

**The impact of media programmes in evangelising
Sunni Islam in West Africa.**

Z KASSOULE

Presented in fulfilment for PhD

Faculty of Theology,

Department of Missiology

University of the Free State

Promoter: Prof Dr Pieter Verster

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ABSTRACT

It is a big challenge to present Jesus through the impact of media programs to Muslims in general and Hausa Sunni Muslims of West Africa in particular. The goal of this project is to design a strategy for using media in the cross-cultural context to accomplish mission among Hausa Sunni Muslims of West Africa.

The dissertation presents an analysis of mission challenges on the reaction of Muslims when they hear the gospel message in their context. This analysis focuses firstly on the premise that mission is from God. God as first missionary reached out to people in the garden and later to them who believe in Him and accept His plan through ages, and then to share this initiative. The study traces the development of that mission from creation to the present time. It shows that through history each people group needs a special strategy in a cross-cultural context to accept and adapt the gospel message in their life without yielding to syncretism.

The project examines, secondly, the history of Sunni Muslims from the foundation of the religion to the present time, as well as their key doctrines and worldview. It also establishes some determinant factors, as culture and worldview, for an effective communication, that can influence positively the conversion of Sunni to the true gospel.

Historical, social context and cultural analyses of Hausa Sunni Muslims were then undertaken and the influence of media is ascertained in the project. After exploring the contextual and audience analysis of Hausa Sunni Muslims, this study suggests that a bridge be built by using the Qur'an, especially the first chapter called *Al fatiha* (opening), when presenting the message. This strategy can break many existing barriers and can provide opportunities to facilitate the gospel penetration and expansion among this people group.

The result of this study can be used by any church member who has the desire to preach the Gospel through media among Hausa Sunni Muslims or wherever it can be useful. Such work can be established by well-trained teamwork composed by volunteer members, full of the Holy Spirit and totally engaged for mission.

These strategies can maintain Hausa Sunni Muslims in the church despite persecution.

OPSOMMING

Dit is 'n groot uitdaging om Jesus deur middel van die media aan Moslems in die algemeen en veral Hausa Sunni Moslems in Wes-Afrika te verkondig. Die doel van hierdie projek is om 'n strategie vir die gebruik van die media in kruis-kulturele konteks te ontwerp om Hausa Sunni Moslems in Wes-Afrika met die sending te bereik.

Hierdie proefskrif bied 'n ontleding van sendinguitdagings wat Moslems bied wanneer hulle die Evangelie binne hulle konteks hoor. Ten eerste word beklemtoon dat sending uit God is. God as eerste Sendeling het na die mense in die tuin uitgereik en later ook na hulle wat in Hom glo en sy plan deur al die eeue aanvaar het en dan deel in sy inisiatiewe. Die ontwikkeling van sending van die skepping af tot die huidige tyd word nagespeur. Dit is duidelik dat elke bevolkingsgroep 'n eie unieke strategie nodig het binne die kruis-kulturele konteks om die Evangelie in hulle lewe te aanvaar sonder om aan sinkretisme skuldig te wees.

Verder word die geskiedenis van Sunni Moslems van die oorsprong van hulle godsdiens tot die huidige tyd ondersoek en word ook hulle geloofsoortuigings en wêreldbeskouing ontleed. Dit lê ook sekere vaste beginsels soos kultuur en wêreldbeskouing neer vir effektiewe kommunikasie wat tot die bekering van Sunni Moslems tot die ware evangelie kan lei.

Die historiese, sosiale konteks en kulturele analise van Hausa Sunni Moslems word dan onderneem en die invloed van die media word vasgestel. Nadat die konteks en die toehoorders se uitgangspunte vasgelê is, word aanbeveel dat Hausa Sunni Moslems deur middel van 'n brug wat met die Qur'an gebou word, veral die eerste hoofstuk, naamlik die *Al fatiha* (opening), wanneer die boodskap gebring word, bereik word. Hierdie strategie kan baie hindernisse oorkom en kan ook geleentede bied om die Evangelie oor te dra om die mense te bereik en onder die mense toe te neem.

Die gevolgtrekkings van hierdie studie kan deur enige kerklidmaat wat die Evangelie deur middel van die media aan Hausa Sunni Moslems of enige ander groep wil verkondig, benut word. Dit kan ook bereik word deur goed toegeruste spanwerk deur vrywilligers wat vol is van die Heilige Gees en wat toegewyd die boodskap bring.

Hierdie strategieë kan aan Hausa Sunni Moslems ten spyte van vervolging getrou binne die kerk hou.

DECLARATION

I declare that the dissertation hereby handed in for the qualification PhD in Missiology at the University of the Free State, is my own independent work and that I have not previously submitted the same work for qualification at/in another University/faculty.

I hereby declare that I cede all copy right of this dissertation to the University of the Free State.

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CHAPTER 1 INTRODUCTION

This chapter provides a general introduction, background and the methodology used in the research. The purpose is to explain the reason for the study and the implications thereof.

1.1 Background

After the death of Muhammad, the prophet of Islam, a serious problem arose regarding opinions about leadership (Denny 2005:72), resulting in the Islamic community of the time dividing into two major branches, namely the *Sunni* and *Shi'a* or *Shi'ite*. The aspect of leadership was accepted among the first and largest group, the *Sunni*. According to Denny (2005:72) the question of position could be handled by any sincere Muslim, because the prophet provides no guidelines in this regard. In direct contrast to this radical view, the second largest group, called *Shi'a* or *Shi'ite*, supported Ali, the nephew of the prophet, to fill that honourable position, because they strongly believed that leadership should be hereditary (Esposito, 2002:39–40).

Âkif (2004:45-46) and Garlow (2002:52–53) state that the *Sunni* way of life is based on the *Qur'an*, the Holy revelation of God and the *Sunnah*.¹ Esposito (2002:65–68) shows that as soon as the Islamic community expanded, some new practices, unknown by the first Islamic community, were added by other groups of *Sunni* thinkers and reformers.

1.1.1 Islam in Africa

It is interesting to note that Islam very soon reached North and East Africa, which shared a similar history of pre-contact. Cuoq (1975:39–43) reports that Muslims from Maghreb conquered Egypt in 969 A.D., and established the Fatimide Dynasty in Cairo between 970 and 1170 A.D. He explains that a new Islamic empire was established in Maghreb (1090–1150 A.D.). In his study on Islam in West Africa, Clarke (1982:8) discusses several historical factors. From the 8th century some Muslim missionary traders came into contact with West African merchants, after crossing the Sahara desert. By the late 9th century they had

¹ *Sunnah* in Islam is the words and acts of Muhammad the prophet of God, according Muslims, and the custom of the ancestors.

established a big community in *Wagadu* or the Ghana Empire. These first Muslim missionaries, according to Law (1980:176), as quoted in Clarke (1982:1), were not Sunni.

Monteil (1968:59), as quoted in Clarke (1982:13), adds that in the mid-11th century another group of Muslims, called Almoravids, enforced the Sunni tradition on the animist Ghana Empire leaders, through combat. Similar observations and conclusions can be found in the work of Lapidus (1988:1), who explains that during the following years some West African rulers and local merchants accepted Islam and its customs as religion. During the 18th and 19th centuries some Muslim scholars and teachers spread the Sunni way of life in the western part of Africa (Lapidus 1988:1). Hill (2009:2) insists that the pagan population was conquered and converted by these Muslim missionaries, who finally ruled over them, as required by Islamic law. After the propaganda by scholars and teachers, the converted rulers spread the religion, some peacefully and others more aggressively.

1.1.2 Christianity in Africa

Not only Muslims migrated to West Africa (Gadille 1999:69–71). By the end of the 19th century, Christianity was also brought to West Africa. Christian missionaries and colonialism reached West Africa at the same time; the two groups had different agendas. According to Tangelder (2009:1), colonialism facilitated the work of Christian missionaries, whose first task was to bring the gospel message to the population. Olatunde (2011:2), quoting Hastings (1966:58), states that most of the missionaries at that time thought that African cultures were primitive. Other scholars share these statements. The purpose was mainly to expose people to the Western culture and teach them that it was a better way of life (Olatunde 2011:2). Furthermore, colonial government found these preachers to be good allies. They were convinced that Africans who accepted the Christian religion would accept the values of the Western culture and support their rulers (Olatunde 2011:2).

It is also important to know that Christianity is currently well-developed among the animists in West Africa, but not among the Sunni.

Al Masih (1999:7) explains that Christian missionaries face several great challenges. Among these is the rejection of the cross. Parrinder (1965:10–11) mentions that it was through the power of the Holy Spirit that Jesus' disciples were able to provide a positive approach in

helping people understand and accept the meaning of the cross. Ali (1999:90–92), who works among Muslims, states that a solid plan is needed to lead them to the message of God’s Kingdom, as preached through the Bible.

Some of the insights related to Jesus on this earth are too important to disregard. This is especially true of the love of God (John 3:16).

1.1.3 Radio broadcasting project

Love must inspire missionaries’ actions sharing the gospel with Muslims. Miller (1997:81–82), using some specific details, affirms that some Christians understood very soon that mass evangelism is not the only method to fulfil the great commission ordered by Jesus. It is interesting to note that these missionaries tried to communicate the gospel to everyone around them since their arrival in West Africa. Radios were used in an effort to reach the population to promote mission (Fuller 2000:160). According to Shea (2004:1), the first Christian radio station in West Africa was established in Monrovia, the capital city of Liberia. In 1952 the Sudan Interior Mission (SIM), an international interdenominational Christian mission organisation, and the West Africa Broadcasting Association started a project for the first radio in Africa, called the Eternal Love Winning Africa (ELWA). Shea (2004:1) mentions that the radio station started broadcasting on 18 January 1954. The transmission initially reached only Monrovia, before being extended to West, North and Central Africa. After 35 years of broadcasting, the radio station was bombed and looted during the 14th year of the war in Liberia (Shea 2004:1). Sywulka (2000:604) states that, at the end of the civil war, efforts were made to restore it, but it had less influence than before. More recently Shea (2004:1) states that in November 2001, the garage building in which ELWA was located was completely burnt down.

It appears that during its existence, radio ELWA did not broadcast special programmes for Sunni Islam in their own context. In the light of what have been said so far, it can be concluded that the first focus of radio was not the Sunni Muslims.

For years missionaries used local converts to preach. They shared the good news about Jesus for a few hours on the local radios in most of Africa countries (Adeney 2000:52–53). In

exploring the challenges of Christian mission, it becomes clear that, in most of these countries, special Christian FM radio stations currently broadcast the gospel around the clock. Some radio stations have a few hours of broadcasting for Muslims in their programme schedules, but they do not have appropriate programmes to reach the Sunni.

On the other hand, the list by Broadcast Belgium (n.d.) indicates that religious broadcasts of some international short-wave radio stations reach West Africa.

It has to be noted that, according to the Director, Adventist World Radio started broadcasting in French and English in 1983. These broadcasts were for one hour a day from Africa No 1, a shortwave radio station in Gabon (Grisier 1995:18). From that station the message reached a large part of West Africa, before the broadcasting was changed from Gabon to Slovakia and Germany. Today, according to the Seventh-day Adventist Church (2013) it is possible to tune in to that broadcast from anywhere in West Africa.

Many other radio stations broadcast throughout West Africa. It may at first seem that none of them has a special programme for Sunni Muslims in their context. However, this must not be interpreted as a total failure of the mission among the Sunni in West Africa; through the work of the Holy Spirit some came to the light of our Lord Jesus Christ (Garlow 2005:119).

Holloway (2007:2) informs us that the first radio station that established a programme specifically for Muslims was implemented in Timbuktu in the Mali Republic. The Tahanint FM, which means 'Grace of God' in Tamasheq, the language of the Tuareg people, shares the good news in the city of Timbuktu and surroundings. The Mali government authorised the radio station's broadcasting in November 2006.

1.1.4 Population of West Africa

According to the last statistics from the Joshua project (2013) the total population of West Africa was about 317,584,000 people. Neondo (2011:2), in similar studies, found that 52.2% of the entire population in 2010 were Muslim and it could escalate to 55.6% by 2030. The total number of the Muslim population was nearly 160 million in 2010 and can reach 257 million in 2030 (Neondo 2011:2). African religion and Christianity make up the rest of the population.

Thus, it is important to do research in order to find adequate solutions, efficient strategies and effective services that can improve the challenge of mission in West Africa.

Despite all the sincere efforts to spread the gospel message, from the first missionaries' contact with the population during the colonisation period to the present, it seems that there is not much progress in the conversion of Sunni Muslims to the gospel of the Lord Jesus Christ (Gilchrist 2008:20-23). The percentage of Muslims increases daily. Whatever view may be taken, Jesus' followers need new methods to win Muslims for the eternal Kingdom of God.

The level of literacy is very low among the Sunni in West Africa (Bravmann 1980:25). This was confirmed recently by a study by the Reach Across Society (2011). The researcher strongly believes that spreading the gospel message using the media can lead people to the foot of the cross.

The researcher (who was also Sunni Muslim for a long time, before accepting Jesus as saviour) endeavours to find some factors that can effectively facilitate sharing the gospel among the Sunni in West Africa using cross-cultural methods and the media.

1.1.5 Challenge of Christian mission among the Sunni in West Africa

On a Sunday morning in 1996, the purified sky was of a beautiful sharp blue without clouds, dark shadows disappeared under the morning sunlight. In an attempt to share his wrath, Ali, a young Muslim, knocked on the door of the house of Yusuf², a pastor sent on mission to establish churches among Sunni Muslims in one of the countries of West Africa.

It is difficult for a Muslim to enter into a Christian pastor's house if there is no solid relation between them (Garlow 2005:80–81).

The look on Ali's face showed pain flowing into deep deception. After having a seat, Ali, Yusuf's new friend, with a tantalising economy of detail, started telling the story of his shock some minutes earlier, while listening to a Christian preacher on the radio. In his final analysis he concluded that, without a doubt, the Christian preacher he heard did not know the genuine and real picture of God.

² Ali and Yusuf are pseudonyms.

Chedid (2007:82-83) reports in reaction to this, that one of the great problems among Muslims is accepting the picture of God as presented in the Holy Scripture. Saeed (2002:431) agrees that, even among Islamic scholars, there is a lack of knowledge of God as described in the Holy Bible.

Yusuf was in a position to answer Ali's charge against the Christian preacher on the radio. When everything seemed to be in order, looking straight at his visitor and keeping calm, Yusuf asked: What bad thing had the preacher said? After taking his time and breathing deeply, Ali clumsily told the story he heard: 'Can you believe', he started, on the radio, it was said that, (referring to the story told by Jesus in the Gospel according to Luke, chapter 15:11-24, commonly called the story of the prodigal son) one young boy rebelled in the house of his father, claimed his share of heritage and went to live an immoral life in a faraway place.

When his money was spent, continued Ali, the young man, feeling miserable and in great need, returned sorrowfully to the house he left, where everything was wonderful. One of his father's servants saw him and alerted the father. As the preacher said, Ali continued ironically, his heart filled with joy, the old father left his activities and ran to meet the silly boy.

According to Nafsi (1982:163-164), such behaviour brings shame to the whole community. According to the Islamic law, such a rebel, who had asked for his heritage while his father was still alive, deserves death for bringing shame to the family.

'Imagine', Ali pressed on, holding Yusuf's attention: 'how can a respectable old man run to meet someone as bad as that boy, instead of killing him; it's a shame in our society'. Above all, maintained Ali, the preacher concluded that the old man is God, and the whole of humanity is that boy, who left his father to go astray and enjoy life in darkness. At that point Ali, unable to retain his anger any longer, violently exploded, repeating over and over 'Allahou Akbar' the Arabic for 'God is the greatest'.

To better understand Ali's reaction, Shad (2003:189) explains that when hearing an offense against God, a Muslim must reject that openly by saying 'Allahou Akbar' to receive a great reward that contributes to his entry into paradise, where he will find luxurious accommodation. According to the Institute for the Study of Islam and Christianity

(2000:chap. 5) one aspect should be noted. In Islam, God is far from His creatures; it is a sin to compare His sovereignty to human relations, which has the duty of total submission to His will.

‘God rebukes sinners’, states Ali sadly. ‘He is the king of the universe. Humans are His slaves, not children, as you know kings never ran after misbehaving slaves, so does God, according to His Divine Sovereignty, not accept sinners.’ As if that is not enough, ended Ali, the preacher kept up blaspheming and insulting the Almighty by praying to Him in French. Not being able to support such offense he switched off his radio, because some of the languages used by Christians seem to be offensive, according to Muslim law.

The Director of the Center for Muslim-Christian Understanding, Esposito (2002:8-9) notes that Muslims believe that Arabic is the holy language given by God from heaven, in which He reveals His will. Therefore, it is an offense to address God in any other language than Arabic.

Ali mentions that, in the light of what has been seen so far, that the father, instead of welcoming his lost son, should have killed him to erase the ultimate shame from the family. Shad (2003:8) adds that another aspect to keep in mind is the fact that, from an Islamic viewpoint, there is a big gap between theory and practice; practice is more important than anything. Muslims have to behave in a certain way in order to be rewarded by God.

After almost fifteen minutes’ talk, Ali, disappointed, ended sharing what he heard on the radio that morning with his friend, pastor Yusuf.

From Ali’s story, Yusuf recognised these hindrances in Muslims’ evangelism. He looked straight at his friend and remembered that, when he was a Muslim, he had the same radical views after listening to Christian preaching.

Yusuf was born in a large and strong Muslim family in one of West Africa’s non-Arabic countries. His parents educated him in the strong Islamic ways. He started learning about Islam and the Qur’an (Muslim holy book) at an early age, and was taught to believe in only one God, Allah, and Muhammad his messenger. Abdul-Haqq (1980:chap. 8) explains that, in Islam, it is called the confession of faith, the first of the five pillars that sustain Islamic religion.

It was, however, from that teaching, despite the great importance of Jesus' divine mission on the earth that Yusuf believed that the Saviour of the world was merely a messenger of God, sent to Jews alone. He learnt that it was also asserted that Christians worship three gods: God, Jesus and Mary, as it was written in the Qur'an (Chapter 5 verse 119). But, as it was well-illustrated in the same Qur'an, (Chapter 114 verses 1–4) Allah is great and had no son equal to him in power and glory. In fact, he decided to have nothing to do with Jesus Christ for years.

It is also the conviction of Muslims that Jesus is merely a real man, a prophet; the special revelation He received was only for Jews and not for the entire world (Martinson 1994:chap. 20). Muhammad, as God's last messenger, was sent for the whole of humanity. The Institute for the Study of Islam and Christianity (2000:section 13), states that this conviction, and many others, lead Muslim parents to educate their children in order to protect them from Christian influences.

After primary school Yusuf left his parents for the first time to go to a high school in a nearby city, where he improved his knowledge attending the Western school during the day with his classmates, and attending special instructions about Islam in the mosque in the evening. His first contact with Bible teaching was through the local radio station that broadcasted religious programmes for one hour a week. He used to listen to some Bible stories transmitted by that local radio station, but when it became time to talk about Jesus as the Son of God, the redeemer, crucified on the cross for the sin of the humanity, and other doctrines he could not support, he switched off the radio and started insulting the preacher.

Muslims' resistance in accepting some key issues concerning the image of God and Jesus presented by the Bible are not debatable, according to Abdul-Haqq (1980:chap. 3). "Despite all evidence from the Koran to the contrary, Muslims developed a strange doctrine of the corruption of the Judeo-Christian Scripture during the centuries after their prophet."

There was no need for Yusuf to read the Bible; he was taught that Christians changed it every year. What dominated his mind were those passages that Muslims quote to show that the Word of God was corrupt and full of mistakes, or to show some verses that predicted Muhammad as the last and genuine messenger of God. Trained by an expert in the rules of debate and discussion, Yusuf collected many of these controversial verses, to support his

courageous spiritual work. Because of the vital importance of the Islamic religion that expert told him: “Don’t read the Bible, the day you read it the devil will turn away your fear from God and from Islam.”

Ameer Ali (1981:60-61), as quoted in The Institute for the Study of Islam and Christianity (2000:section 6), shows that fighting for Islam against those who do not respect God’s law, brings rewards. According to the same source, fighting is also one of the doctrines of how to reach salvation.

Yusuf, profoundly convinced about this, one day, after listening to a small part of a Christian message, became very angry. During the following days he took the firm decision to fight Christians. From his second year in secondary school to the first year at university, he tried, with all his strength to destroy Christianity around him: seven years of debating with Christians to show that Islam is the right way as it was written in the Qur’an: (3:19). “The religion before Allah is Islam”. He called Christianity the religion of white men. As he learned at school, these white men came to West Africa, killed his ancestors and colonised their land. He regarded all those who follow them as treacherous, because of their collaboration with their biggest enemies.

For this very respectful man among the students, Yusuf, to be a Christian meant to abandon his own culture for the white man’s custom, as many Muslims believe (The Institute for the Study of Islam and Christianity 2000:section 10).

His Biblical knowledge was challenged one day, when his group met some Christians for religious discussion. It was not surprising to learn that Yusuf was chosen by his group to demonstrate that the Bible is not the word of God. At the end of his demonstration, what he said left people unconvinced – even the members of his group. Yusuf recognised the weakness of his arguments, because several points emerged during the debate which he could not answer. From that date on he decided to read the Bible, not to become a Christian, but to better understand the errors, in order to be able to debate more efficiently in future discussions.

As Riggs (1924), as quoted in Addison (1942:chap. 8), points out that such intellectual debates between Muslims and Christians are rooted in Muslims' mind and culture only for self-defence.

During the following days, he was told by one of his friends about a missionary nurse from the United States of America, an old lady from whom he could receive a Bible and even money if she realises that he has a special interest in Jesus. After visiting the missionary lady, Yusuf was given the Gospel according to John. The lady prayed in French, which made him very sad, and he regretted that he came to that place to utter slander against God's name. As a Muslim, he believed that prayer must be in Arabic, the holy language of heaven, facing Makah, the Holy city, after the ritual purification at an exact hour of the day.

After three days, his Muslim friend asked him to go back to meet the missionary lady again. Yusuf refused at first, but after some reflection he accepted his friend's invitation. On the way to the old lady's house, his friend asked him about the place of Jesus' birth. Yusuf replied that he did not know. His friend urged him to read the little book he received; the lady will ask him questions about what is inside. If he failed to answer questions correctly, he will get no financial assistance.

Giving an overview of Christian evangelism, Chapman (1989:19) reminds us that early missionaries used money to win some African people to Christianity. Some Muslims today continue believing that all African Christians born in Muslims family were won for Jesus through the same process. On the other hand, some poor Africans pretended to believe in Christ thinking that missionaries would help them rise from their miserable situation.

One night, before going to sleep, Yusuf remembered how he failed to demonstrate that the Bible is not the Word of God. He looked for the Gospel according to John he received and started reading it with a view of finding mistakes and to prove the truth of Islam and also to be able to answer the future questions of the missionary nurse correctly. He underlined all that he supposed to be errors.

Addison (1942:chap. 10) states that this reveals the contemporary situation of accusing the Bible as being changed, and not encouraging Muslims to read it. However, as soon as they started reading the Bible, they realised the power of Jesus through His Holy Spirit.

At the same time Yusuf received a New Testament from another Muslim friend. He continued reading, using the same method of underlining flaws. After three weeks of investigation he started questioning himself: Where is the truth? He went to see the old lady again for more light on the subject of Jesus. At that time he met one of his Christian classmates who gave him some cassettes specifically recorded for Muslims. Yusuf studied the ten lessons mixed with Qur'an quotations step by step. Finally, the material brought him to the final decision to follow Jesus as Saviour.

When Muslims discover the right way, nobody can stop them sharing the good news about Jesus (Gilchrist 2008:25-26). They will be so zealous that their zeal will sometimes lead to persecution but no power can stop them. Nonetheless, it is true that conversion brings persecution, because in Islam, apostasy is seen as treason (Esposito 2002:71-73). As with blasphemy, the issue of apostasy drives the author to death.

The result of that decision to follow Jesus brought Yusuf peace, joy and a complete change in his life; he understood that Christianity is different from what he read in some African books and what his Islamic teachers conveyed to him. The following year he left the university, rejecting a government scholarship to go abroad for study, in order to be a pastor. In the following years, by the grace of God, he was sent to a Christian university in Central Africa for theological study. After his graduation he was sent to his home country where he served as a pastor for 15 years.

When Ali finished telling what he had heard on the radio that Sunday morning, Yusuf thought how, in the same circumstances, he had experienced the same conflict. His friend's story seems to indicate that Christian witness must earnestly understand Muslims' context and must be very careful using some familiar Biblical expressions.

Since it is so important for a Christian to witness Jesus to Muslims, it is also evident and logical to start in the way he can understand and accept, before entering into what he calls blasphemy (Religious Tract Society (1894:100), as quoted in Abdul-Haqq (1980:chap. 2).

Deeply annoyed, eyes lifted up to the sky, Yusuf started thinking after Ali had left him and finally said: "The biggest challenge of our mission today is to find ways to present the

message of the gospel to Muslims in their own context first, before using these expressions they consider an insult and blasphemy towards the almighty God.”

Yusuf continued thinking that, after his graduation, his firm decision was to never come back to his country, to leave the controversial situation and persecution from his own relatives and friends. He was ready to go everywhere except to that place where he thought he would lose his life. When he was asked to go back to his own people for mission, he rejected the offer outright, but after praying, asking for God’s guidance and will, he finally came back to establish Adventist churches in that thorny area. The first two years were very difficult for him; he used the time to make peace with his family, and some of his Muslim colleagues who had persecuted him before. After 15 years of mission he was called to another high position to take care of the Adventist mission in 11 countries, most of which were Muslim, in West Africa.

Ali (1999: 85–87), an evangelist from Nigeria, states that it is important to note that winning Muslims to Jesus is not easy. It is also important to organise Muslims in a community called *ummah*, a body of the best people of God, according to the Qur’an (3:103, 110) (Pasa, 2009, 50-51). Muslims have to remain in that community or they will be cut off from their family. In some areas it is suicidal to leave Islam for the Christian faith (Abdul-Haqq, 1980:chap. 1). Many were killed by their own parents for showing an interest in Jesus.

Despite all these obstacles, Yusuf left behind a big Adventist community of 263 members; most of them with an Islamic background. It is important to remember that, to win one soul in a country consisting of 95% Muslims, is not easy.

It has to be noted that the researcher knows pastor Yusuf and his family very well. They have had almost the same experience. In February 2009, the researcher was called to the Headquarters of West-Central Africa Division of the Seventh-day Adventist Church in Abidjan to handle Adventist-Muslim relations and global mission in 22 countries. The first question was how to reach the large percentage of Muslims in that territory. Yusuf suggested that the researcher compile a media programme using a Muslim cross-cultural context; a programme that can urge them to take the final decision to follow Jesus. The programme could be translated into the local language and broadcast through radio and television.

It is well known that many people, like pastor Yusuf, have accepted Jesus as saviour and are deeply involved in evangelism. Diligent researchers lead to accept that the mission among Muslims is possible, it has to be believed (Gilchrist 2008:7). Mission can make the kingdom of God happen among them.

From the discussion of the experiences of Ali and Yusuf, it is clear that Christians need to establish a better strategy to share the gospel with Muslims using media.

1.2 Research problem

For many years, Jesus' followers were struggling to engage Muslims and provide a solid strategy to facilitate the conversion of Muslims to the light of the gospel. It is generally accepted that they are among the most difficult people to reach for Christ (Gilchrist 2008:7). They feel comfortable in their religion, even if they do not have any hope.

After many centuries of evangelism among Muslims, the lack of an accurate approach and strategy to engage in the presentation of salvation in Christ to them is still relevant. Engaging in the presentation of salvation in Christ to them is still relevant. Analysing that situation, Chedid (2007:243-244) underlines some limitations that present serious obstacles. Most Muslims embraced Islam not by conviction but by parental affiliation and secondly, by a very strong commitment to their Islamic culture. To keep them in the Church is another challenge. It appears that, in some areas of West Africa, to be in contact with them is not easy, and as stated above, it is synonymous to death.

The problem mission faces today is how to bring the gospel to Muslims in general, and the Sunni in particular, in such a way that they can experience it in their own context. In order to provide a clear understanding, a former Muslim, Jadeed (1989:7-8), thinks that to bring the gospel to Muslim communities is a great challenge, because many Islamic countries are closed to Christians and do not allow missionaries to enter.

Another problem in Muslim evangelism is the persecution of those who have accepted the gospel. When pastor Yusuf received Jesus as saviour, the big problem he faced was with his relatives, because according to Islam, he brought shame to the whole family. In some places the new convert must be killed to remove that shame. That is why some converts from Islam,

desiring to keep good relations with their family and avoid persecution, return to that religion, so they can live in peace with the other Muslims (Chedid 2007:243-244).

Another issue to consider is the fact that most Muslims cannot read English or French, some recite by heart big portions of the Qur'an in Arabic, without knowing its meaning. In view of the importance to overcome this, these reflections show the need to prepare a way which can provide a solid basis for mission.

Jadeed (1989:7-8) admits that serious limitations and difficulties are encountered in an attempt to preach the gospel to every nation. However, he insists, when Jesus said that, he knew that His disciples would meet difficulties in the world. He continues by saying that God, whom Muslims call "the compassionate, the merciful" also calls Jesus' disciples to finish this task, because he loves the whole world, including them. Modern technology, such as printed pages, radio, cassettes and videos, etc. provides new ways in the hands of Christians to accomplish the mission in such areas.

Should the method of winning Sunni Islam be identified with the local culture? Should the new convert remain in those Islamic practices to avoid persecution or to grow in faith as some suggested? All these questions need clear answers.

It is quite correct to conclude that, until now, the way to approach Muslims raised many questions. In the light of what was said above, and from personal observation, it is evident that the result can be improved through the impact of the media and cross-cultural programmes.

In summary, these facts aroused the researcher's interest to conduct research on the implementation of a radio programme in order to accomplish the great commission among the Sunni Muslims more effectively. The researcher is aware of the challenges to the mission in order to provide insight and establish a solid and comprehensive strategy for winning Sunni through this qualitative study.

The central research problem is how the gospel can be proclaimed by way of the media to a specific group of Sunni Muslims and how dialogue can be enhanced and bridges built.

1.3 Purpose of the study

To bring peace and joy in the heart of Muslims by the message of the cross, Jesus' followers must avoid some past mistakes, and make the gospel more attractive.

The impact of media programmes are not the only way to reach Sunni Muslims in West Africa. It appears that, historically, many Muslims accepted Jesus as Saviour through dreams, visions, friendship or some miraculous way. Gaudeul (1999) in his book: *Called from Islam to Christ*, collected 164 stories of Muslims who have converted from Islam to Christianity in sub-Saharan Africa.

The impact of media, however, provides a method to be used as a bridge to allow the Holy Spirit to be real in the heart, in the process to make known the Kingdom of God. What is remarkable, is that most Sunni cannot read the Bible (Chedid 2007: 243-244), and the few who can, continue supporting the charge of its corruption (Isik 2009:100-130). Some countries are closed to missionaries but cannot bar radio waves. Building on all these facts, the researcher strongly believes that media can play an important role to help Muslims see the light of the Saviour, Jesus.

The purpose of this dissertation is to consider the factors affecting church growth among the Sunni in West Africa, and design an attractive model that can lead them easily to Christ and help the church to grow in that area through media programmes, in their cross-cultural context, outside of Western models. For years missionaries tried to share the gospel among these groups of people, but positive results were very limited.

This qualitative study also aims to design a strategy, to make suggestions, to share insights, and provide inspiration in order to carry out the mission of God's Kingdom among Sunni Muslims through radio broadcasts and cassettes, in such way that the expansion of that Kingdom grows in quality. The ultimate vision is to help them to discover the truth and the light of the Lord, Jesus Christ, and to be genuine missionaries in West Africa.

1.4 Significance of the research

In accordance with the above-mentioned objectives, this research is expected to contribute positively to the development of mission in West Africa, particularly to the Muslim world.

Quite clearly this study will bring change in the way Christian preachers share the good news about Jesus through the media. Furthermore, it is expected that it can contribute to draw more attention to the need to assist church pastors and laymen in their approach to interact with Muslims in a cross-cultural way to bring them to Christ.

It must be added that the General Office of the Seventh-day Adventist Church in Abidjan, called West- Central Africa Division, supervises evangelism in 22 countries of West and Central Africa. Most of the West African countries are Sunni dominated (Joshua Project 2013; Neondo 2011:1). Being responsible for mission in that office, the researcher will refer to that project as a basis for ministry among the Sunni in West Africa to recruit disciples. However, to a large extent many other Christian denominations can be assisted using this project to improve the quality of their work among the Sunni.

This research will assist Jesus' followers who are preaching the gospel among Muslims in general, and the Sunni in particular, in order to prepare people for His second coming.

1.5 Justification of the problem

The milestone in the history of church mission was when Jesus commanded His disciples to go into the world and preach the gospel to all men (Jadeed 1989:7-8). From this perspective, it is also important to understand that Muslims were included in His agenda. Sunni Muslims comprise one of the largest religious groups in West Africa, and are very hostile to the message of the cross. It is, therefore, imperative that those who desire to connect with the Saviour, Jesus Christ, must break down walls of misunderstanding that had caused separation for centuries (Gilchrist 2008: 12-15). It is an obvious fact, he adds, that, to achieve this, Jesus' disciples must find a good strategy that can help to draw them, through a cross-cultural context, to acknowledge the Lord, Jesus Christ and His teachings.

Muslims, in general, are ashamed to interact openly with Christians, and many of them are not able to read the Bible. A radio programme can have a positive impact in bringing them to Christ.

Lee (2009:2) mentions that experience shows that many Muslims who have converted to Christianity continue to feel, even after many years, as strangers in the church. Some think

the reason is because they moved from Islam to Christianity without any contextual transition. Everybody needs to feel at home in church. Lee suggests that nobody needs to learn a foreign culture to stand in Jesus congregation.

It is hoped that the project will not only help those who are engaged in presenting the gospel to Muslims, but also challenge the Christian mission to seriously consider the work among the Sunni.

1.6 Delimitation of the study

According to Pasa (2009:29-30), there is a strong belief that Sunni Muslims are active everywhere in the world. One very important fact is that the Islam religion differs from one place to another, and is mixed in with local traditions (Pasa 2009:34-36). That reality drives the researcher to concentrate his strategy on the West African case only; the main focus will be on the Hausa ethnic group.

This qualitative research explores and analyses why the Christian mission among Hausa people was not successful, and how the mission can overcome this challenge using radio programmes.

Wikipedia (2012:online) states that the Hausa are everywhere in West Africa. The biggest group is found in northern Nigeria (about 18 525 000 people), and the second in the southern Niger Republic, (about 8 000 000 inhabitants). The same study also states that there are other important groups in northern Togo (929 000), Benin (700 934), Burkina Faso (500 000), Ghana (172 000), Mali, Senegal, Côte d'Ivoire, etc. They are well represented, even outside West Africa, such as Cameroon (1 300 500 inhabitants) and Sudan (918 000 people). Wherever Hausa people are, Sunni practices dominate their Islamic faith.

The researcher is a member of the Hausa tribe, and has worked among them for 15 years, preaching the gospel. He knows them and their culture very well and has a desire to present the gospel to them. Hausa people are known to be more devout Muslims than any other tribe in West Africa.

There are other tribes who also need a strategy to be won for Christ, such as the Wolof and Fulani in Senegal, Gambia, and Guinea, etc. This study cannot design a cross-cultural

strategy for all, because, as mentioned above, Sunni Muslims do not all have the same culture. To study the culture of each tribe and design a strategy to bring them to the foot of the cross, would make the study too extensive.

The media, radio, tapes, internet, television, cell phones, as well as other modern technological devices are very important tools that can be used to share the message of the gospel. The emphasis in this study is, however, on the radio.

1.7 Methodology

The project is rooted in personal observance, a literature study and also qualitative research, which require collecting substantive and relevant data needed for supporting the study from specific documents, in order to analyse the historical background of the work among the Sunni. The same method was used to design a strategy to help to share the gospel more effectively among the Sunni using the media. Some data collection consisted of different interviews among Muslim scholars, students and lower classes of Muslims, to determine what they did not like and appreciate about the actual radio broadcasts of Christian programmes.

For obvious reasons, some local Christian FM radio stations in West Africa was visited to identify the kind of programmes available for the Sunni Muslims, to analyse these programmes critically and to deduct from the existing knowledge, what would have provided better results in terms of Muslim evangelism.

Two basic questions was asked and responded to: Why it is difficult for Sunni Muslims to accept Jesus as Saviour? And, How can they be helped in their own context through radio broadcasts and cassettes so that the converts remain in the church? Some key Christian doctrines rejected by Muslims were analysed, and the researcher found new ways to help Muslims to understand and accept them through their own context such as Jesus Son of God, His crucifixion on the cross, His divinity, etc. The Qur'an and Islamic traditions were used to help Muslims to understand these biblical key points.

The research starts by introducing West Africa briefly. It discusses how the Sunni and Christians arrived in that part of Africa, followed by when Christian Radio started broadcasting in that area of Africa and their impact on the Sunni.

Chapter 1 presents the general introduction, and gives an overview of the project. In this chapter the researcher outlines the background of the study, the problem, lists the justification, purpose, and significance of the project, describes the delimitations of the research, and finally explains the methodology followed.

Chapter 2 describes the essence of mission, the meaning of mission, its purpose, how the Old and New Testaments view the mission and finally mission through history.

Chapter 3 provides an analysis of the Islamic religion. This part of the study describes the historical, religious, cultural, social, and political context of Islam, particularly the Sunni.

Special emphasis is given in Chapter 4 describing the complex history of the Hausa people, their culture, religions, and the impact of media. The researcher analyses the contextualisation of the media programme and design, and suggests a strategy for winning and retaining Muslims in the church. This chapter also explores several approaches to use to keep new converts in the church. It then describes how the implementation, monitoring, and evaluation of the project were done. A summary of the major components and outline of the different parts of the study process was carried out. Finally, the chapter offers recommendations for further actions.

1.8 State of research

It is important to include past research on the topic. Important and valuable contributions were made. Concerning the media, the very important book by Hesselgrave, *Communicating Christ cross-culturally: an introduction to missionary communication* is still regarded as a comprehensive guide on communicating the gospel. Although certain sections deal with the media and other sections with Islam, not all the implications of communicating the gospel to the Hausa Sunni Muslims in West Africa using media are discussed.

Hiebert (2002:89) explains the importance of an effective communication process. Different channels, such as electronic mail, radio and television, are discussed. However, the need to use the media to enhance mission among the Hausa Sunni Muslims in West Africa requires more attention.

Therefore, this thesis contributes in this regard to an aspect not dealt with previously. The specific aspect of presenting the gospel to the Hausa Sunni Muslims in West Africa will, therefore, be beneficial.

Parshall (1986) contributed much regarding the contextualisation of the gospel among Muslims. Dynamic new ways of presenting the gospel are suggested. However, the task and challenge of the Hausa Sunni Muslims in West Africa is not explained and it is, therefore, a necessary contribution in this study.

Bosch (1991) contributed tremendously regarding mission. It should be noticed that most studies in missiology refer extensively to him. Kirk (2002) also presents the implications of the *missio Dei*. Moreau, Corwin and McGee (2005) give a comprehensive overview of mission. The historic background is explained fully. The challenge of media and the way in which a certain church, such as the Seventh-day Adventist Church, interacts with mission is not presented in these explanations. It is, therefore, necessary to discuss the specific role of this church in mission.

Interviews with mission functionaries also helped in the evaluation of mission among the Hausa Sunni Muslims in West Africa from the perspective of using the media. Concerning Islam, the specific contribution is from the perspective of the Hausa Sunni Muslims in West Africa. There is extensive literature on Islam and it is not the purpose of this study to list all, but to engage in specific aspects of the challenge.

1.9 Empirical aspect of the project

Mission must be taken seriously today to hasten the second coming of Jesus Christ. From the Old Testament to the New Testament mission concentrated on the salvation of all nations. This message is today widely transmitted through human voices over the air. As Gray and James (1989: 4-5) say, the success of radio in evangelism was and still is to be among the best tools to reach the unreached groups, forgotten and hidden people, many regions that are inaccessible to man geographically or politically.

The research aimed to put a strategy in place to reach the Hausa Sunni Muslims in northern Nigeria and southern Niger. The methodology to implement that project was as follows: First teamwork had to be put in place: one team in Niamey, Niger, and the second in Kaduna, a Muslim city in northern Nigeria where Hausa Sunni Muslims are concentrated. The researcher supervised that first experience. As Sogaard and De Young (2000:808) note, radio ministry begins not with the recording of what will be recorded. God's guidance is needed by prayer. Topping (2002:39-40) adds that leaders, speakers and prayer teams must be carefully selected, and a well-known local radio station.

In my own opinion Church members in the area where the project was run, had to be sensitized and informed about the radio program, so that they could invite their friends, family, and neighbours to listen to the broadcasting program. In that program the Qur'an and local songs were used as a bridge to attract listeners for a period of three to four months. As Hausa Sunni Muslims love storytelling, the stories of creation and biblical personalities that can also be found in the Qur'an like Adam, Cain, Abel, Noah, Abraham, Joseph and Moses were told in a way to meet the desires of the listeners and show them the parallels with Jesus' concern. The method used by Jesus in His teaching, by using parables, the fulfilment of Bible prophecies can also drive to better understanding.

The preacher repeatedly explained that the Bible was not corrupted but is reliable. After the initial period local songs were gradually replaced by local Gospel songs. The prayer team of three to five persons was in charge of Bible correspondence and intercession prayer for the listeners' request and to answer the questions (Mouccary 2000:33-34).

The leaders led the whole team through the right evaluation and to correct what needed to be corrected. The listeners who regularly listened to the broadcast had to be organized in small groups and they were taught how to involve their friends and relatives to listen to the radio program in local context (Topping 2002:106). Receivers need the constant visit of the pastor who understands Hausa Sunni way of life or someone who knows the Bible teaching to help them to better understand the plan of Salvation. After one or two years maybe a large group of people was converted and needed a place for worship. Leaders addressed a request to the church members or someone capable for a temporary place of worship.

Bethmann (1950:239) and Mouccary (2000:33-34) advise that during his speech, the speaker must avoid words such as Jesus, Son of God, Jesus God, the trinity, God the father, the Son and the Holy Spirit and other words that are offensive to Muslims. References to Jesus as Word of God, Messiah, messenger of God, prophet are accepted terms in the Muslim world. The difficult terms must be explained in the Bible correspondence course or by someone to contact for a clear and logical explanation. Such an approach demonstrates compassion, love that Jesus hews to His listeners. Verbal aggression against the religion, Muhammad, Muslims saints and the Qur'an must never appear in the radio program.

It would not be easy, mentions Livingstone (1999:170). The opposition will be very strong in the beginning. The first challenge to face is persecution and the rejection of the convert from their family. The only thing to do in that case is to meet the family of the new convert and explain to them that Christianity is not as bad as they think. Prayer is the solution. Teamwork must persevere whatever be the challenge.

After the first experience, final evaluation and adequate corrections, teamwork can be a good way to train others.

1.10 Conclusion

In this chapter the two main branches composing Islam after the death of the prophet Muhammad, namely the Sunnites and Shi'ites, are explained.

During the 8th century Sunnites entered into West Africa through the northern part and won many adherents among the population. Later, in the 19th century, Christianity also reached the same areas in West Africa. Amongst strategies adopted for mission in this area was first of all the use of Radio ELWA (Eternal Love Winning Africa) from Liberia. Since 2011 this radio station has stopped broadcasting because the building was completely destroyed by civil war. Broadcasts from some other radio stations from outside also reached West Africa but none of them had special programs for Muslims. The first radio established for Muslims in West Africa was "Tahanint FM" from Timbuktu, Mali Republic, in 2006, but this radio station ceased functioning some years later because of war. The challenge remains for Christian Mission to share the gospel effectively with Muslims in West Africa who feel comfortable in

their own religion, and who try to avoid contact with Christianity as much as they can. Muslims need to hear the gospel in their own context to avoid negative thinking towards Jesus and His followers. This chapter revealed that better strategies are needed through the impact of media, especially radio, while recording material to allow Hausa Muslims from northern Nigeria and the southern Republic of Niger to be disciples of the Lord Jesus. This focus of the researcher is pursued through qualitative research.

Radio waves are not the only way to fulfil mission. Other successful interventions are present to accomplish the mandate of Jesus to make disciples, such as one to one evangelism, public campaigns, door to door evangelism, small group activities, etc. Whatever is chosen must correspond with the reality on the ground.

CHAPTER 2 THE ESSENCE OF MISSION

In this chapter the essence of mission, as it is explained in the Bible by important authors and also through the ages in different churches, is proposed.

2.1 The meaning of the word mission

Through the years efforts were made to determine the meaning of the word 'mission'. It was found that the meaning is linked to the context within which it is used. Longman's dictionary (Longman 2000:912-913) defines mission in various contexts as follows:

- a. "An important job done by a member of Air force, army etc. especially an attack on the enemy.
- b. A group of important persons sent by their government to another country to discuss something or collect information.
- c. An important job that someone has been given to do, especially when they are sent to another place.
- d. Something that you feel you must do because it is your duty."

In relation to religion Longman (2000:913) defines the word "mission" as:

- e. "The work of a religious leader or organization that has gone to a foreign country, in order to teach people about Christianity or help poor people.
- f. A building where this kind of work is done."

Longman's dictionary (2000:913) gives the meaning of missionary as "someone who has been sent to a foreign country to teach people about Christianity and persuade them to become Christians".

In this study the focus is on the theological meaning of the word mission.

2.2 Theological understanding of mission

The missiological thinker of modern time, David Bosch (1991:9), declared, "Ultimately, mission remains indefinable; it should never be incarcerated in the narrow confines of our

predilection. The most we can hope for is to formulate some *approximations* of what mission is all about.” The words mission and missionaries are not found in the Bible, even though they are good words. The word ‘mission’ is derived from the Latin ‘*missio*’ which means ‘to send’; missionaries are the ‘sent ones’, people sent by God to be His messengers, His witnesses, and spokesmen (Bosch 1991:1). Bosch adds that behind the term mission there is a sender and also people sent by the sender, who has the full authority to do so.

Escobar (2006:94), quoting Legrand (1990:xiv), agrees that, even though the word ‘mission’ is not found in the Bible, it comes from a respectable biblical origin. For clarification, he indicates some Greek verbs used in the New Testament, matching the term ‘mission’, such as ‘*pempein*’ which occurs 79 times, and ‘*apostellein*’, which is used 137 times. The one who is sent, is called ‘*apostolos*’ (used 79 times), while the function of ‘*apostolos*’ – ‘*apostolè*’ – is used 4 times (Escobar 2006:94).

Moreau et al. (2005:71) support the meaning of the word ‘mission’ as “The sending of someone or something to do a job.” Van Engen (1996:127-56), Peter (1972:11) and Moreau et al. (2005:71) state that contemporary mission studies by the International Missionary Council, after the mid-20th century, found two kinds of mission: mission (without the final ‘s’) and missions (with the final ‘s’).

Most of the mission researchers developed these two aspects in describing the topic. Bosch (1991:390-393) identifies mission as ‘*missio Dei*’, and missions as ‘*the missiones ecclesiae*’ (1991:11). Because of its vital importance, it is necessary to provide full details that give some understanding about the meaning of these two words.

2.2.1 Missio Dei

McIntosh (2000:631) names Augustine, the Western Church theologian, as the first person to use the word ‘mission’ during a discussion of the trinity, where it was said that Jesus is “sentness of God (the son).” McIntosh (2000:631) maintains that the word was used in a missionary sense by the German theologian Karl Hartenstein for the first time in 1934, but recognises that another theologian, Karl Barth, had already used it in 1928 during a lecture on mission, emphasising mission as ‘*action Dei*,’ meaning ‘*the action of God*’.

According to Kirk (2002:25), the term *missio Dei* was used for the first time in Willingen at a meeting of the International Missionary Council in 1952. Bosch (1991:381) also names Karl Barth as the one who used it as *missio Dei* (mission of God). McIntosh (2000:632) adds that the term was popularised at the World Council of Churches Conference in Mexico City in 1963.

Bosch (1991:390-393) holds a firm conviction that “God is a missionary God” who sent his Son and the Holy Spirit among His people to accomplish His purpose”. *Missio Dei* is primary a movement, starting from God, to make His name known to the world. Bosch states that it is important to note that the church is involved in that movement as an instrument of mission. (See also Hiebert 2002:15). Bassham (1980:156), in Kirk (2002: 27), asserts that if the Christian community talks about God, they mean the Father, the Son and the Holy Spirit. He points out that *missio Dei* is simply *missio Trinitatis* (mission of the Trinity). Peters (1972:27) indicates that “Mission is the practical realization of the Holy Spirit operating in this world on behalf of the Eternal purpose of God and the actualization of salvation procured through Christ Jesus in the life of countless individuals’ families, tribes and people, this mission related to the triune God.”

Castro (1978:87), in Kirk (2002:31-32), suggests that the church is a partner with God in her task to accomplish mission, affirming that it is an aspect of its existence to collaborate with Him for that purpose. Since the Church exists because of mission, not vice versa, it is no longer a church if it stops preaching (Bosch (1991:390).

Van Rheezen (1996:19-20) declares that the basic truth all missionaries should learn, is that “God is the source of mission” and “His Spirit is behind His mission.” “If God’s messengers are afraid to speak God will be their mouth.” He firmly supports the statement that “The Christian should not undertake the mission to glorify himself but God as Paul said (Phil 2:3) ‘I do nothing out of selfish ambition’”.

There is no need to reject these powerful statements, stated by these thinkers. Their correct understanding of *missio Dei* is shared by most theologians working in that area.

Moreau et al. (2005: 73) point out that “Mission is truly a God-centred enterprise in which the church is privileged to participate. God’s mission, however, is broader than the church; it

is everything God himself does in establishing His kingdom on the earth.” They state that mission is God’s programme to redeem people, to make disciples and to plant churches. Bosch (1991:11), providing a solid basis of God’s plan, demonstrates that mission is to be a partner of God in propagating the gospel in order to reconcile the world with Him, to be participants of His future Kingdom. Escobar (2006:8-9) illustrates that the best way to preach the gospel to people is to help them accepting Jesus as saviour and Lord in a cross-cultural context.

Similar observations focussing on Israel’s call, led Kaiser (2004:11) to conclude the aim of mission in three key texts of the Old Testament:

- a. “To proclaim His Plan to Bless the Nations” (Gen 12:3)
- b. “To Participate in his Priesthood as Agent of That Blessing” (Ex 19:4-6) and
- c. “To prove His purpose to bless all the Nations” (Ps 67).

Kaiser (2004:11) emphasises that mission is not only to reveal the purpose of God to unbelievers, but also to fortify and transform those engaged with Him in this enterprise through the power of the Holy Spirit.

Bavinck (1960:57-58), after explaining that mission is not the work of man but of Jesus for the restoration of God’s Kingdom, adds: “Mission is the great work of Jesus Christ, through which after his completed work as mediator, he draws all peoples to his salvation and make them to partake of the gift which he has obtained for them.” He concludes that through the church God is reconciling the world with Himself.

Escobar (2006:94-95) reminds us that, if mission is from God, it can only be fulfilled through Him, otherwise it would not be possible. The Bible states in 2 Cor 3:2-3 that missionaries are divine inspired letters, as Paul said: “You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.” In addition, he states that man cannot do anything without the power of God the sender, as found in 2 Cor 3:5-6: “Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, who has made us competent to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life.”

Bosch (1991:5), quoting Verkuyl (1978:168-75), noting some impure motive of the mission, points out that mission is not “imperialism”, “Ecclesiastical colonialism”, “cultural domination” or a special experience of someone who leaves his country for a foreign place, but rather as the desire to bring people to God, by helping them to enter into His eternal kingdom, by planting churches and teaching them God’s justice, assisting them to improve their living conditions. Escobar (2006: 24-25) also calls the ancient method of mission, where missionaries think that they are more powerful in all aspects of life and have a better culture than the people they want to preach the gospel to, the “imperial method”. He emphasises that this method cannot work and missionaries must change it in Muslim countries in the 21st century.

Bavinck (1977:3) also refers to the fact that some people are motivated for mission because they have “an ascetic view of life”, some want to spread the Western culture, some mission activities are a part of colonialism, but, he concludes, the basis of missions is scriptural motive, “a sympathy” for those who do not know God, it’s an obedience to God command “a desire to hasten the return of Christ”, it is “calling individual to repentance.”

After careful consideration of the word *missio Dei* as mission of God, Moreau et al. (2005: 73) define *missio Dei* as: “All what God does to build the Kingdom.”

2.2.2 Missions

Van Rheenen (1996: 20) points out that “Missions without mission is empty – like a body without its spirit.”

Bosch (1991:11), attempted to define missions or *missiones ecclesiae*, after careful consideration of the expression *missio Dei*, as: the broad and wide activity of God to win the world for His Kingdom, to fulfil the purpose for sending His son, Jesus, who also sends the church, empowering believers by the Holy Spirit. Bosch (1991:11) states that missions, or the *missiones ecclesiae*, are the activities of the church relating to specific times, places, needs and other, as partner to God. He (1991:11) states that mission is “The proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become members of Christ community and to begin a life of service to others in the power of the Holy Spirit.” He adds

that mission can be fulfilled in foreign countries or at home – the two are not separate. All Christians must live the missionary existence during their entire life.

Kirk (2002: 30-33) points out that the fundamental goal of *missiones ecclesiae* is to present the good picture of God, to show Jesus as the only saviour to the world as a way to win converts and plant churches.

Moreau et al. (2005:72), agreeing with Peter (1972:11), report that missions is “The sending forth of authorised persons beyond the borders of New Testament church and her immediate gospel influence to proclaim the gospel of Jesus Christ, in gospel-destitute areas to win converts from other faith to Jesus Christ and to establish functioning multiplying local congregation who will bear the fruit of Christianity in that community and to that country.” Moreau et al. (2005:72) define missions as the specific work of the church in reaching people for Christ by crossing cultural boundaries. They (2005:73) summarise the definition of missions as: “What the church does for God in the world” as “Evangelism, Discipleship and church planting.”

Escobar (2006:9) adds that in the 21st century the new orientation of church activities is evangelism. He emphasises that there is no need to prevent people from worshipping in their mother tongue or within their own culture. According to Escobar, Jesus’ followers currently understand that there is no holy or sacred culture or tongue, not even Hebrew or Aramaic, which was spoken by Jesus. In other words, missionaries must avoid the mistakes of the past and concentrate on the cross-cultural context.

Moreau et al. (2005:73) state that the goal of missions is to accomplish *missio Dei*. Kraft (1996:xiii-2) points out that, from the beginning, God himself showed examples to His messengers of how to proceed in this missions exercise. In the garden, after the fall, Kraft demonstrates, God spoke to Adam as human. God used humans to speak to humans in their culture, using a language they could understand. Kraft (1996:xiii-2) maintains that God always worked with Jews in their culture to win them to Him. In the book of Acts, Kraft adds, Paul talked to gentiles in their culture, and never urged them to change acceptable aspects of their culture if it was not necessary.

In keeping with the above analysis, Kraft (1996: xiii-2) continues supporting that God's teaching was also adapted in the culture of His audience in order to witness His purpose to them. Kraft suggests that these reasons must be used as an example to Christians in learning how to be open to cultural differences in the way that God is. "Respect for people of other cultural words is a Christian principle." He underlines that sharing the Gospel is to give freedom to people to respond to God in their own culture rather than outside of their own context or way of life.

It may come as a surprise to some to learn that other Christians have different views concerning the Christian mission. Beyond doubt, Archbishop Tutu, Nobel Peace laureate, sees mission differently. According to him, mission is different from what has been mentioned above. In his radical approach, Tutu (2011:5-9) assumes that the faith of every human being is determined by what he calls "the accident of birth and geography." As an example, he states that people born in Pakistan have a great chance to be Muslim; if the country of birth is India, Japan or Italy, they could be Hindu, Shintoist or Christian. From that perspective, nobody can claim that he has absolute truth, Tutu argues. It is important to note his remark that "other faiths are really Christian without knowing it" (Tutu 2011:5-9). There is no need to deem them as unbelievers or to convince them to change their religion. The God who created all mankind accepts everyone in His bosom, not only Christians.

Tutu (2011:14) poses the question that, if only Christians are children of God, what about those who lived before Christianity, like Noah, Abraham, and others? Tutu (2011:17) is, therefore, convinced that "All religious truth and all religious aspiration find their final fulfilment in Jesus-Christ." For clarification of Tutu's declaration it is necessary to underline that all humans are already part of God's family and His children, whoever we are and whatever our religion or sexual orientation. Tutu (2011:56) claims that "Jesus did not say 'If I lifted up I will draw some.' Jesus said: 'If I lifted up from the earth, I will draw all, all, all (Jn 12:32 KJV) – Black, white, yellow, rich, poor, clever, not so clever, beautiful, not so beautiful ... gay, lesbian". All are Jesus' disciples. This is not the place to enter into a full discussion with Tutu; it is only to point out that not all Christians agree on the meaning of mission that Jesus gave to His followers, to go and make disciples from all the nations, teaching them that He is the only way to go to the Father.

To summarise Tutu's (2011:63-64) opinion, the essence of mission is merely to fight for human rights and freedom, to fight against corruption, injustice, slavery, and all kind of oppression. In order to illustrate his hermeneutical approach, Tutu said: "Jesus-Christ died on the cross to make us free, to make us the sons and daughters of God. Jesus-Christ came so that we should know that each one of us is special to God that each one of us is the child of God." (Tutu 2011:63-64).

Tutu (2011:67) comes to the conclusion that humans are children of God; it is their duty to live in conformity with their religion. Muslims who greet themselves by "*salam*" (which means peace) must bring peace in the world through goodness, compassion and love; Christians who called themselves children of God must show it in their whole life. If people accomplish their mission, there will be no more oppression, injustice and slavery in Africa and the whole world.

It may be concluded that mission is more than fighting for freedom from slavery, oppression, injustice and more. These are part of Christian mission, but it must be clear that the first purpose of mission is to help people to recognise Jesus as the only saviour. There should be recognition of the glory of Christ and His unique salvation. It should be emphasised that acknowledging that Christ is from God does not infringe on the rights of others, but is the central message of the majesty of Christ. These aspects are explained more fully.

2.3 Purpose of *missio Dei*

It is interesting to note that the Bible illustrates the purpose of God's mission in many passages. Several important points emerge from the Holy Scripture indicating that we are inclined to fully accept God's teaching raised through His prophets.

After the death of Moses, Joshua was chosen to lead God's people. He and his people learnt from God, followed His guidance and advice regarding His purpose. "For the LORD your God dried up the waters of the Jordan for you until you passed over, as the LORD your God did to the Red Sea, which he dried up for us until we passed over, so that ***all the peoples of the earth may know that the hand of the LORD is mighty***; that you may fear the LORD your God forever." (Jos 4:23-24).

One cannot fail to be impressed by these courageous words of little David as he confronted the giant Goliath: “This day the LORD will deliver you into my hand, and I will strike you down, and cut off your head; and I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth; ***that all the earth may know that there is a God in Israel.***” (1 Sam 17:46).

This is also echoed in the long and wonderful speech of the wise Solomon when dedicating the temple he built for His God. He said: “Likewise when a foreigner, who is not of thy people Israel, comes from a far country for thy name’s sake ... when he comes and prays toward this house, hear thou in heaven thy dwelling place, and do according to all for which the foreigner calls to thee; in order that ***all the peoples of the earth may know thy name and fear thee...***” (1 Kings 8:41-43).

The prophet Ezekiel is among those who repeatedly spoke about God’s purpose. “***And they shall know that I am the LORD***; I have not said in vain that I would do this evil to them... ***And you shall know that I am the LORD***, when their slain lie among their idols round about their altars, upon every high hill, on all the mountain tops, under every green tree, and under every leafy oak, wherever they offered pleasing odor to all their idols.” (Ez 6:10, 13). (Author’s emphasis in all cited verses).

From these verses, it can thus be concluded that it appears that the ultimate purpose of God is ***to make his name known*** among His entire creation in the world. His plan goes beyond the salvation of Israel alone; God wants the whole universe to be saved and participate in His Kingdom.

Ladd (2004:65) demonstrates the difference between the kingdom of God and other kingdoms. He explains that first, Kingdom means “Primary the realm over which a king exercises his authority”, and secondly “the people belonging to a given realm like the kingdom of Great Britain are citizens under the rule of the Queen, ‘The subjects of her kingdom’” (Ladd 2004:65). Ladd further remarks: “In the kingdom, the king’s attributes are domination, monarchy and kingship.” (2004:65). He adds: “When the Bible talks about kingdom, (*malkuth* in Hebrew and *basileia* in Greek), it refers to the two dimensions: the authority or sovereignty of a king over peoples who belong to his realm.” (2004:65), and “The kingdom of God always refers to His reigns, His rule, His sovereignty, and not to the

realm in which it is exercised.” (2004:65). Ladd supports his argument with examples from the Bible: “The LORD has established his throne in the heavens, and his kingdom rules over all.” (Ps 103:19) and “Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.” (Ps 145:13).

Kirk (2002:29) is of the opinion that “In another sense the kingdom is the sphere of life where God’s Spirit is in control, where justice, peace and joy are experienced completely and permanently.”

There is no comparison between the Kingdom of God and the other earthly kingdoms. Peoples on the earth refuse to recognise the supremacy and name of the Almighty God, they worship idols and as Paul wrote, their end will be worse if they do not change to worship only the King of the Universe: “For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth ... Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.” (Rom 1:18-20).

The problems of the universe are due to people turning their back to the kingship of God, the Creator. This provokes the question: What was wrong in God’s universe?

2.4 Primeval war in heaven

It should be noted that not all Christian Churches accept that there is a war in heaven. A considerable debate exists among scholars related to this issue. It is, however, accepted by the Seventh-day Adventist Church.

Origen (185-254 A.D.) was the first to link the word ‘Lucifer’ to Satan, from Isaiah 14:12 and Ezekiel 28:12-19. Tertullian (155-220 A.D.) mentioned that Lucifer was chief of the angels, and later Jerome used it in his Vulgate Bible during the 4th century (Russell 1987:92-93, 130-131). In *The New International Bible Commentary* (1986:732) and *Eerdmans Commentary on the Bible* (1986:511, 514), it is written that the passages of Isaiah 14:12 have no link with Satan but only talked about Nebuchadnezzar, Belshazzar, their fall under the kings of Medes and Persia, and that Ezekiel 28:12-19 relates only to the king of Tyre.

According to these verses there is no evidence of the heavenly war. (See also *Expositor's Bible Commentary* Vol 6. (1990: note Isaiah 14 and Ezekiel 28).

On the other hand some believe that the devil, before he envied God's throne, was in heaven and because of his yearning to be like God, war arose in heaven. Bible chapters like Palms 22 and Isaiah 53 speak about the suffering experienced by the authors, and from the messianic character attested by some New Testament passages, one can assume that, beyond the kings of Babylon and Tyre, one can find the image of the devil (Seventh-day Adventist Bible Commentary 1976:632). Jeremiah (s.d.:19), a pastor at Blackhawk Baptist Church at Fort Wayne, Indiana, calls this principle a "double reference principle" meaning the close and distant fulfilment in hermeneutics. This perspective of Satan, fallen after a war in heaven, is also adopted by the Seventh-day Adventist Church (see also *Adam Clarke's Bible Commentary* (n.d: Isaiah 14)).

Currently, there is great confusion regarding the relation between good and evil. As Eliot (1952:98) observes: "In all my years, one thing does not change. However you disguise it, this thing does not change: the perpetual struggle of Good and Evil." Eliot was not the first to see that contrast in our world, before and after him many people asked about the problems of suffering and death. Where does this come from?

The question is to try to understand what was wrong in God's universe. Smith (s.d.:1) states that "Before God created this physical universe He created a celestial being," as it is recorded in the Bible.

Ellisen (2004:17) is correct in stating that God is the Eternal King, Sovereign over all things who rules the universe he created by the principle of delegating His authority. He established in heaven a powerful government with beautiful, intelligent, and strong angels. Alec (2005:13) presented three archangel brothers, living in harmony in heaven: The first one is Michael, a warrior the chief and commander of God's angelic hosts; the second is Gabriel the revelator filled with wisdom and justice. Alec considers him as the youngest prince. The third archangel was the eldest, called Lucifer, the light-bearer. His throne was second after God's throne. The Bible (Eze 28:12-15) describes that he is perfect in beauty and filled with wisdom. Roach (2000:section 2) presents him as: "Day star", "morning star", "Son of the Dawn", "shining star", "the bright morning star." Nicholls (1995:155) calls him prime

minister of God and for some theologians he is Lucifer.³ He is the anointed one (Eze 28:14), set apart for God's divine purpose to a special place and function. He was created perfect with the free will. He received from the Most High a certain amount of power and authority, as Smith (s.d.:1) reports: "Just as God gave mankind power to exercise, God had given this same gift to the celestial ranks."

In the beginning there was relative peace, love and harmony in the operation of God's Kingdom. There was a perfect freedom and trust between God and his collaborators. The Bible do not record how long that harmony existed. But one day the perfect peace, freedom and trust ended, when the Day Star, as the Bible says, took a final decision to remove God from His throne, intent to occupy His place. The intention of that archangel is to be worshipped as God, to receive honour and glory reserved only for God (Wilkinson 2003:2).

In the light of the above Biblical facts, White (2002:11-13) argues that, unsatisfied and filled of envy to "reform for Good" God's government, Lucifer and some angels rebelled against the authority of their creator and never repented. White observes that the rebels corrupted their beauty and wisdom through this serious rebellion against God. The morning star started criticising the way that God rules the universe, claiming that his creator is not trustworthy, "he exalted himself above the Almighty" (White 2002:11-13). It is the beginning of the great controversy between God and one of His powerful angels

It is proposed here that the Bible accepts the fact that Lucifer, the light-bearer, after the revolt he caused in heaven, became the devil, Satan, God's adversary (Roach 2000:section 2). One third of the angels followed him, according the book of Revelation (Rev 12:4). Together they formed a counterfeit kingdom of darkness to rival God's government. With Satan as leader, the ultimate goal of the rebels is to destroy God's reputation and authority (Stott 2004:232).

That decision created a war in heaven, underlines God's Revelation. "Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the

³ The name Lucifer derives from the Latin word for light-bearer. It is a name given to the planet Venus when it appears as the morning star.

great dragon was thrown down, that ancient serpent, which is called the Devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him.” (Rev 12:7-9).

One cannot fail to notice that Michael and two thirds of the angels remained faithful to God, and cast out the rebels from heaven, down to the earth (Wilkinson 2003:1).

After the war in heaven, came the time where God created the world. In six days (Gen 1:2), everything was created, according to the Bible. The sixth day God created man and woman in His image and He gave them the responsibility to be the guardian, steward and prince of all creation because He made them partners of His Kingdom (Pierson 1976:92-93).

The Bible (Gen 3) informs that man, deceived by Satan through the serpent as medium, failed by eating the forbidden fruit. By their free will they listened to the voice of the adversary, instead of obeying God’s commandment.

Scott (2004:236) states that this caused a disaster in their life and also in that of all of humanity. Oster (1978:72-73) adds that man fell into a state of sin and daily suffer pain, suffering, and death. Adam rejected God’s Kingdom to exalt and belong to the kingdom of darkness formed by Satan and, thereby, lost the authority he received from God to be the prince of the creation.

The war started in heaven extended to earth. Satan now became the prince of the world, as mentioned in Jn 12:31 and 14:30: “Now shall the ruler of this world be cast out.”⁴ Arnold (1992: 81) explains that the prince is “the highest official in a city, or a region in the Greco-Romans world.”

Several important points emerge in the work of Wilkinson (2003:3), who says that when one examines the complete picture of the impact of sin in this world, “it appears that the devil is winning.” But to counter that statement he adds that it is very important to know that the Bible claims that the kingdom of darkness cannot survive forever.

⁴In the King James Version the word used instead of ‘ruler’ is ‘prince’.

The question remains why God did not destroy Satan and his followers. White (2002:11-13) declares that God did not destroy His enemies because He did not want His creation to serve Him by fear or force, but by love and trust. White (2002: 11-13) continues that God allows the whole universe to see Lucifer posing to rule the world in a better way than God plans. After considering each plan the angels and human beings will choose the one they prefer. It is clear that one day God will destroy that opposing kingdom and will bring an end to all rebellion. White supports that God is using the opponents to accomplish something better that will be revealed at the end of the rebellion. God allows the opposing kingdom of darkness to find the kingdom of light, to end the rebellion in such a way that after the restoration no other rebellion will ever occur again (2002: 11-13).

The Bible insists on the perfection and justice of the creator of the universe in all that He is doing. Stott (2004:231-233) remarks that, according to His science God establishes a plan that humans cannot completely understand. In dealing with the rebellion, the Holy Scriptures mention the better way chosen by God is to reveal the plan of redemption. The responsibility of His creation is to obey His will, whether they understand it or not. One day everything will be clear and humanity will understand why God did not kill the devil after his rebellion.

Maxwell (1977:75-79) says that there is in fact no doubt about the fall of Lucifer and Adam. The question that needs to be answered is: What will God do about the double rebellion? Maxwell (1977:75-79) adds that the easiest solution is to destroy everything and start a new creation. But God did not choose this. The best solution is to destroy the counterfeit kingdom of darkness and that action requires “great love and patience.” That is the reason for the plan of redemption to save humanity. That plan can be seen in the book of Genesis (3:15) when God said to the serpent: “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”

Finally, Jesus came to fulfil the promise made in the Garden of Eden, by his death on the cross, which made all sacrificial rites redundant. It is the supreme demonstration of love by God through which he wanted to make clear his divine character; it is the way to win back the entire human race from Satan’s kingdom of darkness (Maxwell 1977:75-79).

By His death on the cross Jesus Christ overcame the power of evil and freed human beings. Instead of destroying the rebellion by force, God showed His righteousness “and submitted

His own character to the investigation and judgment of His creature.” (Maxwell 1977:31). Isaiah 55:7 says: “Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon.”

The devil unsuccessfully tried to deceive Jesus in the desert as he had deceived Adam and Eve in the Garden of Eden. The sacrifice of Christ gives new hope for humanity. Furthermore, the one who accepts Jesus as saviour receives from God the power to eternally share His kingdom. God will end that conflict one day by destroying the counterfeit kingdom, and all those who chose it instead of accepting God’s Kingdom (Ellisen 2004:19). The Bible confirms this: “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God.” (Jn 3:16-18). Smedes (1983:82) explains that “Christ and Adam represent the beginning of two conflicting histories of man.” In Adam, humanity experienced death through sin but in Jesus the same humanity received salvation, as Paul said: “For in Adam all die so also in Christ shall all be made alive.” (1 Cor 15:22).

The centre of *missio Dei* is the love of God for humanity. God tries to show love as – to save even “in opposition”, “reject” or “misunderstanding.” The purpose of that love is to choose the best for His creation (Kirk 2000:28-29).

Bosch (1991:390) defends the *missio Dei* as the activity and attribute of God, and states: “The participation of Christians in the liberating mission of Jesus, wagering on a future that veritable experience seems to believe. It is the good news of God’s love, incarnated in the witness of a community, for the sake of the world.” (Bosch 1991:519).

In the Holy Scripture, John (1 Jn 4:8) recalls that “God is Love”. Paul summarises “Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.” (1 Cor 13:4-7). God is willing people to recognise who He is, as John announces: “And this is eternal life that they know thee the only true God, and Jesus Christ whom thou hast sent.” (Jn

3:17). After recognising the supremacy of God over all things, Jesus, as the only saviour (Acts 4:12), came to plead with him to receive the forgiveness of sin. “Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.” (Isa 1:18). God, through mission, helps humanity to know His name, to know that He is the only true God who created the universe and the only one we have to worship to live eternally in his kingdom. He is the God of mercy, as Isaiah points out: “Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon.” (Isa 55:7).

2.5 Mission in the Old Testament

2.5.1 From the fall to the tower of Babel

Moreau et al. (2005:27-37, quoting Piper (1993) and Adrian (1967:21)), support that God created Adam and Eve in His image to dominate and reign over all his creation and to be his ‘vice-regents’, his partners in that administration. Adam and Eve have significance, a great value, when God created them. God gave man the task to be fruitful and multiply, but above all to glorify God. “This responsibility to exercise respectful domination over the creation has been called the *cultural domination*.” Moreau et al. add that only if these tasks were faithfully executed, can God be glorified. God gave Adam and Eve freedom of choice; unfortunately they were deceived by Satan and broke God’s law by eating the forbidden fruit. But they received from their creator “the initial promise of salvation, known as the “*protoevangelium*” (Moreau et al., quoting Peter 1972:83-86), when God says: “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.” (Gen 3:15).

Peter (1972:67) agrees that it is obvious that mission began with God in the Garden of Eden when He brought salvation to Adam and Eve. Salvation originated with God and found its “source and initiative in God.” (Peter 1972:64). God enters the garden, he pursues without a request and invitation of Adam to come and save them. Through that declaration God announced the coming of Jesus Christ for all people.

Kaiser (2004:11), indicating mission in the first and eleventh chapters of the book of Genesis, observes that after the fall, people started looking for ‘a name’, they wanted to be connected to that image of God they lost through wrongful deeds, such as wickedness, rebellion, idolatry, etc. He explains that God’s action during the flood and at the tower of Babel, was to help mankind to be restored to the genuine and glorious image they received before the fall, in the midst of their existence, by differentiating between good and evil. It is clear that the covenant with Noah, his sons and also all humanity, after the flood (Gen 9:1-7) requires mankind “to multiply and subdue the earth”, echoing the covenant with Adam and Eve (Gen 1:27-28). Kaiser maintains that it is important to realise that God was in mission from the fall. However, corruption hid from humans the good promises even in the midst of demonstration of God’s love for them.

The creator did not keep silent. He chose some who understood His plan to show others the right way. Examples of such leaders are discussed below.

2.5.2 Calling people through Abraham

God called Adam and saved him without his request or invitation. The same principle applies to the life of Abraham and the redemption of Israel from Egypt. However, the Creator never forced the people to accept the freedom He offered to them (Peter 1972:64).

In the time of Abraham, people were looking for a name and blessings through idolatrous systems. God shows them through the calling of Abraham that the better way to reach that goal is to respond faithfully to His call (Kaiser (2004:11). As mentioned in Gen 12:1-3, God said to Abraham: “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curse you I will curse; and by you all the families of the earth shall bless themselves.”

Kaiser (2004:12) explains God’s plan with the calling of Abraham, by pointing out three promises of blessings in God’s calling. The first is “I will make you a great nation”, the second is “I will bless you,” and the third “I will make your name great”. The results of these blessings are, said God: “so that you may be a blessing.” Through these promises to Abraham, the world will be divided into two distinct groups: “I will bless those blessing

you”, “those who curse you, I will curse” – whoever follows Abraham will receive the same promise, and the curse for those who are looking for a name through ways other than God’s true plan. “And by you all the families of the earth shall bless themselves.” (Gen 12:1-3). It is important to understand that the Hebrew translation of “bless themselves” is “be blessed”, which means the blessing is the grace of God, as the New Testament strongly indicates, not by works, by idols or something else.

Piper (2004:115) argues that if Abraham is blessed; the other nations will see it and come to God to receive the same blessings. This is God’s ultimate intention for all people on earth. The Hebrew word for ‘all the nations’ is *kolgoyey* and is translated in the Septuagint as *panta ta ethne*. In missionary terms these words are put “to people groups rather than gentiles individually.” (Piper 2004:115).

Kaiser (2000:10, 19), quoted by Moreau et al. (2005:31-32), states that God wants to reach the whole world through a particular person (Abraham) and his descendants (Israel). The main goal of the Creator is to bring both Jews and gentiles to the knowledge of the coming Messiah for the salvation of all. “It would be for every size group, from the smallest people group to the greatest nation.” (Kaiser 2000:19). This is the Old Testament vision of the great commission.

Paul explained in his letter to Galatians “So you see that it is men of faith who are the sons of Abraham”. (Gal 3:7-9). The scripture, foreseeing that God would justify the gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed.’ (Gen 12:3). So then, those who are men of faith are blessed with Abraham who had faith.” Kaiser (2000:19) adds that when God called Abraham to receive the blessings and great name, he also wanted, through Abraham, to bless and to give a similar great name to all the nations, if they followed in the footsteps of Abraham.

One of the main focuses to understand in this call is that God was in mission through Abraham and his descendants in order to bless all the nations on earth because they belong to God, and that blessing is to save them so that they can live a better life in this actual world and forever in his eternal kingdom.

2.5.3 Israel as missionary people

God's people, Israel, came to Egypt as a result of certain instances. When the time came for them to take possession of the Promised Land, God rescued them from slavery to go and serve as a blessing to all nations.

On their way to the Promised Land, God, through Moses, made a covenant with them stating: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel" (Ex 19:5-6). God did not choose Israel because they were the most powerful or spiritual among the nations, as He clearly mentioned it to them in Deut 7:7-8: "It was not because you were more in number than any other people that the LORD set his love upon you and chose you, for you were the fewest of all peoples; but it is because the LORD loves you, and is keeping the oath which he swore to your fathers, that the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt."

Regarding the covenant, Kaiser (2004:13) explains that if Israel honoured it, they would become a special possession, a particular people of God, the first born of God, as Moses said to Pharaoh: "And you shall say to Pharaoh, 'Thus says the LORD, Israel is my first-born son ...'" (Ex 4:22). A first born is a special treasure, a high value someone can receive from God (Kaiser 2004:13).

The second commission for Israel is to be priests of God's Kingdom. Kaiser (2004:14) states that the best translation would be "Kings and priests", "kingly priest" or "royal priest." Israel has to play the key role in God's mission, to help other nations to understand the Kingdom of God by representing it in their life, to be mediators between God and other nations. The third quality Israel has to possess is to be a holy nation. "Holy" is to be "wholly", "Israel was to be given wholly over the Lord as a nation. They were to be set a part not only in their lives but also in their service." (Kaiser 2004:14).

Hawthorne (2004:110-111) assesses that this fact helps us to discover that Israel has to assume two kinds of relations: first with God their King and secondly with the other nations to make

them citizens of God's Kingdom. Bavinck (1977:19) states that Israel, through a genuine connection with God, has to show to other nations the great glorious Kingdom of God and the other blessings for the members of that Kingdom.

Lewis (2004:60) names two forces in Israel's missionary work, namely attractive and expansive forces. Bosch (2004:60) called these two forces the "centripetally" and "centrifugal" mission views or movements.

The attractive force symbolises all that Israel is doing through God's directive to attract other nations to the knowledge of the Almighty, such as the tabernacle and the temple built in Jerusalem. When Salomon dedicated the temple, he said it should not be only for the benefit of Israel alone, but for foreign nations (Lewis 2004: 60). Lewis suggests that religious ceremonies and practices could be added as measures to attract nonbelievers, and gives the following examples: Ruth, the Moabite woman, Naaman the Syrian and many other unknown people belonging to other nations whom God reached through the witness of some of Israel's peoples.

As Bosch (2004:60) notes, the "centripetally category is employed to give expression to the conviction that God, not Israel, is the author of mission." God gave the law to Israel to better their lives, to correct them when they misbehave, to find a good pattern to follow for other nations. One of the main focus points Bosch mentions is the fact stated in the Bible (Za 8:7-8) that, after the exile, God gathered His people scattered among nations and instructed them (Za 8:9-19). By watching that movement, the other nations would feel the desire to go to Jerusalem, as it was written: "In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'" (Za 8:23) All that mission work is done by the faithful God through Israel.

The essence of the expansive force, or centrifugal movement, is also the act of God in mission by sending His people to other nations. As examples Lewis (2004:60) mentions Joseph, the unnamed little girl who is in the service of Naaman the Syrian's wife, Esther, and Daniel, who, as captives, play an unforgettable role among other nations to make the name of God known for the blessing of all. The best example of centrifugal movement in the Old Testament is the mission of Jonah to the people of Nineveh; Jeremiah was called to be "the prophet to the nations." Lewis recognises that some theologians consider these examples as

exceptions because those named ministered against their will, but argues: “However volunteerism has never been the deciding factor in furthering God’s mission.” God is able to use His people in mission “whether they are willing agents or not” Lewis reminds us that God used Israel as instrument even in captivity and exile to show to the whole world His redemptive plan (Lewis 2004:60).

God uses the two dynamic forces even today for the same purpose – to bless all those who accepted Him as King.

2.5.4 Mission in Psalm 67

Kaiser (2004:14-15) mentions three distinct important sections in Psalm 67, showing God’s desire to save and bless all the people of the earth.

In Psalm 67:1-3 Israel received God’s infinite grace and blessing in order to be a living example of God’s love to other nations. The second section pointed out by Kaiser is found in Psalm 67:4-5, where God is described as the royal King who rules His people and guides them in righteousness, as it is also written in Psalm 23:3: He is “the Good Shepherd.” The third section, Psalm 67:6-7, is about the goodness of God who desires to bless not only Israel, but the whole world, those who chose Him as God and King. “Let the peoples praise thee, O God; let all the peoples praise thee!” is the refrain of the Psalm, which means that God is inviting all the people to come to Him, to abandon the idols which are nothing and to give their heart to God, and to receive the same blessing.

In conclusion, Kaiser (2004:14-15) makes it clear that other unknowledgeable gods cannot be gracious or kings. The fact is firmly established as the high level of their cruelty toward their worshipers continues. Kaiser calls them unworthy of trust. Different from the Almighty God, they are agents used by the devil in his propaganda for his counterfeit kingdom. The author agrees with Kaiser that these gods are incapable of giving ‘a name’ or ‘blessings’ to mankind. Kaiser concludes that the other nations, after admiring the evidence of the knowledge received by Israel and observing the demonstration of God’s love in their daily life, will surrender themselves to the Creator of the Universe, to receive the same blessing, grace and knowledge (Kaiser 2004:14-15).

Bosch (1991:17) mentions a number of facts in the Old Testament which indicate God as the God who acted through history, who revealed himself through many promises, as the one who elected Israel as servant to accomplish His purpose by attracting other nations through a holy life. Both Bosch (2004:60) and Kaiser (2004:16) admit that when God elected Israel, He also had the blessing of other nations through His choice in mind. Israel was called to be the servant of God, as written in the book of Isaiah chapters 42-49. These people, as God told Abraham, were to be the light of the world. Bosch (2004:60) points out that undoubtedly, through Israel, “God is busy with the nations.”

It is apparent in the work of Verkuyl (2004:27-29) that in the Old Testament, God identifies Himself as the God of all nations. This universal motif can be seen in Genesis chapters 1-11, where God is active to save the whole world through His faithful servants. The main purpose for electing Israel is to achieve the same goal. God never neglected the other nations, but His strategy is to win the majority through Israel the minority. When Israel forgot that purpose, God called His chosen people to order by sending prophets to them, like Amos, Jeremiah and Isaiah. To correct His people when they deviated from the task they were called for, God sent them to captivity and exile. What is very important, according to Verkuyl, is that in the election of the people of Israel, God wants to fight against “those false gods, which human beings have fashioned from the created world, idolized and used for their own purpose.” (Verkuyl 2004:27-29). To support his arguments Verkuyl invites his readers to “think, for example of the Baal’s and the Ashtaroth, whose worshipers’ elevated nature, the tribe, the state and the nation to a divine status.” (2004:27-29). He adds, “God’s fight against magic and astrology which according to Deuteronomy, bend the line between God and His creation.” God is fighting against social injustice and all similar things that stop humans’ liberty, Jeremiah and Amos talked about. Quoting Dyrness (1983:117), Moreau et al. (2005:30) declare: “Mission, if it is to succeed, must involve conquest; there will be battle and casualties. For the struggle of God in history is with the power of evil and his people, will become involved in this battle when they join themselves to him.”

Sharing this perspective, Bavinck (1977:23) illustrates that the Old Testament prophets foresaw the salvation of all nations in God’s plan coming from the victory of the Messiah after defeating the power of evil, in the war between God and Satan.

In other words, these reflections prepare the way to understand that in the Old Testament, God's people had to preach the coming of the Messiah as promised by God since the fall in the garden. The manifestation of this Messiah (Jesus) would fulfil the promises of God in Genesis 3:15: "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" and also the blessings through Abraham.

2.5.5 Covenant formula

Another perspective of mission in the Old Testament is provided by Kruger (2012:129-140), through the "Covenant formula", based on the book of Isaiah and the Gospel of Matthew. The centre of that Covenant is God's abiding presence among His people.

Morris (1983:14-15) defines the Covenant as "A mutual agreement between two or more persons to do or refrain from doing certain acts." To further clarify the definition, Morris states that in the Old Testament a covenant was only occasionally pledged between private individuals. The components of such a pledge are: "agreement on the term", the "swearing of an oath", the "offering of a sacrifice", the witness and sometimes the feast (Morris 1983:16-17).

To clarify God's everlasting Covenant of Salvation, Kruger (2012:129) defines the meaning of 'Covenant formula', recalling two types of covenants in the Old Testament: an 'obligatory' covenant made on Mount Sinai and the 'promissory type', as in the case of Abraham and David. Two expressions compose that formula: firstly, the Israel request or confession statement "(May) God (be) / (is) with us" and secondly the promise of God to His people "(I will be) with you." (Kruger 2012:129). The origin of the 'Covenant formula' is not clearly known. In exploring the work of Frankmölle (1974:72-74), Kruger (2012:131) explains that many scholars consider that formula as a liturgical element like "*Hosana*", while others view it as "an expression of salvation or judgment or a call in distress or a word of encouragement directed at people in difficult circumstances." Some scholars posit that the formula "originated from nomadic experiences of the tribe of Israel." (Kruger 2012:131).

Kruger (2012:132) concludes: "Whatever the circumstances of its origin may have been, the covenant formula is rooted in the covenant concept itself." The twin phrases of the Covenant

formula can be found in many places in the Bible, which leads to the understanding that God always accompanies His people as a shepherd in the midst of His flock. To illustrate this, Kruger (2012:132) selected some of the Bible insights. He mentions that Jacob declared: “If God will be with me ... then the Lord shall be my Lord” (Gen 28:20-21); the Lord said to Joshua: “Just as I was with Moses, so I will be with you” and “The Lord your God is with you wherever you go.” (Josh 1:5, 9). Jonathan said to David: “May the Lord be with you as he was with my father.” (1 Sam 20:13).

Kruger (2012:135-136) highlights eight scenes about children in the book of Isaiah, chapters 6 to 12, that provide a clear understanding that God will overcome the enemies of Judah – not through soldiers but by harmless children filled with His power. Kruger (2012:135-136) notes God’s answer to the prayer of Ahaz through the well-known mention of a sigh through a child in Isaiah 7:14: the child’s name will be Immanuel, meaning “God (is) with us.” This concept is found in the Gospel according to Mathew (1:23), where it is applied to the birth of Jesus Christ, the Messiah. It is important to note that the Covenant formula found its full accomplishment in Jesus Christ as the promise of God to Abraham and David, as stated in the Bible “Jesus Christ, the son of Abraham and son of David.” (Matt 1:1c).

These reflections prepare the way to correctly understand that God is in mission through Jesus, to be a blessing to all humanity, as promised to Abraham. Kruger (2012:135-136) maintains that in the light of the great commission (Matt 28:19-20), Jesus, the servant of the Lord, as mentioned in the book of Isaiah, “has been sent to the world as a covenant between God and His people.” Jesus sent His followers as servants of the Lord to go in the world in order to manifest His presence. He also said: “I’m with you.” (**Matt 28:20**). The mission of the servant of the Lord is to bring salvation to all the people of this earth.

2.5.6 God in mission through His truth-tellers

In one of his books, *The Word that redescribes the world*, Brueggemann (2006:21-38) reveals another characteristic of mission in the Old Testament by pointing out that God wants to show His power through His servants whom He called “the truth-tellers”. These servants’ role was to win back to Him certain kings who considered their sovereignty and authority superior to that of God. Brueggemann (2006:21-38) mentions several cases to highlight this issue.

Brueggemann (2006:21) states that “The primal case of truth to power in the Old Testament is Moses speaking truth to Pharaoh”. The familiar ‘let my people go’ is in fact an imperative: ‘send my people’ in order to show the oppressive Pharaoh through Moses, His truth-teller that He is the most High in all authority. “The King of Egypt was not accustomed to hearing imperative spoken to him, for the truth of the imperative is that Pharaoh is penultimate and accountable to YHWH.” The death of the first-born in Egypt showed that the only sovereign God who must be glorified, is YHWH, not Pharaoh (Brueggemann 2006:21-38).

God wants to show the supremacy of His power, Brueggemann (2006:23) adds, not only to Pharaoh, but also to His anointed one, David. After the time of captivity in Egypt, God conducted His people to the Promised Land. Later He raised King David, who, as young man, killed the giant Goliath. In the book of Samuel it is written that “the women adored him” (1 Sam 18:7); “the men trusted and admired him – a man’s man, a soldier, a chief, an intimidator” (2 Sam 23:13-7). David was so popular that “everything happens for his benefit and advancement.” (Brueggemann 2006:23). His act of adultery with Bathsheba, the wife of one of his soldiers, drew him to “an act of murder” as a cover-up for his guilt. Brueggemann (2006:23-25) comments that this took place in order to protect his kingship, which he regarded as above the law of God, because he had power. Nathan, through the divine power, reminded David of the truth that God, “Creator of heaven and earth, is the most powerful.” Nathan was another truth-teller who won back David to His God.

God also used Elijah as truth-teller to rebuke Ahab and his wife Jezebel after the murder of Naboth and He also used Daniel and his companion as truth-tellers to talk to Nebuchadnezzar who, like Pharaoh, thought that he was above everyone in power and authority.

God was in mission through His truth-tellers to show to Pharaoh, David, Ahab and Jezebel, and finally to Nebuchadnezzar, that He is the Sovereign, the Almighty and that salvation came from Him (Brueggemann 2006:38-40).

2.6 Mission in the New Testament

Bosch (1991:390) provides two steps as a solid basis for mission in the New Testament: the first is God sending Jesus to save the world, and the second is Jesus sending His disciples in the world to witness His victory over sin and the kingdom of darkness.

2.6.1 First step of the mission in the New Testament

Bosch makes it clear that God first sent His son to accomplish His purpose. At the end of His mission Jesus affirmed: (Jn 17:4-5) “I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.” Bosch (1991:390) in exploring the challenge posed by sin and evil, rightly finds that Jesus came as the promise of God to save all humanity. The last part of His mission ended on the cross, as told in the Gospel according to John. “When Jesus had received the vinegar, he said, ‘It is finished’ and he bowed his head and gave up his spirit.” (Jn 19:30).

The *New International Bible commentary* (1986:1227, 1275), after referring to the death and resurrection of Jesus Christ focuses on the fact that Jesus’ mission on earth was to show who God is and how He desires to unify in His future Kingdom – all those who trust in Him whoever they are, Jews, Roman, Greek ... His mission was not to criticise or to judge but to save what is lost. He came to draw people into His fold.

Bosch (1991:24, 28) clearly explains Jesus’ mission as the fulfilment of the Old Testament. The Saviour came to break down the barrier between Israel and other nations, in order to invite everyone – even those seen as enemies of the Kingdom of God, to receive forgiveness. In the New Testament, mission started with Jesus himself, “the primal missionary” (Bosch 1991:31, 35). As stated by many scholars, the purpose of that mission is to inaugurate and to show to the world what God’s reign (*malkuth Yahweh* in Hebrew or *basileia tou Theou* in Greek) looks like. This reign of God is both present and future, and to achieve that, Jesus must attack the evil, sickness, death, brokenness of God’s law, all forms of pain, demon possession, etc. This explains why Jesus passed all his time countering these things by teaching, healing, preaching, forgiving, removing hostility between people, etc.

Pocock, Van Reenen and McConnel (2004:188) underline the demonstration of power as the centre of Jesus’ mission. When He cast out demons and healed many diseases, the main purpose was to give to the whole humanity the power they lost in the Garden of Eden. Pocock et al. (2004:83-85) attempt to show that the Kingdom of God started at the time of Jesus, when the destruction of the satanic kingdom began as summarised by John (1 Jn 3:8): “The reason the Son of God appeared was to destroy the works of the devil.” Boyd (2001: says

“Whatever else the rule of God is about, it is about vanquishing the rule of Satan and thus about setting people free from demons and from the ungodly infirmity they inflict to the people.” By casting out the demons, healing the sick, and resurrecting the dead, Jesus showed to the whole world that He is more powerful than the devil; it is for that reason He said: “He (the ruler of this world) has no power over me.” Jesus’ battle is for the entire world, to set people free and to bring them to the Kingdom of God. The church was called by Jesus to bring the good news to the world “The kingdom of God has come and Satan’s kingdom is defeated.”

Some of these ideas have also emerged in the work of Stott (2004:22). He admits that Jesus came to show to His disciples how to accomplish the mission; which is why He first concentrated His efforts to win (Matt 10:6; 15:24) “the lost sheep of the house of Israel.” But later, many will come, from every part of the world, to share His Kingdom with Abraham, Isaac and Jacob. Hooker (1845:20), in Stott (2004:22-23), states that Jesus received the authority because He conquered the kingdom of Satan by His death on the cross. He will come one day in all His glory to reign after completely destroying the counterfeit system established by Satan and his followers to challenge the eternal plan of God.

Maxwell (1977:75-81) also states that the ultimate purpose of Jesus’ mission was accomplished on the cross. Regarding the goal of the cross, Maxwell asks: Why did Jesus have to die? To answer that question, Maxwell recalls the event in the Garden of Eden where Satan persuaded Adam and Eve that they would never die if they ate the forbidden fruit, (Gen 3:4) and points out that “Satan accused God to be a liar, not a trustworthy father. Above that he perverted God’s words and warnings by giving them wrong meaning. Satan tried to convince humanity that God the heavenly father is arbitrary, unforgiving, and severe.” (Maxwell 1977:75-81). Satan treated God as someone who forces people to obey His commandments; otherwise they would receive a very harsh punishment. Angels and the whole universe, who heard God’s warning, the denial and accusation of Satan, need to know who tells the truth. Furthermore, as Maxwell remarks, God revealed Himself through the whole Bible by different demonstrations (Heb 1:1-2): “In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.” Consequently, God showed to the whole humanity by the teaching of His prophets that “He is

not the kind of person his enemy made him out to be.” The last demonstration of God’s attributes was in the life of Jesus, from His birth to the cross. By His life Jesus described God as a loving God who wants the good for His creature. “To remain free and unafraid of God, the universe must learn the truth about the result of sin. They must be helped to understand that the sinner’s death is not execution at the hand of a vengeful God.” (Maxwell 1977:75-81).

Maxwell illustrates that when two persons are fighting, the one who dies loses the battle. That logic is not true regarding Jesus’ death on the cross, as pointed out in Col 2:15: “He disarmed the principalities and powers and made a public example of them, triumphing over them in him.” On the cross Jesus overcome the counterfeit kingdom of Satan and his angels. By His death He showed to the whole universe that the wage of sin is death, God told that truth in the garden. On the cross God also reconciled the whole universe to himself “For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.” (Col 1:19-20) Jesus on the cross opened the gate of the eternal Kingdom of God to the whole universe.

The answer to that crucial question asked by Maxwell – why did Jesus have to die? – is that on the cross God reconciled the whole universe to Himself by giving salvation to everyone, and showing to whole universe that He is different from the picture “his enemies made him out to be” (Maxwell 1977:75-81).

2.6.2 Second step of the mission in the New Testament

The second step of the mission in the New Testament, as mentioned by Bosch (1991:390), is the sending of the church to continue the same work over the world with the assistance of the Holy Spirit. After His resurrection Jesus said to His disciples: “As the Father has sent me, even so I send you.” (Jn 20:21). When He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” (Jn 20:22-23).

The Gospel according to Matthew gives the command: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I

have commanded you; and lo, I am with you always, to the close of the age.” (Matt. 28:18-20). This is the great commission; the reason for existence of the church, states Bosch. He sees as key issue of the mission in the Gospel according to Matthew, God’s reign, righteousness, justice and discipleship. The true Christians must bring that issue in their contact with unbelievers when they exercise the work of the great commission. In the Gospel according to Luke and the book of Acts, mission was first started by Jesus in Galilee toward Jerusalem where Jesus showed His disciples the paradigm of transmitting the message of the Kingdom. In Jerusalem He asked His disciples to reach the whole world. Jesus said to his disciples: “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.” (Luke 24:46-49).

The *Seventh-day Adventist Bible Commentary* (1980:557) relates that “the great charter of the Christian church” in this end time is first to learn from Jesus as His first disciples, the gospel of the Kingdom and to share it with all nations, by broken national boundaries so men and women can “find themselves members of one great brotherhood in which ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female’ for all are ‘one in Christ Jesus’” (Gal. 3:28 ; ref. Col. 3:11).”

Mortimer and Johnson (1992:22) mention another vital point which must be understood. They argue that the great question readers of the Gospel according to Matthew will ask, is where is he going to get the teaching of Jesus Christ? “The challenge then is to read backwards through the whole text.” (Mortimer & Johnson 1992:22). What Jesus commands is written in the whole Gospel of Matthew. In that gospel Jesus refers to the Kingdom of God 55 times. Care must be taken not to compromise Matthew’s revelation concerning that commission. “The Gospel of the kingdom must be the teaching that Jesus command to go and share with all the nations.” (Mortimer & Johnson 1992:22). If Matthew revealed Jesus as the promised Messiah, the centre of Mark’s gospel is the proclamation of that kingdom and Jesus the Eternal King, Mortimer and Johnson (1992:38-39) conclude.

Stott (2004:22) remarks that it has been said in the Bible that the end will come only when the good news has reached the whole world. If the Christians and local churches refuse to execute that mandate they are in contradiction with the worldwide evangelism.

Agenaux and Pryen (1973: 223-224) note that it may be well to think the Holy Spirit helps the church to grow and to continue the work of mission in two dimensions: Firstly to transform the believers, and give life to their spiritual dead body. As illustration they (1973:223-224) state that when God formed the first man, he became a living soul after receiving the spirit of God. "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." (Gen 2:7). During the time of Ezekiel, dry bones in the valley came alive when they received the breath from God "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great host." (Ez 37:9). The church without the Holy Spirit is dead and cannot accomplish the mission. For this reason Jesus asked His disciples to not start anything before they received the power from above "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8). Agenaux and Pryen (1973:223-224) conclude that, according to John, the power of the Holy Spirit keeps the church alive.

The Spirit of God endowed the church with different gifts for the sake of the gospel (Rom 12:4-8, see also Eph 4:7-12):

"For as in one body we have many members, and all the members do not have the same function, so we, though many, one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness." (Rom 12:4-8).

In the second dimension, remark Agenaux and Pryen (1973:223-224), the Holy Spirit works outside to prepare the unbelievers to receive the message of redemption and makes the church to grow. The church is positively influenced by that power. The impact of that power is

evident at the Pentecost where many people joined the church. The command of God is: “Do not quench the Spirit.” (1 Thes 5:19).

In addition to the above, Hawthorne (2004:110-111) states that, after that demonstration of power by Jesus against Satan and his angels, He gave the same authority to His disciples, asking them to go; the same power will follow them, they have to teach people to obey God, to love one another, the destiny of all people group is in his hands. This is what Wagner (2004:532-533) makes clear by explaining that Jesus, in the great commission, asked his disciples to go, to baptize and to teach to make disciples. The three verbs “to go”, “to baptize” and “to teach” are verbs of action what he calls “helping verbs.” The imperative key for evangelism he warns is “to make disciples” (Wagner 2004:532-533).

Wagner (2004:532-533) states that Jesus commanded the church to go to make disciples, to baptize in the way to make disciples, and to teach in the way to make disciples. Whatever the church is doing, if it is not making disciples, the command of Jesus is not met. The mission Jesus asked his disciple in the New Testament is not to have phantom members in the church but to have disciples.

2.6.3 What is a disciple?

Wagner (2004:532-533) explains that “a disciple is one who has been regenerated by the Holy Spirit, a new creation in Christ Jesus (2 Cor 5:17). Empirically, a disciple is one who is known by the fruit. When true generation takes place, visible fruit inevitably follows.”

Jesus gave the definition of the disciple in the following verses:

Luke 14:26: “If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.”

Luke 14:27: “Whoever does not bear his own cross and come after me, cannot be my disciple.”

Luke 14:33: “So therefore, whoever of you does not renounce all that he has cannot be my disciple.”

John 8:31: “Jesus then said to the Jews who had believed in him, ‘If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free.’”

John 15:8: “By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.”

White (1983:650-652) defines the disciple as someone who fights on God’s side by always reading the word of God to be saved from the seduction of the counterfeit kingdom of the devil.

According to the Bible, a disciple is someone who puts the relationship with Jesus above all relations, even parents, self and wealth, someone who considers the cross and the Word of God at the centre of his life, ready to suffer for Christ by transmitting the good news, and one who is true to his witness wins and forms other disciples for the Kingdom of God. That mission continues till the second coming of Jesus. Senior and StuhlmueLLer (1983:159) remark that the church, as God’s ambassador, has to represent God in the process of making disciples as Jesus did among the “the lost sheep of the house of Israel” (Matt 15:24). Shenk (1980:159) deems it obvious that, in the light of the above, “The church is church only when it exist for other.”

Moreau et al. (2005:30) also support that God himself started mission in the Garden of Eden after the fall when He asked Adam, “Where are you?” After the inauguration of that mission by God, humans and angels continue what God has started, looking for people who hide themselves from God, in idolatry rites, philosophies, religions, etc. because they are afraid of a vengeful god who will destroy them if they misbehave. The same model was repeated in the New Testament, when Jesus came to inaugurate the mission to go to the entire world to make disciples. Moreau et al. (2005:30), quoting Kostenberger and O’Brien (2001:251), make it clear that there was no mission before the fall in the garden and there will be no mission in heaven. Bosch (1991), quoting the Bible, states that mission is the clock that shows the signs of the end to the church. “The Lord is not slow about His promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance.” (2 Pt 3:9). For this reason Jesus will come when His church says “I glorified thee on earth, having accomplished the work which thou gavest me to do.” (John 17:4).

This is apparent from Senior and Stuhlmüller's perspective (1983:320-321) that mission in the New Testament is also, centripetally, an attractive force to draw people to Jesus. For more light on this concern some examples from the Bible are considered. In Matthew 2:1-2 it is recorded: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.'" The wise men came from far away to worship Jesus, because they saw the evidence that God has done something for his people.

Richardson (2004:105-106) expresses similar concerns and mentions Matt 8:5-13, where the Roman centurion comes to Jesus with a request of healing his paralysed Jewish servant. The Holy scriptures (Matt 15:21-28) also tells about a Canaanite woman who, with difficulty, reached Jesus because she wanted her demon-possessed daughter to be delivered, and some Greeks who came to Jerusalem during a feast asked to see Jesus (Luke 24:45-48). Jesus served all of them because He came for the salvation of the whole universe as He said "Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself." (John 12:31-32).

2.6.4 Pattern of Biblical mission in the New Testament

Bosch (1991:24) impresses with his observation that mission as the mother of theology was rooted in the work, the life and the ministry of Jesus Christ. He (1991:40) continues that the cross is the end of the old, and the resurrection of Jesus is the beginning of the new; this means that the practices and teachings of Jesus Christ must be the standard of the church life and the criteria to correctly fulfil the mission; otherwise that mission is not authentic. The church has to follow in the steps of Jesus, opposing the power of evil, to prepare for the second coming of the Master. Jesus is the model par excellence to accomplish the mission.

Bosch (1991:32) assesses that Jesus, throughout his life on earth, showed people that the Kingdom of God and His reign does not lie in the future alone but also in the present. By casting out demons, healing and saving many from the attack of Satan and his angels, Jesus demonstrated that the Kingdom of God started this work and will continue until the time He will come in all His glory. Before that end the work of Jesus' followers is to explain the

Kingdom in such an attractive way that nations will see the love and justice of God. To reach that goal training for ministry must take place as Jesus trained his disciples (Bosch 1991:32).

Bosch (1991:38-39) states that the following should be kept in mind: Jesus called His disciples for two purposes, to be with Him and to go to preach the good news. The work must be done by all those who recognise the authority of God and respond to His voice. The cross is the key issue of Jesus; through it He showed to the whole universe the real character of God. (1991:40). It is the sign of victory over Satan and his colleagues. In the early church the cross is the “end of the Old” and the “resurrection, the beginning of the New” (1991:40-41). The mission of the early church was to continue what Jesus had started. The mission of Jesus is for the whole of Israel and not only for the remnant. This applies to mission of the church. Jesus commanded to go to preach to all the nations.

Jesus, as Timothy (1994:244) describes, kept the law of God. It was given by God to Israel to make a difference between them and the other nations. Jesus condemned those who refused to obey God’s commandments, even if He abrogated certain aspects of that law, He never abolished it. As part of the mission, the church must teach to obey the law of God in order “to bring hope to a broken and divided world” (Timothy 1994:244).

The heart of the mission is to help people to surrender to God because they belong to Him. To explain this, Erickson (1988:45) wrote: “Give your money to Caesar; it has his image on it and thus it belongs to him. But give yourself to God you bear his image and you belong to Him.”

Stott (2004:298-299) adds that if people bear the image of God, their way of life will change, they will be able to love each other, to serve each other, to live together in humility and harmony, to love their enemies, and to take up their cross as Jesus did. That image will change believers’ conduct and they will show the brightness of God’s mercy around the world.

2.6.5 Two aspects of mission in the New Testament

Bosch (1991:408), quoting Hooft of the World Council of Churches, summarises evangelism as the vertical dimension of the mission and social action as the horizontal dimension. He points out that for evangelism to lose its salt means to lose the vertical aspect of the mission.

Forgetting the horizontal dimension is a denial of incarnation. Both are important in *missio Dei*. It is very difficult to separate spiritual and social needs; even Jesus himself combined them. The Bible (James 2:14-18) recalls that the faith without works is nothing. White (1905:143) points out that the method that Jesus used, must be the model for Christians to reach unbelievers. Jesus first mingled with people and by showing them kindness, He helped them in their need and gained their trust, and only then asked them to follow Him.

The power of the Holy Spirit at the Pentecost brought multitudes to Christ. A new community composed by many nations came into being. The Bible says “So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” (Acts 2:41-42). The spiritual aspect of the mission can be seen in those verses. Later, the apostles faced the need to distribute food. “Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, ‘It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.’” (Acts 2:1-4).

Jesus Himself practiced the two aspects of evangelism. His followers must follow in His steps.

2.7 Mission in history

2.7.1 Mission in the early church (A.D. 30-313)

The New Testament, especially the book of Acts, gives insight on mission in the early church. In the day of Pentecost, as Ford (1988:148), in Moreau et al. (2005:95) points out, Jesus’ disciples preached the gospel message to the Jewish pilgrims who came from everywhere. Peter told them that the wonders they saw are the fulfilment of what God said through His prophet Joel (Joel 2:28). People from many cultures and backgrounds joined the church. The Holy Spirit, through that good news of God’s kingdom, brought “love and

reconciliation into relationship” (Acts 2:42-47). Many wonders, physical healing and deliverance from demon possession attracted unbelievers to the grace of Jesus Christ.

Nicole (1987:14) states that the early church was concentrated in Jerusalem and persecuted by Jews. After the death of Stephen, as told in the book of Acts chapter 8, Jesus’ disciples were scattered throughout the Roman Empire, forming groups of believers on their way, fulfilling what Jesus had already ordained, to make disciples from Jerusalem, Judea, Samaria and the farthest parts of the world. Many centres were formed, among them the most prominent Jerusalem (the church mother of Jews), Antioch (gentiles place), and Rome (the united Catholic Christianity).

2.7.1.1 Missionaries

Moreau et al. (2005:96) state that after that period of serious trouble in the church of Jerusalem, the first missionaries emerged. Peter, Paul, Barnabas, Timothy, Philip and his “four unmarried daughters who prophesied” (Acts 21:9) and also many other ordinary people like Lydia, a cloth merchant in Thyatira, Aquilas and Priscilla, who were the tent makers in Corinth, are all missionaries who played a great role. Examples of witnessing are the following: on the road from Jerusalem to Gaza, Philip witnessed to the eunuch, a man of Ethiopia who came to Jerusalem to worship (Acts 8:26-39); after a vision Paul went to Macedonia (Acts 16:9). Reporting what St Basil the Great (1968:74) said, Moreau et al. (2005:95) mention that Paul “was styled a servant Moses by the very enemies of the church” after considering the wonders and great gift “wrought in him by the Spirit in all power, and in signs and in marvels” (Moreau et al. 2005:95). The disciples took the message from Jerusalem to new areas, sometimes at the risk of their life. Mark went to Egypt, Philip to Africa, John, went to Ephesus, and Peter to Rome. Moreau et al. (2005:96) report that, according to Eusebius Pamphilus (1985:65,82), “Thomas and Andrew ventured east of the Mesopotamian river valley”, while some others went to India. According to Robert (2009:15), even today certain churches in those areas consider these apostles as their founders.

Robert (2009:11-14) explains that a remarkable fact of this period is that a good relationship existed among Jesus’ followers who encouraged each other to go and preach the work that Jesus assigned to them. They organised themselves into a community called *Ekklesia*, despite

the problems they encountered from Jewish leaders, idolaters and later the Roman Empire. Serious interest was aroused to organise people in small groups in the houses and the work was done by laymen with clergy as trainers. Jesus' life, work, death, resurrection and his teachings were the centre of their spiritual activities. They preached the gospel everywhere, and did many wonders and miracles. The cross-cultural spread of the gospel and its adaptation to facilitate the understanding of the message to gentiles was the pattern of the evangelism. Christianity was built on the Holy Scripture. As Paul insisted, the core message and beliefs must root in "Christ, and Christ alone" (1 Cor. 2:2) with no compromise.

Kidd (1920:143) in Fanning (2009:4), states that "By 110 the Celtic churches had formed in England, by 140 in Wales, by 180 in Scotland, and by 250 in Ireland". By the year 180 A.D. the gospel reached Asia Minor, Syria, Macedonia, Greece, the city of Rome, and Egypt at about 130 A.D. Christians came from every group of the society: soldiers, officers, merchants, etc. Various factors contributed to the rapid expansion of the gospel at that time (Walter 1986:41). Among these factors can be mentioned what Green (2004:30-33) calls "*pax Romana*" – the relative peace at that time in the Roman Empire. "As it was, new faith entered in the world at a time of peace unparalleled in the history." People could easily travel because of the good roads and the fast movement of the police and "military operation" (Green 2004:30-33). Most people spoke Greek, which facilitated communication. Jesus' disciples made strategic use of these advantages by preaching the gospel in cross-cultural context. In Jewish areas emphasis was on the fulfilment of the Scriptures in the expected coming of the Messiah, while in the Greco-Roman areas the local language was used to share the gospel among gentiles.

Green (2004:23) maintains that from that perspective it is clear that Christian "did most of their evangelism on what we could call secular ground." They operated on the street corners, in public places, open air, and wherever they found people. Green states that the gospel was the "prerogative and the duty of every church member", the reason why it was spread in "the farthest and fastest issue." The quality of Christian life and commitment of both gospel ministers and church members, who enthusiastically shared the good tidings with unbelievers, brought the people to the knowledge of God. Green (2004:382) notes that there were various reasons for this progress: their "evangelistic outreach" teaching was centred on God as the creator of the universe above all idols, the fall of man in the garden, the purpose

of God to the world, the redemptive work of Jesus-Christ and the eschatological aspect of the Gospel as the soon return of Jesus to establish the eternal Kingdom of God.

In addition, Moreau et al. (2005:96) indicate that the houses were used as the places of worship, and that the main activities of church members took place in small group activities. Later, the church appointed bishops, several presbyters, deacons and some other minor officers to lead the church. Moreau et al. (2005:96) add that the evangelistic methods used, are “open air evangelism, visiting the sick, and caring for the needy.” Quoting Pannenberg (1983:48) Frederickson (2007:45) reports that “The church called itself apostolic, not only in the sense that it was founded by the message of the apostles, but also in the sense that it partakes of the Spirit and mission of the apostles ... and it continues this mission through history.” Green (2004:388), however, deplors that in these centuries of the early church, one can also find “many faults, much that dishonors the name they professed, but we also find an evangelistic zeal and effort.”

2.7.1.2 Persecution

Fanning (2009:1) points out that among the challenges faced by the early church persecutions that Christians were subjected to, have to be mentioned. In the book of Acts religious leaders started to persecute Christians because they preached salvation through Jesus Christ they had killed (Gonzalez 1996:54). Several occasions arose where the authority protected the Christians, Gonzales adds. The first persecution of Christians by the Roman Empire occurred during Nero’s reign when Nero accused Christians in 64 A.D. of the burning of Rome. “Though it probably had little to do with Christian doctrine yet Paul and Peter got caught in the dragnet. Forms of killings included being fed to wild animals, crucified, beheaded, or set on fire to provide nocturnal lights.” (Fanning 2009:1).

Robert (2009:14-16) makes similar observations that during the time of persecution leaders were the first to be put to death. Because of their loyalty to God they refused to worship idols or to burn incense to the Roman Emperor, Caesar. Women also played a key role in that difficult time. Some stayed strong until death, and were killed by gladiators, or torn apart by dangerous wild animals. As Tertullian, one of the fathers of Christian theology, noted, as reported by Robert (2009:16): “The blood of the martyrs is the seed of the church.” Despite persecutions many people joined the church.

2.7.1.3 Spread of Christianity

During the early centuries Christianity spread to three major areas: North Africa and Rome, which formed the Latin speaking group with Rome as headquarters, and the Greek speaking group comprised by Egypt and the eastern Mediterranean area. “Each linguistic grouping developed its own tradition of theology and worship” (Robert 2009:16).

Christians were persecuted on the base of rumours. It was said that they performed various acts of immorality, their doctrine did not make any sense, and they were incapable of logical thought (Lactance 1687:66-69). Gonzalez (1996:26) and Lactance (1687:69) mention that the worst and most awful persecutions took place under Diocletian (284-305) and his immediate successors. Christians were expelled from the army and all their buildings and sacred books were destroyed. Fanning (2009:1-3) mentions about ten persecutions where many Christians lost their lives, before the time came where Constantine (306-337) and Licinius (307-323) ended it by what was called the Edict of Milan in 313.

During that difficult time in the history of the church, despite all these intense and cruel attacks, the church of God continued to expand and Christianity spread throughout the Roman Empire. Jesus’ disciples did not keep silent; some apologist Christians wrote much to defend their faith against the rumours. God provided leaders to make the form of rule permanent in these circumstances. People from many backgrounds joined the church. Believers were united and stood together to save their faith and their lives. Walter states that very soon the church adopted the Pauline writings and the gospels as authority. With the direction of the Holy Spirit, the church began carefully to select which books were part of the Scripture and which not. The translation of the Bible, and the transformation for good in the life of Jesus’ adherents in various ways, were major factors that added to the triumph of Christianity (Walter 1986:48-49).

Fanning (2009:2) notes that by 150 A.D. Latin had replaced Greek as the language of the Christian community Western Church of Rome.

At the same time, and for similar reasons, the “Roman Symbol” appeared in Rome to fight against Gnosticism and false teachings. That symbol involves what is today known as the “Apostles’ creed” (Gonzalez 1996:29).

Walter (1986:49-50) agrees that another field the church fought against was the rise of sects and heresies. “The church made some standards of faith and some authority” to help believers to be acquainted with the genuine teaching about Jesus. Three great schools of theology arose, namely at Alexandria, founded by Pantaenus in about 180 A.D., in Asia Minor, not specifically located because it is a union of theologians, teachers, and writers, and in North Africa at Carthage.

The turning point for the Christian Church was the victory of Constantine at the Battle of Milvian Bridge in 312 A.D., against his brother-in-law and co-emperor Maxentius. Before that war, Constantine prayed for Divine assistance and God sent him a vision of a cross of light at midday followed by that inscription: “*in hoc signovinces*” (In this sign you will be victorious). Another dream during the night reaffirmed his earlier vision. After his victory over his adversaries, Constantine became a Christian and ordained that the sign of the cross to be the symbol of his army (Walter 1986:50).

The conversion of Constantine led to many changes in Christian life at that time, the biggest being the end of the persecutions. At the onset of his reign, Constantine changed the name of the capital of the Roman Empire, the ancient city of Byzantium, to Constantinople. With his support several churches arose in that city (Green (2004:389).

Nicole (1987:44-46) notes that it is important that, Constantine was succeeded by his three sons after his death, Constantine II, Constantius and Constans, who followed his policy of giving peace to Christians and encouraging mission. Believers in Jesus continued enjoying the peace. Many joined Christianity. Emperors called themselves Christians and defenders of the faith. When Constantius, the last of the three Constantine sons, died, their cousin Julian, usually called ‘Apostate’ became emperor. He tried to restore paganism to its past glory, in the model of Christianity, but without success. Christian worship, unfortunately, became formal and some controversies arose in the church (Nicole 1987:44-46).

According Hurlbut (1970:64- 65), Constantine appointed an associate in Rome when the Empire became too big and difficult to manage., The division of the Empire became complete in 395 A.D. during the time of Theodorus the Roman. The Eastern Empire adopted Greek as official language and the Western Empire Latin. This change also affected the church.

Hurlbut (1970:64- 65) supports that “The division of the Empire was a foreboding of the coming disruption of the Church.”

This division caused idolatry and immorality to increase so much that some Christians preferred to move away from cities to pursue their Christian life. Fanning (2009:11) and Gonzalez (1996:34-35) add that monastic phenomena spread rapidly in the empire and the preferred place to retire was in Egypt, the place of its origin. Some ancient authors credited Paul and Anthony as the founders of Monasticism. Initially, the monks lived alone as the word monk means ‘solitary’, but they later lived in groups in order to share resources and teachings. This developed a new form of monasticism, now known as monasteries, usually known as ‘cenobidict’, the Greek word meaning ‘life in common.’ It was said that Pacomius was the founder of cenobidict. Thousands of monks, women and men adopted that way of life, living far from the city, following the monastic exigencies which consist of prayers, meditation and study. St Basil the Great was the one who organised the movement, which played a big role in mission and also in the looking for solutions of problems of that time (Gonzalez 1996:34-35).

Saldanha (1988:31), in Moreau et al. (2005:103-104), holds that in the Western part of the Roman Empire the main figure of the early monasticisms was Saint Benedict, who founded the community of Monte Casino in 529 A.D. Monks were teachers, copyists of ancient manuscripts, druggists, agriculturists and missionaries. The Benedictine monasticism soon expanded throughout Western Europe. The monks gathered eight times a day to pray and to read the Scripture and other inspired books. Over time monasteries became big training centres and key points for Christian mission. Much of the evangelisation of the United Kingdom was done by monks.

Gregory (1969:38), and Knowles and Obolensky (1969:312-314), in Moreau et al. (2005:103), explain that people accepted Christianity for different reasons. Some entire tribes followed Jesus on the command of their leaders. “Sometimes political marriage resulted in the conversion of the King” (Moreau et al. 2005:103). An example of such a conversion is that of Clovis (ca. 496), King of Franks, through his wife Clotilda. However, because of the lack of good teaching, many Christian converts deemed Christianity as magical, using it as a remedy for sickness

Through generations the strength of Rome declined and the legion became so weak that it could not defend the empire against its Germanic neighbours (Moreau et al 2005:103). Finally, in 410 A.D., Rome fell, and the last emperor was deposed in 476 A.D., which brought an end to the Western Roman Empire. In the East it continued for almost a thousand years, and the ideal of a Christian empire did not disappear.

Hurlbut (1996:67) observes that, during the time of persecution, the church was united because it was fighting for survival, but at the time of peace, many debates were raised related to the interpretation of the Church's teaching as "the nature of evil" (Nicole 1987:46-48). God and the resurrection, the Holy scripture ... these debates gave birth to controversies and councils were organised to solve these problems (Nicole 1987:46-48). Although the Eastern part was more affected by these heretic problems than the Western part, these controversies were also found in the Western part. Above all, mission continued despite these hindrances (Gonzalez 1996:38).

2.8 Mission in different denominations

2.8.1 Mission in the Catholic Church

Several writers agree that little is known about the beginning of the Roman Catholic Church. Walter (1986:178) states that, although the exact date is unknown, Paul and Peter died in Rome and their names were associated with the church from an early date. Mackenzie (1925:25) confirms that "The origin of Catholic church is lost in obscurity." Many historians think that after a century of debate, Pope Leo I of Rome claimed to be the bishop of Constantinople in 452 A.D. Robert (2009:21) remarks that the fifth century is considered as the end of antiquity and the beginning of a very difficult period for Christianity. The Western empire was divided into clans and tribes across Europe.

Moreau et al. (2005:103) report that it is obvious that the monks played a very important missionary role in the conversion of Europe to Christianity. Among them we can recognize a retired Roman officer, Martin of Tours (d. 397), a great exorcist monk who built a monastery overlooking the Loire valley in rural Gaul. Gaulish, a well-educated pro-Roman man joined him as monk and they worked together to destroy the pagan religious site through exorcism to build monasteries on the demons' holy places. Martin was reputed to be a demon fisher.

Even after his death people undertook pilgrimages to his tomb to receive healing and benediction. Eventually, a cathedral was built over his tomb.

Fanning (2009:27) points out that the Franks were first to accept the Catholic faith. Through the baptism of their king, Clovis, and his army in 480 A.D., they accepted all the catholic religious traditions. The last non-Christian tribe in Europe was defeated in the fourteenth century. Robert (2009:21) adds: “The Popes and Bishops, holy men and monks, royal elites and their Christian wives – each played a part in adapting the Christian gospel to the culture and peoples of what today is called Europe.”

Robert (2009:22-25), quoting Fletcher (1999:43), reports that during the time of Pope Gregory the Great in 597, King Aethelberht was baptized, along with 10 000 English warriors. The king gave the old Roman Church of Canterbury to the missionary Augustine (d. 604) for his spiritual activities and land on which he could build monasteries. As was the practice with Romans leaders “Monks assisted Ethelbert in drafting a set of laws for Kent”. By accepting Christianity and codification of its laws, Kent became a disciple of “Roman civilization” (Robert 2009:22-25). Augustine and his monks formed English Christianity based on the culture of the people. They agreed on missionary work in Europe among all levels of people, like the Catholic Church structure, thereby improving agriculture, education, etc.

Robert (2009:22-25) writes about John Cassian (360-435) who travelled as hermit from Romania to Egypt where he learned the approach of Nestorius of sharing the gospel in a monastery. He founded monasteries in Marseilles, which held the evangelism for many years. Much of the new territories at that time were evangelised by monks through various strategies. The Barbarians, who conquered the Western Roman Empire, began to accept the Catholic faith and allied themselves with the Bishop of Rome, the Pope. Robert (2009:21) declares “With the help of church leadership, they acquired written scholarship, adopted Latin as a cultural lingua franca, and crafted written legal systems.” Some Gothic tribes among the invaded Rome and North Africa were already Christian Orthodox Arians.

Reporting on the reflection of Conlin (1992:26), Robert (2009:29) explains that when Columbus discovered America in the name of Spain, Portuguese and Spanish kings looked at a way to be the owners of the new territory. A decree from Pope Alexander VI in 1493

required the leaders of each country to evangelise their conquered regions as a sign of ownership and right to collect tithes from the new churches. The Pope divided the globe and assigned territories to evangelise to each monarch “from Philippines to the Americas to Spain, and America to Southeast Asia to Portugal.” Robert (2009:29). King Ferdinand and Queen Isabella from Spain accepted the responsibility for evangelism. Isabella used the monks, as it was previously done in Europe, for preaching, baptising, and religious instruction to the American Indians.

Moreau et al. (2005:104) indicate that over time, the “monastic communities lost their involvement in mission.” “However, the coming of the ‘friars’ (‘brothers’) – the ‘mendicant orders’ in the thirteenth century brought new interest in traveling and preaching” (Moreau et al. 2005:104). The Franciscans, followers of St Francis of Assisi and the Dominicans (founded by Dominic) went from place to place, adopting a simple life style, and preaching the gospel to people.

Nicole (1987:82-83) reports that Islam, which was founded in the seventh century, became a real menace to Christianity. It took place at the time when the Byzantine Empire was surrounded by religions that were against Christianity, and the latter began to struggle for survival.

Gonzalez (1996:47-48) explains that Muhammad’s disciples started the conquest of the world, and they indeed conquered, with incredible speed, Damascus in 635, Antioch in 637, Jerusalem in 638, Alexandria in 642, Carthage in 695 and even Spain in 711. They were stopped by Charles Martel’s army in the Battle of Tours (also called the Battle of Poitiers) in 732.

As a result of the Muslim invasion, the Byzantine Empire lost all its territories in Africa, and most of its territories in Asia, laments Gonzalez (1996:47-48). The missionaries and diplomats went mostly to the north and north-east, towards central Europe and Russia.

Addison (1942, Chapter III) affirms that Palestine had been a strategic place for pilgrimage since the time of Constantine. After the Muslims’ conquest of the holy places, the number of pilgrimages continued with few interruptions and was eventually reduced to less than in the earliest years. Under the reign of Seljuk Turk the whole of Syria and Anatolia were invaded

and conquered (Addison 1942, Chapter III). At the Council of Piacenza in March 1095 and the Council of Clermont in November of the same year it was decided to liberate the holy lands from the Muslims. The Emperor Alexius Comnenus, consigned as new Emperor to Constantinople by the year 1081, appealed to Pope Urban II for assistance against Muslims whom they considered infidels. The emperor's main concern was to save his empire, but the Pope and Christians' goal was to rescue the holy places. Indulgences for the remission of sin were promised to the fighters. To them it was an act of devotion to God rather than an adventure. It was a form of penance and mission. There was little concern at first about the conversion of Muslims, but in the mind of many the crusade was a fight against the infidel, not about changing their spiritual convictions. The first crusade began in 1095 and lasted until 1492. Seven crusades took place.

Gonzalez (1996:65-66) adds that the Muslim Turks conquered Constantinople in 1453 and renamed it as Istanbul. Its beautiful church, the Haggia Sophia, was converted into a mosque. Evangelism continued to have a crusading approach. Conversion was used as an excuse to conquer new territories. Pope Alexander VI (1st January 1431-18 August 1503) validated another decree in 1493 sending priests to evangelise Africa, Asia and America using the same evangelistic strategy.

Nicole (1972: 163-165) mentions several important points, among which the fascinating feature by the 16th century of a new form of missionaries, namely a group of Jesuits, who formed the "Society of Jesus", founded by Ignatius of Loyola in Paris in 1536. It is essential to keep in mind, Robert (2009:32-34) points out, that the Jesuits were the largest organisation in the world with 15 000 members and 440 colleges by 1626. "They also were the first to use the Latinised word 'mission' to represent the deliberate sending of special agents of the church – 'missionaries' – for the purpose of converting non-Catholics" (Robert 2009:32-34). Ignatius of Loyola developed what was called "The Spiritual exercise", a series of meditations to help missionaries to have self-discipline and enable them to accomplish what God had asked them to do. Nicole (1972:164) observes that Loyola wanted to share the gospel with missionaries like St Francis of Assisi who visited the sultan of Egypt for spiritual dialogue in 1226. In 1540 the Pope officially accepted the "Society of Jesus".

The Jesuits were trained to live alone in the exercise of their mission (Robert 2009:164). In 1542 two Jesuits were sent to Ireland. In 1573 the Italian Alissandro Valignano worked in China and Japan as the leader of mission. He was accepted by Chinese authorities because he adapted himself to the cultural context of the country. Alissandro Valignano followed in the steps of his predecessor, Xavier, who worked in Goa (India) where he baptised more than ten thousand people a month through his simple way to present Jesus. It is helpful to understand, says Milne (1820:7-8), that Xavier continued to Japan in 1551 where he and his team presented the Gospel to the people in their own language. Alissandro Valignano also encouraged Matteo Ricci, who entered China in 1583 to share the knowledge of Jesus using the local language and cross-cultural context with the population. Milne recognises that the “first attempt to make known the truth of Christianity in China were by Nestorians to the end of the 7th century, where they established churches,” (Milne 1820:7-8) before the Roman Catholic church.

In addition, Nicole (1972:164) summarises, the Jesuits were able to identify with the cultural context of the place. Their main objective was to win people to Catholicism and later to counteract the spread of Protestantism.

2.8.2 Mission in the Orthodox Church

Nassif (2000:713) reports that, as far as is known, the Eastern Orthodox Church today is predominantly a group of Christian churches in eastern countries such as Russia, Serbia, Romania, Belarus, Moldova, Bulgaria, Georgia, Macedonia, and the Ukraine

Referring briefly to the Orthodox Church history, Gonzalez (1996:65-66) adds that the Catholic Church was one official church until the Eastern Orthodox Church split from the Catholic Church in 1054. The fall of Rome and the Byzantine Empire caused Moscow to claim being the “third Rome.” “From that point the most important Eastern Church would be the Russian Orthodox Church.” (Nassif 2000:713)

Stamoolis (2000:713) informs that throughout its history the Orthodox Church engaged in the “international evangelism.” Missionaries have to live the gospel as far as they can among those they want to convert to Jesus. Contextualisation is at the centre of their enterprise. Kozhuharov (2009:1) calls this method “internal mission”, which entails building the

ecclesiastic body and strengthening the members by observing the “ecclesiastical discipline” which “leads the church to salvation.” As example one can mention the “complete humbleness, prayer, worship, fasting, strict keeping to the teaching of the church, deed of mercy, etc.” (Kozhuharov 2009:1). The mission was undertaken by members who live the genuine life and assist neighbours through social services to show the unity of the church as it was during the time of Jesus and his followed successors. Kozhuharov (2009:1) continues that in Orthodox Churches mission is “soteriological, ecclesiastical, and eschatological.” However, this ultimate goal leads the church to undertake mission in several approaches, such as “catechization and ecclesiastical discipline. The believers remain rooted in the faith and practice in the way to go and make disciples.” (Kozhuharov 2009:1)

Nassif (2000:712) notes that history had shown that in this Church there have been “few missionaries’ institutions, organizations or orders.” During the time of Constantine Christian faith was promoted where it had not reached yet. The Eastern Byzantine government “frequently enlisted missionaries as agents of imperial policy” (Nassif 2000:712). Militaries and politicians from the Imperial throne were used to spread the Orthodox Christianity. “Byzantine mission to eastern Europe often implied the acceptance of both orthodoxy and political alliance with Constantinople.” (Nassif 2000:712). Two kinds of missionaries spread the gospel at that time, firstly those supported by the Church and secondly volunteers who worked on their own. Bibles and literature by church fathers were translated into the vernacular languages, and churches led by indigenous clergy were encouraged to be autonomous. This method brought about numerous baptisms among the Russians, Caucasus, Persians, Arabians and Africans between the fourth and sixth centuries. Nassif (2000:712) deplores that Christianity has disappeared in these countries today but still exist in, for example, Georgia Armenia, Syria and Ethiopia.

Nassif (2000:712) observes that due to some great missionaries, mission reached a high level by the ninth century. Among these missionaries one can recognise Patriarch Photios, who conducted mission to Boris I of Bulgaria and sent Saints Cyril and Methodius to the Moravians. Saints Cyril and Methodius translated the liturgy and many precious documents into vernacular languages. One of the great successes of Byzantine missionaries was the conversion of Prince Vladimir I of Kiev in 988 A.D. This leads to the understanding that the mission in Russia started from the top down, from the political leaders, who then encouraged

their people to follow their example. People followed Russia's example in the Caucasus regions. The followers of Saints Cyril and Methodius did the same in Serbia during the ninth century.

Nassif (2000:713- 714) says that, during the fourteenth century, the history of mission was dominated by Russian Orthodox missions. The progressive penetration was undertaken by monks who worked among Finnish races in what is today known as northern Russia. Later they also worked in the Urals and Siberia. "Colonial monks" are another special type of missionaries who taught the gospel through a new life style "without seeking to intentionally convert the heathen." Among famous Russian missionaries one can identify Sts Sergious, and Stephen of Perm (both 14th century) and Seraphim of Sarov (17th and 18th centuries).

In 1791 Russian mission first arrived in Kodiak, Alaska, from the Valamo monastery in Finland. John Innocent Veniaminov or Saint Innocent of Alaska (1797-1879) was among the greatest missionaries of that period who followed the tradition of Saints Cyril and Methodius of translating the gospel and liturgy into the local language and establishing indigenous priests. By the nineteenth century Nicholas Kasatkin founded the Japanese Orthodox Church, and Russian clergy founded the Korean Mission in 1898 (Nassif 2000:713- 714).

According to Pospelovsky (1984:27), the Russian Orthodox churches supported the white army in the Russian civil war after the October revolution. The aim of the Revolution of 7 November 1917 was to unite all the people of the world under communism. This included the Eastern European countries as well as the Balkan states. According to Nassif (2000:714) it was decided that the communist regime must forbid religion. Both the people and churches were targeted by the Soviet regime. It was also forbidden to criticise atheism. Those who were involved in such activities were imprisoned. The communist regime seriously persecuted religious people to eliminate religion. Orthodox priests and believers suffered persecution. Religion was ridiculed, priests and orthodox believers were harassed, executed, tortured and imprisoned, church properties were confiscated for public use, and anti-religious atheism was taught in schools. Russian Orthodox churches were the main target during that period. All church activities were seen as illegal and the persecution continued until 1991, which marked the end of the anti-religious movement.

In his work on Orthodox mission, Kozuharov (2009:2) states that at the end of the 20th century, between the mid-90s of the 20th century, the Russian Orthodox Church undertook serious and vast missionary activities in its territories.

Today the “Orthodox Churches have distinguished five contexts for their witness in the modern world” as follows: traditional Orthodox countries, pro-communist countries, Islamic land, Churches so-called diaspora and young missionary Churches (Nassif 2000:714).

In a similar study Irinei (2011:1) reports that the mission in Orthodox Churches is centred in not what the world expects, but in what the world needs. Above all the salvation remains the greatest need. To reach this ideal the church firstly developed a “burning love through repentance and the mystical life”, secondly, “living a distinctly different manner of life”, which means living together in unity as apostolic fathers and their successors, and thirdly “responding to the true needs of the world” through social activities.

2.8.3 Mission in the Protestant Church

Finley (2005:180-186) writes that in the early 16th century the protestant movement was started by theologians such as Martin Luther, Huldrych Zwingli, John Calvin and others. The reformation focused on doctrinal change more than sending missionaries. Because they believed that the faith must be built on the scripture alone, reformers did not undertake any missions. Churches established by these reformers only later discovered the importance of mission. The protestant participation in world mission started in the early 17th century among the American Indians through chaplains’ of the Dutch East Indies Company and the New England Mission. Many of the chaplains were missionaries. Protestants rejected the monasticism and emphasised the capital role of the Holy Scripture as guide for mission; everything must be done according to the Word of God.

2.8.3.1 New England Puritans Mission to the American Indians

Rooy (1965:312-317) remarks that mission with inspiration and models was brought to the American Indians by the puritans. They believed that Christians should achieve salvation in their soul by adopting a pure life based on the will of God. That theology led them into mission. The primary aim of their missionary motive was to glorify God and to struggle

against evil. Their high view of mission led them to establish congregations among Indians, with quality of service like nurture and evangelism in the British model throughout the world.

Sharing the gospel was the first item in their strategy. Most missionaries, and those who followed men like John Elliot, a public preacher, and Thomas Mayhew, succeeded with a slow individual approach, but God's wrath preacher, David Brainerd, moved many to repentance. The strategy adopted is to make time before accepting new converts in the church, but less time was spent during the second phase of that mission among the Indians in the 1730. Time was spent instructing and disciplining the new converts in the faith (Beaver 1987:12-15).

2.8.3.2 Danish-Halle Mission

Beaver (1987:15) and Jeyaraj (2006:4-10) from the Gurukul Lutheran Theological College and Research Institute write that Missionary Societies organised in England and Scotland supported American mission by sending missionaries out from Britain. The first one sent from Europe was the Danish-Halle Mission. In 1705 the German Lutheran missionaries were sent by the king of Denmark to his colony of Tranquebar, located on the South Eastern Coast of India. Bartholomew Ziegenbalg, as pioneer leader, developed a strategy to focus on spiritual aspects of the faith and contextualised the message and literature production in the local language and Indian philosophy. He also did medical work as part of his mission. The most famous after him was Christian Frederick Schwartz, the man of all cast, loved and trusted by all. His unique strategy was to be as much as possible like the people. His ministry was a remarkable lesson in adapting himself to the local culture.

2.8.3.3 Moravian Mission

As Bevins (2013:1) states, under the direction of Count Ludwig Von Zinzendorf and Bishop Spangenberg, the Moravian missionaries expanded the gospel "into all the world in an unprecedented way that had never seen before!" The Church handled the Christian mission by developing a distinctive strategy. In 1734 self-supported missionaries were sent to the despised and neglected people. According to Beaver (1987:15) that way of work led missionaries to create industries and business concerns which supported the work, but more to be in contact with the people. They were told to do all things according to the context of

the place, even their own house construction. They are business men but primary missionaries sharing the gospel around them. Their work yielded much fruit. Bevins (2013:1) states that, after Zinzendorf's death in 1760, 226 Moravians, through cross-cultural-mission, entered 10 different countries with great passion to win souls for Christ, through "simple love for Jesus and the spirit of prayer." Many became acquainted with this group of believers, among them John Wesley, founder of the Methodist church.

2.8.3.4 Great century of Protestant mission

Beaver (1987:16-17) notes that a new missionary spirit was aroused in Great Britain by John Wesley and George Whitefield at the end of the 18th century. Influenced by Moravian spirituality, Wesley taught that Christians must express the love of God, both in word and deed. They must grow in the divine grace of God with authentic personal Holiness. Most of the members were involved in small groups' activities.

According to Allen (2011:1) the Protestant missionary overseas enterprise during the 19th century started with the founding of the Baptist Missionary Society in England on October 2, 1792, by a group of particular Baptists, including Andrew Fuller (1754-1815) and William Carey (1761-1834). The first organisation started in the United States of America in 1787. In 1792 that society sent William Carey with John Thomas to Bengal, India, where Carey worked for forty-one years preaching the gospel. He introduced modern journalism, publishing in the vernacular language on education, medical work, and church construction. He preached the gospel using Bible translation and printing, in order to improve the spiritual living conditions of the populations.

Lovett (1899:817) informs that the London Missionary Society was founded in 1795 and started working in 1797 in the South Sea Islands, among the Anglican. In 1799 the Missionary Society for Africa and the East was founded. In 1810, a student's movement formed the American Board of Commissioners for foreign Mission, followed by the Triennial Convention of the Baptist Denomination for foreign mission created in 1814, and finally the United Foreign Society. In order to carry out the mission they followed the former strategy adopted by the American Indian Mission and Danish-Halle Mission, but after half a century they improved the strategy and the policy (see also Finley 2005:40-47).

By 1813 the Wesleyan Methodist Missionary Society was added to carry the mission in many areas in the world. By 1807 Robert Morrison of the London Missionary Society came to Macao and translated the Bible into the Chinese language. In 1813 Adoniram Judson from the United States of America arrived in Rangoom, Burma, where he worked for thirty-seven years. After these people many other protestant missionaries from Europe, North America, Australia and other areas followed to work in different places such as Holland, France, Switzerland, Germany, and the United States of America. Many other societies were established to support the mission by training many missionaries to provide medical and educational services as tools to open the way for spiritual ministry (Beaver 1987:16-17)

According to Winter (1999:154-158), three areas marked the Protestant mission. From 1792 to 1910 mission was conducted in the coastlands of Africa, Asia and the Pacific Islands. From 1865-1980 missions were conducted in thousands of inland areas in the world, and from 1934, the church mission focused on unreached peoples of the world. Winter also recognises that prior to 1792 the Protestant mission was negligible. Later Protestant missionaries engaged in Bible translation because they believed that the faith must be built on the Holy Scripture alone.

2.8.4 Mission in the Seventh-day Adventist Church

Damsteegt (1977:3-8), a Seventh-day Adventist historian, reports that a great Protestant revival movement took place in United States of America during the 19th century. This second great awaking, led by Protestant, Baptist and Methodists congregations, formed many new denominations. Some expected the arrival of the millennium in a few years, among them a large group of believers called “Millerites”, a name given in the United States of America to indicate those who accepted William Miller’s exposition concerning the return of Jesus very soon. William Miller (1782-1849), as Damsteegt (1977:13) informs, was a farmer of lower Hampton, New York. He had been a Deist before he converted to Christianity in 1816 and became a member of the Baptist church.

At the age of 50, Miller started preaching the second return of Jesus Christ in the years covering 1843-1844, based on a study of Daniel 8:44: “For 2300 evenings and mornings; then the holy place will be properly restored.” Froom (1966:788), in Damsteegt (1977:19), states that Miller considered one prophetic day symbolically equivalent to one year (Ez 4:6),

a hermeneutical principle rooted in the Christian tradition before him. Most comments regarding this period point out that the 2300 years starting from 457 and 453 B.C. are the years given to rebuild Jerusalem as written in the book of Ezra, chapter 7. Finally, various other factors contributed to fix the second return of Jesus in March 1843, says Froom (1966:301-329, 404), in Damsteegt (1977:30, 37). From 1842 to 1843 much was published, 125 camp meetings were organised in various places to inform people about this great advent, “the cleansing of the sanctuary”, which is the earth, according to Miller, based on 2 Peter 3:10 “But the day of the Lord will come like a thief, and then the heavens will pass away with loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up.”

Himes (1963), in Damsteegt (1977:14-15), relates that many pastors and laymen from other churches joined the movement; 200 ministers accepted Miller’s view with approximately 50,000 believers. But the initial date, March 21, 1843, fixed for the second return of Jesus, failed, and another date was fixed on October 22, 1844, what Miller called the “blessed hope.” Unfortunately the Millerites again found themselves bitterly disappointed when Jesus Christ did not return as expected. Vyhmeister (2000:2-3) reports that many left the movement and some ceased to believe in the imminent return of Jesus Christ. A minority admitted that Christ came spiritually in the life of the believers. They became known as “Spiritualizers”. Some left the movement and joined their former churches; others continued fixing new dates of the second coming. A very important group continued believing that Miller’s calculation was correct but the error must be found in the interpretation and understanding of the event. Through fervent prayer they asked divine guidance and remained together supporting one another. (Vyhmeister 2000:2-3).

Vyhmeister (2000:4) points out that after the vision of Hiram Edson, one among the group who believed in the correct calculation, and later another vision from Ellen G. White, and after reading the book of Hebrew 8:1-2, it was concluded that Jesus’ return was not on earth but a movement to the heavenly sanctuary to start the investigate Judgment.

Maxwell (1999:91-102) remarks that Joseph Bates (1792-1872), a retired sea captain, promoted this idea among those who remained in the movement. James White (1821-1881) and Ellen White (1827-1915), who strongly supported him, formed the driving force of the

movement. By 1860 the movement adopted the name Seventh-day Adventist. From the great disappointment to 1860 the remnant group concentrated on fixing doctrines and tried to organise themselves. Damsteegt (1977:107-112) informs that the door was closed to the “foolish virgin”. The notion was that mission was not necessary regarding new conversion, as Christ would come very soon. But this idea later changed based on the fact that Jesus’ non-return means that the door of grace is still open to non-converts. The group started printing the first papers “The Present Truth” in 1849 in Middletown, Connecticut, in the United States of America and in 1850 in the “Advent Review and Sabbath Herald” in Paris, Maine. During that time the mission was concentrated in the United States of America. The Church began thinking about the worldwide mission after it took the denominational name in 1860. On May 21st, 1863 the headquarters of the Seventh-day Adventist Church, called the “General Conference”, was established. In 1871 the first college opened, which became the Andrews University.

Maxwell (1999:191-194) notes that by 1864 a former Catholic priest, Michael Belina Czechowski, started to bring the Adventist message throughout Europe, to Italy and Switzerland. White (1874:37), in Damsteegt (1977:288), adds that some years later, in 1874, the church officially sent the first missionary, J.N. Andrews, to Switzerland. This marked the beginning of vigorous outward mission in Europe. Haskell (1874:60, 75), in Damsteegt (1977:289-290), informs that others came later to assist Andrews in the propaganda of the movement. J.T Matteson went to Scandinavia, J.N Loughborough and William Ings worked in England, Haskell and J.O. Corlisse in Australia. Later, accompanied by Percy Magan, they went to Africa, India and the Orient. Some were sent to South Africa after receiving a request from local people who were keeping the Sabbath. John L. Tay visited Pitcairn Island in 1886 to present the gospel. Many others decided to work in the Pacific Islands after a launch in North America. By the next decade, the 1890s, the work expanded to other as yet unreached places such as Middle and Southern America, Mexico, and Africa through the initiative of volunteer laypersons.

As Vyhmeister (2000:18) explains, “The Seventh-day Adventist Church functions as worldwide body ... Local churches are grouped into conferences or missions ... In turn the conferences and missions form Unions ... and Unions are grouped into Division which

function as branches of the General Conference of Seventh-day Adventist, with Headquarters in Silver Spring Maryland USA.”

The General Conference of the Seventh-day Adventist (2013:1) affirms that the Adventist Church is firmly committed to the Bible and mission worldwide. Salvation is by God’s grace alone through faith in the Lord Jesus Christ as it is mentioned in Ephesians 2:8-9. The members are taught to live a holy life by keeping God’s Ten Commandments, and insisting on the Sabbath day as a sign of accepting God’s grace. Believers must reflect personal holiness by adopting a healthy lifestyle in their life. The worldwide mission is one of the key points and a firm commitment of the Adventist Church identity. The use of media and networks, educational institutions, publishing work, stewardship, social ministries, health, small groups, campaigns and others are tools to fulfil the great commission to go and preach the everlasting gospel around the world.

To keep the constant expansion of the mission, a continental Bible teaching through daily Sabbath school lessons is among the educational facilities that improved the Seventh-day Adventist members’ knowledge in the redemptive plan of salvation and in all aspects of life – physically, practically, spiritually, and mentally – to handle strongly the work of evangelism and improving the life of their neighbours before the soon return of the Lord Jesus Christ (The General Conference of the Seventh-day Adventist 2013:1).

“The Mission of the Seventh-day Adventist is to proclaim to all peoples the everlasting gospel in the context of the three angels’ message of Revelation 14:6-12, leading them to accept Jesus as their personal Savior and to unite with His church, and nurturing them in preparation for His second return.” (The General Conference of the Seventh-day Adventist 2013:1).

The vision is: “In harmony with the prophecies of the Scripture, we see as the climax of God’s plan the restoration of all His creation to full harmony with His perfect will and righteousness.” (The General Conference of the Seventh-day Adventist 2013:1).

The methodology consists of preaching, teaching, healing and making disciples as Jesus commanded in Matthew 28:18-20. The small group activities where members share the

gospel with parents, friends, and neighbours is one among the principles adopted by the church to hasten the second return of Jesus.

The General conference of Seventh-day Adventist (2013: 1) also states that, to fulfil the mission, Global Mission was voted at the 1990 General Conference Session as a special initiative to develop a strategy to reach the as yet unreached areas. Its high priority is the 10/40 window with the gospel. The office of the Global Mission established study centres with major world religions such as Islam, Buddhism, Hinduism and Judaism. Key for this work are local laypersons who understand the local culture and tongue, sent as volunteer pioneers to develop the redemptive work through Jesus in these areas by assisting people with physical and spiritual needs.

Many other independent Adventist organisation are working in the same way, among others the Adventist Frontier Missions, tentmakers, gospel outreach, etc.

According to the General Conference of Seventh-day Adventists (2013:1), the Church was established on May 21, 1863, with a membership of 3500. At the end of 2012 the statistics recorded in Seventh-day Adventist Yearbook (2012:19) indicates 71,048 churches of this denomination around the world, with a membership of 17,214,683.

2.9 Conclusion

This second chapter of the project focuses on the essence of mission, starting by the definition of mission as an important job – to go and share the gospel of Jesus Christ. God is the one who initiated it and called people who believe in Him to come and work with Him. The main teaching is to spread is the correct image of His Kingdom deformed by His enemy Satan. God started his mission already from the fall of Adam in the Garden and since that event people such as Noah, Abraham, Moses, etc., assisted by the Holy Spirit, were sent to show to others who God is. In the Old Testament Mission was accomplished by attracting people (centrifugal) where God, by giving commandments to His people like Israel, changed their behaviour in such a way to show to other people the difference of the quality of life. In the New Testament people are sent to different areas to meet other people, accomplished by expansive methods (centripetally). Through the ages mission was conducted by different Christians. In the Roman Catholic Church monks, friars, the Jesuits and others played a very

important role to spread the catholic teaching around the world by sometimes identifying themselves to the cultural context of the place. Mission was also accomplished by the Orthodox Church using internal methods, which consist in strengthening the members, helping them to observe the ecclesiastical discipline through prayer, humbleness, worship, etc. Since the 20th century Islamic countries are among the five contexts where mission is established by that Church. Mission in Protestant churches started in the early 16th century by the theologians' movement; focusing on doctrinal change more than sending missionaries. However, later, in the 17th century, many mission societies were established and they sent people everywhere to share the gospel. Mission in the Adventist Church started in the 19th century in the United States of America after a great revival movement led by some protestants, Baptists, Methodists and other members focusing on teaching, preaching, healing and making disciples. Later small group activities were added so as to hasten the second return of Jesus Christ.

CHAPTER 3 HISTORICAL CONTEXT OF SUNNI ISLAM

In this chapter the implications of the theme of engaging Muslims is explained by giving attention to Islam in general.

3.1 Understanding Islam

3.1.1 Mecca religions before the prophet Muhammad

According to Rippin (2003:13-14) and Oster (1979:28) the age before Muhammad is called “*Jahiliyya*”, which means the age of ignorance. Trimingham (1979:chap.5), in Rippin (2003:9), mentions two groups of people who lived in this mainly desert Arabian Peninsula. The first group was sedentary and lived on a very small area of land which was suitable for agriculture. Bedouins or nomads represent the second group. They moved from one place to another looking for pastures to sustain their flocks. As far as is known, they were organised in tribes led by an elected elder called *sheikh*; they were warriors who often attacked other tribes. Contrastingly, they were also good poets. Some were traders who could travel long distances in the desert, using camels for transportation. Camels were also used to fight in wars.

According to Guillaume (1961:39-59), in Denny (2006:39-40), Jews had been present in Arabia since the first century. They were expelled by the Romans and other insurrections in 70 A.D. Some scholars argue that Jews had been in Arabia since the fall of Samaria in 721 B.C. By the time of Muhammad they formed a solid community of various tribes. They converted some of the local population to become Jewish. Their main activities were agricultural, near the oases where most trade took place. Christianity also reached this area consisting mostly of the Monophasic and Nestorian groups. However, Chedid (2007:22-23) remarks that it seems that their faith was hopeless, with little difference between them and the other pagans. The Arabs were surrounded by Christians from Byzantium, Yemen and Ethiopia, and other religions such as the Zoroastrian faith.

Following the issue noted above, Rodinson (1973:16) adds that a large majority of the population were animists, believing in what surrounded them. Olyott (1988), in Chedid

(2007:10), reveals that there is general agreement that they thought that caves, trees, stones were being inhabited by spirits. Every tribe worshipped its own god. The sun was viewed as goddess and the moon as a male god. Through them three goddess were born, namely *al Lat*, *al Manat*, and *al Uzza* who played a very important role in the life of the population. Pilgrimage was organised at certain periods to offer sacrifice to these divinities – sometimes even human sacrifices. Esin (1963:59-61) reports that the *Ka'abah*, the very important shrine, existed at Mecca long before Muhammad. According to Islamic tradition, it was built by Abraham and his son Ishmael after a divine revelation to build a temple of God. It became a principal point of interest and has been a holy place of pilgrimage for centuries.

According to Rodinson (1973:16), the *Ka'abah* contains 360 idols. The icons of Mary and Jesus can also be found in one corner. Among all these gods the most important is the moon god, with various names, of which the most common is 'Allah the greatest.' The God of Jews is sometimes called *Rahman* 'the Merciful.'

3.1.2 Muhammad, prophet of Islam: his call and mission

Watt (1956), in Braswell (1996:10-11), says that in the light of Islamic tradition the founder of Islam, Muhammad, was born in 570 A.D. at Mecca in Saudi Arabia. But Muslims believe that the Islam religion was given to humanity at the time of Adam. Muhammad's father, Abd Allah, died before his birth and his mother, Amina, died when he was six years of age. He was brought up by his grandfather, Abd al-Muttalib, the chief of Hashim, one of the branches of the Qoraish ruling tribe in Mecca. After the death of his grandfather, Muhammad was adopted by his uncle, Abu Talib. As an orphan, Muhammad spent his childhood enduring the hardships of life in the desert. During his early youth he worked as a caravan trader, and thus visited different places with his uncle during their business trips. Âkif (2004:54) mentions that during one visit in Bostra, an important Christian centre in Syria, he met an important Christian monk called Bohera, who advised Abu Talib to protect the young boy from Jewish people, after he saw a seal of prophethood between Muhammad's shoulders. Rippin (2003:41) adds that Muhammad entered the employment of a rich business owned by a forty-year old widow, Kadidja, for whom he worked as caravan agent trading around the neighbouring countries, especially Syria. At 25 years of age Muhammad married this wealthy widow. They had two sons who did not survive and four daughters.

Chedid (2007:26-27) notes that 15 years later Muhammad come into contact with Arabs called Hanefites, who rejected idol worship and searched for the authentic way to be in contact with the God of heaven. These Hanefites used to abandon the cities full of idols, and retreated to the caves to meditate and pray. Muhammad retired to a cave on Mount Hira, near the city of Mecca, to meditate. It was there that he one day heard a voice which ordered him to read. He replied that he could not read but the voice insisted.

“Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created-
Created man, out of a (mere) clot of congealed blood:
Proclaim! And thy Lord is Most Bountiful,
He Who taught (the use of) the Pen,-
Taught man that which he knew not.” (Qur’an 96:1-2).

Back home, Muhammad told his wife what he had heard in the cave. He received the confirmation from Warakat bin Nawfal, a Christian cousin of Kadidja, that God sent the angel Gabriel to order him to Islam. Warakat never became a disciple of Muhammad (Ach-Chaiha 2006:17).

Lanares (1978:151) points out that when Muhammad started to invite individuals to this new revelation, only a few believers responded. The number of followers of the new religion increased when the invitation to Islam became more public. Khadija was the first to accept him as messenger of God, followed by his nephew Ali ben Abu Talib. In Mecca the message evoked hostility towards and persecutions of the new followers and their prophet.

According to Denny (2005:55-56) the Quraysh Muhammad clan realised his determination to follow this religion and tried peacefully to convince him to turn away from his new teaching. After failing to win him back, they decided to kill him, but his uncle Abu Talib who never became a Muslim, protected him. Muhammad stayed alive and preached his religion. In 619 Kadidja and Abu Talib died and the new leader of the Abu Lahab tribe refused to protect him, The Quraysh and their allies decided to end his life. In 622, after more than a decade of preaching and opposition, a divine revelation urged Muhammad to leave Mecca for Yathrib, which was later to be renamed Medina, about 400 km north of Mecca. On his way out of Mecca, one of his followers and best friend, Abu Bakr, joined him. A number of brave warriors pursued them without success (see also Chedid 2007:28-30).

Gibb (1962:43-44) mentions that, in Medina, Muhammad was no longer a persecuted man as in Mecca; people joyfully welcomed him and his followers and submitted to his leadership and prophethood. He established an Islamic system of governance and way of life and adopted some Jewish practices for the Muslim community. The Jews, however, after listening to his preaching, rejected and opposed his claims to be an apostle sent by God. From this point on, Muslims started a series of operations to expel Jews from Arabia. His army destroyed all those who refused to accept his religious system. The new arrivals in Medina wanted to live their life without working hard. Through a revelation Muhammad claimed that God ordered him to fight for his religion. Muslims started attacking caravans on the way to Mecca. Later this process became known as *Jihad*. People from Mecca responded to these attacks on caravans, resulting in many battles throughout the following years.

Mercier-Sivadjan and Barraud (1981:2) state that when the people of Mecca realised the growing power of the Muslims and its negative impact on their economy, they signed a ten-year peace agreement with Muhammad and his followers in March 628. During this time, Muslims were allowed to undertake pilgrimages to Mecca, as Muhammad had built a series of alliances with his worst enemy, Abu Sufyan, who finally accepted Islam and gave him his daughter, Um Habiba, as wife. Abu Sufyan prepared the way for the prophet to conquer Mecca in January 630 with 10 000 warriors. All of the 360 idols in the Ka'abah were destroyed by the prophet to forever end the pagan practices. In 632, after his last pilgrimage, he returned to Medina. After an expedition to the Syrian frontier he suddenly fell ill and on June 8 of this same year, he died.

3.1.3 The legacy of Muhammad

Fârûqî (2007:20-21) informs that after the death of Muhammad his community faced the problem of his succession, since he had no living male heirs. Muslims from Medina claimed that Muhammad appointed his nephew, Ali, as his successor before he died, but migrants rejected this affirmation and chose Abu Bakr, the closest friend of the prophet, as Caliph. Abu Bakr died in 634 and before his death he chose Umar ibn al Khattab to be his successor. After a decade, Umar ibn al Khattab improved the administration. He tried to be close to poor people by living like them in a simple mud hut without a door. When Umar was murdered in 644 he was succeeded by Uthman ibn Affan, who ruled as Caliph for twelve years. From Abu

Bakr to Uthman, Islam rapidly expanded to other areas. The Qur'an was established during the time of Uthman's reign. Uthman was also overwhelmed in his house and killed in 656. Ali ibn Abu Talib, nephew and son-in-law of Muhammad, became the fourth successor of the prophet and he moved the Islamic capital from Medina to Kufa in Iraq.

According to Fârûkî (2007:163-166), Ali faced civil war during his reign. Uthman supporters, Talhah and Zubayr (led by Aisha, the favourite wife of the prophet), and other important Muslims accused Ali of being Uthman's murderer, because he was lax in bringing Uthman's murders to justice. The battle took place in Basra, Southern Iraq, where Aisha was defeated. In 658 Mu'awiya, governor of Syria, relative of Uthman and leader of the Syrian opposition, fought against Ali in the battle of Siffin. Arbitrators from Mecca were appointed to settle the dispute. Ali's supporters advised him not to accept this consensus but to rather allow God to decide things on the battlefield. Ali ignored the advice. He lost the case after the arbitration and worse, he was killed in 661 by one of his followers who betrayed him and declared him an illegitimate leader (see also Denny 2006:80-81).

Fârûkî (2007:186-188) adds that Mu'awiya became the fifth successor of Muhammad. To consolidate his power he moved the Islamic capital from Kufa to Damascus in Syria. He arranged for his son, Yazid, to succeed him after his death. Ali's supporters appointed his son, Hassan, as caliph. The military conflict between Hassan and Mu'awiya was ended by a peace treaty. After the death of Mu'awiya in 680, his son Yazid became the leader. About the same time Ali's supporters appointed his youngest son, Hussein, as their leader. Hussein ibn Ali refused to swear allegiance to Yazid and moved the capital from Kufa to Medina. They met Yazid's forces in Kerbela and were killed before reaching the destination.

The Umayyad dynasty made profound changes in the Islamic state and extended it to Rhodes, Crete, Kabul and North Africa. Their rule put more emphasis on wealth and luxury than on the Islamic faith. This led to increased discontent until a descendant of one of Muhammad's uncles, Abass ibn Abd al Muttalib, reached and captured Damascus in 750. Abu al Abass, also known as As Saffah, was proclaimed the first Caliph on this line. The Abbasid shifted the capital from Damascus to Bagdad (Garlow 2005:39).

Chedid (2007:49-50) adds that the reign of the Abbasid was marked by significant scientific progress and religious prosperity following the development of centres of learning. They

ruled for over 500 years and during their time a series of crusades were declared by Pope Urban II in 1095 to liberate the Holy Land from them.

During the Umayyad dynasty's rule, Muslims came into contact with Turks and started using them as slaves. During the Abbasids dynasty they were used as guards and soldiers in their armies. They were known for their bravery and fidelity, and the Abbasid increased their numbers to face many circumstances. By that time, they dominated the affairs of state. The Caliphate tried to eliminate them and civil war erupted between the two groups. Some other movements striving for independence and revolts ensued in the caliphate. The power of the leaders began to diminish and deteriorate and they lost their power. When Abbasid ruled, some dynasties, such as Fatimides, Ayyubids and Mamluks held power in Egypt, Syria and Palestine. At that time the Mongol conquered the large eastern part of the Islamic Empire, embraced Islam and ruled for almost a century (Cragg & Speight 1988:88 in Braswell 1996:29-31).

According to Cragg and Speight (1988:99), in Braswell (1996:34-35), the Abbasid dynasty collapsed after the Mongol invasion in 1268. The city was destroyed and many people were killed. The Abbasid Empire was moved to Egypt where they had ruled since 1261. The Mongols' power continued to spread Islam during the rest of 13th century. Chedid (2007:50) states that before 1400, the Ottoman Turks, a new group of Muslims, began to rise in power and settled in the present Anatolia in Turkey. They conquered several provinces of the Byzantine Empire, gained more power and became the dominant power in the Islamic world.

On May 1453 they captured the city Constantinople, later named Istanbul. In 1517 Syria and Egypt succumbed to the Ottoman Empire, which ended the Abbasid rule. The Ottoman Turks claimed the Caliphate with Constantinople as capital. By 1700 the Ottoman Empire declined, because of their involvement in many wars. After World War I the Ottoman Empire collapsed which led to Allied partitioning and Greek occupation of some land. In 1923 the dissolved empire was finally overthrown by the modern Republic of Turkey. From this time many Islamic countries adopted European political systems and secularism. European culture and nationalism started to emerge in most of the Islamic world.

3.2 Sunni Islam

3.2.1 Definition

One cannot fail to notice that the Sunni represent the orthodoxy in Islam (Denny 2005:150). Braswell (1996:19) adds that they support that any genuine Muslim male can be the successor of the prophet, elected by a process of consensus, to administrate the affairs of the Muslim community, contrary to Shia Islam who said that that function should be carried only by a member of Muhammad's family. The Sunni teaching focuses first on the Qur'an and the prophetic tradition of Muhammad.

Âkif (2004:40) mentions that it is helpful to know that the Qur'an means recitation; Muslims believe that it was literally revealed to Muhammad by the angel Gabriel in the Arabic language. Islamic tradition relates that the prophet received the first revelation in the cave of Mont Hira. Rishawi (1993:73-75) informs that Muhammad continued receiving the teaching of Gabriel over the following twenty-three years in Mecca and Medina. When he fled to Medina he ordered his disciples to learn, recite and teach. It is good to note that at that time the Qur'an did not exist in book form. Muslims believe that the Qur'an in the Arabic language was sent to Muhammad from heaven (Moucarry 2000:31-32) but it is well known that after Muhammad's death the first caliph, Abu Bakr, asked Muhammad's secretary, Zayd ibn Thabib, to collect all the scattered verses in order to form one volume. In about 650, during Uthman ibn Affan's caliphate, the existence of other Qur'an texts in various pronunciations throughout the Islamic world came to light. The third Uthman caliph called Zayd ibn Thabib for a second time to lead a committee in order to create a standard copy. This commission's work lead to the actual Qur'an and all the other copies were burnt. This decision frustrated some Muslims but during that time the standard copy was accepted in the Muslim world as guidance for all Muhammad followers' life in the practice of their faith.

Lanares (1978:158) informs that the Qur'an contains 114 chapters of varying length, classified as Meccan or Medinian. Each chapter, except the ninth, starts with the words: "In the name of God".

Işik (2009:102-104) notes that the Islamic tradition, called *Hadith*, is a record of the words and deeds of the prophet Muhammad, his family and companions. *Hadiths* are not on the

same level as the Qur'an but are an important source that guides Sunni Muslims' life. Each *hadith* consists of two main parts: the tradition itself regarding what the prophet said and how he acted, and the chain of transition. These traditions were collected in the first three centuries of the Islamic history and compiled by several Muslims scholars.

Schacht (1983), in Chedid (2007:100-101), informs that six scholars' works are considered as reliable and correct because some difficulties arose concerning the recording and preservation of some documentation. Among the six works two are recognised as most authoritative and most authentic, namely the traditions collected by Al Bukhari and Muslim. Many criteria were put in place to evaluate the importance of the *hadith*. Among these criteria are: the narrator must be a pious Muslim, physically and mentally sound, who heard the word directly from the prophet, understood it, kept it and remembered it. Ersen (1992:8-9) gives the six authoritative collections accepted by Sunni as follows:

1. Muhammad ibn Isma'il Al Bukhari (d. 870)
2. Muslims ibn al Hajjaj (d. 875)
3. Abu Da'ud (d. 888)
4. Muhammad ibn Isa at Tirmidhi (d. 892)
5. Ibn Naja al Qazwini (d. 886)
6. Abu Abdul-Rahman an Nasa'i (d.915)

3.2.2 Origin and evolution of Sunni Islam

The battle of Kerbela was a very significant event in the life of Ali's supporters, who were known as *shi'at Ali* (the party of Ali), and today identified as *shi'a* (Shiite). The second branch is called *Sunni*. The Sunni Islam continued through the Umayyad dynasty, followed by the Abbasid up to the Ottoman Empire of the 15th to 20th centuries. Sunni or orthodox Muslims emerged as the biggest group of Muhammad's followers around the world today; 85% of the one billion Muslims worldwide (Geertz 1971:76 in Denny 2005:81-82).

3.2.3 The Sharia law and the Islamic science of jurisprudence

Al-Qadarawi (1991:1, 16-17) explains that Sharia is the way or path of life given by God to lead the life of Muslims' community as faith, marriage, custody, divorce, inheritance ... Sharia not only governs public life but also the political, social and economic life. Following

common law and civil law, the *sharia* is the third most common system of law. This Islamic law is based on the Qur'an and the *Hadiths*, but the two essential sources are not dealt with in every issue. Other concepts were introduced by some Muslim scholars to address some critical cases not included in the two authoritative sources, namely Islamic jurisprudence, called *al fiqh* in Arabic.

Al-Qadarawi (1991:7-16) reveals that Imam Abou Hanifa, who died in 767, was the first to introduce additional elements, not addressed in the Qur'an and the *hadiths*, to find legal solutions for difficult cases. Mercier and Barraud (1981:7-8) state that different schools of law emerged during the time of the Abbasid caliphate, but only four survived among Sunni and one in Shi'a. Among Sunni the four schools are: First, the Hanafi school founded by Imam Abu Hanifa (d. 767) which prevails today in the Ottoman Empire and India; secondly, the Maliki school, founded by Imam Malik ibn Anas (d. 795) which is currently followed in North and West Africa, Upper Egypt and Sudan; thirdly, the Shafi school, founded by Imam Shafi'i (d. 820) which currently covers lower Egypt, East Africa, Southern Arabia and South-East Asia; and fourthly, the Hambali school, founded by Imam Hambali (d. 855), and followers are currently found in Central Arabia.

Wolfson (1976:chap. 3) and Hourani (1971:131), in Rippin (2003:88-91), add that another point which should be emphasised is the fact that all four Sunni schools of law accept the Qur'an, *Sunnah* (the sayings, practices and teachings of the prophets Muhammad), *Ijma* of *Sahabah* (consensus) and *Qiyas* (analogy) as basic sources of the Islamic law. However, additional factors differentiate these schools. Everything that does not contradict the Qur'an was accepted. If the information needed is not in the Qur'an, the *Sunnah* or *Hadiths* must be examined, and after that, the *Ijma* of *Sahabah* – the consensus of the companions of the prophet about the matter. If consensus cannot be reached *Qiyas*, or analogical reasoning by comparing what was already settled first by the Qur'an, secondly by the *Sunnah* and finally by the *Ijma* of *Sahabah*, should be employed. The Maliki School, adopted by the Sunni in West Africa, added, personal judgment, which is the practice and custom of Medina citizens during Muhammad's lifetime, since the prophet came from this city and also spent the second half of his prophethood there, as element of its jurisprudence. Any Muslim who denies the *sharia* law is considered to be an unbeliever. Gibb (1962:101) mentions that the Islamic law

recognises two categories of acts: “absolute and permissive.” Thus the full scheme comprises five grades or classes:

1. Actions obligatory to believers
2. Desirable or recommended (but not obligatory) actions
3. Indifferent actions
4. Objectionable, but not forbidden, actions
5. Prohibited actions.” (see also Denny 2005:188-190).

3.2.4 Ilm Al Kalam, Islamic theology or the science of debate

Bammate (1991:141) explains that the Arabic word *Ilm* means knowledge; the word *al Kalam* means ‘the pen’, usually translated as ‘talking’ or ‘speech’. *Ilm al Kalam* was the ‘science of debate’, the way early Muslims addressed important doctrinal issues relevant to faith through speech and debate. Similar definitions are to be found in Denny (2005:168) when he states that *Ilm al Kalam* was a “discursive argument” used to explain and defend the Islamic faith through philosophical methodology.

It is difficult to establish exactly how and when this scientific discipline started, says Bammate (1991:141). What is clear is the fact that as soon as the Islamic faith encountered other cultures and religions, many additional factors were incorporated into that religion. When Islam met Greek philosophers, their works were translated into Arabic. Some Muslim scholars, fascinated by this new way of thinking, got involved in this dialectal fashion, adopting its rational way of thinking in their theological work, in order to solve some doctrinal problems.

As Shaltout (1958:137-138) points out, some difficult topics, such as question of divine attribute, the punishment on the Day of Judgment, predestination, and other subjects were previously accepted without any debate. But, when certain texts of Greek philosopher were translated into Arabic, the Greek way of reasoning was adapted in Islamic theology to support various views. In addition, Badawi (1979:4-5) reports, the list of books and treatises translated were lost in the original Greek, but kept in the Arabic translation. Gardet (1979:48-49) adds that the philosophy of Plato and Aristotle had more impact on Islam, especially the

parts similar to Christian theories, such as the nature of God and even the human free will. Gardet (1979:50) states that *Mut'azila* theologians were the first among Muslim scholars to introduce the Greek mode of reason and argumentation into Islam theology to support their views, because they found this combination compatible. Other scholars followed and the 8th century turned out to be a time of big debates and speeches based on the Qur'an, the *Sunnah* and the rationalism of Greek philosophy. This new science of debate was called *Ilm al Kalam*.

Bammate (1991:144) and Işık (2009:154) underline that this way of reasoning did not solve all the doctrinal issues; even worse, it brought more division in the Islamic world and finally many controversies and frustrations came to the fore. Among the Muslim scholars the predominant group was called *Mu'tazila*. This group originated in Basra at the beginning of the 8th century and their train of thought became the official doctrine of the Abbasid Empire. The leader of this group was Wasil ibn Ata, born in 699 A.D. He was a student of Imam al Hassan al Basri, a well-known teacher of that time. The separation between the teacher and his student occurred when someone asked a practical question to Imam Hassan al Basra; Wasil ibn Ata responded before his teacher, which was unacceptable. After hearing his student, Hassan said, "Wasil has separated himself from us." From that point onwards, Wasil and his followers were known as *Mu'tazilites* (separatists).

Bammate (1991:145) reports that, according to Wasil and his followers' conviction, some doctrines needed rational interpretation to be understood, among them the unity of God, the divine justice and human destiny.

He adds that the purpose of these speeches was to find solutions to difficult doctrines such as God's attributes, the question of political legitimacy and predestination.

Mut'azila teachings about these subjects were so crucial that it developed scholars of various ways of thinking, through *Kalam*. They called followers of God's justice to rebel against rulers. The *Mu'tazila* was mostly regarded as heretics, which was why they were persecuted, but they were protected by the Abbasid authority that first supported them. By the time even the Abbasid Empire condemned the *Mu'tazilites*, most of the group production was destroyed. The majority of Muslim scholars and rulers condemned them and their rationalism. The

persecution was so strong that the movement collapsed in the mid-9th century (Rippin 2003:74).

Today, many Sunni, still enjoy debating and reasoning in order to understand the Qur'an in the light of the modern world, even though they are not as radical as the *Mu'tazilites*.

3.2.5 Sunni view on predestination

Chedid (2007:107) defines predestination as an absolute decree of good and evil, from the sovereign God, which states that, whatever happens to someone, good or bad, comes from Allah. This divine will was written by the pen of fate in heaven and kept on some tablets. Islam teaches that Allah has decreed all things, good and evil from eternity. God fixes everything that happens from birth, whether obedience or disobedience, faith or infidelity, sickness or health, riches or poverty, life or death.

Gardet (1979:48-49) declares that the fall of *Mut'aliza* brought an end to *Ilm al Kalam*, the great debate about Islamic controversial doctrines. A deeper affliction won the rationalist schools and some of them came back to the traditionalist ways of reasoning. On the other hand some groups, who were not content with orthodoxy, continued to use Greek philosophy to interpret difficult beliefs.

Ilm a Kalam failed, but its ruin led to three main schools of Muslim theology, namely *Jabriyya*, *Qadariyya* and *Ash'arite*, teaching about the matter of difficult belief issues, principally predestination.

3.2.6 Explaining Sunni views on predestination

3.2.6.1 Jabriyya School

Sanusi (2003:2) states that, theoretically, most of Sunni Islam adopted her view. The theology of the *Jabriyya* School points to the absolute decree of God. It deals with the sovereignty of Allah, his supremacy, justice and absolute power to create everything on earth and in heaven. God is the master of all, principally humans, who all are his slaves. According to *Jabriyya*, humans are slaves of God who have no power over their decisions or actions; all were arrested by God since the beginning of the world, as the Qur'an states: "Say: 'Nothing will happen to us except what Allah has decreed for us: He is our protector': and on Allah let the

Believers put their trust.” (Qur’an 9:51). So whatever a human being does it is something arrested by God. Cragg (1985:46) comments that in his discussion with Dia, a Sunni Muslim in Senegal, Dia maintained that God is the only creator of the world, absolute and human beings are his slaves. God ordained everything and the slave execute the will of their master. As slaves, human beings have no choice in their life, except what Allah wants them to be. So whatever mankind does – good or bad – he is fulfilling the will of his creator. Dia classified slaves in two groups: the pure slaves who will receive Paradise as heritage and the impure who will go to hell, all this according to the will of the Supreme Master.

Ali (1971:267-268) points out that it is not strange that the majority of Sunni Muslims easily call themselves slaves of God, because the aim of the slave is to obey the will of his master, from the womb to death. Ali adds that nobody may choose parents or relatives, no human has the freedom to choose his gender, his colour, or nationality, all this is done by God, as the Qur’an says: “He it is Who shapes you in the womb as He pleases. There is no god but He, the Exalted in Might, the Wise.” (Qur’an 3:6). What is even more suggestive is the fact that God arrests all the acts and fates of humans, even the circumstances and the day of their death and religion because He acts as he wants. “For Allah leaves to stray whom He wills, and guides whom He wills”. (Qur’an 35:8). Ali (1971:268) pursues that this view encourages Muslims in difficult times, because they believe that this suffering comes from Allah, it is fate. Confronted by any situation they repeat, *Insha Allah*, which means ‘If Allah wills’.

Ali (1971:265) supports the *Jabiyya* view by saying that even when someone commits suicide, it is the will of Allah who arrested it before, and declares that, to escape the danger is useless, except if it comes from God. If not, whatever the person does cannot prolong what God has already arrested. Similarly, when someone does not want to die, it will happen if Allah wills it.

In the teachings of *Jabiyya*, as Sanusi (2003:1) reveals, nothing in reality is bad since it comes from Allah’s wisdom. What people consider as evil is not in, from, of, Allah, the just and from who emanates everything. To understand God’s will correctly, the *Jabiyya* School stipulates that human beings have to forget the notion of good and evil accepted by the logic of our minds and consider the wisdom of the Most High. Other schools question this view of the *Jabiyya*. The main tools they use to remove all questions are: first the Qur’an: “This is an

admonition: Whosoever will, let him take a (straight) Path to his Lord. But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom” (Qur’an 76:29-30); secondly, some Greek rationalism, and thirdly, by this expression very common among them, which says, it is not given to creature to understand this because of ignorance and limitation, sometimes it is not allowed for slaves to go beyond the wisdom of the master. God is the Absolute one; no one has the right to ask Him questions.

In summary, the *Jabiyya* position focuses on God as an Absolute and High Master who arrested the destiny of his slaves before their birth, not only in this present life but also after the great judgment. Humans have no freedom of choice, but by the force of God they are continuing to fulfil what was written for them (Sanusi, 2003:2).

3.2.6.2 Qadiriyya School

The second school of thinking rising from the debate *Ilm al Kalam*, is *Qadriyya*. As *Jabriyya*, *Qadriyya* accepts the sovereignty and supremacy of Allah, even his justice and absolute power to create everything.

For this branch of *Ilm al Kalam*, as Affifi (1958:156-157) states, human are not slaves at all, but free citizens in God’s Kingdom. This freedom gives certain privileges. In a kingdom, citizens are exempt from taxes and other burdens placed on common people. God, as the Ruler of the Universe, rules and guides his people to improve their relationship with Him and with others. He never forces anybody, but allows them total freedom of action. Human’s relationship with God does not depend on His absolute decree; that it is why evil does not come from Him but from human beings.

This is another extreme point concerning the meaning of predestination in Islam views. It is contrary to the *Jabiyya* point, where human beings are slaves without any right to choose. To defend his view, Affifi (1958:156-158) continues, a free person is independent of any foreign power, even from God, the supreme creator of the entire universe. The purpose of that freedom is to obtain complete satisfaction in the world. The primary duty of God is to act justly by giving to everybody according to his choice under the freedom he received; it can be rewards or penalties. To ratify this statement, Affifi (1958:102) quotes the Qur’an: “Those are limits set by Allah. Those who obey Allah and His Messenger will be admitted to

Gardens with rivers flowing beneath, to abide therein (forever) and that will be the supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.” (Qur’an 4:14).

Rippin (2003:50,73, 326) states that it is very important to know that the *Qadariyya* school originates from the *Mut’azila*, a revolutionary theological group. He agrees with them concerning predestination and free will because they were agitated with the ruling of Ummayyad Caliphs, who had both political and theological authority. They think that they are chosen by God to take this place but the will of men destroyed what God had decided, which is an injustice and does not come from God, but from human beings.

Affifi (1958:102) ratifies this position when he admits that people are responsible for their choices, and have the liberty to act as they see fit, because God gave them power and knowledge to do that. God gives advice in this process, by way of messengers and books which His creatures can read to understand the difference between good and bad. Above all, He determines the result of each choice: eternal life for those who choose positive standing of life and hell for wrongdoers. So if someone is evil, he should blame himself, not God.

The principal question *Qadariyya* asks *Jabriyya* is, if man does not get absolute freedom to act, how can the reward of those who do well and the punishment of those who do not follow God’s advice be explained? According to Rippin (2003:50) the *Qadariyya* scholars argue that humans are not like machines, set up by Allah for his pleasure. It would be ridiculous to punish them for their wrongdoing or to reward them for good service. This is why there will be no need for any revelation if one removes human freedom. Humans are different from animals and material things. God does not allow them to choose their destiny, but it is not the case with mankind who is free to act. The only thing man cannot do is to forgive sin, because he is not the Most High, this is the responsibility of his Creator. But for any sin, man can confess and ask for forgiveness, and not persist or justify sin.

Affifi (1958:102) says that in debate, *Jabriyya* also asks questions to know the meaning of “Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,” (Qur’an 13:28). In response to this question *Qadariyya* objects that if someone chooses not to follow Allah’s advice, he lets him astray. Allah does not cooperate

with wrongdoers. God does not choose to create an infidel and still hate him or believe for His eternal love, God does not act in the place of His creature; He gives him full responsibility to act, telling him the outcome of each choice.

God is absolute and just. Humans are not His slaves in a way that deprives them of any choice. Human beings differ from animals as they can modulate their behaviour because they received the freedom to act from God. Allah is in control of all events in the world and responds positively or negatively according to the free choice of everybody. Allah never guides someone to be lost because he is a just God. *Qadariyya's* first tool is the Qur'an, which says, "Say, 'The truth is from your Lord': Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames)" (Qur'an 18:29). The second tool is human reason and logic.

3.2.6.3 Ash'arite School

The third group, the *Ash'arite* school, took the middle ground between the rationalism of *Qadariyya* and the scriptural view of *Jabriyya*. Ruthven (1984:200) reports that this group believe that God is absolute, just and wisdom. By His wisdom and His knowledge He knows those who really follow him, for them He gave his grace and the will to accept His messenger. If they do good, they should thank Him and they show to the whole universe by prayer and good deeds how God directs them through His will. If they commit sin, which does not come from God but from themselves, they have to ask for forgiveness, and this is directed by the will of God. If someone is lost, it is by his own choice and God chooses this for him because he knew already how this person would behave.

To explain their views *Ash'arite* scholars went beyond the Qur'an to espouse Greek rationalism and whatever is available to defend their position. It is not amazing to find even Christian beliefs in their expression. Al-Sha'rawi (1998:29-33) argues that, among modern *Ash'arite* scholars, humans daily face situations between the will of God and the will of man. It is important to know he says that nobody can choose his parents, gender or birthday. "He is who fashion you in the womb as he wills" (Qur'an 3:7). It is by God's will that the body operates correctly, and when natural death arrives, it is the will of God also who has fixed everything before. "Nor can a soul die except by Allah's leave, the term being fixed as by writing." (Qur'an 3:145). But by his will someone can kill or destroy what God has

predestined. Al-Asha'rawi (1998:33) says that even the prophet Muhammad can die a natural death which comes from the will of God, or he can be killed by the will of his enemies. God can form a baby in the womb of his mother, but if someone killed the mother before the birth he stops the will of Allah by his own will, because God forbids doing so. Tabātabā'i (1985:35) agrees with Al-Sha'rawi but adds that the will of human is very limited, and sometimes God does not allow the wickedness of humans overruling His will. For example, he took the case of Jesus, Son of Mary, when Jews wanted to kill him, God took him to heaven (sic). *Ash'arite* so far agrees with *Jabriyyan*, but the difference for them is that God also gave human beings power to escape evil. Tabātabā'i (1985:86) supports this logical and natural evidence when He confirms that society and circumstances greatly impacts on persons, and this can easily influence life positively or negatively. However, God gave individuals the intellect and power to distinguish between good and evil, and to choose which is better for their life. In such cases humans have free will to act and are not under any divine impression. People are free in all their actions but they are not independent. This is why, above all, mankind has to recognise that the basis of their capacities came from God.

Al-sha'rawi (1998:42-43) declares that it is very easy to differentiate between the will of God and that of humans. Everything that goes beyond the code of God's law is not from God. It is true that no one can escape illness; it comes from God, but some diseases come from human behaviour or negligence. If someone refuses to follow the law of hygiene or eats forbidden animals and becomes sick, this does not come from God and whoever breaks God's law will bear the consequences.

Among Sunni Islam the biggest group accepts *Jabriyya's* view on predestination. Allah is the sovereign, almighty and absolute master who has predestined before the death of the individual every aspect of the life of this slave. Slaves do not have any freedom of choice; all are subject to the master. He could lead whom he wants and gives astray whom he wants. Someone can be a big sinner but Allah can allow him to enter paradise; one can be a faithful and devoted Muslim, Allah can put him in hell according to his justice. The destiny of everybody is in the hands of Allah. The second group among the Sunni accepts the *Ash'arite* view because they are educated and trained in Islamic schools. They emphasise human responsibilities. They are very open for discussion, respect the Bible and honour Jesus deeply. The third group, *Qadariyya*, constitutes the majority among the Shi'ite, but

intellectual *Sunni* and some liberals accept this view. They are also open to discussion. (Sanusi, 2003:2).

3.2.7 Sufism and mysticism in Sunni Islam society

Al-Mahgub (1936:35) in Denny (2005:211-213) notes that Sufism derives from the Arabic word “*suf*” or “*saf*” in the Persian language, which means “pure”. It is an Islamic branch derived from the Sunni, which adopted the mystical way of approaching the Islamic faith like monastic Christians, by looking for the divine truth and purification of the soul. In order to practice those spiritual activities the student of Sufism wore inexpensive wool clothes as a symbol of their renunciation of worldly life. These mystical students claimed that the first to follow the Sufism path was the prophet Muhammad himself. Sufism developed between 800-1100 A.D. Braswell (1996:74-76) adds that, in the mid-ninth century, some mystics introduced music and poetry in order to reach the climax of God’s adoration. Narcotics, like coffee, were used to stay awake during the night meditating or reciting the names of God or singing hymns of praise. Braswell (1996:97-98) also reports that three centres of Sufism were developed during that time, the first in Iraq, the second in the Khorasan district of Persia and the third in Egypt. During that period, Abu Hamid Al Ghazali (d.1111) was the greatest intellectual of Sufism. Through his writings he developed the Sufism theology and popularised it to such an extent that it occupied an official place among Sunni Islam theology.

According to Denny (2005:214-216), Sufism has come to mean a mystical way to practice the faith in Islam. He seems to agree that the spiritual path to salvation is through meditation and the reading of the Holy Qur’an. Sufism teaches that the actual life is an illusion but the genuine one will be in the hereafter. Sufism consists of learning the ethics of all religions that find fulfilment in Islam. According to this branch, the focus of Islam must be on the internal practices of law and worship found in the Torah of Moses, the Palms of David, the Gospel of Jesus, and the Qur’an. God must be understood in a mystical way and believers have to align their life with His will by accepting His grace. To love God by serving Him is central to Sufism practice.

Calder (1988:214-39), in Rippin (2003:130-132), notes that among Sufi practices came first what is called *dhikr*, the devotional practices to purify the heart through praising the names and attributes of God, reciting the Qur’an, observing the law by doing good deeds, rigorous

adherence to ritual prayer, the fast of Ramadan, etc. The disciples must first follow the teacher in order to understand how to overcome Satan by turning away from sins, from the love of this world and self, from the traps of ostentations and any kind of corruption. The ultimate goal is to become a broken and purified person through solitude, silence, sleeplessness and hunger. Magic, Saint worship, miracle working, music, dance and superstition have also been a part of Sufi practice.

One other very important aspect of Sufi practice is to visit the tomb of saints, great scholars and righteous persons. There are many kinds of Sufism, but many scholars agree that the only acceptable and encouraged Sufism is the one that guides people to purify the soul and adhere to the teachings of the Islamic law. The 13th century was known as the golden age of Sufism and it continued to penetrate the Islamic world. Sunni saints are said to have magic power that can allow them to walk on water, turn themselves invisible or to move easily from one place to another in spirit. They also can pray to heal all kinds of diseases or to remove problems, etc. (Braswell 1996:74-76).

In modern times, Sufism suffered from the rise of Wahhabism, a former conservative form of Islam. Mosques, orders, and shrines were destroyed in a number of Muslims countries (Al Bukhari 1:300, 10 in Braswell 1996:99).

3.2.7.1 Sufism branches among the Sunni

3.2.7.1.1 Qadiriyya

Schimmel (1975:chap. 5) reports that, during the 12th century, many famous orders were founded, the oldest among them *Qadiriyya* founded by Abd al Qadir Jilani (d. 1166).

Jilani was born in Na'if, Iran and died in 1166 in Baghdad. At the age of eighteen he went to Baghdad where he learnt the Qur'an and the Hadiths under several teachers. He founded his Sufi order, *Qadiriyya*, and emphasised the struggle against the self, observing the law and fighting against greed, vanity and fear. The Qur'an and the Sunnah are the ultimate sources of religious guidance. The saints, called *wali*, are spiritual guides chosen by God to thoroughly teach the disciples Islamic duties. The *dhiirk* is the remembrance of God's revelation through songs that exalt his 99 names. During the life of Jilani *Qadiriyya* flourished and still remains an influential Sunni institution. After the fall of the Abbasside caliphate this order spread far

beyond the regions of Baghdad and by the end of the 15th century it reached Morocco, Spain, Turkey, India, East and West Africa. Sheikdoms were established everywhere. After the Ottoman Turks conquered Baghdad in 1534, the caliphate ordained to build a dome on the tomb of Jilani and establish *Qadariyya* as his principal ally in Iraq. At this time *Qadariyya* had divided into many branches.

Moreau (1982:132) informs that Kunta Ahmed al Bakka'I from Mauritania introduced *Qadriyya* in West Africa during the 15th century. After his death his descendants continued to establish branches in the areas around them.

3.2.7.1.2 *Tijaniyya*

Magassouba (1985:43-44) reports that this Sufi order, originating from the teaching of Sidi Ahmed al Tijani, spread widely in North and West Africa. Al Tijani was born in Algeria around 1737. He studied in Fez as a member of *Qadriyya* before going to Mecca in 1772. After his pilgrimage he announced to his followers that the prophet Muhammad had appeared to him in a vision and ordained him to start a new way to worship God and also to start a new Sufi order. The movement flourished in Algeria, Tunisia, Morocco and Mauritania before spreading to West Africa, especially to Senegal and the Fulani people. *Tijaniyya* focused on the mystical relationship with the prophet Muhammad, contrary to other orders that focused on God. Al Tijani told his disciples that he was the highest among the Sufi teachers and *Tijaniyya* was the only way to salvation. It is forbidden to be involved with any other Sufi order after accepting *Tijaniyya*.

The teaching was basically the same as the other orders, but *Tijaniyya* emphasised the *wird*, the prayer of forgiveness repeated a 100 times, saying a prayer for the prophet followed by *Haylala*, (Confession of faith) a 100 times, every morning and evening, and other recitations of the Qur'an verses or Tijani's book of quotations a number of times. *Tijaniyya* is characterised by a love for rich living, contrary to other Sufi orders. *Tijaniyya* remains one of the most popular sects of Islam.

3.2.7.2 Folk Islam among Sunni

Sufism practices created leaders in mysticism and folk Islam.

Tangelder (2002:2-3) explains that folk Islam is a mixture of Sufi Islam and local animistic practices. In folk Islam the saints and demons have a key role in the intercession process. Believers, therefore, visit them and ask their favour because they are able to perform miracles that can help in any situation. The Qur'an verses are used in order to heal from diseases or to find solutions for any kind of problem. The 113th, 114th, and 13th chapters of the Qur'an, as well as many others, are reputed to be powerful to solve any kind of problem and to bring success. The act of reciting the Qur'an verses in Arabic keeps evil away from home. "Miniature copies of the Koran are pinned on to children's clothing as talismans" (Tangelder (2002:3) in order to protect them from diseases or to give them long life and good future.

Love (1996:193,195) estimates that more than 75% of Muslims around the world (approximately 800 million), practice folk Islam. "Folk Muslims believe they are at the mercy of spirits, demons, evil eyes curse and sorcery", which is why they spend much money for protection against Sufism. These funds are held in escrow, because this is the only way to gain something for survival.

3.2.8 Wahhabiyya

Esposito (2002:49-51) says that the *Wahhabbi* movement, called *wahhabiyya*, is an ultra-conservative branch of Sunni founded by Muhammad ibn Abd al Wahhab, born probably in 1703 from a sedentary tribe in Saudi Arabia. He was the first Islamic fundamentalist and had an extremist view of Islam. Rahman (1968:12), in Denny (2005:318-319), informs that he studied the Hambali law, a conservative branch school of Sunni. After completing his study in Medina several years later, he taught Islamic law at Bagdad for four years and then travelled the Islamic world. In the early 1730s, residing in Iran, he started preaching a radical and extremist view of Islam. He started his campaign to settle his view with brutal and fanatical warriors.

Denny (2005:320) states that the *Wahhabi* movement considered all other Muslims who did not follow his view as infidel and false Muslims. In the early 1800s they controlled Mecca and Medina, destroyed many buildings associated with early Islam – even the prophet's gravestone and shrine, as the prophet had done by destroying pagan idols when he conquered Mecca. Women had no rights and were forced to dress a certain way, and were also forbidden to wear any gold jewellery or silk clothing. The *Wahhabi* met opposition from other Muslims.

On the day of battle these extremist soldiers were handed a letter addressed to the treasurer of paradise, so they can enter straight in heaven without any exam by angels.

Braswell (1996:98-99) adds that the main goal of the *Wahhabi* movement was to bring Muslims back to the first purity of the religion, mixed with tradition and mysticism through the years, and to cleanse Islam from idolatry. That extremist Islam disapproved of veneration of historical sites, or holy persons; only God deserved adoration. Cooper (1993:chap. 13) notes that their doctrine was linked to a very radical interpretation of the Qur'an and Hadiths. They forced Muslims to obey the Sharia, the Islamic law. Their favourite verse is Qur'an 8:39: "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do." In 1889 the *Wahhabi* force was annihilated and many thought it was the end of the extremist religion.

3.3 Sunni Islam: basic beliefs and way of life

3.3.1 Islam core beliefs: pillars

Topbas (2010:23) notes that the Islam faith has five obligations that each Muslim is supposed to fulfil in his life, namely the confession of faith, called the profession of faith, the prayers, fasting, almsgiving and pilgrimage.

3.3.1.1 Profession of the faith

Âkif (2004:38) points out that to be a Muslim the believer must first bear witness in Arabic to the central pivot of Islamic teaching: "There is no God but Allah and Muhammad is His prophet." The Islamic doctrine of God maintains that there is only one God, Allah, the creator and sustainer of the universe. Prophets were sent from the fall of Adam in the garden; the last and most important was Muhammad, and after him there were no more prophetic mission for humanity. This must be confessed first in order to enter into a genuine relation with God.

3.3.1.2 Prayer

The second pillar deals with prayer. Individuals must have a direct relationship with God through five daily prayers at specific times during the day and night. The believer can perform this duty at home, at work, or any other place. However, it is recommended that

Muslims perform it in a mosque, with completely clean clothes and body, and facing Mecca, the holiest city. Before each prayer a ritual of purification must take place where several parts of the body must be cleaned using pure water. Without adhering to these conditions, the prayer will be rendered worthless (Al Djazairi 2008:316-318).

3.3.1.3 Almsgiving

Muslims are called to social responsibility through the obligatory act of giving a kind of tax, called *zakat*, from what they possess. The requirement is 2,5 % of one's excess wealth, which can be money or kind that each Muslim should give according his annual income. This tax must be given to the poor or indigent. The main reason for that is to purify both body and soul. It is primarily an act of worship of God and at the same time it can strengthen the relationship between rich and poor (Âkif 2004:174).

3.3.1.4 Fasting

Denny (2005:118) notes that during Ramadan, the ninth month of the Arabian lunar calendar, every healthy adult Muslim, male and female, except pregnant women, those menstruating or travellers, have to stop drinking, eating or having sexual intercourse from sunrise to sundown,. However, when their situation changes, they have to compensate for the missing days or feed the poor one meal during these missed days. The tradition teaches that the prophet received his first revelation during that period. The fasting ends after almost one month with the festival of *Eid al-Fitr*, where family and friends gather to share joy and food. Ramadan trains people to be patient, wise, well-disciplined and to share the feelings of hungry people. It also helps to overcome bad behaviour.

3.3.1.5 Pilgrimage to Mecca

According to Al Hanafi (1992:7-8) the pilgrimage to Mecca is the fifth pillar and one which unites the Muslims of the entire world. The pilgrimage to Mecca is for Muslims who are physically and financially able, at least once during their lifetime. After the pilgrimage, a lamb has to be sacrificed to remember Abraham, who, when God asked him to, sacrificed his son Ishmael.

3.3.2 Islam practices: articles of faith

Five articles of faith that summarise the Islamic doctrine following the five fundamental pillars. Muslims have to believe in God, His angels, His books, His messengers and the Day of Judgment, as it is written in the Qur'an: "O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray." (Qur'an 4:136).

3.3.2.1 God

The Islamic doctrine is rooted in the belief of the Oneness of God. He is the creator of the whole universe; there is no one like Him. He has the best and most beautiful names. The Qur'an points out that: "The Most Beautiful Names belong to Allah. So call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited." (Qur'an 7:180).

Moucary (2000:73-75) relates that the most common name of God is Allah, the absolute, independent and self-sufficient according to Muslims. The true belief of the Oneness of Allah makes believers worship Him faithfully, because he is worthy. Another attribute of Allah is the fact that he has neither associate nor son; those who believe that will encounter his wrath.

"Say: He is Allah, the One and Only;
Allah, the Eternal, Absolute;
He begetteth not, nor is He begotten;
And there is none like unto Him." (Qur'an 112:1-5)

Al Djazāiri (2008:22-24) points out that Allah is not like any other creature; He is the one and has no equal. He is alone, everlasting and all powerful. Only he deserves obedience and praise. The biggest offense in Islam is to join God with something as the following verse reveals:

"Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one, who joins other gods with Allah, Hath strayed far, far away (from the right)." (Qur'an 4:116)

3.3.2.2 Angels

Muslims believe in the existence of angels as unseen creatures who work on the side of human beings, acting as guardians. Denny (2005:98) points out that their functions and activities are multiple. Anyone who denies the existence of the angels and their work is an infidel. According to the Qur'an, they are created from fire (Qur'an 7:12) by God and do not possess free will; they worship and obey God totally, sometimes they are sent by God to communicate His revelations. Their duties are also to record every person's actions or to take a person's soul at the time of death.

Topbas (2010:71-73) mentions that angels have wings; some bigger wings than others and they can appear in physical form to humans. The greatest archangel is Gabriel, the one who revealed the Qur'an to Muhammad; Muslims also call him Holy Spirit. Among the archangels one can mention Michael, a special friend to Jews in the Old Testament. The third one is *Izrail* the angel of death, followed by *Nakir* and *Mukar*, two archangels who visit the dead in their tombs to ask them several questions in order to find the genuine believers. They torture all those whose answers did not satisfy them. The last archangel is *Israfil*, who will blow the trumpet at the end of time. Some Muslims also mention *Malik*, the Keeper of paradise and leader of nineteen guards of hell. (Al Djazairi 2008:62-64).

3.3.2.2.1 Jinns

Besides the angels, Muslims believe in another kind of unseen creatures, called *jinns*. "We created man from sounding clay, from mud moulded into shape; and the Jinn race, We had created before, from the fire of a scorching wind." (Qur'an 15:26-27)

The Institute for the Study of Islam and Christianity (2000:section 5) notes that Muslims believe that the *jinns* are God's creatures, close to demons. Among them there are believers and infidels, one can find Muslims, Christians and other religions seeking salvation. On the other hand, some *jinns*, more than the infidels, are *shaitans* (demons) which are very wicked, make life very difficult, destroy families, and cause accidents. According to Islam their food is unclean and they dwell in unclean places. It is for this reason that Islam was sent also for them, some repented but others not.

3.3.2.2.2 *Satan*

The Qur'an (2:30-39, 7:11-17) informs that when God created Adam He gave him honour by establishing him as chief of all creation. Allah commanded all the angels to bow down and worship him, but Satan, full of pride and jealousy, refused to obey. When God asked him why he refused to prostrate in front of Adam he said: "I am better than he: Thou didst create me from fire and him from clay." (Qur'an 7:12). For this act of disobedience God cursed him and sent him down. (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." (Qur'an 7:13). Before leaving the paradise named *Shaytan*, he made a request: "He said: 'Give me respite till the day they are raised up.'" (Qur'an 7:14). God granted the request: "(Allah) said: 'Be thou among those who have respite.'" (Qur'an 7:15) When God accepted his request Satan decided to destroy all God's creation: "He said: 'Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way.' Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)" (Qur'an 7:16-17). This was the origin of Satan according to the Qur'an. Topbas (2010:215) says that it is important to know that Satan decided to destroy all God's creation before the end of the world.

3.3.2.3 **Books**

"Say: 'We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam).'" (Qur'an 3:84).

Muslims believe that from time to time God reveals books to mankind. The five divine books sent by God to humanity are: Abraham's scrolls, *Zabur* (Psalms) revealed to David, *Tawrat* (Pentateuch) to Moses, *Injil* (Gospel) to Jesus and lastly the Qur'an, revealed to Muhammad for the whole of humanity. According to Muslims there exists no original proof of the Bible, and all that Christians have today are commentaries. The multiple translations of the Bible were done by people whose knowledge, skill and honesty are not known. Some Bibles are larger than others and full of contradictions and internal inconsistencies. It's for this reason that God sent the Qur'an to correct all these mistakes (Denny 2005:98-99).

Moucarry (2000:60-61) reports that Muslims believe that God sent the Qur'an because all these revelations were corrupted by Christians in order to justify their wrong beliefs. Karanvi (1992:53-185) underlines 110 errors and contradictions in the Bible in order to show that it is not the word of God. The Qur'an was sent to human beings through Gabriel who helped Muhammad to memorise it word for word. The Qur'an is divided into 114 chapters, called *surah*, and contains 6236 verses called *ayas* (Lanares 1978:158).

Turner (2006:42-43) comments that Muslims usually think because the Qur'an is in Arabic it is the genuine revelation and any translation is regarded only as commentary on this holy revelation. He adds that the Qur'an greatly differs from other scripture for several reasons. Firstly, the one who brought it is the last prophet, which means it is the last scripture, God has taken all disposition to protect it from alteration and corruption. Secondly, as last revealed, Holy Scripture abrogated all former revelations and renders them inapplicable. The Qur'an is not only a book of guidance; in it one can find hope, God's love, mercy and forgiveness for humanity.

3.3.2.4 Messengers

“We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a sign except by the leave of Allah.” (Qur'an 40:78)

Islam teaches that throughout history Allah sent prophets to humanity for their guidance since Adam's fall in the garden, to call people back to God. These righteous and pious messengers were chosen to be models to be followed by all. But most of these messengers were rejected and God is still willing to offer His pardon to everyone through genuine repentance. These prophets are human and are not divine. As recipient to reveal God's will to mankind, they do not deserve worship or to be treated as equals to God (Al Djazairi 2008:40).

Muslims hold that all the prophets were Muslims. These prophets were sent to a particular group of people, except Muhammad who was sent to the whole world, because his mission and message is above all. He is the last one and after him there will be no other prophet till the end of this world. The main reasons for sending prophets were, first to be guides for humans to serve God and to worship him alone as Lord and the creator of everything. The

prophet is a truth that leads individuals to paradise and to salvation from fire. The prophet stands as proof against unbelievers, so people will not have excuses on the Day of Judgment. Secondly, prophets were sent to show the correct way to live in harmony with God and His law. By following their example one can purify his soul from sin and the wrong way of Satan. The message of all prophets is: “And your God is One God: there is no god but He...” (Qur’an 2:163). God chooses the best, physically, mentally, and morally, among humanity to be his prophets and to deliver His message. He also chooses who he wants for this purpose. The messengers of God never err or commit mistakes in their message and their life. They are over one hundred thousand sent to all mankind. The Qur’an mentioned only 25, the best among them were: Noah, Abraham, Moses, Jesus and Muhammad, the last above all (Topbas 2008:75-86).

3.3.2.5 Day of Judgment

Muslims believe that the world in which we live will end one day. This coming day everyone will be judged according to how he received the grace of Allah and how he acted during his life.

The Day of Judgment and the real nature of paradise and hell are known by God alone, except some little elements revealed in the Qur’an. One day all the dead will rise from their tomb to stand in front of God for the last judgment. All men and women will come to that final great meeting. Those who performed good acts will pass the eternity in paradise with company of young beautiful ladies. People, who committed sin, neglected God and persisted in their immoral activities refusing to repent by following the teaching of the prophet Muhammad will suffer in the fire after the final judgment (Denny 2005:100-101).

3.3.2.5.1 Description of paradise

“Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation): ‘Peace unto you for that ye persevered in patience! Now how excellent is the final home!’” (Qur’an 13:23-24).

The righteous whose love toward Allah was pure, will be reunited in paradise where they will enjoy eternal bliss with angels. They will also live a life of everlasting bliss no eye has seen,

no ear has heard and no human has imagined. The residents of paradise will enjoy rivers of milk, wine, pure honey every kind of fruit and meat and above all beautiful young ladies for intense sexual pleasure. Women also will enjoy the company of young partners “for they are given things in similitude; and they have therein companions pure (and holy) and they abide therein (forever).” Qur’an 2:25 (Denny 2005:101).

“As to the Righteous (they will be) in a position of Security, among Gardens and Springs; dressed in fine silk and in rich brocade, they will face each other; so; and We shall join them to Companions with beautiful, big, and lustrous eyes. There can they call for every kind of fruit in peace and security; nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire. (Qur’an 44:51-56) (Braswell 1996 55-56).

“In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched; (Qur’an 55:56).

3.3.2.5.2 Description of hell

The infidels will be in hellfire for eternity drinking puss, eating contaminated food.

“This is the Hell which the Sinners deny: In its midst and in the midst of boiling hot water will they wander round!” (Qur’an 55:43-44).

“Verily the tree of Zaqqum will be the food of the Sinful, like molten brass; it will boil in their insides, like the boiling of scalding water. (A voice will cry): ‘Seize ye him and drag him into the midst of the Blazing Fire! Then pour over his head the Penalty of Boiling Water, Taste thou (this)! Truly wast thou mighty, full of honour!’” (Qur’an 44:43-46).

3.3.3 Salvation in Islam

Salvation in Islamic doctrines is based on firstly, good works and the repentance, secondly on the mercy of God and thirdly on the intercession of the prophet Muhammad during the Day of Judgment (Moucarry 2000:92-93).

3.3.3.1 Good works and repentance

It is written in the Qur'an (7:23) that after his fall, Satan found Adam and Eve and persuaded them to eat the forbidden fruit. God expelled Adam and Eve from the garden but before going out Adam asked for forgiveness "They said: 'Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.' God forgave to Adam and Eve: Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful." (Qur'an 2:37).

Moucarry (2000:88) reports that Muslims believe that Adam received forgiveness from the Lord, and the idea that all humans inherit his sinful situation sounds absurd in Islam, as the Qur'an says: "Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load." (Qur'an 35:18). The person who commits sin is responsible for it; nobody will bear the consequences of someone else's guilt. Sin in Islam is an act, not a state of being. Topbas (2008:84-86) informs that, according to Islam, human babies are born without sin and naturally have the inclination to worship God. To retain this holy situation, humankind must keep God's commandments and follow His messengers' teachings. In case of sin, sincere repentance is required to receive God's forgiveness. There is no question of atonement as in the Bible, which Islam believes is corrupted by Christians and Jews to support their views.

Every human can receive salvation by worshiping one God, doing good deeds and repenting in case of sin. "And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil..." (Qur'an 11:114). The good deeds remove the evil deeds.

Moucarry (2000:94) states that the biggest struggle for a Muslim is to balance his deeds in order to escape from the fire by doing as many good works as possible during his life. When a person sins, he cuts himself out from the mercy of God, but sincere repentance rescues him from the bad consequences of sin. Despite all this nobody knows his status till the Day of Judgment. Islamic doctrine holds that God has predestined the date, the hour and circumstances of the death of everyone. When the time arrives God will send the angel of death to take the soul of individual.

3.3.3.2 What will happen after death?

Martyrs go straight to paradise, where they will savour any kind of meat, fruits and the company of dark-eyed young ladies for their sexual pleasure on iron beds, listening to the sound of flowing rivers (Moucarry 2000:96).

What happens to those who are not martyrs?

Al Djazāiri (2008:62-63) points out that, according to Islamic teachings, at the time of death the angel of death takes out the soul from the body by removing his respiration. When someone is good the angel removes his soul kindly and the contrary will be for those who are wicked; force will be used to put them to death. The soul will visit first heaven and hell, and then return to the grave, under God's order. After death the person enters in an intermediary phase between death and resurrection. Two angels, Nakir and Mukar, visit the soul and ask him three questions about his religion, his prophet and his Lord. The two angels are described as having black eyes, bluish faces, huge teeth and a tongue of fire in their frightening mouth. In their hands are many instruments of punishment like chains of fire, a big stick and a huge hammer to torture those who do not answer correctly. If the soul responds correctly, the tomb will become spacious and comfortable. If the soul was rejected because of his wrong answer, the grave will become tight and suffocating. Angels will punish him until the day of resurrection. Angels of mercy visit the souls of believers in the grave, but unbelievers are visited by angels of punishment. The grave will be either a garden of paradise full of bliss or a pit of hell full of dangerous and poisonous snakes or scorpions.

3.3.3.3 Jesus in the Qur'an and the end of the world

Both Christians and Muslims expect the second coming of Jesus at the end of time. According to the Islamic tradition Jesus will come to complete the mission he started before God took Him to heaven. It is reported in the Qur'an that when the angel Gabriel talked to Mary, mother of Jesus, before his birth, he said about Jesus: "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous". (Qur'an 3:46). According to Islam this verse stated two steps of Jesus' mission. The first step occurred when He spoke as baby after His birth in Qur'an (19:28-31), to defend His mother from the Jews' condemnation. When He started preaching only few people accepted Him as Messiah. Full of

jealousy the Jews tried to kill Him but God lifted Him up. “That they said (in boast), ‘We killed Christ Jesus the son of Mary, the Messenger of Allah’;– but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:– Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;–“ (4:157-158). According to Qur’an 3:46 Jesus will speak again in maturity. Therefore, He will come again to achieve His mission. But before His return some signs will take place, such as war, hunger, trouble, changes in the society, etc. It is important to note that Jesus’ return will be the sign of the end. “And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.” (Qur’an 43:61) (Moucarry 2000:120-129).

Before this important event will take place, two people will appear, says the tradition, reported by Al Nawawî (2006:1199-1203). The first one is Mahdi (guided one) who will re-establish the righteousness by ruling this world. Through his leadership Muslims will be united. Mahdi will judge people according to the Law of Moses, the Psalms, the Gospel and the Qur’an. Poverty will disappear and abundant food will be in each house. The second person who will come will be the false messiah called *ad-Dajjal* or anti-Christ; he will fight Mahdi and people of God by bringing trials, sufferings, for forty days. At the end of this time Jesus will come from heaven to save humanity by killing *ad-Dajjal* after three days of intense fighting.

Muslims and Christians, once more united, will welcome Jesus as guide and all Christians will become Muslims like Him, as it is written in the Qur’an: “And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.” (Qur’an 4:159). Jesus will break the cross as sign that he had never been crucified; therefore all Christian practices and churches will be removed for the sake of Islam, the authentic religion. He will also kill a pig to explain to Christians that this is an unclean animal, and after that Jesus will get married and will have children before His death and burial close to the tomb of the prophet Muhammad. After these events the trumpets will sound.

3.3.3.4 Sounding of the trumpet

At the first trumpet sound, the visible world will pass, according to the (Qur'an 69:13-15). "Then, when one blast is sounded on the Trumpet and the earth is moved, and its mountains and they are crushed to powder at one stroke, on that Day shall the (Great) Event come to pass. And the sky will be rent asunder, for it will that Day be flimsy."

At the second trumpet sound people who answered well to the three questions in the grave will raise again for the judgment. "Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! Then those whose balance (of good deeds) is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide. The Fire will burn their faces, and they will therein grin, with their lips displaced." (Qur'an 23:101-104)

It is written in the Qur'an (84:7-12) that all the deeds, good and bad, will be weighted on the balance. If the good deeds prevail, the soul will receive a book in his right hand; in the case where the evil deeds prevail the person will receive his book in his left hand and will go to the misery and anguish of hell (Al Djazairi 2008:56-60).

3.3.3.5 Last step: Sirat bridge.

"Not one of you will pass over it (fire): this is, with thy Lord, a Decree which must be accomplished." (Qur'an 19:71).

Topbas (2010:96-99) notes that the last step to heaven requires one to cross a narrow bridge as thin as a hair and as sharp as a razor, called *As Sirat*. Below this bridge are fires which burn those who fall down. The righteous are expected to cross it, some at the speed of light, some at the speed of wind or animal speed. Good works determine the destiny of everyone. The first who will cross will be the prophet Muhammad, followed by Jesus and other prophets. People will come to Adam, Noah, Abraham, and Jesus for intercession but none among them will be able to rescue them from the wrath of God. This say only the prophet Muhammad, according to Islam, can do something and through his intercession many Muslims will cross the bridge and will finally enter into paradise where beautiful maidens are waiting for them.

Topbas (2010:99) says that it should be noted that God's mercy can save many, even unbelievers, from all these steps to enter in eternal bliss like martyrs. God can also punish in the fire even the most faithful believer. "To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful." (Qur'an 48:14).

3.3.4 Sunni Islam and Christianity

Moucarry (2000:11-13) reports that Christianity and Islam have many things in common, such as God, creator of earth and heaven, and the sustainer of the universe; they trace their origin to Abraham; they believe in the second coming of Jesus as the end of this present world; people should follow the Ten Commandments and not the devil; and paradise and hell are real, not an imagination of humankind. Sunni Muslims believe that Jesus was one of the most important prophets sent by God for the Jews. In the Islamic teaching He is neither the Son of God nor part of the trinity. He is the Messiah miraculously born of the Virgin Mary by the power of Allah, and like Adam, without a father. According to the teaching of the Qur'an (4:157) Jesus was not crucified on the cross but someone who looked like him was crucified. He will return again to complete His mission. Muslims believe in the books revealed by God, but they also believe that the Bible is not the word of God as it has been repeatedly corrupted by Christians and Jews, and therefore God sent the Qur'an as a summary of his past revelations.

Muslims in general, and the Sunni in particular, believe that the Bible predicted the coming of the prophet Muhammad (Deedat 1990:22-28). They support that Abraham, after building the *Ka'aba*, a house to worship God, addressed a request to Allah to send a prophet from Ishmael's roots to direct his community to the true worship of the Almighty God. Moses and Jesus also predicted the coming of the prophet of Islam. All this was clearly mentioned in the authentic Bible, but later Christians and Jews removed it. Moucarry (2000:233-237) indicates their references in the Qur'an as the following:

Abraham said, states the Qur'an (2:129): "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

Another text in the Muslims' Holy Book says: "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the law and the Gospel". (Qur'an 7:157).

"And remember, Jesus, the son of Mary, said: 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.'" (Qur'an 61:6),

Many other verses from the Qur'an are quoted by Muslims to defend this radical position. Bible verses frequently used by Muslims and how they interpret them in order to support their point of view are discussed below.

Moucarry (2000:235-240) gives some verses from the Old Testament that Muslims quote as the fulfilment of Bible prophecies on Muhammad, the first being Deuteronomy 18:18: "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him."

Samad (1995:76) affirms that there is no doubt that the prophet is naturally Muhammad, not Jesus. To justify that position Samad compared Moses, Jesus and Muhammad. The first argument points out the fact that Moses and Muhammad were born from a natural father and Jesus not; the second comparison is that Moses and Muhammad got married and had children, while Jesus did not; the third comparison shows that Moses and Muhammad were given a comprehensive code of law, and Jesus not; fourthly, both Moses and Muhammad were accepted as prophets and migrated after a plot to assassinate them; fifthly both Moses and Muhammad died but Jesus was lifted up to heaven without knowing death. Samad (1995:77) adds that it is written in the Bible "And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face." (Deut 34:10). Muslims believe that if a prophet like Moses was not found in Israel, logically he would come from their Ishmaelite brethren. According to the Bible the same word was used for Edomites, the descendants of Esau, but up to the event of the great prophet Muhammad no one from the children of Esau arose as prophet.

In relation with Isaiah chapter 12, another text used by Muslims, is in the New Testament: John 16:17. "And I will pray the Father, and he will give you another Counselor, to be with

you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.”

Deedat (1990:22-24) states that, according to Muslim comprehension, the comforter was Muhammad, not the Holy Spirit already available since the Old Testament. All the prophets of the Old Testament talked about God through the power of that Spirit. The name Ahmed, which is the same as Muhammad, meaning “the one who praises” or “the praise one” is almost the translation of the Greek word *periclytos*, but Christians changed it to *paracletos*, as they did not want it to be attributed to the prophet Muhammad.

According to Muslims the Bible is full of prophecies talking about Muhammad. According to their hermeneutics, most of the prophecies related to Jesus in the book of Isaiah talked about Muhammad. The author’s purpose is not to defend this Bible interpretation; only to determine what the Sunni think about Muhammad in the Bible.

Many passages in the Old Testament related to the Messiah have been claimed by Muslims as prophecies concerning the coming of Muhammad.

3.4 Conclusion Historical context of Sunni Muslims

This part of the project showed that Muhammad was the founder of the Islamic religion in the early 7th century. After his death, his disciples continued spreading the religion around the world. After his death the religion divided in two main groups, the largest group called Sunni and the other Shi’a. The Sunni teaching focuses on the Qur’an, their holy book, and the tradition. Sunnites claimed that the Qur’an was revealed to Muhammad from heaven by the Angel Gabriel. The tradition is the record of the words and deeds of the prophets. The Sunnites have four schools of sharia (the way of life) founded by different leaders. Today Sunni Islam has many branches, such as Qadiriyya founded by Abdul Kader Al Jilani, who died in 1166 in Bagdad; Tijaniyya, founded by Sidi Ahmed al Tijani, born in Algeria; folk Islam who mixed mysticism in Islamic practice; Wahabiyya, the ultra-conservative movement founded by Muhammad Abdal Wahab, born probably in 1703, from the sedentary tribe of Saudi Arabia.

Sunni Islam believes in salvation by works; the disciples are called to practice the five pillars and five articles of faith. They also believe in the second coming of Jesus to correct the actual Christian teaching and to unify Christians and Muslims in one religion – the actual Islam, before the end of this world. They also believe that Jesus and the Bible predicted the coming of Muhammad to replace Him, but references to Christians and Jews are removed from these passages because Sunni Islam believe that the Bible was corrupted through the ages.

It is good to know is the mission, through the power of the Holy Spirit, is possible everywhere – even among Sunni Hausa people. Nothing can resist the power of the Holy Spirit. If God Himself is in mission and the Church listens and obeys, victory is on her side.

CHAPTER 4 COMMUNICATION

In this chapter the theme is communication and how the media can be used to communicate the gospel. Strategies and implications are explained.

4.1 Strategy and elements for effective communication through the media

4.1.1 What is communication?

According to Weekley (1967:338) the word communication is derived from the Latin *communicare* which means to make common, or to share. The word is etymologically related to “communion” and “community.” Van Pelt (1990:79, 81) expands on this by stating that communication is defined as an exchange through which the senders and the receivers create, sustain and manage meaning in order to bring about change. Sanchez (2005:78) reports that “Communication is a means of transmitting information and making oneself understood by another or others.” He adds that communication is the process which involves senders and receivers, and the message transmitted may affect future change (Guo & Sanchez 2005:78).

In a similar definition Mambert (1971:4) attests that communication is the transfer of information between a source and a respondent. A person communicates with another in order “to change what he thinks or does not think, feels or does not feel, knows or does not know.” Mambert adds that communication changes another’s knowledge and behaviour.

Hovland (2005:1) mentions that communication is more than providing information; it is an exchange of ideas and feelings which facilitates dialogue and contact between people. It can bring powerful development by increasing knowledge. Above all, its main goal is “building a shared understanding which can lead to social change” (Hovland 2005:1).

4.1.2 Communication process elements

From the above it can be concluded that communication is a process that involves many elements: a message or speech, the messenger or speaker, the receiver, the channel, and encoding and decoding of the message (Hovland 2005:17-18).

4.1.3 Message

Hiebert (2002:177-180) notes that the message is what needs to be communicated. He reports that communication seems so natural that most of the time people think that there is no need to discuss it. Bad communication is a source of much misunderstanding that may lead to various conflicts, for example in marriage, family, work places and other aspects of life. Delivering a good message can lead to a clear understanding and achievement of the goal. A rich message can improve relationships, intimacy and trust. Sometimes the message is seen as a personal attack if the receivers have a different opinion. Looking for the best and non-aggressive way is necessary in the communication process, Hiebert (2002:177-180) suggests.

4.1.4 Sender or speaker

The speaker is the one who initiates the communication (Hesselgrave 1991:47), because he has something to communicate. The sender must have communication skills in order to use verbal and nonverbal techniques in communication. Points must be clear and organised to help the audience to follow and understand him easily through proper grammar and accurate information. He should have a relevant understanding of the receivers, so he can adapt the message to fit his audience's context. In the communication process the speaker must work on his message in order to make it understandable for his target audience. If he does not speak the language of the audience, translation is needed.

Hovland (2005:9) observes that the speaker must convince people through his message that he is a good person who knows what he is talking about. He should know his audience, his message, his goal and what impact he expects from the communication. The communicator must adjust the communication to the level of the audience, in easily comprehensible language, to facilitate understanding. Criticising, making negative judgments or saying the other person is wrong must be avoided. The speaker has to first find common ground with the audience before addressing the differences. By being sympathetic and open minded about people's needs, dreams and values, the communicator can help receivers to achieve what is wanted; they need to understand that change is possible by giving them not only solutions but also confidence.

4.1.5 Communication channels and media

According to Hovland (2005:25), to provide better solutions through effective communication, one must consider three questions, namely “What is the problem?”, “What are the possible solutions?” and “Which one would you recommend?” Communication takes place through channels, the pathways used to deliver the message, for example email, face to face meetings, online discussion, radio, letters, etc.

Hesselgrave (1991:48) explains that communication channels and media are used to deliver various messages from various sources to the respondents. He explains that channels are mediums used in impersonal communication. He mentions different types of channels, namely “auditory channels (for sound), visual channels (for sight) olfactory (for odors), and thermal channels (for temperature and epidermal channels (for touch)” (1991:48). Every channel of communication has advantages and disadvantages. Verbal and nonverbal codes are transmitted to the respondent. Media can also include face to face conversation, formal and informal speeches, gestures, and behaviour.

Hesselgrave (1991:49), summarising the work of Schramm (1964:141-142), states that media is understood differently over four generations. During the first generation, media entailed charts, maps, graphs, written material, models, demonstration and dramatisation. Second generation media includes printed text books, workbooks and tests. The third generation media includes photographs, slides, film strips, silent motion pictures, recordings, sound, radio and television, while the fourth generation media includes programmed instruction, language laboratories, and electronic digital computers.

Hesselgrave (1991:142) names two kinds of media: “simple media” and “synthetic media.” He explains that simple media refers to “written autograph original diagram, basic model, dance, drama, speeches, sermons and like.”

Sogaard (2000:609) points out that media can be classified into three groups: personal media “used by a single person or in interpersonal situation”; group media, media that “are used to enhance or stimulate interaction with or among a group of people” and mass media which is “understood as media that aims at communicating with multiple audiences at the same time.” He (2000:609) observes many types of media: printed media that includes “books,

newspapers, magazines, brochures, and anything using alphabet”, audio media as “radio, cassettes, records, CDs and any other media that uses sound”, video media group which includes “television, film, slides, video, DVD (Digital Video Disk)”; computer media, which includes the use of email and internet, and finally the audio-visual and performing media which focuses on music, painting, and dance drama.

4.1.6 Encoding the message

Schermerhorn, Hunt, Osborne and Uhl-Bien (2010:257) mention two kinds of communication, namely verbal and nonverbal. They (2010:258) explain verbal communication as the use of sound and language to transmit a message, a desire, an idea or a teaching to people. This involves two basic verbal communications: firstly to a group of people and secondly interpersonal communication that involves talking and listening. Nonverbal communication refers to sending and receiving wordless messages between people. It is also non-linguistic transmission of information. Most of the time nonverbal communication is visual. Sometime what comes out of our mouths is different from what we express through nonverbal language. In order to provide a clear understanding, Schermerhorn et al. (2010:258) mention several types of nonverbal communication and body language.

- Through facial expression, humans can express countless emotions without speaking like, joy, sadness, anger surprise and fear
- The body movement and posture have different meanings from one place to another.
- The way we look at somebody can communicate affection, hostility or attraction. Eye contact is important to maintain conversation in a positive way.
- When we touch somebody we communicate our affection, like kissing, a timid tap on the shoulder, etc.
- Voice can express many feelings through rhythm, volume, pitch; and tone of voice to express, anger, sarcasm, affection or confidence.
- Physical space can communicate intimacy, affection or dominance.
- Silence is another kind of nonverbal communication with a variety of meanings.

DeVito (2002:136) comments that the interpretation of nonverbal communication is bound to culture; it can have different meanings according to different places. Even the way someone dresses and the colour they wear communicates differently to people according to their

cultural background, because both verbal and nonverbal communications are carried out within a social and cultural context. He (2002:136) emphasises this by saying that “Nonverbal messages are often used to *accent* or emphasize some part of verbal message” (2002:136) in order to persuade.

4.1.7 Receivers

The receiver is the one who receives the message sent by the speaker. It can be one person or a group of people.

Hiebert (2002:181-182) shows that in an effective communication process, information has to be introduced to the memory of the listeners in such a way that it can produce change in their lives; and demonstrate its understanding in the way that the sender intends it to be understood. The communicator must be aware that each group of people prefers to receive information in different ways through different channels, such as email, radio, television, etc.

Clampitt and Berk (n.d.:4-6) observe that the role of effective communication is to bring change because it is very important to “understand the contextual field in which a change must be assimilated.” This involves the understanding of the background and the culture of the community where the “change might be perceived.” It is not an easy task to persuade people to change. Clampitt and Berk (n.d.:6) mention four reactions to major changes. The first reaction is denial of the operation; the second is anger by asking “why change”, the third is bargaining to find a common ground and the fourth is acceptance. To reach the goal, contextual analysis of the receiver is needed. They explain contextual analysis as the attempt to adapt the change according to the cultural aspect of the audience by analysing and determining the advantages over past practices through physical demonstration of the benefits.

4.1.8 Decoding the message

Hesselgrave (1991:47) explains that in the communication process the speaker must work on his message in order to make it understandable to his target audience. Future decisions depend on the clarity and comprehension of the content of the message. He continues that the message should be well perceived, understood and interpreted by the receiver as the sender

intends it to be. This is why the sender, during the composition of his message, must evaluate the way the receiver can interpret it carefully. After listening the receiver can give feedback by asking questions, comments or just supporting the message. This feedback helps the sender to evaluate how the audience received the message and how to improve on it.

Hiebert (2002:183-185) states that the sender should on more than one occasion express his message clearly using the skills of communication. He should use words that are easily understood, be tolerant and open to others' cultures and customs when transferring the information to the audience. Without the respect of the receivers the message will lead to frustration and deception. He should encourage, ask appropriate questions, treat people fairly and respect their point of view. Above all to try to better understand what people is trying to say during the feedback without becoming negative.

4.1.9 Communication process in Christian mission

Hesselgrave (1991:55) describes communication as the transfer of meanings through the use of symbols (cultural context, worldview and language). Linking communication to Christian mission, he (1991:42-43) states that "The message never exists in the sense of having an independent existence." The message should be given in such a way, that a decision can be made after it has been understood. Therefore, the Christian message should be delivered in a context that can bear positive fruits. Without an audience the message is incomplete. To reach its purpose Christian communication must be rooted first in the divine revelation, not in human experiences. It must be from "person to person" or "people to people." Communication can create successful actions as good collaboration and change. Through it one can share feelings, emotions, information, ideas, etc. The communication process involves the information source or sender, and the receiver (individual or group) to whom the message is delivered.

This view is supported by Tippet (1987:xxi), who adds two basic dimensions in sharing the gospel with others, namely firstly the theological aspect and secondly the anthropological aspect. The theological aspect regards the message of the cross as a unique issue given by God to humanity in order to have a peaceful life in this world and in the future state. The anthropological dimension ("the study of mankind in context") assists in dealing with people in a different socio-cultural context. Tippet (1987:14-15) strongly supports that the Bible and

Jesus' redemptive work must be the main tools for classifying and evaluating the material of the missionary message. He (1987:308) adds that it is evident that the national evangelist is more effective than the foreign missionary, because "their self-image is reflected in both their methods and teachings." The effective proclamation of the gospel depends not only on "reasoning ability, grammar or vocabulary" but much more on the capacity to handle cross-cultural communication.

According to Hesselgrave (1991:49-53) it is obvious that the media plays a very significant role in Christian mission. Missionaries have always used all kinds of media to transmit the gospel message to audiences, therefore good communication skills are needed to be understood by the respondents. Cross-cultural communication: key elements in Christian mission

Wagner (1999:533) considers cross-cultural evangelism as "the highest priority for planning the task of world evangelism." He adds that "Someone will have to leave the comfort of their own culture, learn a new language, learn how to eat new food, live a different lifestyle, love people who may appear to be unlovely and share a gospel of Christ with them."

4.1.10 Culture

4.1.10.1 Definition

Kluckhohn (1949:23) (cited in Hesselgrave 1991:100), identifies culture as "a way of thinking, feeling, believing ... a group of knowledge stored up for future use." Quoting Luzbetak (1963:60-61), Hesselgrave (1991:100) notes that culture is a design for living: "It is a plan according to which society adapts itself to its physical, social and ideational environment."

Hiebert (2002:30) defines culture as "the more or less integrated systems of beliefs, feelings and values, and their associate symbols, patterns of behavior and products shared by a group of people."

According to Ferdinando (1995:272-84), in Kirk (2002:82-83), culture refers to the experiences and behaviour which shape the way of a group or community on how to understand the world. It is the way a community understands something and behaves among

themselves. Each society has different cultural values, assumptions or norms that are different from others. Cross-cultural communication, sometimes called intercultural communication, focuses on how people from different cultures communicate by providing some guidelines on better understanding each other during communication. Kirk (2002:85) adds three fundamental components, namely “beliefs, values and outward forms.”

4.1.10.2 Culture in mission

God created Adam and Eve in His image and gave them the responsibility “to fill the earth and to subdue it” (Gen 1:26-27). These divine commands are the origin of human culture. After the fall, life of mankind became full of struggle and selfishness that spoiled the original culture given by God. Cain’s descendants seem to be the first “cultural innovators, building cities, breeding livestock, and making musical instruments and metal tools” (Gen 4:17-22). Today, people develop their own “social organization, art and science, agriculture and technology, their creativity reflects that of their creator.” (Willowbank Report 1999:483-484). But one thing is clear, namely that “none of our culture is perfect in truth, beauty or goodness.” (Willowbank Report 1999:483-484)

Nida (1952:45-46), quoted by Hesselgrave (1991:107-109), says that in transmitting the Gospel missionaries are confronted by three cultures: the sources culture, the Bible culture and the respondents’ culture. The message must be reported in the culture of respondents to help them understand.

Misunderstanding or misinterpreting a message from someone from another culture can cause frustration among the people (Clampitt & Berk, n.d.:8).

An example in the Bible is the story about Paul and Barnabas who performed a great miracle in Lystra by healing a man crippled from birth. People immediately started shouting in their language believing that gods in human form visited them and they started organising sacrifices for Paul and Barnabas. Shortly thereafter, Jews who belonged to another cultural background, instead of looking at Paul and Barnabas as gods, stoned them as blasphemers. The miracle was understood differently by the two cultures. It has to be kept in mind that during communication “every word, every gesture and every action of yours can be seen to

have meaning by another person, whether you intend it or not.” (Moreau, Corwin, & McGee 2004:266).

Clampitt and Berk (n.d.:3) note that “Most of an iceberg’s bulk lies below the surface. Ships that ignore the ice below the water are in mortal danger.” In the same way, to reduce such a challenge in missionary work, cross-cultural communication is greatly needed. To provide more light on this subject, Kirk (2002:75) states that “If we ignore the influence of culture we run the risk of seriously misreading the situation. ... Culture is central to mission at every point.”

Hiebert (2002:53-54) reaches the same conclusion and states that there are many cultures in the world. People’s natural tendencies are to think that their own culture is superior to all, which is wrong. The mission of the Church is to present the Gospel to each society in the way they can perfectly understand the plan of salvation against their own background. Missionaries need to understand cultural inclination in presenting the grace of God. Hiebert (2002:55-56) adds that it is important to know that different cultures do things differently and have different vocabularies, attitudes and behaviour. So it is wrong to assume that people from another culture can understand everything someone from a different culture talks about.

Schermerhorn et al. (2010:265) indicate that the first problem in cross-cultural communication is ethnocentrism, which consists of the belief that one’s culture and its value are superior to others. The second problem is parochialism: “assuming that your culture is the only way of doing things.” (Schermerhorn et al. 2010:265).

Contact with other cultures can bring both pleasure and frustration, according to Moreau, Corwin and McGee (2004:233-234). It takes a long time of relational negotiations. They mention that “three phases may be seen in relationships across cultures: (1) initial acquaintance, (2) developing friendship, and (3) growth in intimacy.” It is very important to know that every culture developed its own rules in this process. In some cultures friendship starts by sharing activities, in others by visitation or showing compassion, etc. The insiders (missionaries who were born in the culture) can easily develop relationships with their own people because they had learnt the process since childhood. On the other hand, the outsiders (missionaries born outside the culture) need to cross local cultural boundaries for “voluntary

relationships.” Moreau, Corwin and McGee (2004:233-234) emphasise that “Like individuals, cultures are not static. They are dynamic and always changing.”

Hiebert (2002:58-59) continues that knowing about culture is not enough to communicate the biblical truth among people. One needs words and actions within a local cultural context to establish better understanding. Today, Christian approaches to mission must recognise contextualisation as the key issue for making disciples around the world.

Moreau, Corwin and McGee (2005:186) mention that it is a big challenge for missionaries to identify themselves to other cultures, but they never reach the level of local people in this adaptation. As Kouyaté (1957:10), an African writer from Mali, says: “Whatever be the time that a tree passes in the river it never has been transformed in crocodile.”

4.1.11 Contextualisation

Quoting Taber (1979:146), Parshall (1986:32) cites that “Contextualization ... is the effort to understand and take seriously the specific context of each human group and person on its own terms and in all dimensions - Cultural, religious, social, political, economic – and to discern what the Gospel says to people in that context.” He adds that through serious analysis and judgment of the Scripture contextualisation tries to find the better way to help others to understand God’s words about Jesus and His redemptive work. He summarises contextualisation as the process of sharing the message of the cross from one culture to another in order to bring positive change in a given society

Kirk (2002:82-83) adds that the reason to proceed this way is because there are often more problems in communication among societies of different backgrounds than between those who have the same culture. When humans from different cultures want to communicate, they need to find similar connections to be able to understand each other. If the sender from a specific culture wants to use his cultural references in his presentation, he must do research and find local connections that fit with the audience or to explain the different cultural reference. Incorporation of new modifications into the presentation is needed when speaking to an audience of another culture because words and sentences used in the communication may have different meanings for different cultures. It is not sufficient to only inform, but the presenter should also help the receivers to understand and sincerely believe the message.

Driskill and Brenton (2011:5, 23) point out that every organisation attaches importance and meaning to certain rites and rituals as to objects and events in communication. The value of cultural metaphors and symbols, cultural interpretation of some elements and their application, must be taken seriously, otherwise it will lead to misunderstanding and increase, instead of reducing, the resistance to change.

Parshall (1986:55-57) finds that form and meaning are key points in the contextualisation process that every missionary needs to consider. He explains that forms are visible practices or customs in a given society. Meaning is the interpretation of these visible practices and customs. The key to correctly understand forms depends on the culture and context in which they are used. The cultural insiders can easily interpret form correctly because they have learnt it automatically since childhood; however, the cultural outsiders have a great challenge for understanding on the basis of another culture. As example Parshall (1986:55-56) refers to Kraft (1979:66) who explains that marriage has different meanings for different persons. In America marriage is the legitimate “right of the couple to live together and have children.” But some people can have a different view regarding the same event. The couple can think that the marriage is “the apprehension about unknown future; for the parents of the bride, a great amount of debt; for the organist, an opportunity to display his musical talent; for the preacher, a significant addition to the weekly paycheck; ... for the janitor a great deal of extra work.” Only one form gave birth to all these thoughts in the mind of different groups of people.

4.1.11.1 Contextualisation: some biblical examples

Bevens (1992:21) states that contextualisation is the presentation of the gospel to a group of people in their cultural setting. It must be transferred in each target culture and context without devaluating the authority of the Holy Bible but more to remain faithful to the spirit of the message. He adds that this approach needs a cognitive research to allow the transfer of the information from one context to another. It also requires of the learner to develop a good procedure and active application of knowledge and skills that can help to understand the value of the content.

In the Bible passages, many aspects of contextualisation are made in order to help the audience to understand God's purpose in their own culture. Sometimes missionaries, during their mission work, do not take these cultural aspects into consideration (Hiebert 2002:206-207).

4.1.11.1.1 Incarnation

The Bible (Phil 2:7) points out that Jesus Christ emptied himself by taking the form of a servant, leaving aside His kingship and glory. By becoming flesh (John 1:14) He dwelt among humans. He took upon himself the practices, language, traditions, and culture of Jewish people, ate their food, and wore their clothes to identify Himself to them before showing them His redemptive work. It is helpful to notice that He did not accept what is incompatible with His missionary work (Willowbank Report 1999:492).

The Bible mentions that after Jesus emptied Himself by accepting to live as servant, He also humiliated himself. In the process to communicate the gospel as Jesus' disciples, we need to humiliate ourselves "to take the trouble to understand and appreciate the culture of those to whom we go." (Willowbank Report 1999:492). In His humility Jesus never started where He would like people to be, but started where they were before to gradually lead them to where He wanted them to be. Through the same strategy Jesus helped the Samaritan woman understand that He is the Messiah; He persuaded Nicodemus about the essence of the new birth. In addition, Jesus spoke to people in different ways, the way he talked to the Samaritan woman differs from the way he talked to Nicodemus and others. (Willowbank Report 1999:492).

The one who preaches the Gospel needs to lead people to entire submission to the will of God by starting where they are, speaking in an understandable language, instructing the receivers to understand their sinful nature, and to lead them to the divine saviour to receive forgiveness of their sins. The work is not completed until they reach the "fullness of God's good news." Above all, incarnation as demonstrated by Jesus, without losing His identity, must be the "model for Christian witness" (Willowbank Report 1999:492).

4.1.11.1.2 Jerusalem Council

After the crucifixion of Jesus Christ the gospel reached Antioch and other non-Jewish cities. By that time the church faced a serious cultural and theological problem where some Jewish Christians required the converted gentiles to observe some rites and rituals of the Law of Moses as the Jews did. After the testimonies of Peter, Barnabas and Paul on their expeditions among gentiles, the council leaders decided to differentiate between culture and genuine Christianity. The Council of Jerusalem (Acts 15:1-29) finally recommended gentiles to abstain from idolatry and food offered to them, from blood, and meat of animals that were killed by strangulation, and sexual immorality. They were exempted from the requirement of the Law of Moses, including circumcision (Christo, 2002:7-8).

4.1.11.1.3 Paul and contextualisation

Parshall (1986:34) explains in I Corinthians chapter 8 that Paul talked about eating meat offered to idols in gentiles' context. Parshall points out that Paul did not make any reference to the previous decision on the same issue in Acts 15. He reveals that firstly, according to the Corinthians' custom, eating in the temple is synonymous of idols worship "therefore it was prohibited"; secondly, if eating this meat outside of the temple has no connection with idols the Christians could take it, but if there was a connection, they should abstain. If other Christians considered this act as breaking the law of God "the believer will not eat the meat." (1 Cor 8:13) (Parshall 1986:35). In conclusion, Paul says that if an action is not a contextual offense it is right for a Christian "to do as he pleases" (1 Cor 8:8-9) and this choice leads him to eat in his own house where there will be no offense. Parshall (1986:35) observes that "there is no biblical issue involved as long as the context of the situation is properly considered." By this tactic he states, quoting Erickson (1998:76), one can have an idea that indicates how to solve "contextual behavior." If, however, the practice is wrong only in view of some people, then the Christian must abstain only in their presence.

Parshall (1986:35-37), commenting on I Corinthians 9:19-23, relates that in the desire to have effective results during his missionary work, Paul adopted his contextual strategy in five areas: as servant with servants, in front of Jews he behaved like Jew, with proselytes he was like them, to win gentiles he became gentile and with the weak he behaved like them. All these voluntary changes were to win each group of people cited so far. In all this his familiar

ground was Jewish. Paul succeeded in his mission through this strategy by winning multitudes to Christ. Even though he had his own ethical behaviour, he adapted his way of life to that of his audience only for the sake of the gospel and as far as the law of God allows it (Parshall 1986:35-36).

4.1.12 Syncretism

Quoting Kraemer (1956:392), Parshall (1984:43-44) reports that syncretism is a “systematic attempt to combine, blend and reconcile inharmonious, even often conflicting element in a so-called synthesis.” Quoting Lindsell (1966:222), Parshall (1984:45) adds that syncretism is “the attempt to unite or reconcile biblically revealed Christian truth, with the diverse or opposing tenets and practices of non-Christian religions or other systems of thought that deny it.”

In the Bible God called Israel’s people to serve Him alone but in their way to worship Him they mixed their service by worshiping Canaanite idols and all other gods of their neighbours. This is an example of syncretism (Parshall 1984:51-52).

In mission syncretism often takes place when the basic tenets of the gospel are replaced by some other religious or cultural elements to facilitate the conversion of local people. This compromise of the gospel message by introducing indigenous belief systems and teachings is not compatible with the Bible teaching and such fusion is regarded as heresy (Gort 1989:38-39).

The adaptation of Christian theology and practices through cross-cultural context is very important to allow the receiver to understand and practice the message of the gospel. But this adjustment needs to be taken seriously otherwise missionaries will fall into syncretism. (Christo 2002:12).

4.1.13 Worldview

Toelken (1996:263) describes the concept of worldview as “the manner in which a culture sees and expresses its relation to the world around it.”

Hart (2010:2) reports that “Worldviews are cognitive, perpetual, and affective maps that people continuously use to make sense of the social landscape and to find their ways to

whatever goals they seek. They are developed throughout a person's lifetime through socialization and social interaction.”

Geisler and Watkins (1989:11) state that worldview is the basic way someone or a society views and interprets the world. It combines beliefs, assumptions, attitudes, values and ideas to form a realistic model of life, rooted in the interpretation of the past, the present and the future. When the worldview changes, it can open the door to the new possibilities of major transformation.

Toelken (1996:294) adds that “every group that has shared a distinctive ethnic or national background for considerable period and time will have correspondingly distinctive worldview.” Since childhood children were oriented to the meanings and effects of many terms and values of their society. In any society there is a “dominant worldview shared by most of the members of that society.” (Hart 2010:2).

4.1.13.1 Biblical worldview

Hiebert (2002:124) observes that biblical theology considered man, his culture and worldview as fallen and in need of redemption. Therefore, even with insight into culture and worldview, it should be understood that the basic core beliefs of all cultures and their views of the world, are those stated in the Bible. Hiebert (2002:214-205) reports that this biblical worldview centres on the creation, the fall and the redemption of humanity.

The Bible presents rational proof of the existence of God, the supreme creator of all things in heaven and on earth, states Gerber (1981:37). He adds that the Apostle Paul (Rom 1:19-20) pointed out that God is invisible but His divine qualities and nature are expressed through His creation. According to Scripture, humankind, with their limited reason, cannot fully and rationally understand Him. This mystery can only be accepted in faith. Genesis chapters one and two reveal how God created the world. Humankind and the whole world came from God as revealed in the Bible.

Sequeira and Schwiswo (2010:29) observe that it is widely accepted today that the world in which we live is the result of a long process of evolution. This theory teaches that “billions of years ago gaseous matter combined, by chance, to form compounds conducive to single celled-life.” This theory is incompatible with the biblical teaching.

Humans are created in the image of God. Schreiner (2001:148-150) points out that it is important to know that after the creation of humankind God gave them domination over the total creation. Adam and Eve, the ancestors of all humankind, were blessed and received the mission to “be fruitful, multiply, fill the earth, and subdue it” (Gen 1:28) from God.

Schreiner (2001:78-79) reports that, from the beginning, God, the creator, desires to work in collaboration with humans towards their own good. This statement must be the basis of Christian mission otherwise the Bible makes no sense. If God is the creator, humans have to worship Him and all their accomplishments must be in Him.

It can thus be concluded that if humankind is the fruit of evolution, missionary work needs to stop. But the Bible clearly mentions over and over that our world came from God. Missionary work involves spreading this message.

In Genesis 3 God, through Moses, informed humankind about the fall of man into sin and the consequences of that disobedience upon the whole world. The Bible (Gen 2:8-9) informs that after His creation, man, as the crowning work of the creation, was introduced in the blessed Garden of Eden with the responsibility to care for it and dominate over all of creation. Man was created without any imperfection but endowed with freedom of choice. After eating the forbidden fruit, he lost the spiritual relation with the creator and all the advantages related to obedience to the law of God. This rebellion against the Sovereignty of God led to the introduction of sin in the marvellous creation of God, and it brought suffering and death. The rebellion severely broke the relationship between man and His creator. Slaves of sin after the fall, Adam and Eve, were driven out of paradise to work hard for their daily bread. Paul (Rom 5:12-19) informs that by this disobedience sin and its tragic consequences entered the world, affecting all the descendants of Adam, thus the whole creation. In modern times it is difficult to explain the suffering of our planet which originated (according to the Bible) from sin. Most of the time people ask: why does God keep silent and do not come to solve this suffering? It is good to know that God prepares the way of redemption from sin and its bad consequences (Sequeira & Schwiswo 2010:55-58).

Gerber (1981:171-174) states that God, through his love, came to redeem man from this slavery by revealing His plan of salvation. From Genesis 3:15 to Revelation 22 God presents

the plan of redemption, with Jesus Christ as the messianic solution to that tragic human condition.

Schreiner (2001:151-152) states that the first part of the Bible, the Old Testament, reveals the promises of God about the redemption and the second part, the New Testament, shows the fulfilment of these promises in Jesus Christ. The Divine plan of salvation was not a result of God's afterthought or improvisation after being surprised by sin. The Bible mentions that before the foundation of the world, God planned it (Eph 1:3; I Cor 2:7). This event was rooted in the deep and everlasting love of God for His creation (John 3:16).

Stott (2004:206-207) observes that after sin originated in the garden, the very good creation of God falls into disobedience, self-centeredness, and rebellion against the creator. The distrust and disloyalty of Adam and Eve broke the relationship between them and the Almighty. Through His everlasting love God took the initiative to reconcile the world with Himself, to restore everything spoiled by sin, and to end this revolt forever.

Schreiner (2001:156-158) points out that this mission of restoration was not conducted by a man or holy angel, but by God Himself in human form. The Bible reveals that God took a human form in the person of Jesus Christ to save mankind from this specific act of evil, through His redemptive work. By His death on the cross He rescued man from the eternal death, as it is written: "the wage of sin is death" (Rom 3:23). The death of Jesus-Christ was followed by His resurrection as proof that He is stronger than evil.

Jesus said: "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (John 14:6). There is no other name sent by God for the redemption of the sinful humanity outside Jesus. "There is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." (Acts 4:12).

Sequeira and Schwiswo (2010:89-90) report that sinners can be saved forever from the dramatic consequences of sin through repentance and conversion. Repentance and conversion acknowledge with big sorrow that we are sinners and cannot do anything for our salvation. Kirk (2002:66-67) explains that this involves a complete change of mind and the desire to be transformed by the grace of God through His son Jesus-Christ, and a turning away from a sinful way of life. Repentance and conversion are motivated firstly by the hearing of the good

news about the birth, life, death, and resurrection of Jesus Christ and secondly by understanding the everlasting love of God for mankind. These two aspects direct the sinner to the cross of Jesus-Christ for Salvation.

Kirk (2002:69) adds that the final goal of this positive decision is to live eternally with God in a new heaven and new earth as described in Revelation chapters 21 and 22, far from all the actual challenges. Jesus will come again to consummate His redemptive task and bring all those who believe to the new heaven and new earth.

Gerber (1981:106-109) reports that the Old Testament speaks about the “day of Yahwe” many times – His coming in glory to renew everything after a final judgment. In the same way the New Testament reveals that Jesus will come again to restore everything: first to awake the dead over the world and transform the living by given them a new glorious and immortal body (I Thess 4:14; I Cor 15:50-53), to gather them in the new places he already prepared (Matt 24:31; John 14:1-4), and in the second place to destroy the evil power and the wicked (II Thess 2:8; I Cor 15:54-56), and thirdly to restore the earth and re-establish the communion with God (Rom 8:19-21; Rev 21:1-3) after the final judgment.

It should be noted that not all Christian authors accept these three components of the biblical worldview. Ryken (2006:8) points out that the biblical worldview is revealed by the commitment of man as free creature to God. This commitment must look for a better end, must be centred on loyalty and “must commit his security to some trusted power” (Ryken 2006:8).

Packer (2001:20, 26), in Bach (2006:5-6), understands biblical worldview as “what does God say about Himself and His purpose.” The biblical worldview is primarily about God, he emphasises. As the Bible indicates, man was created to worship, praise and enjoy his creator forever, and to take care of the earth. Jesus, as Son of God, is the one who, through His blood, can lead man to this glory. In opposition of God’s purpose the literal existence of Satan as enemy of God is the centre of biblical teaching.

This non-negotiable biblical worldview (creation, fall, and redemptive work of Jesus Christ) must be the core of Christian mission. This must be explained to people of all cultures in such

a way that they can understand God's plan for them easily. This can be achieved by means of a good communication strategy.

4.2 Communication strategy

4.2.1 Definition

For communication to be effective, a strategy or serious plan or method that will be employed to achieve the objective and to solve problems is needed (Hovland 2005:17).

Communication strategies are special plans made in way to facilitate the comprehension of the message by the audience using appropriate vehicles and best approaches. "Planning strategy must not be seen as a substitute for the work of the Holy Spirit." (Wagner 1999:534).

Guo and Sanchez (2005:93) report that "The strategic communication is an intentional process of presenting ideas in a clear, concise, and persuasive way."

Robert (1997:22) mentions that "Strategy could be seen as the thinking, the logic behind the action."

Hovland (2005:17) suggests an alternative approach in communicating strategy by pointing out that "Drawing up a communication strategy is an art, not a science and there are lots of ways of approaching the task." The key issues for success is to fix the objectives, to know the audience, to create a comprehensive message that can lead the audience to right decisions, to identify appropriate tools, resources, timescale and activities that can help to communicate efficiently the message and to carefully evaluate and amend the strategy as possible. In other words, the strategy is the roadmap that describes how to reach the fixed objectives. If the strategy helps to reach the goal, we need to ask ourselves key questions that help us to reach our destination. The following step is to choose the person with the right skills to start the planned work.

A similar concern is expressed by Schermerhorn et al. (2010:416), reporting that "The strategy process is ongoing" through which one can find "a pattern in a stream of decisions." A successful strategy is driven by the "organizational learning, the goal of enquiring knowledge and using information to adapt successfully to changing circumstances." To reach its goal, it is necessary "for an organization to learn, [and] they must engage in knowledge

acquisition, information distribution, information interpretation and organizational retention in adapting successfully to changing circumstances.” Schermerhorn et al. (2010:416) add that the big challenge involves the adjustment of actions based on both sender and receivers’ experience and knowledge. “In relation to the Christian mission, ‘strategy’ means a well-organized plan of action or policy to be followed in proclaiming the gospel of Jesus-Christ and consolidating the believers in their faith.”

Kanagaraj (2008:2), quoting Van Rheenen (1996:138-140), points out that it is a very important argument that the strategy is a servant of theology, the master in mission of God.

It is generally accepted that it is very difficult to define the best strategy in communication that can lead the receivers to easily make a controversial choice. The strategy is only visible by the sender, not by the receiver and it requires areas of excellence. Therefore, strong radical thinking is required, coupled with patience and perseverance to develop an effective strategy, focusing on individuals or the whole group (Moreau, Corwin & McGee 2005:221-222).

4.2.2 Types of strategies

4.2.2.1 Defensive and offensive strategies

Yannopoulos (2011:1-2) explains defensive strategy as an attempt to build a barrier, using tactical approaches to dismiss an attack by a potential challenger. The defensive strategy is useful to develop, to protect position profitability or as an advantage. It can also retain the reputation and confidence which has been built. It can prevent competitors from discouragement and defeat.

Yannopoulos (2011:5-6) relates that the offensive strategy is an appropriate frontal attack to remove the rival from his position through competitive pressures. Yannopoulos adds that both the defensive and offensive strategies are used in various games and in marketing to promote products, prices or promotions to stay ahead of competitors.

Butcher (2013:11-12) points out that in terms of military action both defensive and offensive strategies are types of costly and tactfully planning, used to resist attacks or to protect the territory from enemy attacks. He adds that proper training methods are needed to achieve victory.

4.2.2.2 Other types of strategies in Christian mission

Moving beyond the defensive and offensive strategy, Van Rheenen (1996:142-144) describes four other types of strategy. He calls the first one the “Standard-solution strategy.” This strategy assumes that one approach can be used everywhere, in every context in the world. This means that Muslims, Buddhists, Jews and others can be approached with the same standard strategy. The second type of strategy is called “being-in-the way strategy.” Van Rheenen (1996:142-143) explains that this strategy emphasises the complete role of God in mission and evangelism, therefore this way to accomplish mission assumes that humans’ planning is not necessary because it negates the role of God in this process to win the lost. The third strategy he (1996:144) reports is “plan-so-far strategy” where Christians must focus on the beginning rather than the outcome. Mission is seen as the work of God, the Christians are the gospel sowers, and God does the rest. The fourth and last strategy, Van Rheenen (1996:145) mentions, is the “unique-solution strategy” based on the assumption that there are many cultures and different situations in the world, each requiring a different approach to allow the understanding of the Gospel.

It is not the purpose of this study to criticise the different strategies, but the author strongly agrees with Moreau, Corwin and McGee (2005:222, 226) that reaching people for Christ requires energy, time through prayer and an attractive fruitful strategy based on the audience’s culture. In addition, Van Rheenen (1996:138-139) supports that theology centred on God must be the solid foundation on which our mission needs to be built. Missionaries, he adds, should evaluate human culture before they determine the “practical strategy of ministry” (1996:139). He also claims that “Mission reduced to methodology is as an empty as spiritual gift without love.” (1996:139).

4.2.3 Jesus’ strategy to preach the gospel

Before coming in this world Jesus emptied and humiliated himself to be in total context to the people he came to save. The Divine took a human form and all the contextual aspects of our sinful life. As Coleman (2001:27-30) observes, “His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow.” To reach this goal, before organising any public campaign or public teaching, He selected 12 “common laboring men”, without any academic training, most of them from poor families, as His apostles. Among the

selected, Coleman adds, none were eminent in the synagogue or the temple. Jesus saw in these ordinary people the future leaders and pillars of His church.

Coleman (2001:41-43) states that after selecting them Jesus trained them in a special way to win souls. “Jesus made a practice of being with them as essence of his training program-just letting his disciples to follow Him.” (2001:41-43) The school and curriculum for that training are Jesus Himself, and by staying with him the apostles learnt how to deal with people through the assistance of the Holy Spirit, and the mystery of His Eternal Kingdom. Jesus expected them to reflect what they saw in Him. At the end of that living demonstration Jesus sent His apostles two by two into the field and empowered them to face evil forces. He listened to their reports and corrected the mistakes. At this school of Jesus the disciples understood the lessons of love and patience. When the time came to leave them alone, Jesus strengthened them and gave them assurance that they would receive the power of the Holy Spirit to continue the work till His second coming.

Groome (1980:38-41) is correct when he informs that Jesus used varied modes and different ways to explain His Kingdom to His audiences. One of His favourite methods was to tell stories – often called parables. These parables held His audience’s attention, the explanation frequently followed to fix the message and to give deep blessings to those who were willing to listen and apply it in their daily life. He also taught through sermons as ministers do today, and through miracles, but His most powerful teaching was given through His example, because His class was always in session. Coleman (2001:89-98) concludes that by this strategy “Jesus had built into His disciples the structure of a church that would challenge and triumph over all the power of death and hell.” The Kingdom had started as a small seed but it would grow to become a big tree “greater than all the herbs.” (Matt 13:22).

4.2.4 Paul’s strategy to preach the gospel

Kanakaraj (2008:1-2) points out that among the New Testament writers Paul is regarded as the primary Christian theologian and missionary. Luke, who joined him at Troas during his second missionary journey, before he finally went to Rome, explains the work of this man of God.

Paul's strategy to accomplish mission is to preach the gospel to gentiles as sacrifice, which means that mission for Paul is a "priestly service of the Gospel of God" (Rom 15:15-16).

Paul's evangelism was focused on urban church planting (Kanakaraj 2008:1-2). For him cities were places where the work could be started and from there the gospel could be spread to rural areas. In his strategy he firstly identifies the key city of the region, where many immigrants were, who could, after their conversion, carry out the mission. These cities were also big centres of commerce and Jewish influence. In all the centres he visited he faced "acceptance and rejection" (Kanakaraj 2008:2). Where Paul found people ready to listen to him, he stayed a little longer, but as Kanakaraj (2008:5) mentions, in case of opposition he moved to another key city. In cities where he was accepted, he first visited the synagogue to meet Jews on the Sabbath, as he had a big concern for the salvation of his nation. But he was also very concerned about the other classes of the society, therefore he used houses, public halls, market places, anywhere people were gathered, to share the gospel with them.

Paul's mission was not only to preach but to protect the converts from false teachings. Before he left a city he first trained elders among the local people and appointed them as leaders to take care of the new congregation. These leaders continued receiving letters from the apostle, and regular visits from one of his companions to be strengthened. It is clear that in his strategy he added pastoral care and solid team work. His ultimate goal was to establish a strong self-supporting and self-propagating congregation capable of carrying on the mission. He therefore stayed in a place as long as he could to train local future leaders very well before leaving. (Kanakaraj 2008:7-8).

As Schreiner (2001:412-413) states, Paul's method to present the gospel involves contextualisation. Before he started preaching to his audience he first studied their environment, and as a master bridge-builder he addressed his public first on the common ground, showing an understanding and interest on his audience's beliefs and led them gradually to Jesus as the ultimate solution of their preoccupation after winning their credibility.

As example Schreiner (2001:62-63) informs that when the audience was Jewish, Paul started with the Old Testament Scripture, because it is accepted by Jews as special revelation from God. By doing so he established a common ground with them and step by step he proved to

them from these scripture that Jesus is the fulfilment of God promises in the Old Testament. He concluded the Messiahship of Jesus in such way that these proofs silenced the opponents because they could not deny the evidence.

The Bible (Acts 17:22-31) reports that in Athens, after going around the city, the idolatry disturbed Paul and he started preaching in the market place. When some philosophers heard him, they invited him to the Areopagus. At that occasion the audience of Paul was composed of gentiles, among whom were some of the intellectual elite of the city. Paul did not start his sermon with scripture exposition. He began his speech by observing that Athenians are very religious. In their extensive pantheon, they even have an altar dedicated to an unknown god. Paul revealed to them the identity of that unknown God, as the creator of the whole universe, and human as His creatures. He taught them how to worship that unknown God, by quoting some of their authors, and gradually he brought them to the knowledge of the Lord Jesus as saviour and right Judge by showing evidence through his resurrection. In this part of the Holy Scripture Paul started from the known to the unknown (Toussaint 1988:26). It is very important to know that Paul did not use the same strategy everywhere but as Matera (2001:15-16) mentions that reconciliation through the cross was the central theme of Paul's theology. He taught it through cross-cultural context starting from the unknown to the known as Jesus Himself did.

Paul used offensive and defensive strategies in his method to preach the Gospel as he said in 2 Corinthians 10:3-5: "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy stronghold. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ being ready to punish every disobedience, when your, when your obedience is complete."

In the ancient world, the cities were placed at the most strategic places, surrounded by strong walls as protection, for example the city of Jericho. During the war the first objective of the offenders is to destroy the wall which protects the population. Paul spiritually used a similar strategy. In this approach the weapons are divine, as described in Ephesians 6:10-18, the Word of God and all that contributes to spiritual formation. Unbelievers are surrounded by a large and dark wall of ignorance of the Lord Jesus. The first step to reach them is to attack

this ignorance, false ideology or teaching against the Holy Gospel. After destroying the protecting obstacle, the missionary catches the captive and rebuilds a new wall of the Word of God around him to well protect him against the kingdom enemies of God as sure defence, as Jesus said to Peter in Matthew 16:18: “And I tell you, you are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against it.” (Lowery 1988:643-644).

4.2.5 Strategy used by some Christians to reach Sunni Muslims

During the 17th century Islam swept through the Christian regions – even the Holy Land. In order to liberate these areas from Islam land crusades were organised. Some Christians considered this action as a mission, a “sacred duty” by which they “would store up for themselves treasures in the heaven. Destruction came to all who crossed their path: Muslims, Jews, and even Greek Christians on occasion” (Moreau, Corwin and McGee 2005:105-106).

Moreau, Corwin and McGee (2005:106) state that later, during the Middle Ages, some missionaries such as Francis of Assisi undertook a new way to peacefully fulfil mission among Muslims, meeting the Muslim sultan Melek-al-Kamil to win him for Christ. The Franciscan Raymond Lull dedicated his life to preach to non-Christians, especially Muslims after he had received a vision. He was the first to encourage missionaries to learn the Arabic language and philosophy for their mission among Muslims. He also advised Christian rulers to train missionaries before sending them into new territories.

Despite all these ideas, confrontation remained the essence of Christian mission. Lull himself, when working in North Africa, used an aggressive way to present Muhammad, the prophet of Islam, as lawbreaker. This strategy failed to win people to Christ, and Lull was stoned to death in 1315. However, Takla Haymanot, another monk, succeeded in Ethiopia through his piety and miracles. He “reversed the Muslim expansion and helped to censure the survival of Ethiopian as a Christian Kingdom” (Moreau, Corwin and McGee 2005:107).

4.2.6 Some strategies used to accomplish the great commission among Muslims

Islam is well known in the world and it is known that it is very difficult to convert Muslims to Christianity. Many strategies were developed to accomplish God’s mission among them. This study does not discuss all the strategies put in place for this purpose; reference will only

be made to those needed to understand how Christians continue struggling to reach Muslims. The discussion of the methods is not meant as criticism.

4.2.6.1 Debate

Debate is a challenging exercise between two opposing groups or teams in a series of speeches where each side employs strong evidence to prove a point. There are various kinds of debate, such as parliamentary debate, team debate, academic debate, etc. (Lafontaine 2001:1-3)

The researcher (before becoming Jesus' disciple) was engaged in many debates with Christians. Both Christians and Muslims use the strategy of debating to defend many subjects. This method entails choosing a controversial topic such as: 'Is the Bible the Word of God?', 'Was Jesus crucified on the cross?', 'Is Muhammad the prophet of God?', and many other similar topics to be defended in public places, on radio or television, etc.

During the debate, each defender has his supporters and time to speak. Such competitive games need skill and arguments that can defend the motive. This requires good preparation, research and deep analysis in order to support the idea or to provide better evidence to validate the assertion. (Dolz, & Schneuwly. 1998 163 in Lafontaine 2001:2).

Moucarry (2000:12-13) explains that most of the time Muslims use Bible texts out of context to present their contest, and vice versa for Christians concerning the Qur'an. In some debates Christians use the Qur'an to show the evidence of the trinity, salvation through Jesus alone, and other Christian doctrines rejected by Muslims. On the other side Muslims also try to show the prophetic event of Muhammad in the Bible, or Jesus practicing Islam. These debates also continue in written form where the two groups defend their position by misrepresenting their adversaries' doctrines.

4.2.6.2 CAMEL method

A camel is an animal commonly used in the desert or Sahel area, but the CAMEL method as it was described by Greeson (2007:104-109) has another meaning.

1. C: Chosen (Maryam Jesus mother was a chosen woman by God for a special purpose.)
2. A: Announced by angels (an angel announced Jesus' birth to Maryam before the event.)

3. M: Miracles (Jesus' power was demonstrated by His miracles)
4. EL: Eternal Life (Jesus knows the way to heaven and if we accept Him as saviour we will be saved).

Greeson explains that the CAMEL method uses the third chapter of the Qur'an, called *Al Imran*, as bridge before presenting Bible stories. The portion of this chapter, from verse 42 to 55, deals with the birth and the elevation of Jesus to heaven. The study starts with a simple introduction inviting the Muslim's friend to study what the Qur'an said about the man of peace "Isa" (Name of Jesus in the Qur'an). This introduction must be clear and full of tact and love.

The 'C' part, from verses 42 to 43, deals with Maryam, Jesus' mother as a chosen woman to fulfil the special purpose of God by accepting the spirit of God to be upon her to give birth to Jesus. The Christian, by asking some key questions, will find out during the dialogue with his brother Muslims that Jesus is the righteous person born from a virgin according to these verses of the Qur'an.

The letter 'A' refers to verses 44-45 where it is mentioned that Jesus is the Messiah, the Word, the Spirit and the prophet from God, announced by angel Gabriel. It has to be emphasised that that Jesus is the only Holy prophet with all these attributes.

The letter 'M' deals with verses 49-52 where the Christian will show to his Muslim friends that Jesus has power over death, by healing a blind man, purifying the leper and raising a man from death by the almighty power of God.

The two letters 'EL' can be explained through verses 54-55 where the Christian will show to his friend that Jesus knows the way to heaven and is able to help all those who desire to reach the paradise.

The last part of the CAMEL method deals with the final appeal to continue learning about Jesus' work through Bible stories, like the stories of Adam, Cain, Noah, Abraham, Moses, David, Jesus, etc. In each story emphasis will be put on the importance of sacrifice, and finally on Jesus as the one who came to end all the animal sacrifices.

The Christian, during this study, must use the Qur'an terms for the names he uses, such as Isa instead of Jesus, Allah when he wants to mention the name of God, Ibrihim for Abraham, etc.

Greeson (2007:144) suggests that during a conversation with the Muslim friend, questions will inevitably be asked about Muhammad. The best way to escape this trap is to respond that 'I agree with what the Qur'an says about Muhammad.'

4.2.6.3 Insider movement method

As Tennent (2006:101-102) notes, this movement called 'Movement to Christ' or 'Messianic Islam' is a new model to share the gospel with Muslim people 'to accomplish the great commission'. This approach was articulated by some Western missionaries of the emergent church movement of the late 20th and early 21st centuries. Insider Movement is the way to influence the contextualisation and to facilitate the conversion of Muslim people, and to avoid persecutions by compromising some key teachings of the Holy Scripture.

Nikides (2014:1-2) mentions that the most fundamental principle of that method is the fact that the converted insiders remain in their cultural familial context, including religious life, attending mosques for the five daily prayers, reading the Qur'an, fasting on Ramadan, even going on a pilgrimage to Mecca. This unique opportunity reduces persecutions and the insider convert can also easily reach his family, relatives and friends for the movement. The Insider method to witness Jesus Christ is also applicable in Hindu or Buddhist cultural context for the same purpose. The Qur'an, not the Bible, is the reference book to use in the process to show that Jesus is the prophet of God. Above all, the Insiders movement attempted to translate the Bible by removing all the difficult and offensive words for Muslims, such as "Son of God", "God the Father", etc.

The insiders consider the institutional churches merely as cultural creation, consequently no need to join a local church or to establish a new church in the Muslims cultures (Tennent 2006:102).

4.2.6.4 Christian medical mission

Kelsey (1988:42-43) reports that Jesus, as missionary, introduced a partnership between health care and evangelism. It is recorded in the Bible (Matt 9:35): "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity." White (1905:19-20) also states that Jesus devoted more time healing people than preaching. This compassion for healing demonstrated

that he came not to destroy but to save. “As he passed through the towns and cities He was like a vital current, diffusing life and joy.” (White 1905:19-20). Stober and Wecker (1989:35-36) point out that this medical evangelism involves all aspects of life: spiritual, physical, mental, and social. Jesus’ patients suffered from all these kinds of diseases. Prayer for the patients and for the work, to allow God to bless the work by the guidance of the Holy Spirit is the key issue of this ministry. Kinsley (1988:265-266) concludes that through centuries Christians followed this strategic plan in difficult areas such as Muslim communities to communicate hope to poor and rich people. Jesus’ disciples also followed him in that strategic plan of healing during their entire mission as Jesus commanded in the Bible.

Moreau, Corwin and McGee (2005:132-133) reveal that, regarding mission, workers were well trained to demonstrate compassion and in parallel to verbally proclaim the gospel. In this process, cultural norms, local customs, traditions and cultural values compatible with Christian faith are respected; also the respect of local government law is of particular importance. Kelsey (1988:268-269) adds that the work is sometime done by volunteers – Christian dentists, physicians, surgeons and other personnel who have interest in medical mission. Through this compassionate help for the sick many patients were touched by the gospel. Before volunteers start to work among Muslims they are trained in the knowledge of Islam, door-to-door visits in the Islamic context, how to conduct Bible studies, and how to keep new converts.

A few years ago the researcher escorted one of his sick brothers to a Christian hospital in his Muslim country, and what he saw was amazing: in the hospital, everything starts by prayer. Patients and those who escorted or visited them could listen to a large collection of audio and video tape recordings in the local language on many topics and even some converts’ testimonies. A very well-organised team visits rooms for prayer, to give encouragement and some little gifts such as soap, fruit, and clothes if there is need. Bibles are available in each room. Visitors may take the many free pamphlets available at the reception room. The hospital charges low consultation fees and sometimes consultations for the poor are free of charge.

Kelsey (1973:114-115) reports that in certain areas institutions provide rooms for Bible studies, prayer, and training the new converts where they will receive holistic Bible training to strength their new faith and to be able to share it with others.

4.2.6.5 Christian education mission

The Christian schools are also used as a strategy to accomplish mission among Muslims. These schools can provide both services for people and at the same time share Jesus with them.

Groome (1980:266-267) and Moore and Moore (2001:52-53) show that classrooms are the places for interaction between adults and children. The observations and conversations with sincere Christian teachers can have a deep impact in the minds of children. This can be done by rich academic programmes and by establishing good relationships between students and parents. Groome (1980:46-47) asserts that the purpose of the Christian Church is first to accomplish the great commission. He therefore (1980:267) supports that teachers and others Christian personnel are the key elements to testify Jesus in word and action. Biblical principles must be included in the school programme to help students to learn spiritual values. Bible studies, spiritual films and all other things that can draw the student close to the saviour can be employed in this regard.

In some Muslim countries Bible teaching is not allowed in the school academic programme, Moore (2001:56-57) suggests, to solve this problem, Christians teachers should teach moral values and leave the rest to the power of the Holy Spirit.

Stories can also be a big tool if they are well selected and fit with the prophets found in both the Bible and the Qur'an.

4.2.6.6 Impact of the media in Muslim evangelism

Since the main focus of this study is to determine how to accomplish a mission mandate through media (radio and cassette recordings), the importance of these tools in mission history are discussed below.

Jennings (1977), in Livingstone (1999:131), points out that communication is very important among people. In the past communication was interpersonal, which means face to face.

Today media provides multiple opportunities for people to share ideas, feelings, videos, letters, etc. The media can also be a tool to accomplish the mission to make disciples. Moreau, Corwin and McGee (2005:253) indicate that with the Internet, the success of media increases. People today are interconnected more than ever through this medium. The potential to promote mission through this strategy is limitless. Media can also be a tool to reach even the strongest impenetrable Muslim country. Chedid (2007:233-234) informs that today no matter where you are, you can hear Jesus' message. Modern technology enables people to hear the message through broadcasts or by downloading worship programmes, Bible studies and commentaries. Livingstone (1999:66-67) adds that the fundamental principle to be understood is the fact that in Christian mission we are dealing with sensible people, not with objects or animals. Therefore, the message of the cross needs to be conveyed in a tactful and loving way to the audience. Throughout history Jesus' disciples have used many different approaches to reach Muslims. As Rippin (2003:284-285) states, over years most of the approaches came from Western countries, and the most negative view of Islamic religion also came from those same Western areas.

4.2.6.7 Negative image of Islam through media

Garlow (2005:23-25) states that the most obvious negative critics about Islam come from Western media. He adds that this is not a new phenomenon. Most of the Western films focusing on the Middle East portray Islam as a violent religion and Muslims as aggressors, in war and conflict. He suggests that many events directed by politicians, mass media and Western literature drive to that conclusion, such as the way this religion started during the time of the prophet Muhammad and his followers, and the history of the crusades, the reconquering of Spain, the fall of Constantinople, etc. The position of women in certain Arabic countries, where they have to cover their faces in public places or streets is portrayed in some media as a lack of human rights and freedom.

Esposito (2002:xiii) and Garlow (2005:12-15) both admit that almost two thirds of the world's population considers Islam as a negative and brutal religion, especially since 11 September 2001. After this event some words, such as 'terrorists' 'extremist', 'radical islamists' and 'fundamentalists' are used more and more in relation to Muslims. The media shows Islam as violent and a religion against human rights. As a matter of fact, many scholars

became specialists of Islam, universities began to teach it in their programmes. Much research was undertaken and most of these projects portray Islam as demonic, full of violence, from the beginning to the present.

Chedid (2007:151-153) reports that many other issues attracted the media to negatively emphasise Islamic world violence, such as the Rushdie affair, the Gulf War, the revolution of Afghanistan, and the Muslim countries like Syria, Iraqi and others places where Muslims killed innocent people.

Østebø (2012:1-4) adds that this negative impression has also been expanded in Africa, where in Somalia and Mali terrorists attacked and destroyed some historical sacred sites, stoning and amputation have been imposed on the population and thousands of people were displaced. The radical ideology of the brotherhood in Egypt, and *Boko Haram* (Islamic sect against Western education) in Northern Nigeria, including suicide bombings and kidnaping of Western workers in these areas, drive the media to conclude the extreme violence of Islam.

4.2.6.8 Positive image of Islam through the media

Esposito (2002:2:3) mentions that it is essential to know that not all Muslims are terrorists or suicide bombers. Âkif (2004:207-209) states that Western media must correct their view by adjusting to the actual reality. He adds that many quantitative researches demonstrated the violent evidences of Islam. The findings demonstrate that most films, articles, radio broadcasting regarding the Muslim world presented that bad side of Islam to the receivers.

Chedid (2007:168-169) informs that there are various peaceful Muslim movements around the world, who are ready to be in contact with the gospel message through the media. Jesus' disciples need to fulfil the great commission to them by presenting them hope and security in the Lord Jesus, the greatest saviour the world has ever known. In this way they can balance or change this situation.

Moucarry (2000:12-13) calls missionaries' attention by saying that the Christian way to change people must not be through condemnation, but through love, respect and patience. The greatest example was demonstrated by Jesus Himself, when one day he met a Samaritan woman who had been married and divorced five times, and even worse, she was living with

someone she was not married to. Jesus did not condemn her, but gradually brought the solution to her spiritual problem by building a spiritual bridge.

As Jesus' disciples, we should have the same sympathies when it comes to share the glorious gospel about Christ, says Livingstone (1999:83-84). Christians must inform their audience about the Christian faith in a respectful and kind way.

4.3 Radio and mass media in Christian history

Sywulka (2000:603) informs that radio broadcasts began as "wireless telegraphy." In 1919 it started in United States of America, the first "commercial audio broadcast." Sogaard and De Young (2000:807) also reveal that the first radio wave was sent in 1906 during the Holy Night of Christmas where the story of Jesus in the gospel according to Luke was read. Christian radio broadcasting started in earnest on January 2, 1921 when a church service in Pittsburgh was broadcast.

Sywulka (2000:603) reports that in 1929, only ten years after the first "commercial audio broadcast" Ruben Larson and Clarence Jones used it "to reach the world with the Gospel."

The first missionary radio station was "the voice of the Andes" (Sogaard & De Young 2000: 807) broadcasting from Ecuador in 1931.

Sywulka (2000:603-604) states that after World War II, John Broger, Robert Bowman and William Robert were involved in radio ministries in the United States of America, forming the Far East Broad Casting Company (FEBC) in December 1945. In 1948 was started "The call of the Orient", broadcasting from Manila in the Philippines. They also operated in Saipan, South Korea, the Seychelles and other locations, in some 100 languages. Dr Paul Freed in 1954 preached the gospel through radio broadcast to Spain and North Africa. During this time the operation also expanded to Monte Carlo, Monaco, Guam Bonaire, Swaziland, Cyprus, Sri Lanka and Albania. In West-Africa, ELWA (Eternal Love Winning Africa), an international radio service started to preach the gospel from Liberia. This radio was founded by SIM (Sudan Interior Missions, today known as the Society for International Ministries). After ELWA RVOG, "Voice of the Gospel" followed in 1963, operated by the Lutheran World Federation. This radio service was confiscated by the revolutionary government of

Ethiopia in 1977 after 14 years' outreach. Since the beginning radio communication "has proven a powerful and effective tool in the task of world evangelization" (Sogaard & De Young 2000:807).

Today there are numerous local Christian radio broadcast services around the world which continue broadcasting the gospel message on FM and medium wave.

4.4 The role of radio in mission today

As Moreau, Corwin and McGee (2005:20-21) explain since the time of Jesus the great commission remained the same. The only change is the field of mission, which became more complex than in the days of the apostles. The good news, the authors add, is the fact that God provides the necessary tools for each era to accomplish the mission. After considerable research Black and Whitney (1983:237) say many Christians feel that communication through radio is among the best tools to accomplish mission to both believers and unbelievers.

Today the advent of radio, according to Sywalka (2000:603-604), provides big input in Christian mission. Jesus' disciples form many denominations and it is necessary to communicate effectively to carry out the teaching of the Lord Jesus Christ. Radio is used for many purposes.

Gray and James (1989:3) explain that Christian radio waves are used to inform the society and Church members about many activities or church programmes, such as invitations to special revival meetings through which people can find a good spiritual support to worship God, have a good fellowship and even spiritual security. It is also used as a pre-evangelism stage, to prepare campaigns by inviting people to the meeting. These media channels are also used to organise health or family programmes to improve the listeners' living conditions and to appreciate the advice given by God to have a balanced life.

The particular strength of the radio is its ability (Gray & James 1989:4-5) to cross any barrier erected by religion, culture, or politics, to reach unreachable people in closed countries where it is forbidden to conduct any Christian activity. Many people in these countries closed to missionaries are today disciples of Jesus through media programmes. For those who are

illiterate the radio can be the first source of information and education if the programme is in their language. There is less opposition to listening to the gospel on the radio than to physical contact with Jesus' disciples. The media provides the only way for them to receive the spiritual food that helps them to grow. Through radio they are informed what happens to some Christians who live under persecution and need prayers or help from other Christians (see also Hovland 2005:48-49).

Entertainment consists of mainly music, drama, and comedy. Radio is also used as a vehicle of promotion and persuasion that can help to convert to Christianity. Many other Christians through careful debate, testimonies, storytelling and other features help the listeners to recognise the redemptive work of Jesus and respond positively by accepting Him as saviour. (Gray & James 12-13).

4.5 Broadcasting evangelism

4.5.1 The FEBC (Far East Broadcasting Company).

The radio station was established in 1945 by two young men, Bob Bowman and John Broger. Their first goal was to preach the gospel of the Lord Jesus Christ. The beginning was very difficult due to the lack of funding and a supporting board. Their only weapon was their faith. The first broadcasting started on June 4th 1948 in Manila (Philippines). Later the broadcasts expanded to reach China and most of southern Asia, including as Russia, the Ukraine, Kazakhstan, etc. The message was broadcast in ethnic languages. In 2014 more than 1.25 million listeners' responses testified how their lives were changed through that Christian message. Today FEBC operates in a total of 41 AM and FM stations worldwide, in 149 languages via short wave transmission (FEBC 2015:1).

According to Gray and James (2015:4-15) those radio programmes include information about the latest news throughout the world, entertainment where the audience listens to nice music, humour, drama and other things that provide enjoyment and relaxation. The radio also functions as teacher to educate and give advice where it is needed, and above all provide Christian education. The spiritual aspect focuses on preaching, Bible reading and study, testimonies, celebrations, etc.

4.5.2 FEBA (Far East Broadcasting Associates)

FEBA, later called FEBA Radio is called the sister company of FEBC (Far East Broadcasting Company). That radio station started when some people from the United Kingdom, after seeing the wonders of FEBC, decided to support the same initiative. The idea to create FEBA Radio started in 1959 but the regular shortwave broadcasts started in 1970 from the Seychelles Islands. Throughout the years many conferences took place to improve the radio station. (Wikipedia, 2011).

Bartz (2009:1-2) adds that the Ministry of FEBA is similar to the FEBC programme. It focuses on people difficult to reach in Africa, the Middle East, and part of Asia. FEBA is also working with several organisations who want to communicate the gospel of Christ to local people. FEBA has partners in many countries in Africa and around the world who share the gospel around them by developing good relations with the audiences in spite of physical distances. Today FEBA has taken the gospel to more than 30 countries in local languages through its International programme.

4.5.3 Vatican Radio

Radio Vaticana (n.d. 1-3) explains that Vatican Radio was set up in 1931, starting by broadcasting in two shortwave frequencies with the pontifical message. In 1936 the International Telecommunication board recognised it as a special case and received authorisation to broadcast without geographical limits. Vatican Radio broadcasts on the five continents through numerous radio stations to more than 1000 in many countries. This Radio offers many services such as:

- “a) Diffusing the voice and the teachings of the Roman Pontiff
- b) Informing about the activities of the Holy See.
- c) Giving information about the life and the activities of the Catholic Church in the world.
- c) Helping the faithful to evaluate today’s problems in the light of the Teachings of the Church”.

“Vatican Radio gives advice and cooperation to Dioceses or Bishops’ Conferences in the field of radio broadcasting sector”. The Radio gives advice and cooperation to dioceses or bishops through conferences. All the services of that Radio are authorised by the General Director.

4.5.4 AWR (Adventist World Radio)

Adventist World Radio is the official mission radio arm of the Seventh-day Adventist Church and was first at Emmanuel Missionary College in Michigan in the United States of America in 1923. The pioneer of that work, H.M.S. Richard Sr., started the work with a program called the Voice of Prophecy from a room on the college campus. From that first initiative, Adventist World Radio continued over decades to broadcast the message of the voice of hope until today addressing the big challenge to reach the unreached people from every culture in their own languages. From 2010 “AWR moves to a new generation of broadcasting by launching a comprehensive podcasting service. All AWR programs, in all of its languages, are available online to listeners worldwide” (Adventist World Radio 2015:1). One of the challenges of Adventist World Radio is to share the gospel of Jesus Christ with the people around the 10/40 window — an area located between 10 and 40 degrees north latitude. The programmes of that radio station reach the five continents, through numerous studios around the world (Adventist World Radio 2015:1).

“It is a challenge to calculate the exact number of countries that AWR reaches, since signals fluctuate and numerous radio stations access our downlinks throughout the year. But we estimate that our various shortwave and AM/FM broadcasts are able to reach more than two thirds of the world’s population” (Adventist World Radio 2015:1-2). The program of Adventist World Radio includes Bible study, health, family life, preaching the gospel, news around the world, and entertainment. Today the AWR has 75 studios around the world broadcasting in more than 80 languages (Adventist World Radio 2015:1-2).

4.6 Other radio stations

According to Streema (2015:1), today there are many free online radio stations broadcasting around the world. There are 5417 Christian radio stations, some with a high numbers of

listeners, such as Radio Evangelizer in Brazil (30 752 listeners), Shekinah Radio in Miami, Florida (28 598 listeners), Radio Télé shalom at Port-au-Price, Haiti, with 16486 listeners, etc

Through these examples it can be concluded that radio evangelism is a very powerful tool used to fulfil the great commission. Bartz (2009:1-2) adds that although the radio programme is efficient to win souls for Christ, the programme itself is not enough to meet all the needs of the audience. Other media tools and church members should cooperate to visit, lead Bible studies or provide encouragement to the new believers, by involving them in the great commission process.

4.7 Gospel recording

Sywulka (2000:604) reports that the Gospel recording was founded in 1941 by Joy Ridderhof, a former missionary to Honduras. This initiative helped people to hear the gospel message in their own language. The gospel was recorded on cassettes and sent to areas of low literacy, to be used for teaching. It could be listened to at any hour. Many other missionaries followed in Ridderhof's steps, allowing people to listen the gospel broadcast over the radio.

Today many Christian ministries continue working with this strategy through the Internet or free distribution of Bible, covering some key topics or sermons around the world in many languages. The information is made available in MP3 format or audio cassettes. This kind of ministry is also very useful for blind and illiterate persons.

What is obvious to keep in mind is the fact that effective communication and a good strategy, well organised as Jesus, Paul and other disciples did it in the past, can help us to reach our objective in mission among the Hausa Sunni Muslims of West Africa. The following chapter discusses this matter.

4.8 Orality

Makutoane (2011:94) explains that the oral world is defined by societies which do not use any form of writing. It can also be societies which are not dominated by writing. The main dimensions that shape the oral word is performance, actions and movement. Performance is essential in the oral world. The five pillars of the oral world is (i) improvisation and original composition, (ii) repetitive formulas and performance as actions, (iii) the performer and the

audience, (iv) the significance of the actual occasion and (v) memorising (2011:97). Memorising is essential for oral societies. They cannot return to the written word. Utterances should therefore leave a strong impression on the hearer and facilitate recollection (2011:110).

Radio programmes are therefore essential tools to communicate in oral societies.

4.9 Conclusion

This part of the study explained that communication is an exchange of ideas or feelings between the senders and the receivers. Good communication can create understanding and good relationships. Four elements are needed in communication: first the message: what needs to be communicated, second the speaker: the one who communicates; third the receiver: the one who listens to the communication and fourth the channel: the pathway to communicate the message, which can be radio, face to face, a letter, etc. Each communication channel has its advantages and disadvantages. One can find two types of communication, namely verbal (with sounds) and nonverbal (without sounds). In each circumstance the sender must communicate in such a way to be understood by the receiver. Control of the voice and physical movements are very important and must be in accordance of the cultural meaning of the receivers.

The cultural context is very important in communication. This is the reason why national evangelists are more effective than foreign missionaries. On many occasions in the Bible cross-cultural communication was used by Jesus, his apostles and prophets. Contextualisation is very important but one needs to be very careful to not fall into syncretism. People see things in different ways according to their culture. The Bible must be the referential document in contextualisation. In the Bible there are non-negotiable aspects such as the creation of the world, the fall of humanity in the garden and the redemptive plan through Jesus Christ.

Communication also needs a good strategy to be well understood. The Christian mission strategies are offensive or defensive strategies. To accomplish mission in Muslims areas some used crusades, debates, one to one evangelism, small group strategy, education, health, CAMEL method where the Qur'an is used as bridge, etc.

Well-used media can be a very important tool to accomplish mission among Sunni Muslims. The secular media presents Islam as a violent religion, but not all Muslims are terrorists. There are many peaceful Muslim communities who are seeking the truth. From the past to the present, media has been used to efficiently communicate the message of the cross. A good strategy brings better results.

No group of people can exist without communication. It is an excellent tool to avoid misunderstanding and bring peace and harmony among people. It is also a source of information that helps people to take good decisions, to socialise and be strong in the way to improve the living conditions by avoiding barriers among a group or society. In Christian mission, the communication must be so effective and comprehensible that it brings people to the decision of accepting Jesus as saviour. Oral and written communication needs skills and ability to be clearly understood by the target audience, in order that the mission of Christ can be done without any misunderstanding by the receivers.

CHAPTER 5 STRATEGY TO ACCOMPLISH MISSION THROUGH MEDIA AMONG HAUSA SUNNI MUSLIMS IN WEST AFRICA

This chapter discusses the conclusion on how media can be used among the Hausa Sunni Muslims and how the gospel can be explained to them.

5.1 Strategy in radio communication

As Hesselgrave (1991:553) states, good preparation is needed to present a message through radio or television for recipients to understand the message well. Hovland (2005:48) adds that the potential of communication through radio is very big, because messages can be transmitted in an effective and interesting way. Clampitt and Berk (1996:3-4) state that one needs a “strategic approach to communicating change”, which can be done on “four levels of planning”: contextual analysis, audience analysis, strategic design and tactical preparation.

The four cited elements are the key pillars in the process to design the strategy to accomplish mission among the Hausa Sunni Muslim in West Africa through media, principally radio. However, it is important to note that some people, such as Thompson and Strickland (1992:3) have another opinion, pointing out five key tasks in relation to strategic planning in communication.

- a. “Developing a vision and a mission.
- b. Setting objectives.
- c. Crafting a strategy.
- d. Strategy implementation and execution.
- e. Evaluating performance, reviewing the situation and limitation corrective.”

5.2 Contextual analysis

The contextual analysis is a series of analytical methods which looks at the entire external and internal environment in which an action operates. This analysis involves the strengths and weaknesses and also the opportunities and threats (SWOT analysis). (Clampitt & Berk 1996:4).

There are several definitions and different ways to do a contextual analysis, but the focus is on the definition already given.

5.2.1 Strengths

Pastor Steve, a Radio speaker, during a conversation with the researcher in Niger Republic on December 15th 2013, mentions that the first strength to be noted in relation with mission is the fact that Jesus himself (Acts 1:8) promised that He will assist His followers by the power of the Holy Spirit, and that there is no need to fear. Pastor Steve admits that there are many people in the Hausa land who need to hear about the gospel, and adds that in most areas of Hausa land, the Gospel can be preached without any problems, provided the missionary does not attack Islamic religious values such as the as Qur'an, Muhammad and others saints and leaders. There are also some very radical Muslims converted to Christianity which means that the mission is possible despite the fact that it is very difficult to win them over.

The researcher believes that mission is possible if a local team handles the Christian mission media. Both the Qur'an and the Bible were translated and recorded in local languages by Western missionaries. Although difficult to admit, poverty can be a strength in that area; hospitality and true love can break down cultural barriers that hinder Christian mission to the Hausa people if their physical needs are met. Schools and medical works are welcome in Muslims areas.

Pastor Steve adds that people regard radio as very important, because of the high rate of illiteracy. It is possible to broadcast from various FM stations around the Hausa land. In some places Christians are allowed their own radio stations. Sunni Muslims are highly interested in listening to stories of the prophets such as Noah, Abraham, Moses and even Jesus.

5.2.2 Weaknesses

Weaknesses means the hindrances that make missionary work very difficult among Hausa Sunni Muslims in West Africa. Bethmann (1950:63-64) observes that Jesus is mentioned many times in the Qur'an but never as the son of God or Saviour. The Qur'an (112:1-4) clearly states that it is impossible for God to have a son. "Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto

Him.” Muslims understand ‘Son of God’ as a result of intercourse between God and Mary in away even Christians do not believe.

Moucarry (2000:127-129) mentions that Muslims also believe that Jesus came to this world only for Jewish people, not for the whole world like Muhammad, and when His mission for Jewish people was finished, God took Him up to Him. He had never been crucified, says the Qur’an (4:157): “That they said (in boast), ‘We killed Christ Jesus the son of Mary, the Messenger of Allah’, but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.”

Based on the fact that Muslims believe that the Qur’an is the last revelation of God because the Bible was corrupted by Christians, it is difficult to convince Sunni Muslims about the crucifixion of Jesus and His title as Son of God. Hausa Sunni Muslims do not adopt the concept of Jesus’ divinity. They observe that Jesus never claimed to be God; He brought a good message to humanity but the veracity of His message was compromised by the Apostle Paul. Barnabas corrected him by writing the Gospel according to Barnabas, but Christians hid it because in it Jesus clearly mentioned the coming of Muhammad, the greatest among God’s messengers. By this action Christians became enemies of the Muslim community. They were lost and they wanted, as Satan, to estrange people from the truth revealed to Muhammad. To correct all these mistakes God sent the inimitable Qur’an as guide to mankind. Muslims regard the Bible as corrupted but not completely false; some truths are to be found in it (Bethmann 1950:249-251).

5.2.3 Opportunities

Opportunities are advantages that make media missionary work possible among Hausa Sunni Muslims in West Africa.

Chancellor (2000:918) points out that the Sunni are sincere people who are looking for paradise because they have many things in common with Christianity. They believe in only one God who created heaven and earth and are strongly opposed to idolatry as the Bible teaches. That God, who is omnipotent and omniscient, must be uppermost in human love. God also requires us to love our neighbour by assisting the poor, widows, orphans and all

those who are in need. Believers can love God through prayers (asking forgiveness through sincere repentance), fasting, giving of alms and faith. These play a key role in a sincere relation with God and bring believers close to Him. Most of the Sunni Muslims accept Christians' prayers for them.

Bethmann (1950:92) informs that Muslims believe in prophets like Adam, Noah, Abraham, Moses and Jesus. The Qur'an mentions that Abraham is the model for believers. Abraham was so connected to God that he did not refuse to sacrifice his son when he was asked. As the Qur'an (4:125) says: "For Allah took Abraham for a friend." It is also written in the Bible (Jam 2:23; Es 41:8) that Abraham was called God's friend. Every year Muslims around the world celebrate the festival of sacrifice to remember Abraham's action, when God asked him to go and sacrifice his son. This story can be used to show Abraham's sacrifice is the shadow of the great sacrifice of Jesus on the cross.

Bethmann (1950:249) points out that another very important person in the Qur'an is Jesus Christ. Muslims believe that He is the only pure person who never sinned. He has many titles in the Muslims' Holy book, mostly the word of God, the Messiah, the Spirit of God and His Messenger born of a virgin. The Qur'an (4:171) says: "The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him." (see also Qur'an 3:44-45).

The Qur'an (3:49-52) states that Jesus has power to heal, even to resurrect people. The stories of the Biblical patriarchs like Adam, Noah, Abraham, Moses and Jesus and other common ground can be a powerful bridge and opportunities to lead Hausa Sunni Muslims to Jesus' sacrifice as the Lamb of God (Garlow 2005:128).

5.2.4 Threats

The main purpose of Islam is to establish an earthly Kingdom in the whole world where the Islamic law will be the rule for everybody. Several strategies were put in place to reach this goal, such as biological expansion (they usually have large families), and building schools and mosques everywhere. Persecution of Christians and violence by some fundamentalists are other strategies used to reach the world (Garlow 2005:63-67).

It should be noted that Islam is a religion of community, called “*umma*”, to which every member belongs from birth to death. What the church is for Christians, *umma* is for Muslims. This explains why it is very difficult for a Muslim to change his religion. If he does convert to Christianity, the other members of the community fight him until he renounces Christianity and returns to his *umma*. It is shameful to the family and the whole community if this happens. Defection is punishable by death to remove the shame and the guilt. Many Sunni Muslims today want to follow Jesus but the fear of persecution by the other members of the Islamic *umma* discourages them (Koslow 1995:36-37).

Most of the Hausa people live in extreme poverty and family influence is very strong. Because illiteracy is very high, most of them, as do other Muslims, believe that everything from Europe or America such as movies, music, dance and even pornography, are part of Christian values. They consider these countries and all those who participate in Christian beliefs as lost. They also believe that everything from Arab countries is holy and that all Arab people are Muslim. These factors contribute to make mission very difficult among the Hausa people (Koslow 1995:37-38).

5.3 Audience analysis

Effective strategy needs an analysis of the audience. This process consists of identifying the group of people that will be affected by the communication and their concerns in order to accept the change (Clampitt & Berk 1996:7).

5.4 Hausa people

5.4.1 Origin and way of life

Bethmann (1950:247-248) points out that in mission any group of people needs to understand the gospel in a local context. When communication involves contextualisation it will achieve its purpose. Sincere contextualisation cannot be undertaken outside identification of a people group.

Since the Hausa Sunni Muslims in West Africa is the main focus of this study, they need to be discussed in more detail. Their historical dimension and social, economic, political and cultural aspects are considered.

5.4.1.1 Location

Linsley (2010:1) informs that the largest Hausa population is concentrated in northern Nigeria and South-eastern Niger. Another group is scattered throughout West and Central Africa. An important group lives in the Sudan on the traditional road for pilgrims to Mecca.

As Bergstrom (2002:1) noted, the Hausa people are among the largest ethno-linguistic groups on the African continent. He adds that the history of this group of people is based on “written, oral, and archeological records.” Callaway (1987:5-7), in Bergstrom (2002:3), informs that the Hausa people claim Bayajidda, a man who came from the east, as their founder. Analyses by Smith (1988:61-63); Oates (1991:162-193) and Redford (1992:451-455), in Lange (2012:139, 153-154), leads to the conclusion that many historians think that Bayajidda’s father was a ruler in Egypt or ancient Nubia. After a conflict with his father, Bayajidda came to Gaya, northern Nigeria, where he employed blacksmiths to fashion a knife for him. With this knife he went to Daura where he killed a powerful snake that guarded the well six days of the week and prevented people from getting water. After he delivered the people from this oppression the queen of Daura married him to show her appreciation. They had seven sons who later ruled in seven cities that make up Hausaland. It is difficult to put an exact date to these events, but many scholars estimate that it was about 500 to 700 A.D. (Lange 2012:153-154).

Bergstrom (2002:8-9) notes that Hausa is the language of the Hausa people. It is interspersed with some Arabic words. Hausa in Nigeria and Niger is easily understood by each other, the difference between the two being that Hausa in Nigeria borrowed some English words, but in Niger the borrowed words are French. It is estimated that more than 22 million people speak Hausa and 17 million others use it as second language. It is the most widely spoken language in West Africa.

5.4.1.2 Social life

Cuoq (676-687) reports that throughout their history, especially during the 14th century, the Hausa were conquered by several West Africa empires, such as the Mali Empire, Songhai, and Bornou. In the early 20th century the British invaded northern Nigeria, and supported the Fulani, another small ethnic group, which set Hausa supremacy. The two ethnic groups then formed a strong ruling coalition which made them dominant in northern Nigeria. The Fulani rules according to the Hausa political system because the Hausa supported them (Clarke 1982:40-42).

Callaway (1986:7-9), in Bergstrom (2002), states that the Hausa formed diverse racial groups with a homogeneous culture from northern Nigeria to southern Niger. They are generally quiet and reserved and do not show emotions in their interaction with outsiders. In their culture it is forbidden to pronounce the name of one's spouse or parents as a sign of respect. A strong playful and relaxed relation exists between cousins, grandparents and grandsons. From early ages children are taught through stories about the living conditions, how to develop friendships with their neighbours and to respect elders, and parents, and even preparation for marriage.

Masquelier's (2001:33) and Triaud's (1981:12) analyses, in Bergstrom (2002:3), state that family relations are very strong among them. Relatives live close to each other to socialise and for mutual support in all activities, such as farming, trade, etc. Most of the time families arrange marriages for their young people, and marriages between cousins are preferred above all. The approval of the community is vital for all actions by members of the community. The Hausa society is extremely hierarchical, and the eldest male in a large family is the authority in everything.

During his conversation with Joshua Abdou, a pastor among the Sunni Muslims in northern Nigeria on April 13th 2013, the researcher was told that the Arabic culture affects the Hausa Sunni people's way of life, including dress, art, housing, rites and law. After the birth of a child it is named on the eighteenth day, and boys are usually circumcised. The Hausa community intensely persecutes new converts from their ranks who accepted Jesus as Saviour, because they regard it shameful to the whole ethnic group. Parents are allowed to

even kill their sons or daughters who become Christians in order to remove shame from the family.

According to the Qur'an (4:3) a man can marry up to four wives. Callaway and Creevey (1994:150), in Bergstrom (2002:14), add that most of the Islamic Hausa Sunni women live in seclusion, and are marginalised; they do not have the same rights as men. During his conversation with the researcher Malam Abubacar, a leader among the Sunni in Hausaland, on March 24th 2014, said that women stay at home and only go out for special occasions or for medical treatment. At such special occasions women must wear veils and are often escorted by their children. Hausa children attend Qur'anic schools from an early age, where they learn to recite the Qur'an, and the Islamic way of life and practices. Before adulthood, many are prepared to be leaders in Islamic religion.

Koslow (1995:36) reveals that most of the Hausa live in small villages where they grow crops. A few of them moved to the cities to engage in trade. They also developed several skills such as metalwork, tanning of leather, dyeing and other skills. He adds that poverty is widespread among the Hausa population. It is very difficult to earn a living in rural areas. Some live in the Sahelian area where harsh weather and droughts make life more difficult for these rural farmers. These conditions cause some to move to the cities in order to look for small formal jobs to survive. Many have more than one occupation. Women earn money by cooking and selling food. Since many among them are secluded, according the Islamic law, they send their children or servants to go to other houses or markets to sell food on their behalf.

As Smith (1959 235-237) explains, agriculture is the main economical activity. Most of Hausa people in rural areas are farmers. Their homes are built with available materials: walls are constructed of dry mud and roofs are thatched. These farmers cannot survive from their produce alone. The rain sometimes stops before the maturation of the crops. Farmers depend heavily on nearby cities to find small jobs to survive during the dry season and they return to the village when the rainy season is near. The most common crops that these people cultivate are grains like millet, sorghum, maize and beans. Soup is made with tomatoes, onions, and vegetables such as spinach and okra. The life of these farmers is very difficult because one

third of them are unemployed and only few are literate. Western education is not welcomed. In the city the situation is quite different and most of them are government workers or traders.

5.4.1.3 Hausa language and education

The Hausa language is used to instruct children at the elementary level in northern Nigeria, but not in the Republic of Niger. In both countries, that language is available as a course of study at university. There is much literature available in Hausa in the two countries but more in Nigeria, such as Islamic literature, newspapers, magazines, etc. Several higher degrees on Master's and PhD level are offered in Hausa at various universities in the United Kingdom, the United States of America and even in the Soviet Union. Many international broadcasters use Hausa language in their various radio and television broadcasts (Smith 1959 235-237).

5.4.1.4 Religion

Sani (2011:1- 2) reports that most of the Hausa are Sunni Muslims and they are against Western education. This is the reason why the illiteracy rate is very high among them. They believe that there is only one God creator of heaven and earth, no one equal to Him in all His essence and Muhammad is His prophet. Most of the children attend Qur'anic schools and are neglecting Western education as many consider it a sin.

Vaughan and Banu (2014:5-6) mention that Hausa Muslims observe the two major festivals of the Islamic calendar in the year. Ramadan is celebrated after 28 to 30 days of fasting, according to the apparition of the new moon. During that period, it is compulsory for every adult to fast during the day. In certain areas those who break the fast are punished. Two months and ten days after Ramadan the second festival takes place, where animals are killed in memory to the time Abraham was willing to sacrifice his son. Each family is supposed to offer to God at least one lamb or cow. During the two festivals, people give each other gifts and feed poor people. Pilgrimage to Mecca the Holy Land is a great honour and is respected in the society. If someone is not attending the mosque or worse, becomes a Christian, he is no longer considered part of the society as he brings shame to the family and this shame needs to be removed by cutting him from the family. In some area such persons must be killed if they refuse to repent. Hausa Sunni have a lot of prejudice against Christianity, but they respect Jesus as a prophet sent by God to Jewish people, not to the whole world, like Muhammad.

5.4.1.5 Rites, culture and superstitions

As Vaughan and Banu (2014: 10-12) point out, Hausa culture is strongly attached to the Islamic way of life. The men are easily recognisable by their long dresses, with sometime elaborate embroidery designs around the neck and also colourful embroidered caps on their heads. Women are identified by their special Arabic garment (burka) with scarves that cover their heads.

After a birth in a family a big ceremony takes place seven days after naming the baby. A lamb is killed as sacrifice and the baby is circumcised to welcome him in the Islamic community. This ritual implies that the baby, when he reaches adulthood should not leave the community, and if he does, he must be persecuted until he returns to the Islamic community.

As Masquelier (2008 1-3) says, Hausa people seriously believe in witchcraft. Some people, generally old people, are supposed to eat the soul of other to maintain their life. Women are more involved in that practice than men. These beliefs push the elders to protect their family by consulting some specialists to protect their relatives. Some Muslim leaders and charlatans take advantage of that to make money. The fear of wizards and enemies is very popular among Hausa people this fear sometimes divides people.

5.4.1.6 Marriage and divorce

Buono and Sada (2005: 8) explain that young Hausa girls get married between 12 and 15 years of age. This is the reason why they do not like Western education, and only few reach university level. When they do go to university it is very difficult for them to get married. From infancy the boys and girls are treated differently. As they grow up the boys learn that they are superior to girls. Hausa society functions in a highly patriarchal fashion, with men who control the life of women. The women are less educated and work hard to perform all housework and childcare. In some places they do not have access to public places, and then use children as couriers. The respect of elders and leaders is at the centre of the culture. Hausa people exercise extra effort to maintain their culture and traditions by preaching it from one generation to another, through storytelling, poetry, drama and even through Islamic religion. Parents and elders are in the best position to efficiently educate the young generation on those cultural and traditional issues.

Buono and Sada (2005: 10-15) add that polygamy is generally practiced in that society. When a man desires to marry a girl, his parents visit her parents and make some proposition about the marriage. Most of the time the marriage is arranged by the two families, and close relatives are chosen as partners, most of the time cousins. The groom's family signs a contract in front of the bride's family and friends and the bride representative, pledging to take care of his wife and future children, according to Islamic law. The two partners never take part in this meeting, which can take place in the mosque or at the bride's home. The couple is brought together some months after that ceremony. The bride's family prepare their daughter for marriage by giving her advice and equipping her with all that is necessary for the couple such as furniture, cooking utensils, food for several months, etc. The bridegroom therefore does not suffer during the first months of the marriage. The marriage festivity is held at the house of the bridegroom's parents, and the bride is instructed by some honourable ladies. The bride never shows happiness during that period, otherwise she would be considered a prostitute, but this custom is beginning to disappear in the modern world (see also Smith 1959: 245-246).

Men can marry up to four wives, according to Islamic law. Each wife has her own house where she and her young children sleep. The husband has his own house where the wives meet him according to their turn. The wife never calls her husband or his parents by their names. In the cities marriage is usually monogamous (Vaughan & Banu 2014: 5-6).

Divorce is a hateful thing among Hausa people; it is only permitted in unavoidable circumstances. A husband can ask for a divorce only after reasonable reasons and mutual consent. In such a case, he pronounces the end of the marital contract in front of witnesses or the Islamic court, by giving a letter of divorce to the woman. A wife also has a legal right to seek divorce from her husband if he is physically or mentally cruel towards her, unable to fulfil the marital obligation or if he fails to provide clothes, food, shelter, apostasy from Islam, etc. for her. In that case she might have to pay back the dowry, part of the money given by the husband at the beginning of the marriage (Buono and Sada 2005:18-20).

After the divorce is pronounced the wife goes to her family and must fast for a period of 40 days, without going out, and observing certain rituals. The husband continues to provide to her needs until the end of that period. After that time of observation, and she is not pregnant,

she is free to be reconciled with her husband or to marry another man. If she is pregnant she cannot marry another man before the delivery. The reconciliation between man and wife after divorce is possible only twice: if the divorce happens three times, reconciliation is deemed impossible. (Vaughan & Banu 2014: 5-6).

When the husband or wife dies, the sharing of the estate is done according to Islamic law. The principle of distribution is that the portion for the male will be double that of the female. This distribution takes place after all debts contracted by the deceased have been paid. Beneficiaries include daughters, mother, father, husband, wife and close relatives. If the deceased left a will, it is honoured. Small children are raised by their close relatives until their maturity (Vaughan & Banu 2014:5-6).

5.4.1.7 Death and burial ceremonies

As Aisha (n.d. 1-2) explains, when someone in the Islamic community is approaching death, his family should be present to encourage him to recite the confession of faith, which content is “There is no God except Allah.” His relatives must show him kindness. After the death the eldest will say in Arabic “Verily we belong to Allah, and truly to Him shall we return.” The assembly prays for him after closing his eyes then the body is covered with a clean sheet. The burial ceremony should then take place as soon as possible during the next 24 hours after the death in normal situation. That ceremony is very simple. After cleaning the body it is simply covered by a white cloth and buried facing Mecca, the Holy city of Islam. After the ceremony people gather in the house of the deceased for few minutes to pray for the deceased and his family. Women never attended burial ceremonies as this is the duty of mature men. The Hausa Muslim community observe the same tradition.

5.4.2 Religions

5.4.2.1 Islam

Sani (2011:1-2) reports that the Hausa’s first contact with Islam was in 1370, “introduced by merchants and scholars from Western Sudan (Mali) during the reign of Ali Tsamia between 1349 and 1385”. By 1500 some Arab traders also spread the religion among the population. This Islam was mixed with much paganism and customs. Moore (2010:2) adds that Islam had a significant impact during the “holy war” (1804-1808) led by Usman Dan Fodio (1754-

1817), a Fulani spiritual leader. Callaway and Creevey (1994:12), in Bergstrom, report that the Hausa were conquered and many villagers were forced to become Muslims. Moore (2010:2) adds that most of them adopted Islamic behaviour and rituals at that time. Their conquerors also become “culturally and linguistically Hausa.” After this conquest Islamic law and order flourished, and many Qur’anic schools and mosques emerged. The Hausa language was written using the Arabic alphabet and characters called *Ajami*. “Today, the Hausa people are the fourth largest bloc of Islam in the World.” Moore (2010:2). The Hausa culture is intertwined with Islam, making it almost impossible to win them for Christ. The Qur’an is regarded as God’s final word; the best education is to follow this book and not Western education.

Ndege and Essa (2013:1) inform that this opposition to Western education pushed a group of Hausa to establish the *Boko Haram*, a religious organisation in northern Nigeria in Maiduguri in 2002. It was led by Mohamed Yusuf, who was killed by Nigerian police in 2009. The meaning of *Boko Haram* is “Western education is sin.” The group is extremely opposed to Western education in favour of implementing the Islamic way of life. “*Boko Haram* attacked the “symbols of state power”, churches, even mosques and markets and all those who do not share their ideology. Islam practice among the Hausa is dominated by Qadriyya, Tijania and the new Wahhabiyya movement among extremists.

5.4.2.2 Paganism

Cooper (1998:28), in Bergstrom (2002:4), states that not all Hausa are Muslim. There are some communities in rural areas who practice the cult of spirit-possession called *bori*. Many *bori* (spirits) refer to themselves as Muslims. These spirits, according to those who worship them, protect the family and the village, and are able to provide rain and good harvests. The cult of spirits often includes sacrificing animals for personal reasons.

5.4.2.3 Christianity

Crampton (1976:131), in Adamu (2011:5), informs that it seems that during the reign of Emir Abdullahi Maje Korofi (1855-1882), Malam Ibrahim emerged in Kano and was interested to study about Jesus in the Qur’an, after considering many references in the Qur’an about Jesus. Malam Ibrahim started preaching the second coming of Jesus Christ and won many

followers, called *Isawa*, but “was executed for these beliefs at Kasuwar Kurmi.” Adamu (2011:5). His followers were scattered in Hausaland.

Graham (1966:17) relates that after the British conquest and during the subsequent British colonisation, it was declared that all citizens were free to worship God as they please. This allowed the Christian Missionary Organization to set up their mission in the Kano area.

Bingilam (1943), in Graham (1966:28-29), informs that the first Christian Mission was composed of five people from the Church Missionary Society (C.S.M), during the time of Emir Alu (1895-1903). The team was, however, ordered to leave the place in three days, because the Emir was told that the Qur’an contains all that they needed in their life. The first contact between the Hausa and Christianity was in 1893 when the founder of the Sudan Interior Mission (SIM) expressed the goal to teach the Hausa people about the gospel. He went to Nigeria for this purpose. However, the work was only established among them in 1933 when missionaries came to the city of Kano. Graham (1966:29) adds that they used medical work as a strategy in rural areas in both Nigeria and Niger where Islam was not strong. In Nigeria, the SIM worked closely with the Evangelical Church of West Africa (ECWA). Later they targeted these populations through education by establishing schools as the Catholic did in both rural and urban areas. The Bible was translated into the local language and some portions in *Ajami* (the Arabic script) in 1932. Only 10% of the Hausa can read, but the “Old and New Testament are now available in recording, films and visuals” (Graham 1966:29). Harsh persecutions make the conversion of Muslims very difficult.

Adamu (2011:7), quoting an official Catholic record, (a French document translated for him by Father SMS White, without mentioning any reference) reports that the Catholic mission penetrated the Hausaland in 1919. In June 1924 they completed the first Catholic Church in Kano (a town in northern Nigeria). But all the efforts put in place to open a mission station or school failed. From 1930 to 1941 efforts were made to intensify church activities by building schools among Hausa society, both in rural and urban areas. In 1949 they opened the first secondary school in Kano. By 1966 they had established four primary schools and two secondary schools with more than 1600 students. The success of the Catholic Church was a positive example for other Christian Missions. The Church Missionary Society, which failed in 1900, made a second attempt to penetrate Hausaland in 1924.

5.4.3 Storytelling

Tingöy, Günefler, Öngün, Demirağ and Köroglo (n.d.:1-2) conclude that stories help people to share life, values and experiences; they are also effective tools in education that help listeners to remember the information easily and to be able to make the right decision for a better future. In storytelling, the storyteller shows various outcomes for a person's actions. Storytelling brings good understanding of human existence and information about genealogical affiliation. The main purpose of this is to motivate people to reach a certain goal by building positive characteristics. Storytelling can also help to harmonise life with reality, by maintaining the respect of elders in the society and preserving the wisdom of the ancestors' heritage.

The researcher, who is part of this Hausa culture, remembers that during his childhood, at night, around the fire, children were told stories to help them to deal with the future challenges of life and ways to survive. The audience appreciated and acknowledged the positive and negative aspects of each story to help making better decisions. Most of these stories dealt with human honesty, best choice for future marriage, respect toward the elderly, strangers and others, and key values in society. Old women told the stories by combining oral narrative with songs, dance, emotions, etc. Adults formed their own group where they told stories about different events in their past life. These kinds of stories are very difficult to be understood by children. When the children reach a certain age they can join the adult group to listen to their stories and are allowed to only ask questions, not to tell stories, as they would do in future.

5.5 Strategic design

The contextual and audience analysis is followed by strategic design, which is an effective plan that helps in reaching the goal. This requires gathering good information for a clear and understandable commutative design. This insight refers to an adequate approach that can motivate people to respond to the message. There are many ways of approaching the task (Clampitt & Berk, 1996 :8).

5.5.1 Objective of the strategy

Winter (2000:910) states that it is good to understand that before designing a strategy that Christians have a mission and listeners a need. The strategic design objective is to reach the need of listeners in the way to accept Jesus as saviour. Another purpose is to show a good and attractive image of God. It can thus be concluded that a good strategy can help Hausa Sunni Muslims to understand Jesus Christ as the only Saviour and His loving sacrifice on the cross, and that resurrection for eternal life is possible.

As Jesus told (Mat 28:19-20), the priority of our mission is to make disciples. The researcher, who worked among Sunni for many years, can state that after winning the Hausa Sunni, the big challenge is to maintain the new convert in the church. Some propositions will be made to help these new converts to withstand persecution even if they are cut off from their families. Through this strategy a strong local church may be established in the Hausa local culture with locally equipped and empowered leaders that encourage the mission purpose. In summary, the purpose is to create a comprehensive message for Hausa Sunni Muslims, in a way to maximize the impact of media on mission in that area of West Africa.

5.5.2 Tools of the strategy

As stated above, the audience is Hausa Sunni Muslims. The appropriate tools to win them to Christ are media because of the high rate of illiteracy among them.

Radio waves and message recorders are used in the process to share the gospel. A spiritual team is needed to reach this goal.

In this strategy small group activities were included for better retention of the new believers. The Qur'an will be a bridge to move them from where they are to where the missionaries want them to be. Step by step the programme will lead them to Jesus as saviour, as recorded in the Holy Bible. Livingstone (1999:96) states that solid teamwork is needed for this, as well as prayer, visitation, responding to letters, Bible studies, etc.

5.5.3 Resources of the strategy

5.5.3.1 Financial resources

In the gospel evangelism process financial resources are needed to buy materials and also to equip and train the team engaged in this evangelism (Black & Whitney 1983:220-221).

5.5.3.2 Human resources

Multiple players need to be involved in this process of mission through media. This team can work together. Livingstone (1999:96) says that it is obvious that teamwork is better than individualism. No one can do the mission work alone; no one has all the gifts needed for the success of the work. More persons are more effective than one. Without team communication there is confusion, but a group of Jesus' believers can promote progress and better achieve the objective in this mission work can also bring the members close to Jesus and to each other. Jesus, as model of Christian mission, organises a strong team to preach the gospel. His Church has to follow His example.

5.5.4 Evaluation and amendment

The last point in our design strategy is the evaluation of the work by the whole team. Hirokawa (1992:172) says that in each activity evaluation is useful to measure progress and also to determine what needs to be improved.

5.6 Tactics strategy

Clampitt and Berk (1996:9) explain tactics as devices or actions taken to achieve a goal. Hovland (2005:9, 17-18) mentions that to bring people to radical change, the communicator needs tactics strategy which responds to the question: How to operate in order to have better success. The communicator must at this level use many channels of communication by discussing the upside and downside of the change "by stressing the positives." Finally, it is important to let the audience freely express their concern for better understanding. This can be done through letters. The communicator must be a skilled presenter; unclear speech is the synonym of lack of confidence.

Black and Whitney (1983:237) point out that the radio audience is the largest in the morning from 7:00 to 10:00, and in the evenings from 19:00 to midnight. The time to broadcast can be chosen between the two suggested times. They also (1992:238) report that local music can keep the audience listening to the programme. Finally, they (1983:254) suggest that all music protected by copyright have to be avoided. “Effective strategy takes into consideration the cultural content”, adds Van Rheenen (1996:139).

5.6.1 Team organisation

Sogaard and De Young (2000:808) note that radio ministry does not begin with the recording of what will be recorded. God’s guidance is needed through prayer. The group of people who need to initiate this project must be aware that they are engaged in a very big war as the Bible notes in Ephesians 6:12: “For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.” Chedid (2007:174-175) mentions that the key for success is the power of the Holy Spirit. But as co-workers with the Holy Spirit, planning is also necessary.

Shaeffer (1970:2), in Livingstone (1999:106), reports that the planning team must define and agree on the objective; the members can develop and execute the plan of work and the strategy for the project. These team members will be people dedicated to God who have the vision to convert Muslims to Christianity through a variety of outreach programmes.

5.6.1.1 Team composition

5.6.1.1.1 Leaders

As Topping (2002:39-40) mentions, leadership is necessary for success, and plays a key role in any organisation. Pruzan and Miller (2006:81-82, 85), in Maak and Pless (2006), add that leadership provides better results through the power of the Holy Spirit. For that reason, each successful team requires leadership. Without leadership, they state, humans act alone and lose the main goal. Good leadership supports and organises the work, and if the organisation is the victim of a poorly planned strategy, it will be very difficult to lead people to change for the better and they will not be able to grow spiritually. The leader has to be careful to not obtain change through pressure or to make the wrong changes for the wrong reasons.

Koestenbaum (2002:68-69) notes that the appointed leaders should be individuals with the same vision and total commitment to the mission project. Their role is to take care of the administration, to set specific goals and plan for mission progress, to provide the necessary budgets and to motivate and encourage the team, to organise regular meetings to evaluate and to determine how to improve the work. Leadership is a dynamic interaction between the leader and followers to move together towards a high level that leads people to change for the better and to stay motivated.

Pastor Steve, whom the researcher met in the Niger Republic on December 15th 2013, suggests that the leadership of this radio work can be composed by a leader, a secretary and a project manager. This leadership has to create an atmosphere that can make the other team members comfortable to look for resources to produce adequate materials for the work. This leadership can identify other skilled members for the team through prayer and based on Biblical advice about how to choose the gospel workers. The leaders should choose the right team members and make sure that the right person is assigned to the right task.

5.6.1.1.2 Speakers

Angelica (2001), in Hovland (2005:49), states that there is no visual side in radio programmes; the visual aspect is the listeners' mind. When the receivers hear the voice of the speaker they develop in their mind what he looks like – either good or bad.

In a communication on 18th April 2013, Salomon Luka, a pastor who worked as radio speaker among the Hausa Muslims for a long time, suggests that the speaker must develop a sense of sincerity and trustworthiness, must speak the local language correctly and must also read and recite the Qur'an in Arabic to be more effective. He emphasises that reading the Qur'an in Arabic has a broad meaning for Sunni Muslims, and thus this strategy can encourage them to continue enjoying the programme. It is better to look for such Hausa persons among former Muslims converted to Christianity. Two or three speakers are enough to fill the need.

5.6.1.1.3 Prayer team

The next building block in regarding teamwork is people in charge of prayer, Bible courses, correspondence and responding to the listeners' questions or letters.

Livingstone (1999:170) informs that it has to be kept in mind that the opposition to the Christian message will be very strong, and for this reason a serious prayer group must be in place. Jesus' workers need to know this spiritual warfare. Prayer is essential in mission work. Without spiritual forces from the Lord, the witnessing will be less effective and the enemies could overrule the project. Prayer makes victory possible through the support of the power of God. Even Jesus found time to pray for this big mission. Prayer also sets the spiritual life in order.

Garlow (2005:119-120) reports that Christians do believe that God answers prayer. It must play a significant part in the evangelistic strategy the Church is called to fulfil regarding this spiritual activity (Col. 4:2). It must be fulfilled with such faith that even the mountains of Islam are moved (Matt. 17:20).

5.6.1.1.4 Teamwork

Topping (2002:50) states that understanding the purpose is crucial for success and every member can be more motivated if he understands clearly the main purpose of this initiative and what he has to do. Livingstone (1999:107) states that all need to collaborate, to study the Bible regularly, to pray and look for God's guidance. The team members should meet regularly to evaluate the work, the major problems encountered and the eventual solutions. Livingstone (1999:107) adds that the communication line must be open and friendships developed. Every member will be part of the strategic plan made to reach the goal. As Topping (2002:53-54) points out, leaders play a very important role in any organisation. If they have a wrong attitude it can affect the whole team and the expected results. If a team member does not fit the team mould, it is better to replace him in order to keep the mission spirit.

Topping (2002:106) emphasises that training is very important in teamwork. He differentiates between teaching which means "to impart knowledge or skill" and training which means "to make proficient by instruction and practices."

Based on that, the researcher suggests that before starting the project, the team must be trained by pastors and specialists in great commission, effective communication elements,

Muslim evangelism, Hausa Sunni Muslims and their culture and also whatever can help to achieve the objective. Without this training the result will not be efficient.

5.6.2 Strategic plan for radio programmes

5.6.2.1 Building bridges

Bethmann (1950:239) reports that it was discovered that through history, a big perplexity arose between Christians and Muslims concerning the Bible, Jesus and his work. Today bridges are necessary to correct these wrong views of Muslims toward true Christianity. He (1950:239-243) explains that bridges are works built above an obstacle (streams, rivers, canals, etc.) to facilitate crossing. Studies are necessary to determine which type of bridge is needed for the situation. Before building such structures the engineers have to first do serious research, to know the following elements for the safety and longevity of the bridge:

- a. The place where the bridge should be built to reduce the estimated cost of the work.
- b. It is necessary to determine the place of both axes which are going to be on each side of the river.
- c. The strength and the depth of the current of the river should be considered.
- d. What is the resistance of the ground to determine the depth and the type of foundation of the both axes and columns?
- e. The potential and highest possible load and the material that can resist to the weight?
- f. What is the chronological continuation of the various tasks, from the beginning until the finish?
- g. What type of workers is necessary for the realization of the work?
- h. Etc.

Without these feasibility studies, the bridge cannot be built for the passage to those who are on the other bank. If it is badly built it will eventually fall with the users instead of saving them.

Bridges can also be used to reach other people. Between Christianity and Islam there is a current in fury which we cannot cross without a solid bridge.

Bethmann (1950:240) supports the idea that no one lives on a bridge; it is only a structure that helps to cross over an obstacle. Islam and Christianity are both main trunk roads, and

from necessity it is imperative to know them well, to better fix the foundations of the bridge. Muslims have to be aided to find salvation and life in Christ, without returning to their former religion no matter the trials or staying in an intermediate position.

Thompson (1982:4) states that Jesus' disciples need to believe strongly that the Bible is the only Word of God, and Jesus is the only way to heaven as He said to Thomas (John 14:6) "I am the way, and the truth, and the life. No one comes to the Father except through me."

Since Christians believe this, the strategy is to use first the Qur'an as bridge in the way to remove some barriers that can facilitate the Sunni Muslims to have confidence in the Bible. By reading it the Holy Spirit can convince them to see the truth by themselves. As Paul said in his first letter to the Corinthians (1 Co 12:3-4) "Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit."

Moucary (2000:33-34) reveals that the Sunni Muslims and others believe that because the Bible has been translated many times from one language into another it has lost the original meaning. Some claim that the Bible has been perverted over centuries by Jews and Christians who removed all prophesies related to the coming of the prophet Muhammad.

Since the target people believe in the Qur'an, the starting point will be from where they are to gradually move them to where the missionaries want them to be. This is the same strategy used by Jesus to reach the Samaritan woman as told in the Gospel according to John chapter 4.

The first lesson proposed in the programme to convert Sunni Muslims is to remove the various barriers between Islam and Christianity.

5.6.2.2 Social barriers

According to the experience of the researcher many Sunni Muslims believe that Christians are their enemies; but what the Qur'an says about this opinion is different:

"Strongest among men in enmity to believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, 'we are Christians':

because among them these are men devoted to learning and men who have renounced the world, and they are not arrogant.” (Qur’an 5:82).

As it is written in the Qur’an, Christians are not the enemies of Muslims but Jews and Pagans are. For that reason the Qur’an says: “Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who received guidance.” (Qur’an 16:125). The Bible states the same thing before the Qur’an: “Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. And the LORD’s servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, correcting opponents with gentleness.” (2 Tim 2:23-25).

Jesus’ followers are not enemies of Muslims because they also receive as commandment to love even their enemies, as it is written in the Bible (Matt 5:44).

“But I say to you, love your enemies and pray for those who persecute you, so that you maybe children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.”

In the experience of the researcher, some Muslims quote these controversial verses to show the contrary: “O ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them.” (Qur’an 5:51). Another Qur’an verse says: “O ye who believe! Take not into your intimacy those outside your ranks. They will not fail to corrupt you. They only desire your ruin. Rank hatred has already their appeared from mouths: what their heart conceal is far worse.” (Qur’an 3:118).

During a long conversation between the researcher and two great Hausa Sunni leaders, Adamou Garba and Sheffou Insa, on 16th December 2013 in the Niger Republic, they explained that Islam is a religion of peace, but when Jews or Christians try to destroy Muslim families or religion they become their enemy. If the Christians wage war they are enemies and the Muslims have to fight them. As far as Christians respect the Qur’an and do not say anything bad against Muhammad and Islam they are still regarded as friends. To fight a friend is against the commandment of the Qur’an. Otherwise the Qur’an states that: “Those who

believe [in the Qur'an], and those who follow the Jewish (scripture), and the Christians and the Sabians, any who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them should be no fear, nor shall they grieve." (Qur'an 2:62)

5.6.2.3 Theological barriers

Today Muslims believe universally that the Bible has been changed (Cave 2002:111-112). This declaration is without any evidence.

5.6.3 What the Qur'an says about the Bible

"We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)." (Qur'an 3:84). (See also Qur'an 4:163, 3:3, 4:44).

"It was We who revealed the Law (to Moses) therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah." (Qur'an 4:44).

"It is who sent down to thee (step by step), in truth, the book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). (Qur'an 3:3; 3:136),

"We have sent thee inspiration, as we sent it to Noah and the messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob, and the tribes, to Jesus, Job Jonah, Aaron, and Solomon, and to David We gave the Palms." (Qur'an 4:163; 2:87).

"And in their footsteps We sent Jesus the son of Mary, confirming the law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah." (Qur'an 5:46).

Moucary (2000:38-39) states that the meaning of these verses is clear and do not require interpretation or explanation. There is no verse in the Qur'an saying that the Bible was corrupted, but all the verses in it encourage Muslims to read it because there is light and

guidance in what God revealed to Moses, the prophets and Jesus. The Qur'an goes so far as to say to Muhammad: "If you wert in doubt as to what We have revealed unto thee, then ask those who have been reading the book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt." (Qur'an 10:94).

Falsification according the Qur'an towards the Holy Bible is about the meaning, not the text, as Moucary (2000:59) mentioned. He (2000:40-43) adds that this declaration appeared in four verses in the Qur'an. Two are quoted here: "Can we (o men of faith) entertain the hope that they will believe in you? – Seeing that a party of them heard the word of Allah and perverted it knowingly after they understood it. 2:75; and "Of the Jews there are those who displace word from their (right) place (meaning), and say: "we have heard and we disobey..." (Qur'an 4:46). The two other verses can be found in Qur'an 5:13 and 5:44. Moucary concludes that in these texts, Jews are the authors of the change of the meaning of some words in their books, but not Christians.

5.6.4 Muslim theologians and the corruption of the Bible

Ghazali (1939:8), Baqillani (1957:75-103) and Abduh (1954:48-50), in Moucary (2000:55-59), show that many great Islamic scholars of the medieval period, including Ali-al-Tabari, Amr al Ghazali, Al Bukhari, al Mas'udi and others accepted the Bible as the Word of God and never believed that someone corrupted it. If God is Almighty, said some, He would never allow that changes occurred in the text. On the other hand they all believe that Jews corrupted the meaning of some words, not the text itself, to support their doctrines because the Qur'an also says: "There is none that can alter the word (and decrees) of Allah." (Qur'an 6:34). "No change can there be in the words of Allah." (Qur'an 10:64).

Moucary (2000:60-61) adds that many problems occurred when the Bible was translated into Arabic. Some Muslim scholars started to compare the Bible and the Qur'an.

A summary of the work of Ibn Hazm (1980:1-69), reports Moucary (2000:61) helps to understand that Hazm was the first who concluded (in 1064) that the Bible was corrupted. He made this charge in his attempt to defend the Qur'an because he realised that there are many contradictions between the two books when narrating the same stories. In his conclusion he states that since the Qur'an must be true, it is the gospel that is false. For Hazm the evidence

of that corruption was based on the fact that Christians removed the name of Muhammad foretold in the Bible by Abraham, Moses Jesus and others prophets. Since Hazm many other scholars followed this belief.

5.6.5 Reliability of the Bible

Thomson (1982:271-276) explains that the Old Testament books were written from approximately 1400 B.C. to 400 B.C. the New Testament from 40 A.D to 90 A.D. Many copies of the Bible have been made across time but the Bible is still the same. God has preserved His Word despite many kinds of attacks by human beings. Many manuscripts available today, such as the Dead Sea Scrolls discovered in 1948, on papyrus in several languages, are dated before the Qur'an; one can remark that the Bible is still the same from those years to the present. Many doubts concerning the authenticity of the Bible have been removed after the discovery of all these proofs and brought shocking news for those who supported the corruption of the Bible.

Jesus said: "For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Matt 5:18. "Heaven and earth will pass away, but my words will not pass away." (Matt 24:35). It is written in the book of Revelation: "I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book." (Rev 22:18-19).

The speaker must be knowledgeable about these facts so that he can present a clear understanding to his listeners that the Bible is reliable. This lesson can be repeated many times before starting Bible study programmes on the radio. Gospel music in the traditional Hausa style can be used during the programme.

5.6.5.1 Suggested programme

After breaking the different barriers, the preacher can begin the programme with health issues or family life before going over to the Bible through storytelling, based on Chapter one of Qur'an called *Al Fatiha* or the Opening. What this chapter says:

Al Fatiha (The Opening)

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah the Cherisher and the Sustainer of the world;

Most Gracious Most Merciful;

Master of the Day of Judgment

Thee do we worship, and Thine aid we seek

Show us the Straight way

The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (Qur'an 1:1-7).

5.6.5.2 Storytelling

Before writing, storytelling was the earliest form to communicate a message in many cultures. With the advent of media these stories could be recorded to be shared over the whole region. According to Polleta (Issue 307, 11 July 2005), quoted by Hovland (2005:24), storytelling is the most powerful way to activate our brain. It can put our whole brain to work, and by this method ideas and thoughts are planted into listeners' brains and provoke emotions and feelings by turning it into their own idea and experience, because some people cry or rejoice when they hear bad or good news. To have a positive effect the story must be simple and understandable.

Black and Whitney (1983:220-221) propose that in the programme the speaker must sometimes include good stories of converted people from the same society by inviting them to tell the audience how their lives were changed when they accepted Jesus as saviour. Garlow (2005:121-123) says that this testimony must first portray the life before accepting Jesus as saviour, followed by the circumstances that lead to conversion, then the changes that occurred after accepting Jesus as Lord, and finally an appeal that can move other listeners to make the same decision.

Chapman and Fisher (1999:155), in Hovland (2005:23), mention that narrative stories are good tools for effective transition in communication. Hovland (2005:23) mentions that good stories are: "unusual, provocative, serious, controversial, surprising, intriguing, or inspiring in some way." These stories can also be familiar, simple and understandable.

Storytelling is in the centre of Sunni Muslim preaching. This style was used long time ago in the education system for children. Most of them are familiar with this and enjoy it.

5.6.5.3 Health and family programme

As stated in Chapter 4, Kelsey (1988:42-43) reports that Jesus, during his mission time on the earth, introduced a partnership between health care and evangelism. The Bible (Matt 9:35) says: “And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity.” Kinsley (1988:265-266) adds that through centuries Christians followed this strategic plan in difficult areas like Muslim communities to communicate hope to both poor and rich people.

Daniel Abraham, a pastor who worked among the Sunni Muslims for a long time through radio programmes, says that family life is another area where people need help. During his conversation with the researcher on 28th December 2013, he suggested that if the speaker combines the two elements of health and family life advice in his presentation, success will be more effective. The speaker can start his programme by explaining how to avoid some current diseases like malaria, hypertension, diabetes, various cancers, etc. This strategy can attract a greater audience before the beginning of the spiritual programme.

5.7 Spiritual programme based on the Qur’an

Al-Nissaburi (1998:15-16) explains that this chapter is called ‘opening’, because it is the opening of the Qur’an, and also the opening of the five daily prayers which is conversation with Allah, the creator of the universe. It is considered the greatest in the Qur’an, it is a kind of preface. Muslims around the world recite it almost 17 times during their daily prayer times. The prophet Muhammad called it the “Mother of the Qur’an.” Muslim scholars consider it as the summary of the whole Qur’an; they also believe that whoever forgets to recite it in his prayer makes the prayer invalid. But some among the companions of Muhammad had different opinions concerning this last matter.

As Muslims like to understand the meaning of this chapter of seven verses, the researcher suggests that the preacher explains it using both the Qur’an and the Bible. In each verse he

can highlight a spiritual aspect of the Bible. Examples of what to say in each verse are the following:

Verse 1: In the name of Allah, Most Gracious, Most Merciful.

The key element in this verse is the name of Allah, his grace and mercy above all (Al-Nissaburi 1998:15-16).

Âkif (2004:21) reveals that in Islam it is widely accepted that Allah has 99 most beautiful names. As the Qur'an states: "Allah, there is no god but He! To him belong the most beautiful names. (Qur'an 20:8).

In this portion of the study the preacher highlights the attributes and names of God both in the Bible and the Qur'an. He emphasises the oneness of God in the Bible and his unconditional love. The preacher does not have to mention the trinity at this stage. His key texts must be "Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might." (Deut 6:4-5). The second text is: "we know that 'no idol in the world really exists,' and that 'there is no God but one'." (1 Cor 8:4).

Verse 2: "Praise be to Allah the Cherisher and the Sustainer of the world"

It is necessary to mention here God as creator of all things in the heaven and earth. The Qur'an says "He it is Who created the heavens and the earth in six Days, and moreover firmly established on the Throne (of Authority)". Qur'an 57:4 says that he created everything through His Word "To Him is due the primal origin of the heavens and the earth: When he decreeth, He said to it "be" and it is." (Qur'an 2:117). In the book of Psalms 33:6; 9 it is written: "By the word of the LORD the heavens were made, and all their host by the breath of his mouth ... For he spoke, and it came to be; he commanded, and it stood firm."

The first chapter of Genesis must be the centre of the study and underline everything that was done by the word of God.

Verse 3: "Most Gracious Most Merciful"

The grace of God was manifested in the Garden of Eden. The story of Adam and Eve in the garden must be told to the audience through Genesis 3:15. "I will put enmity between you

and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.” This is the biggest promise of God for a messiah to all humanity. But before the coming of the Messiah God covered Adam and Eve with a skin of animal as a sacrifice for their sin and asked them to continue doing that till the fulfilment of the promise.

Verse 4: “Master of the Day of Judgment”

Al-Djazaïri (2008:26-27) points out that all of humankind are God’s stewards, and one day everyone will be judged according his deeds. God will judge people through His Word. If someone badly managed the gift of God he will one day have to respond about his acts. God will ask all humans how they managed the earth, their wives, their husbands and children.

To help humankind to be good stewards God gave them the commandment to love Him “You shall love the LORD your God with all your heart, and with all your soul, and with all your might.” (Deut 6:5) and to love their neighbours: “but you shall love your neighbor as yourself: I am the LORD.” (Lev 19:18). The way we love God and His creation will be the standard on the Day of Judgment. The preacher can also quote the judgment in the Qur’an..

Verse 5: “Thee do we worship, and Thine aid we see”

How to worship God? The story of Cain and Abel will be the support to show how to worship God. God accepted the sacrifice of Abel because he did it sincerely. The disposition of our heart is very important in our adoration. God hates the formalism. The nature of sacrifice is also very important. Abel presents a lamb as the remembrance of God’s promises in Eden. The conversation between God and Cain is very important and can also be a tool to show God’s love to sinners.

Verse 6: “Show us the Straight way”

The Bible (Prov 14:12) points out that “There is a way that seems right to a person, but its end is the way to death.” In this part the preacher will talk about the prayer, the meaning of the prayer and emphasise that in our daily prayer to not forget to ask God to direct us to the way to heaven. God only knows the right way, so we can ask him to direct us among all the religions of the world, which is the correct way.

Verse 7 “The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.”

Al-Nissaburi (1998:18) comments that in this verse one can see two categories of people: those who have received the grace of Allah and those who have brought down wrath because they strayed from the right way.

Through this verse the preacher can cover the rest of the Old Testament. Many lessons can be presented by storytelling. In the first group of people the preacher can mention the story of Noah, Abraham, Lot, Isaac, Jacob, Joseph, Moses, David, etc. Each person’s story must be linked to the promise of Genesis 3:15, the coming of the Messiah. The Sanctuary and its ritual will be very important and must be explained clearly. All stories that can help to understand the coming of the Messiah must be preached. All stories of the Old Testament told by Jesus must be at the centre of the preacher’s message, so when he reaches the New Testament the audience will easily find the meaning of Jesus’ message. As soon the preacher explained how these people received the guidance and grace of God he can also tell the stories of those who have brought down the wrath of Allah, for example the people of Babel, Sodom and Gomorrah, and even the stories of Jewish people who wandered astray and finally the deportations of the Jews.

Up to this level the speaker can also quote some positive stories that can help to understand the message.

After these lessons based on the Old Testament it is time to talk about Jesus as the fulfilment of the Old Testament, as the Qur’an itself recognises: “And in their footsteps We sent Jesus the son of Mary, confirming the law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah.” (Qur’an 5:46). The Bible also points out that Jesus said, “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil.” (Matt 5:17). Jesus came to fulfil the Law, to confirm what the other prophets said before Him.

Jesus' value in the Qur'an is very important: "Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him." (Qur'an 4:171).

This passage can help the audience understand that Jesus is the Messiah, the apostle or messenger of Allah, He is also the Word of Allah put in Mary; He is the Spirit of Allah. The speaker will use the gospels to explain the birth of Jesus from Mary, as Word of God, through whom the world was created as seen in Genesis.

5.7.1.1 Jesus as Messiah

The next step consists of thoroughly studying Jesus' declaration in the synagogue of Nazareth when he said, reading from the book of the prophet Isaiah 61:1-3:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the LORD's favor." (Luk 4:18-19).

Le Grand Dictionnaire de la Bible (2004:1149-1150) defines 'Messiah' as 'the anointed one' in Hebrew and the Greek equivalent is 'Christ'. In the history of the people of God three persons received unction before they started their function: the prophet, the king and the priest. This term 'messiah' refers to a spiritual saviour. Before the prophet, the king and the priest started their function they were anointed with holy oil. As Messiah, Jesus was anointed after His baptism. The Bible says: "And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'" (Matt 4:16-17).

5.7.1.2 Messiah anointed as prophet

The role of the prophet in Israel was to be the spokesperson for God. He warned, encouraged people through the Word of God, he called people to repentance and taught them about the Kingdom of God to save them from evil. They brought people to the true worship of God, they prayed for them and revealed the future to their audience to help them to prepare better to worship God. They were watchmen and healed the sick, some of them appointed leaders.

As prophet Jesus came to do more than a prophet, not for Israel alone, but for the whole of humankind. His focus is to warm, to encourage and to heal physically and spiritually. It is for this reason he said in the synagogue at Nazareth, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor ... and recovery of sight to the blind” (Luk 4:18-19). (Boice 1981:297-299).

5.7.1.3 Messiah anointed as King

The role of the king is to protect the country by exercising leadership upon the people of God. If some enemies bring people into captivity, the role of the king is to organise an offensive attack to deliver the captives. Moses, as leader, delivers Israel from the slavery in Egypt to lead them to the Promised Land. To be a successful leader, kings must listen to the advice of God through his prophets, as King Jehoshaphat said into the wilderness of Tekoa, “Listen to me, O Judah and inhabitants of Jerusalem! Believe in the LORD your God and you will be established; believe his prophets.” (2 Chr 20:20). Jesus, as King, delivers the whole of humankind from the slavery of sin to bring people back to God by fighting the evil forces. Therefore, Jesus said in the synagogue of Nazareth: “He has sent me to proclaim release to the captives ... to let the oppressed go free” (Luk 4:19). (Boice 1981:304-307).

5.7.1.4 Messiah anointed as Priest

Priests were appointed to present sacrifice for sin because as it is written “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.” (Heb 9:22). As Priest, Jesus came to fulfil the promises of the Old Testament. He is “the Lamb of God who takes away the sin of the world!” (John 1:29). In the Gospel according to Luke, He came “to proclaim the year of the LORD's favor.” (Luk 4:19). The fact that Jesus was at the same time the Priest and the Lamb, who offered Himself as sacrifice for sin, shows that His priesthood is superior to the one in Old Testament. This supreme sacrifice ends all the Old Testament rituals which took place in the sanctuary. (Boice 1981:301, 303).

5.7.1.5 Radio programme follow-up

The listeners will give feedback after each lesson. The team have to respond to the spiritual need of the audiences and put a programme in place for converts from Islam, by organising

them into small group where they will do Bible study, receive comfort and encouragement to invite others to listen to the programme or the recording material (Wood, Phillips and Pedersen 1992:16-17).

In these small group activities, there is no need to use Qur'an quotations, only the Bible. The team also needs to know that the conversion of Muslims to Christianity can take many years as effective change in behaviour does not occur in short time (Christensen (1977:126) in Livingstone (1999:19)).

Hirokawa (1992:175) supports that, to change the behaviour, it must firstly be recognised that the team not only works with individuals but also with the group that supports the behaviour. Small groups are very important mechanisms of socialisation. The group will work within the content of local culture, sharing opinions with other parts of their community. Two groups need to be formed, one for men and another for women.

Wood, Phillips and Pedersen (1992:15-16) state that it is very difficult to control a big group; it brings problems and frustrations. They add that many people believe that the ideal size of such groups can be five to seven persons; if there are more the group must be divided. Hirokawa (1992:175) adds that the fact that groups fail to perform is not accidental, but by the misunderstanding of the already fixed purpose and a lack of observing decision making and perseverance. When problems arise the group must be firm in its conviction.

5.7.1.6 Evaluation

Hirokawa (1992:172) states that without good evaluation and solving of challenges, the group cannot be efficient. He gives four points on which the evaluation recognition must focus:

- a. "Positive qualities of available choice.
- b. Negative qualities of available choice.
- c. Overestimation of Positive qualities of available choice.
- d. Overestimation negative qualities of available choice."

Evaluation must focus on the following points, according to Eikenberry (2007:180-188):

- a. "The commitment to the team and each other." People have many tasks and priorities, if there is no commitment, team members "won't be fully participative and effective."

Leaders must constantly evaluate how far each member is engaged in this activity and change or correct some elements if needed.

- b. “Alignment and Goal Agreement.” Questions to be asked are: Is it possible to reach the goal fixed through the adopted method? Do the team members continue working for goals already fixed? If not new organisation must take place that help to reach the goal.
- c. “Relationship among team members.” People need to know each other and “build a sense of camaraderie.” They have to learn each other’s strength in order to help those who are weak in some areas. Everyone must feel comfortable to ask for help when he or she has difficulties, even if this leads to redefining the roles of the team members.
- d. “Behavior and skill.” Each member has to contribute through his skill and competence, trusting one another and willing to collaborate, by bringing adequate solutions that can help to reach the goal.

As Thompson and Strickland (1992:11) reveal, strategy needs to be evaluated and modified because “new circumstances always crop up that make adjustment desirable.”

Dayton and Frazer (1990:287) remind that the purpose of our mission is to proclaim God’s love to people who are not aware of the redemptive work of Jesus. This action glorifies His name. Quoting Dr Ari Kiev (1973) they (1990:288) report that without “rational strategy” it will be difficult to reach a “specific goal.” Obstacles like frustration, confusion and conflict will overcome the effort. They (1990:289, 293) add that this “rational strategy” needs clear goals to “create ownership and motivation, “strengthen the communication”, to have a “basic good planning” and help to “show the direction of progress.” Evangelism also needs planning. “Planning should be though as bridge between where we are now and the future we believe God desires for us.” (Dayton & Frazer 1990:293).

5.8 Conclusion

Well-used radio broadcasts can be a great tool to communicate the Gospel among Muslims in general. To reach that objective a good strategy must be put in place. In this chapter we saw that such strategy can be considered on four levels, namely: contextual analysis, audience analysis, strategic design and tactical preparation. In relation with the contextual analysis the

researcher found that Hausa Sunni Muslims are religious people looking sincerely for salvation and that they believe in some Biblical prophets such as Noah, Abraham, Moses, and even Jesus and His apostles. They want to hear those stories. Jesus is known as the Word of God, His Spirit, and they believe He was sent in the Virgin Mary as a messenger of God. Hausa Sunni Muslims firmly believe that Islam is the last religion that teaches them to believe only in one God who has no father or son. They live in communities and no one has the right to abandon it otherwise he/she will be persecuted. It should be noted that Hausa Muslims can be reached through hospitality and friendship. Storytelling is deeply rooted in their tradition. Today many Hausa people have accepted Jesus as saviour and they continue to proclaim in mission to the population. The Bible was translated into their language a long time ago. As weaknesses we can note the hostility they have toward some, especially those who proclaim that Jesus is the Son of God. They reject His crucifixion and His divinity.

The audience analysis shows that Hausa Sunni Muslims are concentrated in the northern part of Nigeria and the southern region of the Niger Republic. They all have the same culture, are generally reserved and very quiet, their life is full of respect to elders, and family relations are very strong and influenced by the Arabic culture and opposition to Western education. This background can help to draw a good strategy that can help to reach Hausa Sunni Muslims. Radio can be a useful tool for this purpose. Financial aspects and human resources are also very important in this strategy. The tactical strategy consists of forming a local teamwork of volunteers. This team must be composed of leaders, speakers, and prayer teams capable to conduct the mission and to evaluate the work from time to time and make certain changes if necessary.

The speaker can use the Qur'an to build a bridge that can motivate Muslims to keep listening to the radio and to thus break different barriers in the way, to draw them little by little to Jesus as Saviour and His redemptive work on the cross. The speaker must be someone who can fluently and clearly speak the Hausa language and who also knows their culture.

A good strategy done on a cross-cultural base can promote the motivation to accept Jesus as Saviour. Effective communication can take place through the elements of teamwork so that they can work together in harmony with the mission spirit and the power of the Holy Spirit. Otherwise, it will be very difficult or impossible to fulfil the great commission.

CHAPTER 6 SUMMARY, CONCLUSION, AND RECOMMENDATIONS

In this chapter the final conclusions and recommendations are put forward.

6.1 Summary, conclusion, and recommendations

6.2 Summary

The study first shows that Islam is the fastest growing religion in the world. Since its founding by the prophet Muhammad it spread across the entire world. Two main sub-groups compose the religion, namely the Sunni, who makes up the majority of Muslims all over the world and Shi'a. Most of West African Muslims are Sunni. Christianity reached this part of Africa through missionaries' work and colonisation at the end of the 19th century. Among the methods used to spread the Gospel is through the media. The first radio station put to use for this action was ELWA from Liberia, when local radio stations were first used for Christian mission. The preaching of the gospel on air does not fit with Hausa Sunni Muslims' cross-cultural context, and the reason the majority does not give serious attention to it, is because some Christian expressions make them uncomfortable. The very few who accept the Christian message are seriously persecuted until they revert back to Islam. Among those who resist some feel to be strangers in the church because of the influence of Western culture. A good strategy is needed to improve the mission challenge in this regard.

To reach this objective it became necessary to explain the purpose of Christian mission and how this mission was accomplished over time. Chapter 2 has shown that the word 'mission' refers to the fulfilment of the great commission commanded by Jesus in Matthew 28:18-20, to go into the world to make disciples. Theologians through the years named two kinds of missions. The first one is called "*missio Dei*", which means mission of God, and the second one "*missiones ecclesiae*", which means the mission of the Church. Mission is God using His Church as a tool to make His name known among the nations. God started the mission in the Garden of Eden when He came down to speak to Adam after the fall. From that time God used mankind as messengers to witness His love and redemptive plan for the whole of humanity. The essence of this mission is to give glory to God by avoiding the false kingdom created by Satan and his angels after their fall. Two kinds of missions are found in the Bible: the attractive and the expansive. Attractive mission refers to the fact that God gave good

commandments to His people to make a difference between them and other nations. The other nations should see good behaviour and blessings from God's people, which can encourage them to come to God for more light. By this experience Abraham became the referential man of God. But Israel failed to fulfil this mission to the other nations. By this time God ended the marvellous covenant made through Moses with Israel.

The birth of Jesus made a New Covenant possible where the mission became more expansive or centrifugal. At the end of His mission Jesus asked his apostles to go into the world to make disciples, with the Holy Spirit as the principal agent to accomplish His purpose. The New Testament, principally the book of Acts, gives insight about this mission.

Mission should recognise the glory of God in Christ. It is not the task of mission to judge others but rather to glorify God. The fullness of the salvation in Christ should be recognised. This is not to downgrade others. Bridges of new relations should be built and the gospel of love in Christ should be proclaimed. Mission should, therefore, always be executed humbly. The gospel is a gospel of brokenness. Christ was broken on the cross and Disciples of Christ should also be broken in the world. A true message of renewal in Christ is only possible if the message is brought in love.

This paper has also examined mission at different levels through the ages. In the early church, much persecution defeated the mission, but despite that, the people of God were united and continued to carry the mandate. During the time of Constantine in the beginning of the 4th century Christianity was tolerated and the church struggled with many heresies and divisions. Many types of councils were organised to solve the problems. Another factor to mention is the birth of the Catholic Church and the raising of monks who played a very important role in the conversion of Europe to Christianity through various approaches and strategies. But over time, the monastic community was no longer involved in mission. Another group, called friars (brothers), brought a new interest in mission by travelling over the world to preach the gospel in the 13th century. By the 16th century, the group of Jesuits who formed the "Society of Jesus" founded by Ignatius of Loyola in 1536 in Paris came to the fore. This group also undertook mission around the world.

Mission during time of the Protestant Church was characterised by fixing the doctrines rather than sending missionaries. The inspiration to go into the world was brought by the Puritans.

During the 18th century many missionary societies started to go abroad to bring the good news to other nations. Mission in the Adventist Church started in the 19th century through education, medical assistance, and preaching the gospel.

Throughout history the message of the salvation in Christ was proclaimed, often in brokenness. It should be emphasised that the Christian gospel was not brought without blemish. Many mistakes were made, also against Muslims. However, it should be acknowledged that a new ethical life was also established and that many benefited from it.

Chapter 3 focused on the historical context of the Sunni Islam. It is reported that before the call of the prophet Muhammad, Christians and Jews lived among Arabic peoples who are pagans worshiping idols. From Mount Hira, where he used to retire for meditation, Muhammad claimed to have received a visit from the angel Gabriel who sent him to teach the true submission to God. After preaching peacefully for several years in Mecca, Muhammad fled to Medina in 622 A.D, where he formed a group Muslims who fought on his side. In January 630 A.D. he conquered Mecca, destroyed all the idols and established Islam as religion before his death in 632 A.D. After his death his followers divided into two groups based on their different opinions concerning his succession. The Sunni and Shi'a were the two main groups which emerged after this lack of consensus. Sunni Muslims continued to spread the new religion over the world by organising wars against unbelievers, called *Jihad*, till the last empire that fell in 1700. The Sunni beliefs are based on the Qur'an, the Holy book and the tradition of the prophet called Sunna. Many divisions occurred among Sunni through the years based on the interpretation of the meaning of some key doctrines such as predestination and the *sharia* (the Islamic law).

Sufism, Qadiriyya, Tijaniyya, the Folk Islam and Wahhabiyya are the main groups of Sunni Muslims found in West Africa. Their doctrines are based on five pillars: the profession of faith, the prayer, almsgiving, the fasting during Ramadan and pilgrimage to Mecca. Five articles of faith can be added to the pillars: believing in the oneness of God, His books revealed His angels, His messengers, and the Day of Judgment. The salvation in Islam is based on faith and obedience, repentance, intercession of the prophet Muhammad, and the day of Judgment. Jesus will be the sign of the end of this world. Sunni Muslims reject the divinity and the death of Jesus on the cross. They also think that the Bible was corrupted, but

they believe in Jesus as the Word of God, Messiah, and the Spirit coming from God. They also believe that the Bible mentions the event of their prophet Muhammad many times.

This study does not want to judge but rather to reach out to these Muslim groups from the perspective of Christ's love. Only humbly without any conceitedness will the gospel of Christ be explained.

Chapter four presents the elements of effective communication, which means the transmission of information from the sender to the receivers through a channel. Cross-cultural context is needed to help people to understand the message from another culture, therefore contextualisation without syncretism plays a key role in this process. Jesus and Paul used it to transmit the message to their audiences. The second important point after contextualisation in effective communication is the worldview. As each culture has its own specific worldview, the biblical one is to the one to be considered.

Good strategy is also needed in a communication system. Jesus' strategy was to select disciples, to give them solid training by correcting their errors before leaving them to continue the mission alone without Him. To win people Jesus mingles with people and shows them sympathy before asking them to follow him. Paul used a strategy to first meet Jews in each town before speaking to pagans. He also used defensive and offensive strategies to preach the gospel and to protect the converts.

Mission among Muslims involved many strategies during the past years, such as debates, insider's method, CAMEL, and through education and medical care. Radio and recorded materials were used with good results in Christian mission as proven by history.

Chapter 5 sums up the context of the Hausa Sunni Muslims in West Africa, and the state of communication among them, based on "four levels of planning": contextual analysis, audience analysis, strategic design and tactical preparation (Clampitt & Berk 1996:3-4).

Among the advantages that can help in a good strategy in communicating the gospel one can mention FM Radio in Hausaland, listened to by many people because of the high rate of illiteracy. Media can be used as an important aspect of the proclamation of the gospel. Many can be reached and should be reached through radio messages. Using this method one should recognise the potential, but also the limitations, of media. The *kerugma* of the gospel, service

(*diakonia*), fellowship (*koinonia*) and witness (*marturia*) should be proclaimed. The Hausa Sunni also believe that Jesus is a very important prophet sent by God. The main hindrance is denying that the Bible is the reliable Word of God. The study states that the use of the Qur'an as bridge can be a very important tool to break many barriers and misunderstandings between the Hausa Sunni Muslims and Christianity. The first chapter of the Qur'an, called "*Alfatihah*" (the Opening), can be the key text on which the speaker can base his Bible course through storytelling from Genesis to Revelation. The listeners who show an interest in the programme can be organised in small groups to receive more information about Jesus and His redemptive work. For this purpose solid teamwork should be in place to supervise all the actions and to regularly evaluate the work to improve the action by correcting where necessary.

This study, based on qualitative research, set out to make mission possible among the Hausa Sunni Muslims by using the media, specifically radio broadcasting. The research aim is to identify and establish a strategy to share the gospel with this group of people through cross-cultural context. For the primary data a literature study was undertaken to find possible solutions to the problem. This was supported by interviews with people about some specific aspects of the problem. Personal experience was also included as resource.

Since Christianity's first contact with Islam during the 18th and 19th centuries mission among the Hausa Sunni Muslim in West Africa seems to be very difficult.. Most of the time, the gospel was preached out of cultural context. The result was a lack of interest in the message of redemption through Jesus Christ despite all the efforts made, because many of the Hausa Sunni Muslims consider Christian predications as offensive. This study's aim is to remove these obstacles and hindrances, so that mission to proclaim the Gospel to Hausa Sunni Muslims can be fulfilled using radio messages. In order to make it effective, this strategy of communicating the gospel should be organised in many places. Pastors and laymen who worked to share the incarnate gospel through radio in the life of the Hausa Sunni Muslims can find important tools in this study to accomplish the Christian mission. Church members among the Hausa Sunni can also organise themselves in teams, as suggested in the study, to deliver the message using FM radio stations available in their area. All missionaries working among Muslims in general can find inspiration adapting this study to the cross-cultural context of their field to achieve better results.

Moreover, the researcher, who worked among the Sunni Muslim for a long time, will take advantage of this study to implement it in such a way to accomplish the mission among his people. The project was not implemented, but still yielded good results as a pilot project.

6.3 Recommendations

First of all, mission should always be executed in full recognition of God's love for all humankind. The love of Christ on the cross cannot be diminished. It should be proclaimed fully.

Secondly, all possible means of proclaiming this should be used. Media, and especially radio, in rural areas with a high rate of illiteracy, should be used. It should, however, never be done without taking personal aspects into consideration. Therefore, the media, and especially radio, should be considered with other means of proclaiming the gospel.

Thirdly, it is recommended that bridges should be built between Muslims and Christians. This should be emphasised to bring about new relations.

Fourthly, Christians should serve humbly in the world for the sake of new relations. The message of love should bring about hope for a new world.

Lastly, it should be emphasised that in Christ, peace is possible, and media, such as radio, should be used to bring this about.

Geographically this study focused only on the Hausa Sunni Muslims of West Africa, mainly in northern Nigeria and southern Niger. A recommendation, therefore, is to extend the same study to other areas or countries where mission meets big challenges.

To implement this strategy the researcher strongly recommends strong teamwork by volunteers, filled with the Holy Spirit, whose main objective is not to earn a regular salary or great position, but to be servants as demonstrated by Jesus Himself. It has been observed that mission among Muslims takes time before results are seen, and therefore perseverance is needed before the first fruits can be observed.

. It can also be noted that the media is not the only way to reach the Hausa Sunni Muslims in West Africa. However, this study can contribute to improve mission in Hausaland.

In the light of the above summary and conclusion this study recommends that other related studies should be carried out to add as contribution to the solution to this problem., such as designing a strategy to retain Sunni Muslims as new converts, or that similar research should be conducted that can improve the mission work among Muslims in general.

6.4 Conclusion

This final chapter is the general summary and conclusion of the project. Since its birth, Islam rapidly spread around the entire world. Two main groups, the Sunni and Shi'ite, composed the religion. In West Africa the dominant group is also Sunni. Christianity followed in the 19th century. Among the strategies used by missionaries was the radio. In Liberia many local radio stations were used by local converts to spread the message but it did not consider the Sunni cultural context enough and therefore only few of them were converted. As Jesus commanded the good news of redemption, his disciples must go everywhere. This mission is from God and the Church is a tool used by God to make His name known around the world. In the Old Testament the mission attracted people. Israel was used as special tool for mission to the nations but it failed to accomplish the real purpose of the mission. Jesus came to save the world through His redemptive work, starting the mission from Galilee to Jerusalem, and asked his disciples to continue the mission to the rest of the world in an expansive way. The persecution after the death of Jesus made mission very difficult but the disciples, despite of all these challenges, persevered. Throughout history mission did not stop despite problems outside and inside the Church.

The Islam religion was established in the 7th century by Muhammad who claimed that he received the message he preached from the Angel Gabriel. Of the two groups that formed after his death, the Sunni are more important in West Africa and prevalent among Hausa people. They firmly observe the doctrines of Islam, and also resist Christianity. However, through the radio programs it is possible to reach Hausa people for Christ.

The Hausa people also believe that the Bible many times mentions the event of their prophet Muhammad. Today the Sunni has formed many different groups among Hausa but all behave according to their cultural context. A good evangelistic strategy to win them to Christ is through the impact of radio waves. For good results effective teamwork must take place.

Well-organised teams can make mission possible. Today many Hausa are pastors in different areas and handle mission among their friends and relatives, despite persecution. One can recognise that media has its limitations so it is not enough or the only way to accomplish mission; other contributions are needed to complete what media cannot accomplish, such as Bible studies in literature format, visitations, strong fellowship, etc.

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