'Islamic expansionist actions' within the North. With the middle zone League (MZL) going thru some difficulties and deficiencies, there has been a merger amongst MZL and the Birom innovative Union in 1955 to form the United Middle-Belt Congress (UMBC) as that that they had a commonplace ideological, political philosophy and religion interest (Owuamanam, et al., 2009).*

As a consequence, a whole lot of the political intrigues that reigned all through the period have been focused in this mutual maneuvering amongst those different political activities. therefore, the Igbo felt as an alternative aggrieved at the inter-local diploma, with the dominant regime of the Hausa-Fulani (Muslims) after independence. This became what heightened the number one military coup experienced in Nigeria led through vital Chukwuma Kaduna Nzeogu; researches however have proven that that become the primary issue within the 1966 coup that shattered the number one republic in Nigeria (Owuamanam, et al., 2009). observing the textual content of takeover of government thru the Okar Coup plotted in 1990, attempting to topple the government of Ibrahim Badamasi Babangida, a Muslim of the Hausa-Fulani basis, and we quote: "We choice to emphasise that this is not simply some other coup but a nicely conceived, deliberate and completed revolution for the hobbies of the marginalized, oppressed and enslaved People's of the center-Belt and the South (Christians) in an effort to freeing ourselves and kids but unborn from everlasting slavery and colonization via a clique (Hausa-Fulani Muslims) of this country" bobbing up from this heritage, all accusing fingers have been another time pointed to the Christians affiliation of Nigeria (CAN) because the most critical actors in the again of this assault and coup in competition to a Muslim led authorities. Of course, IBB once more indicted the CAN and its management in which approximately 59 Christian leaders had been arrested as usual and detained for approximately three months for a coup they truly knew nothing approximately.

To similarly compound these hassle came the early Seventies upward push of new Christian Pentecostalism and the syndrome of born again "born againism", which have become a re-engineered strain for political power of the Christians in the country. Every the traditional and the Pentecostal Christians renewed their agitation for the opposition to topics of doctrines, in this situation sheath their anger and came collectively to combat the not unusual enemy with the useful resource of including greater strength to the CAN with the foremost goal of hard an 'Islamic oligarchy (Magbadelo, 2004, Loimeier, 2007 and Marshall, 2009).

### **Religion in Nigeria's Democracy**

Nigeria has been under the army rule for many years of her life as a sovereign entity, at once after the country's return to democracy in 1999, all kind of non secular manipulations in the name of politics befall starting with the hooked up order of the Sharia penal code and criminal gadget through manner of the former governor of Zamfara country, Ahmed Sani Yerima. This Sharia prison system has become a superb topical trouble in the national burner. This earned him an first-rate guide and patronage from his Muslim brothers and out of doors factors in other countries. The creation of the Sharia device is a achievement of his guarantees

during his electioneering campaign for the governorship election. Anyways, his advertising and marketing campaign guarantees materialized under the All People's Party (APP). because of this feat, the APP have become the essential political party in the country and a few exceptional states in the community, and APP in the north have come to be what the NPC and NPN were under the Muslim dominated north. As a end result, it come to be the most famous political party within the North due to the fact the primary opposition to the ruling party, the People's Democratic Party (PDP) (Obadare, 2006).

To buttress this factor, maximum Muslim clerics intently mobilized both assets and votes for Yerima to empower him to legitimize his authorities given the Sharia factor, and that they had been additionally well identified by means of manner of the regime and incorporated into strategic aspects of the country's public provider. Chanting of Allahu Akbar (God is notable) had been maximum popular at primary political rallies in the state. All this successfully gave an Islamic color to the regime, because of the truth this had taken the political order of the day. Similarly, this turned into also the case with Ibrahim Shekarau of Kano country of the identical political party with Yerima (Wakili, 2009). The case became now not exclusive in Kano country as Shekarau below the same political platform (APP) followed the identical approach, once more the Muslim clerics vigorously campaigned for him all through the elections because of his time table for Sharia and also headed major state businesses along with the Shura Committee, Zakat and Husbi fee and the Hisbah board installed within the spirit of Sharia after his emergence because the governor of the nation among 2003 and 2011. The installed order of the Sharia criminal tool started out generating a few controversies across the country after it became a policy for the ultimate Muslim northern country to undertake Sharia (eleven unique states after Zamfara).

This improvement modified into not too secure for the Christians in the country as they suspected a few foul play through the Muslims in the Nigeria. Christians in the North suspected the circulate as some different strive by way of the Muslim majority to in the end silence their voice in the scheme of affairs. This circulate modified into strongly destructive with the resource of the Christians throughout the country as they endorsed all Christian denominations to arrange sensitization workshop and rallies to task the appearance of Sharia and other bad developments to the latter (Imo, 2008 and Angerbradt, 2011). besides, these varieties of were predicated on the idea that the arrival of the Sharia machine have become a political technique in competition to the Christians via the Hausa Muslims to deliver down the government of a Christian president– Olusegun Obasanjo (Obadare, 2006, Imo, 2008).

To forestall the seeming threat by manner of the Sharia, Obasanjo destabilized the country's protection pressure in this sort of manner that the Muslim Hausa-Fulani pinnacle military officials who had hitherto ruled the protection and strength shape for the reason that 1960s have been systematically dislodged. The Muslim elites in the North therefore felt insecure with this restructuring which in turn nearly brought about the syndrome Sanusi, (2003) referred to as 'tribal mentality'. However, whilst it come to be turning into clear that the pendulum of energy became again swinging to the facet of the North, the heightened anxiety of Sharia sharply decreased. but whilst the winds of trade altered, Obasanjo grow to be maximum of the primary human beings to publicly announce the 'loss of lifestyles' of Sharia in the North: on the stop of his regime in 2007, he advised a congregation of Christians at an annual event that he warned the Sharia actors within the North that: If Sharia become from God, it is going to stay to tell the story however if it changed into politically stimulated it'll die and this has took place.

Having the premeditation of Islamizing the whole Nigeria, it turn out to be therefore no marvel that the primary political party that could emerge from the North, the Northern People's Congress (NPC), might inherently and latently bear the torch of Islam. Dudley (1968) stated with the aid of Onapajo, (2012) found authoritatively that even the political party image of NPC modified into trouble encumbered, he similarly asserted and we quote all over again: 'The NPC changed into a consensus of the larger Muslim society – the Ijma' – and an iota of its rejection thru any member of the society signified a sinful Islamic act.

In addition, Falola (1998) notes that the NPC followed 'one raised finger' as a photo of the team spirit of God of the Islamic monotheistic religion and at the equal time surpassed the message to its People's that the '-fingered V-for-victory' picture of its opponents within the South changed right into a sign of polytheism, which Islam prohibits out rightly. Upon this cognizance, the non-Muslims of the North floated numerous oppositionist political groupings and events to protest the ethno-Islamic political hegemony of the NPC in the location. the ones embody the Tiv Progressive Union (TPU); relevant quarter League (MZL); Middle-Belt People Party (MBPP); United middle-Belt Congress (UMBC); Northern Nigeria Non-Muslim League; Birom Progressive Union (BPU), with a strong backing from the Christian missionaries, mainly SIM and SUM (Onapajo, 2012).

*Currently there are two strong regions in Nigeria for the cause that stop of the civil warfare in Nigeria (1967-1970), those energy regions are the north and the west. That is as a consequence of their location of their middle of gravity (Madunagu, 2006). The Sharia is a formation of a few energy regions within the north, wherein the Boko Haram sect which includes their revolt activities are visible as a product of those northern*

power region, inspired and supported via powerful forces in and outside authorities. It is far however worrisome to be aware that faith and non secular manipulations is being seemed as a political weapon within the non-prevent struggles for shift in the stability of power. primarily based in this, Nigeria contemporary state of affairs of forces for the cause that 1998 has usually been decided by way of way of the faction of this Nigeria : the north, the western region and the brand new imperialism/global dictators (worldwide communities), (Ntamu, et al., 2013).

PDP and the APP are the events discovered from the northern energy regions predominantly Muslims, whilst the ad is from the western strength region. This formation persisted to metamorphosed with alternate appellations with the useful resource of the Alliance for Democracy which metamorphosed into Action Congress, Action Congress for Democracy, Action Congress of Nigeria (AC, ACD, and ACN respectively). earlier than this time, people Democratic party and All Nigerian People's party (PDP and ANPP) were the party of the north, at the same time because the ad, ACD an AC had been for the southern energy region. Ostien, (2009) however in addition discovered that the ACD missing within the political wit and might coupled with their low financial muscular tissues cannot win any country wide election on its non-public, Bola Tinubu, the then national leader of the ACD agreed to shape an alliance with Atiku Abubarka, the then vice president to Olusegun Obasanjo to form the Action Congress of Nigeria (ACN), even at this aspect the southern political energy region nevertheless have the brand new ACN as their party. greater political parties have been normal chief amongst which is probably the Congress for progressive change, All progressive Grand Alliance, difficult paintings party, Accord party, progressive people Alliance (CPC, APGA, LP, AP, PPA respectively) and such a lot of others, currently, there are approximately fifty four political events in Nigeria. it is worth to notice that the past due Dim Odumegu Ojukwu (the Biafran veteran warlord) wanted to re-set up the eastern energy region with the useful resource of the formation of the All contemporary Grand Alliance (APGA), on the equal time as predominant general Muhmmadu Buhari have become additionally instrumental to the formation of Congress for contemporary alternate and the previous governor of Abia country Orji Uzor Kalu changed into completely responsible for the formation of PPA (Madunagu, 2006, Ntamu et al., 2013).

Looking in addition at the political space in the Nigeria between 2012-2013, the north see electricity as their traditional delivery rights and started out out agitating for electricity shift to the northern region from the south no longer minding the duration that they had held power till 1999 before a southerner took over electricity. To them, strength has over stayed in the south from 1999-2007, decrease lower back to the north 2007-2009 and through the sudden death of the president Shehu Musa Yar'Adua, the doctrine of necessity became proclaimed and finished on Goodluck Ebele Jonathan who finished the closing years of the previous and then contested and obtained in a sparkling poll. it's far critical to country additionally that due to the agitation to shift strength once more to the north, the northern forces were no longer glad with the ruling PDP, they commenced inflicting numerous political warmness in the PDP, the four feasible competition occasions, (ACN, ANPP, CPC and a fraction of APGA) settled for a merger, this gave shipping to the formation of the All modern-day Congress (APC). Even at this, the party APC is still seen because the western party (southern strength region), even as the PDP is visible because the northern people's party. but the political calculations and manipulation in ruling People's 'Democratic party, does not seem to want the north, for the motive that incumbent is still interested by jogging for a second time period and this example can be very unpalatable for the northern strength region. Thankfully or sadly, maximum of the control of the APC cuts throughout the country, but the configuration is greater of Muslims than Christians. This once more can also be visible as a formation of opposition party along non secular line, (Ntamu, et al., 2013).

### **Sustainable Development And Religion in Nigeria**

What then is sustainable country wide improvement? Sustainable improvement in keeping with the Brundt land convention is described as dwelling in the carrying capacities of the supportive surroundings without compromising the want of the future generations. It may additionally be described as a tool of governance and cohabitation in which any government attempt to broaden areas in the territorial integrity of Nigeria in order that citizens of that Nigeria can live relaxed lives and maintain the to be had infrastructures and assets to satisfy the want of today without compromising the infrastructural and social desires of the next day's era, (Borger, 2008, Eneji, et al.2011).

Omare, (1999) had in advance on described sustainable country wide development as a way and ideologies wherein national governments placed into impact and develop guidelines and programs this is durable and non-stop, which is beneficial to the triumphing era while nonetheless being beneficial to the generation but unborn. Sustainable country wide development reasons all styles of long lasting development, human belongings, and material, social, infrastructural, business and structural development together with protection of lives and homes and improvement in present social monetary human and special social facilities, (Baker, et al., 2000).. a few non secular sports have deterred the spate of political development in Nigeria, poor faith fundamentalists within the northern place of the united states of a has been determined to be a risk to

sustainable country wide development in Nigeria. Non secular revolt perpetrated by Maitatsine and the Shiite sect protecting tenaciously to their spiritual dogma which includes sacrificing whatever along with their private lives and those of different oldsters in pursuits of their heinous goals, have in no small way disturbed the relative peace and safety of the lives and homes of the population of this Nigeria. Marshall, (2009) have a take a look at that considering that 1980, Nigerian politicians have consequently exploited those ugly inclinations to boost their political dreams.

*This has end up extra worrisome based on the accidents it has triggered on human beings, homes and national improvement. literally speaking, Nigeria is divided into three vital power regions, the northern, western and the eastern regions which comprises of the middle east and the south-south, however the eastern region turned into annihilated within the direction of the Biafra conflict (1967-1970), so we've were given basically strength regions now within the country. The concept has been watered all the way down to ethnic or tribal politics of information Nigerian politics. Powerful regions are huge political corporations which are in strength or are pushing for power that are a fragment of a category with the equal political and economic interest, (Magbadelo, 2004).*

Political struggles are waged by power regions and political organizations at the level of social formation, where via social formation, we imply, the combination of the entire mode of the manufacturing method existing in a nation.

Sustainable development does not save you at provision and accessibility of physical infrastructure in a particular moment, however is a non-stop gadget. Sustainable peace isn't always certainly the mere absence of warfare or safety of stability of electricity amongst enemies and dictatorship. It has to do with the sustainability and promoting of peace commonly and at every time of the 12 months and among oldsters and organization no matter the tribe, ethnic nationality or faith at all given moment. Any religion that does not propagate peace remains inimical to sustainable improvement. The bombing of the world change center and pentagon residence in September, eleven, 2001, the 2003 bombing of the train station in Madrid and Manila Spain, the bombing of train station and double decker bus in London are all components of religion bombing which can be very inimical to sustainable development in the international (Uchendu, 2004, Mcconnell, 2009).

The efforts of international communities' under the new imperialism is also contributing critically to deterring the sustainable development of the 1/3 worldwide and different developing global places, this led Fidel Castro to propagate a concept that the human beings of the world want to have the ability to say and that i quote: The war in the direction of terrorism is unwinnable and unrealistic till exploitation, oppression, large power violence, humiliation, impoverization, gross inequalities, terrorism propagated through globalization have to maintain in leap and boundaries, the foundation reasons of terrorism are banished from the face of the earth from the so known as first rate powers, worldwide dictators, (Madunagu, 2006). model democracy, political balance, socioeconomic improvement, human property improvement and civilization in Africa can be far from undertaking the favored goals , it's been severally said with the resource of most Nigerian leaders that Nigeria cannot continue to exist every other civil conflict, that is a fallacy- the issue is not whether or not or no longer Nigeria can continue to exist another civil war but whether another civil war can escape. To some eminent residents and victims of the civil battle in an armed struggle, a civil warfare has the identical impact as armed rebellion or perhaps a successful coup d'état inspired by way of manner of mass hatred.

Fox (1997) however posited that 'faith is salient if it's far a defining trait that units a set apart' and has the functionality of shaping all varieties of group's political and social sports activities (Fox & Sandier, 2003). Emanating from the above state of affairs, the opportunities of breeding discrimination in the direction of minor spiritual businesses by the general public based on their varied pursuits and goals in the society will be very excessive (Fox, 2003, Bakare, et al, 2009; Owuamanam, et al., 2009; Hines 2009, Adedeji 2009; and McConnell 2009).). it's miles turned into but additionally determined that in which there is a perceived war of phrases, discrimination, dissatisfaction or hazard to the survival of a faith, religious institutions can consequently come to be a cheap recruiting floor for the recruitment and mobilization of dissidents for each protest and rebellion' (Fox & Sandier, 2003 and Obadare, 2006). That is more worrisome whilst such faith supports the usage of physical force while problems regarding its center values and pursuits are underneath hazard (Fox & Sander, 2003 Obadare, 2006). this example modified into captured through manner of the have a take a look at of Juergensmeyer (2003) who positioned out that some of 5bf1289bdb38b4a57d54c435c7e4aa1c day well-known religions have a strong link with very violent conditions; this could be seen in modern day Christianity and Islam in Nigeria and maximum African nations in which non secular violence is popular in scope and measurement.

Onapajo, (2012) but determined that the establishment and formation of the Jama'at Nasr Islam in 1962 and the Jama' atIzala al-BidaWa-Iqamat as-Sunna in 1978, under the sturdy have an impact on of the Muslim cleric Sheikh Abubakar Gumi were the foundation for the use of faith as a pressure in Nigerian political terrain. those agencies had as a primary ideological framework, for this reason, the revival of the traditional and pristine version of Islam as a opposition to the practices of the reigning Sufi brotherhood in the North. This singular

occasion acted as catalyst and prepared the floor for the emergence of an extensive trend of Islamic youth movements along with the 'converted' Muslim university college students Society (MSS); the Dawa institution; the Brothers or Ikhwan; and the Islamic movement (Loimeier, 2007, Onapajo, 2012).

The emergence of these corporations modified into additionally notably stimulated via international occasions, in particular the Iranian revolution in 1979, and the heightened disenchantment from West with the useful resource of the Muslim international (Onapajo, 2012). Imo, (2008) further located that this improvement fashioned the national politics of the length as Muslims significantly redefined their political hobbies consistent with Islam and began out to clamor for the incorporation of the Sharia crook system into the national judicial machine. because of this aforementioned reality, there has been the status quo of the Nigerian Supreme Council of Islamic Affairs (NSCIA) in 1973, with the sole motive of unifying the overall Muslim adherents within the national polity of Nigeria. With the established order of NSCIA, Nigerian registered as a member of the business enterprise of Islamic convention (OIC) in 1985, ostensibly to harness opportunities accruable from Muslim international places. Of course, the ones dispositions heated the polity of Nigeria as Christians nurtured the concern of domination via their Muslim counterparts and a opportunity of a domination and gradual extinction in their non secular and political electricity in the country political shape.

This development introduced approximately diverse rebellion and political violence. diverse political and religion violence arose just like the constituent assembly Sharia insurrection of 1988, crises at Kafanchan in March 1987; Ahmadu Bello university Zaria crises of June 1988, those observed a series of other ethno-religious and political riots in the Nineteen Nineties to the contemporary duration, (Madunagu, 2006). it's been located that religion own a robust effect and social force in the politics of the dominion given its capacity for effective political mobilization. It emerge as however amassed that Fox and Sander (2003) gave six important reasons why this is so, those reasons are as follows: (i) spiritual agencies have sturdy international hyperlinks and revel in international harmony, (ii) non secular companies have the functionality to without problem unite differential social groupings in the society;(iii) non secular businesses are frequently sturdy in prone states;(iv) the limit of religion sports is often difficult for united states regimes;(v) faith corporations regularly revel in unique patronage in the media and (vi) spiritual organizations have the 'geared up-tailored' platform for political conferences. Adisa, (2011) however located out that the appearance of the Sharia criminal machine in the northern nation of Zamfara thru Governor Ahmed Yerima have become the majority starting of religious violence with political stint. no matter this official beginning of faith in politics, it has most effective come to consolidate the struggles commenced out by way of past due Ahmadu Bello who became the primary pinnacle minister of the northern place. This new order and the previous one simplest got here to undertaking the country wide authorities and its crook machine and most especially to offer the impetus to the modernization agenda, kick-started via the late excessive Minister (see additionally Loimeier, 2007 and Adesoji, 2010).

Ntamu, et al. (2013) described national improvement as:

*The ability of any kingdom or organization of nations to develop from dependence on one of a kind international places to independence on domestically synthetic items, growth technologically, socioeconomically, scientifically bringing about animprovement in the standard of dwelling of its citizens and those residing within the territorial boundaries of this form of u . s .. This consists of the enhancements on the social welfare of its people via providing social facilities like high-quality schooling, potable water, beneficial transportation infrastructure, medical care, protection, employment and industrial development among others. it is consequently really worth of be aware to pose a question right here; 'with the spate of bombing and killings can any united states develop sustainably with this situation'? it's far but determined that with out sustainable development, a country cannot develop beyond the quantity of such improvement, considering that this consists of a development that is sustained and non-stop. consequently country wide development can simplest be finished while there is a peaceful coexistence between the one-of-a-kind factors of the society (Uchendu, 2004 Bartolotta, 2011).*

Sustainable development cannot therefore be accomplished for the cause that u.s. has been bedeviled with the resource of 1 shape of upward push up or violent killing and destruction of homes, much like the Niger Delta militants and their mayhem in the Niger delta area, the Bakassi boys in the east, theft and ritual killing along with kidnapping in the south and west, whilst the Boko Haram insurgency is raiding within the northern a part of the u . s .. outdoor the preceding riots placed within the 1980s, the Boko Haram riots lasted from 25 July to 30 July 2009 and spread at some point of the states of Bauchi, Kano, Yobe, Adamawa, Taraba, Kaduna and Borno with the most latest being the killing of forty student of the Adamawa state college, Mubi, 50 students in Yobe, 1200 rebel in Borno. These have created further national destabilization which has taken new size these days. The announcement of nation of emergency within the 3 states of Yobe, Borno and Admawa for the cause that month of April, 2013 until date is s a result of the sports of Boko Haram. it's miles anticipated that over 7000 parents, in the essential sect participants and innocent individuals of the society were killed via each the country agencies and the sect in both a reprisal attack or ransacking or open confrontation. From the 7th of July, 2009 until these days they had been a recorded killing of extra than 17,000 ladies and men, bombing of more

than one hundred public and private residential homes which include the Louis Edet Police residence and the UN building at Abuja the federal capital territory, (Madunagu, 2006, Ntamu, e al., 2013).

however, Handley, (2010) said in Ntamu et al, (2013) in addition located that the ones struggles for political manipulate of the usa is just to manipulate the fortune of the country via lording over a part of the Nigeria that has constantly resulted to those political and religious unrest in the us of a. Handley,(2010) similarly discovered that horrible distribution of national sources and the wealth of the state has also sparked battle in Nigeria's oil-wealthy Niger- Delta place, wherein militants lobbying for a extra share of oil sales frequently blow up pipelines and kidnap overseas oil employees (Ibrahim, 1997, Madunagu, 2006).

It is however crystal easy that Nigeria's political system has been in the direction of religion and ethnic strains. the primary navy coup d'état by using major Kaduna Nzeagu in which Ahmadu Bello, the Sadauna of Kaduna end up killed changed into accomplished along spiritual line, the killing of number one Gen. Aguyi Ironsi, the then military head of countryin a bloody coup at the 29th of January, 1966 became a reprisal attack by means of using the northern navy for killing Ahmadu Bello a Muslim chief with the aid of a Christian army most vital Kaduna Nzeagu, this become also for spiritual reason.

In all, most of those manipulations in the name of politics and religion are triggered by means of outside forces so that it will guard their employer hobby thru globalization. That is another aspect of world imperialism. It's been severally placed that most political selections taken in the country are designed for Nigerian leaders by the western imperialist and global dictators who must join situations to all aids enjoyed from them. As this maintains in the Nigeria , human rights is abused, improvement is hampered or at quality dictated through the worldwide dictators. An acid take a look at to show the impacts of global dictators and international imperialist activities in Nigerian politics is the case of Bakassi and the Lake Chad area. Lake Chad area and Bakassi are conventional examples of crook forget about of a human beings through manner of a state that says their allegiance and manage their lives. the ones measures through way of these global dictators and international imperialist are to suppress improvement and impoverish the economic system of lesser and developing countries to lead them to weak and depending on them. The activities of those global dictators with the Bakasi peninsular of Nigeria is that of gross negligence via the use of a rustic on the rights of her citizens in which they claim allegiance, this is inhuman but it's miles informed via the powers and dictatorial have an impact on of the brand new imperialists. This remedy thru the worldwide dictators on Nigerian state may additionally moreover have been a case with Cameroun earlier than the area courtroom, however the people of Bakassi and the Lake Chad vicinity have a case with Nigeria within the courtroom docket of records.

### **III. Conclusion and Recommendations**

Religion sports and the attendant mayhems do now not simplest pave manner for bigotry however also determine the environment in our political space thereby fanning the embers of hatred and supremacy,. These are the sources of properly citizenship which aren't injurious to the society, but improving cohesion and improvement. those engaged in the Boko Haram sects are the humans of Allah, they ought to not damage and be destroyed. These kind of are sources of peace constructing, recognition and sustainable development. terrible fundamentalists engage in violence-Boko Haram, wanton destruction of lives and houses and disruption of monetary and social sports are destructive to sustainable national improvement. No country consequently can grow, develop and prosper technologically, scientifically, economically and socially with out peaceful cooperation and coexistence. it's miles on this foundation that we propose fr spiritual tolerance and political cooperation within the international. If that is performed virtually, then sustainable development may be carried out in Nigeria.

It is safe to recommend the following as ways forward:

- i. There should be a fixed tenure or period for rotational presidency in Nigeria
- ii. Proper resources control should be properly enshrined in the constitution where minor ethnic groups or nationalities with resources can properly be taken care of in the federated government.
- iii. Politicians trying to use religion to campaign in politics should be disqualified from running such elections.
- iv. Appointments and elections into national offices should represent the federal character principles.
- v. Religious organizations and political parties should advice their members to enforce the tenets of their faith and political philosophy.
- vi. It is necessary that all religious groups should preach and practice peace and peaceful coexistence in our communities.
- vii. The issue of security should be a collective matter for everybody, Muslim, Christian and adherent of traditional African religion. We should learn and practice empathy and sympathy within our communities and where we live.
- viii. Poverty should be tackled in all sense of it through employment opportunities for teeming youth

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