

PROJECT ABSTRACT

Master of Arts in Missions Project

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO EVANGELIZING SUNNI-TIJANIYYA MUSLIMS IN
KONONGO-ODUMASI MUNICIPALITY IN GHANA THROUGH FUN
GAMES WITH ADVENTIST MEN'S ORGANIZATION

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Muslims in Konongo-Odumasi have not been successfully reached by the local Seventh-day Adventists because the church preach and win many souls but they do not target Muslims.

This study aims at designing a programme for AMO to reach out to S-TMs in Konongo-Odumasi through Fun Games. It will attempt to assess how best AMO can work carefully and cautiously on S-TMs in order to pave way for the propagation of the "Three Angels Messages" among S-TMs settlements without encountering the usual problems such as beating up Christian Evangelists in general as well as preventing Muslim members from being approached by Christian preachers. Three main events: Training AMO on how best to approach Muslims; Having Fun Games such as football, volleyball, tug of war, ludo, draught etc with our Muslim friends; and holding a two-week evangelistic meeting within the Muslim community will the modus operandi.

In this study few key words are defined to make reading easier. These are: CANVASSER-is one who sells religious books as a way of spreading the good news about Jesus Christ. EVANGELIZE-is to preach or teach others about Christ. HADITH-is Islamic traditions believed to be the sayings of Muhammad but not written in the Quran. "JIHAD"-is Islamic method of winning new people by letting them submit to Allah. MESSAGE PROPAGATION-is Spreading by telling many people one's message. REACH OUT-Going out to preach, teach, discuss or share one's faith with others who have not yet accepted the faith.

It is my prayer that readers will find this research meaningful, interesting and understandable means to reach out to Muslims in order to tell them the "Three Angels Messages" in fulfilment of the gospel commission.

Adventist University of Africa

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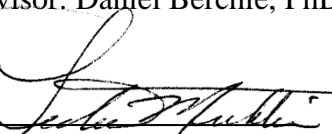
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To God is the glory.

To Brother Joseph Quao: For advising and encouraging me
to enrol in this course of study.

To my dear lovely wife Faustina Amankwah and
all my children: for their prayers and support.

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LIST OF ABBREVIATIONS

AANMA	Asante Akim North Municipal Assembly
AMO	Adventist Men's Organization
AYA	Ahmed Yussif Ali (Version of Qur'an)
FGM	Female Genital Mutilation
GC	General Conference (of Seventh-day Adventist)
GUC	Ghana Union Conference
MMP	Muhammad Marmaduke Pittkal (Version of Qur'an)
NGM	North Ghana Mission
NT	New Testament
OT	Old Testament
SCGC	South Central Ghana Conference
SDA	Seventh-day Adventist
SDABC	Seventh-day Adventist Bible Commentary
S-TM(s)	Sunni-Tijaniyya Muslim(s)

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CHAPTER 1

INTRODUCTION

Sunni-Tijaniyya Muslims¹ is about a quarter of the people in Konongo-Odumasi Municipality who has not yet received the Adventists message. Since public evangelistic meetings² fail to reach Sunni-Tijaniyya Muslims (S-TM[s])³ in Konongo-Odumasi, a programme to befriend them through Fun Games with Adventist Men's Organization (AMO)⁴ as a means of reaching the former is the object of this research.

Konongo-Odumasi is the municipal capital of Asante Akim North Municipal Assembly (AANMA) in Ashanti Region of Ghana. According to the year 2000 Ghana population and housing census, the twin towns of Konongo-Odumasi are populated with 37,317 people.⁵ About a quarter of this figure are Muslims of which about 85% are Sunni-Tijaniyya.

¹ Sunni-Tijaniyya Muslims: Two different sects of Islam who are diverse in faith and practices but live in one community and worship in one Mosque for decades without problems. Sunni-Tijaniyya is the name for Muslims under discussion in this study.

² Public evangelistic meeting is preaching the gospel to a large crowd by means of public address (PA) system in order to win souls for Christ.

³ S-TM(s) will hereafter be used in place of Sunni-Tijaniyya Muslim(s).

⁴ AMO will hereafter be used in place of Adventist Men's Organization.

⁵ People: Ascertained from Town and Country Planning Department of AANMA.

During the past decade—from 2001 to 2010—records from the three Adventist Churches in the municipality namely: Konongo Central, Odumasi and Global Mission attest to the fact that S-TMs are hardly won and baptized into the Adventist Church. The facts are that Konongo Central Church baptized only two Muslims in 2006 out of 211 persons baptized within one decade. Within the same period Odumasi Church likewise baptized two Muslims out of 119 persons into their fold; Global Mission Church also baptized one person out of thirty-eight into the Adventist faith¹ during the period. In sum, only five out of a whopping 368 persons who were baptized in ten years were S-TMs.

Adventists failure to reach S-TMs in Konongo-Odumasi Municipality all these years shows that no proper plan has been developed towards reaching the S-TMs with the gospel. This research is to find out why Adventists have not been able to reach S-TMs in Konongo-Odumasi and how these Muslims can be reached or be evangelized since the Bible says, “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” Matthew 24:14 (NKJV).

Statement of the Problem

It seems that Muslims in Konongo-Odumasi have not been successfully reached by the local Seventh-day Adventists. Even though AMO preach and win many souls yet they, advertently or inadvertently, do not target S-TMs. This is the situation because there is no programme or mission for AMO towards the S-TMs.

¹ Faith: Facts ascertained from Konongo-Odumasi Church records on baptism from 2001-2010.

Purpose of the Study

This study aims at designing a programme for AMO to reach out to S-TMs in Konongo-Odumasi through Fun Games. It will attempt to assess how best AMO can work carefully and cautiously on S-TMs in order to pave way for the propagation of the “Three Angels Messages” among S-TMs settlements without encountering the usual problems such as beating up Christian Evangelists in general as well as preventing Muslim members from being approached by Christian preachers.

The Significance of the Study

Evangelizing S-TMs in Konongo-Odumasi Municipality is a challenge as several approaches such as public evangelism and attempts like inviting Muslim acquaintances to church on 13th Sabbaths, Visitors’ day or special days have yielded little or no result. Though Muslims in Ghana and for that matter S-TMs in Konongo-Odumasi seem to have nothing to do with anything Christian yet they always welcome friendly gestures from any quarters. Friendship built around Fun Games between AMO and S-TM men will create the room to share Biblical and Quranic similarities such as: ‘God is the creator of all mankind’; ‘Both Adventists and Muslims are descendants of Abraham’; ‘Ten Commandments in both Bible and Quran’; ‘Clean and unclean meat held by Adventists and Muslims’ and so on and so forth with the S-TMs.

The success of this AMO and S-TMs Fun Games strategy will not only help to use AMO to reach out to S-TMs in Konongo-Odumasi Municipality but its ramifications will, with time, be felt in the whole South Central Ghana Conference (SCGC) and beyond. This research will further brighten the course of Adventist/Muslim relationship started some decades ago. The study is relevant because its success could open the door for effective evangelism among S-TMs in Konongo-Odumasi Municipality and could also be replicated elsewhere.

Methodology and Organization

This is a missiological study. By this approach, the study seeks to contextualize the gospel in the life setting of the S-TMs, using Fun Games. It is intended to develop a programme to reaching S-TMs (Muslims). To this end the following procedure are considered. With the exception of the introduction and conclusion, there are three chapters in this study. The chapter 2 will be theoretical foundations of this study.

In chapter 3, description of local setting and background studies of Konongo-Odumasi S-TMs will be conducted and analysed. Such a step will help inform the success of this research. In order to get the consent of having conversation, befriending, and inviting S-TMs for Fun Games, presents (gifts) will be first of all extended to Zongo¹ Chiefs, Imams and Opinion and Dignified personalities within their communities. Such a gesture will help establish a good rapport between the S-TM men on one side and the Pastor and AMO on another. And based on such cordiality permission to hold Fun Games with S-TMs may be secured. The views and permission of the above personalities is indispensable due to the broader outlook, worldview and life experience acquired over time, they therefore command a lot of respect within their kinsmen and must not be side-lined or pass by.

Chapter 4 will be programme design and implementation. Prior to the outreach, there will be orientation and practical soul winning coaching for the AMO. Here AMO will be trained on how to approach Muslims in general with the Gospel without offending their ego. After that there will be interactions in the form of visits to Zongo leaders to be followed with 'Fun Games' between AMO and S-TM men.

¹ Zongo is name given to communities where people (mostly Muslims) from northern Ghana who migrate to villages, towns and cities in southern Ghana, live.

This will also be followed by a-Thirteen-Day Evangelistic Meeting to share the ‘Good News’, as presented in Holy Bible and corroborated by Holy Qur’an, with the Zongo community in Konongo-Odumasi.

CHAPTER 2

THEORETICAL FOUNDATION

This chapter deals with the theoretical foundation of this research. It will examine how Theology—Biblical Tradition and Islamic Tradition—supports soul winning through friendship and the role Fun Games can play in soul winning. In that attempt Biblical concepts on friendship, Jesus and Paul’s outreach method as well as Christian authors will be exploited. On the part of Islam, this study will explore the Qur’an, and the Hadith¹ to find out whether Muslims rely on friendship to convert people to the Islamic faith. At the end of it all, there will be an analysis of the Christian and Islamic traditions on converting people to their various faiths and what difference Fun Games could bring to the table. Finally, there will be summary and conclusion.

With reference from chapter 1 of this study, during the past decade—from 2001 to 2010—records from the three Adventist Churches in the Konongo-Odumasi municipality, namely: Konongo Central, Odumasi and Global Mission attest to the fact that Muslims in general are hardly won and baptized into the Adventist Church. The facts are that Konongo Central Church baptized only two persons of Muslim background in 2006 out of two hundred eleven baptisms; within the same period Odumasi Church likewise baptized two persons of Muslim background--a man and his wife--out of one hundred nineteen persons into their fold;

¹ Hadith: Islamic traditions believed to be the sayings of Muhammad but not written in the Quran.

Global Mission Church also baptized one person of Muslim background—out of thirty-eight into Adventist church during the period. In sum, only five persons out of three hundred sixty-eight who were baptized in ten years¹ were Muslims.

Table 1—Souls won in three Churches in Konongo-Odumasi Municipality from 2001-2010²

Year	Konongo Central Church	Odumasi Church	Global Mission Church
2001	3	8	2*1
2002	17	5*2	9
2003	25	4	-
2004	22	6	2
2005	4	6	1
2006	72*2	50	5
2007	15	8	1
2008	26	10	2
2009	17	12	11
2010	10	10	5
TOTAL	211	119	38

From the Table above Konongo Central church baptised two hundred eleven people in ten years and only two persons were from Muslim background. They were won during an open air evangelistic meeting. Odumasi church also baptized two persons during the

¹ Ten years: Facts ascertained from Konongo-Odumasi church archives as records on baptisms from 2001 to 2010.

² Table 1 represents year to year baptisms as recorded by Konongo-Odumasi Municipal Churches in ten years. *Figure after star is Muslim(s) baptized in that year.

period under consideration. But this time one of the two accepted Jesus as his personal Saviour and the Sabbath truth through correspondence with a certain Philadelphia Church of God whilst in Italy in 2002.

On returning to Ghana that same year, he convinced his wife, who was also a Muslim woman, to join him in the Adventist faith. Finally, Global Mission church baptized only one person during a temple revival meeting in 2001.

From circumspect analysis it seems clear that the major traditional Adventist ways of winning souls including the most relied public evangelism, exclude Muslims. Hence the need to explore other methods such as "Fun Games" to building friendship with Muslims in order to reach out to S-TMs.

Biblical Concepts on Friendship

Friendship or friendly gestures are seen in the Scriptures. According to the Bible God created this earth, man and everything yet God befriended Abraham to make him father of faith (in God). This is evident in God's word to the prophet Isaiah: "The descendants of Abraham My friend" (41:8).¹ Again, in his prayer during a national fasting and prayer meeting in the face of Ammonite, Moabite and others (2Chr 20:1) attacks on Judah and Jerusalem, Jehoshaphat addressed God: "and gave it to the descendants of Abraham Your friend forever?" (v. 7).

¹ Unless otherwise stated all Bible references in this chapter are from NKJV.

These are proofs that God made friends with Abraham that the latter would be faithful to God and be known by posterity as the "friend of God" and father of faith.¹ Again, E.G. White reiterated, "God conferred great honour upon Abraham. Angels of heaven walked and talked with him as friend with friend."²

In another development, it is gathered from Jesus' own mouth that His detractors called Him ". . . a friend of tax collectors and sinners!" (Matt 11:19). E. G. White corroborates what Jesus says His detractors designated Him to be as she writes, "Simon was tempted to think that He was not a prophet. . . He thought that if Christ were a prophet, He would recognize sinners and rebuke them."³ Also, Jesus, though our Creator considers us His friends whom He loves that He died for us—Jesus says: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). Furthermore, when Jeremiah quoted the LORD as saying: "And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace" (29:7), it implies friendship. This is so because the Babylonians were not blood relations or neighbours of the Jews to warrant prayer and peace wishes for each other but since the Jews were to live seventy years under the Babylonians, it behoved the captives to initiate friendship and well-wishing moves with their captors. In addition to the above, one can count many love and friendly messages from the Bible. In the book of Prov 7:17 the writer says, "Friends love at all times." "A man who has friends must himself be friendly" (18:24). All these go to buttress the point that there is friendship concept in the Bible.

¹ E. G. White, *Patriarchs and Prophets* (Boise, Idaho: Pacific Press, 1958), 128.

² *Ibid*, 138.

³ E. G. White, *The Desires of Ages* (Boise, Idaho: Pacific Press Publishing Association, 1898), 566.

Jesus' Friendly Outreach Work

Generally speaking, Jesus explored many ways to reach out to individuals out there and the most outstanding was by friendly conversation. To signify that churches should be proactive in soul winning as Jesus did, Josef Solc queries, “Are you proactive in the community?” Does your church have a “if we schedule it, will they come” mentality? In other words, what is your church doing to meet people where they are in the community? Jesus did not just hang around the synagogues and temple waiting for people to come to Him. He pursued people on their turf”¹

Since the building of Zerubbabel's Temple² the Jews who returned from exile in Babylon refused to recognize Jews in Samaria as “true” Jews. This resulted in a long standing enmity between inhabitants of Judah and those of Samaria. In Jesus' time the rift between one time children of Jacob turned rivals had become so deep that each considered the other as an enemy. In order to drive home the idea to reach out to unbelievers, strangers or foreigners, Jesus in the gospel of John engages a woman from Samaria in a friendly conversation until she goes to spread the news about Jesus as the Messiah.

In the gospel of Luke 10:1-12 Jesus sends seventy of His followers out two by two to preach that the kingdom of God was near. Then again Jesus sends His twelve disciples to preach the kingdom of God and to heal the sick (Luke 9:1-2). The disciples are not to fight their prospects but live in their homes and eat their food. This is friendship evangelism. In the Gospel of John Jesus speaks of other sheep He has that are not of this fold and that flock must be brought to join the main flock so that there will be

¹ Josef Solc, "Sports Spectrum"-Fall 2010, accessed February 28, 2011, <http://mydigimag.rrd.com/display-article.php?id=494973>.

² William Smith, *Smith's Bible Dictionary* (Peabody, Massachusetts: Hendrickson Publishers, Inc. 2000), 680.

one flock under one shepherd (John 10:16). One needs to be friendly and tactful to bring sheep into the pen—new souls to Christ. Again, Jesus in the gospels of Matthew and Mark sends His disciples to go and make disciples of all nations (Matt 28:19; Mark 16:15). Finally from John’s account of the gospel Jesus tells His disciples “. . . As the Father has sent Me, I also send you” (John 20:21). These are bare facts of the matter that the gospels are full of reaching the unreached on friendly basis.

Paul, the Apostle to Gentiles

Paul was called specifically to reach out to or evangelize, as it were, the Gentiles¹ though he preached to others including kings and Jews (Acts 9:15). Paul once said he was a debtor both to Greeks and to barbarians, both to wise and to the unwise (Rom 1:14). True to his calling Paul and Barnabas stay in Antioch for a whole year and teach great many people (Acts 11:26). It is obvious that Paul and Barnabas were friendly and tactful to be able to stay in a foreign land for one year. In his letter to the Romans, Paul asserts that God is God of the Gentiles too (Rom 3:29). What a friendly way to convince people of different background to turn to Christ!

As Paul calls Jews, Romans and Greeks alike to the gospel of Christ, he talks a lot about charity² (1 Cor 13:1, KJV) which he himself puts into practice in order to reach out to all kinds of people as indicated above. In fact, he does not work single handed but with Sosthenes (1 Cor 1:1). 2 Cor 1:1, “All the brethren who are with me” (Gal 1:2), Silvanus and Timothy, 1 & 2 Thess 1:1 in order to reach as many people as possible. Prior to all these co-labourers, Paul had been imprisoned with Silas in Philippi (Acts 16:19-23). These were not only co-labourers with Paul but they became friends

¹ Gentiles: (nations) all the people who were so called by them being aliens from the worship, rites and privileges of Israel. They are also known as the Greeks in N.T.—Smith, 212.

² See SDABC 6: 778.

that is why they could live under one roof for longer periods and such friendships would be the propelling factor that worked in the hearts of their prospects. How could one listen to love messages from unfriendly people or those who do not exhibit love within themselves?

Moreover, Paul's lifestyle is a proof that he always behaves in a certain way to win others for Christ when he says: "For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; . . . to the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some" (1 Cor 9:19-22). In order to win others for Christ Paul identifies himself with such people so that they would feel Paul shares their interest. Even though any people group might have certain practices that might conflict the gospel yet for the sake of salvation it would not be expedient for Paul to highlight such differences but rather do and say things to foster friendliness. As Keith R. Anderson puts it "Friendship is something we have all had... We both give it away and receive it. It can both heal and hurt. It is not dependent on age, gender, race, religion, geography or creed."¹ With such positive mind Paul and colleagues worked with great success.

Concept of Friendship: Christian Authors

"Friendships," according to Anderson, "is a *fact*² of life, and it is a *puzzle* of life."³ In other words friendship is part of humanity and nobody fully understands why and how two people become friends. At any rate, one can carefully select a friend for a

¹ Keith R. Anderson, *Friendship That Run Deep: 7 Ways to Build Lasting Relationships* (Downers Grove, IL: InterVarsity Press, 1997), 12.

² Emphasis his.

³ Anderson, 13.

purpose and for a Christian to evangelize a Muslim the Christian must first appear friendly. E. G. White also declares: “The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven”¹ in her book *Ministry of Healing*. In his book *Islam in the post 9/11 World*, Borge Schantz agrees that, “Genuine friendship is the most important condition for establishing a good and amiable relationship with a Muslim.”²

Alan Loy McGinnis, in his book *The Friendship Factor*, discloses, “In research at our clinic, my colleagues and I have discovered that friendship is the springboard to every other love. Friendship spill over onto the other important relationships of life.”³ E. G. White believes the success of the church depends, to some extent, on befriending people when she says: “The church succeeds when members seek out friends and tell their personal experience with Jesus.”⁴ The question is does one have to know or relate to another before they could become friends? The answer could be yes and no! Yes, because there must be a kind of first interaction between two individuals before they become friends. And no because there could be friends who naturally and by birth do not speak one language yet they become friends at some point in life. Keith R. Anderson writes,

¹ E. G. White, *Ministry of Healing* (Hagerstown, Maryland: Review and Herald Publishing Association, 1905), 360.

² Borge Schantz, *Islam in the post 9/11 World* (Alma Park, Grantham: Autumn House, 2003), 141.

³ Alan Loy McGinnis, *The Friendship Factor: How to Get Closer to the People You Care for* (Minneapolis: Augsburg Publishing House, 1979), 9.

⁴ E. G. White, *Testimonies to Ministers and Gospel Workers* (Hagerstown, Maryland, 1923), 167.

Sometimes friendship crosses lines of culture and background. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another (John 13:34-35). In effect Jesus said, ‘I command you to have relationships in which you act for the well-being of others.’¹

It is always difficult to evangelize people who by birth or nationality have been with a particular belief/faith. When it happens that way then some compromises have to take place for effective evangelism. Seeing his son-in-law in foreign China Blumhardt advises,

These letters from Blumhardt to his son-in-law, a missionary in China, turn the traditional concept of Christian mission on its head. For Blumhardt, the gospel of Jesus Christ has nothing to do with religion. There is no need to bring Christianity to people. What they need is the good news Jesus promised—liberty for the oppressed and help for the poor. In fact, as Blumhardt sees it, the ‘unchurched’ and the ‘heathen,’ and especially the oppressed, already belong to Christ, and he is at work in their hearts before we arrive. Jesus did not come to found churches, but to set in motion a movement of the Spirit that will encompass nations and lead to peace and social justice. ‘No longer religion against religion, but justice against sin, life against death.’²

Similarly, E.G. White advises young men and women not to allow anything such as beliefs to keep them from soul saving, saying: “There is hard work to be done in dislodging error and false doctrine from the head, that Bible truth and Bible religion may find a place in the heart.”³ In spite of the urgency to promote Bible religion, E.G. White cautions, “The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by

¹ Anderson, 18.

² Christoph Friedrich Blumhardt, *The Hidden Christ* (Farmington, PA: Plough Publishing House, 2007), 73.

³E. G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 82.

Seventh-day Adventists, for this would close their ears at the very onset. You will be inclined to do this, for it would please your inclination and be in harmony with your character”¹ just as she does in her testimonies to the South Africa Union.

Life on earth is not for fun; each person on this terrestrial ball is *to justify his or her inclusion*² as Christ’s second coming will determine the destiny of everybody. Those who have understood life as presented according to the Bible and have given their lives to Christ must strive to tell others about the love and mercy of Christ that saves to the uttermost.

“We also have been given the commission to go as Christ’s messengers to teach, instruct and to persuade men and women to draw their attention to the word of life,”³ asserts White. As Christ’s messengers to teach, instruct and to persuade White further advises, “Much more would be effected if more tact and discretion were used in the presentation of the truth. Through the neglect of this many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more favourable.”⁴

Even though the business of preaching the gospel as well as visiting families is the prerogative of Ministers, E.G. White says, “Friends may do more to meet the needs of families than could a minister—

¹ E. G. White, *Testimonies to Southern Africa* (Bloemfontein, South Africa: South Africa Union Conference of Seventh-day Adventists, 1977), 16.

² Emphasis mine

³ E. G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 15.

⁴ E. G. White, *Testimonies to Southern Africa*, (Bloemfontein, South Africa: South Africa Union Conference of Seventh-day Adventists, 1977), 16.

It is God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labour for the Master."¹

E. G. White's desire and appeal to preach the gospel truth is recurrent in her numerous works and counselling. She goes on to let her readers understand that Jesus desires all people to be saved saying, "While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw souls whom it was His mission to save."² The above quote is a confirmation that no group of people could be left out of the church's plan to win souls for Christ.

On making friends with S-TMs as a strategy to evangelize, AMO could be guided by E. G. White's advice to Canvassers:

Let the Canvasser remember that his work is evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that those to whom he speaks his words may be a savour of life unto life.³

Friendship evangelism has been recommended to all who undertake cross-cultural propagation of one's faith. This is why Dudley J. Woodberry says,

We need the intimacy of friendships for many reasons:

Help when we fall
The warmth of shared trust
Strength in times of trouble
Protection against life's assaults
Encouragement
Acceptance
Growth
Fun and laughter

¹ E. G. White, *Review and Herald* August 26, 1902.

² E. G. White, *Steps to Christ* (Washington, DC: Review and Herald, 1956), 12.

³ E. G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 37.

Throughout his letters Paul talks about koinonia, which means ‘to work together in the same direction, share the load of life together, to build something in common.’¹

It is advisable that those dedicated to reaching out to others come together as one people to convince their prospects that they will not be alone to give themselves to the faith that has been presented to them.

Again, Pastor Emmanuel Zakir has observed in Brazil that: “Christian friendship evangelization seems to be the method which seems to bear the most fruit. Love and appreciation can dissolve the hardest heart.”²

From the above it could be said that E. G. White and other Christian authors believe being friends with the unreached could help the preaching of the good news of Christ and therefore, those ready to reach out must equip themselves with the Word of God in order to explore every opportunity that comes their way.

Concept of Friendship: The Qur’an and Hadith

The noun “Friend (s)/Friendship” appear in the Holy Qur’an on few occasions. But unfortunately, it is used in warning believers against being platonic with unbelievers: “O ye who believe! Take not my enemies and; yours as friends (or protectors) . . . If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them” (Sura 60:1).³ Also, Sura 60:13 says: “O ye who believe! Turn not (for friendship) to

¹J. D. Woodberry, *Muslims and Christians on the Emmaus Road* (California, CA: MARC Publications, 1989), 112.

²Pastor Emmanuel Zakir, "Celebrating 20 Years of Prayer: 1993-2013 Prayer for the Muslims of Brazil", accessed May 13, 2012, www.30-days.net/muslim/muslims-in/America-south/brazil/-Cached

³ Except otherwise stated all Qur’an texts are quoted from Abdullah Yusuf Ali (AYA) version.

people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.” Again, Sura 60:9 warn the believers: “Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection) . . .”

The above warnings are being reiterated in Suras 58:14 and 5:57 thus: “Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? . . . and O ye who believe! Take not friends and protectors those who take your religion for a mockery or sport,-whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).” The above notwithstanding, befriending Muslims could yield good results because naturally, people find it difficult not to compliment friendly gestures.

On the other hand, there are few instances where the Hadith promotes friendship as captured:

A man asked permission to see the Prophet (peace be upon him), and the Prophet (peace be upon him) said: He is a bad member of the tribe. When he entered, the Apostle of Allah (peace be upon him) treated in a frank and friendly way and spoke to him. When he departed, I said: Apostle of Allah! When he asked permission, you said: He is a bad member of the tribe, but when he entered, you treated him in a frank and friendly way. The Apostle of Allah replied: Aisha! Allah does not like the one who is unseemly and lewd in his language.¹

Moreover, according to Hadith: “The Prophet (peace be upon him) said: A man follows the religion of his friends; so each one should consider whom he makes his friend.”² The above is enough premises that the Hadith supports the idea that friends can influence friends into their faith or belief systems.

¹ Dawud: Book 41, Hadith 4774, Narrated Aisha, Ummul Mu’minin.

² Dawud: Book 41, Hadith 4815, Narrated AbuHurayrah.

In his book *Rationality of Islam*, Y. K. Nafsi asserts, “Allah has granted us freedom, but it is our duty not to misuse it and direct all our energies to the achievement of our own happiness as well as that of society.”¹ Nafsi’s advice is to everyone there is that freedom for one to engage in whatever one desires but one must be careful of how a freedom from God is utilized—not waste it but use it to serve God.

Even though it is not easy to lay hands on documents that state categorically that Islam promotes friendship as means of bringing new people to faith yet it suffices to say that something of the sort is going on as we hear of recent conversions to Islamic faith especially in Europe² and the Americas, it might be through friendship and one on one contacts that such successes could be chalked.

Concept of Friendship: Comparison of Christianity and Islam

The two religions commanding more followers in the world- Christianity and Islam have certain things in common. First of all, apart from the two originating from the Middle East, both have Abraham as their progenitor and also both serve the Creator (God) alone. While Christianity has the Bible as the only belief basis, Islam has the Qur’an but also take the sayings of the Hadith into consideration.

The means of spreading their message differ somehow. Christianity from diverse dimensions talk about friendly way to spread (preach) the message about salvation in Christ to convince prospects on the benefits of being a Christian—giving one’s life to

¹ Y. K. Nafsi, *Rationality of Islam* (Islamic Seminary Pakistan, 1978), 47.

² Los Angeles Times, 202 West 1st Street, Los Angeles, California, 90012, latimesblogs.latimes.com/babylonbeyond/2010/10/muslim-world-convert-jihad-christianity-islam-politics-europe-islamophobia-koran-prophet.html, accessed May 24, 2013.

Christ leading to protection, prosperity and ultimately, eternal life at the second coming of Christ. Islam, as presented by the Qur'an warns its adherents against befriending unbelievers. It appears the prophet Muhammad foresaw the conversion from Islam to Christianity that could take place should Muslims became friends with Christians.

No wonder the texts that mention friend/friendship in the Qur'an are all telling Muslims to refrain from being friends with people outside their faith. But the Hadith give some hints about being friendly with even bad people in the community. Again, according to the Hadith, friends have influence on their friends' choice of faith.

Despite the Bible's inferences to friendship it is of late that many Christian leaders have been wide-awake on friendship evangelism. Muslims, on the other hand, are not emphasising friendship soul winning as much. All the same both Christianity and Islam have seen tremendous increases over the years probably than all other religions.

Religion-Sports Co-existence

History confirms that religion and sports have co-existed to bring brothers/sisters as well as strangers together:

Sport and religion have existed together from the ancient times. The Egyptians worshipped goddess Sehet as the goddess of sport. The Greeks held the Ancient Olympic Games for the first time on Olympia in 776 BC known for its magnificent temple to Zeus. They honoured Zeus through the Olympic Games every four years. These games were so important that the Greeks counted their time in Olympiads rather than by years. Olympia became the very centre of the religious, sporting, and cultural events in Ancient Greece. Those who participated in the Olympic Games did so as unto their gods. The religious element could not be denied. Paul had no problem comparing athletes to Christians since both were examples of striving to win a race. He wrote, "Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.

Therefore do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize” (I Cor. 9:24-27).¹

Role Fun Games Play in Winning People for Christ

Due to the complexity of winning new souls for Christ in our time Josef Solc has said:

One of the greatest problems the church is facing in the 21st century is the lack of interest among secular people to listen to the gospel message. 95% of them do not visit a church of their own volition. When Christians try to visit them in their houses, they encounter a cold reception. The loss of Christendom in the Western world is undeniable. Unless we find new ways to attract the secular people around us, we will not fulfil the Great Commission that Christ gave us.²

Again, there is every indication that almost all denominations are discarding the orthodox way of evangelism (open air preaching) due to how secular societies perceive Christianity these days. That is why Solc declares,

There is a yearning in the hearts of Christians to bring the world together through faith in Jesus Christ who is the Saviour of the world and who is capable of improving the life here on earth and who offers eternal life with him in heaven. But the truth of the matter is that some nations will not even allow Christians to present the Good News in their lands. This is also true about secular individuals who reject or are not interested in anything Christians do or say. This fact looms as an enormous obstacle for the evangelization of the world. Our traditional ways of doing evangelism have not been producing desired results; therefore, we must discover ways that would open the doors for renewed efforts to reach all nations.³

¹Josef Solc, "Sports Spectrum"-Fall 2010, accessed February 28, 2011, <http://mydigimag.rrd.com/display-article.php?id=494973>

² GOSAF/KIE and GBU/KIE, "Effective Outreach through Sports Evangelism" 12/03/2011, accessed March, 28, 2011, <http://reliefandovercomes.page.tl/ROM-Home.htm>

³ Ibid

Moreover, World Christian Resource Directory has found out that “Gaming is a powerful means of evangelistic Christian communication!”¹ Also, Solc talks about sports as being the foundation for building relations that crosses all sorts of barriers when he said,

I want to prove that Christianity can find a way to open the door to the secular people by joining them in sports activities. This is an indirect approach that can build a foundation for building relationships with non-Christians. Sports provide a universal language that is understood all over the world. Such a communication is available in spite of cultural, social, political, religious, and linguistic barriers. Sports can open the door to individual encounters that are so important for Christians who desire to share their faith. These encounters are limitless.²

On how games bring people of different backgrounds together Solc emphasises,

Two skiers can meet on the chair lift and will spend the rest of the day skiing together and enjoying the day of healthy activity. A group of ice hockey players can play for fun and after the game will go to relax over a meal in the restaurant with an opportunity to discuss their scoring chances and future plans. And who would challenge the fact that some people play golf just to socialize with others in a beautiful environment of a well groomed golf course. These examples could go on and on, but it will suffice to say that in a world that is as impersonal as ours, sports bring individuals together.³

This means that the orthodox Adventists way of evangelism that excludes other people group such as Muslims must be looked at again.

¹ Nadya Andreas, World Christian Resource Directory, "Evangelistic Children's Games", accessed March 28, 2011, <http://www.missionresources.com/children.html>

² Josef Solc, Sports Spectrum-Fall 2010, accessed 28/02/2011, <http://mydigimag.rrd.com/display-article.php?id=494973>.

³ GOSAF/KIE and GBU/KIE, "Effective Outreach through Sports Evangelism" 12/03/2011, accessed March 28, 2011, <http://reliefandovercomes.page.tl/ROM-Home.htm>

³ Nadya Andreas, World Christian Resource Directory, "Evangelistic Children's Games", accessed March 28, 2011, <http://www.missionresources.com/children.html>

Talking about what Fun Games can achieve regarding people who would otherwise not dream of associating with Christians, World Christian Resource Directory says “Most people have been surprised that the gospel could be spread in such a different way especially since most unsuspecting people only discover the message at the end of the games, but the Lord gets all the glory on that one!”³

Summary

There is a sound theoretical foundation for evangelizing people of different faith or background (e.g. Muslims) through “Friendship” (Fun Games). The Bible, to a large extent, supports evangelism by befriending one’s prospects. Jesus of all people demonstrated evangelism through friendship by his conversation with the Samaritan woman (John 4:7-26) and his famous parable, “The Good Samaritan” (Luke 10:25-37). Also E. G. White and other Christian authors give a lot of insight into evangelizing through friendship.

Even though the Qur’an tells its readers to avoid being friendly with unbelievers, the Hadith supports friendship to some extent—the person one befriends has influence on one’s choice of belief/faith.

Conclusion

Since there is theoretical foundation for evangelizing people of different background by building friendship, the goal of this study to use AMO as contact point to reach S-TMs to pave way for evangelizing the latter deserves a trial.

Considering how sophisticated and complicated soul winning has become this 21st century, expert soul winners and writers such as E. G. White, and a few Christian authors quoted in this work support evangelizing through “Friendship” (Fun Games) or sporting activities in general.

Likewise, history supports sports and religion's co-existence. It therefore, would not be wrong to gradually and systematically plan and launch into evangelizing people outside the Christian faith (Muslims) through friendship by having Fun Games to soften the ground for spreading the good news about Jesus Christ.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

This chapter will describe local setting and background studies of Konongo-Odumasi—land mass, geographical location and population density. It will cover the S-TM population in Konongo-Odumasi municipal area; the history of how S-TM(s) settled here; their indigenous beliefs and practices: how marriage is contracted; how child naming is done; and how death, burial and funeral rites are observed by Konongo-Odumasi S-TMs will be explored. The type of dress this crop of Muslims prefer wearing shall be looked at vis-a-vis the larger community of Konongo-Odumasi.

Again, religious practices such as the kind(s) of religious festival(s) they observe during the year will be delved into. This study will take a look at education among S-TM community in Konongo-Odumasi. Whether they prefer boys' education to girls and its ramifications on the girl child will be considered. Whether the girls are forced into early marriage at the expense of their education shall be looked at. Again, Female Genital Mutilation (FGM)¹ will be discussed. S-TMs' relationship with Konongo-Odumasi citizenry will be in focus as well. Finally, there will be evaluation, summary and conclusion.

¹ Female Genital Mutilation (FGM) is the practice that involves the complete removal or partial removal or alteration of the genital for non-medical reasons.

Konongo-Odumasi Municipality: Land Mass

Konongo-Odumasi, the seat of Asanti Akyem North Municipal Assembly (AANMA) covers an area of approximately 1,502 square hectores (3,708 acres)¹ on the Kumasi-Accra high way. It lies some 65 km from Kumasi and 185 km from Accra, the capital of Ghana.

The twin towns cover about 4 km from one end to the other end in length. Konongo-Odumasi municipality is situated at southern part of Ashanti. Ashanti, with Kumasi as its capital, lies approximately at the centre of the country. It covers an area of 24,390 square kilometres representing 10% of the land area of Ghana.²

Konongo, the larger of the twin towns is the headquarters of Konongo District of South Central Ghana Conference of Ghana Union Conference of Seventh-day Adventist Church. Here is the main high way linking the north of Ghana chiefly dominated by Muslims to the south and for that matter, Accra the national capital.

Population Density

According to the 2000 Ghana population and housing census, the twin towns of Konongo-Odumasi are populated with 37,317 people.³ About a quarter of this figure 9,300—is Muslims of which about 85% are S-TMs.

¹(Acres): Ascertain from Town and Country Planning Department of AANMA.

² Meet-the-Press: Ashanti Region, 2002, accessed July 29, 2010, <http://www.modernghana.com/news/29188/1/meet-the-press-ashanti-region.html>.

³ People: Ascertain from Town and Country Planning Department of AANMA.

History of Konongo-Odumasi S-TMs

According to Mallam¹ Francis Bioh, it was in the 1920s when the first S-TMs settled at Konongo Zongo. They included the family of one Alhaji Musah, a Sunni, the family of Mallam Ahmed, also a Sunni and the family of a Tijaniyya, Mallam Tahiru, who as a trader, was very instrumental in building a mosque for the believers at their new settlement. After the first mosque was built in the 1930s, Mallam Ahmed, who had, before this time, been acting as spiritual head, became the first Imam. But his demise in 1941 did not leave much vacuum as he was succeeded by another astute leader by name Mohammed Mansuru. The latter's rule as Imam lasted for only nine years and he was succeeded by Alhaji Abdallah Ishak. Alhaji Ishak was the first literate Imam whose long and eventful tenure from 1951 to 1995 saw a lot of infrastructural as well as human resource development to the S-TMs in Konongo-Odumasi municipality.

To begin with, he led and guided his people to put up a big mosque in 1952. He also teamed up with one Alhaji Usiff to establish a school for Muslim children in 1975. This school is presently known as Urban Council School at Konongo Zongo. Even though many Muslims in Ghana were not sending their wards to school in those days, Imam Abdallah Ishak encouraged parents to send their wards to school. It is therefore no wonder that all his children and grandchildren have climbed the academic ladder to tertiary and secondary levels of education.

It was a big blow to Muslims in Konongo-Odumasi when Imam Abdallah Ishak passed away in 1995. He was succeeded by another dynamic Imam called Usman. Imam Usman has been the Spiritual head of S-TMs in Konongo-Odumasi till date.

¹ Mallam means Mister (Mr.). Mallam Francis Bioh is the main history narrator in this chapter (3) of this study.

On the social side Mallam Shaibu was the first Salkin Zongo¹ He was succeeded by Mallam Mohammed Awal. The third and reigning Salkin Zongo is Alhaji Abdul Rahim. So far S-TMs who have settled in Konongo-Odumasi have had two Magajia²s with the reigning Emma Abu being the second.

Identifying S-TMs by their Dress

There is not much difference in the way S-TMs and the larger community dress in Konongo-Odumasi. On ordinary days-Saturday to Thursday- S-TM men put on the type of trousers and shirt that all other men will normally put on but mostly with a cup. On Fridays that Muslims go to Mosque to pray most S-TM men wear “boubou” or “baabaringa.”³ Due to the number of times Muslims pray in a day (five times), S-TM men in Konongo-Odumasi prefer putting on a pair of sandals and slippers all day. The use of necklaces is also an integral part of dressing of S-TM men in Konongo-Odumasi.

Their women also dress like other women in Konongo-Odumasi wearing similar types of clothes and footwear but not without veil covering the head. They do a lot of makeup and deck themselves with jewellery at all times. As S-TM women go to mosque on Fridays one will identify them from non-Muslim women by the wearing of a kind of material called “lace” and “sheda”⁴ and veil covering their head and the upper portions of the torso. In fact, they look elegant on Fridays.

¹ Salkin Zongo is chief in charge of Muslim community in a town or village.

² Magajia is queen mother in Muslim community.

³ “boubou” or “baabaringa” are kinds of dress mostly worn by Muslims. “Boubou” is like men’s pyjamas. “Baabaringa” is the pyjamas-like dress plus a larger one with embroilers around the neck to the navel that serves as overcoat.

⁴ Lace and Sheda: Lace is a kind of material with holes in it in different colours use in sewing boubou and baabaringa. Sheda is a kind of material mostly imported from Nigeria for sewing boubou and baabaringa.

Indigenous Beliefs and Practices

It is natural in every human settlement to have some peculiar beliefs and practices. According to Mallam Bioh, one of the S-TM practices is that when a man gives “Laife”¹ to a lady he is about to marry, the items are displayed in a big basin and are carried around for everybody to see. This will then generate debate especially among women in the community.

The above practice has a serious ramification in that it scares young men away from marriage as it becomes a great challenge that if one guy bought A, B, and C for his fiancée it is expected of other guys who are preparing to marry to equal or surpass what the first guy did. Such a practice, Mallam Bioh said, discourages young men from marrying thereby making the young ladies vulnerable to promiscuous lifestyle. Promiscuous lifestyle land many young ladies into pregnancy and child bearing without having a responsible husband to take care of the child.

Marriage among S-TMs

A people’s culture has always had some degree of positive or negative effect on their religious beliefs and S-TMs in Konongo-Odumasi Municipality cannot be left out. A look at how marriage is contracted among S-TMs will attest to their culture as a people.

Before marriage is contracted among S-TMs in Konongo-Odumasi the groom to be sends an elderly person from his family to the family of the lady to ask for their daughter’s hand in marriage. The groom to be, led by his family heads will pay “sadaki”² to the lady’s family after she has consented to marry the man. The amount of

¹ Laife is bride price or amount of money a man gives to his fiancée’s family to seal their marriage.

² Sadiki is knocking money or an amount of money a fiancé gives to his fiancée’s family as token of his love for her. This is given some time before marriage

money the man pays as “sadaki” depends on whatever the lady’s family will demand. “Sadaki” could be cash, sheep, goat plus some quantity of cola nut.

Thereafter, the man in consultation with his family proposes an interim date the marriage will take place. During the period preceding the date of marriage, the man will send by the hand of an elderly woman the “laife” to the lady’s family. The lady’s family will then have a look at all that their in-law to be brings as “laife.”

It is interesting that the actual date for the marriage ceremony will be confirmed by the groom to be if the lady’s family accepted the “laife” as good and acceptable. In fact, S-TMs in Konongo-Odumasi prefer to do such things on Sundays. Both families will make feverish preparation towards the wedding. But a week or more before the set date the man sends a quantity of cola nut or nowadays, toffee, to the lady’s family who will also distribute it to friends and loved ones to inform them of the date the marriage of their daughter takes place.

Three days to the actual date of marriage—from Friday to Sunday—the lady will be kept indoors in charge of special old womenfolk called “Aluwanka.”¹ The “Aluwanka” will bath the lady each morning and evening she remains indoors.

A leaf called “Lele”² is ground and smeared over the palms and soles of the lady for the three days to make the lady’s palms and soles look reddish and nice for the marriage ceremony. Again, it is the duty of the “Aluwanka” to bath and dress the lady on the third day for the marriage ceremony.

takes place but when it is time to marry the lady the man will have to pay the bride price.

¹ “Aluwanka” is old women in charge of bathing and dressing of young ladies in the process of being wedded.

² “Lele” is a green leave but when grounded, mix with water and smeared over the palms and soles of women it makes them look reddish. Most of the time women use lele.

Another significant thing is that the lady's cronies are going to stay with her for those three days, first, to keep her in company and second, serve her during the period. One special girl called "Akua Amariyya"¹ will attend to all the needs such as fetching of water, preparation of food and cleaning the house of the lady about to be taken in marriage.

On the day of marriage (Sunday) morning both groom and bride's family members, friends and loved ones meet at a particular place—preferably mosque—to perform all rites of marriage. During marriage ceremony three classes of people besides the groom and the bride are identified: Imams, Chiefs and the rest. Imams sit on mats while Chiefs sit on chairs. The chiefs will be presented with some cola nuts in a plate with a cash of about GHC 20.00 (\$12.00). The same quantity of cola nuts and cash will be presented to the Imams present.

The head of the Imams will instruct the Master of Ceremony (MC) to announce three times to the gathering that Mallam (name) has given his daughter (name) to Mallam (name)'s son in marriage. The groom to be has paid.... amount as bride price to marry... so I want all of you to be witnesses.

It is the tradition that the Muslims will seek permission from the chiefs present to start the programme. After the third announcement the Imams will offer prayers one after the other till all of the Imams have their turn.

At the end of the Imams prayers individuals can ask for good will in the form of prayer requests for the newly married couples by giving a small amount of money to the Imams to offer more prayers for the bride and groom. After all the prayers one Imam will pronounce benediction on the marriage to close the ceremony. All monies that will

¹ Akua Amariyya: maid of the married woman.

be spent by the groom during the marriage ceremonies will be in charge of “Abokkiango.”¹

The practice of the S-TMs in Konongo-Odumasi is that the bride will be sent to the groom’s mother first for some marriage advice before she in turn sends the bride to the groom at about 7:00 pm for their honeymoon. The “Akua Amariyya” will accompany the “Amariyya”² to serve her for about a week or more if the groom lives in a different city, town or village. Normally, the “Amariyya” will not go to her matrimonial home with cooking utensils signifying that she will not cook or do any house chores immediately after the marriage. Under normal circumstances the bride’s bags, baggage and cooking utensils are conveyed to her three days after the marriage.

It is the accepted practice of S-TMs in Konongo-Odumasi that during marriage the groom has to entertain both his family and the bride’s family. In view of that the groom buys a cow, sheep or goat and few bags of rice for the bride’s family to prepare food for their loved ones, family members and visitors who will grace the occasion with their physical presence.

¹ “Abokkiango” is groom’s friend—one called Best Man in wedding ceremony.

² “Amariyya” is the bride. Most of the time all married women are addressed as “Amariyya” among S-TMs.

The groom's family will also slaughter a cow to prepare different kinds of food for the groom's visitors. Again, the groom sees to it that entertainment in the form of music is provided for merry makers to dance. This may last for couple of days.

Child Naming Ceremony

Ideally, a child is given a name on the eighth day of his or her birth according to the S-TMs practice here in Konongo-Odumasi. The father of the child will inform friends, family members and loved ones by cola nuts or toffee of his intention to name his child on a particular day (date).

It is the prerogative of the father to give a name of his choice to his son or his daughter even though he may consult his wife on what name to give the child. The father of the child will give the name to the Imam ahead of the naming ceremony. Most names given to children born to S-TM couples are either from the husband's family or from the ancestors of Islam such as Muhammad, Fatima etc.

At the gathering some cola nuts will be given to the Chiefs and Imams. After that the Imam who has the child's name will announce the name of the child to the gathering. Then the Imam will pray over the name and pray for God's guidance and protection, long life and blessings for the child and the couple who gave birth to the child. The short ceremony is always closed with a prayer by an Imam.

In child naming ceremonies a sheep is always slaughtered to prepare meals for visitors, friends, loved ones and family members who grace the occasion. Depending on the father's financial status, there could be music and dancing to entertain the gathering after the Chiefs and Imams leave the scene.

Death, Burial and Funeral Rites

When a man dies in a room where he had lived together with his wife the woman must not cry to attract attention from sympathisers but she must try to control her emotions and inform the dead man's first born son. It is the duty of the first born son to dress his dead father and keep the room in order before other family members and sympathisers enter the room of the dead man. This is the condition as women in general, according to S-TMs, are not bold enough to attend to their dead husband—cleaning, dressing and putting the room in order—alone. On the other hand, if a man's wife dies the man can clean, dress his dead wife and put the room in order before other people hear about her death. Therefore a man is not bared from his dead wife but a woman is.

After the dead person is cleaned, dressed and the room put in order the Imam will be informed about the death of the member. The Imam in turn causes the bad news to be heard by all the believers within the area who worship at the same mosque. Attire called "Lewani"¹ will be sewn to cover the dead person. In fact, the S-TMs in Konongo-Odumasi have made it a practice that every Muslim—male or female, rich or poor—is covered with "Lewani" before he or she is buried.

According to indigenous S-TMs, the grave to bury the dead is dug as soon as it is announced that one is dead and the body will be sent to the graveyard for an immediate burial. This comes after family members, friends, sympathisers and Muslims have gathered for burial rites are completed. The buried must face the east or sunrise where it is believed to be the location of the "Holy City" Mecca. At the graveside a sermon on good deeds that can earn one heaven will be preached to those present after the body is buried and is covered.

¹ "Lewani" is attire sewn to clothe every dead body among S-TMs.

The normal practice is that all those who accompanied the burial trail will sit at a particular place on returning from the graveyard to perform the final funeral rite. The entire funeral rites consist of prayers and eating of food. Some cola nuts or toffee, “fula,”¹ bread and “massa”² will be put in two plates—one for Chiefs and one for Imams. And the remaining people will be given the kind of food of their choice to eat.

Imams will pray for the dead and the widow(s) or widower and orphan(s) if any. Also, friends and loved ones can give some money to ask for prayer for the dead that God grants him or her place in heaven. People present may donate any amount to the bereaved family. If the dead person is poor the funeral rites ends on the day the body is buried but if he or she was from a rich background, then there will be a grand gathering on the third day after his or her death where Imams will offer prayers for the dead person and the feasting will continue. Similarly, families that are very rich may perform funeral rites of their dead relatives a week or two or even months after the person’s death ignoring the idea that Muslims in general do not honour their dead people with elaborate funeral rites.

A woman whose husband dies will be required according to S-TM practices to mourn him for forty days but a man whose wife dies is not under any obligation of mourning. This, according to Mallam Bioh, is to check the widow from giving herself to another man to have sex with her immediately the husband dies that might result in pregnancy which the woman could mention the dead husband as being responsible.

¹ “fula” is a food drink. It is made of millet, local rice, pepper, and some local condiments boiled and pounded together. One needs only some sugar and water to enjoy it.

² “massa” is a fried food. It is prepared from maize and little pepper grounded and fried in cooking oil. Massa is usually eaten with maize porridge.

Worship and Religious Festivals

During the year Muslims the world over besides worshipping five times a day and “juma’a”¹ on Friday afternoon, celebrate “Eid ul fitr” and “Eid ul adha” and S-TMs in Konongo-Odumasi are not left out. Besides the two festive days Muslims here observe “Maulid”² every February. This is a three-day festival.

When Muslims in Konongo-Odumasi are observing “Maulid” they have made it their custom to invite other Muslims from far and near to join them in the three-day festival. The invitees may include renowned Muslim clerics, chief Imams, historians, Sheikhs and leading personalities in Muslim communities.

“Maulid” aims at helping all the Muslims from children to adults to know the history about the birth and life stories of Prophet Muhammad. All the same, Christians or any passer-by who wish to be part of the listening is always welcome.

It is significant to note that throughout the three-days programme males are separated from the females just as is done in all their worship and social gatherings. Therefore if any visitor would be interested he or she would have to sit with the men or with the women.

During the celebration of “Maulid” the youth who attend “makaranta”³ and also learn “karatu”⁴ are allowed to recite verses in the Qur’an and other materials they have learned to the hearing of all the gathering. After the recitation by the youth the Sheikhs,

¹ “Juma’a” is Arabic name for Muslims’ Friday major worship service.

² “Maulid” is a religious festival S-TMs celebrate to highlight the Life story of Prophet Muhammad.

³ “makaranta” is formal school where children learn to read and write base on the curriculum of the Ghana Education Service (GES).

⁴ “karatu” is learning by-heart the Arabic language from the Holy Qur’an under unofficial teacher called “mallam” at the Mosque. It is the preserve of Muslim children who are about three or four years old.

the historians and the leading Muslims will tell the birth and life story of Prophet Muhammad. These learned leaders tell about the Sunnah and how they were put together into Hadith. “The Sunnah, according to Borge Chantz, based on the life, teachings and activities of Muhammad, was elevated as the ideal in the life of a Muslim. In many cases it became an unwritten law.”¹ “These collections were called Hadith, which means reports or accounts”², says Chantz. This is done to inform, strengthen and equip the Muslim community to enable them to give the correct information about Prophet Muhammad and the ‘Revelation’ he received from God.

While the men are more concerned about the lessons for each day during the celebration of “Maulid,” the women will be busily preparing food and local drinks such as “kununkawa”³ for everybody to refresh themselves with. At the close of the celebration special prayers are offered by the Imams asking for Allah’s guidance, protection, blessings and prosperity for the congregation through the ensuing year.

Education

Gone are the days when majority of Muslims blatantly refused to educate their wards due to financial constraints, child labour on the part of boys and early marriage on the part of the girls. Unlike Muslims in the remote areas of northern Ghana, S-TMs in Konongo-Odumasi municipality educate their wards to levels they can financially support or where the child’s ability can carry him or her—basic, secondary or tertiary.

¹ Borge Schantz, *Islam in the post 9/11 World* (Alma Park, Grantham: Autumn House, 2003), 32.

² Ibid, 32.

³ “kununkawa” is a local soft drink made from maize and sugar mixed with water.

When it comes to educating their wards parents could be grouped into two classes: those sending wards to renowned Mallam¹ to learn “karatu” and those sending wards to formal schools but learn “karatu” only on weekends and on vacation from school. Children sent to renowned mallams might end up their schooling with only the “karatu.” This practice is usually associated with parents who live outside the community within the municipality. But the overwhelming majority of parents in the Konongo-Odumasi S-TM community give their wards both “karatu” and formal education. This group prefer the “karatu” to be English and Arabic.

As soon as the children are of age (about five/six years) he or she is enrolled into formal schools. Besides that the child is urged to learn English and Arabic on weekends or when schools are on vacation. These children also go to Mosque on every Friday for “juma’a.”

In time past only the boy child was given the opportunity of formal education but these days the story is different. Both the girl child and the boy child have equal opportunities. In fact, some girls have become nurses and teachers while some have completed universities and other tertiary institutions. The story is not different with their male counterparts.

Despite the efforts by S-TM parents to educate both their boys and girls, there is high rate of drop out, truancy and its concomitant illiteracy among their youth as compared to children belonging to Christian parents and families in Konongo-Odumasi municipality.

¹ Mallam is (1) unofficial teacher of Qur’an and (2) one who gives guidance from Qur’an to people who want to secretly make enquiries from Allah.

Forced Marriage¹

Forced marriage is virtually nonexistent among S-TMs in Konongo-Odumasi. According to Mallam F. Bioh, the problem parents of school girls are grappling with within the S-TM community in Konongo-Odumasi is teenage pregnancy. Due to the level of education the girls in the Christian communities near the Muslims attain, the latter are determined to educate their girl children to higher levels of education. But since these Muslim girls have appreciable level of freedom of movement, some become pregnant while at the basic or secondary school. When it happens this way some of the girls end up becoming wives at that level of their education to the dislike of their parents.

From the above one can say that some girls within the S-TMs in Konongo-Odumasi force themselves into marriage when their parents have not thought of it. Here we talk about self-imposed forced marriage as some of the girls have married or given birth to one or two children not because her parents forced her.

Female Genital Mutilation (FGM)

Ghana is one of the countries where FGM is synonymous with Muslim population around the globe. This assertion cannot be controverted when one visits the northern part of Ghana where Islam is more pronounced. "Female genital mutilation (FGM) is prevalent in northern Ghana, as the practice is seen as a passage rite to women adulthood and thus undertaken just before."²

¹ Forced marriage is the practice where parents accept pittance from men and coerce their teenage girls to marry them. A man could be twice older the age of the girl yet she has no choice. Such marriage could take place while a girl may be in primary, Junior or Senior High School. It ends the girl's education there. This practice is common in Muslim communities in Ghana.

² Ghana Medical Association, Ghana Med J > v.40(3); Sep 2006> PMC1790849, accessed October 29, 2012, www.ncbi.nlm.nih.gov/pmc/articles/PMC1790849/.

Even though the laws of the nation prohibits the practice and many Women's Rights Groups have made it their duty to educate, warn and prosecute FGM perpetrators yet the canker continues unabated. However, the story is not the same with the S-TMs in Konongo-Odumasi. During this researcher's investigations it came to light that "the practice has never been with the S-TMs since their first parents settled in their present abode."¹

How S-TMs Relate to Surrounding Communities

S-TMs in Konongo-Odumasi defy the usual bad relationship that has characterized many Muslim communities the world over. What makes the S-TM community in Konongo-Odumasi different is that "the group is made up of two sects in Islam yet these same groups have mingled in one community and also worship in one Mosque but have never had any misunderstanding or skirmish before in over five decades."²

Besides such internal peace and cordiality within the S-TMs community in Konongo-Odumasi these Muslims also have impeccable socio-economic relationship with the surrounding communities. In fact, based on the findings of this researcher, since the S-TMs settled in Konongo-Odumasi way back in the 1920s, there has not been any serious occasion for the original inhabitants to regret accepting the immigrants. In terms of business transactions, some S-TMs are in partnership with indigenous business men and women while some credit goods from these indigenes without documentation but on basis of mutual trust.

¹ Mallam Francis Bioh: main source behind stories and facts of this study.

² Dan Soho Galadima (Family Head): narrated the time and circumstances that led to the formulation of their social, commercial, religious and inheritance practices to be a guide for the community throughout their generations.

Prohibition among S-TMs¹

S-TMs prohibit statements, practices and any attempt that could bring disunity into their life. To foster unity, they have made it their practice that the first born son of the first Imam namely Mallam Ahmed, a Sunni, inherits his father as Imam making the head of spirituality among S-TMs Mallam Ahmed's family property.

The same way the socio-cultural headship—Chief's—position is held by the family of Mallam Tahiru who are Tijaniyyas. Based on such arrangement the S-TM youth are always educated to understand and obey the rules regarding their inheritance. This has helped to stabilize them as one entity till now.

To achieve the above the S-TM leadership have made it mandatory that if a brother offends a brother the matter must be heard by the elders for arbitration and this has worked to near perfection. So the S-TMs ace prohibition is 'nobody foments trouble among their community to bring disunity.'

Evaluation

S-TMs in Konongo-Odumasi municipality have lived without blemish in their present community. They are socially, economically, culturally and spiritually changing from their Muslim brothers and sisters in the northern parts of Ghana.

On the social side S-TMs have very well integrated into Konongo-Odumasi with the indigenes happily sharing their land and in some cases, houses with them. So far they have not displayed any strange social or cultural practices. The only aspect of giving the wife to be clothes that is somehow unacceptable is how they display the items in a big basin for everybody to see how much the groom was able to give.

¹ Prohibition among S-TMs: According to Mallam Galadima, is a mutual agreement based on word of mouth that the ancestors of these Muslim groups committed themselves to in order to live peaceably in their belief differences.

From what is ascertained from Mallam Bioh the display of dowry or bride price has scared off most young men from marriage but cohabit with ladies who at the end of the day give birth to few children without a responsible husband to look after the child.

Again, S-TMs in Konongo-Odumasi like most Muslims around the globe do bury their dead people the very day or few hours after the person dies without necessarily getting a medical certification that the person is actually dead. Such a practice could be dangerous as they might end up burying someone who might be in coma. Moreover, S-TMs need to change from the Muslim practice of separating males and females in their social and spiritual gatherings.

In terms of business transactions, S-TMs buy and sell like everybody and they are not perceived to be dishonest in their transactions. Above all S-TMs' habit of worshipping together in one Mosque and observing other Muslim feasts together as if Sunnis and Tijaniyyas do not have differences in their faith and practices is highly commendable.

From discussions so far one can say that the S-TMs in Konongo-Odumasi are a group of people who are truly Muslims but quite different from other Muslims because they do almost all things together irrespective of differences in faith and practices as Sunnis and Tijaniyyas.

Summary

S-TMs in Konongo-Odumasi serve as special model for other Muslim groups to emulate. They have been peaceful within and without their community for over half a century, even though they are a conglomeration of two Muslim sects. They worship together and appoint their leaders socially and spiritually without much difficulty. To continue to enjoy peace in their community they always ensure that there is peace and stability within their ranks.

Again, these Muslims are surrounded by many Christians and traditionalists but the only dichotomy between these Muslims and their landlords is days of worship and days each observe as sacred to their belief and practices. On education, S-TMs consider children's education as an important aspect of a person's life and therefore take concrete steps to give them good education. Also, they give both boys and girls equal opportunities to go to school. In view of that, S-TMs do not give their daughters hand in marriage at the expense of their education as pertains elsewhere.

Conclusion

It is common knowledge that some Muslims fight other Muslims who differ in terms of faith and practices and who hold different ideas and views on a particular issue. Alex Thurston confirms this when he says, "In any case, Boko Haram's killings of imams seem calculated to deter any Muslim leader whatsoever from speaking against the group."¹ But S-TMs do not fight their compatriots who hold different views or ideas or do things that the majority do not agree.

On the other hand, some Muslim communities attack the nearest Christian communities at the least provocation. Evidence of such attacks is captured by Jibrán Khan as he writes, "The attack took place this morning in Khokarki, near the city of Gujranwala. Hundreds of Christians forced to flee their homes. Attack sparked by quarrel with Christian, his son and some Muslims, over false accusation of blasphemy"², as he vividly reports

¹Alex Thurston, "Patterns of Violence in Northern Nigeria", 2010, accessed May 27, 2012, W <http://thewasat.wordpress.com/author/sahelblog/>.

² Jibrán Khan, AsiaNews, "Punjab, Muslims Attack a Christian Village" April 16, 2011, accessed May 17, 2012, <http://www.asianews.it/news-en/Punjab,-Muslims-attack-a-Christian-village-21324.html>.

what forced some Christians to flee their homes in a town near Gujranwala. But S-TMs have never attacked the neighbouring Christian communities before over decades, living peacefully with them like brothers and sisters.

In terms of improving their standard of living S-TMs do not behave like their forefathers in the north of Ghana where they migrated from to settle in Konongo-Odumasi in that they give children's education priority over marriage and rearing of animals. Again, S-TMs do not see religion as "cold war" between Muslims and Christians but concentrate on building their families rather than fighting those outside their faith. I recommend that the behaviour of S-TMs in Konongo-Odumasi be studied further and be used as model for other Muslims to emulate.

CHAPTER 4

PROGRAMME DESIGN AND IMPLEMENTATION

Chapter 4 covers the practical aspect of this study—programme design and implementation. Since this study is about a ‘Strategy to Evangelizing S-TMs in Konongo-Odumasi through Fun Games with AMO,’ this chapter will centre on: a). Orientation and Practical Soul Winning Coaching for AMO; b). Pastor’s Visits to Zongo Leadership to Familiarize and Begin Friendship; c). Interactions in the form of Fun Games between AMO and S-TM Men; and d). A-13-Day-Evangelistic Meeting at Konongo-Odumasi Zongo.

At each of the four stages there will be the detailed activity involving all that has been said and/or done. The chapter will then be evaluated, summarized and its conclusion drawn.

Orientation and Practical Soul Winning Coaching for AMO

There have been three meetings held on 24th March, 28th April and 19th May, 2012 when AMO representatives in Konongo-Odumasi were orientated and coached about practical soul winning methods that might work among the S-TMs. The AMO members involved in the orientation and coaching were thirteen, twenty-one and fifteen. The orientation and coaching concerned about how to approach Muslims in general with the Gospel without offending their ego first of all and secondly, to capture their attention to the Word of God by appealing and convincing the heart but not to argue with the S-TMs.

Sensitization Sermon

Sensitization message entitled ‘I AM SENDING YOU’ was preached to AMO and the entire congregation worshipping on the Sabbath. The message was based on John 20:21¹—Then Jesus said to them, “Peace to you! As the Father has sent Me, I also send you.”

Introduction: Just as Jesus sent Peter, James, John and others on the day He ascended to heaven He is sending us today to preach the Good News to our Muslim brothers. Jesus came to die on the cross, to draw all peoples to Himself John 12:32 and Muslims should not be left out.

“All we like sheep have gone astray; we have turned, every one, to his own way” (Isaiah 53:6). Jesus came to save the world from the grip of sin and Christians as well as Buddhists, Hindus, Animists, Pagans, Traditionalists and Muslims might accept His offer of salvation and be saved.

The “Other Sheep” as recorded in John 10:16 are located mainly within the window 10/40.² Considering how the “Three Angels Messages” has been preached so far, people within the window 10/40 have not been fully reached.



Map of Window 10/40

¹ Unless otherwise stated all Bible references in this chapter are from NKJV.

² Window 10/40 or 10/40 Window is countries within Latitude 10 degrees and 40 degrees north of the Equator. Joshua Project, People-in-Country Profile, 2010, accessed September 11, 2012, <http://www.joshuaproject.net/people-profile.php>.

An estimated 4.5 billion¹ individuals residing in approximately 8,818 distinct people groups are in the revised 10/40 Window. Every human being is important to Jesus: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” Gal 3:28, 29.

God said through Isaiah, “Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other” 45:22. God accepted Rahab, a prostitute of Jericho Jos 2:1; Matt 1:5. God accepted Ruth a Moabite widow Ruth 1-4; Matt 1:5. In the book of Isaiah God mentions people who will be accepted and Ishmael’s first and second sons: Nebajoth and Kedar were clearly mentioned 60:7. Ishmael’s sons are mentioned in Gen 25:13-1.

It seems Seventh-day Adventists and Muslims share several things ranging from Abraham as progenitor to beliefs and practices. Abraham had eight sons—six by Keturah according to Genesis 25:1, 2—but Ishmael by Hagar and Isaac by Sarah lead Muslims and Judaeo-Christian religions respectively. If Christians and for that matter Adventists believe that they are spiritual descendants of Isaac, then the proposition that Muslims—blood descendants of Ishmael—are Christians’ (Adventists) half-brothers is not without base since both Ishmael and Isaac are sons of Abraham.

At first God said His covenant was to be established with Isaac Gen 17:21. Ishmael also became the son of blessing Gen 17:20. Establishing covenant with Isaac was one thing and salvation to all humans including the descendants of Ishmael is another thing.

¹ John S. Oldfield, "Gut-Level Godliness: Authentic Shepherding in a Superficial Age"(2012):170, accessed September 11, 2012, [books.google.com/gh/books?isbn=1935959328](https://books.google.com/books?isbn=1935959328)

And there is time for everything under the sun Eccl 3:1. The time has come for Adventists to put up our maximum effort to preach the Good News about Jesus Christ to our Muslim brothers hopefully to win some if not all for Christ. If Adventists believed in Matthew 24:14—“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (NIV), then all must endeavour to take our Master’s farewell message to Muslims. Jesus assured us about the success of this venture when He said “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd” John 10:16.

The Gospel to Muslims seems very arduous, tedious and non-productive due to the degree of fanaticism some Muslims attach to their faith. But the result could be overwhelming if our trust was in the Lord who asked His followers to send the message to the entire world. What has taken place in Papua New Guinea could be experienced among Muslims as well.

Papua New Guinea is an independent nation in the Pacific Ocean—north of Australia. About 242,995¹ out of 6 million people who for some long time did not know the word of God have accepted Jesus as their Lord and Saviour, and have baptized as Seventh-day Adventists.

Muslims prefer man approaching man while woman also approaches woman. AMO has come in good time. It must not be a social club but *men*² “who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation . . .” Isa 52:7. By coming together with one accord the AMO could make a

¹Papua New Guinea Union Mission of Seventh-day Adventist Church, 09/12/2011, accessed October 1, 2012, <http://adventist.org.pg/>.

² *Men* here include males and females preaching the Gospel.

big impact on our Muslim brothers. Encouraging every believer to spread the Good News C.R. Goldstein said, “The dissemination of the truth of God is not confined to ministers. The truth is to be scattered by all who claim to be Disciples of Christ”¹

Conclusion: I entreat all Church members especially the AMO, to make ready to be used by the Lord to reach out to our Muslim brothers and sisters. Our Father in heaven is ready to use you and me to reach out to our friends the Muslims. So I ask each of you today to be part of the “Team” to reach out to Muslims and the Lord will be with you to save lives through Christ and for Christ so as to hasten the Lord's second coming, AMEN!!!

Workshop

After the sensitization sermon was the workshop that was to help equip the AMO with some Qur'an texts that helps to remove prejudice about Muslims and encourage AMO to draw closer to S-TMs and Muslims in general. Using the other faith's scriptures as a decoy, GC's Guidelines for Engaging in Global Mission says, “In building bridges with non-Christians, the use of their "sacred writings" could be very useful in the initial contact in order to show sensitivity and to lead persons along paths which are somewhat familiar. They may contain elements of truth that find their fullest and richest significance in the way of life found in the Bible.”² See Appendix C II for details of workshop.

¹ C. R. Goldstein, *Adult Sabbath School Study Guide: Teachers' Edition*, Key Thought Lesson 7 of 2nd quarter 2012, 77.

² General Conference of Seventh-day Adventists, *Guidelines for Engaging in Global Mission* (Old Columbia Pike: Silver Spring, MD), 2004.

Basic Suggestions for AMR

After the workshop, Dr Whitehouse's Basic Suggestions for Adventist Muslim Relations was given as hand out in English and "Twi"¹ to participants after thorough explanation. See Appendix B for the details of Dr Whitehouse's Basic Suggestions for Adventist Muslim Relations.

Relationship Before Fun Games

Before the Fun Games between AMO and S-TM men held on Sunday June 3, 2012, and Sunday June 10, 2012, there has not been any form of relationship between Adventists in Konongo-Odumasi and S-TMs. Even though few individual Adventists live right in the midst of the S-TMs yet there have not been any interactions between the adherents of the two religious bodies for well over two decades.

If there was a kind of interaction at all before, it was a fracas rather than a friendly one. The said fracas occurred in 1992 as a result of the decision of one teenage girl to become an Adventist. As she began to attend church services on Sabbaths her parents who were both Muslims and some S-TM elderly members tried to dissuade her from becoming a Christian but the lady refused to heed their advice.

Her family disowned her for becoming a Christian and yet she was not perturbed. Then the parents advised the church to stop their daughter from becoming an Adventist. This of course, could not be done to satisfy the parents. Next, five young men were sent by her parents in collaboration with S-TMs to force her out of Konongo Central Church during worship on one Sabbath. The young men entered the church

¹ Twi is a local dialect spoken and understood by most Ghanaians.

unannounced but could not find the lady in question who was sitting comfortably among the few members of the Singing Band.¹

After combing the Church without success the five young men left the Church for home. Later the five young men were convinced that she was sitting among the singers but could not be identified.

Consequently, her parents abandoned their mission to prevent her from becoming a Christian after close to six months of unsuccessful attempts at stopping her. That was how the saga ended. So she is still doing well as an Adventist without hindrance from anybody again.

The above scenario happened between March and September 1992. That did not create enmity or friendship between Adventists and S-TMs (Muslims) in Konongo-Odumasi but the two entities have lived independently minding their own business till the Fun Games was introduced.

Visits with Konongo-Odumasi Zongo Leaders

As part of this research the Pastor had to evangelize the S-TMs through Fun Games on the latter's residential area (Konongo-Odumasi Zongo). That called for familiarization visits to declare our intentions. And such a move also required an official letter of invitation to the Zongo leadership and their Youth leaders. See appendix A for the letter that was sent to the Zongo leaders and copied the Youth leader of Zongo, and the nearby Police Station.

¹ Singing Band is a large singing group in robes who normally sing during Sabbath Divine Service like the Choir. It is peculiar to Ghana.

Meeting with Zongo Leaders

After hearing from the Chief of Zongo through Mallam Francis Bioh the Pastor met with the Zongo leaders. The meeting with the Zongo leaders marked the beginning of friendly relationship between the two parties.

Building such a relationship—starting from nowhere to somewhere— take a lot of time, energy and resources. But due to circumstances beyond the Pastor’s control the leadership of the Zongo community could give only one audience to the Pastor despite several attempts to meet them.

Interactions between Pastor Newman and the leaders of Konongo-Odumasi Zongo community proved fruitful and successful. After making my intentions clear, the host through the acting Linguist, Mallam Ibrahim Iro, welcomed the idea as timely in the first place and thereby thanked the Pastor for paying them such a visit with such a noble vision.

The Zongo leaders took turns to address Pastor Newman. The Chief of Zongo community, Mallam Abdulai, expressed his pleasure in seeing a Christian leader paying them a visit. He went ahead to say that “This Pastor is the second person after a Roman (Catholic) Father who also paid us a visit several years ago. My elders and I are pleased to meet you and I trust your good dreams towards our people will be blessed by Allah. In fact, you are free to go ahead with your programme as you have planned.”¹ This took place on May 15, 2012 thus paving the way for the planned Fun Games with the S-TMs.

¹ Mallam Abdulai, The Chief of Konongo-Odumasi Zongo community

Fun Games between AMO and S-TM Men

On Sunday June 3, 2012, selected teams from AMO and S-TMs for Draught, Ludo, and “Oware”¹ were made to play as part of the Fun Games.

Indoor Games:² Draught

The first Fun Game played between AMO and S-TMs is Draught. Each side selected five players. Normally, the player who wins five times emerges the winner. At the close of the Draught games four players from AMO team namely: Samuel Fosu, Yaw Baafi, Collins Annor and Kwaku Duah beat Ahmadu Busanga, Atam Billa, Sadique Muhammad and Rufus Ahmad of the S-TMs while Kofi Boateng of AMO lost to Yussif Baba of S-TMs. In fact, the Draught games went on smoothly under friendly atmosphere. At the end S-TMs conceded defeat and promised to beat AMO in other games.

Ludo

The next game into the series of games was Ludo. Seven players from each side were selected to play. After three hours the winners were four for AMO and three for S-TMs. In the first ludo game John Danquah of AMO defeated Mumuni Ahmed of S-TMs three-one. The second game between Isaac Darko and Sulley Adams was won three-two by the former. In the third, fourth and fifth games, Usman Ahmad, Kofi Adams and Fattau Suleman of

¹ “Oware” is an indigenous indoor game played between two players at a time. Hollow round holes about 4cm (2 ins) deep are carved into a piece of wooded board about 16 x 36 cm (8x18 ins) with pebble like marbles. Each player has twenty-four marbles in six holes so that the player able to gain twenty-five marbles is the winner.

² All human names mentioned in connection with the fun games besides Pastor Newman are pseudonyms.

S-TMs defeated Daniel Mensah, Eric Osei and Yaw Frimpong of AMO. But AMO turned the tables four-three in their favour with Kofi Manu and Paul Owusu whipping Abdallah Moro and Ussif Smaila three-zero and three-one respectively.

“Oware”

The third indoor game for the day was “Oware.” In fact, this game was the favourite of the S-TMs. No wonder they won by three-zero within a matter of fifty minutes. In the first game Mahamoud Abdulai defeated Philip Opoku three-zero. In the second game Opoku Mensah, captain and best “Oware” player of AMO, tried his best but his best was not enough as he succumbed two-three to Santiago of S-TMs. Finally, Salifu Braimah made mincemeat out of John-Paul Osei by beating him three-zero in the last game. That confirmed the S-TMs as dominating “oware” game and it will require a lot of practice and constant games on the part of AMO to match well the S-TMs.

Field Games

On Sunday June 10, 2012, three Fun Games namely Tug of War, Volleyball and Football were played between AMO and S-TMs. Prior to those field games, which involved a lot of movement, running and exertion of energy, the AMO teams were made to understand that Fun Games should be approached convivially to foster brotherliness between AMO (Adventists) and S-TMs (Muslims) in Konongo-Odumasi. Therefore the overall AMO team coach, Isaac Darko (a.k.a. Sir Kobo), was advised to instil discipline into his players to play all the games in friendly atmosphere; not to determine to win at all cost but to make sure that a bond of friendship would be established between the two competing teams. Friendship and brotherliness could facilitate the preaching and success of the planned Evangelistic *meetings*.¹

¹ Emphasis mine.

Tug of War

In the game of tug of war itself twenty able-bodied men were selected from each side to engage in the encounter. There were five rounds of rope pulling in the tug of war and the team that could win three games would triumph.

In the first encounter S-TMs won after pulling back and forth for close to five minutes but they were able to pull AMO over the centre line. But the second and third encounters were easily won by the S-TMs with the second lasting three minutes while the third only lasted one and a half minutes. So the S-TMs proved too strong for AMO by winning three-zero in the tug of war.

Volleyball

After the tug of war all players, fans and sympathizers of AMO and S-TMs moved to the Volleyball pitch to see which of the teams would emerge winners. Five games were played and the team that won three games out of the five emerged the winner. The first Umpire was Mallam Issifu, a teacher by profession, assisted by Peter Peprah, a member of AMO.

In the first game the AMO team won by fifteen-thirteen. The S-TM volleyball team surprised everybody when they won the second game seventeen-fifteen and the third, sixteen-fourteen. This prompted Sir Kobo, coach of AMO to have some pep talks with his players and that did the trick for AMO. As a result AMO managed to beat S-TMs by eighteen-sixteen. The win brought confusion in the S-TM team till they yielded thirteen-fifteen to AMO. The final result was AMO won the volleyball competition by three-two.

Football

Then came the turn of the final stage of the Fun Games between AMO and the S-TMs—the Football match. In the other games none of the two sides could totally dominate the other so the football match was to decide who wins the games. Secondly, both players and sympathizers expected their team to win the football match.

Up to this stage there had been co-operation on both sides of the divide confirming the World Christian Resource Directory that “Gaming is a powerful means of evangelistic Christian communication!”¹

Before the AMO football team and the S-TM team were signalled onto action by Referee Rufai Alhassan (one of the S-TMs) Pastor Newman advised them to play it gentle and soft since it was only a friendly game. Team Coaches were urged to, through pep talks, instil discipline into their players so that no one sustained injuries during the match.

To emphasise the air of unity that must exist between Adventists and Muslims in Konongo-Odumasi the two teams came together to take photograph with Pastor Newman.

The football match was competitive by all standards and the first half ended one-zero in favour of S-TM team. However, on resumption from the break AMO scored their first goal barely ten minutes into the half. The AMO team was on target again at the thirty-fifth minute of the second half. That made the AMO team complacent with about five minutes to end the match.

¹Nadya Andreas, World Christian Resource Directory, "Evangelistic Children's Games", accessed March 28, 2011, <http://www.missionresources.com/children.html>.

Their central defender Kwame Baafi mistakenly kicked the ball into the path of Awudu for him to score “a gift goal” for his side. The final score stood at two-two drawn at the end of ninety minutes of soccer.

As a result every player, fan, supporter or sympathiser was happy because had one team won the football game it would have been considered the winners of the entire Fun Games package and since the decider ended in draw, nobody claimed to be the winner of the entire Fun Games. Was the two-two drawn an act of God? It could be since nerves were calmed in both camps because after all in terms of football AMO and S-TM men proved equal. It created a peaceful atmosphere for the night’s evangelistic programme which was just few hours ahead.

Relationship after Fun Games

Due to the cordial relationship that started between Pastor Newman and the Zongo Community leaders the Fun Games took off and sailed to a successful end. It was interesting to know that the S-TMs could not believe how AMO could withstand them in almost all the various sports disciplines. For S-TMs to prove their superiority in sporting activities they requested AMO to meet them once again especially in football match.

In fact, during the games one could not tell the difference between Christians and Muslims as all participants wore jerseys but not different attires that depicted one’s religion. From all indications the Fun Games brought the two sides together for the first time more than ever before. It is hoped that in future encounters all the men would combine on each team for various sporting events so that it would no longer be AMO and S-TMs but Fun Games only.

It was interesting that the Salkin Zongo commended both AMO and S-TM men for exhibiting such brotherliness in all the games. He further advised the youth to see each other as a brother or a friend so as to eschew discrimination in all forms. Pastor Newman added that our men should guide themselves against being used by selfish people to set one against his brother or sister to achieve his or her personal political gains. He prayed for patience, brotherly love, and protection from all troubles and God's grace to succeed in their individual and collective lives during and after all the activities between AMO and S-TM men.

A 13-Day-Evangelistic Meeting

The final event in this chapter was A-13-Day-Evangelistic meeting held at the Zongo community. All the players of S-TMs and their sympathizers were invited to attend the Evangelistic meetings starting that same night after "Ishai."¹ It was announced on the Public Address (PA) system that AMO was sharing the Gospel with Zongo and all were being invited. Photographs with the Zongo leadership and the games were shown on a large screen as harbinger to the events of the night. This attracted large crowds each night to the evangelistic meeting grounds.

The thirteen days programme began on Sunday 10th June, 2012 and ran through 22nd June with the idea that baptism could take place on Sabbath 23rd June, 2012. Topics discussed or preached during the thirteen nights included: "The Bond between Adventists and Muslims"; "Why Adventists See Muslims as Half Brothers"; "Half-Brothers, why the Difference?" and "Holy Qur'an and Worship Day: Is it Friday, Saturday or Sunday?" These topics were for the first four nights.

¹ "Ishai" is Muslim last (evening) prayer for the day normally said after 19:00 GMT.

After the first four nights which based mainly on similar texts from Bible and Qur'an, topics from "Truth for Today Sermon" series were presented from night to night included: "Strange Man of Mud and Metal"; "Sleeping Through the Sirens"; "Move your Hand; History is His Story"; "Your Day in Court; How to Start Life Over Again"; "Where Do We Go When We Die"; "It Pays to Read the Owner's Manual and Is Heaven Real?" For details of all these nightly sermon presentations, see appendix C I.

Evaluation

It has taken great time, energy and resources to sensitize and coach the AMO to get involved in evangelizing Muslims. Our meetings have helped to remove the prejudices most Adventists had about Muslims in general.

Similarly, the way to S-TMs: courtesy calls on their leaders, engaging their men in 'Fun Games' and finally, sharing the Word of God with them for thirteen nights has been quite arduous but very significant. Even though no Muslim was baptized, the programme has brought Adventists and Muslims in Konongo-Odumasi municipality together. This is because during and after the evangelistic meetings it was common to hear the S-TMs saying "Adventists say we are their brothers and sisters."

Secondly, no nasty incidence was recorded during interactions in games or in sharing the Good news. Many S-TMs attended the meetings with some tertiary students among them asking questions. I believe some will decide for Christ in the nearest future if they are visited on one-on-one basis by AMO members as trained to do.

Summary

The plan to coach AMO on how to reach out to S-TMs (Muslims) was done on three occasions. The Zongo leaders were visited as planned and it actually paved the way for the ‘Fun Games’ to hold successfully. A-thirteen-day evangelistic meeting has been carried out at Zongo—the abode of the S-TMs in Konongo-Odumasi which signified that the Advent message has been preached to Muslims around this part of Ghana.

Conclusion

Though Adventists ‘fear’ about their lives to go to Muslims with the Gospel of Christ yet S-TMs in Konongo-Odumasi have not proved unfriendly. The innovative idea of reaching S-TMs through Fun Games could offer Adventists a way out to evangelize Muslims. With enough time, resources, careful planning and higher input there could be significant impact on S-TMs in Konongo-Odumasi municipality of Ashanti Region in Ghana.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study aims at designing a programme for AMO to reach out to S-TMs in Konongo-Odumasi through Fun Games. There is a sound theoretical foundation for evangelizing people of different faith or background (e.g. Muslims) through “Friendship” (Fun Games). The Bible, to a large extent, supports evangelism by befriending one’s prospects.

S-TMs in Konongo-Odumasi serve as special model for other Muslim groups to emulate. They have been peaceful within and without their community for over half a century, even though they are a conglomeration of two Muslim sects and also come from several different ethnic groups. They worship together in one Mosque and appoint their leaders socially and spiritually without much difficulty. To continue to enjoy peace in their community they always ensure that there is peace and stability within their ranks.

The plan to coach AMO on how to reach out to S-TMs (Muslims) is implemented on three occasions. The Zongo leaders are visited as planned and it actually paves the way for the Fun Games to hold successfully. A-thirteen-day evangelistic meeting has been carried out at Zongo—the abode of the S-TMs in Konongo-Odumasi which signifies that the Advent message has been preached to Muslims around this part of Ghana.

Conclusions

The solution to the problem 'It seems that Muslims in Konongo-Odumasi have not been successfully reached by the local Seventh-day Adventists' is in sight. In view of the fact that there is theoretical foundation for evangelizing people of different faith background by building friendship, the purpose of this study to use AMO as agent to reach S-TMs to pave way for future evangelization of the latter deserves a try. Considering how sophisticated and complicated soul winning has become this 21st century, expert soul winners and writers such as E. G. White, and a few Christian writers quoted in this work support evangelizing through “Friendship” (Fun Games) or sporting activities in general. Again, history supports sports and religion’s co-existence.

It is common knowledge that some Muslims fight other Muslims who differ in terms of faith and practices and who hold different ideas and views on a particular issue. This is confirmed by Alex Thurston when he says, “In any case, Boko Haram's killings of imams seem calculated to deter any Muslim leader whatsoever from speaking against the group.”¹ But S-TMs do not fight their compatriots who hold different views or ideas or do things that the majority do not agree. S-TMs do not see religion as “cold war” between Muslims and Christians either but concentrate on building their families rather than fighting those outside their faith.

Adventists ‘fear’ about their lives to go to Muslims with the Gospel but S-TMs in Konongo-Odumasi have not proved unfriendly. The innovative idea of reaching S-TMs through Fun Games with AMO could offer Adventists a way out to evangelize Muslims.

¹Alex Thurston, "Patterns of Violence in Northern Nigeria", 2010, accessed May 27, 2012, W <http://thewasat.wordpress.com/author/sahelblog/>.

With enough time, resources, careful planning and higher commitment there could be significant impact on S-TMs in Konongo-Odumasi municipality of Ashanti Region in Ghana.

Recommendations

Due to the complexity of reaching out to Muslims, implementing this study on regular basis among Muslim communities could be an ice breaker for a near future success of the mission to the "Other Sheep." It is recommended that enough time be given such an initiative especially the number of times Fun Games are played to further boost its success, since a good number of such games could breed familiarity and deepen the friendship between AMO and S-TMs. It is recommended that during such games AMO and S-TM men combine on each team in order to make it more fun than competition. When the games become part and parcel of the two entities--AMO and S-TMs--it is further recommended the former introduces Bible-Qur'an discussions on one-on-one basis or on Small Group approach.

Lack of funds means lack of personnel because it is difficult to engage Church members (AMO) for weeks to visit and invite S-TMs without any form of remuneration for him to cater for his family while absent from home and source of work for days and weeks. More funds to engage more AMO members for longer periods will be in the right direction. The above constraints notwithstanding, this study must be replicated in other Zongo communities as a stepping stone to foster unity with Muslims in general and remove the fear syndrome on the part of Adventists who engage Muslims to discuss the Bible and the Qur'an.

I recommend that the findings of this study about S-TMs in Konongo-Odumasi be studied further, improved upon and be used as model for Adventists to penetrate the numerous Zongo communities in Ghana and if possible West Africa with the Gospel of Christ.

APPENDIX A

LETTER



SEVENTH-DAY ADVENTIST CHURCH-KONONGO
SOUTH CENTRAL GHANA CONFERENCE
P. O. BOX 185
Konongo, Asante Akyem
Ghana, West Africa.

Our ref *Your* *Date*

THE CHIEF

KONONGO-ODUMASI ZONGO

Dear Chief,

FRIENDSHIP PROMOTION TO FOSTER UNITY BEFORE ELECTION 2012:

INVITATION TO ZONGO YOUTH FOR FUN GAMES

I write to invite the Youth at Konongo-Odumasi Zongo to join their brothers in the above Church for FUN GAMES through your high office. It is hoped that the games take place on Sunday 3/6/12 and Sunday 10/6/12. The venue for the games is the Urban Council School Park, Zongo.

I must indicate that it will involve Football, Volleyball and Athletics for men only. We can also compete with you in Draught, Ludo, "Oware" and Tug of war.

I end here praying to Allah that our Youth can meet to have fun games to help us see ourselves as brothers and sisters in the face of impending 2012 National elections. I pray that I can hear from you on my phone number: 0267521484.

May Allah bless you, your family and the Zongo Community.

Yours sincerely,

.....
Newman Osaforo-Adu Amankwah.
(District Pastor, Konongo)

Cc: The Chief Imam, Konongo-Odumasi Zongo
Youth Leader, Konongo-Odumasi Zongo
The Officer-in-charge, Konongo-Odumasi Central Market Police Station

APPENDIX B

BASIC SUGGESTIONS FOR ADVENTIST MUSLIM RELATIONS

1. Develop personal friendships with Muslims – take time to cultivate the relationship. Spiritual matters are best discussed one on one.
2. Participate in their family occasions and celebrations.
3. Avoid argument - love is more persuasive than argument.
4. Don't criticize Islam or use insulting terms (crusade, heathen, lost, false prophet).
5. Remember, the majority of Muslims are concerned about the same things you are - preserving family values, daily strength to meet the challenges of a changing and secularizing world, preserving community values.
6. Be prepared to admit the mistakes of Christians in the past.
7. Be positive - provide a positive, loving, spiritual influence
8. Live as a “believer” and answer questions about your faith in Muslim terms. Modesty in dress is important.
9. Rather than defending "Christianity", describe your faith as it relates to being one of God's last day people, a “believer” preparing for his coming.
10. Focus on the concerns of importance for the person at his/her position of spiritual understanding. Listen carefully for spiritual concerns they express.
11. Tell Bible stories which illustrate faith building principles – let the Holy Spirit impress them with the application.
12. Don't act as if you have the truth & want to convince them of it. Be content to talk of one small aspect of your faith at a time (using Muslim terms).
13. Engage in a personal prayer ministry with and for Muslims.
14. Understand that the Qur'an differentiates between a faithful "people of the book" and those who have rejected faith. Identify yourself as one of those “faithful believers”:
 - Belief in Allah
 - Belief in the last day
 - Forbid what God has forbidden (Pork, Alcohol, and Gambling)
 - Earnest in prayer
 - Diligent in works of service¹

¹ Jerald Whitehouse, *God's Footprints in the Rubble*, How Should Adventists Relate to the Present Events? Accessed July 29 2010, <http://www.adventistview.org/2002-1537/story1.html>.

APPENDIX C

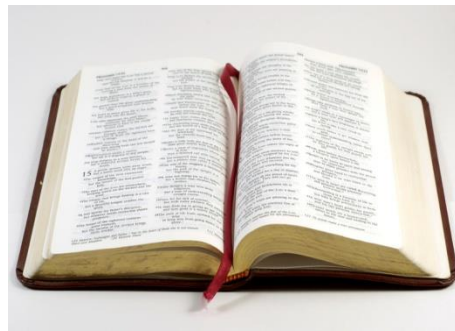
A 13-DAY-EVANGELISTIC MEETING

The Bond between Adventists and Muslims

God created heaven and earth: Both the Bible and the Holy Qur'an accept this fact. Exodus 20:11 "For in six days God created heaven and earth , the sea and all that is in them and rested on the seventh day.



Picture 1—This is the planet earth



Picture 2—an open Bible



Picture 3—Holy Qur'an

According to the Holy Qur'an—Sura 32:4 (AYA) "Allah it is who created heavens and the earth and that which is between them, in six days. Then He mounted the throne."

God-(English), "Onyankopon-(Twi)", "Allah" -(Arabic). There are about 6,000 distinct languages in the world and at least 6,000 separate cultures.—according to anthropological study.

All human beings are the descendants of Adam and Eve. So God created man in His *own* image; in the image of God He created him; male and female He created them (Gen 1:27. Sura 2:213, AYA). “Mankind was one single nation and Allah sent Messengers with glad tidings and warnings...” From my little study in anthropology,¹ most Black Africans are Bantus. These languages value the use of proverbs, stories, metaphors and other illustrative techniques to discuss the issue at hand, with each speaker contributing another petal of flower, a time consuming process. Ibos, Yurobas, Pigmies, Masai, Zulus, Arabs, Gas, Akans, Dagombas-we are all one people.

Due to different languages and geographical position, the way and manner any group of people perceive and understand God their Creator differs from each others’. For instance African Traditionalists belief in: “God, Spirits, Man, Animals and Plants, Phenomena and Objects without biological life in that order. Mande people in Sierra Leone belief in: Supreme God, Ancestral Spirits, Nature Spirits, Spirits of the secret societies and Impersonal power² in that order. Indians belief in High gods, Lesser gods, Demons and spirits, Demi-gods, Saints and incarnation to be the order of authority. Adventist Christians belief: the World was created by a personal God, Purposeful creation,

¹ Anthropology is the study of people throughout the world, their evolutionary history, how they behave, adapt to different environments, communicate and socialize with one another.

² *Encyclopedia Britannica*, s.v. "Mende (people)" accessed September 11, 2012 <http://www.britannica.com/EBchecked/topic/374734/Mende>.

God continues to interact with His creation, God acts and people respond, People exist in relationship with God, Linear material world to eternal existence and God is “I AM.”” But God’s plan was and is to bring all His children to Himself before the end of the world.



Picture 4—all humans are like sheep without shepherd—lost

But “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16).



Pictures 6 and 6—Whether Christians, Buddhists, Hindus, Animists, Pagans, Traditionalists or Muslims, Jesus came to save His lost sheep—the world is lost in sin.

Sura 3:64—Say: “O People of the Book! Come to common terms as between us and you: that we worship none but Allah...” This means the Holy Qu’ran invites Christians and Muslims to share their faith. “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal 3:28, 29).



Picture 7—A Muslim lady in her hijab Picture 8—A Christian wearing a smile
Whether male or female, whether Christian or Muslim everybody needs Christ.
God said through Isaiah “Look to Me, and be saved, All you ends of the earth!

For I am God, and there is no other” (45:22). Abraham had 8 sons but Ishmael by Hagar and Isaac by Sarah lead Muslims and Judaeo-Christian religions respectively (Gen 25:2). Ishmael became the son of blessing (Gen 17:20). “And as for Ishmael, I have heard you. Behold, I have blessed him, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.” God said His covenant will be established with Isaac (Gen 17:21). “But My covenant I will establish with Isaac, whom Sarah shall bear to you at this time next year.”

In fact, God never disowned Ishmael; Ishmael gave birth to 12 sons who became great nation (Gen 25:13, 14). Isaac’s son, Jacob, gave birth to the 12 sons (tribes of Israel; Gen 35:23-26). Even though Bible writers refer to Israel as God’s children yet the descendants of Ishmael were being multiplied by the help of the same God. In the book of Isaiah God mentions people who will be accepted and Ishmael’s first and second sons: Nebajoth and Kedar are clearly mentioned (Isa 60:7). Jesus confirms the above when He says “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd” (John 10:16).

God accepts all peoples and wish to save all those who will accept Jesus as Saviour. This is why God has sent His messengers, “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, “fear God and give glory to Him, for the hour of His judgment has come” (Rev 14:6, 7).

APPENDIX D

WHY ADVENTISTS SEE MUSLIMS AS HALF BROTHERS

As Adventists—those who keep the commandments of God and the faith of Jesus (Rev.14:12), we believe Muslims (spiritual descendants of Ishmael) are our half brothers. This is why from both the Bible and the Holy Qu’ran Adventists and Muslims have so many things in common. While Adventists wish to tell the whole world about God and Jesus Christ the Saviour of the world, Sura 3:64 says: “O People of the Book! Come to common terms as between us and you: that we worship none but Allah...” This means the Qu’ran invites Christians and Muslims to share their faith. Here are few common belief and practices that link Adventists and Muslims together:

1. The Ten Commandments of God: The Holy Bible and the Glorious Qur’an agree that it was God Himself who wrote the Ten Commandments on two stone tablets and gave them to Moses: “And He (God) wrote on the tablets... The Ten Commandments, which the Lord had spoken to you (Israel) in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me (Moses)” (Deut. 10:4). “And we (God) ordained laws for him (Moses) in the Tablets in all matters, both commanding and explaining all things, (and said): ‘Take and hold these with firmness, and enjoin the people to hold fast by the best in the precepts’ (Sura 7:145, AYA).

BIBLE

QUR'AN

- | | |
|--|---|
| 1. "You shall have no other gods before Me" | 1. "Set not with Allah any other god"
Sura 17:22 (MMP) |
| 2. "You shall not make for yourself a carved image." | 2. "Coin not similitude for Allah"
Sura 16:74 |
| 3. "You shall not take the name of the Lord your God in vain..." | 3. "Shun such men as use profanity in His names" Sura 7:180 (AYA) |
| 4. "Remember the Sabbath day, to keep it holy..." | 4. "We (God) commanded them: 'Transgress not in the matter of the Sabbath'" Sura 4:154 (AYA) |
| 5. "Honour your father and mother..." | 5. "Thy Lord hath decreed, That ye be Kind to parents...address them in honour Sura 17:23 (AYA) |
| 6. "You shall not murder," | 6. "Kill not yourselves" Sura 4:29 (MMP) |
| 7. "You shall not commit adultery," | 7. "Come not near unto adultery"
Sura 17:32 (MMP) |
| 8. "You shall not steal," | 8. "As for the thief...Cut off his or her hands ...for their crime" Sura 5:41 (AYA) |
| 9. "You shall not bear false witness," | 9. "Shun lying speech" Sura 22:30 (MMP) |
| 10. "You shall not covet . . ."
Exo 20:1-17 | 10. "In no wise covet" Sura 4:32 (AYA) |

Summary of Ten Commandments in the Bible

"Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the Law and the Prophets" (Matt. 22:37-40).

Summary of Ten Commandments in the Qur'an

“It is not righteousness that ye turn your faces towards East or West; but it is righteousness . . . to spend of your substance, out of love for Him (God), for your kin, for orphans, for the needy, for the wayfarer, for those who ask and for the ransom of slaves.” (Sura 2:177, AYA).

2. Things Common to Adventists & Muslims

A. Greeting: “But whatever house you enter, first say, ‘Peace (Shalom) to this house’” (Luke 10:5). Muslims’ main greeting is “Salamun Alaikum” (Peace be on you) (Sura 6:54, 7:46, 16:32, 19:47, 24:61, 36:58). It appears six (6) times in the Holy Quran.

B. Alcohol: Adventists do not allow the manufacture, the sale and the consumption of all forms of Alcoholic Drinks. Muslims also hate wine and gambling: They ask thee concerning wine and gambling, Say: “In them is great sin” (Sura 2:219).

3. Unclean Animals—Animals not wholesome

Leviticus 11:7 says, “and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you.” “...who eat swine’s flesh, and the broth of abominable things is in their vessels” (Isa 65:4). “Eating swine’s flesh and the abomination and the mouse, shall be consumed together,” says the LORD” (Isa 66:17). Sura 2:173 says, “He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah.”

4. Judgment and Resurrection

“And as it is appointed for men to die once, but after this judgment.” (Heb 9:27). Sura 3:185 says— “Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense.” John 5:29 – “and come forth- those who have done good to the resurrection of life, and those who have done evil to the resurrection of condemnation.” Sura 1:4 “Master of the Day of judgment.” Sura 3:30 “On the Day when every soul will be confronted with all the good it has done, and all the evil it has done . . . ” Sura 2:174 – “Those who conceal Allah’s revelations in the Book . . . Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their chastisement.”



Picture 9—A judge passing judgment

5. Pious Life (Al-Muttaqoon)

Matt. 5:16 – “Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” Sura 49:13, (MMP) – “Lo the noblest of you in the sight of Allah, is the best in conduct.”



6. Jesus as the Messiah

Picture 10—Jesus bearing His cross

Both the Bible and the Qur'an accept/believe and call Jesus the Messiah. He first found his own brother Simon, and said to him, "we have found the Messiah" (which is translated, the Christ; John 1:41). "To restore and build Jerusalem until Messiah the Prince" (Daniel 9:25). "(Remember) when the angels said 'O Maryam (Mary)! Verily Allah gives you the glad tidings of a word . . . His name will be the Messiah Iesu (Jesus) the son of Maryam (Mary)'" (Sura 3:45). She said: "O my Lord! How shall I have a son when no man hath touched me? He said: "Even so; Allah createth what He willeth; when He hath decreed a matter, He but saith it, 'Be,' and it is! (Sura 3:47). The Holy Qur'an mentions Messiah many times: e.g. Sura 3:45, 157, 171, 172; 5:17(2x), 5:72 (2x), 5:75; 9:30, 31.



Picture 11—Jesus the Messiah in the Bible and the Qur'an

7. Qur'an Accepts Torah & Gospel

“And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in (the Taurat (Torah) and the Injeel (Gospel), etc.) which were sent down before you” (Sura 2:4). In fact, the Qur'an mentions Torah and Gospel about 71 times. It means Qur'an accepts the Bible as coming first.

8. Both Seek the Straight Gate/Way

“Enter ye in at the strait gate” (Matt 7:13). “Show us the straightway, The way of those on whom Thou has bestowed Thy grace, those whose (portion) is not wrath. And who go not astray” (Sura 1:6, 7).

9. Foot washing

Muslims wash parts of the body including their feet before they pray. Jesus teaches His disciples to wash one another's feet any time they meet to celebrate the Communion (John 13:14). Adventists wash one another's feet any time they celebrate the Communion.

10. Both believe in Angels and the Prophets

Both Bible and Qur'an mention and believe in most of the Prophets and also believe in the existence and work of Angels.

11. State of the dead

Both Adventists and Muslims believe the dead has nothing to do with the living. The above inform how Adventists handle, bury and celebrate their funeral rites—avoiding extravagancy but hoping for the resurrection morning. Muslims worldwide bury their dead ones avoiding debts because the dead is dead and gone till resurrection and judgment day.

In fact, all the above similarities regarding beliefs and practices couple with the fact that Abraham is the father of both Ishmael and Isaac, Jacob's father, puts only a thin line between Adventists and Muslims in general. In sum, Adventists and Muslims are closer in beliefs and practices only that we bear different names and demonstrate our faith in diverse ways.

Half Brothers, why the Difference?

For the past two nights we've studied that Adventists and Muslims are brothers who have been separated. Yet the God of Abraham wants us to come together: God said through Isaiah 45:22 "Look to Me, and be saved, All you ends of the earth! For I am God, and there is no other."

Two main reasons account for the separation in the present day children of Abraham:

1. Place of birth

2. Entrance of Islam and Christianity in Ghana.

Islam came to Ghana before Christianity through the north of the country in the 16th Century—1500-1600.¹ Christianity came to Ghana through the coast in the 19th century—1800-1900. How the two religions entered Ghana are two main reasons most people from north of Ghana have accepted Islam and most from south also became Christians.

No religion is permanently consigned to any people by God. "We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom" (Sura 12:2, AYA).

There is no ethnic people in Ghana who have Arabic as mother tongue. It is being learned just as English or French is. Similarly, the Bible was written mainly in Hebrew and few lines in Aramaic and Akkadian. But the Ashanti, the Dagbamba, the Fante, the Frafra, the French, the Ga, the Greek, the Ibo, the Jew, the Kasai, the Kosasi, the Mossi, etc is accepted by God.

God loves everybody: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” John 3:16. God loves everybody equally and always invites all to believe in His son Jesus Christ and be saved.

Jesus is inviting you tonight: Some think Christians move along with the Western world e.g. America and Britain. The same way Muslims identify themselves with the Arab world. Naturally these affiliations are there but God is beyond any religious or political groupings. Christians, Muslims, Hindus, ATR, Buddhists and Atheists shall be judged by God through Jesus Christ.

Truth for Today Sermons

After the first three nights which based mainly on similar texts from Bible and Qur’an, topics from Truth for Today series inserted with crucial Qur’anic texts were presented from night to night including: Strange Man of Mud and Metal; Sleeping Through the Sirens; Move your Hand; History is His Story; Your Day in Court; How to Start Life Over Again; It Pays to Read the Owner’s Manual; Survivors of the Longest War; Where Do We Go When We Die and Is Heaven Real?

The aim of this public evangelistic meeting is to convince the heart of S-TMs within the Zongo community that Adventist Christians and S-TMs are one in faith, practice and goal in life—eternal life. Nothing argumentative, abusive and condemnatory is mentioned.

¹ Abdulai Idrisu, *Islamic Learning in Northern Ghana*, 2005, page 54, accessed September 12, 2012, http://www.academic.edu/164910/The_Growth_of_Islam_Learning_in_Northern_Ghana.

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Educational Accomplishments

MA in Missions with emphasis on Islam—2009 to 2012 at Adventist University of Africa (AUA),
BA in Theology with minor in French—1992 to 1994 at Adventist Seminary of West Africa (ASWA),
Diploma in Theology—1990 to 1992 at Valley View College (VVC),
Advance Level Certificate—1986 to 1988,
Ordinary Level Certificate—1977 to 1982.

Professional Accomplishments

District Pastor and Headmaster of Adventist Senior Secondary School at Dambai (NGM)—April 1995 to October 1997,
District Pastor of Nkwanta (NGM) from October 1997 to May 1999,
District Pastor of Yendi (NGM) from May 1999 to January 2002,
Ordination into the ministry—January 20, 2001,
Publishing, Sabbath School and Personal Ministries Director (NGM) from January 2001 to October 2002,
District Pastor of Damongo (NGM) from January 2002 to October 2002,
District Pastor of Bodwesango (SCGC) from October 2002 to June 2008,
District Pastor of Konongo (SCGC) from June 2008 to June 2012,
AMR Co-ordinator (SCGC)—May 2011,
AMR Co-ordinator (SCGC) and Obuasi-Estate District Pastor from June 2012 onwards.