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THE RELEVANCE OF AFRICAN TRADITIONAL RELIGION: GOD IN THE MIDST OF HUMAN SUFFERING VIS-À-VIS THE GLOBAL PANDEMIC AND NIGERIAN INSECURITY

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Abstract

The world is living in fear as a result of pandemic called covid-19 or coronavirus 2019. This pandemic has got its many adverse effects inflicted on Nigeria as a country. Nigeria not only suffers from covid-19 but has also insecurity challenges which are as a result of corruption. Nigeria is blessed with both human and natural resources but instead of these resources being shared equitably, the control and benefits remain in the hands of the few who appropriate the wealth of the nation for their selfish ends. This led to the youth restiveness and violence. In the wake of this scenario, God is the last resort of the oppressed but some people now see God as one who has failed man. These keep asking the question, is God still relevant in the situation we found ourselves in Nigeria? In this work, it was discovered that whatever that is happening to Nigerians are caused by Nigerians; it was also discovered that God is still relevant in the Nigerian situation. It therefore recommends that the only thing Nigerians are to do is to enthrone God and apply his sacred values in their daily lives. It further recommends that Nigerians should look for God fearing people (good men of faith in God and goodwill) and put them at the helm of the affairs in the country and by doing this they are making God relevant in the seeming hopeless situation they have found themselves. The researcher employed socio-cultural approach in the work.

Keywords: A.T.R, God, Human suffering, Global pandemic, Nigerian insecurity.

Introduction

It all started with the advent of the Enlightenment period of the 18th century-Protagoras (in Freeman), (1983 asserts that man is the measure of all things and about the gods, I am not able to know whether they exist or not what they are like in forms (p.2). Protagoras limited knowledge to the individual and states that it is not dependent on God rather than on man. After him, followed by other philosophers of like minds, God was dethroned and humanity (reason) became enthroned.

However, it was agreed ab initio by all religions that man and the universe were created by God, the Supreme Being, Allah etc as the case may be. Hence, the coming of the Protagoras and changed the music such that reasoning or humanity became in charge and God now was relegated to the background.

In the scenario, man saw himself and especially when suffering and pandemic came in as helpless, making every effort to help himself but because of the egocentricism of man and the notion of dethronement of God, man became incapacitated and at the same time confused on where to run to having exhausted all the reasoning it has and all the scientific solution to help himself but all to no avail.

However, the question is what is the next step of man? The simple answer is going back to the root, the origin or to the creator for solution.

This work toes the road for relevance of God in human suffering and this will be looked at in relation to Nigerian insecurity and pandemic. The work will make effort to see whether God is still relevant or whether humanity could look for their solution in another place(s).

2. **The God In Question**

Our attention will be more on God as it appears in all the three major religions we have in Nigeria namely: Christianity, Islam and A.T.R in these three religions, we have God established functionally as the one that creates. Christianity calls him God; Islam – Allah; and A.T.R – Supreme Being which means Chineke or Chukwu. However, for clarity purposes, we treat God as a functional concept and as he is understood in the three major religions in Nigeria. Although, some instances can or might be drawn from a other religions in order to buttress some particular points.

3. **Coronavirus Pandemic 2019**

Covid-19 is also known as Coronavirus disease 2019 or covid-19. According to Cennimo (2021), it is defined as illness caused by a novel coronavirus now called severe acute respiratory syndrome which was first identified amid an outbreak of respiratory illness cases in Wuhan City, Hubei, China.

It was initially reported to the WHO on the 4th of December, 2019. On January 30, 2020, the WHO declared the Covid-19 outbreak a global health emergency. On March 11, 2020, the WHO declared Covid-19 a global pandemic.

Notwithstanding, the devastating effect or this virus, there are still some positive impact that Covid-19 has, strangely, brought in the global stage. This is best captured in the following words of Ilesanmi (2020) "Covid-19, the invisible virus has already taught existential lessons, the richest and more powerful nations that have arrogantly stock piled nuclear arms and weapons are brought to knees by a virus, world powers that often negate transcendent powers can learn to acknowledge the presence of the power that is above them (P-15). During the Covid-19 many families, villages, countries under one roof once again have been able to unite because of the lockdown.

This virus is still with us up till today, granted that some vaccines have been produced but the solution has not yet come because the vaccine are not yet the solution.

4. **Nigerian Insecurity**

In Nigeria today, people now sleep with one eye. In most part of the country, you hardly see the security men on the road. This is as a result of unknown gun men (UGM) or "ungun

known men" as the case may be. Hence, as a result of the above, different ethnic groups now resorted to establishing their own security outfit since the government established security outfit are nowhere to be found. However, in the East, you have ESN (Eastern Security Network), on the West, you have Amotekun; in the other areas you have different ones. Many lives have been lost, correction centres burnt, the same thing with police station. Virtually everyone is living in fear and a lot of avenues have been used to proffer solution to this insecurity but that has not worked for Nigerians. The question now is which one is the solution?

5. **Are We the Cause or Are We Cursed Nigerians?**

In the dictum of Mr. Peter Obi the former governor of Anambra State who asked rhetorically: "Are we cursed or are we the cause of our problem? The question is fundamental than the way it seems to appear. However, all human contributed to the cause of the problem in the country. Looking at the major problem which is corruption; Ugwu (1987) in trying to delve into this enumerated the forms of corruption in Nigeria, he capped it that the forms of corruption which are hydra headed could be describable from our religious, economic, social, political, educational values, the service and security. For want of time, we would take the first which is religious dimension.

Religious Dimension

In the organogram of the early Church, Christ gathered for himself a group of twelve apostles whom he taught the three cardinal things his father sent him to do here on earth. These are:

1. To preach the kingdom of God
2. To save us from sin and
3. To show us the way to heaven

These he handed down to his close followers (apostles) who consequently handed it over to the elders of the church in Jerusalem. Given this background, it is clear that Christ founded only one church has witnessed so many schisms against the advice of its original founder. The result is that mushroom churches have sprung up with the ubiquity of many cranks, social misfits and drop-outs, touts and undesirable elements, evangelist of diverse motives and self-ordained pastors. However, most of these preachers are out to commercialize the church and encourage all kinds of vices in our society. It was against this backdrop that Obiora (1999) opined that: The Nigerian religious scene is based on daunting doctrinal skirmishes and these have led to further splits and divisions. Pride, pomposity and the quest to be called leader and founder rather than work for unity, individuals tend to see their subjective views and conclusions in absolute terms (P.5b).

The above is to buttress more but the veracity of corruption in the religious circle.
Nevertheless, the same applies to other divisions mentioned above. And when each is taken one by one, you will discover that we are the cause of our problem and not caused.

The Relevance of God in the Situation We Found Ourselves: Covid-19 and Insecurity

Man naturally is influenced by religion. Mbiti made it clear that African man is naturally religious. Man believes naturally in one thing that he sees as the highest being to which or whom he pays homage. To this end, religion seems to have background or influence most of human actions and deeds. Each time we talk about religion, we make reference to the Supreme

Being who is believed to be in charge and govern the whole universe and all its activities. Nweke (2017) observed that African believe in the supremacy of God who they call 'Chukwu' or 'Chineke' (p.107) that is the God that creates. Nweke (2017) pointed out clearly that 'Chukwu is the supreme God and it is self-sufficient. Self-supporting, self-orienting (p.111). This self-orienting and creator is the source of the universe. The universe failed to realize this and that is why getting the solution to the problems ravaging the universe is difficult for man. One will try to look at the relevance of God thematically to enable us comprehend namely, politics, religion, moral life and education.

6. **Politics**

Politics is termed dirty simply because of the way people carry it out. Politics naturally is not dirty but the people playing the game are corrupt and dirty. Clark (1995) in his view about politics and Nigeria asserts that:

> Corruption, though a universal phenomenon, appears to have become so endemic in Nigeria politics that most discoveries about the country here and elsewhere, center more on the high ascendancy of corruption in our public life. (p.125).

Corruption in politics is institutionalized such that not only that official are corrupt, but that corruption is the officials themselves. This political corruption has affected African in different areas like, waste of resources, reduction of government administrative capacity and loss of legitimacy, creating undesired feeling of frustration and disgust. In political terms, secularism is referred to as a separation of religion from state. It means religion should not interfere with or be interpreted into the public affairs, planning laws based on scripture and traditional religious norms with civil laws. Secularists would prefer that politicians make decisions based on secular reasons rather and religions ones. They deceive the people with democratic slogans like "personal freedom", and other democratic slogans like "no religion in politics and no politics in religion" All these are the ways secularists deceive people and try to confuse them so as not to yield to the tenets and instructions of the African Traditional Religion. However, the political corruption has affected the African world so much through the ways mentioned above. How then can African traditional religion or African god become relevant in politics especially having seen the opinion of Clerk that politics is full of corruption.

The first thing is that the God fearing people should occupy the seats of governance and govern with sincerity, loyalty and fairness. By doing this, the individual in question follows the mind of African God who is known to be just and fights for those who have nobody to fight for themselves. Hence, anybody struggling to enter the political position must bear this in mind that he or she is not going there to enrich himself rather he is going there to serve others. Nevertheless, one doing all this must be courageous enough, take the bold step; politicians however should be counseled by the religious leaders. The religious leaders have it as a role to participate in politics through advising, educating and counseling the people that are to be elected on the importance of the role.

Ogbuwezeh (2004) has it that the only thing it takes for evil to triumph and be crowned or canonized a norm, is for good men to grovel in silence and in action. (p.4). His opinion was that silence is tantamount to a collaborative conspiracy with the evil that is on the wings of

asserting himself over right and justice. He warned that whenever the evil outwits good, that the good people around should rise up and condemn it immediately. These need courageous people to challenge the evil in politics. The4 courageous people are the people who will value Africa and its values and believe in that African God can do and her importance. The African God has never fully departed from the blood streams of the African man. The Africans will always directly or indirectly pay obedience to the dictates, doctrines and belief of the African God.

The family is the first and basic structure of societal politics, the concept of the African religion has not left the make-up of most African homes despite the higher western trends. The father still remains the political head of the family; the father makes the decisions in the family and is expected to receive unadulterated submission from his wife despite the radical revolution by the woman and human right activity for a more neutral share of power between the man and the woman, where it shared the work of the various members of the family which was accordance with the stands of the African system.

In the traditional Africa form of leadership in most communities today, the African traditional system is still the formal institutional way of leadership. In the various societies of Africa, community leaders both religious and secular are instituted by the chief priests of various deities, as leadership is seen to be sent by the gods for the people. The people go as far as seeking for the leaders based on the selection of the gods, and at difficult times in the community, resort to the advice of these gods for guidance.

Charms and medicines are used for power tussle today to boost political potency. Politicians resort to the use of charms and powers from the African gods to enhance their chances and propel their stay in political offices. Take for an instance, the case of Chris Ngige and Chris Uba in the 2003 gubernatorial race in Anambra State. Osague (2003) reported that:

> Chris Ngige was taken to the popular okija shrine to take an oath of allegiance to Chris Uba as his godfather before giving him the governorship ticket of Anambra State. In his words, 'Godfatherism is existing and continues to exist in politics.' in this case, the African God was used as a witness to preserve the oath taken by both parties ahead of the election (p.64).

The Politicians also use the African God to clear the path to their position of pursuit. Some inflict death on opponents while others use the African God to promote their cause. Some other use them for protection while for some of them, it is a form of formal belief. For instance, Nwosu (1999) reported the case of the former senate president of Nigeria, Late Dr. Chuba Okadigbo who protested against using the Holy Bible or Q'uran for his swearing in. Instead he opted for his personal god, his 'Ofo'. The former senate president valued the African culture and opted for his personal 'ofo' against using the Holy Bible. According to Okadigbo (in Nwosu, 1999),

> I am an African; an African traditionalist, and not a Christian, and so should profess my religion anywhere I go to and so I prefer to swear with 'ofo' which is the symbol of truth and honesty in Igbo land, and that is where I come from. (p. 63).

The action of senator Chuba Okadigbo corroborates what Mbiti (1962) said that Africans carry their religion wherever they go to, that there is no difference between religion and other aspects of the African life. However, politicians of today should be revised to impel the power of African god positively in politics and not using it to harm others.

7. **Religion**

Ugwu (2002) in his article, the 'Cleansed Society: The Igbo Traditional Religious Attitude toward Corruption' opined that:

> Igbo traditional religion on the other hand involves all the beliefs, practices and ritual elements handed down from one generation to another. It is one of the richest cultural heritages of the Igbo because they are obdurately religious (P.192).

Following the above assertion that Igbo traditional religion involves all the lives of the African man, that presupposes that African are notoriously religious as Mbiti (1969) echoed: that each has its own religious beliefs and practices (p.1) Africans fear their gods more than any other thing such that for one to indulge in evil, he or she must suffer for it psychologically before facing the wrath of God. Many even attribute this African unreserved reverence to their gods as being responsible for the underdevelopment in African.

Uzoukwu (1996) puts it this way:

> …that sometimes one hears that religion has become a disease in Africa, that religion is an obstacle to the development of the continent just as we have the opposite in the development of other continents like Europe (p.26).

This assertion, one can say, was as a result of the way Africans see their gods and their whole life style. One cannot really demarcate their political and social life from their religious life. However, the advent of colonialism, slavery etc. changed this thought of Africa. There was a sort of brain washing that took place such that African mentality changed from having utmost reverence to their gods to other dubious ways of worshipping. Many people now open churches for different purposes such as fame, money etc. They no more follow strictly the laid down principles and values of traditional African Religion like regard for the sacred and the gods. Ugwueye (2002) opined in respect to this that:

> Out era could best be described as a period of basterdization of religion by "corrupt believers" for purely selfish reasons. It is inconceivable that people should open 'churches' with the purpose of making money (p.222).

Which one then is the right thing to do? To follow the dictates of the gods or to do it for individual selfish aim or interest? Hence the whole scenario seems hopeless because all these wrong ideologies are being inculcated into the youth who supposedly are the leaders of tomorrow. Nevertheless, that all these things mentioned are happening does not mean that African God is not relevant again. The African God is relevant and will continue to be relevant in the religion of Africans especially in the Igbo land. We can see it thus in this area. The former Senate President, Late Dr. Chuba Okadigbo demonstrated that they were true

believers of the African religion and in practice. His preference for his personal God (OFO) as the symbol of Oath of allegiance speaks volumes for the religion.

The African God is still relevant today in the religious circle and very important such that amongst the western cultures, they believe that there are some power reposed on the African God where some powerful religious leaders get their powers and use them to manipulate people. These are the members of the western religions but in the real context are the true advertisers of the supremacy of the African God. You get this case also on the issues of church goers who at their various points of need instead of following the gods of their new religion rather returns back to the roots for the solution to their problems.
Mandela (1996) wrote about the 'traditional African Christian' that:

> 'My father was an ordained native priest who attends to the problems of the community'. Christians at that time come subtly to obtain solutions from him which the traditionalists do them openly, therefore, he was at some sort, the religious father of the society. (p. 10).

Another finger pointing to the supremacy of the African God in the religious clique is that most of the modern religious activities take root from an African descent or the African God perspective. Take for an instance, of a significant day in the life of Christians called Sunday. This day was dedicated to the worship of the 'Sun God' popularly known as 'Anyanwu' in Igbo land or Mithraism in the oriental culture. This culture came into Rome in the first century and became very popular in the second and third centuries when Emperor Constantine led the Christian revolution in the 3rd century, the worshippers of this sun God were destroyed, temples burnt and then the holy day which was the most popular day, was then converted for the Christian use so as to see to the total annihilation of that religion.

Next is the celebration of Christmas on the 25th of December, a significant day for Christians to commiserate the birth of the Christian God. This day was used to celebrate the feast of the unconquered sun (Sol Invictus) but due to the popularity of this feast and the problems it was causing for the early Christians, during the revolution, it was also changed for the glory of the western church.

8. **Moral Life**

Secularism advocates that morality should be separated from religion. Under the secular system of morality, religion should have no control over the code of behavior. There is no need to refer to any guidance of religion in the sphere of social morality. The secular western philosophers have developed some of the basic question is about sources of knowledge of good and evil. They have no agreed answer to it; rather, they turn themselves to diverse sources like human experience, intuition, reason etc. So, people are confronted with a confused situation. The result is that the good of one individual and group is in conflict with the good of other individuals and groups. From a religious perspective, the real knowledge of good and evil is provided by Divine Guidance. It is the primary source, while all others are considered secondary sources. For example, anything which Divine guidance states to be good would receive confirmation from human experience. The principles of justice, truthfulness, honesty and equality are all good principles mentioned by Divine revelations and have proven to be good in the application of human experience.

The second question is the sanction behind the moral law. In response to this question, some said the moral law does not need any external force; it is self-enforcing. Others claim that political power is the real sanction behind the moral law, and this group rests all these powers and functions to the state. Yet another group assigns the society to be responsible for it. Again all of these replies have created confusion in the life of humanity. In fact, we may argue that both the state and the society are not perfect and might be in error. For instance, the legalization of acts of homosexuality by the Western society is obviously wrong and contradicts human nature. From the religious point of view, the real sanction behind the moral law should lie in our strong faith and belief in God.

The third question is about the motive of moral conduct. It was again responded to with different answers by different schools of thoughts. Some said the motive is to get reward from a society in the form of esteem and to avoid punishment in the form of denunciation. Others said the motive is for the purpose of self-perfection and pleasure. Those sorts of question clearly show that people face moral confusion. From a religious point of view, the feeling of ultimate purpose and fulfillment of convictions in seeking the pleasure of God and fearing his punishment in the hereafter should be the real motive of moral conduct.

As a result of this removal of God's guidance, people are faced with the crisis of an unstable system of morality with no standard of judgment. From the religious point of view, the system of morality cannot be formulated by man due to his limitations and weakness, like prejudice, greed, selfish desires etc. Man's knowledge and experience are limited. This, when he tries to construct his own system of morality, it will never be perfect. It will need constant changing, updating, and modifications. The code of conduct which is provided by God through Divine guidance, however, will always be perfect as God knows and has the best way for mankind. Furthermore the moral laws provided by the African culture are there and are important, and should be adhered to.

9. **Educational Life**

Education is one of the most important cornerstones of all human societies. The impact of secularism on educational systems is considered serious and dangerous since it is directly responsible for the intellectual quality of human beings. Under the impact of secularism, the importance of God is eliminated almost completely from public education; thus, it is not essential to the end or purpose of education. The common implication of such elimination is either God has no place of reference in education, or it is strictly a matter of private concern. In either case, it gives rise to a tendency to give religion a low priority in private life; or worse, to engender young people with no sense of responsibility to God. Such secular system of education has failed to inspire the new generation with moral and religious values, thus, led the society to an immoral and irreligious life.

Sorrel (1954) asserts that:

> In a secular system of education, knowledge is gained through certain methods like the experimental method, experience, rational thinking and the scientific method. Scientism is one of the intellectual challenges posed by secularism. Scientism is the belief that science, especially natural science, is the most valuable part of human learning, and the scientific method is the only reliable and valid way of acquiring knowledge (P.136).

Thus, scientism adopts an absolute perspective on reality, where it assumes that only scientific knowledge is capable of providing an accurate description of reality, and the truth. Scientism rejects other sources of knowledge, such as Divine revelation, religious experience and inner intuition, and it avoids dealing with the metaphysical, philosophical, and religious knowledge, as the truths they proclaim cannot be discovered and rationalized by the scientific methods. Signs of scientism could be found in writings as early as the seventeenth century. Scientism became the dominant ideology in the eighteenth century with the triumph of the Newtonian description of the universe. This description posits a serious challenge to religion because it professed to describe universal laws that govern the cosmos solely by scientific methods, such as through mathematical principal. The religious claims that the heavenly bodies obey the will of God became unpopular with the rise of the Newtonian description of the universe. By the beginning of the nineteenth century, science was far more popular than religion. Writings on scientism became more prevalent after the nineteenth century with the rise of scientific positivism, an ideology that was initiated by August Comte. Comet saw the scientific method as an absolute method of acquiring knowledge and truth, and worthy of replacing the theological and metaphysical approaches. In this sense, Comte attempted to eliminate transcendent reality from the human consciousness in his declaration that all questions that cannot be answered by the sciences of the phenomena as illegitimate. Scientism clearly contributed to the loss of transcendental consciousness, and its development undermined the religious foundations of faith. The religious metaphysical elements that pointed toward the existence of a transcendent reality could not be reconciled with the immanent methods of scientism.

Another secular ideology emerging from the principle of secularism is scientific materialism. Scientific materialism does not differ much, in practice from the principles of scientism. It is the belief that only objects and phenomena which can be observed and measured through scientific methods are real. Thus, scientific materialism accepts only one reality; that is physical, empirical and material universe. It sees all the claims of the religious and spiritual traditions of humanity throughout the ages as false not based on revealed and religious belief, but rather upon cultural tradition reinforced by strictly philosophical premises based upon speculations. As such, this knowledge projects that secular life, centered upon man and his intellectual capacity, is alone able to unravel the mysteries of his environment and existence. Consequently, man's life will accordingly be guided by such limited knowledge as acquired by his intellectual faculties.

In secularism, worldly sciences are exploited to produce a mechanistic and materialistic human being without the aspects of humanity and spirituality. However, from the religious point of view, these sciences should be used to achieve a firm knowledge of God and to strive for spiritual perfection. The science of cosmology, for instance, maybe viewed as a sort of contemplation or remembrance of God. Furthermore, the objective of seeking knowledge in a secular education is simply to cultivate certain abilities of men, which will enable them to develop their country as well as to improve their standard of living. This is basically worldly purpose alone, and is devoid of any spiritual element. As such, one achieve success in his life, and at the same time, be alcoholic, adulterer and atheist; and may commit any immoral act without consequence. Meanwhile, religious education gives emphasis on the teaching of virtue. From an African traditional religious perspective, seeking knowledge is considered as an act of (religious ritual) and should be done for the sake of getting blessing from God who

gives the knowledge. It should also be gained and used for a better life in this world as well as in the hereafter. That is why knowledge in African traditional religious has been classified into two kinds.

> This first kind of acquired knowledge, which includes all natural and social sciences, such as physics, chemistry, biology, astronomy, psychology, politics, economics etc. The second kind of knowledge is revealed knowledge (God-given knowledge) and religious sciences, which include knowledge about belief, Divine injunctions, proper conduct, etc. Revealed knowledge should be the utmost priority for any individual in the quest of knowledge since it would serve as the foundation or basis for one's thoughts or worldview (pg. 103).

The secular system of education only concentrates on acquired knowledge and concerns this world alone. The result is scientific materialism and this has considerable effects on the way a person would shape his life. For example, a believer in scientific materialism would believe and act only on that which is in with scientific conclusions.

In its early stage, one of the materialistic philosophies that emerged in the late nineteenth and early twentieth century from this belief was Charles Darwin's (1809-1882) theory of Evolution. The publication of Darwin's works on evolution demonstrated the possibility that living organisms could be accounted for on a material basis without any need to refer to a supernatural source and creator. For Darwin man is a part and product of the natural world in his Theory of Evolution.

Edward (1959) stated that Darwin claims

> That all living things have evolved by natural processes from pre-existing forms. The appearance of various species and the historical development of the universe are solely the result of gradual evolution from within the space-temporal material matrix, which existed at the origin of the physical cosmos without the intrusion of any transcendental causes (P. 795).

This displaces the traditional belief that species are designed by a wise and benevolent God. The conception of knowledge in secular education has lost its true purpose by being unjustly conceived. Its formulation of vision and reality was concerned about who he is, where he comes from, what is the purpose of his existence, who is his God and so on. Consequently, this system produces doctors, engineers, architects, and economists, scientists, and politicians who lack religious foundation. How could we then expect these people to govern and administer the world accordance with the way God wants it?

In Muslim countries, the significance of religious education has diminished with the establishment of secular schools. One of the main characteristics of a Muslim secular outlook of education is its influence from modern Western rationalism and scientific developments. There is no doubt that Islam, in general, is compatible with reason and science, but some Muslim modernists have gone further by over emphasizing on the role of reason and science in Islam. For example, a scholar of the Indian subcontinent, Sayyid Ahmad Khan (1817-1898) laid down what he termed the criterion of 'Conformity to Nature to judge the contents of systems of belief and concluded that Islam justified itself on this principle (p.218). Being

influenced strongly by nineteenth century Western rationalism and natural philosophy, he argued that Islam was the religion of reason and nature. The Qur'an must be interpreted in accordance with reason and nature, and the legal and moral code must be based on nature. Nature has been declared as a close-knit system of causes and effects, which allow no supernatural intervention. In this regard, Sayyid Ahmad Khan implies that there is nothing which transcended the world of nature, and that man is the judge of all things (p.218). Clearly, he was influenced by a kind of deism, which was fashionable among the nineteenth century scientific circles of the West.

In order to assert the autonomy of nature and natural laws, Sayyid Ahmad Khan not only denied the miracles, angels, and jinn, but also the bodily resurrection, the Day of Judgment, Heaven and Hell, all of which, he insisted, must be rejected on principle. His secular view was also observable on the socio-cultural and political domain. In this sphere, he undertook the reformation of Muslim society in India by publishing a journal, *Tahdhib al-Akhlag*, in which he discussed the prevailing customs and social habits of the Muslims from a rationalistic and utilitarian viewpoint. In intellectual terms, he attempted to integrate western and Islamic thought because he believed that a Muslim's adjustment to the modern intellectual realities was absolutely essential. Therefore, he introduced among Muslims the western educational system in order to transform their mentality and to enable them to enter government services. His Aligarh University, modeled on Cambridge University, aimed at the liberation of ideas and the inculcation of a scientific worldview and a pragmatic approach to politics. It gave a new direction to Muslims, politically and culturally. His visit to England was intended to study the culture and institutions of Europe for the program and betterment of India. It, however, strongly influenced him.

From the nineteenth century onward, the Muslim world experienced a dual system of education namely, religious and modern secular education. Religious education was normally available and aimed specifically for religious purposes: for example, learning Arabic and memorizing the Qur'an. The syllabus of modern knowledge was almost completely neglected. Meanwhile, it became of modern secular educational schemes.

The African God has formed basics of study for scholars in institutions especially in the courses of social studies, African and Asian studies, history and international relations as well as anthropology. Time has been dedicated to the study of great gods in the Isle of Africa for instance, Amon of Egypt, Lissa of Egypt. It created the idea and implementation of one of the greatest art creation of all time, the Monalisa creation by Leonardo de Vinci, the sun god has generated a lot of steam amongst scholars as well.

Conclusion

Having delved extensively into the essay on the relevance of God in the seams hopeless situation of pandemic and insecurity in Nigeria, it was established that the situation is not all that hopeless, the way we perceive it. Again it was also established that God has not deserted Nigeria that he is readily available for Nigerians. However, Nigerians were the people that caused whatever woes they experience by dethroning God and taking the centre stage.

Thus, the solutions to the problems are namely: to have faith in God as creator and sustainer, to enthrone God in all our endeavours like politics, religion, education, economy, culture,

science and technology, social media, to mention but these. It is in the right direction to have a good people, God fearing people, men and women of goodwill at the helm of different affairs of the country. Again, Nigerians should worship God more in spirit and in truth, have hope in God and believe that what seems hopelessly hopeless has hope for nothing is impossible with God.

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