



NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: CRS834

COURSE TITLE: NEW RELIGIOUS MOVEMENTS IN AFRICA

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COURSE GUIDE

CONTENTS	PAGE
Introduction.....	
What You will Learn in this Course.....	
Course Objectives.....	
Course Aims.....	
Course Requirements.....	
Course Materials.....	
Study Units.....	
Textbooks and References.....	
Assignment File.....	
Assessment.....	
Tutor-Marked Assignments.....	
Final Examination and Grading.....	
Course marking scheme.....	
Course Overview.....	
How to Get the Most from this Course.....	
Facilitators/tutor and tutorials.....	
Summary.....	

INTRODUCTION

CRS834 Religious movement in Africa is a three credits course in a semester. It is available for 800 level students of the Christian theology programme. Module 1 examines reasons for the establishment of Selected New Religious Movement in Africa. It consists of 7 units.

Module 2 examines the selected recent New Religious Movement in Africa. It consists of 7 units.

Module 3 examines the selected Oriental religious/ Islam Movements in Africa. It consists of 7 units. In this work, the course guide introduces you to what the course is all about.

WHAT YOU WILL LEARN IN THIS COURSE

The study of New Religious Movements in Africa will enable you to have insight to the rise of New Religious Movements; the typology of New Religious Movements in Christianity, Africa Traditional Religion and Islam. In addition it introduces you to first wave of the Africa churches and reasons for their rise with particular attention to Aladura praying Movements, healing churches, prayer houses and public response to New Religious Movements contributions to the modernization of Nigeria.

COURSE AIMS

The aims of this course are to present an overview of the:

- i. the achievements of indigenous movements in Africa
- ii. the achievements of indigenous movements in Africa
- iii. explain the call of Apostle Joseph Babalola
- iv. to explain the call of Oyedepo by God
- v. identify the achievements of the Oriental/Islamic Movements in Nigeria

COURSE OBJECTIVES

At the end of this unit, you should be able to:

- i. State when the Movements were founded in Nigeria
- ii. identify the methods used for the spread of the New Religious Movements in Nigeria
- iii. State the beliefs of the New Religious movements.
- iv. Enumerate the achievements of the New Religious Movements in Nigeria.

COURSE REQUIREMENT

To complete this course, you are required to read the study units, and reference books that will help you achieve the objectives.

Each unit contains Self-Assessment Exercise and Tutor-Marked Assignments (TMAs) for assessment purpose. The course should take you a total of about 21 weeks to complete. Listed below are the major components of the course.

COURSE MATERIALS

- Course Guide
- Study Unit
- Reference Books
- Assignment File

STUDY UNITS

There are 21 study units in this course. Each unit should take you about three hours in learning. The units are divided into three modules. The first two modules contain seven units each while the last module has seven units.

Module 1 Reasons for the Establishment and Growth of selected New Religious Movements in Africa

Unit 1 The Root causes for the establishment of New Religious Movements in Africa

- Unit 2 The Christ Apostolic Church of Nigeria Worldwide
- Unit 3 The Cherubim and Seraphim Movements
- Unit 4 Celestial Church of God Worldwide
- Unit 5 Young Men’s Christian Movement
- Unit 6 Young Women’s Christian Movement
- Unit 7 Synagogue church of all Nations Movement

Module 2 Selected Recent New Religious Movements in Africa

- Unit 1 Winners Chapel International Movement
- Unit 2 Redeemed Christian Church of God Movement
- Unit 3 Mountain of fire Miracle Ministry Movement
- Unit 4 Secret Societies
- Unit 5 African Religious Movement
- Unit 6 Izalah Movement
- Unit 7 Tijaniyyah Movement

MODULE 3 Selected Oriental Religious/Islam Movements

- Unit 1 Olumba Olumba Movement
- Unit 2 The Hare Krishna movement
- Unit 3 Eckankar movement
- Unit 4 The Shite
- Unit 5 Ahamadiyya Muslim Movement
- Unit 6 Ansar-ud-Deen
- Unit 7 Zumratul Islamiyya Movement of Nigeria.

Each unit includes a table of contents, introduction, specific objectives, reference books and summaries of key issues and ideas. At interval, in each unit, you will be provided with a number of self-assessment exercises. These are to help you test yourself on the materials you covered. The value of this is to help you assess your progress and to reinforce your

understanding of the material. At least, one tutor-marked assignment will be provided at the end of each unit.

The exercise and the tutor-marked assignment will help you achieve the stated learning objectives of the units and of the entire course.

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ASSIGNMENT FILE

All the details of the assignments you must submit to your tutor for marking will be found in this file. You must get a passing grade in this course. In the assignment file itself and in the section on assessment within this course guide, additional information will be found. There are 40 assignments in this course.

ASSESSMENT

There are two aspects of the assessment of the course. First, are the tutor-marked assignments; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadliness stated in the assignment file. The work you submit to your tutor for assessment will be 30% of your total course mark.

At the end of the course, you will need to sit for a two-hour final examination. This will also account for 70% of your total course mark.

TUTOR-MARKED ASSIGNMENTS (TMAs)

You will be given four TMAs. You need to submit all the assignments. The best three will be counted. The total marks for best four assignment will be 30% of your total course mark. Assignment questions for the units in this course are contained in the assignment file. Make

sure you read and study all units before attempting the assignments. However, you are advised to use other references to broaden your view point and provide a deeper understanding of the subject.

When you have completed each assignment, send it with TMA form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the assignment file. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of extension.

FINAL EXAMINATION AND GRADING

The final examination of CRS834 will be of two hours duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self-assessment exercises and TMAs you have come across. All areas of the course will be accessed.

You are advised to revise the entire course materials after studying the last unit before you sit for the examination.

COURSE MARKING SCHEME

This table shows how the actual course marking is broken down.

Assignment	Marks
Assignment 1-4	Four assignments, 20 marks each=30% of the overall course grade
Final Examination	70% of overall course grade
Total	100%

COURSE OVERVIEW

This table brings together the units, the number of weeks. You should ensure to complete them, and the assignment that follows them.

Units	Title of work	Duration/Weeks	Assignment
	Course Guide		
Module 1 Reasons for the Establishment and Growth of Slected New Religious Movement in Africa			
1	The root causes for the establishment of religious movement in Africa	1	1
2	The Christ Apostolic church of Nigeria worldwide	1	2
3	The Cherubim and Seraphim Movements	1	3
4	Celestial church of God	1	4
5	Young men's Christian Movement	1	5
6	Young Women's Movement	1	6
7	Synagogue church of all Nation	1	7
Module 2 Selected recent New Religious Movements in Africa			
1	Winners Chapel International	1	8
2	Redeemed Christian Church of God Movement	1	9
3	Mountain of fire miracle Ministries Movement	1	10
4	Secret Societies	1	11
5	African Religious Movement	1	12
6	Izalah Movements	1	13
7	Tijaniyyah Movement	1	14
Module 3 Selected Oriental Religious/Islam Movements			
1	Olumba Olumba Movements	1	15
2	The Hare Krisha	1	16
3	Eckankar Movement	1	17

4	The Shite	1	18
5	Ahamadiyya Muslim Movements	1	19
6	Ansar-ud-Deen	1	20
7	Zumratul Islamiyya Movement of Nigeria	1	21

HOW TO GET THE MOST FROM THIS COURSE

The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor or provide it.

1. Read this course guide thoroughly, it is your first assignment.
2. Organise a study schedule. Design a 'Course Overview' to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g details of your tutorials, and the date of the first day of the Semester are available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.
3. Once you have created your own study schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.
4. Turn to unit i, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your text books and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.
7. Keep in touch with your study centre. Up-to-date course information will be continuously available there.
8. Well, before the relevant due dates (about 4 weeks before the dates), keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

FACILITATORS/TUTORS AND TUTORIALS

The dates, time and locations of these tutorials will be made available to you, together with the name, telephone number and address of your tutor. Each assignment will be marked by your tutor. Pay close attention to the comments your tutor might make on your assignment as these will help you. Make sure that assignment reach him on or before the deadline. Your tutorials are important; therefore, try not to skip any, it is an opportunity to meet your tutor and fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

SUMMARY

CCRS834, New Religious Movement informs you of how Christianity was planted in some selected countries, namely Nigeria.

After studying the course, you should be able to:

1. Describe the aim of the Reason for the Establishment of new Religious Movement in Africa
2. Enumerate all the demonstrations of the selected recent new religious movement in Africa.
3. State the roles played by the Religious Movements by their missionaries in Africa.

You need to get the best Knowledge out of this course.



MAIN COURSE

MODULE 1 REASONS FOR THE ESTABLISHMENT OF SELECTED NEW RELIGIOUS MOVEMENTS IN NIGERIA

UNIT 1 THE ROOT CAUSES FOR THE ESTABLISHMENT OF RELIGIOUS MOVEMENTS IN AFRICA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main contents
 - 3.1 Major causes of schisms
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked assignments
- 7.0 References/further reading

1.0 INTRODUCTION

The major issue for the establishment of indigenous movements in Africa was the evangelical awakening which erupted in Africa's higher institutions in 1970s. This was as a result of intense incursion of charismatic Pentecostal ideas into the campus fellowships. These ideas later made in-roads into the historic church bodies. The penetration was facilitated by the sporadic contacts which Pentecostal ministers and leaders had with campus fellowships. With more mobility, greater prosperity and increase circulation of Pentecostal literature, notably from Europe and America, greater interest and acceptance of Pentecostal indoctrination became apparent in several organized students Christian bodies. Before the end of 1970s, several multi-denominational Evangelical Movement, charismatic organisations as well as bible study and prayer fellowships had sprouted all over the Nigeria. The attempts by some of these fellowships to initiate radical changes in the liturgy, Bible Study and prayer meetings in the historic churches were violently rebuffed. Consequently, a few charismatic renewal movements left the historic churches. Probably the first in this group is the Ole-Ezi (prayer for the spirit) a charismatic movement which became independent of Anglican Church in the middle of 1970s.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state the major root causes for the establishment of Religious movements in Africa
- the achievements of indigenous movements in Africa

3.0 MAIN CONTENTS

3.1 Major issues that causes schisms in Africa

According to Babalola, a leadership issue was a major cause of schisms among Christians in Africa (Nigeria). This is because African Churches had quarrels with some doctrines and practices of Christianity in Nigeria. They claimed that European leaders in the established Missions monopolized leadership positions among themselves. They did not place Africans in the Church leadership positions, but, they do place them in subordinate positions to the Europeans. For this reason many members of the established Churches left their mother Churches to form New Movements. Besides, polygamy was another problem that faced established Churches in Africa (Nigeria). Mission kicked against polygamy in Africa (Nigeria). Many Africans who cherished their culture and tradition left the Orthodox Churches for indigenous Movements. Mention could be made of the Cherubim and Seraphim Movement where many lovers of polygamy came to join. This is because the Movement accommodates some of the African traditions which the established Churches kicked against. In the Anglican Church, many adherents who opposed infant baptism were expelled from the Church. Those who were sent away from the Church joined the Christ Apostolic Church or the Celestial Movement.

SELF-ASSESSMENT EXERCISE

Discuss the impact of Schisms in Africa.

4.0 CONCLUSION

In this unit, you have learnt about the contribution of Evangelism in African institutions, which led to the establishment of religious movements in Africa.

Aladura churches such as Cherubim and Seraphim and the Christ apostolic Church movements have continued to attract the interest of many Africans, more than the established churches in the continent. This is because Aladura movements doctrines are in line with African cultures, such as Polygamy.

While established churches were against it but preferred Monogamy marriage.

5.0 SUMMARY

Established churches in Africa (Nigeria) kicked against polygamists. While indigenous movements support polygamous marriage which is in line with the culture of Africans. For this reason many members of the established churches left such churches namely, Anglican and Catholic Churches joined indigenous movement in Africa.

6.0 TUTOR-MARKED ASSIGNMENT

State the benefit derived from the establishment of indigenous Religious movements in Africa.

7.0 REFERENCES/FUTHER READINGS

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Date retrieved 3-8-2015

UNIT 2 THE CHRIST APOSTOLIC CHURCH OF NIGERIA WORLDWIDE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Birth and Early Life of Apostle Joseph Ayo Babalola
 - 3.2 The Call of Ayo Joseph Babalola
 - 3.3 His Meeting with Faith Tabernacle at Ilofa
 - 3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun, State
 - 3.5 The Great Revival held at Oke-Ooye
 - 3.6 The Persecution of Joseph Babalola in 1931-32
 - 3.7 Apostle Babalola handed over the Church to Prophet S.O. Akande at Ede and pass away on Saturday 25th July, 1959
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will learn about the call of Apostle Joseph Babalola who was the first indigenous Church founder in Nigeria. Besides, you will also learn about how he has healed several people in Nigeria. Furthermore, you will also read about how Babalola was used by God to perform miracles that brought joy to many people in Nigeria. In addition to these, you will also learn about how he invited many foreigners to spread the Gospel in Nigeria. However, the invitation of the strangers cost him of loosing some of his members to their Church when they fell apart over doctrinal differences. You will also learn how he was persecuted by the then Government and his own people at Odo-Owa in Kwara State, Nigeria. In this study, you will also learn about his

marital life as an ideal Christian family. Lastly, you will also learn about his preaching.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Explain the call of Apostle Joseph Babalola
- Describe his meeting with Faith Tabernacle members at Ilofa
- Identify the contributions of Babalola to the planting of Christianity in Nigeria
- Discuss his persecution over the spread of the Gospel in Nigeria.

3.0 MAIN CONTENT

3.1 The Birth and Early Life of Joseph Ayo Babalola

Joseph Ayo Babalola was born at Odo-Owa in Kwara State, Nigeria, on the 25th of April, 1904. His father was Pa David Lawani Rotimi, while his mother was Martha Talabi Rotimi. Both of them were of the Anglican Church in Nigeria. Pa Rotimi was one of the early strong members of the Anglican faith in the then Lagos Diocese of Nigeria. Joseph Babalola started Primary School at Ifo. He later transferred from the place to Oshogbo in Osun State, Nigeria. There he read Standard Four, but could not proceed further. For this reason, Babalola took an appointment with the Public Works Department, Lokoja, in Kogi State, Nigeria. He was employed as a tractor driver. On the day, he was called by a mysterious voice to take up preaching as a vocation, as he was driving a roller on the road of Akure—Ilesha in 1928. He thereafter heeded the call and resigned his appointment. Babalola later married Mrs Dorcas [nees Adetoun] a native of Ilesa in Osun State, Nigeria in 1935.

3.2 The Call of Joseph Ayo Babalola

On October, 9th 1928, Babalola heard a Voice calling him from heaven to leave his job. He asked others who were near him if they heard the voice that spoke to him. But they said to him that they heard no voice. The next day, he went to the Akure-Ilesa road to continue his work. At 12 noon, Babalola heard the mysterious Voice the second time repeating the same words that were spoken to him the previous day. So he came down from the roller and told one of his assistants to take over the driving of the roller from him. As the man started the roller, it cut fire. As a result of the burning of the roller, Babalola resigned his appointment with the Ministry of works, Lokoja. While he returned from Lokoja, to Ipetu-Ijesa, the same Voice spoke to him to fast for six

days and also pray 120 times and he obeyed. In his room, he saw a

very bright light, and a Voice accompanied the light, saying to him that the Lord Jesus would like to send him with important message to various towns. The Voice further said to him that if he did not obey his words, he would die. For obeying the voice, he would not die. He decided to heed the Voice. Babalola further had revelation from heaven. He began his ministry by paying visits to many towns and villages in the Yoruba area preaching the Good News. As he preached the Gospel, he also healed many people that were ill. He went about ringing a hand bell to call the attention of people his messages of salvation. As Babalola went to Odo- Owa to preach the Gospel, he was rejected by his people. He pronounced epidemics on the people that disobeyed the Word of God which he preached to them. Many people at his home town were afflicted by small pox. However, those who heard the Word of God and obeyed it were healed by him. The people of the town decided to kill him for they could no longer tolerate his words. A man volunteered himself to kill Babalola in the elders meeting that was held to find solution to the problem of his preaching which they claimed was against them and their way of life. The second day, as he was going out to proclaim the Good News, he saw a snake about to strike him on the road. However, God sent an Angel that stood between Babalola and the snake, and the heavenly Being used a sword in his hand to kill the snake. Also, according to Idowu,(2007), some evil spirits that were shouting behind Babalola while he was preaching along the road, also disappeared as he kept ringing the bell and pronouncing the Word of God to warn his people to repent of their evil deeds in the land.

3.3 His Meeting with the Faith Tabernacle at Ilofa

At Ilofa in Oke-Ero Local Government, of Kwara State, there was an Anglican Church which had a Society named the Faith Tabernacle. The band was headed by Daniel Ajibola in 1918. The Society engaged in all season prayer meetings. He used the opportunity to involve the members of his Society to participate in many evangelistic programmes of the Church. The Society became attractive to many members of the Church in Nigeria. More members of the Anglican faith joined the Society. Mentioned could be made of Mr. J.B.Sadare and Miss Sophia Odunlami. The Faith Tabernacle Society became popular among the Anglicans in Nigeria. For instance, it has been mentioned that the following Anglican members also joined the Society: Messrs I.B. Akinyele, Odubanjo and Babatope. The Faith Tabernacle Society spread to the following towns through the Anglican Church Lagos, Ibadan, Ijebu-Ode, Ilesa and Zaria.

However, as more people joined the Society in Nigeria, it became affiliated to the American Faith Tabernacle that has its headquarters in Philadelphia, USA. The members of the Society who lived in Lagos

Invited Joseph Babalola to come and preach to the people of Lagos. Joseph Babalola was hosted at the town hall at Ebute-Elefun to preach the Good News to the people who had gathered themselves there to hear him. According to Idowu, Babalola used six hours to address the audience about his calling, he then preached the Good News to them. Many people, who were ill, were brought to him for healing and were healed. Many people also got converted. According to historical accounts, Babalola said that the Holy Spirit, told him to join the Society and he did. Babalola joined the Society and he was baptized into the Faith before he continued in his missionary journey in Nigeria. Members of the Faith Tabernacle chose Mr. J. A. Medaiyese who probably hailed from Kabba area to accompany him in his missionary journey to Odo-Owa. Babalola did not limit himself to his home town, as he also spread the Gospel to Ibadan. Many people went to hear him there and were saved. Many ill people were also healed by him at the various crusade grounds at Ibadan.

3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun State

A meeting was held at Ilesa on July 9th and 10th, 1930 by the Faith Tabernacle Society in Nigeria. The main reason for holding the meeting was to settle the doctrinal differences among members of the society. Some members held that polygamists should not be admitted into the Church. While another group among them accepted the view that they should be accepted into the Church, but they should be denied baptism. Yet some other group also argued that polygamists may be given the chance to attend Church services, but they must be excluded from participating in the Holy Communion. Another issue that also needed to be settled was the case of the use of drugs to heal the sick. While some believed that only the name of the Lord Jesus Christ should be used to heal the sick, some others believed that both methods should be used. Among those groups who wanted the two methods to be combined for healing was Joseph Babalola who was station in Ilesa at this time.

Besides, members of the society also planed to introduce Babalola to others as the leader of their Society. Members of the Society assembled at Oke-Oye Street in Ilesa town for the meeting on the above mentioned date. Before the deliberation on the above issues, Babalola preached to the assembled members. After his preaching, he stepped aside with Mr. Medaiyese in one of the rooms that was attached in the church building. Delegates of the various Churches deliberated and finally arrived at the conclusion that a Christian husband should marry one wife. Likewise, a Christian woman should marry to one man. While the delegates were deliberating on the issue of divine healing, there was an incident that disrupted their discussion. It was the death of a child that was brought

from the farm by its parents for burial. As Babalola heard the cry of the community over the dead child, he was moved with pity then he had compassion on the child and the parents. He prayed on the dead child and the child was brought back to live. This became the first miracle which all the delegates from various towns and villages that attended the conference witnessed. The raising of the dead child convinced every body that Jesus Christ is the Lord over sickness and the dead. Every body who saw the child brought back to live believed in the Lord Jesus Christ as the only Saviour and Messiah. Many people who witnessed the miracle became convinced that Babalola was a prophet anointed by God. As a result, many repented of their sins and became converted. Babalola stayed in the town spreading the Good News for many days. Many people visited him and he prayed for them. Some people brought water to him to pray on it for their use. According to the late Chief Ezekiel Komolafe who also witnessed the great crusade that took place at Ilesa, there was a prominent king from Akoko land who was warned not to drink the water which Babalola prayed on. But the king insisted and drank the blessed water. Immediately, he fell down and blood began to rush out of his mouth and he died. Reverend Lennon, an Anglican priest at Ikare Mission Station, who went to Ilesa to hear Babalola preach, used his car to carry the deceased king to his town for burial. Also, a woman from Ogori named Mrs. Rebecca Jemitola, who was childless for many years, went to the crusade and Babalola blessed the water for her to drink. She drank the water and she conceived and gave birth to a son named Samuel Jemitola. The son later became a doctor. The crusade of Babalola spurred the growth of the Church in the Yoruba land. It also became as the first time for Christians to gather in one place to witness the preaching and performing of at the same time. Not long after, the Faith Tabernacle Society got transformed into Christ Apostolic Church of Nigeria.

Babalola later moved from Ilesa to Efon-Alaaye where he later settled as his missionary home in the Yoruba land. From there, he proceeded to the following towns for evangelism: Offa, Aramoko, Ijero, Ikole and Iddo. Many sons and daughters of these towns are now Ministers of the Gospel in Nigeria and overseas.

3.5 The persecution of Apostle Joseph Babalola in 1928-32

Babalola was persecuted by his own people at Odo-Owa, his home town, the people hated him for his preaching in which he warned them to turn away from their evil acts, and if they were adamant, they would perish. He was beaten up by some people who felt that his words were against the culture and values of their society, for his preaching did not exempt the elders of the town. His parents and sisters were also persecuted because of him. As many of his people did not listen to the

Good News preached by him, there was a revelation which was shown to him by God concerning the wrought of God on those who were opposing the Gospel. An epidemic of small pox broke out in Odo-Owa. This caused many people to die in the town. For this reason, he was hated the more. Therefore, some people plotted to kill him. While they were busy planning to kill him, he was fasting. A man volunteered at the meeting that was held at the palace of their king to eliminate him. Apostle Babalola kept on preaching the Gospel in the town, ringing the hand bell to call the attention of the people to the Gospel. According to Idowu, Babalola was confronted on the road by evil spirits but they could not harm him. In addition to this, a strange snake also appeared to him on the road, but an angel of Lord appeared and killed the snake. Likewise, the evil spirits also appeared to stop him from continuing his preaching. At Offa, Babalola's crusade drew many crowds and this angered the Muslim community as they could no longer bear this. Consequently, they called their king to send away Babalola from the town. Not long, he was sent away from the town.

In 1932, Babalola was imprisoned in Benin-City. This was because he identified two women who attended his crusade at Otuo as witches. The people of the town reported him to the Oba of Benin. The chiefs in the town felt bad over the matter. The Court sent officials with warrants to Ilorin that was the headquarters of his home town to effect his arrest through the Government. So he was arrested and brought to Benin-City, where he was sentenced to six months' imprisonment.

3.6 The Hand Over of the Church by Babalola to Prophet Akande at Ede

Babalola attended the Sunday Service in the morning of 26th July, 1959 at Ede. After the service, he called on Mr. Odusona to take up the expenses of a young man whose wedding he had promised to sponsor, for the man had no helper. He also had a dialogue with Mr. S.O. Akande who was instructed to take care of the Church. According to Idowu, aside the discussions which Babalola had with the two men mentioned above, a strange event also marked his departure from the earth. The Holy Spirit was said to have filled the room where he bid them good-bye. After these events, Babalola passed away peacefully.

SELF ASSESSMENT EXERCISE

Account for the persecution of Babalola by his own people and government.

4.0 CONCLUSION

From this unit, you have read how God called Apostle Joseph Ayo Babalola to be His Servant. You also learnt how he was persecuted by his people, and also the authorities. The crusades of Babalola also brought salvation and healing to many people who had accepted the Gospel. You have also learnt how many people who did not accept the Gospel at Odo-Owa perished with the epidemic that took place there. You also learnt how the evil king who drank the water died. Also, you learnt how a childless woman who had faith in the Good News preached by Babalola gave birth to a son who later became a doctor.

Finally, you studied how the Faith Tabernac Society transformed into Christ Apostolic Church and how the Church was handed over to Prophet S.O. Akande before the Apostle of God, Joseph Ayo Babalola departed this world.

5.0 SUMMARY

Babalola was called by God when he was working with the Public Works Department in Lokoja, in Kogi State, Nigeria in the year 1928 along Akure-Ilesa road.

He was used by God to spread the Gospel in Nigeria.

God also used him to bless many people in the country.

He was imprisoned at Benin- City, Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the call of Joseph Ayo Babalola.
2. Assess the roles of Babalola in the planting of Christianity in Nigeria.
3. How was Christ Apostolic Church, Nigeria founded?

7.0 REFERENCES/FURTHER READINGS

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Dr, Samuel Jemitola, aged 60 years, Private Interview at Ogori on
7/10/2002.

UNIT 3 THE CHERUBIM AND SERAPHIM MOVEMENT WORLDWIDE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Birth and Childhood of Moses Orimolade
 - 3.2 The Begin of Orimolade's Ministry
 - 3.3 The Missionary Journeys of Orimolade
 - 3.4 The Spread of the Movement in the Western Nigeria
 - 3.5 The Spread of the Movement in the Northern Nigeria.
 - 3.6 The Persecution of the Movement by the Colonial Government
 - 3.7 The Successor of Orimolade
 - 3.8 The Death of Orimolade
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the first unit, you learnt about the Faith Tabernacle, a Society in the Anglican Church, which later metamorphosed into Christ Apostolic Church. You were told that it was God who called Babalola out of secular work to come and serve Him in the spread of the Gospel in Nigeria. You were also taught how he was persecuted by the enemies of the Gospel in Nigeria. Also, you learnt how he handed over the Society that had now metamorphosed into a Church, to another Servant of God. In other words, God does not use lazy people to carry out His purpose, but hard working people like Babalola to carry out His plan on the earth. Babalola's case assured others that it was not only the White Missionaries that can proclaim the Good News to people, but that God uses whosoever responded to His call. In this unit, you will learn how God used Moses Orimolade to spread Christianity in both Western and Northern Parts of Nigeria. You will also learn about his persecution too.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Narrate the call of Moses Orimolade

- Identify the contributions of Orimolade to the growth of Christianity in Nigeria.
- Enumerate the mission journeys made by Orimolade.
- Discuss the persecution of Orimolade.

3.0 MAIN CONTENT

3.1 The Birth and Childhood of Moses Orimolade

Moses Orimolade Okejebu Tounlase was a son to Pa Tounlase who hailed from the royal family in Ikare in the present Ondo State, Nigeria. He was born in 1879.

However, before he was born, the mother suffered a prolonged labour to the extent that a native doctor was consulted by his parents on what they should do that would make his birth. They were told by the Ifa Oracle that the would -be child would be a great man. They instructed that the mother put on the chieftaincy beads of the family on her neck, and the baby would come out easily. This was done and Orimolade was born, he stood up and began to walk. This made the midwife to force him to sit down twice. However, Orimolade stood up the third time and he began to walk. At that moment, the midwife left him and sent for his father to come and see his miracle child. When his father saw him, he ran into his room and brought out some objects and made incantation to invoke powerful spirits to come to his aid since he was a medicine man in the town. He tied some objects on the legs of the baby in order to stop him from walking. The onlookers viewed the actions of Tounlase as trying to disturb the child. However, some neighbours went to remove all objects which his father tied on him. The child was then left undisturbed again by the parents. Many people within and outside the town who heard about this event began to pay visits to Ikare to see the miracle child. The king, named Ajiboye, also paid a visit to the child greeted him in the traditional way of the Ikare people. For this strange behaviour of the baby, the King marvelled and went back to his palace.

Among the people who visited the boy were old women who paid him obeisance. In addition to this, some of them used the opportunity to make requests, such as fruitfulness of the womb for the barren women in the town, prosperity, peace and good harvests, while some brought him gifts. However, as these events were taking place in the presence of both parents, the father was mystified. He became embarrassed by the constant visit of the people to see the child. At a point, he wanted to leave the town but he was dissuaded from leaving. People begged him to bear with the baby and stay in the town. He took their advice and stayed.

On the eighth day of the baby, his parents named him Orimolade,

Tounlase Okejebu. When the father could no longer bear with the strange things that kept on happening through Orimolade, he summoned his family for a meeting to take his last decision concerning the child. The family agreed with him to allow the mother to take the child to her own parent's house and take care of him there.

At the age of eight, Orimolade went into Saint Stephen's Anglican Church, Ikare, in the night. Inside the Church there was a heavenly light shining within the Church and Heavenly invisible Beings singing melodious songs. The Pastor of the Church who lived in the vicarage heard the song; he woke up and walked towards the Church. He saw the door of the Church that was shut opened. The Pastor took courage and entered the Church, there he saw the lame Orimolade sitting in one corner in the Church. The Vicar asked him who he was and the voices that were singing in the Church. Orimolade answered him that 'they' were the ones. The Vicar further where the other voices were and Orimolade replied, "Here we are." According to Olu Famodimu, while both were still dialoguing the voices started singing the same song thus;

On the Mount above Jordan
I am called, I am called
By my favourites that had gone, that had gone
I like to enter eternity with them
Where there will be no more parting forever.
Come home, Come to the home of Love
The book of Jesus said to me
That Angels carried me
Home I'll rejoice
Jesus carries me home.

After the above song was over, the Vicar, having recognized the boy as the son of Tounlase, decided to let things be.

3.2 The Beginning of Orimolade's Ministry

In order for you to understand this unit, we intend to explain what probably made Orimolade lame in his boyhood. It is assumed that the charm used by his father to force him sit down when the midwife invited him to come and see the boy standing up on the very day that he was born caused this. The Vicar said that he was surprised to see Orimolade who was lame inside the Church alone without seeing anyone with him, and added to this was the mystery of unseen voices singing with him inside the Church. Concerning the time when he started his ministry we were not informed by scholars. However, we were told that Orimolade began his ministry at his home town Ikare /Akoko in the present Ondo State. One-day, people just saw Orimolade walking on the street singing. Christians in the town were pleased when they saw him and

they rejoiced with him for this miracle. Orimolade began to preach the Gospel to people who came out to see him as he walked on the street in the town. He also prayed for those who were ill.

Immediately he prayed for them, they received their healing. Many people who were healed began to spread the activities of Orimolade outside Ikare town.

Orimolade enjoined his hearers to confess their sins and turned away from them.

He taught about the existence of heaven and hell. He taught them that the righteous people would go to heaven after death, while the wicked people would go to hell. Those who believed were loosed from bondages. In addition to this, women who were barren gave birth to children as a result of his prayers. He converted many people including his mother Abigail, one of his sisters Mary, and two of his brothers, namely, Peter and Samuel (Famodimu 1990). Many people from other towns and villages visited Orimolade to listen to his preachings. Besides, many people also confessed Jesus Christ as their Lord and Saviour. The population of Christians increased within and outside Ikare town. However, as the Christians were glad with the activities of Orimolade, the unrepented herbalists were sad and they began to persecute him. Orimolade also encouraged Christians to shun the worship of the ancestors in Ikare town. Male Christians who wanted to get married to females who were unbelievers were told by the parents of these women to forget the idea, unless they renounce the new religion. The preaching of Orimolade encouraged many Christians to buy the Holy Bible, for they wanted to be reading the Word of God for spiritual growth. The lessons learnt from the Bible helped them to grow spiritually. The adherents of the traditional religion appealed to Orimolade to stop converting people into Christianity for it affected their livelihood. This is because people stopped consulting them over their problems after giving their lives to God. Orimolade was warned to stop converting people into Christianity or risk his life and the lives of his followers. He informed the Christians about this but encouraged them not to fear the traditionalists and that the Lord Jesus Christ would glorify Himself. The traditionalists tried to carry out their evil plan against the Christians while Orimolade was preaching at Okorun street Ikare-Akoko. They went to confront the Christians at the preaching ground. The traditional priests used charms and cutlasses to harass the Christians. But Orimolade called upon the Lord Jesus Christ, to fight for them. He then stretched his staff towards the evil people and they began to fight themselves, while the Christians stood watching as they fight themselves. Many of them were wounded with their weapons and charms which they were suppose to use on the Christians.

Some of them however, having seen the power of God as superior to their gods, joined the Church. The remaining traditionalists went to tell the king of Ikare that Christians were killing people in the town. The king sent for police men to arrest them. They were arrested and they were taken to Kabba prison in Kogi State. But Orimolade was excluded. However, as he got to know about the incident, left Ikare for Kabba town. When he got there, Orimolade began to spread the Good News at Kabba town. Orimolade also told the people to release the Ikare Christians who were locked up in their prison. However, as the District Officer learnt about what Orimolade preached, he ordered the release of Christians that were brought from Ikare. After letting out the Christians, the Officer told them to go to their home town. All the released prisoners went to their various homes unhurt. On the arrival of detained Christians in the town people rejoiced and they continued in their journey of faith.

3.4 The Spread of the Movement in the Western Nigeria

Orimolade began his missionary journey in the year 1916. He left Ikare for Irun Akoko in 1916. In the town, he was confronted by witches, wizards and traditional worshipers. He was confronted because the Word of God was against their practices. In his preaching, he appealed to whoever belonged to such societies to repent, forsake them and accept Jesus Christ as their Saviour. Orimolade was also said to have destroyed one of the temples of the traditional worshipers in the town, after which he left the place for Ogbagi. There he preached the Good News to the people of the town. Many people who listened to his preachings accepted Jesus Christ as their Saviour. Orimolade further spread the Gospel to Akungba, Oka, Ikiran, Merri, Ifon, and Owo. He moved from these towns to Benin-City in the present Edo State, Nigeria. He observed that some of the traditional worshippers used human beings for sacrifices to their gods. Orimolade preached the Good News to them and many of them repented and joined the Church. He moved from there to Itshekiri Kingdom to preach. Orimolade left Ishekiri land to Lokoja, in Kogi State, Nigeria. He spread the Gospel from there to Idah. At both towns, he preached the Gospel, and preached many miracles that people saw and they joined the church. Orimolade moved from Lokoja to Onitsha to plant a Mission Station. He left the place for Sapele in Delta State to spread the Good News. He further left Sapele for the following towns: Ogori, Akunnu, Ikaramu, Daja, Iga, Uromi, Igasi Omuo, Kabba and Ogidi where he planted Mission Stations. Orimolade was the only Missionary who voluntarily spread the Gospel to Ogori land without being invited by the indigenes as they did for the Church Missionary Society. Although they were invited to teach them how to read and write and not for the purpose of planting the Gospel nor to aid them fight their enemies as other Yoruba people, such as the Badagry and the Egba people did.

3.5 The spread of the Movement in Northern Nigeria and Lagos

Orimolade spread the Good News to the following towns: Bida ,Zaria, Kano, Ilorin, and Ofa. Orimolade left the Northern parts of the country back to the Western parts of Nigeria to plant his Mission Stations: Ikirun, Osogbo, Ede, Ogbomoso, Ibadan, Abeokuta and Lagos. The movement was established in Kaduna by Mrs. Adebisi in 1927. In Lagos, Orimolade met a young girl called Abiodun Akinsowon. Abiodun joined Orimolade in the spreading of the Gospel when she was seventeen and a half years. In 1925, she went into a trance from 18th to 25th June Orimolade adopted her as his own daughter. While she was with Orimolade, she contributed to the spread of the Gospel. Many Mission Stations were opened by both of them. Orimolade later stayed put in Lagos Mission Station, while commissioned Abiodun to continue spreading the faith to other towns and villages. In Lagos, Orimolade preached the Gospel and performed many miracles. Many converts spread the Good News to their own people in various towns and villages. Orimolade further commissioned other members in Lagos, made the sign of the cross on their palms and sent them out to spread the Good News, to set the oppressed free from the devil and afflictions and to heal the sick. He warned them not to shake hands with people as they carried out their missions, many people they touched were healed of diseases. In Lagos Orimolade healed Albert Ishola Cole of poison. According to Famodimu (1990), Orimolade made a sign of the cross on the man's chest three times and he vomited out an object in form of red parrot feather. Immediately, Ishola became whole. It was also said that Orimolade raised up Matthew 'Eku Ojo' from the dead. The news of the two events spread in Lagos and people joined Orimolade's Mission in large numbers. Orimolade then named the Movement as the 'Seraphim' .on the 9th September, 1925. On the 26th March, 1926, he added the name 'Cherubim'. Since then, the Movement became known as Cherubim and Seraphim. In addition to this, the Movement is later transformed into a Church with many branches all over the country.

3.6 The Persecution of the Movement

In 1925, the Cherubim and Seraphim adherents were persecuted by other Missions in Nigeria. In Lagos, Archdeacon Ogunbiyi of the Breadfruit Anglican Church, kicked against the angels' names that the movement gave to their mission. In addition to this, he was also against people calling Orimolade the name 'Alufaa' meaning, 'Reverend' since he was not ordained by any Mission. Also a newspaper, Nigeria pioneer wrote critical articles against the practices of the Movement in July, 1927.

Further more, some people also accused the adherents of preaching against the use of traditional drugs. The preaching of the Movement against traditional gods, customs, witches, herbalists and wizards made members of such societies hate the adherents. Besides the above mentioned reasons, people persecuted members of the Mission because of one of their songs which went thus:

“ Sword of the Lord, sword of Holy Michael would destroyed the wicked people of the land unless they repent and accept the Good News they brought to them; Egungun worshipers were labouring in vain. Holy Michael would destroy them.

The adherents of the Church Missionary Society [Anglican] and the traditional worshippers wrote a letter to the Governor at Lokoja to help them stop Seraphim and Cherubim Faith in Nigeria. The Governor ordered Orimolade to stop spreading his faith in Nigeria. However, Orimolade quoted the Word of God in his letter to the Governors thus:

“If this counsel is of men, it will come to nothing, but, if it is of God, ye cannot overthrow it [Acts5, vs. 38-39]

However, the Governor ordered all District Officers to stop the spread of the Mission in their areas. For example, on the 22nd June, 1931, the District Officer at Ogbomoso sent away one of the prophets named Adeyemi from Ogbomoso town. In Oyo town, Mr. Ross sent messages to all the Districts Officers under him to send away all evangelists of the Movement in Oyo Kingdom. Other methods that were used to curtail the spread of the Mission in the country were the use of Kings, Chiefs and the Nobles to stop giving them land to establish Mission Stations. However, it was reported that the King of England during this period was ill and he sent to the Governor in Nigeria to look for people to pray for his recovery. The governor in turn sent to all District Officers in Nigeria to look for people to pray for his recovery the king. The Governor finally sent to Prophet Orimolade to pray for the King of England to recover. Prophet Orimolade prayed for the recovery of the King. The Governor sent message to the King that he had been prayed for by the Prophet in question in the country at a particular hour of a certain day. The King discovered that it was the very period that he was prayed for by Orimolade who was in Nigeria that he recovered from his illness in England. He sent 400 pounds sterling to Moses Orimolade in Nigeria as token of his appreciation for his effective prayer that he believed had healed him from a far distance. For this reason, the Movement was freed from the persecution of the Government. As a result of this the Movement became free to establish Mission Stations in every State in Nigeria. Since then, the Movement has built many schools, colleges and a university named ‘Cherubim and Seraphim

University of Nigeria, Omu-Aran, Kwara State, Nigeria.' The Institution is located at Omu-Aran town.

3.7 The Successor of Orimolade

Famodimu (1990), stated that Orimolade called some elders of the Movement to advise him on who to take the leadership after him. He was advised by the elders to take elder Onanuga. Orimolade then put on him one of his white prayer gowns, blessed him, anointed him and handed the Mission over to him. On the 18th October, 1933, the unseen guests of Orimolade who visited him when he was young inside Saint Stephen's Anglican Church, Ikare, Akoko, came to him and they sang songs of victory. Prophets Agbebi and Peter who were with him heard the songs but they could not see the singers. Famodimu further said that it was at about 3.am on the day in question that Moses Orimolade joined other faithfuls in the Kingdom of God.

SELF ASSIGNMENT EXERCISE

Discuss the name 'Cherubim and Seraphim'.

4.0 CONCLUSION

The Cherubim and Seraphim Church began as a Movement with Orimolade, a native of Ikare, in the present Ondo State. He was persecuted by Government agents and other people who were opposed to his Movement. He prayed for the King of England and God answered his prayer for the King recovered from his illness. Orimolade planted his Mission in the Western, Eastern, Southern and Northern parts of Nigeria. He healed many people, raised the dead and performed many miracles. Orimolade appointed many evangelists and commissioned them to spread the Good News in Nigeria. He handed over the Mission to Onanuga to lead the adherents of the faith. The voices that were heard by the Vicar of the Anglican Church, in the Ikare Mission Station before his call by God, also sang again on the last day of his life. Indeed his was a fulfilled life.

5.0 SUMMARY

You should have noted in the course of this study the following points as major roles played by the Cherubim and Seraphim Movement in Nigeria. These are:

- a. The Movement was an indigenous one.
- b. Moses Orimolade began its spread in Nigeria.
- c. The Movement was persecuted by the Government of the land, traditional adherents, chiefs, and other Missions in Nigeria.

- d. The Orimolade Mission was the only one that volunteered to spread the Good News to Ogori land without the people inviting him to do so unlike the Anglican Mission that were invited by them to the town.
- e. The Mission also used Abiodun to spread its faith to Nigerians.
- f. The Mission had appointed Evangelists to spread its faith in Nigeria.
- g. The Movement has spread to the Northern Nigeria, such as Kaduna, Kano, Bida and Zaria, Hausa and Fulani speaking areas which Lord Lugard prohibited the planting of Christianity without taken permission from the Emirs before preaching the Good News.

As for the Mission in question, it was not said by any body in Nigeria that they took permission from any of the Emirs before planting their faith in the area.

6.0 TUTOR-MARKED ASSIGNMENT

- 1) Discuss the Call of Moses Orimolade.
- 2) The adoption of Abiodun as Orimolade's daughter was a blessing or a curse, Discuss.
- 3) State the factors that led to the rapid spread of the Movement in Nigeria.

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UNIT 4 THE CELESTIAL CHURCH OF CHRIST MOVEMENT WORLDWIDE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
 - 3.1 The Birth of Samuel Bilewu Oshoffa
 - 3.2 The Birth of Celestial Church of Christ
 - 3.3 The Growth and Establishment of Celestial Church of Christ
 - 3.4 The Doctrines of the Mission and the Death of the Founder
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the founder of the Celestial Church of Christ. It will also enlighten you about how the name of the Church came about. Oshoffa Moreover, you will also learn about how Mr. Alexander Yanga fell into trance and Pastor treated him. You will also learn about the adherents relations with other religious bodies in Nigeria. Furthermore, this unit will shed light on how the Mission hopes to recover the lost spiritual treasure. In this unit, you will also learn about the Mission's doctrines. The Mission also pays homage to the previous Indigenous Church founders in Nigeria. This you will learn in this work. You will also learn about the work of Oshoffa on the earth and his death in the year 1985.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Narrate the story of Oshoffa
- Discuss the teachings of the Mission
- Describe the trance of Yanga.

3.0 MAIN CONTENT

3.1 The Birth of Samuel Bilewu Oshoffa

Samuel Bilewu Joseph Oshoffa was born in 1909 in Porto Novo,

Republic of Benin. His mother hailed from Imeko in Abeokuta, Ogun

State, Nigeria. His father Mr. Ojo had many children. All the male children except Bilewu died. His father Ojo Oshoffa hailed from Abeokuta in Ogun State, Nigeria. He was an adherent of Methodist faith. Bilewu was given to the Methodist Reverend to take care of him by his father in the early age. It has being said that Bilewu refused to mould blocks for the College building which he attended. For that reason, he was sent back to his father. His father immediately made him learn Carpentry and also to work with him until 5th June,1939. After the death of his father, he specialized on trading in Ebony planks. While he was in the forest to purchase planks for sale, he would also pray and read his Bible. Bilewu got married to Alake Iyabo of Imeko, Egbado, in Abeokuta, Nigeria.

3.2 The Birth of Celestial Church of Christ

On the 23rd of May 1947, Bilewu went into the forest to pray in Porto Novo. It was at the period that the eclipse of the sun took place. While he was praying, he heard a 'Voice' saying; 'LULI' meaning; 'The Grace of our Lord Jesus Christ'. According to Okunola Bilewu saw the following objects as he opened his eyes after prayer.

1. A white monkey that had two teeth with winged hands. Its feet looked like that of the bat.
2. A stationary bird that was behaving like a peacock. It had various colours.
3. A short snake about one foot long and it stood coiled and its mouth was puffed like a cobra.

In the presence of the above named creatures, Bilewu felt awed and his body had goose pimples.

The interpretations of the visions which he saw here explained thus: The Monkey meant the tricks or pranks which human beings play in the universe to achieve their selfish goals or desires. Bilewu was then warned not to allow himself to be tricked by human beings, for tricks lead to the down fall of people. While the bird which he saw behaving like a peacock indicated the pride which do causes the downfall of many people. Bilewu was told not to imitate the people who are proud for pride leads to the downfall of such people.

The short snake signified deceit and mistake of the past in the Garden of Eden. Bilewu was warned to learn from the lesson that the story of the Eden. He should probably avoid these things which God had shown to him. The inability of the snake to hurt hum indicated that he was anointed to deal with all evil deeds in the Universe. It also fulfilled the Scriptures that says,

*“And these signs will follow those who believe;
In My name they will cast out demons; they will speak with new
tongues.
They will take up serpents; and if they drink anything deadly; it
will by no means hurt them; they will lay hands on the sick, and
they will recover.”*

All the named above incidents that took place in the bush with Bilewu marked the beginning of the Celestial Church of Christ.

3.3 The Growth and Establishment of the Celestial Church

On the 29th September, 1947, Bilewu was in his house praying when the angel of the Lord appeared to him in a strong ray of light and he was told that he had been chosen to carry out a Spiritual Message to the whole world. The angel further told him that many people die without salvation. This is because people do look for salvation from Satan when they face problems in life. Besides, they also fail to listen to the Word of God that is being preached to them by anointed men of God. He was told that his calling would be backed by miracles. Bilewu began his Mission by preaching and healing the sick came to hear the Word of God. He also healed those that were brought by their relatives to him. As these continued, Mr. Alexander Yanga was taken to Bilewu for spiritual healing. There, Mr. Yanga fell into trance for seven days. As he was in the trance, Yanga named the Mission of Bilewu, thus; ‘Eglise Du Christianisme Celeste’ which means ‘Celestial Church of Christ’.

Bilewu continued the spread of the Gospel to various places such as Agange, Kudiho, and Porto-Novo where the died were raised to live and people were healed. Bilewu also loved music. He played the following musical instruments: Piano, Guitar, Trumpet and Violin. These activities drew many people to hear him as he preached the Gospel. Bilewu used the following languages to preach the Good News to his hearers: French, Egun and Yoruba. He some times used English language to preach, but he often used interpreters to interpret his messages to English speaking people.

Bilewu spread his gospel to Abeokuta, Ketu, Lagos, Odogbolu, Ibadan and other parts of Nigeria

3.4 The Doctrines of the Mission and the Death of the Founder

The Celestial Church believes that all people who have faith in the Lord God worship the same Almighty who created human being and the Universe. The religious and denominational differences provided each

adherent the way to practise his or her religion and have good relationship with other fellow human beings on the earth.

The Mission is out to seek salvation for all worshipers of God in the world. Believers should see themselves as brothers and sisters who serve God under the same umbrella. The adherents regard everybody that worships God as One body in the Lord God Almighty. Therefore, They see no reason for people to engage in religious quarrel. The mission of the Church is to shed more light on the Ministry of the Lord Jesus Christ on the Earth. The Mission is also out to search for the lost souls and lead them back to Jesus Christ. The mission also considers the period which Jesus Christ spent on the earth to set people free from bondages to have been very short .Therefore, the Mission has been commissioned by God to continue the spread of the Gospel and set people free from their bondages. The Mission is also out to continue the work of Salvation which the disciples were unable to complete while they were on the earth. The church regards the following prophets as the fore runners of Oshoffa: Orimolade, Babalola and Ositelu.. The Mission teaches Christians to love their neighbours who are not Christians, especially, Muslims. Christians and Muslims should be encouraged to live together as brothers and sisters who serve the same God. Also, white and black races should see themselves as Creatures of God. They must not discriminate against themselves. The mission believes that their achievements are part and parcel of Christ's achievements in the Universe. The Mission pays homage to those who have preached the Gospel and departed the world to paradise. The Church teaches that man's kingdom of heaven begins as soon as he or she dies. It also teaches that there should be no religious condemnation or discrimination of any kind. Further more, it teaches that it is only God that knows who and who will be saved. The Movement condemns pride. It also teaches people to respect constituted authority and also our parents. Oshoffa died in 1985.

SELF ASSESSMENT EXERCISE

The slavery of Ojo in the Republic of Benin was a blessing to the Christendom. Discuss.

4.0 CONCLUSION

Oshoffa was born in the Republic of Benin. He was an adherent of the Methodist faith. His father called Ojo hailed from Abeokuta in Ogun State, Nigeria. Bilewu was the only son of his father. Ojo made a covenant with God that if He gave him a male child, he would be made to serve him. For this reason, when Bilewu was born, Ojo gave to one the Methodist Priest to take care of him. The Pastor put Bilewu in a

School, but Bilewu disobey the School authority when all the pupils were ordered to mould blocks, he refused to compile. For this reason, he was sent out of the School. Bilewu was then forced by his father to learn carpentry skill. He was very good in the work. While at work, he was always praying and reading his Bible. Bilewu got married to Alake Iyafa of Imeko of Abeokuta in Ogun State, Nigeria. History has it that the grand father of Bilewu was taken as a slave from Abeokuta to the Republic of Benin. But when he got there, he fell sick. As a result of his sickness, his master who bought him could not resold him to any other slave buyers. So, he retained him. There he gave birth to Oshoffa who in turn gave birth to Bilewu the founder of the Celestial faith in the Republic of Benin and Nigeria. The teachings of the Church emphasize unity of all believers irrespective of denominational differences and also unconditional love among peoples of the world.

5.0 SUMMARY

In this unit, you have learnt the following points: the planting of the Celestial Church of Christ in Nigeria and the Republic of Benin.

Bilewu whose grand father was sold into slavery at the then Dahomey was the Founder of the Celestial faith world wide.

The adherents spread the Good news to all parts of Nigeria. Many people were healed of various diseases by Bilewu members of the Celestial faithful helped themselves spiritually and financially.

Members of the church are told to love one another and other people irrespective of their religious inclination.

6.0 TUTOR-MARKED ASSIGNMENT

1. Narrate the Call of Bilewu.
2. Do all believers worship the same God?

7.0 REFERENCES/FURTHER READINGS

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Okunlola, D. O. (Date of publication not indicated.) *Celestial Church of Christ Last Vessel for Salvation*, Lagos: Bengo Comm. Printers.

UNIT 5 YOUNGMEN'S CHRISTIAN MOVEMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 A Brief History of the YMCM

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings.

1.0 INTRODUCTION

This unit deals with the Young Men's Christian movement (YMCM) that was founded in London, England on June 6, 1844 by George Williams. You will also learn about how Williams used the movement to solve some social problems that confronted some youths who worked in the industry daily but had to contend with pick-pocketers, thugs and drunkards in the night while they were supposed to be resting for the next day's work.

Williams therefore, formed the YMCM to impact morality on those youths who indulged in immorality in the camp of the industry workers in England.

In this unit, you will also learn about how the organisation became an International

Organisation that now moulds the behavioural pattern of youths in the world.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- State when the Movement was founded and where it began.
- State the aims for founding the Movement.

3.0 MAIN CONTENT

3.1 A Brief History of the Young Men's Christian Movement(Association)

The Young Men's Christian Movement was founded in London, England, on June 6, 1844 by George Williams in response to unhealthy social conditions arising in the big cities at the end of the Industrial Revolution around 1750 to 1850. Growth of the railroads and centralization of commerce and industry brought many rural young men who needed jobs in the cities such as London to mention but one of them. These young men worked 10 to 12 hours a day, six days a week in London. The young men often lived at the Workplace. They slept crowded into rooms over the company's ship, a location thought to be safer than London's tenements and streets. But outside the ship where these young men slept, there were pickpockets, thugs, drunkards lovers for hire and abandoned children running wild by the thousands.

In order to impact morality on the young men who behave immorally on the streets, George Williams and a group of fellow drapers organized the first Young Men's Christian Movement to substitute Bible study and prayer for life on such streets.

The Young Men's Christian Movement members comprise various churches, races and social classes in the christiandom all over the world. By 1851 there were 24 Young Men's Christian Movement in Great Britain, with a combined membership of 2,700. That same year the Youngmen Movement arrived in North America. It was established in Montreal on November 25, and Boston on December 29 in 1851.

In 1853 the first Young Men's Christian Movement for African-Americans was founded in Washington D.C. by Anthony Boren, a freed slave. The next year, the first International Convention was held in Paris.

Young Men's Christian Movement is for all people of all faiths, ages and abilities. Their financial assistance policies ensure that no one is turned away for reasons of inability to pay probably evangelicals, such as Mr. E.P. Lang Charles Waddell, and Bingham introduced the Young Men's Christian Movement in Nigeria around 1902. They took care of the less privileged people of Nupe Kingdom in Nigeria. They also cared for pupils, Sicks, and poor people in Nigeria.

The branch of the movement in Nigeria over the years has touched the lives of the less privileged in Nigeria by paying regular visits with cash and gifts donations to several charity homes. For examples, members paid visits to the following charity homes in Lagos and Ogun States:

1. The school of the Blind, Oshodi.
2. Little Saints Orphaanage Home, Akowonjo.
3. SOS School, Isolo
4. Heritage Home, Anthony Village.
5. The Pacelli School for the Blind, Surulere.
6. Hearts of Gold Children's hospice, Surulere
7. Little Saints Orphanage Home, Abule Egba
8. Ijamido Children's Home, Ota-Ogun State
9. Ijamido Children's Home, Ota-Ogun State

4.0 CONCLUSION

Now that you have gone through this unit, you should be motivated to care for the less privileged people in your environment. The Youngmen Christian Movement members through their selfless and sacrifice living bequeathed to your generation, the history of selfless service to mankind in the world. Therefore, your life must have positive impact on other people that will lead them to God and Worship both in spirit and truth.

5.0 SUMMARY

The main points in this unit are as follows:

1. The Youngmen's Christian Movement was founded in London England on June 6, 1841 by George Williams.
2. The Movement took care of the less privileged people physically and spiritually in England, America and Africa.
3. Membership is made up of male and female, young and old people in the christiandom.
4. Volunteers lead the Youngmen's Christian Movement in various countries in the World.
5. The Movement work with primary schools, middle schools, high schools, hospitals and churches in various countries to impact the world of God on adults and Youths. They also aid them with material things in time of needs.

SELF-ASSESSMENT EXERCISE

State the aims of the Youngmen's Movement in Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the life and achievement of George Williams?

7.0 REFERENCES/FURTHER READINGS

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UNIT 6. YOUNG WOMEN'S CHRISTIAN MOVEMENT (ASSOCIATION) (YMCM)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Young Women's Christian Movement (Association)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit enables you to understand the roles of the young women's Christian Movement (Association) in the Christendom.

2.0 OBJECTIVES

By the end of the study of this unit, you should be able to:

- Identify the roles of Christian women's Movement in the Christendom.

3.0 MAIN CONTENT

3.1 Young Women's Christian Movement (Association)

The young women's Christian Movement (Association) is the oldest and largest multicultural women's organisation in the World. Across the globe, there are more than 25million members in 122 countries, Nigeria inclusive. The mission of the Movement is to eliminate racism and empower women in the Christendom. The young women's movement (Association) World-wide provides safe places for women and girls, build strong women readers and advocate for women's right and civil right in congress.

In times of crisis, the Movement cares for women who go to them for refuge. The movement also provides job opportunities, train and counsel women.

The body also teach married women about childcare. The movement also renders health and fitness assistance to women in the Christendom.

Besides, the young women's movement is a means for women to renew their spirit and obtain new skills for various jobs.

The movement also encourages women to have stronger lives as they teach the word of God to their members.

4.0 CONCLUSION

Without any controversy you have discovered for yourself the roles of the young women's Christian movement in the World. The leaders were women of great intellect who knew what to do and they performed well by leading other women in spiritual aspects of lives in the Christendom.

They trained other women to obtain skills in their works. The movement members are united in Jesus Christ. They are engaged in charity work in the world.

5.0 SUMMARY

If you have gone through this unit conscientiously, you should be aware of the following points:

1. The young women's movement is the oldest and largest multicultural women association in the world.
2. The mission of the movement is to eliminate racism and empower women in the world.
3. The movement provides safe places for women and girls.
4. The movement build strong women leaders in the world.
5. The young women's Christian movement advocate for women's right and civil right in congress.

SELF-ASSESMENT EXERCISE

List some of the roles being played by the Young Women's Christian Movement (Association) World-wide.

6.0 TUTOR-MARKED ASSIGNMENT

Comment on the roles of young women's Christian Movement world-wide.

7.0 REFERENCES/FURTHER READINGS

Mrs Hannah Haruna, Aged 65 years interviewed: 7-5-2004, place: Okene.

A.S, Oyalana Aged, 70 years, interviewed, date: 3-3-2007. Place: Ibadan.

Excerpts from the internet on April 12, 2007.

UNIT 7: THE SYNAGOGUE CHURCH OF NATIONS MOVEMENT

3.1. THE SYNAGOGUE CHURCH OF ALL NATIONS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The establishment of the Movement
 - 3.2 The Biography of Joshua
 - 3.3 The teachings of the Movement
 - 3.4 The Art of Miracles
 - 3.5 Caring for the needy
 - 3.6 The roles of the Five Wise Men in the Ministry
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignments
- 7.0 References / Further Readings

1.0 INTRODUCTION

The Synagogue Church of All Nations is an International Movement. Its Headquarters is located at Lagos, Nigeria. Many nations are members of the Movement. People go to receive healing and deliverance. Members donate money and materials voluntarily to aid the Church in arm giving to the poor in the member nations.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- . State the teachings of the Synagogue Church of All Nations
- . State the roles of the Movement in the member Nations

3.0 MAIN CONTENT

3.1 The Synagogue Church of All Nations

The Synagogue Church of All Nations, Emmanuel (God with us) and Emmanuel TV, International ministries group was founded by Temitope Balogun Joshua (Small Pastor) in the year 1989 after fasting for 40 days and 40 nights. He is the General Overseer of the group.

3.2 The Biography of Joshua

T.B. Joshua was in the womb of his mother for 15 months at Arigidi - Akoko in Ondo State, Nigeria. When he was seven days old, a quarry rock exploded, stones flew over his parents' house while his mother was nursing him. He and his parents were saved by God from being hurt by the rock hence it passed over the roof of their house.

Joshua attended Saint Stephen's Anglican Primary School, Arigidi – Akoko, in Ondo State, Nigeria between 1971 and 1977. While he was schooling, he loved reading the Holy Bible at all times that his classmates nicknamed him ' Small Pastor' It is stated

that he attended a Secondary School for some months and withdrew from the school. When he left Secondary School, he was engaged in carrying chicken waste at a Poultry farm. T.B. Joshua then began attending Evening School in place of a Secondary School. He organised Bible Studies for Children and taught them the Word of God. In the year 1989, he fasted and prayed for 40 days and 40 nights. Joshua received the call of God to start a Ministry. As a result of his calling, Joshua established a group called 'The Synagogue' Church of All Nations (SCOAN). Joshua began his Ministry with a few members.

3.3 The Teachings of the Movement

We excerpt some of his teachings thus:

- When you are conscious of your dream, whatever the situation and whatever happens on the outside will not matter to you.
- Getting you to look at life, its storms and adversities from the human point of view is a trap from Satan.
- God visits His people with hard times so that they learn His way.
- Don't tell me what you know, tell me what you believe.
- Faith requires you to speak out before you feel or see them.
- In the face of trouble, talk what you believe.
- It is true we have the things we believe and speak.
- The words of Faith are in two places:
- In our hearts we believe and in our mouths to confess.
- Your belief should be based on something beyond your present situation.
- In our weakness, the strength of God quickens and energizes us.
- By acting faith, Satan's mandate will be destroyed.
- Christ's standard of belief sees beyond blessing.
- Faith cannot take a day off.
- Resist Satan, the oppressor, staying steadfastly in faith,
- And claim your healing, blessing and victory.
- We live by faith when we recognise our union with Jesus Christ in the Spirit. Whereas we pay attention to the physical body, which is temporary.
- Daniel's trial did not make him lose faith in God, rather it made him pray the more.
- Daniel became known all over, all the earth trembled before his God and his God was known as the God who rescues and delivers. His faith became a State one: the whole country said, "The God of Daniel everybody should worship, obey and respect.
- Believing in Jesus Christ is the answer to human dilemma.
- Confession of sins :
- Accepting Jesus Christ as ones' Saviour:
- Let leave in Love

3.4 The Art of Miracles

After teaching the word of God accompany with Lyrics , he then pray and start moving toward the sick that are brought into the Church by their relations for healing. He moves to the sick touches them one after the other, rebukes the spirit that caused such sickness from sick person. While rebuking and ordering the spirit to come out of the sick person, the evil spirit in the person speaks out through the sick person. Sometimes, the spirit speaks boldly by telling all the evil that its caused to the sick person and his family. For example, during the research, the researcher witnessed the evil spirit that said he or she caused her husband or her child to be poor in life. Joshua asked what the person did to the tormented evil fellow that made him or her imposed such punishment on the victim. The tormented person says it. He further asked the tormented person if he or she can forgive his or her victim. If he or she says he cannot forgive him or her, then T.B. Joshua rebuked the evil spirit in the name of the Jesus Christ out of the tormented person. He then command the tormented person to get up from the ground where he or she lays. He or She says thank you Jesus I am healed. However, if the victim had not walk to the Church by himself or herself, he or she is told to walk in the name of Jesus Christ, and he or she walks and jump for joy by thanking Jesus for able to walk. Sometimes, the victim shows the medical document he or she obtains from the hospital that he or she is sick and he or she is undergoing treatment. Then Joshua touches or stretches his hands on the victim to receive healing, instantly he or she is healed in the name of Jesus Christ.

3.5 Caring for the needy

The SCOAN group also involves in humanitarian activities.

The Church cares for the needs of widows, the elderly, physically challenged, orphans, destitute, unprivileged children of school age. T.B. Joshua provides educational support by giving such children scholarships from Primary to Tertiary levels. For instance, it has been reported that more than 5,000 Nigerians and foreign Learners. For instance, it has been reported that sometimes he gives about one hundred pounds to aid Students in the Learning – teaching process.

Besides, the group also rehabilitates the repented robbers, prostitutes, political thugs and militants in Nigeria. The group established Television Station called TV Emmanuel that is view by people in most Countries.

Furthermore, in 2009. T.B. Joshua founded a football club known as ‘‘ My People FC’’ as part of efforts to help the youth develop skill on playing football. He reconciles broken families.

It was also reported that In 2010, Prophet T.B. Joshua sent a team of medical personnel and humanitarians to Haiti aid the inhabitants that were affected by the earthquake. He established a field hospital called ‘Clinique Emmanuel’’ to care for those who need medical healing apart from the spiritual one. The Ministry also cares for inmates’ spiritual well being by donating Television sets to prisons for them to watch and listen to the Word of God in the SCOAN

Emmanuel TV Broadcasts. Likewise, the group also donated Television sets to Hospitals to enable the sick listen to the Word of God and receive spiritual healing.

3.6 The roles of the Five Wise Men in the Ministry

It has been reported that the Five Wise men joined the Ministry in June, 2010. These Wise men include the White and Black people from different Countries. They do preach the Gospel, prophecy, heal by laying their hands on the sick and command the spirit of sickness gets out of the victim in the name of Jesus Christ. Likewise, they do deliver people who are possessed by the evil spirits, drug addict and suicidal. The group also provides quest houses for foreigners who come to the Church services.

Self Assessment Exercise 1

God has chosen T.B. Joshua as one of His anointed Prophets to deliver human race from bondage of Satan. Discuss.

4.0 CONCLUSION

In this unit we have established the fact that the Synagogue Church of All Nations is a Movement founded by Prophet Temitope Balogun Joshua in 1989. Its Headquarters is located Lagos, Nigeria. The Movement heals and delivers people who are in various bondages in the member Nations.

5.0 SUMMARY

The following are the points you have learnt in this unit:

- . The Synagogue Church of All Nations Movement was established by Prophet Temitope Balogun Joshua in the year 1989.
- . The Movement heals and delivers people.
- . The Movement cares for the poor people.

6.0 TUTOR – MARKED ASSIGNMENTS

Account for the roles play by the Wise Men in the Movement.

7.0 REFERENCES / FURTHER READINGS

Joshua, TB (2006). The Mirror. Lagos. The synagogue church of all nations
Publication.

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Publication.

MODULE 2 SELECTED RECENT NEW RELIGIOUS MOVEMENTS IN AFRICA

UNIT 1 WINNERS CHAPEL MOVEMENT

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 A brief History of Winners' Chapel Movement in Nigeria and World-wide.
 - 3.2 Educational Background and the Call of Oyedepo by God.
 - 3.3 The beginning of Winners Chapel Movement
 - 3.4 Relocation of Place of Worship from Lagos to Ota
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the establishment of winners chapel movement in Nigeria Worldwide.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- To explain the call of Oyedepo by God.
- Trace the role played by his Mother in New Religious Movement.

3.0 MAIN CONTENT

3.1 The Founder of Winners Chapel Movement

The founder of Winners' Chapel Movement David Oyedepo was born on September 27, 1954, in Osogbo, Nigeria. He is a native of Omu-Aran, Kwara State, Nigeria. He was raised in a mixed religious family His father, Ibrahim, was a Muslim healer. His mother, Dorcas, was a member of the Eternal Order of the Cherubim and Seraphim Movement (C&S), a branch of the Aladura movement in Nigeria. He was raised by his grandmother in Osogbo, who introduced him to the virtues of Christian life via early morning prayers which she attended with him. She also taught him the importance of tithing.

3.2 Educational Background and the Call of Oyedepo by God

Oyedepo was born again in 1969, through the influence of his teacher, Betty Lasher, who took special interest in him during his high school days. He studied architecture at the former Kwara State Polytechnic, now Kwara State University and worked briefly with the Federal Ministry of Housing in Ilorin before resigning to concentrate on missionary work. Oyedepo received a Ph.D. in Human Development from Honolulu University, Hawaii, United States.

Oyedepo claimed to have received a mandate from God through an 18-hour vision in May 1981, to liberate the world from all oppression of the devil through the preaching of the word of faith. This is the inaugural vision that led to the founding of the Living Faith Church World Wide (LFCWW), first called Liberation Faith Hour Ministries, in 1981. Two years later, on September 17, 1983, Pastor Enoch Adeboye, General Overseer of the Redeemed Christian Church of God, ordained David and his wife, Florence Abiola Akano (known as Faith Abiola Oyedepo) to become pastors and officially commissioned the new church. Five years later, Oyedepo was ordained as Bishop.

3.3 The beginning of Winners Chapel Movement

Living Faith Church (AKA Winners Chapel) started in Kaduna but moved to Lagos, the former capital of Nigeria in September 1989, to start a new branch of the church after Oyedepo claimed to have received instructions from God to reach out to the people of Lagos.

Oyedepo is the wealthiest preacher in Nigeria with a net worth of over USD \$150 million. The church owns four private jets and several buildings around the world, including London and the United States. Oyedepo is an author and publisher who has written over 70 titles apart from periodicals. He is the Chairman/Publisher of Dominion Publishing House (DPH), a publishing arm of the ministry. DPH has over 4 million prints in circulation to date. Through Oyedepo Covenant University, Faith Academy and Kingdom Heritage Schools have been established to equip the youth for global impact. The construction of a third university named Crown University is already underway, located in Calabar, Cross Rivers, Nigeria²

Winners Chapel Movement Comprises international churches. Its Headquarters is located in Ota, Ogun State, Nigeria. Oyedepo is the senior pastor of Faith Tabernacle, a 50,000 seat church auditorium, reported to be the largest church auditorium in the world by the Guinness Book of Records. He is reported to be the richest pastor in Nigeria²

The Winners Chapel network of churches is located in over 300 cities, in all states of Nigeria, as well as, in over 63 cities in 32 African nations, Dubai, the United Kingdom and the United States. Oyedepo has been seen as one of the pioneers of the Christian charismatic movement in Africa and has been referred to as one of the most powerful preachers in Nigeria. He is the Chancellor of Covenant University and Landmark University. He was named in 2011 by *Forbes* magazine as being the richest pastor in Nigeria.

3.4 Relocation of Place of Worship from Lagos to Ota

Bishop Oyedepo claims that in 1998 he was instructed by God to build a new base for the Commission to accommodate the increasing number of worshippers. This resulted in Bishop Oyedepo's church's acquisition of the initial 530-acre (2.1 km²) facility, known as Canaanland, which serves as the headquarters. It is the home of the 50,000-seat capacity auditorium, the 'Faith Tabernacle', which is reputed to be the largest church auditorium in the world. This was a feat also recorded by the Guinness Book of Records.

Faith Tabernacle was reported as the Worlds' Largest Church Auditorium in December 2005

Construction was completed within 12 months. Reports also claimed that this building was built debt free. This 50,000-seat edifice was dedicated on September 18, 1999 under the administration of former President Olusegun Obasanjo. The site comprises the following:

5,000-acre (20 km²) estate and campus, that houses 50,000 church building, the church secretariat, the church's youth chapel, a primary school called Kingdom heritage model school, a full boarding mission secondary school called Faith Academy, and the Covenant University.

Furthermore, the land comprises the following commercial facilities, bakery, ultra-modern hotel, numerous staff houses, restaurant, shopping stores, Canaanland bottled water processing plant, petrol station, residential houses for church workers, Guest houses, Four commercial banks.

4.0 CONCLUSION

Oyedepo was born again in 1969, through the influence of his teacher, Betty Lasher, who took special interest in him during his high school days. He studied architecture at the former Kwara State Polytechnic, now Kwara State University and worked briefly with the Federal Ministry of Housing in Ilorin before resigning to concentrate on missionary work. Oyedepo received a Ph.D. in Human Development from Honolulu University, Hawaii, United States.

Oyedepo claimed to have received a mandate from God through an 18-hour vision in May 1981, to liberate the world from all oppression of the devil through the preaching of the word of faith.

5.0 SUMMARY

Bishop Oyedepo claims that in 1998 he was instructed by God to build a new base for the Commission to accommodate the increasing number of worshippers. This resulted in Bishop Oyedepo's church's acquisition of the initial 530-acre (2.1 km²) facility, known as Canaanland, which serves as the headquarters. It is the home of the 50,000-seat capacity auditorium, the 'Faith Tabernacle', which is reputed to be the largest church auditorium in the world. This was a feat also recorded by the Guinness Book of Records.

SELF-ASSESSMENT EXERCISE

Discuss the call of Bishop David Oyedepo to the Ministry.

6.0 TUTOR-MARKED ASSIGNMENT

State the achievements of David Oyedepo in Nigeria.

7.0 REFERENCES/FURTHER READINGS

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Selome Igbekele Kuponu (2006). *success and empowerment in Living faith church worldwide Nigeria*. paper presented at the postgraduate colloquium, Department of History of Religions university of Bayreuth/Germany 2 February

Celebrating papa 60 years birthday, Bishop David Oyedepo talks about life was boosted largely through faith teachings of Kenneth E Hagin and E.W.Kenyon T.L. Osbon taught me to hear from God without which perhaps, i will not have been in ministry today .Kenneth Copeland taught me how to access divine supplies but for my life and the work of the work of the Ministry.

UNIT 2: THE REDEEMED CHRISTIAN CHURCH OF GOD MOVEMENT

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The History of the Church Movement
 - 3.2 The Mission of the Movement
 - 3.3 The beliefs of the Movement

3.1 The History of the Church

The Redeemed Christian Church Movement was founded in 1952 by Josiah Akindayomi. He was born in the year 1909. In the early 1970's Akindayomi chose Dr. Enock Adeboye as his successor. He joined the Movement in 1973. In 1975, he was ordained as a Pastor of the Movement.

3.2 The Mission of the group

The mission statement of the Movement are:

- To make it to heaven.
- *To take as many people as possible with them.*
- To have a member of the Movement in every family in every nation.

3.3 The beliefs of the Movement

The group beliefs are :

- Beliefs in the Bible and the Holy Trinity.
- The Devil exists.
- God created man in His Image.
- Repentance.
- Cleansing from sins by God's grace.
- Sanctification.
- Water baptism.
- Holy Spirit baptism.
- Restitution.
- Healing without (using medicine) but by prayer.
- Forbids debts.
- Worldliness.
- Rebellion against Church authority.

- Reverence to Parents.

4.0 CONCLUSION

The Redeemed Movement was established by Josiah Akindayomi. He appointed Dr. Enock Adeboye to be his successor. Members of the Movement aim to inherit the eternal life. They also aim to carry along their family members in their faith.

5.0 SUMMARY

The Redeemed Christian Church Movement was Formed in 1952 by Josiah Akindayomi. Akindayomi chose Dr. Enock Adeboye as his successor in 1975.

The Redeemed Movement believes in the Bible and the Holy Trinity, the existence of the devil and cleansing from sins through the grace of God.

6.0 TUTOR – MARKED ASSIGNMENTS

State how the Redeemed Christian Church Movement was established.

7.0 REFERENCES/ FURTHER READINGS

[.https://www.google.com/search?q=The+History+of+Redeemed+Christian+Church&ie=utf-&&oe=utf&](https://www.google.com/search?q=The+History+of+Redeemed+Christian+Church&ie=utf-&&oe=utf&)

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Date retrieved 3-8-2015

UNIT 3 MOUNTAIN OF FIRE MIRACLE MINISTRIES MOVEMENT

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The birth and early educational background of Dr. Daniel Kolawole Olukoya
 - 3.2 Olukoya at the University of Lagos
 - 3.3 Olukoya at the United kingdom for his PhD programme
 - 3.4 The founder of Mountain of Fire Miracle ministries Movement is Dr. Olukoya
 - 3.5 Foundation
 - 3.6 Beliefs
 - 3.7 Mission
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the Mountain of Fire Miracle Ministries Movement in Nigeria. It will discuss how the ministry was founded by Dr. Olukoya.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Explain the commitment of Dr. Olukoya to the Mountain of Fire miracle Ministry Movement
- Discuss the beliefs and mission of the movement.

3.0 MAIN CONTENT

3.1 The birth and early educational background of Dr. Daniel Kolawole Olukoya

When Dr. Kolawole Daniel Olukoya was born some forty five years ago, little did his parents, Mr. and Mrs. Olukoya, know that they had taken delivery of an exceptional child ordained by God to fulfill a destiny that would in turn, positively affect the destiny of others. And in pursuit of that destiny, Dr. Olukoya laid down an academic blueprint whose pedigree remains outstanding. At Saint John's CAC Primary School, Akure in Ondo State, and Saint Jude's primary School, Ebute Metta, Lagos where he completed his primary education, excellence was his watch word. Rather than occupy himself with exuberance that was a common feature among the youths, he developed a passion for God. Dr. Daniel Olukoya's academic profile took a leap while at Methodist Boys' High School, Lagos, where he graduated with Grade One Distinction and was the best student in his set. Not one known to rest on his oars, he took his academic exploits to the prestigious University of Lagos and, as would be expected, the genius in him proved that all earlier outstanding academic results were no fluke, as he graduated with a first class honours degree. In fact it was the first from the department since the university was established in 1962.

Dr. Olukoya's thirst for more academic laurels found expression at the University of Reading, UK, where, with a Commonwealth scholarship, he studied for a PhD in Molecular Genetics, which was completed in record time, making him probably the first Nigerian to obtain a Ph.D. in this subject area. With such an intimidating academic resume! it was only natural that opportunities would beckon. But not even the pressure. to stay back in England could sway him from returning to Nigeria. His first port of call on arrival was the Nigerian Institute of Medical Research (NIMR), Yaba. He was a lecturer as well as external examiner to a number of Nigerian universities, among them the University of Lagos , and university of Benin.

Dr. olukoya is on record as having been the first scientist to establish an indigenous Molecular Biology and Biotechnology laboratory in Nigeria. One important contribution by Dr. Olukoya to biotechnology and health care delivery is the creation of a new type of Pap (Ogi), named

Dogik, a weaning food that has improved nutritional qualities that can control diarrhea. The laboratory also ranks among the first to done genes in Nigeria.

Dr. Olukoya has supervised over 20 Ph.D. students, most of whom are doing well in their chosen fields. As a researcher, he has over 80 scientific publications to his credit. Notwithstanding his exploits on the academic turf, he devotes much of his time to God through preaching, delivering papers at seminars, singing etc. That Dr. Olukoya would become a mighty tool in the hands of God to serve as a vehicle of deliverance for his generation manifested in 1989, when Mountain of Fire and Miracles Ministries was given birth to in his sitting room at Yaba, with 24 worshippers. And like the story of the acorn seed that metamorphosed into the great oak tree with several branches providing nests to all birds of varied proportions, Mountain of Fire and Miracles Ministries, with only 18 years presence, has exponentially own to be found in several, arts of the world, even as 2007 has been expressly declared by the General Overseer as the year for evangelism. MFM has thousands of branches spread across Nigeria , Africa and Asia . A huge percentage of branches are also located in the United States and Europe

3.2 Olukoya at the University of Lagos, Akoka.

In 1976, he was admitted into the University of Lagos to study Microbiology. He graduated from Unilag in 1980 with a first-class degree in Microbiology. He was the first person to have achieved a first-class in the course at the university and his G.P.A is still the highest recorded so far (as at February 2010) in that course.

3.3 Olukoya at the United Kingdom for his PhD programme

Soon after graduation, Dr. Daniel Kolawole Olukoya won a scholarship to study for a Doctor of Philosophy (PhD) degree in Molecular Genetics at the University of Reading, United Kingdom. Despite the natural difficulty of the programme he earned his PhD in 3 years and returned to Nigeria.

Upon his return to Nigeria, Olukoya joined the Nigerian Institute of Medical Research , Yaba, where his reputation as an exceptional Geneticist of African origin became established. Olukoya emerged as an authority in the study of genetics, publishing over 70 scientific papers in a short span (a remarkable feat by any standard). He also taught Genetics and was external examiner in a number of universities. Moreover, he has attended and presented papers at scientific conferences in almost all continents of the world. Even today, Olukoya continues to contribute to the field of genetics and biotechnology via the Daniel & Fola Biotechnology

Foundation, a registered Non Governmental organisation established to empower Nigerian citizens with modern and contemporary laboratory skills in Molecular Biology and Biotechnology.

Olukoya's father, apart from being a policeman, was also a pastor at the Christ Apostolic Church (CAC). Thus, he was raised in a Christian home with Christian beliefs. Throughout all his years in school, Olukoya was committed to the service of the Lord Jesus Christ. His passion for Jesus and his spiritual fire increased tremendously during his doctorate degree in the United Kingdom. Olukoya's ministry is heavily influenced by the work of the late Apostle Joseph Ayodele Babalola, the founder of the CAC church. In the dedication pages of the Prayer Rain and Prayer Passport books, Olukoya writes of Apostle Babalola:

“Apostle Joseph Ayodele Babalola was a minister of God who understood the power of prayer. He was a man mightily used by God to ignite the fire of the first Christian revival in Nigeria in the 1930s. Brother J.A. and his team of aggressive prayer warriors entered forbidden forests, silenced demons that demanded worship and paralysed deeply rooted, anti-gospel activities. Sometimes, beginning from the highest places, they openly disgraced satanic agents, emptied hospitals by the healing power of the Lord Jesus Christ, rendered witchdoctors jobless, and they started the first indigenous Holy Ghost filled church in Nigeria. So far – and we stand to be corrected – none has equalled, let alone surpassed this humble brother in the field of aggressive evangelism in this country.”

The works of Dr. Daniel Olukoya are published by the Battle Cry Christian Ministries. These published works include over 250 life-changing Christian books (as at July 2015), audio tapes and CDs, video discs and many more.

3.4 The founder of mountain of fire and miracle ministries movement is Dr.Daniel Kolawole Olukoya.

After completing his Ph.D. in the United Kingdom, and while working at the Nigerian Institute of Medical Research, Dr. Daniel Kolawole Olukoya summoned a prayer meeting. This was on a Wednesday in 1989. 24 brethren showed up at the meeting. The venue of that meeting was in the living room of Olukoya

After that meeting, the voice of providence kept calling for subsequent meetings. At these meetings, the power of God came down and verifiable miracles began to happen in the lives of the attending brethren. The power of God began to evangelise the prayer meetings and a spiritual explosion began with people coming from far and wide to seek the face of God.

With more and more people attending the prayer meetings, a larger location was required. The prayer meetings moved to 60 Old Yaba Road, Yaba, Lagos. Here, the teeming crowd of believers grew in even more amazing proportion necessitating yet another relocation.

The prayer group was offered and purchased an abandoned slum located at 13 Olasimbo Street, Onike, Yaba. It was a fairly large piece of land near the second gate of the University of Lagos. That slum has now been transformed into the International Headquarters of the Mountain of Fire and Miracles Ministries of which Dr. Olukoya is the General Overseer. The name "Mountain of Fire & Miracles Ministries" was revealed to Olukoya during normal prayer and the church had its first service on April 24, 1994.

Even at the new location, believers and those seeking help kept coming leading to a very large congregation. This situation posed a challenge of crowd, growth and expansion management to the leadership of the church. Thus, under the direction of the Lord, MFM evolved a strategy of a network of branches in every state capital, local government headquarters, senatorial district and locality. Till this day and across the world, MFM branches spring up as one of the fastest growing churches of this generation. International church branches first started in London before spreading to the United States, Canada, the rest of Europe, the Caribbean, Africa and Asia. On every continent, MFM is profoundly visible and greatly impactful.

The **Mountain of Fire and Miracles Ministries**(MFM) is a Pentecostal organisation founded in Yaba, Lagos, Nigeria in 1989, now with churches in several English-speaking and non-English speaking countries.

3.5 Foundation

Daniel Kolawole Olukoya summoned a prayer meeting on a Wednesday in 1989. Twenty-three brethren showed up at the meeting. The venue of that meeting was in the living room of Dr. Daniel Kolawole Olukoya. After that meeting, he called for subsequent meetings. With more and more people attending the prayer meetings, a larger location was required. The prayer meetings moved to 60, Old Yaba Road, Yaba, Lagos. Here, the teeming crowd of believers grew in even more amazing proportion necessitating yet relocation.

The prayer group was offered and purchased an abandoned slum located at 13 Olasimbo Street, Onike, Yaba. It was a fairly large piece of land near the second gate of the University of Lagos. It has now been transformed into the International Headquarters of the Mountain of Fire and Miracles Ministries of which Olukoya is the General Overseer. The name "Mountain of Fire & Miracles Ministries" was revealed to Daniel Olukoya during normal prayer and the church had its first service on April 24, 1994.

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3.6 Beliefs

MFM is a Christian church. According to the group's literature, it is committed to "the Revival of Apostolic Signs, Holy Ghost fireworks and the unlimited demonstration of the power of God to deliver to the uttermost". As the name would imply, the Mountain of Fire and Miracles Ministries places a great emphasis on wonders, miracles and other Apostolic acts.

The *General Overseer*, Dr. Daniel Kolawole Olukoya, describes MFM as "a do-it-yourself Gospel ministry where your hands are trained to wage war and your fingers to do battle, in prayers and supplication". This militant tone is reflected throughout the teachings of MFM, where it calls upon members to become "aggressive Christians," and some of the groups founded by MFM such as the *Prayer Warriors*, *Territorial Intercessors* and *God's Violent Army*.

MFM Headquarters in Lagos claims to be the largest church in Africa, with "attendance of over 200,000 in single meetings."

All women are required to wear skirts and head covers out of respect. Prayers tend to be repetitions of faith based claims, spiritual decrees, and commanding prayers often directly from scripture and with an emphasis on safety found in Jesus.

3.7 Mission

The mission of MFM is to propagate the message of the Christian Scriptures around the world and to proclaim the salvation found in Christ. As a church, it seeks to convert lost souls and reconcile them with their Creator by instilling in them a sense of prophecy. By reminding mankind of their obligation to honor the Word and Power of God, MFM wishes to guide people with the aid of the Holy Spirit. In the Mountain of Fire miracle Ministries Movement the power of God is demonstrated as people are healed of infirmities and delivered from demonic oppression.

The Ministry is noted for its unique, powerful prayers that are fast redefining the major strategic input that puts the devil and his cohorts in the most bemused of confusion. MFM headquarters is the largest single congregation in Africa , with attendance of over 120,000 in single meetings. It is a ministry devoted to the revival of apostolic signs. Holy Ghost fire, miracles and the unlimited demonstration of the power of God word to deliver to the utmost. Absolute holiness is preached within and outside as spiritual prerequisite for heaven.

Dr. Kolawole Daniel Olukoya is anointed by God with an uncommon gift and finds expression as a prophet, evangelist, teacher and preacher of the word of God. In addition to his over 80 them, most of which are bestsellers. prayer rain, a prayer manual which has become a companion of not a few Christians across several denominations, has sold millions of copies. Besides, Dr. Olukoya has 70 Christian songs that he has composed. His amiable life and that of his wife, Pastor Shade and their son, Elijah Toluwani, are living proof that all power belongs to God.

4.0 CONCLUSION

In this unit, you have learnt about how the Mountain of Fire Miracle Ministries Movement was founded in Nigeria by Dr. Daniel Kolawole Olukoya. This Movement is formed by members in order to protect their faith in the Bible.

5.0 SUMMARY

The following is a summary of the major points in the unit:

Dr. Olukoya is anointed by God as a prophet with an uncommon gift, the Movement serves as the washdog of the spiritual and moral welfare of the Christian body in Nigeria:

Membership is open to other church faith members.

SELF-ASSESMENT EXERCISE

Write out the Achievements of the Movement.

6.0 TUTOR-MARKED ASSIGNMENT

List the beliefs and mission of the Mountain of Fire Miracle Ministries Movement

7.0 REFERENCES/FURTHER READINGS

Excepted from Mountain of Fire Miracle Ministries (Movement)

<https://www.google.com/search?q=mountain+fire+ministries&ie=utf-8&=utf-8>

www.Mountainoffire.org/pmch

Date retrieved 3-8-2015

UNIT 4 SECRET SOCIETIES

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Secret Societies in Nigeria

3.2 The Egungun Group

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

The most prominent groups among the traditional groups are the secret societies.

In this unit, we shall discuss the purpose of having secret societies and their functions in Nigeria. In the unit, we shall consider the Egungun group only hence it has religious background in Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

State the importance of the secret societies in Nigeria

Identify some of the societies

List category and functions of secret societies in Nigeria.

3.0 MAIN CONTENT

3.1 Secret Societies in Nigeria

The secret societies were instituted for the purpose of self-preservation and for the preservation of the community which has members. The groups enforced maintained traditions, customs and beliefs of their religion. The movements determined ritual

behaviour and regulated social attitudes. In this way, they became the “power” of the community where they functioned.

In addition to these, members of the groups usually claimed to possess esoteric knowledge and mysterious power denied to the other members of the community. For this reason, they considered themselves superior in intelligence and ability to the other members of the community, to the effect that the non-members were impelled to seek admission to the societies so that they might be protected against surroundings dangers.

The secret societies cannot be regarded as evil. But they exist for the well-being of the community as we enumerate below the category and the functions of these societies. However, any secret society can be dangerous if it gets out of hand. Since most of the activities are secret, and since only the initiated know anything about their doings, the societies can engage in nefarious anti-social deeds without the community of men and women knowing it, or having a proof of it, unless such deed become glaring. They can embark on selfish ends. They can commit brutal judicial murders, bully and exploit the uninitiated and the under-privileged. They can even threaten the well-being of the community and the individual which and who, are expected to be protected. Thus they can perform any outrageous deed without people knowing it, since the activities of the societies are not well defined and their doings cannot be verified (Awolalu and Dopamu 1979, pp.220-221).

3.2 The Egungun Group

Egwugun is an ancestral cult showing the beliefs of the Yoruba in life after death. An Egungun is believed to be the spirit of a deceased person, who has returned from heaven to earth to visit his people. Hence he is called “The Citizen of Heaven”. The Egungun society consists of masked figures who represent the dead. The dress of an Egungun gives people the impression that he is from the spirit world. He is robed from head to foot in a variety of dresses, and he sees only through a net covering the face. The Egungun is accompanied by atokun. On the morning of the festival the people go to the Central Egungun Shrine and from there, the real festival begins. The Egungun goes round the town of the adherents.

The festival is an occasion of joy for the adherents. The adherents use leaves of beans for communal meals during the annual festival. The Egungun also feature prominently at funeral ceremonies of the adherents. They enter the house of the deceased, imitate his voice, receive gifts and bless the members of his family. They represent messengers from the spirit world that came to enquire into the general well-being of the family of the deceased. They then depart, bearing messages from the living members of the family to the deceased.

4.0 CONCLUSION

In Nigeria, secret societies were instituted for the benefits of the adherents and their communities. The group of the movement maintained traditions, customs and beliefs of their religion. Egungun is an ancestral cult, showing the beliefs of the Yoruba in life after death.

5.0 SUMMARY

The most prominent groups among the traditional groups are the secret societies. They are instituted for the purpose of self-preservation and for the preservation of the community which has adherents. The Egungun is an ancestral cult that shows the beliefs of the Yoruba in life after death. It features annually in the community of the adherents. Besides, the Egungun features at funeral ceremony of the adherents in the community that practises it.

SELF ASSESSMENT EXERCISE

Discuss the Egungun festival.

6.0 TUTOR-MARKED ASSIGNMENT

Identify the roles of the secret societies in Nigeria.

7.0 REFERENCES/FURTHER READINGS

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UNIT 5 African Religious Movements

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The Meaning of Ifa

3.2 The Role of Ifa

3.3 The Creed of Orunmilaism

3.4 Ogun Movement

3.5 Esu Movement

3.6 Songo Movement

3.7 Sopono Movement

3.8 Ayelala Movement

3.9 Ala Movement

3.2.1 Amadioha or Kamalu Movement

3.2.2 Agwu Movement

3.2.3 Ibinokpabi Movement

3.2.4 Ojukwu Movement

3.2.5 Olokun Movement

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the meaning of Ifa. It will discuss the role of Ifa to mankind. This unit is very important because it sets the pace for other subsequent units of this course. Therefore the specific objectives and outline below are what you should expect to learn from this unit.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

Explain the origin of Ifa

Analyse the roles of Ifa to mankind.

3.0 MAIN CONTENT

3.1 The Meaning of Ifa

Ifa could be said to be the religion or divinity brought into the Cosmos by Orunmila. Ayo Salami says Ifa is the custodian of the deity, moral, economic, language, origin and metaphysical orders of the Yoruba culture, and of its believers throughout the world. The basics involve the priest or the mediator called Babalawo. Babalawo is the elder in the priesthood order who is consulted by clients for solutions to life's numerous problems. Ekundayo also mentioned that Ifa is an ancient monument where the culture of the Yoruba people is encapsulated enthroned and entombed.

It is much more than Geomancy in that it is not only divinatory. It also embodies the Beliefs, Religion, History, Sociology and Ecology of the people. It therefore diagnoses, treats, adjudicates, arbitrates, guides, advises, instructs, teaches, explains as well attempts to unravel the mystery of existence in this world.

3.2 The Roles of Ifa

Ifa is an instrument of information, attached to that which is asked of him. He is the solicitude of the Creator for his creation. Ifa is the Creator, knowledge and destiny of the laws imposed for the resolution of the divine powers of the tri-monogenic universal law, which are Olorun, Eleda, and Olodumare, the ones who by mutual agreement created in concert its perfect work that is the creation of the universe. Within this vast interstellar space with its perfect work and supreme architecture, is the planet that is called earth. It is a given that the perfect creation does not have errors to measure that they were making the mysterious transformation. This began the birth of IFA. That was his creation, his laws his destiny and finally a conjunction of historical knowledge and a foundation of these deities, which in turn began the scientific work of creating what he call nature, a compendium of all that which breathes, moves, feels, grows, animals and vegetables or minerals. That is Ifa. Ifa is the mysterious work of the deities. Where each time that they "touched" or created something, it was written or recorded in the mysterious diary of the deities.

Albert Surgy says Ifa is the unified assembly of all the dead initiates separated from their descendants by a great number of generations, speaking with one voice. They have acquired the greatest detachment vis-à-vis from this world and consequently the capacity to watch the general interest of their group. (Excerpted from Kekere Awo Ifayemi Internet 13/4/2007).

Ifa is the Divine Message of Olodumare (Almighty) to mankind. Ifa is the word of Olodumare. Ifa transcends all the cultures and traditions of all things – man, animals, plants, rocks, water, wind and fire. Ifa explains the basis for the existence of things past, present and future. Ifa prescribes the spiritual / physical solutions to all problems. Ifa is the first, oldest and truest religion of mankind. Orunmila, harbinger of divine message of Olodumare. (Ifa, is thus the first and truest guardian of Universal secrets of existence. Orunmila, in all things spiritual and esoteric is the deputy of Olodumare.

All Orisa worship and veneration are acceptable, provided they are subservient to the worship of Olodumare as outlined by Ifa religion. No guidelines or signposts to salvation can lead to the path of divine truth except that outlined by Orunmila.

3.3 The Creed of Orunmilaism

Ifayemi says, Orunmilaism believes in God. Orunmilaism believes in the greatness and the Almightyness of God. It believes in the descending of God into the world as Orunmila. Orunmilaism worships Orisa. Orunmila sets down doctrines and precepts for mankind. It believes in the creative force of God in the creation of the world and mankind and in Him as Orunmila witnessing Himself. It believes in Godliness and good deeds. It believes in sacrifice and propitiation. It believes in the eternity of the soul. It believes the soul is accountable to God for its deeds. It believes the flesh will receive blessing or punishments here on earth for all deeds. It believes in honour and due regard and respects and humble submission for parents and elders. It believes in the Catechism of the Creed.

Babalawo is the high priest of Orisa, which the Orunmilarinas worship. He is versed in the rituals, the love and history of the Yoruba Tradition Religion called Ifa. Babalawo is a craftsman who has acquired the fine skills of the preparation of medications (Curative, calming and preventing for mankind). He is a redeemer from the (Ajogun) evil forces of things material and spiritual systems. In many Ifa verse, the client is full of praise for his and her Babalawo after the feat has been performed. The Babalawo in turn then praises Ifa who then in turn sings the praises of Olodumare the Almighty. (Excerpted from Ifayemi Internet 13/4/20070).

3.4 Ogun Movement

Ogun is the god of iron, of war and of the chase. He is preeminently the patron god of blacksmiths, hunters, warriors and all who deal in iron and steel. Also, in as much as iron and steel belong to him, all surgical operations and all forms of bodily markings like circumcision and tattooing belong to him.

Tradition has it that Ogun himself was a hunter who used to come down from heaven on a spider's web for his hunting activities. And when all the divinities were coming into the world and they could not find the way, it was Ogun who cleared a way in the bush with his magical machet. In consequence of this, he was hailed by all. This is why he is aptly described by the adherents today as "Osin Imale" meaning chief among the divinities.

Ogun is believed to be very ferocious and bellicose. In this regard, he is an instrument of God's wrath and judgement. Any covenant or oath sealed before Ogun as the presiding judge must be fulfilled by the adherents. In a court of law, adherents of traditional religion take their oaths by kissing a piece of iron. This signifies that they have spoken the truth. People suspected of evil intentions are made to swear before Ogun, and false swearing is believed to have calamitous consequences because Ogun demands justice, fair play, and rectitude.

But Ogun is also worshipped for his benevolence. Hunters believe that he protects them in their dangerous hunting expeditions. In modern times, drivers and

cyclists look forward towards him for protection against accidents. His shrine is found in front of adherents' houses and at the smithy. The most important symbol of Ogun is iron. Other emblems of Ogun include a rock, the tusk or tail of an elephant, porogun plant (*Dracaena Fragrans*) and metal-scrap. Dogs are the special food of Ogun while palm wine is his favourite drink. But a fowl, tortoise, ram, kola-nut, bitter-kola, yam and palm-oil can also be offered to him by the adherents. (We excerpt from Awolalu and Dopamu 1979).

3.5. Esu Movement

This divinity has been mis-represented as the devil of the biblical conception. In the actual sense, Esu is regarded by the adherents especially the Yoruba as a divinity of mischief who can make things difficult for mankind. But at the same time, he is regarded as a beneficent divinity who is prepared to answer the call of his devotees who give him his due. Describe in this way, we can equate Esu to the Satan of the Book of Job. This will be seen to be especially so as we examine the general belief about Esu.

Esu is believed to be one of the divinities who were closest to Olodumare, the Supreme Deity, from the timeless beginning. When Orisa-nla came to the world as God's deputy in matters of creation and government in matters of wisdom and fore-knowledge, Esu also came as God's deputy in matters of ritual and human conduct. He can thus be regarded as the "Inspector General" of rituals. It is his duty to look into the behaviours and conduct of both divinities and men, and then make a report to Olodumare. Thus Esu can approve or disapprove of any ritual he inspected, and it is the recommendation he makes to Olodumare that will be accepted.

Because of this role, people attribute all their difficulties to the failure of Esu to perform his work. This is more so since he is of a ubiquitous character. People can invoke him to harm their enemies; they can also invoke him to offer their protection against mischief and mishap. He is the go-between officer between heaven and earth, and accusing or defending divinities or people before Olodumare. But if he is well fed and respected, he becomes protective and benevolent.

It is further believed that Esu is both difficult to predict and to placate. When you think you have given him his due, he might have felt grudgingly unsatisfied and might descend on you maliciously. That is why he is held in constant dread, and people at all times seek to be on the right side of him. Also, it appears that the divinities also fear him. It was said that once Songo, the thunder divinity of Yorubaland, boasted that there was no divinity he could not subdue. But Esu asked him promptly whether he included him, and Songo immediately replied apologetically that he could not have been included. This shows unmistakably that there is a mischief, making havoc of personal relationship, and causing confusion.

But as we have seen, Esu is not worshipped only out of fear, or in order to avoid his malevolence. He is approached as a tutelary divinity in many places, just as people approach other divinities. People have belief in his protective and benevolent capabilities. Prayers and gifts are offered to him to secure his favour and to enable him confer benefits on them. His name appears in the names given to children in

consequence of the faith reposed in him as a beneficent father. Thus we have names such as Esubiyi (Esu gives birth to this) and Esugbayii (Esu accepts or saves this).

The shrine of Esu is usually made outside the town or village. It can also be found in the compound or at crossroads. He is symbolized by a stone slab or a piece of rough laterite struck into the ground slantingly. Sometimes, Esu is represented by an image made of mud or wood. He is worshipped and propitiated throughout Yorubaland. People offer him cowries, cocks, he-goats and dogs. The image or emblem of Esu. Not only that, Esu also frequently receives a portion of the sacrifices offered to other divinities. In some areas, annual festivals are held in his honour, and people on such occasions ask for his blessing on farming and protection against evil.

3.6 Songo Movement

Songo is the Yoruba god of thunder and lightning. There are various legends about Songo as an historical figure. It is said that he was the fourth king (Alafin) of Oyo. When he was king, he could kill by spurring fire from his mouth. His reign was tyrannical and cruel. But his authorities were challenged by two of his ministers. Growing jealous of them, he sent the two to fight against each other, hoping that both might be slain. However, he was himself deposed by victor in the fight, and he committed suicide by hanging himself on a tree. He, however, became deified after his death, and he took on the attributes of Jakuta, the original thunder divinity of Yorubaland. Jakunta literally means "the stone thrower", or "The fighter with stone", or "One who hurls or fights with stones."

Songo represents the divine wrath upon the children of disobedience. He is more dreaded than any other divinity for its malevolence. Its presence is manifested in thunderbolts and lightning. He forbids and punishes lying, stealing, and in the roaring of thunder, the adherents are constantly reminded of the presence of the God of judgement.

Songo represents the divine wrath upon the children of disobedience. He is more dreaded than any other divinity for its malevolence. Its presence is manifested in thunderbolts and lightning. He forbids and punishes lying, stealing, and poisoning. Thus in the flashing of the lightning, and in the roaring of thunder, the (adherents) Yoruba are constantly reminded of the presence of the God of judgement. Those who have committed any crime or are not sure of their character usually tremble with the emotion of dread or terror whenever there is lightning or thunder.

The victims of Songo do not receive normal burial. They can only be buried by a priest of Songo. Rituals are also performed on the fateful spot. Punishments by Songo are royal punishment, the victim must not be mourned. It is believed that the victim has been rewarded for his evil deeds since the descent of Songo never occurs except to show his displeasure against those guilty of perjury and misconduct. Also, when a house is struck by lightning, important ceremonies are performed by the priests of Songo. Until the thunderbolt, called Edun Ara, is dug up and removed from the spot, the inmates of the struck house must not sleep in the affected house but must find temporary accommodation in a smithy or under booths.

Songo is a tutelary divinity, having his priests and priestesses. His worshippers wear

necklaces of red and white beads. The priest of Songo (called Magba) does not usually cut his hair, but plaits it in the fashion of women. It is believed that he can carry fire on his head without suffering harm when he is possessed.

There are shrines dedicated to Songo throughout Yorubaland. Each shrine consists of a three-pronged stake, in the fork of which is a bowl containing axes and stone-celts or the so-called thunder-bolts. These are regarded as the instruments of punishment.

The worshippers of Songo offer him sacrifices of cowries, goats, sheep, oxen and fowls. People pray to Songo for peace, long life, prosperity, material well-being and protection against danger and unseen evils.

3.7. Sopono movement

Sopono is another dreaded divinity of Yorubaland in that it manifests the wrath of the disease of smallpox, he punishes offenders with smallpox. Because the divinity is a terror to the adherents or group, he is not usually called Sopono but they call him by any of his appellations—for example Olode—“The Lord of the Open”, or “The owner of the open-space”. Obaluwaye—The king who is the Lord of the earth; Ile-gbona—the hot earth and Baba—“The Father”.

Like Songo, Sopono forbids lying, poisoning and bad magic. His punishment is royal punishment which must be accepted with cheerfulness, joy, gratitude and without complaint. Thus when anybody is killed by smallpox, people must not mourn the victim, his property is confiscated by the priests, and his body is buried in the bad bush. That is why Sopono is called Alapadupe—“One who kills and is thanked for killing”. People believe that he wears red apparel and wanders about when the sun is very hot. This is why people are warned to desist from wearing red apparel and wandering about in the sun lest they incur his displeasure.

The shrine of Sopono is usually found outside the village. At the shrine can be found mound of earth over which is placed a wide-mouthed clay pot called agbada. By the side of the agbada can also be found a special broom made from Ose potu (*Sida Carpinifolia*) which is smeared with Osun (cam wood).

The cult of Sopono was prohibited in 1917 because it was believed that the priests were devising foul means of spreading the disease in order that they might inherit the property of the victims. But the prohibition has long been aside in Yorubaland, and we have the cult in many places today. (We excerpt from Awolalu and Dopamu 1979).

3.8. Ayelala Movement

According to members of the Movement, Ayelala is one of the deified ancestors in Yorubaland. She was originally a slave woman brought from Ekitiland to Kisoso in Okitipupa Division of Ondo State, and offered as a substitutionary sacrifice to bring about peace between Ilaje and Ijo who were at war with each other.

The Ilaje and Ijo went into war with each other because Keko,

a commoner in Ilaje-land,co-habited with chief Temetan's wife and fled to Ijoland to avoid justice.The usual punishment for a commoner who co-hibited with the wife of an important chief was a death.Keko knew this,hence he fled.Because the Ijo people did not want to give up Keko to the Ilaje to be killed,war broke out between the two groups.

Later,men of goodwill stepped into the matter,and a compromise was reached namely,that if Keko was to die,a substitute,and must be got.The Ijo agreed to look round for a substitute,and eventually they got the slave woman who was offered as a substitutionary sacrifice.

Ayelala was not the real name in consequence of her cry of dereliction when she was about to die for the sin she had not committed.In Ilaje dialect "Ayelala" means "the world is great or incomprehensible".

Details of how she came to be deified cannot be given here.

But suffice is to say that before she died,she had agreed to see

that fair play prevails among the Ijo and Ilaje and that wickedness in any shape or form will be punished.Tradition says that soon after Ayelala's death,certain people who acted contrary to the laid-down norms of the society fell victims to Ayelala.Such victims swelled in limbs and abdomen,and had terrible agony which led to their making confession of their sins committed.Thus Ijo and Ilaje

people came to revere Ayelala and to set up shrine for her at Orita Ayelala(Ayelala Junction)where she was sacrificed.Other shrines soon sprang up in different places in Okitipupa Division and beyond.Today,the divinity is known and worshipped

in many places in Ondo,Ogun,Oyo and Lagos States.

Just as Songo is very rarely thought of today as one who was once a human being,so it is with Ayelala.She is now almost always thought of as an anti-wickedness goddess and a guardian of social morality.

As one does not mourn Songo's victims,so also it is forbidden for one to mourn Ayelala's victims.Rather than weeping,the people congratulate the relatives of

the victims on the removal of the evil doers from the society. Thus Ayelala is known and referred to as the Queen of Justice and ready reckoner who passes judgement when the evildoer has forgotten.

At the shrine of Ayelala can be found five cowries, red-tail-feather Olfeht fo parrot, some pieces of half-kobo, lump of native chalk, all put into a plate. There is also some gin in a bottle, and a gong or bell. There is also some gin in a bottle, and a gong bell. These objects are curtained off by a piece of white cloth.

Regular offerings include Kola-nuts, gin, chickens, goats and pigs.

3.9. Ala Movement

According to the adherents of Ala, she is the arch-divinity of Igboland. She is the earth goddess, called Ale, Ane, Ani or Ana in different parts of Igboland. As the great Mother goddess, she is the spirit of fertility, the queen of the underworld, the dearest of all the divinities.

People believe that she is a powerful, beneficent deity who is also the custodian Olfeht fo public morality in association with the ancestors.

Some of her statues represent her as carrying a child in her arms or on her knees.

This is depicting her as the goddess of fertility and of increase in all departments of life, both at home and in the field. Women pray to her for children. And since it is believed

the spirit controls the earth, farmers usually take permission before they till the ground.

The Igo will say: "Ala, is our Mother, and our god, all that we have come from her, and without her gifts we must be lost". She is very close to man because it is on her that we move, walk, sit, sleep and plant our crops. It is said that a child drops on the ground at birth and it is Ala, the owner of the earth, who takes care of him and looks after him. It is also believed that Ala can give men strength by which they live to be healthy and perform their day-to-day activities.

As the guardian of public morality, she gives and administers moral laws.

Her priests are the custodians of public morality on her behalf. Crimes Olfa hcus adultery, stealing of yams, murder, poisoning, and abominations such as giving birth to twins and abnormal children, like the cripples, are regarded as offences against Ala, and they must be purged by suitable sacrifices. oaths and covenants are made in her name and they must be fulfilled. She is thus a reflection of God's holiness.

Every Igbo village has communal shrine of Ala which is most important for fostering social unity. In addition to this, each family has its own shrine.

It is said that no group is complete without shrine of Ala because Ala is the invisible president of the community. The shrine is usually marked out by a clay pot placed at the foot of a cotton tree. The pot holds eggs, water or palm-wine.

The importance of Ala is noticeable in her worship and the type of sacrifice accorded to her. In traditional morning prayer, Ala is mentioned next to Chukwu.

It is in this order:

Chukwu(God), come and eat kolanut!

Ala, come and eat kolanut!

Ancestors, come and eat kolanut!

Sacrifices are also offered by each member of the group to Ala before the planting of crops, at the first fruits, and at the full harvest. One of the great festivals in Igboland is the yam festival. Although the yam spirit has his own special cult and receives his own share of the thanksgiving sacrifices to Ala who owns the land on which the yams grow, and who gives special permission for the use of the land. Thus at the time of planting, farmers pour palm-wine into the pot at the foot of her sacred tree, and they pray that the beneficent Mother may offer them protection throughout the planting period, against mishaps that may be caused by the falling trees, hoes and cutlasses. And at harvest times, wine, yams, cocoyams, eggs, garden eggs, and other farm products are offered to the invisible queen of the underworld.

In some areas of Igboland, a tortoise may form part of the items of sacrifice.

A gift of fowl can also be made. On such occasions eating and drinking, as well as dancing feature prominently during the festival.

During communal worship of Ala (called Ezeala) takes the lead. He is a very important social figure in all aspects of Igbo village life.

3.2.1 Amadioha or Kamalu Movement

The Igbo thunder divinity is Amadioha. He is variously called Kamalu, Igwe and Ofufe in different local areas of Igboland. The group believe that his position is second only to that of Aa. His abode is in the sun. And his presence is second only that of Ala.

His abode is in the sun. And his presence is seen in the lightning while his voice is discerned in the thunder. He is feared by all.

Amadioha is a manifestation of the wrath of God. Like the Yoruba Sango, he descends swiftly on moral offenders like witches, sorcerers, those who poison, those who steal, and those who break his laws. His punishment is royal punishment.

The victims of thunder are not mourned since they have been punished justly for their atrocities. The corpse can only be buried by the priest of Amadioha and sacrifices must be offered at the spot where Amadioha has claimed his victim. Not only that, all the possessions of the victim belong to the god of thunder and cannot be used by anybody.

But Amadioha does not specialize only in punishing moral offenders, he is also believed to be the sender of rain and the giver of fertility. Prayers are,

therefore, made to him for good harvest and for children in home. Before the new yam harvest, a fowl is usually offered at his shrine, and people pray for their well being and success in trade.

3.2.2 Agwu Movement

Agwu is the tutelary divinity of diviners who seek to discover secrets and give advice on spiritual matters to each member of the group.

Agwu can be capricious to the extreme, he can hinder or help, bring prosperity or calamity, and can be difficult to placate. For this reason, Agwu is offered the best sacrifice so that he may not obstruct success of an undertaking projects of the adherents.

Members of the group are usually possessed by Agwu. When this happens, the person so possessed is called upon to be a devotee or a diviner. Agwu does not usually accept a refusal. The learner performs necessary sacrifice and begins a course of training as a diviner.

Every diviner offers prayers to Agwu every morning and before breakfast. It is believed that the devotees of Agwu are usually enriched by him. This is more so in that they act as doctors who help the people in all their multiple difficulties, and they are paid for the services rendered.

3.2.3 Ibinokpabi Movement

This is the oracular divinity at Arochukwu in Igboland. The goddess has power to identify sorcerers, witches and poisoners. The adherents also believe she can make barren woman fertile, and give success in trade, fertility of crops, and victory in war.

In the past, the goddess is believed to live in a cave about two metres high on the bank of river flowing around the Aro villages. She answered questions and gave oracles through the medium of qualified priests.

This cult was suppressed by the government because of its anti-social activities.

But some elements of the cult still survive secretly without the gruesome elements.

3.2.4 Ojukwu Movement

The group believe that the god is of small-pox. Like the Yoruba Sopono, he is much dreaded. One of his appellations is Oga n'elu meaning "That which walks above".

Ojukwu is an expression of the wrath of God. It is believed that evil men are hated by Ojukwu, and he withholds his aid from them. It is, therefore, believed that those who die of smallpox should have committed some unknown sins.

Punishment by Ojukwu is royal punishment. His victim does not receive normal burial; he is buried in the evil forest. A family that has been visited by Ojukwu usually placates him by dedicating a son or daughter to his service.

3.2.5 Olokun Movement

The most important divinity in Edo, and second only to Osanobwa, the Supreme Deity, is Olokun. The name literally means "the owner of the sea". Olokun is thus the divinity of the ocean and the waters. It is believed that he is the beloved son of Osanobwa. Like

the Yoruba Orisa-nla, he is the arch-divinity of Edoland, and he is vested with his father's royal power and authority.

Some people consider Olokun to be feminine, and in some of his temples, he is represented as a woman, usually a clay image of a woman. But many people believe that he is male, although he may be symbolised in feminine terms. His worshippers are principally women especially among the Urhobo. Even when a man is instructed to offer

sacrifice to Olokun, his daughter usually performs the sacrifice on his behalf.

Olokun is regarded as a beneficent divinity. He has all the material well-being at his disposal and can distribute this to men according to his will. He sends the rain, and the fertility of the soil is attributed to him. Since he is the owner of all the property, adherents pray to Olokun for riches, success in trade and undertakings, and total well-being.

His emblems include pots containing water, pieces of white chalk, peeled rods and white cloth. Thus we have here a replica of Orisa-nla of Yorubaland in that he represents God's holiness. He is the divinity of inspiration and idealism and those who come under his tutelage are believed to have powerful, magnetizing mind, overwhelming charm, and magnificent accuracy in all things. Indeed, they are known

to be quite original and are highly sensitive in nature, becoming geniuses in one way or another.

This priest of Olokun is called Ohen Olokun, and he serves as a link between the people and the divinity. There are other Edo priests of

Olokun, but Ohen Olokun is the head of them all.

4.0 CONCLUSION

Having gone through this unit, you would have noticed that Ifa is a religion that was brought into the world by Orunmila. You might have also observed that Orunmilaism believes in God. It believes in the assumption of Attributes and names of God to fulfil His Will.

Ogun is the god of iron, of war and of the chase. The god is believed to be very ferocious and bellicose. Ogun is worshiped by the adherents for his benevolence. The god protects hunters from dangerous expeditions. Songo is the adherents' god of thunder and lightning. The god represents the wrath upon the children of disobedience. Sopofo manifests the wrath of God.

Ayelala is one of the deified ancestors of members of the group. Ala is the arch-divinity of the adherents in Igbo land. Amadioha is the thunder god of the adherents in Igbo land.

Agwu is the tutelary divinity of diviners who seek to discover secrets and give advice on spiritual matters to members of the group. Ibinokpabi has power to identify sorcerers among the group. Ojukwu is a dreaded god that expresses the wrath of God. Olokun is the god of ocean that its adherents worshipped in Edo State.

5.0 SUMMARY

You are now better informed of the following points from your study of this unit:

Ifa is the Divine message of Olodumare (Almighty) to mankind. Ifa transcends all the cultures and traditions of all things including man, animals, rocks, water, wind and fire. Orunmila in all things spiritual and esoteric is the deputy of Olodumare.

Ogun is worshipped for his benevolence. Songo is the god of thunder and lightning. Sopofo inspires terror in all people. The god forbids lying, poisoning and bad magic. Any member of Ayelala who acted contrary to its norms are punished. Ala is the arch-divinity of the adherents in Igbo land. Amadioha's presence among the adherents is seen in the sun. His punishment is a royal one. Agwu discovers secrets and give advice to his adherents on spiritual issues. Ibinokpabi identifies sorcerers, witches among her adherents. Ojukwu hates the evil men. He withholds his aid from them in Igbo land. Olokun is the divinity of ocean in Edo State.

SELF ASSESSMENT EXERCISES

Comment on the roles of Songo to mankind.

What are the functions of Orunmila to mankind in the world?

Discuss the roles of the following gods to their adherents:

Olokun

Ibinokpabi

Agwu

6.0 TUTOR-MARKED ASSIGNMENTS

State the Creed of Orunmilaism?

Discuss the importance of Songo in the lives of the worshippers.

Discuss the roles of the following movements to their adherents:

Ayelala

Olokun

Ala

Amadioha

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UNIT 6 IZĀLAH MOVEMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Iz lah Movement

3.2 The Composition of the Membership of the Movement

3.3 Organizational Structure of Iz lah Militants

3.4 The Duties of Iz lah Militants in Nigeria

3.5 Methods used by Iz lah Movement to achieve its goal in Nigeria.

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 Reference and Further Reading

1.0 INTRODUCTION

In this Unit, you will be introduced to Iz lah Movement.

2.0 OBJECTIVES

After this unit, you should be able to:

- Narrate the origin of the movement
- Identify the contribution of the movement towards the spread of Islam in Nigeria.
- State the objectives of Iz lah Movement.

3.0 MAIN CONTENT

3.1 Iz lah Movement

Iz lah Movement originated from the teachings, preaching and writings of Shaykh Gumi. It is known as Izalatu'l-Bid'ah Wa Iqamati's-Sunnah. The aim of the adherents of Iz lah Movement is to propagate Islam in its pristine purity as contained in the Quran and the hadith. Besides, the adherents were out to wage war against all forms of ignorance and evil innovations in Islam

3.2 The Composition of the Membership of the Movement

The composition of the membership of the Iz lah Movement is mostly youths who are learned in both Western and Islamic education. This can be one of the factors why they are militant and fanatical in their reformation approach. They use to arm themselves with sound knowledge of Quran, Sunnah of the Prophets, Principles and teachings of Islam. The members of the Movement usually preach in towns, villages, inside and outside mosque. They also travel from one place to another and establish branches in virtually all-big toms and villages in the Northern Nigeria. They sell recorded cassettes that contain their teachings at give away prices. The Iz lah also resolved to force all members of either Qadriyyah or the Tijaniyyah to renounce their Tariqah affiliation.

3.3 Organizational Structure of Iz lah Militants

The Iz lah Movement comprises of many Councils or Committees. Each Council has its own committees, sub-committee in which each member of the committee is charged with specific duties and functions.

3.4 The Duties of Iz lah Militants in Nigeria

- (1) The duty of Iz lah adherents is to return the adherents of Islam (the Muslims) to the Quran and authentic traditions of Prophet Muhammad and understanding the two on the guiding principles of the companions (May Allah be pleased with them) in the area of creed, worships and interpersonal relationship in all aspects of life.
- (2) To educate the Muslims about their true religion and invite them to practice its teachings and uphold its rules and regulations, inculcate its virtues and etiquettes which will ensure their success and glory.
- (3) To warn Muslims against associating partners with Allah in all its different forms and against innovations and external ideologies which cause anxiety in the minds of Muslim youths, most especially ideological thoughts of communism, socialism and atheism.
- (4) To unite the Muslims under one doctrine or ideology and single noble path in order to facilitate the establishment of a single community (of Muslims) under common teachings and one leader.
- (5) To purify Islamic Society from associating partners with Allah, innovations and superstitions, shameless and promiscuous conducts, (in order) to create a clean environment for he upbringing of Muslim generations.
- (6) To establish a spiritual minded Muslim (morally and intellectually) monotheistic in faith, far way from associating partners with Allah and from tribalism and evil superstitious.
- (7) To clear the Islamic World from evil machinations of enemies of Islam who wage wars on Islamic towns and causes divisions among Islamic Communities in order to make the Muslims losses their single community and glorious nations.

(8) To caution Muslim Community from sectarianism, partisanship, rejected and falsified traditions of the Prophet, which disfigure the beauty of Islam and debar the progress of the Muslims

(9) To purify and educate adherents of Islam.

(10) To work towards restoration of ideal Islamic life, establishment of ideal Islamic Society and implementation of Allah's rule on the earth.

3.5 Methods Used by Iz lah Movement

There are ten methods adopted by this organization to realize the above stated duties. These are as follows:

(1) Establishment of Quranic Schools for children both males and females where preference is to be given to the science of recitation of the Holy Quran and Islamic jurisprudence over any other subject.

(2) Establishment of Da'wah Training Schools for Preachers, propagators, Instructors and Teachers of the religion.

(3) Establishment of Islamic Training Centres in many towns and cities.

(4) Organization of Training Circles for the old and adult Muslims both male and females in the Mosques.

(5) Establishment of Schools for the married and single Muslim ladies, because they believe that women share equal rights with men in Islamic education.

(6) Establishment of Orphanage Centres in some States in Nigeria to care for the orphans

(7) Establishment of Hospitals, Clinics, Maternities and Dispensaries in Nigeria.

(8) Caring for the newly converted Islam adherents in Nigeria.

(9) Setting up of Vocational Centers for able bodied Muslims who are jobless in the country.

(10) Giving free educational scholarship to deserving students who lack financial means.

4.0 CONCLUSION

Iz lah Militant was founded by Shaykh Gumi. The emergence of the Movement in Nigeria introduced a new dimension to the Islamic religion scene in the country.

5.0 SUMMARY

In this unit, you have understood the following facts:

Iz lah Militants originated from the teachings, preaching, and writings of Shaykh Gumi. The aim of the Movement is to propagate Islam as it contained in the Quran and the traditions of the Prophet

The movement aims at educating the adherents of Islam about their true religion and invites them to practice its teachings and uphold its rules and regulations, inculcate its virtues and etiquettes which will ensure their success and glory.

The Body is out to warn Muslims against associating partners with Allah in Nigeria.

The Movement also united the Muslim under one doctrine or ideology in order to facilitate the establishment of a single community in the country.

The Militant is founded to clear the Islamic world from evil and kick against enemies of Islam who cause division among Muslims in Nigeria.

The Movement has established institutions such as schools, hospitals, clinics and maternities to promote its doctrine, practices and faith in Nigeria.

SELF ASSESSMENT EXERCISE

State the benefits for members Iz lah Movement in Nigeria.

6.0 TUTOR- MARKED ASSIGNMENT

State the duties of Iz lah Movement in Nigeria.

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UNIT 7 TIJANIYYAH MOVEMENT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

 3.1 Tijaniyyah

 3.2 The Visitation of Ahmad Al-Tijani to Mecca

 3.3 The Spread of Tijaniyyah (1840 – 1850)

 3.4 The Departure of Alami from kano in 1926

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will be introduced to Tijaniyyah Movement in Nigeria.

2.0 OBJECTIVES

It is expected that by the time you finish studying this unit, you should be able to:

 Define Tijaniyyah Movement

 Identify the Source of the Movement

3.0 MAIN CONTENT

3.1 Tijaniyyah

C.W. Michie in his work “Islamic Brotherhoods in Nigeria” named Ahmad al-Tijani as the founder of the Tijaniyyah Movement in Nigeria. He made Kano and Borno Centres for the movement. Michie further said that Ahmad al-Tijani made his converts within the circle of the ruling class in the Northern Nigeria. Shaykh ‘Umar Sa`id al-Fúti initiated the spread of the movement in the Northern Nigeria.

3.2 The Visitation of Ahmad Al-Tijani to Mecca

Ahmad al-Tijani was appointed Khalifah of the Tijaniyyah in Mecca for the Western Sudan by Muhammad `Umar Khalifah al-Ghali, Wakil of the Tijaniyyah in Mecca. When he returned from Mecca, he made Sokoto his headquarters for the Movement. There he stayed for eight years (1830 – 1838) and sought for proselytes for his new order. He made converts at Kukawa in Borno. The converts were Shuwa Arabs.

Umar was one of his disciples. At Zaria, Umar did establish a Zawiyah for the movement. At Zaria, Tijaniyyah Movement was accepted by the heads of the Mallawa, one of the four ruling Fulani clans in Zaria. He also made converts in Hausa Wards in Zaria.

3.3 The Spread of Tijaniyyah (1840 – 1850)

Tijaniyyah Movement spread widely in the late 1840s and 1850 in Gwabda, Kano, and Zaria. In Gwandu, Muhammad Raji B. Ali who was the deputy to Emir Khalilu accepted the movement. In 1850 he embarked on the spread of the movement to other parts of the kingdom. Muhammad was accompanied by the following scholars Sa`db Muhammad Amin, `Umar B. Ahmad to spread the new movement. The Tijaniyyah defeated 10,000 Tokolor bands during the reign of Abd alRahman of Sokoto (1891 – 1902) in Nigeria. In 1923, Shaykh `Alami, a Maghrib Mallam, paid a visit to Kano and he was welcomed by the Tijaniyyah and had a group worship together. There they were united together. More people were trained as Tijaniyyah followers in Kano and other parts of Hausaland for the Spread of the movement in Nigeria. In 1923, the society built the first Tijaniyyah Sawiyah in Kano in the Kawarin Maguga area of Koki ward. The brotherhood spread in Kano and its surrounding areas and many people embraced it.

3.4 The Departure of Alami from Kano in 1926

In 1926 Alami left Kano to Marrakish to continue the spread of the Tijaniyyah Movement in Nigeria. He trained pupils and novices for the spread of Tijaniyyah. He died in 1938. Another significant episode in the spread of Tijaniyyah in Northern Nigeria was the conversion tour conducted by Shaykh b`Umar, a direct descendant of Shaykh Ahmad al-Tijani who later became the Imam of the Tijaniyyah Zawaiyah at Ayn Madin in Algeria. Between 1948 and 1949 Ben `Umar spread the movement in Northern Nigeria by visiting the following towns: Kano, Kaduna, Zaria, Katsina, Gusau and Adamawa. He made several converts in the named towns for the movement. The emergence of the late Shaykh Ibrahim Mias and his dynamic leadership also contributed greatly to the spread of the Tijaniyyah in Nigeria.

4.0 CONCLUSION

The founder of Tijaniyyah Movement was Ahmad al-Tijani in Nigeria. He established centres for the movement in Kano, Borno, Zaria. He trained many scholars to spread the movement in the Northern Nigeria.

5.0 SUMMARY

Tijaniyyah Movement began with Ahmad al-Tijani in Nigeria he used Emirates as the Headquarters for the conversion of his followers. He died in 1938. However, his followers have taken over the movement since his death. The spread of the group seems to be rapid in the Northern parts of Nigeria than other parts of the country.

SELF ASSESSMENT EXERCISE

Discuss the Tijaniyyah Movement in Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

Account for the spread of Tijaniyyah in Nigeria.

7.0 REFERENCES/FURTHER READINGS

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Muqaddam Ali Jabata and Al-hajj Múrs Hakim, both of Ilorin use their houses as Zawiyah for the Tijaniyyah rites.

Ahmed A.F. Interviewed Place: Lagos Dated 8-5-2007.

MODULE 3 SELECTED ORIENTAL RELIGIOUS /ISLAM MOVEMENTS

UNIT 1 OLUMBA OLUMBA OBU MOVEMENT OR BROTHERHOOD OF THE CROSS AND STAR

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Description of the Movement
 - 3.2 The Aims of the Movement
 - 3.3 The Teachings of the Movement
 - 3.4 The Uniform of the Adherents
 - 3.5 Fasting
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the Brotherhood of the Cross and Star Movement.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- State the founder of the Brotherhood;
- Discuss their Teachings;
- Describe the Movement.

3.0 MAIN CONTENT

3.1 Brother Hood of spiritual and star movement

Brotherhood of the Cross and Star is a Spiritual Movement which believes in and Practices the teachings of Jesus Christ. The movement was established in 1956 by the founder and leader Olumba Olumba Obu at Calabar, in Cross River State of Nigeria. The group obtained her certificate of incorporation on 25th March, 1964. The movement is the proverbial Biblical mustard seed, whose insignificant genesis has experiences a tremendous evolution into a giant tree under Olumba Olumba Obu. It has spread beyond Nigeria to other parts of the world. The movement is not a church but, “Christ Universal Spiritual school of Practical Christianity”.

The name of the movement “Brotherhood” means Love, Truth, Good manner, Mercy, Patience, Humility, Meekness, Unity and Oneness of God’s creations. The brotherhood kingdom finds fulfilment in the promise of the Lord Jesus Christ. He promised to go and prepare a place then come back and take us into Himself. In other words, the kingdom which Jesus Christ had promised to prepare is the Brotherhood of the Cross and Star. The founder quoted the following Bible passages to support his claim on the promised kingdom of Christ.

Let not your hearts be troubles; ye believe in God, believe also in me. In my father’s house are mansions: If it were not, so, I would have told you, I go prepare a place for you. And if I go and prepare a pace for you, I will come again and receive you into myself; that where ye may be also (John 14: 1-3). The brotherhood is referred to as the new heaven and new earth; the new kingdom of God on earth wherein dwelleth righteousness, peace and love. It embraces all creation. The kingdom of the movement is universal. It knows no boundary or barrier. Brotherhood means equality. It also means one, Love, and service. The movement is the Christ Universal Spiritual School of Practical Christianity for its adherents.

3.2 The Aims of the Movement

The aims and objectives of the group include the advancement of the Gospel of Jesus Christ the Lord practical demonstration of healing the sick, helping the poor offering relief to the unfortunately establish non-profit Christian schools, colleges and health centres in accordance with the policies of the government of the day. Moreover, the movement aims at promoting agricultural enterprises, industries and engage in other lawful activities to generate funds for the welfare of people in various parts of the world. As a result of it, enhancing the spiritual emancipation of humanity. The objective of the movement is to spread the Gospel of Jesus Christ from house to house, city to city throughout the cosmos.

3.3 The Teachings of the Movement

The Brotherhood and Star teach the following to her adherents:

Preaching the Goodnews, carter for sinners, the needs and convert them to the part of righteousness. In addition to these, the movement teach prayers, faith, hope, repentance, peace and love. The adherents address one another sisters and brothers.

3.4 The Uniform of the Adherents for Worship

The official uniform of the Brotherhood of the Cross and Star is white garment with a cape known officially as the 'Soutane' in conformity with what is recorded in Revelation of John the Divine in Revelations 7: 13-15, 19: 8. The sisters use white head ties. No makeup, no plaits or jewellery of any kind: rings, chains, beads, wrist- watch (1 Peter 3: 3, 1 Timothy 2: 9-10, Exodus 32: 2-4. All members wear white robes regardless of their age or position within the kingdom. The kingdom is known as Bethels. White Soutane was worn by Jesus Christ during transfiguration (Matthew 17:2). His white indicates "righteousness" or purity, and peace. Red soutane is worn by the adherents of the movement. It is sewn in the same style like the white soutane. Red means "love" and the word of God. The adherents also turbaned. The Brothers or Bishops use purple turban.

The Evangelist brother/sisters/ Apostles (Brothers) and Deaconesses use red turban. Their pastors use black turban. While the senior prophets/prophetess use yellow turban. Blue, green and brown turbans are use by prophets/prophetess. All ordained brethren sit together in the ordained pew. The doctrine of the movement indicates that the adherents must not wear shoes into the Bethels of worship. God is holy and all worshippers of God must worship Him in spirit and in truth. (Exodus 3:5, Romans 10:15, Lk2:2-35). Bethels are opened 24 hours a day, 7days a week, and each day of every year from January to December. The adherents bow there head three times before God before and after prayers. (Matthew 2:11, 26:39).

3.5 Fasting

Fasting is the act of refraining oneself from food and water. It is a period of purification in which the adherents of the movement devote themselves to prayers, and supplications to God. Fasting brings them closer and in direct communication with their creator as they spread themselves away from the chaos of the world. All types of sicknesses and problems of members are solved through fasting. The adherents fast from 6.00 am to 6.00pm; especially on Thursdays to conform to the time when Jesus Christ was crucified as opposed to Friday, adopted by the other Christian groups.

Before the Pentecostal period 72 hours of dry-fasting with no food or water is undertaken by the adherents of the movement. This is observed in order to purify them for the month of

Pentecostal day which is one week after the dry fasting. During Pentecostal, fasting is observed daily from 6.00am to 6.00pm to bring members closer and worthy to receive the Holy Words and blessings of god (Acts 13: 2-3). Full feast is served for the breaking for all members of the Brotherhood of the Cross and Star. Their songs are composed for them by the Holy Spirit. The adherents are law abiding people whichever country they may find themselves. They use fruits, vegetables, rice and water for feast. It is blessed and served after service or fasting.

The adherents do not believe in medicine of any form, so they do not take medicine. They believe in faith healing. They confess their sins, sing spiritual songs, listen to power of the spoken words, pray and bless water to drink for healing of sicknesses. Every member pays one tenth of his/her earning as tithe to God. (Malachi 3: 7-12). Disputes are settled among themselves.

4.0 CONCLUSION

Brotherhood of the cross and Star is a spiritual kingdom, where love, peace, and joy reigns.

5.0 SUMMARY

The Brotherhood of the cross and Star was founded by Olumba Olumba Obu in Calabar. Members belong to the kingdom of bethels all over the world. They do not use drug for healing but prayer and fasting are used to cure sickness. Members pay one tenth of their earning for tithe. They do not go to court to settle disputed. But disputes are settled within their kingdom.

SELF ASSESSMENT EXERCISE

Faith is Brotherhood of the Cross and star. Do you agree? Discuss.

6.0 TUTOR-MARKED ASSIGNMENT

Comment on the doctrines of the brotherhood of the Cross and Star.

7.0 REFERENCES/FURTHER READINGS

Excerpted from the Internet on 7/5/2007. chick.

The origin of Brotherhood of the Cross and Star from the website.

UNIT 2 THE HARE KRISHNA MOVEMENT AND BAHAI

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The meaning of the Movement

3.2 The History of the Movement

3.3 The Style Life of the Adherents of the Movement

3.4 Other Spiritual References of the Movement

3.4.1 The Bahai Faith

3.4.2 Beliefs

3.4.3 Bahai Faith and the Unity of Religion

3.4.4 Bahai Faith and the Unity of Humanity

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the movement of the Hare Krishna, the meaning, the History, the Style, Life of the adherents and other scripture of the religion, and Bahai teachings.

2.0 OBJECTIVES

At the end of this unit you should be able to:

Explain the origin of the Hare Krishna Movement and Bahai;

Analyse the teachings of the movement and the Bahai;

3.0. MAIN CONTENT

3.1 The Meaning of the Movement

A.C. Bhaktivedanta Swami Prabhupada defined Hare Krishna thus:

“Hara” means “the energy of God”. While “Krishna” and Rama means “God is who All-Attractive” and “He who is the source of All Pleasure”. In addition to these, he says “Rama” can also refer to “Radha-Raman. The word “Rama” is another name of Krishna meaning beloved of Radha or as a shortened form of Balarama, which refers to Krishna’s first expansion.

3.2 The History of the Movement

Bhaktivedanta swami Prabhupada began the public chanting of the Hare Krishna mantra in India around 1921. Upanishad Narada was instructed by Brahma to say out loudly the following words of mantra:

Hare Krishna Hare Krsihna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare.

It is believed that when the adherents recite the above words aloud, or speak, or mediate upon the words, they are expressing the love of God in their hearts. The love of god probably referred to the word “Krishna”, which form part of the name of the Movement. “Hare” can be interpreted as either the vocative of Hari. Hari is another name of Vishnu, which means “golden one”. The adherents of the movement recite the mantra out repeatedly or softly to himself or herself. He or she could also recite the mantra softly to himself or herself in the mind.

According to K.N. Aiyar, “Krishna “consciousness” is not an artificial imposition on the mind of the adherent. But it is original energy of the living entity. Between 1960 and 1970, the devotees of the movement appeared on the street of Western cities, dancing and chanting with drums and cymbals, wearing saffron ahotis or colourful saris selling Bhagavad Gita. The devotees were members of the international society for Krishna consciousness that was founded by A.C. Bhaktivedanta Swami Prabhupada. The International Society for Krishna consciousness (ISKCON) was the first organized Vaishnva group to make a large impression of movement outside India where it started. The Theologians classified Hare Krishna devotees as practitioners of Bhakti Yoga. They also referred to them as Gaudiya Vaishnavas. This is because the devotees follow a line of gurus descending from Chaitanya Mahaprabhu who appeared in Bengal. Vaishnavism is derived from Hindu religion.

3.3 The Style Life of the Adherents of the Movement

Very many adherents of the ‘Hare Krishna’ live according to strict rules of the movement. The initiates take vows to abstain from all forms of recreational drugs and intoxicants from eating meat, fish and eggs. They also abstain from gambling, and from all sexual relations except for purposes of procreation within marriage. On the other hand, the non-initiates of the movement are left to his or her own discretion to follow the regulative principles of the laid down standard principles of the society.

The adherents' elevation and joy are derived from chanting God's holy names that were mentioned in the subheading 3.2 in this unit.

The Hare Krishna mantra is one of the famous songs among the UK singles charts on occasions.

3.4 Other Scriptural References of the Movement

The practice of the chanting the Hare Krishna mantra or songs are found in the Puranic, the Pancaratra and Vaishnava literature. We quote an example of such mantra thus:

- "All the grievous sins are removed for one who worships Lord Sri Hari, the Lord of all lords, and chants the holy name, the maha-mantra padina purana: svarga khanda 50.6.

- "Hare Krishna Hare Krishna Krishna Hare Hare: Whoever chants this mantra, even neglectfully will attain the supreme goal of life. Of this there is no doubt' – Agni Purana.

- This sixteen-name, thirty-two syllable mantra is the maha-mantra in the Age of Kali by which all living beings can be delivered. One should never abandon chanting this maha-mantra" – Ananta – sambita.

- "About this divinely spiritual Maha-mantra, which delivers one from material existence, the original guru. Lord Brahma has said "The srutis have declared this mantra to be the best means of deliverance in the Age of Kali. Having all heard this form Brahma the sons and disciples of Brahma beginning with Narada, all accepted the Hare Krishna Maha-mantra and having meditated on it, attained perfection" – Ananta – Sambita.

- When the sixteen names an thirty-two syllables of the Hare Krishna mantra are loudly vibrated Krishna dances on one's tongue" – stava – mala – vidyabhusana – bhasya, Baladeva vidyabhusana in Bhaktisiddhanta's Gaudiya Kanthahara 17:30 (English translation of the Kali Santarana Upanishad).

3.5 The Bahai Faith

The Bahai faith is a religion founded by Bahauallah in 19th century Persia. The movement is across the global world, Nigeria inclusive. 'Bahai' teachings view religious history as evolving educational process for mankind, through God's messengers. It is termed Manifestations of God. Bahai is a term use for a follower of Bahauallah. Bahauallah is seen as the most recent Pivotal but not final of the individuals. He claimed to be the expected redeemer and teacher prophesised in Christianity, Islam, Hinduism, Buddhism and other religions and that his mission was to establish a firm basis for unity throughout the world, and inaugurate an age of peace and justice, which Bahai's expect will inevitably arise.

3.6 Beliefs

The principles of the teachings of Bahai are the unity of God, the unity of religion and the unity of mankind. The movement concept of God, Bahai's believe in a single, imperishable God, the creator of all things, including the creatures and forces in the

universe. The existence of God is eternal. It has no beginning or end. He is a Personal God, unknowable, inaccessible, the source of all Revelation, omniscient, omnipresent and Almighty. The adherents of Bahai believe that God expresses His will in many means, including series of divine messengers refers to as Manifestations of God or divine educators. In expressing God's intent, these manifestations are seen to establish religion in the world. The teachings of Bahai movement state that God is too great for humans to fully comprehend or to create a complete and accurate image. The adherents of the movement refer to God as the All-Powerful, or the All-Loving. They emphasis on monotheism and reject the doctrines of the Trinity (Stockman Robert).

3.7 Bahai Faith and the Unity of Religion

The adherents of the Bahai movement believe in the validity of the world's religious, whose founders and central figures are seen as manifestations of God. They interpret religious history as a series of dispensations, where each manifestation brings a somewhat broader and more advanced revelation, suited for the time and place in which it was expressed. Specific religious social teachings, such as, the direction of prayer or dietary restrictions may be revoked by a subsequent manifestation so that a more appropriate requirement for the time and place may be established conversely, certain general principles, such as, neighbourliness or charity) are seen to be universal and consistent. The adherents of the movement do not believe that this process of progressive revelation will end. However, they believe that is cyclical. These believers do not expect a new manifestation of God to appear prior to 1000 years after Bahaullah's revelation.

Their beliefs are combinations of the earlier religions beliefs. The adherents assert that their religion is a distinct tradition with its own scriptures, teachings, lairs and history. It's cultural and religions debt to the shia Islamic matrix in which it was founded is seen as analogous to the Jewish socio-religious context in which Christianity was established. The adherents describe their faith as an independent world religion, differing from the other religion, differing from the other traditions only in its relative newness and in the appropriateness of Bahaullah's teaching to the modern context. Bahaullah is believed to fulfil the messianic expectations of these precursor faiths. (Britannica Book of the Year 1988).

3.8 Bahai Faith and the Unity of Humanity

Bahai's believe that human beings have a "rational soul" and that this provides the species with a unique capacity to recognize God's station and humanity's relationship with its creator. Every human being is seen to have a duty to recognize conform to their teachings (MC Mullen Michael 2000). Through recognition and obedience, service to humanity and regular prayer and spiritual practice. The adherents of the

movement believe that the soul becomes closer to God. This is the ideal of Bahai belief. When a human being dies, the soul passes into the next world, where its

spiritual development in the physical world becomes a basis for judgement and advancement in the spiritual world (Masumian Farnaz 1995). Heaven and Hell are taught to be spiritual states of nearness or distance from God that describe relationships in this cosmos and the next, and not physical places of reward and punishment achieved after death (Masumian Farnaz).

4.0 CONCLUSION

The Hare Krishna means the energy of God. While Krishna and Ram mean God is who All-Attractive and “He who is the source of All Pleasure”. The Bahai teachings are the unity of God, Unity of religion, unity of mankind, Gender equality, Elimination of all forms of prejudice, world peace, Harmony of religion and science, Independent investigation of truth, universal compulsory education, universal auxiliary language, obedience to government and non-involvement in partisan politics and Elimination of extremes of wealth and poverty.

5.0 SUMMARY

Bhaktivedanta Swami Prabhupada was the founder of Hare Krishna in India around 1921. The movement began international one between 1960 and 1970. The Bahai movement believe in the unity of God, Gender Equality, harmony of religion and science, obedience to government and universal compulsory education and elimination of the extremes of wealth and poverty, to mention but a few.

SELF ASSESSMENT EXERCISE

Comment on the Hare Krishna Movement.

6.0 TUTOR-MARKED ASSIGNMENTS

(1) State the beliefs of the Bahai.

(2) “Hare Krishna Hare Krsihna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare”

Discuss the mantra.

7.0 REFERENCES/FURTHER READING

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UNIT 3 ECKANKAR RELIGIOUS MOVEMENTS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Main Aims of the Group
 - 3.2 What is Eckankar?
 - 3.3 Defining Eckankar
 - 3.4 The Doctrines of Eckankar
 - 3.5 Sri Harold Klemp
 - 3.6 The Teachings of Eckankar
 - 3.7 Why Eckankar Religion Remains
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the purpose of Eckankar on this earth. It will discuss the reality of God in your life. The unit also enlighten you about the knowledge of God which you have within you.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Explain the main purpose of Eckankar

- Analyse the teachings of Eckankar religious group

- Describe how to do things out of pure love in order to improve your life and find a measure of happiness which you need to know.

3.0 MAIN CONTENT

3.1 The Main Aims of the Group

The main aims of the Eckankar religious group are to teach you how to get to heaven. Besides, it aims to give you the tools to explore your dreams. Furthermore, the religion also aims to help you to have more love and understand past and present relationships. And to gain the spiritual insights that improve the equality of your life everyday. The religion is a spiritual adventure of a lifetime. Paul Twitchell introduced it in 1965 to the world.

3.2 (i) What is Eckankar?

Eckankar is a religion for the individual. It is designed to help individuals find their own way back to God through direct personal experiences.

(ii) What are Eckists?

Eckists come from all walks of life. Their common denominator is a love of God and commitment to spiritual enfoldment. They are of every race and religious background. They are responsible members of their community. The adherents of Eckankar religion accepted the religion in order to find answers to questions which the orthodox and traditional teachings could not find solutions to [Excerpted Harold Klemp, Religion of the Light and Sound of God, Eckankar Doctrines Cramer, Todd 11, Munson Doug. 1995]

3.3 Defining Eckankar

The word ECK means The Divine, or Holy, Spirit, The Audible Life Stream; the essence of God which supports and sustains all life; the Life Force. Eckankar is a Religion of the Light and Sound of God. He appears to mankind through the Holy Spirit. And the Holy Spirit can appear to mankind as Light, which is a reflection of the atoms of God moving in space, or as sound, which is the Audible Life Current that carries Soul back home to God.

3.4 The Doctrines of Eckankar

The adherents of Eckankar religion claimed that each person is a soul. Besides, a classic soul travel, experience worries less, knows more love, feels energized and changes bad habits.

(i) Dreams: Another area which the Eckankarists believe is that soul never sleeps. While the Mahanta is the Dream Master. Dreams help us in daily life. Dreams help spiritual unfoldment. Karma can be resolved in the Dream State. In addition to these, Dream symbols are individual. Dream characters represent aspects of the Dreamer. In this universe, there are many levels of Dreaming. Dreams can prophesy. Keep a dream Journal, but the purpose of Dreams is to bring the individual closer to the Light and Sound of God.

(ii) Karma: The law of Karma is scientific and logical. Understanding karma can liberate the adherents of this religion from being a victim. The adherents can be free of karma. Karma metes out perfect justice. The adherents are responsible. Experience

teaches the adherents their religion. The adherents receive spiritual maturity as they realise that they are the creator of their own lives.

(iii) Reincarnation: Near – Death and out of-body-experiences have helped people live life more fully. Heaven exists on other planes. Reincarnation helps to explain aspects of our personalities. Reincarnation is a widely held belief among the adherents of Eckankar Religion. According to them, soul is always moving forward. We have been here before, they claimed; and that there is a reason for the veil separating us (mankind) from the past. We often return to be with Family and Friends from before. Past –Life memory is accessible. The physical plane is a school of life.

(iv) The God Worlds of Eck: In the God worlds of Eckankar, soul travel makes it possible to achieve God – Realization in this Lifetime. In the words, in question, the soul is a plane. Therefore, there is gain in spiritual understanding from the Temples of Golden wisdom. In it, we have the Astral plane too. In God worlds, we have the causal plane. Likewise, there is a mental plane in such worlds. In these worlds, there is the Etheric plane that exists in them.

(v) Love: The divine Love needs no words to communicate. Besides, Love is simple: The adherents must learn that love is simple. They know greater Love through the golden heart.

(vi) The Eck – Vidya: The Eckankar adherents believe that man always wants to know the Future. They also believe that Life is cyclical. Eck – vidya looks into soul records; namely: past, present and future. This is a warring planet, but that is alright. They also believe that one must not use knowledge to manipulate others. Man has a golden tongued wisdom.

(vii) Adherents Solve Problems: The adherents have the knowledge or wisdom of knowing when to give up. They claimed that Hu helps one to do so. They also use the Shariyat Technique for well-being and happiness.

(viii) Initiations: Initiation links soul to the Audible Life stream. Each adherents of Eckankar enters it with a different state of consciousness. However, initiation pace and frequency vary. According to them, initiation corresponds to a different plan of

existence. The adherents believe that consciousness has to be earned moment to moment. They also believe that the rules change from plane to plane. They stressed that the real initiation occurs inside. Initiations are private and sacred. Each invitation is an invitation from the Living Eck master to take the next step on the way home to God.

(ix) The Eck Masters: The Living Eck master belongs to the order of the vairagi; providing guidance home to God. According to Harold Klemp, the adherents can be free from fear. This is because they are never given more than what they can handle. The Living Eck master grants total spiritual freedom to his students. With the Living Eck master, the adherents experience only what is necessary for spiritual growth. The adherents have the Mahanta as the inner form of the Living Eck master. The Living

Eck master is not worshipped. The Living Eck master takes on Karma but doesn't relieve it. It is natural to question. The Eckists's goal is spiritual mastery.

(x) The Play of Soul: Eckankar is a Living religion. The Adherents do prove it themselves. In it, they understood who they are. They become liberated from being the victim. Besides, to them, life becomes miraculous. It is only the inner master that acts as the Light through the darkness for the adherents of the religion. The adherents believe in love and responsibility to all life.

3.5 Sri Harold Klemp

Sri Harold Klemp is the spiritual leader of Eckankar, the Mahanta, and the Living Eck Master. His inspiring and practical approach to spiritually help thousands of people finds greater freedom, wisdom, and love. His teachings uplift and help them recognize their own experiences with the Light and Sound of God.

3.6 The Teachings of Eckankar

The teachings of Eckankar are as follows:

(i) There are many routes we can take to heaven. God has established so many different paths and means for the adherents of the Eckankar religion. It is the spiritual exercises of Eck that do help each of them to find his/her own custom – made approach to the kingdom of God.

(ii) This earth is a big old schoolhouse. In fact, so is this entire material level of existence called the physical plane. For this reason, the adherents learn to find their ways from this universe back to God.

(iii) The teachers of Eckankar religion are as follows: Moses, Jesus Christ, Muhammad, Confucius, Buddha, Krishna, Zoroaster, Socrates, Copernicus, and Martin.

- Another teaching of this group is that you need to master your life; you must apply self-discipline and have a true desire to experience God for yourself. Your experience with the spiritual Light and Sound of God will enrich your life and help you put daily problems into loving perspective.

- Humans have been inspired by the Holy Spirit to reach spiritual understanding since the beginning of civilization. The Holy Scriptures of Eckankar is known as the Shariyat – Ki – Sugmad, which means “Way of the Eternal”.

3.7 Why Eckankar Religion Remains

Eckankar religion has the key teacher and mentor. He is the Living Eck Master. Eckankar is never without a living master. This ensures the religion remains pure and appropriate for the consciousness of the day. It avoids the theological disputes and political maneuverings so common in large organizations. And it allows the spiritual student to see and hear a teacher who has travelled the path to self – and – God – Realization [Excerpted; Paul Twitchell, 1965].

4.0 CONCLUSION

You have learnt about the Religion of Eckankar in this unit. Eckankar Religion is an individual one. It teaches you how to go back to god. Harold Klemp is the spiritual head of the religion.

5.0 SUMMARY

In this unit, you have understood the following facts:

Eckankar religion has the key teacher and mentor. This encourages the religion to exist in the universe. The adherents have the knowledge or wisdom of knowing when to give up.

Initiation links soul to the Audible Life Stream. It occurs in the inner mind of each adherent. The Universe is a big old schoolhouse. Each adherent needs to master his/her own life. He/she must be disciplined and have a true desire to experience God.

SELF ASSESSMENT EXERCISE

Write note on Sri Harold Klemp.

Solution:

Sri Harold Klemp is the spiritual leader of Eckankar, the Mahanta, and the Living Eck Master. His inspiring and practical approach to spirituality helps thousands of people find greater freedom, wisdom, and love. His teachings uplift and help them recognize their own experiences with the Light and Sound of God.

6.0 TUTOR-MARKED ASSIGNMENT

List the teachings of Eckankar religion.

7.0 REFERENCES/FURTHER READINGS

Harold Klemp, The Art of Spiritual Dreaming

Harold Klemp, What is Spiritual Freedom?

Harold Klemp, Cloak of Consciousness.

Excerpted from Internet.

ANSAR-UD-DEEN SOCIETY OF NIGERIA

UNIT 4

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The History of Ansar-Ud-Deen Movement in Nigeria
 - 3.2 The Objectives of the Movement
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

.1 0 INTRODUCTION

In this unit, you will be introduced to Ansar-Ud-Deen Society of Nigeria.

2.0 OBJECTIVES

By the end of this study, you should be able to:

- State the roles of Ansar-Ud-Deen movement in Nigeria.
- List the achievements of the Movement in Nigeria.

3.0 MAIN CONTENT

3.1 The History of Ansar-Ud-Deen Movement in Nigeria

Ansar-Ud-Deen Movement of Nigeria was founded on 21st December, 1923 in Lagos. The founding fathers were 42 devoted Young Nigerian Muslims. The movement was first named “Young Ansar-Ud-Deen Society and later renamed Ansar-Ud-Deen Society of Nigeria. It has branches in the old western Region of Nigeria (Now Ogun, Oyo, Osun, Ondo, Edo, and Delta States). The Society has over 500 braches in major towns and villages in Nigeria. Each branch has mosque and educational institutions that are named “Ansar-Ud-Deen Society”.

3.2 The Objectives of the Movement

The Movement is out to spread Islam religion in Nigeria through the following means:

- Assisting the sick financially to recover from illness.

Assisting the depressed financially in order to improve economically.

Taking care of orphans by paying visits to the motherless homes and thereby presenting foods and money for them

The Movement also presents gifts in cash and kind to disabled people.

The Movement also propagated the religion of Islam through Radio and Television.

The Movement also established schools and colleges for training the children of Muslims.

4.0 CONCLUSION

Ansar-Ud-Deen Movement of Nigeria was founded on 21st December 1923 in Lagos. It has branches mainly in the Western parts of Nigeria. The Movement promotes Islam, Education and Social Welfare of its adherent.

5.0 SUMMARY

The aim of founding Ansar-Ud-Deen Movement in Nigeria is to enlighten the adherents of Islam in Nigeria. The Movement also built hospitals to care for the sick among the adherents of Islam. Also it provides schools and colleges to educate the children of the Movement in Nigeria. In addition to the above mentioned institutions that the movement provides for, it also care for the orphans.

SELF ASSESSMENT EXERCISE

State the achievements of Ansar-Ud-Deen in Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

Describe the functions of the Ansar-Ud-Deen group in Nigeria.

7.0 REFERENCES/FURTHER READINGS

- Sulaiman O. Totoola,(1984). A Short Biography of Ansar-Ud-Deen Society of Nigeria, Ibadan Brach in the AR-RISALLAH COMMUNICATIONS pp.30-31
- Rashed Adesokan,(1986). Islamic is our pride, Numaray International Nig. Ltd. Ibadan.

Islamic is our pride, Numaray International Nig. Ltd. Rashed Adesokan,
Ibadan.

UNIT 5 AHAMADIYYA MUSLIM JAMA'AT MOVEMENT, NIGERIA

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The History of Ahamadiyya Muslim Jama'at Movement

3.2 Teaching on Leadership by the Movement

3.3 Achievements of Jama'at in Nigeria

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

This is one of the most important units you will study to gain insight into a divine worldwide organization of Islam.

2.0 OBJECTIVES

It is expected that by the time you finish studying this unit, you should be able to:

Identify the achievements of the Movement in Nigeria

State the beliefs of the movement.

3.0 MAIN CONTENT

3.1 The History of Ahamadiyya Muslim Jamaat Movement Nigeria

Ahamadiyya Muslim Jammah Movement is a worldwide organization founded on March 23rd 1889 by Hazrat Mirza Gihulam Ahmad (A.S.). It was founded to fulfill the prophecy of the Holy prophet Muhammad (S.A.W.) regarding the advent of a promised Messiah and Mahdi, for the purposes of reforming the adulterated practice of Islam then in vogue and restoring of true religion (Islam) and true Gracious Supreme Lord of all creation (Maa Salam 2006 p.32) The Movement has spread to over one hundred and seventy countries. However, Ahamadiyya Muslim Jama'at gained its footing in Nigeria in 1916 at Lagos. Since the year the Movement was founded in Nigeria, it engages in championing the cause of Islam in Nigeria. The

Movement also engages in humanitarian activities in Nigeria. The Movement is established in almost all parts of Nigeria.

3.2 The Messages of the Movement

The message of the group is the practical form of the Ten Commandments of God through Moses (ASW) and the two fundamental laws spelt out by Jesus Christ as universal declaration of God that the Almighty Allah is one, sublime and Holy unto whom mankind must totally submit in thoughts, acts and deeds and worship. The other one is love thy neighbour as thyself, which represents our activities and sustenance essence in life. All these are the theories which need to be translated into physical forms of the five pillars of Islam:

- (1) Oneness of God and His Holiness.
- (2) Observance of five times daily prayer solat to worship Allah.
- (3) Zarat: Obligation for the empowerment needs of neighbour.
- (4) Observance of Ramadan fast for soul purification and spiritual rejuvenation.
- (5) Going on holy pilgrimage to Mecca for verification of the authenticity of the Holy Quran and reaffirmation of the need to be upright Muslims for true Islam practice. (Maa Salam 2006 p.33)

3.3 Teachings on Leadership by the Group

The group believes that all adherents of the Movement are leaders in their rights and jurisdictions. However, they are answerable and accountable to Allah. The Movement teaches that in every facet of human system (i.e. Family, unit, company, village and government) there must be leaders and followers set for task accomplishment to satisfy people expectation. (Maa Salam 2006 p.33). Furthermore, the Group teaches the following on two kinds of leaders:

- Good leaders and good followers have excellent system running.
- Good leader and bad followers have experience drags in development.
- Bad leader and good followers retard system progress.
- Bad leader and bad followers throw the system in chaos.
- Good leader must possess the right credentials relevant to the job hand for credibility. He must be transparent and honest in his deal and he must be tolerant of his subordinates.
- The leader must be able to commend and further motivate the committed class of workers. He must be sensitized and motivated the indifferent class. He must be able to tame the wilderness of the opposition class to identify themselves with the system development. The Holy Prophet is an epitome of focus, dedication, truth, transparency, honesty, perseverance, tolerance, good character and good leadership and wholesome spirituality with untruncated divine alignment with his Creator. (Maa Salam 2006 p.34).

3.4 Achievements of Jama'at in Nigeria

The movement is the first Champion Muslim Educationists to establish primary school in 1922 in Nigeria. Presently the movement has established primary and post primary schools in almost every state in Nigeria. Jama'at Society has established Madrasatul Tahizul Quran whereby Quran memorizations are taught to students. Students or pupils are also trained to commit the whole Quran to memory. Besides, the Society has also established Jama'at Missionaries whom it trained and turned out on yearly basis.

Jama'at Movement has established Health Centres, hospitals and clinics in many towns in almost all the states in Nigeria. The Society is also engage in humanitarian services, such as presenting materials and fiancé to prisoners, motherless children and patients in hospitals. Jama'at Movement also engage in religious dialogues by making useful and commendable representations to panels/committees that are set up by the Government to promote religious tolerance in Nigeria. To further strengthen its missionary's activities, the Jama'at has embarked on Muslim television transmitting in Nigeria to promote the preaching of the Quran and the spreading of its faith in the country. The Jama'at Society has also embarked on the translation of Holy Quran into main languages of Nigeria.

4.0 CONCLUSION

Ahmadiyya Muslim Jama'at Movement was established in Nigeria in 1916 at Lagos. It has spread to almost every state in Nigeria. The Movement promotes Islam in the country by embarking on programmes such as education, preaching, Transmitting of Muslim programmes in the Television and rendering humanitarian services for the sick and the needy.

5.0 SUMMARY

Jama'at Movement believes in oneness of God and His Holiness observance of five time daily prayer solat to worship Allah,

Zakat: - Obligation for the empowerment needs of neighbours,

Observance of Ramadan fast for soul purification and spiritual rejuvenation,

Going on pilgrimage to Mecca.

The movement also believes that all adherents are leaders in their rights and jurisdictions. Jama'at adherents teach that in every facet of human systems, there must be leaders and followers set for task accomplishment to satisfy people's expectation.

SELF ASSESSMENT EXERCISE

State the teachings of Ahamadiyya Muslim Jama'at in Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

State the achievements of the Jama'at Movement in Nigeria.

7.0 REFERENCES/FURTHER READING

Ahamdiyya Muslim Jama'at Nigeria, A brief History of Ahmadiyya Muslim in Nigeria in the Ar-Risallah Islamic Communication (Nig) Ltd., Oyo State Muslims Merit award, 2005/2006, pp.32 – 33, Extracted from Internet 6/5/2007.

Olagoke S.A. Leadership and Peoples' expectation in the Ar-Risallah Communications Islamic is our pride P.33.

UNIT 6 ANSAR-UD-DEEN SOCIETY OF NIGERIA

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The History of Ansar-Ud-Deen Movement in Nigeria

3.2 The Objectives of the Movement

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will be introduced to Ansar-Ud-Deen Society of Nigeria.

2.0 OBJECTIVES

By the end of this study, you should be able to:

- State the roles of Ansar-Ud-Deen movement in Nigeria.
- List the achievements of the Movement in Nigeria.

3.0 MAIN CONTENT

3.1 The History of Ansar-Ud-Deen Movement in Nigeria

Ansar-Ud-Deen Movement of Nigeria was founded on 21st December, 1923 in Lagos. The founding fathers were 42 devoted Young Nigerian Muslims. The movement was first named “Young Ansar-Ud-Deen Society and later renamed Ansar-Ud-Deen Society of Nigeria. It has branches in the old western Region of Nigeria (Now Ogun, Oyo, Osun, Ondo, Edo, and Delta States). The Society has over 500 braches in major towns and villages in Nigeria. Each branch has mosque and educational institutions that are named “Ansar-Ud-Deen Society”.

3.2 The Objectives of the Movement

The Movement is out to spread Islam religion in Nigeria through the following means:

Assisting the sick financially to recover from illness. Assisting the depressed financially in order to improve economically.

Taking care of orphans by paying visits to the motherless homes and thereby presenting foods and money for them.

The Movement also presents gifts in cash and kind to disabled people.

The Movement also propagated the religion of Islam through Radio and Television.

The Movement also established schools and colleges for training the children of Muslims.

4.0 CONCLUSION

Ansar-Ud-Deen Movement of Nigeria was founded on 21st December 1923 in Lagos. It has branches mainly in the Western parts of Nigeria. The Movement promotes Islam, Education and Social Welfare of its adherent.

5.0 SUMMARY

The aim of founding Ansar-Ud-Deen Movement in Nigeria is to enlighten the adherents of Islam in Nigeria. The Movement also built hospitals to care for the sick among the adherents of Islam. Also it provides schools and colleges to educate the children of the Movement in Nigeria. In addition to the above mentioned institutions that the movement provides for, it also care for the orphans.

SELF ASSESSMENT EXERCISE

State the achievements of Ansar-Ud-Deen in Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

Describe the functions of the Ansar-Ud-Deen group in Nigeria.

7.0 REFERENCES/FURTHER READINGS

Sulaiman O. Totoola, A Short Biography of Ansar-Ud-Deen Society of Nigeria, Ibadan Brach in the AR-RISALLAH

COMMUNICATIONS pp.30-31

UNIT 7 ZUMRATUL ISLAMIYYA MOVEMENT OF NIGRIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The establishment of Zumratul Islamiyya Movement of Nigeria
 - 3.2 Aims and Objectives of Zumratul Islamiyya Movement
 - 3.3 The Achievements of the Movement
 - 3.4 The role of the Movement
 - 3.5 Appointment of Imam and Deputies
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/further Readings

1.0 INTRODUCTION

This unit will introduce you to the establishment of Zumratul Islamiyya Movement of Nigeria. It will discuss aims and objectives for the establishment of the movement.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Discuss the aims of the movement
- Comment on the objectives of the movement

4.1 The establishment of Zumratul Islamiyya Movement of Nigeria

The Zumratul Islamiyya Movement of Nigeria was founded in December 1927, by some renowned people of Lagos like: Oki Adewale, Otun, Kotun Oluwole and their Families and a few others. The Movement has grown in 1986 with about eighty-six branches all over the country. (see the tables I and II).

The national headquarters is in Lagos from where it controls the activities of each and every afflicted Movement. The members of the executive council are chosen from the various branches. It has its members consisting of individuals as well as some affiliated Movement like: the Zumratul Islamiyya ladies Movement; Zumratul Islamiyya Young women Movement and Zumratul Islamiyya Progressive Movement. The Movement is also a member of the Nigeria Muslim Council, Movement of Muslim Schools Proprietors, Federation of Muslim Women

Movement in Nigeria (FOWMAN), Supreme Council for Islamic Affairs (SCIA) and Muslim Ummah of South West Nigeria (MUSMEN).

4.2 Aims and Objectives of Zumratul Islamiyya Movement

There must be some pre-determined goals before any Movement can be formed. The same this if applicable to the Zumratul Islamiyya whose aims and objectives include the following: to raise and maintain funds for the purpose of establishing and maintaining schools that combine the religious and the secular, education for Muslims in particular and the community in general.

- a. To build and maintain mosques.
- b. To study current events, social and economic order of the day and interpret them according to the teachings of Islam.
- c. To create better understanding, encourage brotherly relations and inculcate the spirit of self-discipline amongst all members of the community.
- d. To maintain libraries for the use of members and general public.
- e. To keep and maintain real properties such as Estates and to undertake commercial business in line with Islamic teachings.
- f. To do other things as are incidental to the attainment of the aims and objectives of the Movement.

Like other Muslim organization, Zumratul Islamiyya established Secondary Schools, in Lagos and Ondo States. It has also taken up the sponsorship of some individuals in higher institutions of learning and many who are today in various responsible and important positions all over the federation.

3.3 The Achievements of the Movement

The society has succeeded in building mosques for members and non-members in Lagos, Ondo, Kaduna, Oyo, Osun, Sokoto and Kano States. It also organizes workshops, holds regular conferences always in Lagos in every March or April annually and gives religious awards to deserving personalities and without any discrimination. All other Muslims Movement or organizations are always allowed to use any of the Zamratul Islamiyya's building such as Mosques, reception halls etc. For Islamic affairs and activities.

3.4 The role of the Movement

The Movement has a Missionary Service Board, which is directed and supervised by the central mission board. The mission board is charged with the responsibility of officiating at all Islamic rites, Muslim festivals including other religious occasions of the society. In addition, the Board is Also charged with the following responsibility.

- a. Propagating the message of Islam.

- b. Organizing and leading the five daily and juma'at prayers
- c. Disseminating the true Knowledge of the Qur' an
- d. Undertaking the translation of the holy Qu' an and other Islam Islamic books into local languages.
- e. Undertaking the training of the members of the Movement on art of preaching Islamic doctrines.

However, every member of the Movement automatically becomes a member of the missionary

Service Board. In addition, the mission board consists of members recommended by the branches/divisions: subject to the subsequent approval by the national executive council. The National Chief Imam of the society is by virtue of his office, the chairman of the Board. Likewise, the National Deputy Chief Imam is automatically the deputy chairman of the mission board and acts or deputizes for the chief imam in all affairs, when the formal is absent.

3.5 Appointment of Imam and Deputies

Though, the appointment of all the chief Imam and their deputies is vested in the central executive council, the aspirants to any of these must be an upright and knowledgeable persons, fluent in both Arabic and relevant local languages as occasions demand. While the appointment Imam Raitibi (Zonal Imam) is subjected to the recommendation of the branches or divisions concerned which will later be presented to the central executives for approval.

The council also appoints all other mosques officials in all the branches or divisions (see the table).

5.0 CONCLUSION

In this unit, you have learnt about the establishment of Zumratul Islamiyya Movement in Nigeria. Furthermore you have also learnt that the movement is afflicted to other movements such as the Zumratul Islamiyya Ladies Movement, Young Women Movement and Progressive Movement. The aims Of the movement such as building and maintaining Mosques and the study of events in a given society were also learnt by you in the unit.

6.0 SUMMARY

The following is a summary in the major points in the unit:

The Movement has establish Secondary Schools in Ondo and Lagos States. It has also sponsored some leaners in higher institutions. The movement also built Mosques for adherents of islam in various parts in Nigeria. It also engage in propagating the message of Islam in Nigeria. Furthermore, the movement also engages in sponsoring people to prigmeges to Mecca.

SELF- ASSESMENT EXERCISE

Discuss the aims and objectives of the Movement.

7.0 TUTOR-MARKED ASSIGNMENT

Enumerate the functions of the Zumratu Islamiyya Movement in Nigeria.

7.0 REFERENCES/FURTHER READINGS

Abdul-Lateef Adekilekun (1981). *Selected Islamic Organization in Nigeria (1916-1986)* Ede: Moyanjuola publishers,