



AN INVESTIGATION INTO THE MEETING POINT OF THE THREE PROMINENT RELIGIONS IN NIGERIA

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Abstract

Religion is a belief in one or more gods. This definition is applicable to the three prominent religions in Nigeria i.e. Christianity, Islam and Traditional religion. This paper therefore examines the meeting place of the three which is applicable to the three religious beliefs. Since these religions are practicable in Nigeria there are some things that are common to them. They are belief, intermediary, place and mode of worship, leadership, material Artefact, clothes, festival, Holy Books, songs, titles. All these things are found in these religions but with different names and ways of doing it. The methodology employed for this paper is oral interview with the leaders of the religions and the adherents. Oral questions were asked by the authors from the respondents and their responses are documented and used to form the tables. The paper concludes that all the believers or worshippers of these religions should neither underrate one and other and should nor to preach against one and other. The religions have many things in common but what differs is medium of communication because one of the religions says "Thou shall not judge". The conclusion reached is that these religions are account of God in different ways and manners. The findings reveals that the three religions were doing the same things in different ways. The paper is concluded by given recommendations.

Keyword: *Christianity, Islam, Traditional religion, beliefs, meeting point.*

Introduction

Religion as stated before is a belief in one God or many gods. Religion plays a great role in the private and public life of the people. The role that it plays differs

from person to person and from religion to religion because these religions are more dominant in some areas than others as observed by Olowonibi (2014). Nigeria is a secular country i.e. a pluralistic country. There are three religions in Nigeria i.e. Christianity, Islam and traditional religion. According to Olowonibi (2014), the principal religions are Afrel (African Religion), Islam, and Christianity in terms of advent.

Alli (1993) opines that for this country to develop and co-exist peacefully, there is the need for thorough understanding of the principles, tenets and doctrines of each of the principal religions in Nigeria. It says that the three religions are preaching the same gospel but in different ways and manners. Olowonibi (2014) citing Emile Durkheim (1981) defines religion thus:

...that which deals with the sacred things set apart and forbidden. Religion has further being defined as “system of belief, ritual and practices or code of moral conduct involving the recognition by man of a superhuman power which has control over his destiny and which is entitled to obedience, reverence and worship.

The definition of Durkheim spelt out the areas where the three religions in Nigeria meet in terms of beliefs, worship, artefacts, leadership etc. „Meeting place“ technically used in this paper is to address the common three religions really preached and practice. Since the religions’ aims are woven around beliefs and practices, the three religions show how each of them is targeted toward their mode of worship. The objective of this paper is to awake everyone to practise the tenets of religion in the right way, and to reduce tension about religion if we are able to see the meeting place of the religions. This is in consonance with Oludemi (1989) when he states that:

There are fundamental tenets that are common to all religions. There are prime factors of a religion since they are the elements that determine and control our morals, characters and patterns behaviours.

Christianity is the religion based on the life and beliefs of Jesus Christ and the persons who believe in the ideas taught by Jesus Christ are Christians, Islam is the religion of Muslims. The religion which was started by Muhammad when he was called to prophethood in cave Hira in Mecca.

Traditional religion which is usually called idolatry or paganism is the belief of traditional people. It's the practice of worshipping idols. Longman Contemporary Dictionary defines idol to be a picture or statue that is worshipped as a god.

In this paper, Traditional religion will not be regarded as idolatry or paganism because it is the religion of the Yoruba people. The fundamental tenets that are common all to religions as stated by Olumide (1989) are the main focus of this paper which is peculiar to the three religions in Nigeria. The fundamental tenets are the most important ideas, rules etc; on which something is based. It is also relating to the most basic and important part of something. „Something“ in this paper is religion. Tenets on the other hand are principles or beliefs. What we intend to do here is to critically explain how the three religions meet at a place that is peculiar to each of them. Owonibi (2014) observes that the moral values are the core teachings of both Islam and Christian religion. To this writer, moral values in traditional religion is more than that of the two foreign religions as stated by Ogunlola (2013) when she says:

“One of the major philosophies of the Yoruba is moral philosophy which is basically based on good character training (the spirit of *Ọmọlúàbí*) that is, the mind frame of good behaviour in all its ramifications.

And in our society, traditional religion has been in existence before the advent of Christianity and Islam.

Research Questions

1. Does religion is between man and God?
2. Does religion have the same things in common?
3. Does leaders need to instigate adherents against each other?
4. Does need to underrate any religion?
5. Are all the religions were preaching the same?

Methodology

The study utilizes both primary and secondary sources. The primary source is the oral interview with the adherents of the three religions. The secondary source is the reading of books like journal articles, periodicals, and other research works that are related to the topic. The researchers goes to the adherents of the three religions to add to their own knowledge about their own faith. The research instruments used is face to face interview with the

respondents. There are set of questions set down by the researchers that they are being thrown to the interviewee. The responses of the interviewee to the questions are those that are in the table. Each of the adherents are asked the questions that are for his/her faith. The ages of the interviewee ranges between fifty and eight years. The responses of the interviewee were the data to form the table in the research work.

The Meeting place of Christianity, Islam and Traditional Religion.

The meeting place as used in this paper is to showcase what the three religions operates as its conduct and tenets. It will spell out how each of the three religions does it. They are as follows:

Belief in God and Life after Death

Islam, Christianity and Traditional religion emphasize in God whom they regard as the creator of the universe. The adherents in His existence and that He is behind the existence of the world and all the creatures in it. All the religions have trust in Him and they pray to Him. But Christianity still have Yoruba names like *Alágbádá Iná, Aláwòtélé Oòrùn* apart from the Biblical ones etc. The Islamic Religion adherents God Almighty Allah, Yarobb etc. Islam as a religion also gives God different names, all inherent in ninety-nine names of Allah. The Traditional religion adherents call God different names. Each of the religions gives God different names according to what He has done, what he's doing and what He will do in future.

Adéoyè

orúkọ àtí ẹgbẹ́fà oríkì. (1979, 2010) observes that:
Ọlórún àwọn baba ǎ lá wá yí ní ǎ fún ní igba

The God of our forefathers were given one thousand names and praise of God that our forefathers believe in.

Table I:

The different names that the adherents of the three religions called God.

| Christianity | Islam | Traditional Religion |
|---|--|--|
| Lord, El Elyon, Yaweh, Elshaddai, Elohim, Adonai, Jehovah Nissi, Jehofah Raah, Jehovah, Rapha, Jehovah, Shammah etc | Al-wajid, Al-haliq, Al-Ahad, Al Mateen, Al-Awwal, Al Aleem, Ar Rahman, Ar Raheem etc | Elédùà, Olódùmarè, Ọlórún, Olùdàríjì, Olùgbẹ̀jà, Olùgbòhùn, Adánimágbàgbé, Adákédájọ, Awímáyẹhùn, Elétí-gbá-ròyẹ, Alágbo-òfẹ abbl. |

Source: Interviewee

The above examples reveal that the adherents of the three religions believe in God and His existence as a supreme being and the brain behind the universe. These three religions also believe that this life is temporal, that we are going back to our creator to account for our deeds in this life. The Holy Book of Christianity, Bible and that of Islam, Quran preach it in several verses. Also, the traditionalists believe in it which reflects in most of their sayings like

Ayé ni ọjà, ọrun nilé

Àjò ni ayé yí, àjò kó sì dà bí ilé ,

This life is like a journey and it is not like home.

Life is market, heaven is the home.

In essence the three religions believe in life after death.

Intermediary

The three religions in question have intermediary between them and their creator. The followers of each faith do pray to God through these intermediaries. And even there is a belief that they are the advocate of the religions from our creator. The believers accord respect to all these intermediaries, but not to the status of God. The intermediary of Christian religion to God is Jesus Christ. The religionists respect him and have the trust in him that he acts between them and God. Though, some have turned him to be God but Jesus himself does not regard himself as human being in some verses where He claims “You cannot get to my father unless through me” (John 14:6). Also Mathew 19:

16-7 says “And behold, one came and said unto him, God master, what good thing shall I do that I may have eternal life? And he said unto him why callest me good? (There is none good but one i.e. God, but if thou wilt enter into life, keep the commandment to. In

Mathew 21: 45-46, the Pharisees regarded him as a prophet)”. He had earthly mother and father impregnated His mother which means, he was born in a miraculous way because there is nothing impossible for God to do. So Jesus Christ is the intermediary between God and the followers of Christianity. Jesus Christ himself knows that there is God the creator as revealed in this verse Mathew 26:39 when he says: And he (Jesus) went a little farther, and fell on his face and prayed saying „o my father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt”. Islam as a religion also has intermediary between the followers and God. Muhammad is the intermediary who is regarded as the bearer when he was called to Prophethood at the age of

forty (40) M.A. Balogun et al (1993). He had earthly mother and father but raised when he used to mediate at called Hira about the practices of his people at that time. It was one of such time that Allah sent an angel called Jubril to him to give him the first five revelation of suratul Iqra, chapter 96 of the Holy Quran. This short story is the genesis of the religion of Islam, the religion of peace. Traditional religion is the religion of Yorubas before the advent of Islam. This is what many people termed to be paganism or idol-worshipping but in this paper it is called traditional religion. The intermediary between the Yoruba traditional religion and God

are many in Yoruba context. They are

Egúngún etc. The different religion to them have different worshippers but they have the same aim and intention. **Oniroye** (2010) has the following to say

Ìgbàgbò àwọn babanlá wa ni pé àwọn Irúnmọlẹ̀ àti àwọn òrìṣà tàbí Àkàndá ẹ̀dà wà láàrin Ọlórún àti ọ̀wọ̀ ẹ̀dà ọ̀wọ̀ ẹ̀dà tí ó dá silé ayé. Ìgbàgbò àwọn baba wà ni pé àwọn irúnmọlẹ̀ àti òrìṣà wònyí ni àwọn ẹ̀ni tí a lè lò bí alágbàwí àti onílajà wà lẹ́dò Ẹ̀lẹ́dàá bí a bá ní ohun tí a fẹ́ tọ́ọ̀ tàbí tí a bá ní ẹ̀rùndùnkẹ̀rùndùn láti bèèrè lẹ́ wọ̀ Aláwùràbí (p. 10)

The belief of our forefathers is that the idol and the

Ifá, Ọ̀rúnmilá, Sàngó, Ọ̀bàtálá, Èṣù, Ọ̀gún, Ọ̀ya, specially created beings are between God and His creatures He created in the world. Their belief is that those idols are those that we can use as intermediary and forebearer from God if we have anything to request for or we have any to ask from God.

The above excerpt shows how the Traditionalists believe that the different idols are carrying their message and request from God. From the above the three religions have intermediary between them and God.

Table II

The intermediary between God and the adherent, of the religions.

| Christianity | Islam | Traditional Religion |
|--------------|----------|--|
| Jesus Christ | Muhammad | Ọ̀bàtálá, Ọ̀gún, Sàngó, Ọ̀ya, Ọ̀bà, Ifá, Èṣù, Yemajà and all other gods and goddesses. |

Source: Interviewee

Place and Mode of Worship

The three religions have their place of worship. The place of worship of Christendom is the Church while the place of worship of Islam is Mosque. The place of the worship of the Traditional religion is the Shrine peculiar to each of the idols. The Christians gather together weekly on Sundays to worship congregationally apart from the weekly programmes of the worshippers. Also, the Muslims gather together every Friday, apart from the Sunday Asalatul to pray congregationally beside the five daily prayers that can be observed individually or congregationally:

The traditional religion have the shrine of each idols as the place of worship in those days but nowadays, they hold their worship together. All the religions have their mode of worship, this is, the lined up of their programmes. The duty of every member will be given, whether individually or collectively. The duty of the leaders and the followers will be spelt out during service or worship. Using different ways and modes, the aim of the religions is towards the service of God. The leaders of the religions will lead the service and direct all others that were given duty to perform anyone assigned to them. There are stipulated times for this service of each of the religions.

These religions have sects also. The various sects of Christianity are many. The older Churches were regarded as Orthodox Churches while the newly formed churches were regarded as Pentecostal Churches. The sects among the Traditional religions are the different oracles etc. The traditionalist are collectively called „*Olofin*“ nowadays. They collectively worship together, they even have choirs in their house of worship and have uniform for choir. Their services were being sponsored during the early time of Nigeria Television Authority *Oyó* in Apitipiti area, Oyo State as other religions do sponsor their own programmes too, as with the other two types of religions examined before. Islam also have sect within the faith. The three religions go in the same way with one another pertaining to place and mode of worship.

Table III

The place and mode of worship

| Christianity | | Islam | Traditional Religion |
|----------------------|-----------|--------|----------------------|
| Church, Synagogue | Assembly, | Mosque | Shrine |

Source: Interviewee

Table IV

The sects of the religions

| Christianity | Islam | Traditional Religion |
|--|---|---|
| Baptist, Christ Apostolic Church, Cherubim and Seraphim, Methodist, Anglican, Catholic, Celestial, Redeem, Mountain of Fire & Miracle, Covenant, Winners etc. | Ansar-ur-deen, Anwair-ulIslam, Nawur-ud-deen, Ahmaddiyah, etc, Nasfat, Quareeb family, Dazfat, Zazfat | Onífá, Qlójè, Qlòya, Elésù, Qlòşun, Onişàngó, Oniyemaja |

Source: Interviewee

Leadership

Leadership is the position of being the leader of a group, organization, country etc. It also means all the people who lead a group, organization, country or the position of being an overseers to in an activity or competition. But we need the first definition of being a leader. This means leadership of a religion. The Leadership of Christendom are of various types, it depends upon their sect. These leaders are directing the affairs of their Churches. For example Baptist used to be led by Pastor and Reverend, the Methodist is led by Provost, the Celestials make use of Apostle while the Pentecostal Churches makes use of General Overseer.

In Islam, the leader is Chief Imam who usually leads the obligatory prayers and congregational prayers i.e. Jumu'ah service. In all the various sects of Islam, the leader bears the same name which is Imam. But in Islam nowadays they have various Asalatul group which comprises of various sects of people in Islam. Within these groups, they have their leaders like Shaykh. There are various Asalatul group like Nasfat, Quareeb etc. There are other groups that may exist in other communities.

Table V

The leaders of the three religions

| Christianity | | Islam | Traditional Religion |
|--------------------------|------------------|--------------|-------------------------------|
| Pastor, | Reverend, | Imam, Ladhan | Ẹlẹgùn , Bàbálòòṣà, Ìyálòòṣà, |
| Catechist, | Bishop, | Missioner | Abọrẹ |
| Provost, Prophet, | | | |
| Apostle, | General | | |
| overseer | | | |

Source: Interviewee

Material Artefact

Artefact is an object such as a tool, weapon, etc. that was made in the past and is historically important. There is none of the religions that has no artefacts. This is a material being used by the religion. As for the two foreign religions, the materials applicable to them are regarded as holy as those of traditional religion are holy to them too.

In Christianity there are some sects that have artefacts, sects like Catholic Church, Cherubim & Seraphim, Celestial Church, Anglican and Methodist Church. There are materials that all these Churches are making use and that are peculiar to their sects. In the Catholic Church, there is statue of Mary and there are some materials that are being used for other purposes. In Islam too, there is rosary being counted after each obligatory prayers. In the sufi sect, especially the Tijaniyyah brotherhood, there is a white cloth that is being spread in the middle of the male chanters during their praying session of every Friday after Asr prayer. Traditional religion is the richest in artefacts, all the idols have their symbols and some have divination materials. Ifá, Şàngó, Ògún, Èṣù, etc. have artefacts. The symbol of each religion is also artefact. Cross is that of Christianity, Moon crescent and star are of Islam while in traditional religion, each god has its own symbol. White cloth is superb and has a unique nature and it is symbolic. This colour is peculiar to the three religions. The two foreign religions are using it and the traditional religion too. To start with, Christianity makes use of white cloth. There are some sects in Christendom that white cloth is their service uniform, sects like Cherubim and Seraphim, Celestial Church of Christ, etc. But in particular, these two sects make use of white cloth to conduct

service and to perform some other functions in the Church and outside the Church. These two Churches use different materials of cloth to sew their garments. The leaders of the Anglican Church, Methodist Church, Catholic Church use robes of white colour. White cloth is their uniform during service and even during special assignment in the Church.

In Islam, white cloth is the main cloth of the religion. It is the cloth being put on by the Chief Imam. All the sects in Islam make use of white cloth. The holy pilgrimage to Mecca which is the last pillar of Islam is being performed in white cloth. This is done in Saudi Arabia yearly. Talk of any Holy things in Islam, white cloth is used to do or perform it. In traditional religion, we cannot rule out white cloth and other things from it. It is peculiar to some of the „Irúnmòlès’

in Yoruba belief as stated by Ògúndèjì (2013) when he says:

Funfun denotes white colour in general but it also connotes purity, holiness, plainness truth and sincerity, all of which are ethically considered good virtues among the Yoruba. White is used in Yoruba traditional religion as a symbol of those concepts. Priests and priestesses of Ọbàtálá (the Yoruba arch-divinity and god of purity) and many aquatic deities are usually clad in white as a symbol of purity and holiness, which they stand for. Another name for funfun is hence a white cloth may be called ասֆ funfun or ասլա. The ասլա, above excerpt reveals vividly the importance of white cloth among the ասֆ Yoruba who are the believers of Traditional religion in the olden days and this present time. There are still colours that are being used by the three religions either by the followers or by groups formed within the religions. Nasfat has chosen Royal blue, Ansarur-deen uses green, Anwaru-ul-Islam uses wine colour, etc.

Տանգó The Christians have now chosen red and white for Christmas. During Christmas, they put on red caps, hats with white blouse and red skirt or trousers. What is being emphasized is that red and white is peculiar to Christmas. All the gods in the Traditional religion have colour; white as discussed before is for Ọbàtálá, Ọṣun and other goddesses. Red is peculiar to . Even their beads is white and red in colour. The Էֆսի colour is red and black, and so on.

Table VI

The material Artefacts of the Religions

| Christianity | Islam | Traditional Religion |
|--|---|---|
| Rosary, Statue of Mary, Jesus Christ, Candle, Oil, Water, White cloth, Wine, Unliving bread, Iron rod | Rosary, mat, water, kettle, white cloth | Symbol of the idols like; Iron, stone, water, beads, mud pot, calabash, white cloth, red cloth, black cloth |

Source: Interviewee

Festivals

All these religions have festivals that combine them together yearly. The Christians celebrate Christmas, Easter etc. The Muslims celebrate Idul Fitri, Idul Adha, Mouldul

Nabiyy. The traditionalists Celebrate the festivals of each god. There are Şangó festival, Ògún festival, Òşun festival, Egúngún festival, etc. During these periods, the celebrants would put on their best attires because the festivals are yearly. Each family or group would prepare food and drinks to entertain guests or to send to their people. There used to be a fixed or stipulated period within each year for the festivals.

Table VII

The festivals celebrated by the adherents of the religions.

| Christianity | Islam | | | | Traditional Religion |
|---|-----------|----------------------------|------------|-------------|--|
| Christmas, Easter, Sunday, Mother"s Father"s Day | Palm Day, | Idul Fitri, Ramadan Nabiyy | Idul Fast, | Adha, Mould | Qdún Orò, Qdún Egúngún, Qdún Qşun, Qdún Şangó, Qdún Qrúnmilà |

Source: Interviewee

Holy Books and Songs

The three religions have Holy Books and various songs that guide their worship. In Christendom, the Holy book is called Holy Bible. The book brought by Jesus Christ which contains many chapters named with specific names and have many verses. There are passages of related to warnings, education, information,

judgment, etc. It is this Holy Book that guides the worship of various denominations. The Holy Bible is divided into Old Testament and New Testament. The teachings in both are employed by the followers.

Muslim's Holy book is the Holy Qur'an has one hundred and fourteen chapters (114) that contain various teachings. The book contains 114 chapters that were divided into „Isbun“ and „Jusbun“ i.e. The Book contains warnings, moral teachings, information about Prophets before Prophet Muhammad, their activities or their preaching. The punishment assigned to those who commit crimes, information about the day of judgment, description of Al jannah and Hell fire. Traditional religion has the poetic forms i.e orature of their gods as a guidance of their faith. Most of their poetic guidance is in the chants of the gods. Poems contain the description of their gods, their history, attitudes, food, taboos, etc. All these things guide the worshippers. But nowadays most of them have now been documented in black and white and even in the cassette.

The three religions have songs. This is to say that we have Christian songs, Islamic songs and Traditional songs. These songs are rendered to praise, to adore their creator and some to praise human beings or warn people. In this present days, we have some people who have taken these songs as their occupation. In Christianity, Traditionalist singers are now in the market who sing various songs and chants of different gods. *Àṣàbí Ọjẹ* is female singer whose songs are now rocking the traditional religion. In essence, all the three religions have various songs and chants to praise God Almighty.

Table VIII

The Holy books and the songs with the Artists of the religions

| Christianity | Islam | Traditional Religion |
|---|--|---|
| Bible | Quran | Oral traditions |
| Bólá Àrẹ, Fúnmi Àrẹ Tọpẹ Àlàbí, Bùkólá Àkí (Sẹnwẹlẹ Jẹsù) Ajógb twins, C.A.C God women | Káyòdé Waisu, Èrè Àsàlátù, Ayélóyún, Aláwiyé, Ọbí rere, Mis Adérounmú, Ashafa | Ọgúndáre Fọyánmu, Àlàb Ọgúndépò (Ìjálá) Yẹmí Èlẹbùrúibọn, (Ìyẹrẹ Ifá), Ọjẹ |

Source: Interviewee

Chieftaincy Titles

Chieftaincy titles encompass different titles given to some of their members by the religious leaders among their religions. All the religions have these titles. They are using this to appreciate these people for their services within the community. These services may be in terms of hard work, finance, piety, etc. The titles are for both men and women even for the young and old. As we know

that in the traditional cultural set up the king used to honour the awardees with the chieftaincy titles, so in the religious set up, it is the duty of the religious leaders to accord their members with different titles. All the three religions in question have different chieftaincy titles given to their members. The titles are different from one denominations or one sect to the other, it means that the titles vary. And in times of traditional religion, there are different titles with the different faith. Examples of the chieftaincy titles of the three religions are as follows:

Table IX

The chieftaincy titles of the religions

| Christianity | Islam | Traditional Religion |
|---|--|--|
| Deacon, Deaconess, lay reader, Elder, Catechist, Ìyá Ìjọ, Bàbá Ìjọ, Provost (Methodist), Bishop, Royal Ambassador | Shayah, Adeen, Shehu, solders Ìyá Sheriff | Olú awo/olúwo, Aràbà, Erelú, Mọlẹ, Àgàn, Àjànà, Iyágan |

Source: Interviewee

All that have been discussed above is to maintain prove that the three religions are saying the same things in different ways. For these reasons we need to tolerate each other or one another, we don't need to preach against each other, and to insult or embarrass one another.

The focus in this paper is that we do not need to underrate any religion. We should not scold any religion. If

sayings on the three religions as revealed in Odù Ifá.

.....Orò yìí là ñ ẹ́ bí àwọn
babaláwo bá ta aṣọ funfun
òun náà ni ọ̀n ñ ẹ́ ní Mèkà.
Tí ọ̀n bá sán aṣọ funfun...
Èni jẹ onígàgbó
yóó loodò yóó ẹ́ itẹ̀bomi
wọn ó fún ni aṣọ funfun...
Bẹ́ẹ náà ni lẹ̀dò ọ̀lọ́ya
Eléégún, Òòṣà
Gbogbo aláwo patá.
Sùgbón Èni ó bá yẹ̀gẹ́ nínú u tiẹ́
Òun ni ó jẹ́bi.

Salami (2002: 813)

is one of the traditional religions. These are examples of its

*...we are performing this ritual Babalawo usually hang white cloth.
It is what they are doing in Mecca
That they are putting white cloth in their loins
Those that are Christians
Will go to river to perform baptism
They will give them white cloth
That's how its happens with Oya devotees.
The masquerade devotees, divinities,
All diviners. But anyone that do away with their own (faith) will
be blamed.*

Ladele et al (1986) also supported the above Ifá verse when it says:

*Bí Mùsùlùmí tí ǎ wẹ wónká, tí Onígàgbò ǎ ẹ̀ ẹ̀ itẹ̀bomi
ní àwọ̀n Yorùbá ǎ ẹ̀ iwẹ̀mímọ̀ kúrò nínú ipò ọ̀gbẹ̀rì
sínú awo ọ̀rìṣà kòòkan (o.i. 68)*

As Muslims were taking birth of conversion, that Christians are doing baptism, the Yoruba people are also do a cleansing of initiation from ordinary person to as an initiate into different gods.

Conclusion

This paper looks into the various activities of the three religions that are the same like, belief, mode and place of worship, festivals, leadership etc. Since religion according to

Ilésanmi (2004) mould the conscience of the people much more than law or any other moral instruction can do. We should have it in mind that religion is personal and that it is individual's relationship with his or her creator. Various ways and manners which are related were examined with examples. In this paper we are able to say that all the religions work towards the same aim. We are being created to serve God, but we cannot adore him in the same way. All the aspect that the three religions employed in their services were drawn out with examples. All the aspects for each religion were explained vividly with

examples. It reveals that all the religions are aiming the same way i.e. serving Almighty God, our Creator. After the discussions, recommendations were given to guide and change our attitudes to religions.

Recommendations

In view of the above discussion, we have the following recommendations to aid the peace living among the adherents of the three religions. Olówónibi (2014) says that:

Religion is necessary to recognize its virtues as a major agent for both cohesion and peaceful coexistence.

- That we should tolerate each other irrespective of our faith.
- That we should be living harmoniously irrespective of one's faith.
- That religious leaders should desist from the preaching that can tarnish the image of any religion. Also they should stop instigating the members of their faith against the adherents of another religion.
- That Government should have law that will restrict the extremity of some religious leaders that can cause chaos.
- That the song of Bayo Adegboyega should be our watchword when he advised that we should preach what we believe in, that this should be done to achieve the same goal.
- That we should bear it in mind that we are serving the same God, and that the way of adoring Him is different.

INTERVIEWEE

| NAME | ADDRESS |
|---------------------|---|
| Alhaji Aleem A.A. | Ansar-ud-deen, Eleye's Compound, Işşek, Qyq. |
| Mrs Akinola S.O. | Anglican Church, Eşieş, Oke-Ebo, Qyq. |
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