

GIVING AN ACCOUNT OF CHRISTIAN HOPE: A MISSIOLOGICAL
REFLECTION ON CHRISTIAN MUSLIM ENCOUNTER IN KANO CITY,
NORTHERN NIGERIA, A MUSLIM BACKGROUND BELIEVER'S
PERSPECTIVE.

By

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DECLARATION

I declare that GIVING AN ACCOUNT OF CHRISTIAN HOPE: A MISSIOLOGICAL REFLECTION ON CHRISTIAN MUSLIM ENCOUNTER IN KANO CITY, NORTHERN NIGERIA, A MUSLIM BACKGROUND BELIEVER'S PERSPECTIVE is my own work and that all sources I have used or quoted have been indicated and acknowledged by means of complete reference.

Signed at Muckleneuk (UNISA Main campus), Pretoria, June 2011.

.....

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DEDICATION

This research is dedicated to the glory of God. To my wife, Goodness Oluwaleye Omolara Shaba; my children IyanuOluwa; IyinOluwa; IreOluwa; IbukunOluwa, for their tireless all round support I enjoyed from them.

Others include my late parent, Mr. & Mrs. Amuda and Oluwashola Shaba; our prayer partners, preachers of the Gospel of Jesus Christ through their lifestyle (dead or alive), in Nigeria (Kano especially) and elsewhere in the world.

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SUMMARY

This study is an endeavour to construct a theological (Missiological) reflection on what Christian witnessing could look like in Kano among non-Christians (predominantly Hausa/Fulani Muslims), if interpreted and expressed from the viewpoint of the hope Christians have in Christ. This heads towards a proposal for new Christian praxis, developed in dialogue with and as a response to the role of the life-transforming message of justification in Christ, as it relates to Christian living. This is based on historical fact that attracts non-Christians to the hope in God's future activity through His saving grace in the unique Jesus Christ (2 Cor. 1: 22), that is, seeking to be like Christ (1Jn 3: 2-3).

This leads to the guiding issue on how Christians should explore hope as a fundamental key to become living witnesses to non-Christians, Muslim in particular, in Kano city, Northern Nigeria and elsewhere in the world based on the biblical interpretation of 1 Peter 3: 15-17. It equally means in a hostile environment walking by faith rather than by sight, through suffering rather than by triumph, to bringing about the future Kingdom of God, characterized by peace, justice and love into the community now, and ultimately in the one to come.

This in turn makes this study relevant both internally – for the renewal of the church to discover and live out its Christian identity – and externally, in the church's witness to its Muslim neighbours in the midst of religious intolerance that leads to bloodshed and the destruction of property. Therefore, the two dimensions, the internal and external, of the church's life, since a congregation's sense of identity is at the same time its sense of mission in society. A renewal in the church's sense of identity brings about a renewal in its sense of mission, and vice versa.

KEY TERMS

Christian Hope; Lifestyle; Historical background; Christian-Muslim encounter; Suffering; Bloodshed; Witness; Missiological reflection; Praxis Circle; Kano city, Nigeria.

ABBREVIATIONS

ACRA:	Advisory Council on Religious Affairs
AD:	Anno Domini
AIC:	African Independent (Initiated) Churches
AGC:	Assemblies of God Church
CAC:	Christ Apostolic Church
CAN:	Christian Association of Nigeria
CAPRO:	Calvary Production
CLAN:	Christian Lawyers Association of Nigeria
CMF:	Christian Missionary Foundation
CMS:	Christian Missionary Society
CRUDAN:	Christian Rural Development Association of Nigeria
CSC:	Cherubim and Seraphim Church
ECWA:	Evangelical Church of West Africa (Or Evangelical Church Winning All)
EKAN:	Ekklesia Kristoci A Najiria
LGAs:	Local Government Areas
MBB:	Muslim Background Believers
MBN:	Middle Belt of Nigeria
MM:	Methodist Missionary
NEMA:	Nigeria Evangelical Missionary Association
NGO:	None Governmental Organization

NIRE: Nigeria Inter Religion Council

OIC: Organization of Islamic Congress

PROCURA: Project for Christian Muslim Relations

QR: Qur'an

SIM: Serving In Mission (Formerly, Sudan Interior Mission)

SUM: Sudan United Mission

TEKAN: Tarreya Ekklesiyyi Krista a Najiria

UN: United Nations

UNISA: University of South Africa

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Chapter 1

1. ORIENTATION TO THE STUDY

1.1 Points of departure

There are three theological points of departure from which this study proceeds, and it is important to spell out these assumptions at the outset.

1.1.1 The attractive lifestyle of hope; a key to witness to non-believers

The central starting point of this study is the Christian tradition of the biblical hope in Christ, as advocated by Peter, rediscovered by old Christian tradition, as a fundamental key to evangelize people through lifestyle:

... But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander. (1 Pt. 3:15-17)

In other words, according to Bultmann (1971: 362) and Gerhard (1987: 321), hope is centred on explaining or giving records of the hope that is importantly central to the Gospel, and why it provides hope through the lifestyle part of the love in 1 Corinthians 13, resurrection and the second coming of Jesus Christ (justification by faith). This insight will be argued and developed further in Chapter Five as it affects Christian and non-Christian encounters in Kano City.

1.1.2 Hope as Christian identity for mission

A second point of departure is that Christian life should bear witness to the Gospel with a strong conception through the hope they (we) have in Christ, to enable non-Christians to ask questions about the essence of our faith, Bosch (1991: 474) and Moltmann (1975: "Mennonite Confession of Faith" in North America: An Introduction). The point of this hope is particularly relevant to the situation of the church in Kano, Northern Nigeria, both internally for the renewal of the church

to discover and live out its Christian identity – and externally, in the church's witness to its Muslim neighbours in the midst of religious intolerance that leads to bloodshed (Oluniyi 2007:145); (Boer 2004:50-75); (Barnes 1995: 113). These two dimensions, the internal and

external, of the church's life are closely related to each other, since a congregation's sense of identity is at the same time its sense of mission in society. A renewal in the church's sense of identity brings about a renewal in its sense of mission, and vice versa.

1.1.3 Christian hope: The challenge of division and introversion in Kano

There are two factors that weaken the credibility of the church's witness in a context such as that of Kano, namely division (conflicting interests) and introversion. How do these two conflicting factors make Christians lose their platform to engage non-Christians in the midst of hostility, as we see in one of the themes in 1 Peter?

Division

Christian lifestyles in society that contradict each other or compete with each other do not inspire confidence and can even cause confusion or irritation in the minds of people, not only in the church, but also outside the church. It is the perception of this study that the established Christians living and working among the predominantly Hausa Muslim community interpret, preach and live a lifestyle that is attractive enough to non-Christians as advocated by Peter.

This study investigates the varying approaches to Christian mission in Kano, exploring how these approaches are related to hope as part of love. It presents the case that the lifestyle of Christian hope is a missiological challenge to the church since it could not form the basis for a more unified witness and service of Christianity in the society of Kano (cf. Turaki 1999). When the lives of congregations and churches are shaped by the unmerited grace of God in Christ, such lives and programmes draw non-Christians closer to enquiring about the hope of believers in Christ, thereby opening the door for evangelisation. (Hiskett 1962: 558-79; Barnes 1995:141-147; Bultmann 1971).

Introversion

The second factor that weakens the witness of the church is introversion. It is perhaps understandable that Christians who form a minority in a society dominated by Muslims, in which there has been sporadic violence between Christians and Muslims for decades, particularly 1980-2007, look inward to consolidate their own identity and safety more than anything else.

There is also the real danger that in such a minority situation churches could become rallying points for ethnic or other identities. Such responses to the dominant Muslim community have the effect of isolating the church and of disempowering its witness in the community. It also leads to various forms of nominality, understood as a superficial identification with the Christian message that does not inspire or mobilize church members to reach out in service or witness to people outside the church (Lausanne Occasional paper, 1981:507- 538; Livingstone 1993; Turaki 2001:232, Crampton 2004:167 and Adeyemo 2003:24-56).

This perception was confirmed by a preliminary pilot result of empirical study given below, consisting of oral interviews and written questionnaires which I conducted on the topic of this research during April and May 2008 among Christians and Muslims in Kano city Northern Nigeria (<http://www.mapsofworld.com/nigeria/nigeria-political-map/html.org/retrieved/2008/02/12>)

A hundred questionnaires were distributed in each of four groups of denominations to investigate whether there are significant differences in the approach to and understanding of the theme of hope among Christians in Kano (see Appendix 4; A-F). The three groups (blocks) of churches that I have constructed are: a) Evangelical Church of West Africa, Sudan Interior Mission (SIM, now Serving in Missions, Evangelical Church); b) Anglican Communion of Nigeria, Ecumenical, Missionary Society, CMS); c) Assemblies of God Church, Pentecostal; and Cherubim and Seraphim Church, the earliest African Initiative Churches. CMS/ CA3/02/711/, 1861.

The level of responses received accounted for the following:

- Christianity often finds that it does not have the ability to speak in the context, perhaps because there is conflict. In 1 Peter, this is represented by the situation of a Christian wife whose husband is hostile, and whom she must love. Could it be that Christianity has lost its platform to speak in Kano because of bad relations between Christians and Muslims?
- Always, but most especially, preaching the Gospel does not seem to be an option. One asks if a Christian life can speak louder than words in Kano as a result of the various religious conflicts from 1905 to 2004.
- The Church defence machinery and strategy during the course of and after any riot poses a challenge to the Christian testimony of the hope that they have in Christ as part of love (1 Cor. 13). Therefore, the question as to what extent a Christian can go to defend

him/herself and still strongly compel non-Christians to ask what the Gospel is and why it provides hope, demands an answer. On what grounds do Christians in the community interpret the message of justification?

- The Christian voice in the community, in the midst of these conflicts, is no longer full of gentleness and respect, which should be part of our imitation of Christ as an example to follow under persecution.
- Furthermore, both oral and written questionnaires reflect an inability to explain what it means to be forgiving eternally through faith in Christ, and the misunderstanding and personal application of elements such as, “Who is my neighbour?”, as told in the parable of Jesus Christ about the “Good Samaritan”, to mention a few New Testament metaphoric expressions in relation to non-Christians (Piper 1995:207).
- Some denominations cannot forgive those who sin against them (e.g. churches like Mountain of Fire Church (Pentecostal), Christ Apostolic Church (an evangelical Pentecostal church) and all Independent African churches), consciously include praying against their enemies to die as published in their annual prayer books, and during worship services, using Psalm 35. This also accounts for the reasons why Christians do not want to commit themselves to doing outreach to the Muslim people on a person to person basis (Appendix 4: C). Some Sufis Muslim also uses Chapter 5:58 of the Quran to daily curse their enemy, enemy of Allah, after each session of prayer. Thus “Take not the Jews and Christians as friends. If anyone of you taketh them for friend, Allah’s Curse be upon him”. The question is what is the difference between the believer and unbeliever in Jesus Christ in such a situation?
- The issue of revenge during and after religious riots by Christians to Muslims and others contradicts Romans 12: 21. Cases of immoralities and heretical teachings are commonly made public, even in the pages of church magazines.
- Church members and some vernacular trained evangelists are unable to explain basic tenets of their Christian faith such as what it means to be forgiven one’s sin and living to forgive one’s enemies through Jesus’ redemption, and cannot provide answers to common questions Muslims ask Christian preachers based on doctrinal elements such as the Trinity, Sonship of Jesus to God, corruption of the Bible, et cetera. There are cases in Kano of such preachers changing their religion from the Christian faith to Islam. Some

changed to the Islamic religion because of the material gains, partly due to lack of an in-depth understanding of their faith in Christ, while others changed to Islam on the grounds of persecution by the Muslims.

The combined effect of division (differing messages on redemption) and introversion (nominal commitment to the Gospel and lack of concern for others) causes a serious weakening of Christian witness in a multi-religious and multi-cultural society like that of Kano. This means that people of other faiths, such as Islam and the African Traditional Religion, may find it difficult to understand and be attracted to the hope as part of love that preachers in Kano preach. The message of redemption in Jesus Christ clearly, as it is in practice currently in Kano.

There are two general questions and concerns arising out of this pilot study:

- Could the Christian response to the encounters with Muslims in Kano city account for the current level of nominality in various denominations that the pastors or leaders interviewed put at the growing rate of 60-66% in the Church today, based on the responses received from both oral and written interviews/questionnaires? The answer may pose a more serious challenge to the message of redemption, justification by faith, on the one hand and hope, as part of a love-lifestyle (friendship) on the other that the Christian leaders preach in the city than that coming from Muslim/Islam.
- How much does this challenge contradict the “Beatitude” teaching and life of Christ (Matt 5-7)? It equally reveals how Christians interpret and apply the life-transforming message of justification, when confronted with the findings from the interviews conducted among the Muslims as well, based on their response to it.

In summary, if the hope part of the lifestyle of Christians as preachers presents such a differing biblical position and application in such a multi-cultural, multi-religious and ethno-sensitive society like Kano, misunderstanding and miss-applying the concept of hope as a lifestyle, Christian witness of Christ’s work of redemption in Kano will be weakened.

Therefore, this study wishes to contribute to contextual theological and missiological reflection in Northern Nigeria that could help preachers meet the challenge of relevantly interpreting, applying

and communicating the biblical message of hope as part of love (1 Cor. 13), in line with the redemption as justification in a missional environment, such as Kano (Walls 1996:231).

1.1.4 The relationship between Christians and Muslims in Africa

The relationship between Christians and Muslims in Africa in general is not without its struggles. In various countries on the continent, these religious traditions find it hard to understand each other and live together harmoniously. Often there is mutual distrust and crises between the two religions. In various countries of North Africa and West Africa the church has been experiencing persistent persecution. Sometimes the situation has even led to bloodshed, as we have experienced in Northern Nigeria since 1987 (Oluniyi [formerly Awoniyi] 2007: 35; Yakubu and Saeed (eds.) 2002: 44, 494; Sanne [1989: 234] and Shenk [2003: 146]). In Sudan, as well as in Northern Nigeria, there have been many years of civil war, even though religion has not been the only factor in those conflicts (Hiskett 1994: 119 and Boer 2004: 87).

This relationship is not always characterized by hostility, but sometimes by competition for conversion of souls between these two religions in Kano and elsewhere in Africa (Greenlee 2006: 215). This is partly because both religions are mission minded, stressing conversion of souls. Secondly the historic crusader approach by Christians brought about a negative and sensitive reaction of Muslims to Christianity approaches. In Africa, Islam claims to have had phenomenal growth between 1960 and 1993 (Sider 2005: 237; Alkali and Jamare 1993: 254), independently reflect the figures of conversion from Islam to Christianity in West Africa as growing phenomenally.

The conflicts between Christians and Muslims in Northern Nigeria have their roots, amongst others, in the local colonial history. The idea for a Christian mission to Hausa-land, in the north of Nigeria, came from the dreams of the Hausa Band, formed in 1891. The first group of missionaries landed in Nigeria in 1899. Despite various setbacks, the missionaries were eventually allowed to occupy a small compound within the old city of Zaria. Here they held a small clinic, started a school and taught the people. In the interests of stability, the colonial administration itself was unfavourable to Christian missions being situated within Muslim communities, and viewed any evangelism there as undesirable (Crampton 2004: 187).

This was so because before the arrival of Christianity in Northern Nigeria in the early part of the 20th century, Islam had been in existence in most of the areas. Some of these areas were predominantly Muslim and the cultures of the people were greatly Islamized. Consequently, the Muslims saw themselves as the bona fide owners of certain places in the north. From the onset, attempts by Christian missionaries to penetrate into those areas which have been designated “Muslim domains” have always been seen as encroachment and have been resisted by the Muslims, despite whatever good the mission might bring for social development, health care, education or even agricultural development for the people. This has led to continuous struggles for domination by Muslims while Christians try their best to resist such impositions and inhibitions. It is unchristian to be unhelpful where help is needed and can be provided (Turaki 2001: 167)

The situation described above, which has characterized the relationship between the Muslims and Christians in the north, has left many parts of the area unreached by the Gospel. It is not that the Christians are not making efforts to access these groups. It is just that the political leadership of these areas is controlled by Muslims and they have spread the fear of any Christian mission which they suspect of proselytization. Some of these areas are within Islamic emirates which are controlled by the Emirs, according to Islamic religious laws (Boer 2004: 131).

Islamic threat to mission in contemporary Northern Nigeria has taken a greater dimension since the 27th October 1999 when one of the State Governors in the area publicly declared Sharia as the guiding principle and laws of his State. After he did this, ten further states in Northern Nigeria joined him in making Sharia their official legal system. This development has further aggravated the challenges of Islam to mission in the north (Yeld 1960; Abdul 1982: 106).

1.1.5 The challenge of making Christian hope central in Kano

The challenges facing mainline Protestant churches generally have been set out above. African Initiated Churches are often suspected or accused from within mainline churches that they are immersed in syncretism due to their socio-cultural relationship with other religious bodies in Africa, as a result of their theological interpretation, and the application and understanding of the biblical message of hope (Mbiti 1989: 37-86). Ecumenical churches, on the other hand, are facing

serious challenges from the side of modernism and post-modernism on the same theme (Mbiti 1989: 37-86).

Bosch (1991: 189), Kritzinger (2002: 68) and Saayman (1984: 195), stated that there is a global need to communicate the message of salvation appropriately and relevantly to people in their unique socio-cultural setting. This cross-cultural challenge involves living and communicating the Gospel message of hope to people, within their context so that they may ask leading questions that have a direct bearing on the hope Christians have in eternity with Christ, without compromising fundamental doctrines of the Christian faith. This need also exists in Kano (Turaki 2001: 201; Botha 2006: 114).

This leads to another question: To what extent are the different ways of interpreting, preaching and applying the Christian hope responsible for the growing problem of nominality in the church today? (Sanne 1989: 132; Bosch 1991: 189).

There is also the question as to whether Christian preachers and other witnesses in Kano are sensitive and mature enough to construct socio-culturally acceptable means to bridge the gap of making hope central in their methods of communicating the Gospel through their life as salt and light to people of other faiths? A Hausa proverb says: “Dai dan Kasa a ken chi duniya”, meaning you cannot do anything without genuine consideration for the norms of the local community (Yahaya 1976:113).

1.1.6 Central attraction of hope as part of love; eschatology

Church planting and growth in a multi-cultural and religiously diverse context like Kano is the broad concern of my research, but such a topic is too wide for one doctoral thesis. I therefore focus on only one aspect of that field, namely the ways Christians make hope central and attractive as they engage Muslims in context.

This topic is closely related to another key concern, namely that people of other faiths, particularly Muslims, due to the nature of the historical relationship between Islam and Christianity, have often not come into contact with a clear and relevant expression of the Christian hope due to the hostility that characterized its expression in Northern Nigeria. This study reflects on ways in which hope can be considered as embodied through their services in

Northern Nigeria, Kano in particular, to the point of making people of other faiths consider the unique Christ.

Due to the nature of the two faith communities, the relationship between Christians and Muslims has always been influenced by political, social and economic factors. In Nigeria, British imperialism and other worldviews and ideas have assumed very powerful and influential positions within our modern society (Turaki 2001: 78; Crampton 2004: 215 and Boer 2007: 134). This also brought along with it Western liberal theologies, whose approaches, methodologies and interpretations of the message of hope, particularly as it affects justification by faith through Christ alone, have led some African theologians to reject the uniqueness of Jesus the Messiah. We now have a theology of African traditional religious consciousness, oiled with post modernism and a pluralistic tendency, but without biblical orthodoxy (Turaki 1999: 228).

This meant that the universality of God's grace has come to be understood as meaning that salvation can be found outside of the church (through the cosmic Christ or an "inclusivity" position) and outside of Jesus Christ (the "pluralist" position). Many African theologians seem to be focusing on the place of African traditional religions in God's plan, rather than on individuals (Idowu 1973:189; Idowu 87: 271; Mbiti 1989: 231 and Parrinder 1965: 113).

All the above highlight the need for a critical missiological analysis and evaluation of how Christian churches and mission agencies have been sharing the Gospel of Christ among people of other faiths in Kano. Do the present approaches perhaps unintentionally encourage the growth of nominality in the church, on the one hand, and on the other, serve as a barrier that keeps people of other faiths from understanding the message of redemption, hope in Christ? These questions were part of my personal struggle and experience before coming to faith in Christ and in the early days of my Christian life. My interest in these questions is therefore not only theological, but also personal and existential.

While some early mission agencies in Kano had little or no understanding of the need or the means of contextualizing the biblical hope as part of love practically as a reflection of lifestyle, (Green 2004: 239; Bediako 1995: 221; Turaki 2001: 23), the effect of that has been reaction to the "foreignness" of the Christian message. African Initiative Churches have developed strongly accommodative tendencies to African religion and culture, which have subsequently promoted

syncretism among the Yoruba and Hausa in Kano. This lends support to the basis of my interest in this research (Abdul 1982: 127; Turaki 2001: 115; Olatayo 1993: 47; Crampton 2004: 89).

1.2 Research question

Mouton (2001: 10ff) emphasizes the need to formulate research questions in doing academic research, while Hofstee (2006:18ff) encourages the formulation of a thesis statement. I choose to consider both as important navigating tools or strategies to direct and lead the process of this study, in order not to lose track of investigating the subject matter. I base my research on the following research question:

How can the Christian community in Kano, Northern Nigeria, best communicate and embody hope as part of love, as a means of attracting or bearing witness to the Gospel of Christ in Kano city in its multi-cultural and multi-religious hostile context?

The following sub-questions flow directly from this, and enable me to answer the research question in depth:

- What is the multi-cultural and multi-religious context of Kano? Which churches and religious groups are found there, as its context relates to hope as part of love?
- What have been the ways in which Christians, denominational groupings as a whole, interpreted and accounted for the biblical message of hope they have in Christ in Kano, despite experiencing decades of hostility and persecution?
- How have Christians and Muslims in Kano understood, interpreted, applied and responded to the message of hope as presented by Christians' lifestyle?
- How does 1 Peter address the issue in the context of Kano?
- What are the missiological implications, reflections and recommendations of the lifestyle of hope for Christian witness in Kano?

On the other hand, in terms of the approach of Hofstee (2006) to this type of study, the following "thesis statement" is implicit in the research questions formulated above:

"A contextually relevant interpretation of hope as part of love as a lifestyle, as an integral part of Christian witness with an eschatological implication in Christ, in the multi-religious and

multi-cultural city of Kano, is an important constructive strategy to attract, revitalize and mobilize genuine outreach to Muslims”.

This is the “thesis” that I will be arguing, exploring and testing in this study. It will guide this research and lead it to a comprehensive position that could be of academic value for Christian missiology in Northern Nigeria, Kano and elsewhere in the world.

1.3 Aims and objectives of the study

On the basis of the foregoing, this study aims to achieve the following objectives:

- To make a biblical lifestyle of hope as part of love attractive enough to non-Christians, Muslims in particular, as a platform to doing outreach in Kano (1 Peter 3: 15-17).
- To highlight the challenge presented to Christians living in Kano by the biblical interpretation of hope as part of love by exploring what it could mean when Christians apply, promote and advocate the lifestyle of the message of hope and justification in Christ in relation to their neighbours. (Green 2004: 47; Payne 2006: 174 and Bosch 1991: 249)
- To encourage Christian speech – even with enemies – this should be full of gentleness and respect. It is part of our imitation of Christ as an example to follow under persecution.
- To reveal biblical reasons why Christians do not need people to defend themselves when they are slandered. If they behave respectfully under attack, their behaviour will defend them. People who continue to speak badly in contrast to their good will be ashamed.
- To make the testimony they bear to the hope that they have strong enough that their neighbours are compelled to ask about it as a witnessing principle when given an answer as would be given to a non-Christian. That is, they should have a strong conception of what the Gospel is, namely justification by faith in Christ alone, and why it provides hope.
- To appreciate and promote the study of African languages and cultures with a view to communicating the Gospel in songs, proverbs, drama and other media that could be relevant and impactful in letting the Gospel exert its life-transforming effect of a biblical message of hope as part of love in a given culture like that of Kano, Northern Nigeria.
- To contribute to addressing the challenges facing Christianity in African culture, such as liberalism, modernism, religious revolutions, nationalism, pluralism, poverty, advocacy

and other social ills, to mention a few, by working for a missiology that could contribute to a genuine revival, sound biblical and theological understanding of the message of the Bible, rooted in hope found only in Christ (cf. Kato 1975: 45, 207; Bosch 1991: 208; Saayman 1984: 46; Livingstone 1993).

- To contribute to the development of a sound evangelical theological education that could produce and empower Christian leaders among the Hausa and Yoruba in particular, regardless of denominational affiliation, to have a deeper understanding and application of the lifestyle impact of the message of hope in Christ, as a fundamental key to Muslim outreach.
- Finally, through this research, I will attempt to develop a comprehensive church-based discipleship for new converts from other faiths in the context of the theme in Matthew 6: 14 and 1 Peter 3: 15-17. This will aim at resolving the African Christian theological traditional religious pitfalls over the message of hope as part of love that can only be found in Christ.

1.4 Research framework, design and methods

Missiology is generally understood as an inter-disciplinary field of study, rather than as merely a single discipline (Luzbetak 1988: 14; Ballard and Pritchard 1996.): “Missiology is multidisciplinary in character and holistic in approach.... missiology ... is not a mere conglomeration of disciplines but a network of disciplines that systematically interact with one another. Missiology is, therefore, more properly regarded as a field than as a discipline.” The praxis cycle provides a framework to show which kinds of disciplines could be used to illumine which dimension of praxis.

1.4.1 Meta-theoretical framework

In this study I use the “praxis cycle” as the theoretical framework for analyzing the mission praxis of various churches in Kano, to indicate how I hold together personal commitment, ecclesial analysis, context analysis, theological reflection, spirituality, strategic planning and reflexivity. The praxis cycle expresses my worldview or base theory – at the “meta-theoretical” level of “World 3” referred to by (Mouton 2001: 141). The specific format of the praxis cycle that I use can be pictured as follows:

Figure 1. Praxis circle or matrix, as a research instrument to explore the dimension of Christian Mission in Nigeria: Kano in particular. (Kritzinger 2008a)

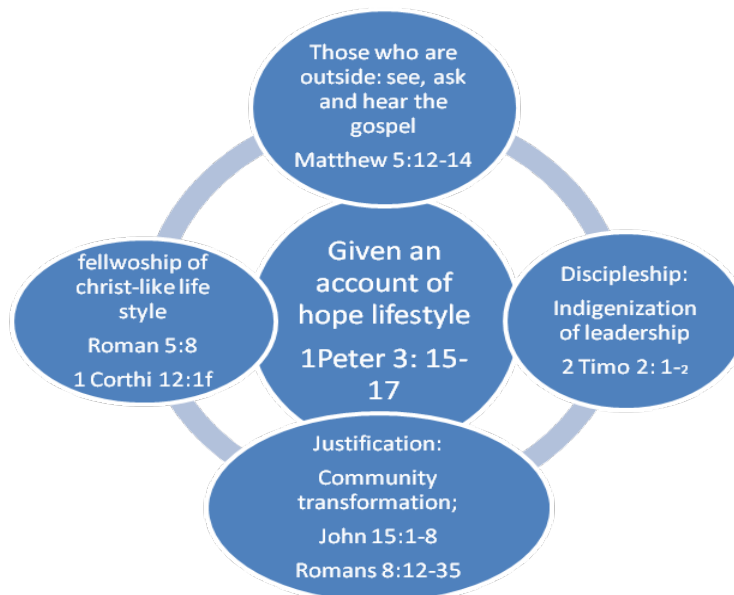


It is necessary to explain briefly what each of dimension of the praxis circle entails:

- *Christian spirituality, in Nigeria, Kano:* Here one asked whether the spirituality at the heart of a particular mission praxis can best be characterised as contemptive, sacramental, devotional, pentecostal or combination of these in a church or denomination concerned.
- *Agency:* One consider who is involve in mission, person, denomination, community and the socio-political, economic and cultural classification of the society. What is the relationship between mission and the recievers in the context? Who are the significant discusion partners? Who and what shape their approach? What is their sence of identity?
- *Contextual Understanding:* How do the agents of mission understand their context: the social, political, economic and cultural factors that influence the situation in which they live and work? How do they read and analys the time, season, relative to the tool they use? Can they articulate their biases and interests accordingly?

- *Ecclesial analysis:* How do the agents of mission fundamentally approach, interpret the past present with the hope to project into the future of such given community? What is their understanding and relationship with other groupings in the society, people groups, religion, ethical et cetera
- *Interpreting the the tradition:* How do/did the agency of mission interpret the Bible and Christian tradition in their particular context? How does their discovery influence the interpretaion of the Bible and its application in the community? What is the bases of their contextual theological framework and the practicality?
- *Practicality:* What approach, methodology and activities do the agency of mission employ to stamp God’s identity in the community? How do they relate to others in the area? What aims and objectives do they pursue to transform the people and the community at large?
- *Reflexivity:* What is the interplay between the different dimensions of the community’s mission praxis or matrix? Is their any success or failure? What do they learn and how do they modify their praxis to accommodate their mistakes and achievements? Are they able to bring together the dimensions of the praxis to interplay with their objective, transformation?

Therefore, Figure 2 below represents theoretical praxis circle based on: “Given an account of hope lifestyle” 1 Pet. 3:15-17.



An expected impact of the message of the Gospel from Christian life-style, based on Christian

My use of the praxis cycle is an acknowledgement that knowledge is never neutral but always personal, committed and laden with interest (Walls 1996: 212). It also affirms that theology is not an abstract reflection on ideas about God, but reflection on the practice of faith, hope and love in a particular context, and that good theology always contributes to better Christian practice. It enables a researcher to overcome the sterile split between theory and practice, or prayer and action, which has had such a paralyzing effect on theology in the past, particularly in the global North, as a challenge to doing theology in Africa. (Walls 1996: 212; Gheman 1987: 251). The praxis cycle wishes to express the integrity or wholeness of Christian mission.

1.4.2 Theoretical approaches

At the theoretical level (Mouton's "World 2"), I use the praxis cycle in two ways. First of all as an analytical tool, to study the forms of witness and service engaged in by Christian churches in Kano, by looking at the interplay between the different dimensions of their mission praxis. The theoretical tools that I used in the different dimensions of the praxis cycle are explained in the introduction to each chapter.

Secondly as a framework for my own mission praxis, as I interact with the praxis of the churches in Kano and attempt to point a way forward for interpreting and embodying the message of justification and hope in that context.

At the theoretical level, as I explore the interplay between factors like faith, culture, language, politics and economics, I use theories from the different disciplines focusing on those areas of expertise. I use insights drawn mainly from anthropology, sociology, linguistics and communication sciences (Bosch 1991:189-257).

Therefore, this study is based on a pastoral-missioner understanding of the biblical hermeneutic of the message of hope, the Christian historical tradition, and on how it is preached and applied in Kano, as well as on the challenges deriving from Christian-Muslim encounters over the years based on contextual reflection (Bloch 1995:98; Kritzinger 2002:163), (Appendix 4: A - D)

1.4.3 Research methods

1.4.3.1 Pilot study

I started this research by conducting an empirical investigation of the topic in order to “clear the ground” and get clarity about the larger research design. An initial investigation among Christians living in Kano was conducted, including pastors and church members, cutting across all four blocks of denominations. This was done by using a “triangular” set of investigating methods, namely, oral interviews, a written questionnaire, and sermon analysis (Sermons in Hausa, Yoruba and English).

Two categories of questionnaires were drafted to meet the needs of these preliminary investigations; interviews were carried out among oral communicators across all the four blocks of denominations that work in Kano. Secondly, some Hausa Muslims and Manguzawas, traditional practitioners, were interviewed to meet the need of other faiths with a different interview protocol content-wise. The results of the returned questionnaires were analyzed, classified and interpreted to confirm the result.

For this preliminary pilot study I chose the following sample:

One church was selected from each of the following four blocks of denominations of churches in Kano, that is, the leading Church in each of the blocks:

- Evangelical: Evangelical Church of West Africa (SIM related).
- Ecumenical/Evangelical: Anglican Communion (CMS related).
- Pentecostal: Assemblies of God Church (From America).
- African Independent Church: Cherubim and Seraphim Movement, (Aladura).

Each of these churches was given a hundred printed questionnaires, which were handed out across the categories of church leaders and members. A number of leaders and members of other faiths, such as the Muslim and African traditional religions, were also included.

Oral interviews were conducted with members of the four churches, using Hausa and Yoruba, using the market language of Hausa as a medium of communication. These are among the various immigrants to Kano, such as the Yoruba, Kanuri, Fulani, Igbo (Ibo), Igala, Tiv, Tangale, Jabba et cetera (Tribes across Nigeria). As immigrants, they constitute about one third of the entire Kano

population of about nine million (National Census 2005: UN supervised); CIA.2006. World Fact Book, Country Profile: Nigeria, June 19.

1.4.3.2 Recorded Oral Interviews

Recorded oral interviews were held with a number of Hausa Muslims, the natives of Kano (Maguzawa) who formed the largest section of the population. They are synonymous in terms of nomenclature with the Fulani and constitute both the native and political authority of the land. They were interviewed by recorded message and written questionnaire based on the following categories (recorded interviews in English and Hausa available):

- Education: Both illiterate oral communicators and well educated.
- Social class: Both working class and middle or high-class people.
- Traditional authority: Both traditional rulers and subjects.
- Gender: male and female; it was difficult to interview the latter, so I used Muslim friends to record their voices. Age and other social responsibilities were taken into consideration.

Interview partners were categorized in terms of the four groupings mentioned above. Muslims were also classified and interviewed in different ways. Other faiths like Dodo and Dala worshippers (both are Ancestral religionist), represent less than 1% of the population. They fled from the 1804 Uthman Dan Fodio Islamic jihad, and settled outside the Kano municipality as a tribe. Being a pilot study, it was not necessary to explore the views of these marginal groups.

1.4.3.3 Result of pilot study

The need to embark on a pilot study, with due consultation with my promoter, is obvious, in order to explore, clarify, classify and ascertain some of the observations, assumptions, insinuations and hypotheses of the topic, as it relates to the missiological challenges facing the church and Christian Muslim relations in Kano, and thereby come up with a model that can further guide the path of research. (Kritzinger 2001: 29; Saayman 2000; Patte 1996: 113.).

The result of the pilot study, as an outcome of the oral, collated questionnaires and recorded interviews, June 2007, reflects most of the “ideologies” and categorization, as developed by Lochhead (1988: 35f) which are relative to the four blocks of Christian agencies that work in Kano (see table 1. below).

A hundred exploratory questionnaires were designed to gauge the general attitudes of Christians to Muslims, their responses to inter-religious aggression and violence, and their attempts (if any) to reach the Muslim communities around them with the Gospel. The text of the questionnaire, containing 20 questions and divided into six broad categories, can be found in Appendix 4: A - F. The following are the results of the findings.

1.4.3.3.1 Christian perceptions of Islam

A vast majority of the respondents (77.7%) agreed when asked whether Islam was a threat to world peace. When asked “why?” most of the respondents (61.4%) said that Islam advocates violence to advance its cause and demonstrates an intolerant attitude to non-Muslims generally, which is clear from all the atrocities committed by its followers. This includes violence carried out by Islamists within and outside Nigeria (Boer 2004: 117); (Turaki 1991: 189) and (Oluniyi [formerly Awoniyi] 2006: 123).

However, not all of the respondents shared that view. 23.7% believe that it is not Islam as a religion that advocates violence, but only a small group of extremists who see Western values as a threat to their Islamic culture and are, therefore, fighting violently to resist it. To buttress this point, 26.8% of Christian respondents did not agree that ordinary Muslims are hostile to Christians and cited some incidents where Muslims protected Christians against violence and helped them as “caring neighbours”. They supported their position by quoting Muslim local authors such as (Yakubu et cetera, 2005: 321; Nura 1993: 266). Both Muslim publishers in their books cited cases of how some Christian teachers were sheltered by Muslims for three weeks during a religious riot in Gyadigyadi, a Muslim dominated quarter.

1.4.3.3.2 Christian understandings of the need to witness

A large number (89.2%) agreed that Christianity does not use force to make non-Christians accept the religion, contrary to that of Islam, which coerces people or uses financial inducements to convert people to the religion.

On spreading the Gospel, 95% of the respondents strongly agree that Christianity is not selective in the area of outreach. Everyone, especially Muslims, is a project for the Gospel. “Jesus is the way; the truth and the life and no one can come to the Father except through him” (John 14: 6). Due to the violent nature of the Muslim faithful, many Christians would rather not take the

Gospel to the Muslims. After all, within the Christian community there are lost souls who need the Gospel. Nominalism is a bigger challenge to the church than Islam, they say.

In the area of expressing love for one's neighbour, 40% of the Christian respondents agree that Jesus' love to the Samaritans has encouraged them to love Muslims. Similarly, 46% agree they are trying by God's grace to befriend Muslims because of the instructions in the Bible. However, 14% of the respondents are not quite satisfied with the above Christian love for the Muslim position. When asked why, they responded that they are victims, either directly or indirectly of Muslim violence and needs to defend themselves against their aggression.

This means Christian witness in Kano is weakened with fear and suspicion. The question arises here on how missiological methodology and discipline can address this situation through the topic of study in a hostile Christian-Muslim environment like Kano. Secondly, how can the divided four blocks of denominations responsible for the preaching or passing on of the life-transforming message of justification by faith in Christ through their lifestyle of hope as part of love, without consideration for the Gospel of Jesus Christ in the context of Kano city?.

1.4.3.4 Interviews

1.4.3.4.1 Interview methods

The first research method that I employed for the main data gathering phase of my research was that of semi-structured interviews, since this is a qualitative study, even though I did use questionnaires in the pilot study to explore the terrain at the start of my research, as reported above. My approach to interviewing was based on (Mouton 2001: 143f). He refers to three aspects of the data "gathering" process through interviews, namely constructing, processing and interpreting data. Since I have opted for semi-structured interviews, it was important to remain flexible throughout the interview and to allow questions to emerge as the guided conversation unfolded.

Mouton (2001: 156) advocates an open interview technique, which allows for participatory observation and clarification during the course of an interview. This was successfully employed among the Christians in Kano regardless of denomination. In addition, the use of audio recording was employed for the Muslims, especially women in the feudal system of marriage, because by

Islamic injunction they were not accessible to direct contact by men for interviews. Twenty-eight written questionnaires were returned out of the fifty distributed to the Muslim elites, cutting across age, sect and sex (Appendix 4 F). For a detailed explanation of these ideologies, see Chapter 5.

Therefore, I employed two circles of interviews in the pilot study, to allow for both Christians and people of other faiths to express their understanding and application of hope as part of love. The first circle of interviews focused on the responses of Christians to the message of hope. (Appendix 4 C- D).

The fifth questionnaire was intended specifically to probe Islamic understandings of non-Muslim faith in Kano, especially Christianity. This involved using oral, written and audio recordings. The results of these questionnaires are summarized above. I hope to employ the same approach for the rest of the study, or be flexible as the case may be.

1.4.3.4.2 Processing the interviews

In some instances, results of interviews will be recorded and transcribed (as the case arises, so that each respondent's input is available for analysis during the course of this study, as recommended by Mouton). Where necessary, figures will be used for numbering, using symbols for breaks to indicate ellipsis in passages selected from the transcribed data that need particular emphases.

Since the city of Kano is known for occasional religious riots (cf. Oluniyi [formerly Awoniyi] 2006: 46) special care will be taken in transcribing the interviews to ensure the security of the interviewee. All original names and dates will be substituted with fictitious names or codes, as a security precaution, as the case allows.

1.4.3.4.3 Interpreting and analyzing of the data

Mouton (2001: 196) strongly suggests qualitative content analysis. This is because the material is being analyzed in a controlled way, in other words by means of categorization that is guided by the theory which underlies the investigation. This gives one room to filter out inaccurate data or information.

In other words, the initial questionnaire used to investigate the issue of the impact of the Christian lifestyle of hope was processed to the point of refined certainty. This also means that the process is subject to review while one is carrying out the investigation.

Therefore, my starting point in this study is that of an investigative or interpretivist perspective on Christians in Kano, regardless of denominational affiliation; concerning the impact of the message of hope as part of love, on them and on people of other faiths (see Appendix 4 A - D).

1.4.3.4.4 Sample selection

Sample selection is a key component of qualitative research design to ensure the validity and reliability of the data. Mouton (2001: 101) advises that strategies should be adopted to reduce “sampling error” to a minimum.

Hofstee (2006: 43) recommends a sample selection that is representative of all classes and categories relevant to the focus of study. This is expected to give a fair representation of the interests of the study. Through purposeful sampling, church leaders and members, as well as members of other faiths such as Muslims and Manguzawas (the Hausa African traditional religion), and other minority tribes represented in Kano’s religious traditions were selected.

The samples selected for my main data collection in this study will consist of the following denominations in Kano: Sudan Interior Mission (SIM-ECWA), operating in Nigeria since 1893 and giving birth to ECWA; Church Missionary Society (CMS, giving birth to the Anglican Church of Nigeria, 1901); Assemblies of God Church (established in 1976), Cherubim and Seraphim (established in 1928).

1.4.3.4.5 Sermon analysis

A second method of gathering or constructing data is sermon analysis. I attended as many worship services as possible in the four groups of churches that I have identified, to observe how they present or do not present the message of salvation – and in particular justification by faith – in liturgies and sermons.

1.4.4.1 Literature study

The final research method I will use is a literature study. I will gather as many publications as possible of the churches in Kano, synodal reports, newsletters, pew leaflets, tracts, or any other

printed material, to assess whether and how the message of salvation, hope in Christ as a lifestyle, is presented to them.

This aspect includes studying archival materials regarding how each of the denominations in Kano came into being and their doctrinal position on salvation (hope) and their relationships with people of other faiths. Through the internet access will be gained to material in other geographical areas of the world regarding the four selected churches and their respective denominational traditions. Information retrieval systems, such as Oasis, ATLA and EBSCO, will be accessed through the University of South Africa's library internet facilities.

1.4.4.2 Triangulation

By using these three data gathering methods together, I will be able to implement a measure of "triangulation" in my research methodology. Such a process should allow room for a critical examination of the praxis of the churches in Kano, as basis for my own on going theological reflection in the rest of the thesis.

1.4.4.3 Preliminary theoretical framework

The biblical message of hope as part of love, justified by grace through faith, specifically in 1 Peter 3: 15-17, is personally life-transforming when it is experiential. Therefore, elements of theological; sociological; psychological; anthropological and missiological perspectives go with the message. These need investigation. How do the various denominational groups preaching the message live the life in Kano among non-Christians? The theoretical framework is based on investigating, discovering, classifying and, hopefully, recommending a better approach.

The theological aspect of this study will investigate how the hope as part of love message is interpreted, preached and the effect it has in the society such as Kano by the various blocks of denominational groups. This means considering the kind of theological, missiological background training the Church leaders or preachers have before their placement in the Hausa and non-Hausa Muslim context such as in Kano, side by side with Christian faith. How does the Christian traditional background of the early Reformers, the tradition of each denomination, influence the interpretation and preaching of the message and impact the society? (Faulkner 1982: 337; Turaki 2001: 242; Kritzing and Saayman 2008).

Anthropological aspects will concern the cultural consideration of Hausa and non-Hausa in the context of Kano and their understanding of the message of hope as part of love. Is there a more effective way to reach them with the message of the biblical hope that can lead to a better transformation by using their cultural inclinations? This gives room to investigate the increase in the knowledge and the affective dimension in attitude (Matrix) (Saayman 1984 and Bosch 1991: 116).

The relationship between religion and psychology is being analyzed in the context of the challenges of Muslim-Christian relations in Kano. These challenges are reflected in the result of the preliminary pilot study above. I am concerning myself with how the message can be a more attractive and effective tool for evangelization in the midst of religious competition and hostility without compromising faith (Livingstone 1993: 253); (Greenlee 2006: 22).

The missiological reflection generally is based on the fact that the goal of Christian mission is conversion. This study is investigating and exposing how new converts to the Christian faith within the community of faith in Kano keep to their thirst for the truth, with Jesus as the centre of attraction and the need for forgiveness. The particular challenges individual people and groups face, the efforts Christians put into communicating God's love and serving in a hostile environment, become an empirical interest to this study (Gerhard (ed.) 1987: 233; Kritzinger & Saayman 2008).

1.5 Demarcation of the study

In this research, I have limited myself to studying the interpretation and application of hope as part of love in relationship with the hostile nature of the encounters between Christians and Muslims in Kano, with an ultimate goal of considering how the study can help Christians be accountable for the hope they have in Christ, now and in the future. This hopefully will be attractive enough to non-Christians as a means of bearing witness for Christ. I have endeavoured through empirical research to get a good understanding of how the churches in Kano have interpreted and applied the biblical injunction of 1 Peter in the midst of hostility. By concentrating on one Northern Nigerian city it is possible to get an in-depth view of one specific context, even though it would be more or less representative for Northern Nigeria.

Instead of researching all of the biblical metaphors of hope in Christ as they relate to eschatological and biblical agents of renewal and witness, I have opted to focus on only one of them, namely the hope as part of love as expressed in 1 Peter 3:15–17, particularly as it relates to a hostile husband against his wife’s helplessness representing a hostile community as a result of religious riots. I do not hereby suggest that this is the only beatitude of Christianity that will attract non-Christians to Christ, but it is certainly central to the New Testament expression of Christian testimony and particularly important in my own pilgrimage of faith as a believer from Muslim background.

I have also limited myself to a “synchronic” study of the topic, in other words I did not do a detailed historical survey of how Christianity and Islam or external factors are responsible for such a long-term face-off between Christians and Muslims in the city. Although I do not ignore the historical dimension, I concentrate on the current situation of Christian witness and service, as well as on the perceptions that Muslims have gained of the hermeneutic application of the topic in the city. In other words, I concentrate the research on the basis of how a Christian ethic and values of hope as part of love can attract non-Christians, as a biblical and historic tradition on the one hand, and responded to by Muslims on the other.

1.6 Ethical considerations

Spradley (1979: 1-16) pointed out that ethical issues should be taken into consideration in a study of this nature. It is not enough to acquire knowledge; it is also important not to abuse the privilege. This is because knowledge is power, authority and influence. It is very important to consider ethical values that relate to this study, such as acquiring knowledge for human benefit only.

Ethical concerns are therefore of key concern for this study in order to avoid jeopardizing the completion of the study or, worse still, to be instrumental in causing another riot. Since Kano as a city has had numerous religious riots that led to loss of life, all data will be carefully scrutinized and synchronized to observe utmost confidentiality and to achieve the purpose of embarking on this topic of study (Oluniyi [Formerly Awoniyi] 2007: 78).

1.7 Overview of chapters

Chapter 1

Introduction: Using the same scheme given for the present thesis.

Chapter 2

This chapter contains the general historical background of how Islam and Christianity came to Nigeria, particularly the historical aspect of the hostility that characterized their relationship. Taking into account “ecclesial analysis”, using the praxis cycle. It will address questions such as:

How did Christianity and Islam come to the country? What was/is the relationship like? What kind of interest does each of the religions have in the country? How were/are they “inserted” into the community? What did/does influence their relationship and strategy in the country, Northern Nigeria and in Kano city? Was their relationship one of antagonism (violence) or friendship? This will be a reflection of the four selected groups of churches (Evangelical, Ecumenical, Pentecostal and African Initiative [Independent] Church) and the churches that represent these groupings in the city.

Chapter 3

Christian Muslim relations in Kano: A case study

This chapter looks at the context analysis of the Kano city as it relates to the Christian lifestyle of hope, relative to their Muslim relations. It will address questions such as:

How did/do the Christians analyze or account for their lifestyle in the context; politically, economically, culturally, socially and religiously? What did they see as the problems that they needed to address as Christian communities? How did they divide their work or focus their energies? What are the historical factors responsible for the violent nature of their relationship? How does this affect their relationship with non-Christians, Muslims?

Chapter 4

This chapter concerns itself with three sub sessions: Exegetical exposition of 1 Peter 3:13–17; the theological concept of friendship evangelism and factors responsible for conversion of Muslim background believers (MBB). That is, how relevant is the hermeneutical analysis of the passage as it relates to the context of Kano? How much does hope as part of love become the key to the potentials inherent in Christian living in the midst of hostility? How and what has been the

impact and response by non-Christians to Christian witness, particularly among Muslims in Kano city?

Chapter 5

Conclusion: The first section is the summary of the main findings of the study, identifying matters for further research, and evaluating the approach and methods I used in the thesis.

Secondly, the construction of my own theological (missiological reflection) on what a Christian lifestyle of hope could look like in Kano, if 1 Peter 3:13–17 is conceived, interpreted and applied from the viewpoint of hope as part of love (1 Cor. 13). The proposal for new Christian praxis will be developed in dialogue with the previous chapters of the study followed by an evaluation of methodology.

Thirdly, the guiding question will be: How can the Christian lifestyle of hope as part of love, bring about the needed attraction to non-Christians in Kano city and the world at large, as a key to bear witness for Christ as light and salt of the world as found in Matthew 5–7? What should Christians do biblically to attract a robust relationship in the Christian Muslim encounter in Kano city as a model for other states in Northern Nigeria to make Christ sufficiently attractive, including consideration for cultural norms, within the reach of the Christian community in Kano using the languages of Hausa and Yoruba, images, proverbs, stories, drama, dirge, poem, song and ritual as a strategy.

Chapter 2

2. HISTORICAL BACKGROUND: HOW ISLAM AND CHRISTIANITY CAME TO NIGERIA

2.1 Introduction

According to Cragg, (1992: 231); Sanneh (1997: 132) and Azuma (2006: 42) Islam began with Prophet Mohammed who was born in Mecca in the Arabian Peninsula in 570 A.D. By the time of his death in 623 A.D. Islam had been firmly established in Arabia. By 644, Khalif Abu-Bakr, the immediate successor of Prophet Mohammed, had carried Islam beyond Arabia into Persia, Egypt and Syria. Subsequently, Islam spread to other parts, such as North Africa, Spain and Portugal. However, as a lot has been written on this subject, at this point one can only focus on Africa, West Africa and Nigeria.

According to Peers (1921: 131), Sanneh (1997) and Turaki (1997), Islam came into West Africa via North Africa. There had been strong historical, religious and economic connections between North Africa and West Africa, especially the Islamic factor. Historical connections, especially of Islam and its culture, give Islam a sense of pride in terms of credible heritage and origins.

In my discussions with Muslims of West Africa (Anglophone and Francophone), as a Regional Training Coordinator, under the Association of Evangelicals of West Africa (AEA), the historical source and heritage of Islam is usually given a very high premium. One can be accepted or rejected based upon this historical criterion and socio-cultural affiliation, for example, the distinction between the *Walis* and *Ansars*¹. The former were those who became Muhammad's followers in its formative stage in Mecca, while the latter were those who accepted Islam in Medina, thus, those before Hijira, his movement from Medina to Mecca, claim superiority over others, as is equally the practice in West Africa and elsewhere in the continent (Sanneh 1997).

In the case of Africa, according to Sanneh (1997) and Bediako (1995), it came through North Africa, the Maghreb, and crossed the Sahara into West Africa as early as 753 A.D. This means Islam did not really have a foothold in West Africa until after the conquest of the Ghana Empire

¹ Those who became followers of Muhammad in Mecca and Medina respectively (Zumah 2006: 161)

by the Murabitun (Almoravids) in 1055 in an Islamic jihad. However, Islam spread to the rest of West Africa through other peaceful means, merchants and clerics. Later in the 18th and 19th centuries, there were jihads that sought to purify and established Islamic states across the West African region. More will be said in the subsequent chapters about the Islamic jihad and violence as a major methodology, its impact in the encounter between Muslim and non-Muslim in Northern Nigeria, Kano in particular, as it concerns its spread.

Furthermore, according to Abdu (1982), Falk (1997) and Turaki (1997), Islam came into the area of Northern Nigeria and Chad via Libya and Egypt into the Lake Chad area, Kanem-Bornu, by 1204 (North Eastern Nigeria). Merchants and clerics first brought it peacefully, but later in the 19th century, the jihad of Usman dan Fodio established the Sokoto Caliphate across Northern Nigeria. These Islamic states dominated the area of Northern Nigeria until the arrival of the European colonial masters in the late 19th and early 20th centuries. This means that Islam and Christianity had their foothold in Northern Nigeria before the advent of the latter.

Therefore, through the interplay of these historical and social factors, which we do not have time to enumerate here, Islam had successfully gained a foothold in West Africa and had established itself as a dominant religious, cultural, social, economic and political force and influence in the region before the coming of the Europeans and Christian missions in the 19th and 20th centuries. As a result of this historical fact, Islam viewed both Western colonialism and Christianity as foreigners and intruders in its area of jurisdiction and dominance, according to Bravmann (1974: 132) and Turaki (1997: 172). The demographical representation of Islamic and non-Islamic religious statistics in terms of numerical strength in the region can be considered below, as published by Patric Jonstone's *Operation World* (2000 edition).

Country	Muslim	Christian	Traditional
Benin	20.03	31.78	47.7
Burkina Faso	50	18.36	30.96
Cameroon	25	68.96	4.54
Chad	55	27.78	16
Cote d'Ivoire	38.6	31.78	29.07
Ghana	21	63.55	2
Guinea Bisau	43	14.32	41
Guinea Conakry	85.41	4.72	9.67
Liberia	3	38.33	48.37
Mali	87.	1.92	10.98
Niger	97.14	0.43	2.67
Nigeria	41	52.61	5.99
Senegal	92.07	4.76	2.97
Sierra Leone	70	11.72	18.24
The Gambia	88.8	4.1	6.7

From the above, it is quite evident that Islam is the dominant religion in the West African region.

This historical, statistical edge and precedence of Islam over European colonial powers and other regions has been dealt with extensively by Yusuf Turaki in *Islam Colonialism and Slavery in Northern Nigeria* (1997), particularly on how it greatly informed and influenced Islamic attitude and reactions towards European colonial masters and Christian missions. Hence based upon this

historical fact, Muslims do not hide their feelings of superiority, especially over Christians (Crampton 2004: 87). Therefore, it is pertinent at this point to consider the religious, cultural and geopolitical history of Northern Nigeria, Kano inclusive, side by side in the Muslim (Islam) Christian encounter.

2.2 The religious, cultural and political history of Northern Nigeria: Kano

For this study it is relevant to consider a brief background of Nigeria and Northern Nigeria which lies in the West of Africa, as it relates to geographical, socio cultural, and ethnic aspects where for many years separate autonomous ethnic groups existed, identified by a common language and heritage. According to Gilliland (1986: 211) and Turaki (1997: 118), the British brought the different ethnic groups together under its administration in 1861, the Yoruba to the West, Ibos, Ibibio, Efic, Ijaw, et cetera, to the East and Hausa, Fulani, Kanuri, Jaabba, Tiv, Berom (to mention a few) in the North. Later in 1914 for easier administration three major regions were amalgamated to form the geographical entity called Nigeria, which became independent of British rule in October 1960. There are now 36 states plus the Federal Capital Territory of Abuja. By 2005 the Nigerian census figure was over 140 million people (www.Nigeria-population.com).

Crampton (2004) and Turaki (1997) pointed out that the colonial administration was a success in the North, especially in Kano, among the dominant tribe, Hausa Muslim. This was because they had the Emirs who were very powerful religious and civil rulers, leading different tribes, and united by Islamic cultural influence.

2.2.1. Religious and Ethnic Diversity of Northern Society: Hausa/Fulani and non-Hausa/Fulani

Turaki (1997) and Crampton (2004) pointed out that both the Sokoto Caliphate and Kanem-Bornu were founded upon Islamic values and ideals, Muslim Law (Sharia) and Islamic political philosophy. These Islamic ideals and values were defined and developed by the political philosophy of the founding fathers of the Sokoto Caliphate, namely, Usman dan Fodio, Abdullahi dan Fodio and Muhammed Bello. In the Sultanate of Kanem-Bornu, major Islamic reforms were undertaken by El Kanemi, the Shehu of Bornu, in the North Eastern region. Therefore, the Muslim groups were united together not only by Islam and Usman dan Fodio's jihad of the early 1800's, but also by the assimilating power of Hausa language and culture, as

well as the Sokoto Caliphate structure, which covered a vast land across the northern parts of West Africa. The same can be said of Islam as a religious and social unifying factor in Kanem-Bornu.

Conversely, Turaki stated that the traditional and non-Muslim groups of the Middle Belt were mainly particularistic and local and were far removed from the universalism of Islam. The numerous languages and dialects of the peoples of the Middle Belt did not have any assimilating power or wide influence like the Hausa language, which was increasingly becoming a trade language in West Africa. These peoples did not have any unifying ideology like Islam or the assimilating power of Hausa language and culture, according to Turaki (1997).

However, Turaki emphasized that the ethnic groups of the Middle Belt (North Central region) covering vast areas and cutting across ethnic or geographical boundaries did not have any centralized authority, administrative machinery, or judicial and fiscal institutions. These seminal societies did not have a common ethnic identity, authority or legitimacy. Each tribe was a confederacy of communities and villages based upon lineage and kinship systems. Each lived on its own and was independent of others because the sense of tribal affinity and unity excluded all those who did not belong.

Therefore, Hogben (1930: 181), Turaki (1997: 123) and Crampton (2004: 271) pointed to the Hausa, Fulani, Kanuri, Jabba, Tiv, Berom, et cetera, under these foci: the geography, ethnography, the historical and socio-political setting of the pre-colonial Northern Nigeria which was formerly called Central Sudan. The purpose of this chapter is to present the backgrounds of the different ethnic, cultural and religious groups that feature prominently in the study. Extensive resources and materials were used, as shown in the Bibliography.

Turaki (1997: 124) reflected on the early ethnographers' estimation that there were over 250 ethnic groups in Northern Nigeria. Over 200 of these were in the non-Muslim areas of the Middle Belt of Nigeria with concentrations in Plateau, Bauchi, Southern Zaria, Niger and Benue, Kogi and Kwara States. The classification of these ethnic groups was based upon linguistics, socio-political values and organizations. Thus, the social environment of the pre-colonial Northern Nigeria can be grouped under two broad-based categories, namely the Muslim and the

non-Muslim groups. The distinction between these two groups is based upon religion, socio-political values and organization, and geographical distinctiveness.

Hence, these historical and social facts are necessary to understand (a) the basis of the imposition of Islamic colonialism and slavery upon the non-Muslim groups prior to the imposition of British colonialism; and (b) the basis of British colonial differential treatment of ethnic groups and the colonial institutionalization of the pattern of dominance-subordination relationship between the Muslim and the non-Muslim groups in Northern Nigeria.

In addition, as already stated, Northern Nigeria can be divided geographically into two large regions consisting of two broad ethnic groups. The Far North comprising the two Islamic empires, Sokoto Caliphate and the Sultanate of Kanem-Bornu, known as Hausa land and Kane Bornu (Kanuri and Shua-Arab people group mainly), which was predominantly Muslim. The Southern part was the Middle Belt which was predominantly traditional and made up largely of the non-Muslim groups who later embraced Christianity and Islam during British colonial occupation and influence from 1900 to 1960.

Abdul (1982: 42) and Turaki (1997: 32) considered the major ethnic groups in the far North to be the Hausa and Fulani of Sokoto Caliphate and the Kanuri and Shuwa Arabs of the Sultanate of Kanem-Bornu. The Middle Belt is composed of over 200 ethnic groups as already stated above, with heavy concentrations in Plateau, Niger, Kwara, Kogi, Southern Zaria, Adamawa, Sardauna (former Northern Cameroons) and Benue region. Prior to British colonialism in the region, the relationship between the Muslim groups in the Hausa land and Kanem-Bornu and the traditional ethnic groups in the Middle Belt was characterized by ethnic and religious hostility, slave raiding, slave trading, slavery and wars of territorial expansion and annexation. These activities became more intensive during the peak of Muslim jihads by both Sokoto Caliphate and the Sultanate of Kanem-Bornu. These were only brought to an end by the British colonial occupation of the Northern Region of Nigeria on January 1, 1900.

This means Islam demonstrated two phases of establishment and methodologies; the one through migration from North and West African trans-Saharan trade into Northern Nigeria and the other was the establishment of Islam in Northern Nigeria by the jihad of Uthman Dan Fodio.

Green (1968) pointed to the partitioning of Africa by the European powers. The Islamic and Arab influence was very strong in this region of West Africa, especially in slave raiding, slave trade and slavery. The irony of the era was that while the Europeans were plundering the West Coast with slave trade and hauling Africans across the Atlantic Ocean to the Americas, the Arabs were also doing the same in the Hinterland (the Sudan), hauling Africans across the Sahara and the Indian Ocean to North Africa, Arabia and the Middle East. The Middle Belt region was plundered by slave raiders and slave traders for both the European and Arab slave trade. The Europeans carted their slave cargo to the Americas, while the Arabs hauled their human cargo through the Sahara to North Africa, the Middle East and Arabia. Both the Arabs who brought Islam and the Europeans who brought Christianity to Africa were busy with the Trans-Saharan and East African slave trade and the Trans-Atlantic slave trade, respectively. Hence, slave trading formed the major link or basis of Nigeria and West African countries' socio cultural relationship with the Arab Islamic foundational legacy, and this is still so today.

The simultaneous arrival of European colonialism and Christian missions challenged the dominance of Islamic colonialism and slavery in the region. Chapter three will expand on this. Therefore, the factors defining ethnic, religious and socio-political setting of the two broad societies of Northern Nigeria and West Africa are the non-Muslim, traditional society and the Muslim society. (www.Nigeria:theBristish,colonial/legacy.com/Retrieved/2008/07/17).

2.3 The Middle Belt (North Central Nigeria): Non-Muslim and Traditional

Turaki (1997) and Crampton (2004) emphasized in both Christian mission and colonial records that the inhabitants of the Middle Belt of Nigeria were usually referred to as Pagans by the Islamic Native Authorities. In their opinion the bulk of the work of Christian missions in Northern Nigeria was done in this area until the early 1930's when the Colonial Administration lifted the ban which barred Christian Missions from entering the Muslim emirates of the Hausa land and Borno, with the exceptions of Zaria and Bida, where the Church Missionary Society (CMS) was stationed before the consolidation of British colonial rule over Northern Nigeria. This will be considered further in the next chapter.

Turaki (1997: 242), stated that linguistically the traditional peoples of the North Central area were classified as Benue-Congo or Semi-Bantu. They exhibited similar characteristics in culture,

language, religion, customs, physical features, social values and organization. This probably indicates that, in the distant past, they might have had the same origin. He feels a comparative linguistic analysis in this region would shed more light on the past history of these peoples.

The socio-political organization of the peoples of the region was based upon the following: (1) the council of elders was the main basis of political power and authority; (2) the lineage system was the basic social unit which regulated marriage and provided a framework for kinship, collective differentiation and structural segmentation of society; and (3) ethnic.

As mentioned earlier, the historical source and heritage of Islam was usually given a very high premium and one could be accepted or rejected based upon this historical criterion and socio-cultural affiliation. On account of these, both religion and culture, the British colonial masters subjected themselves to the rule of the Muslim Hausa-Fulani or the Kanuri rulers. This will be considered in detail later in the course of this study.

The contacts of the North Central with the Hausa-Fulani and the Kanuri, the Colonial Administration and Christian and Muslim missionaries, especially during the British colonial era, brought about rapid social changes and transformation of the Middle Belt, according to Ajayi (1965: 128). Hence, the post-colonial independent constitution reflects the socio-political, economic, cultural and religious background of the Country in six broader ethno religious categorizations: The South West (Mainly Yoruba); South East (Ibo, Igbo); Southern South (Mainly Edo, Ijaw, Urobo, Ogoni); North Central (Jabba, Gbagi; Tiv, Berom, Jukun etc); Northern North or Far North (Hausa, Fulani, Kanuri, Shua-Arab, etc). Therefore, for the purpose of this study, consideration will be given to Far North, where Kano city is situated. (www.nigerian/history.com/Retrieved/2008/07/17/).

2.4 The Northern North or Far North

Turaki and Hogben stated that the Hausa, Fulani and Kanuri in the Northern North have been in contact with the outside world for many centuries. They are not classified as the Benue-Congo as are the majority in the Middle Belt, but as Chalice or Nilo-Saharan or Hamatic. Hausa land and Kanem-Bornu for many centuries have come under the profound influence of Islamic and Arab civilizations. Ancient empires in Western Sudan, such as Mali and Songhai, introduced Islam, education, commerce and political institutions, which contributed to the stimulation of socio-

political development in Hausa land. Links with North Africa, Libya, Egypt and especially the Maghreb (Tunisia, Algeria and Morocco) strengthened economic, religious, social and cultural ties with the Hausa land and Kanem-Bornu. The rise of economic, political and cultural power of the Hausa States and Kanem-Bornu brought them fame in the Arab and Mediterranean worlds and Europe. Travellers, scholars, Muslim missionaries and merchants from these lands visited the Hausa land and Kanem-Bornu. Notebooks of such travellers had become very valuable classical sources of the history of Islam, Trans-Saharan Trade, slave trade and slavery in Africa (Turaki 1997 and Hogben 1930).

By the end of the 18th century the Fulani moved into Hausa land in large numbers and later became the religious and political rulers of the land after the jihad of Usman dan Fodio in 1804, which successfully overthrew the Hausa kings. Islam and Fulani rulers dominated the Hausa society after the Muslim conquests of Hausa land. The following quotations from Adamu (1978: 3) and Sutton (1979: 180) indicate the core value associated with the Hausa people group of Northern Nigeria, Kano being central to the culture of the Hausa tribe:

Throughout history, the Hausa ethnic unit has shown itself as an assimilating ethnic entity and the Hausa language as a colonizing one to the extent that many people who were not originally Hausa and did not use the Hausa language later became Hausa through assimilation (Adamu, 1978: 2).

Sutton describes the geographical spread of the Hausa in Sub-Saharan Africa:

Both in its geographical spread and in the number of its speakers, Hausa is unusual in Sub-Saharan Africa, and in view of the normal tendency of languages to change and differentiate regionally in time, the consistency of Hausa presents a strong indication of recent expansion (Sutton 1979: 181). (www.Nigeria:NorthernNigeria/yakubu.com/Retrieved/2009/06/12).

This expansion was very often the result of wars of conquest, sometimes justified as jihad or holy war. The jihad of Sokoto Caliphate, and subsequent religious violence directed against Christians and their places of worship lend support to the implication in the Islamic Scripture of two major targets, according to Turaki (ibid) and Hogben (ibid): (1) it was a holy war fought by Muslims against those who refused to embrace Islam as enjoined by the Qur'an, a war against the kaafir/infidels or unbelievers; and (2) it was also a holy war fought by Muslims against those

who mixed Islamic practices with non-Islamic ones, the syncretism of the Muslim rulers. Therefore, the target of jihadist is not limited to non-Muslims, rather the nominal Muslims deserve same treatment.

The climax of the socio-political order of the Hausa/Fulani policy of assimilation, as narrated by Turaki, and as it relates to the Islamic legacy, was the introduction of Sharia² Law in a society that included Muslim and non-Muslim shortly before Nigerian Independence under the British colonial administration, found justification in the colonial Northern Nigeria, that is, the British government gave tremendous political, social and religious powers to the Muslim rulers. Towards the end of the European colonial era, the emerging class of African politicians sought to reduce the powers of these Muslim rulers by recommending some modifications on the implementation of Sharia. In the 1950's, Northern Nigeria modified Sharia and reduced it to an Islamic personal law, which dealt with only personal matters, such as marriages and inheritance. The criminal aspect of the Islamic law was taken out and put into the Penal Code. The Code established both Muslim and Customary courts so as to meet the needs of both Muslims and non-Muslims.

This meant that the non-Muslims were in most cases subjected to Islamic Sharia until the correction in the 1950's. After independence, by the 1970's Nigerian Muslims had started calling for the full implementation of Sharia in Nigeria. Between 2000 and 2001 some states in Northern Nigeria had enacted Sharia laws for their Muslim populations. Despite the controversy over this move, the predominantly Muslim states went ahead with the Sharia project for the Muslims (www.SanusiLamido;shariacracy.com/Retreved/2008/03/08).

By implication, according to Yakubu (2005), Sharia exerts tremendous social, legal and political powers within the predominantly Muslim states of the Northern North. It regulates the social and religious life of Muslims. The jurisdiction and the claims of Sharia that it does not affect non-Muslims or Christians, but only Muslims, have always been treated with great suspicion by Christians, according to Turaki (ibid) because of the historical experience of Christians in the Northern States of Nigeria. What the Sharia apologists say is quite different from what Sharia statutes and regulations inflict upon the non-Muslim.

² Sharia is a divine law which is universal through Islamic religion, www.SanusiLamido;shariacracy.com/Retreved/2008/03/08

Therefore, where Sharia operates, there can be no rival religion apart from Islam. If another religion exists at all within an Islamic territory, at best, it can only be tolerated. It has no right to exist side by side with Islam, hence its persecution and frustration until it becomes fully extinct (Turaki *ibid*). Sharia can only work within an Islamic state, hence the necessity of creating an Islamic state. Thus, creating a politically conducive atmosphere for the implementation of Sharia is viewed by some Muslims as a necessity. This quest makes Sharia politics very volatile and conflict ridden. No wonder it became the basis of religious riots between Christians and Muslims in the Northern States of Nigeria (Boer 2006).

The recent calls for Sharia in some parts of the West African region have been greatly influenced by the rise of Islamic revivals of the late 1970's to the present in the Middle East. Islamic revivals must lead to creating Sharia states, otherwise the yearnings and the aspirations of Muslims will not be met. Herein lie the seeds of conflicts in places where Muslims live side by side with non-Muslims and Christians.

In summary, the situation in the northern region of the country, according to the result of the pilot study, resulted in the drastically changed religious, socio-political conditions and the nature of inter-ethnic relations, especially between the Muslim and the traditional groups. Islamic ideology represented universalism, while the traditional religion and culture in general represented particularism. The claimed superiority of Islam or later Christianity over the religions of the non-Muslim groups, and the way they were thus treated as unbeliever, formed the basis of mutual suspicion, which was in a sense an early sociological development of the pattern of dominance-subordination, or superior-inferior mentality.

Furthermore, the pre-colonial inter-ethnic relations between the Muslims and the traditional groups were, to a large extent, determined by religion, whether one was a Muslim or not. It was upon these two broad-based distinct societies of Northern Nigeria that the British Colonial Administration imposed a colonial structure, the Northern Region of Nigeria, on 1 January 1900.

In addition, the geographical position of Hausa Muslim land between the Sahara desert and North Africa to the north and the forests and Atlantic West Coast to the South was strategically situated. Its open savannah made travel much easier and encouraged the development of agriculture and trade. Many states grew up in Hausa land, such as Kano, Katsina, Daura, Zazzau,

Gobir, Zamfara and Kebbi, but were also bound together by a common language and culture and linked by trade routes. Hence, Kano becomes my focus from this point.

Turaki (1997) enumerates the socio-political values that shaped and conditioned ethnic or religious relations in the Northern region, unlike the Southern part of the country where a sense of tribal affiliation formed the basis of their homogenous cultural identity, whereas the Hausa and Fulani languages, which were increasingly becoming trade language in West Africa, made the people groups within the northern region find their unifying ideology moderated by the influence of Islam or the assimilating power of Hausa/Fulani language and culture.

Hence the Christian missions, according to Kalu (1995: 211), also carried out their mission work within these two broad societies in Northern Nigeria. The Church in Northern Nigeria was born within three powerful contexts: (1) the traditional context, mainly in the Middle Belt areas; (2) the Islamic context, mainly in the Far North or Hausa land; and (3) the colonial context of British rule over the whole of the region. It is in line with this background that the Christian mission founded its operation.

2.4.1 Historical background: Christian missions in Northern Nigeria and Kano city

Peers (1921: 231), Bravmann (1974: 132), Abdu (1982), Falk (1997) and Turaki (1997) gave and categorized the background of Christian Mission in Nigeria into three historical waves. The first wave, was the earliest attempt by the Portuguese, which was marked by an unsuccessful expedition historically due to many factors in the 15th century; the second wave was characterized with the establishment of residence missionaries by foreign mission agencies like the Methodist Missionary Society (MMS) 1842, Church Missionary Society (CMS) 1847, Roman Catholic Mission (RCM) 1864 and Sudan Interior Mission (SIM) 1893, which translated into what is popularly later referred to as denominational mission agencies in Nigeria; and the third wave being non-denominational mission agencies, for example, Calvary Production (CAPRO) in 1975.

Kano served as a springboard for the operations as the Hausa/Fulani, side by side with Islamic influence and the British colonial government in Northern Nigeria, providing the impetus. There are fundamental issues that need to be considered as important elements of the background

investigation, such as the challenge of Isawa Islamic movement³; the state of the Mangusawa, Hausa traditional religious worshipper; the relationship between the Hausa to non-Hausa living in Kano; the coming of Christian mission (past and present) as regards their mission operational strategy, pastoral leadership, and membership placement, fruitfulness and challenges, which had a direct link to Christian mission in Kano (Abdu 1982: 178; Crampton 2004).

The result of the pilot study of this research revealed that over one hundred and eighty denominations and their local churches are presently operating in Kano city as indicated in the Christian Association of Nigerian (CAN), Kano State registered membership record (Appendix 5) and come directly or indirectly from these mission backgrounds. These have been classified into four major blocks of Evangelical, Ecumenical, African Independent and Pentecostal denominations. For the purpose of this study it is easier to pick a leading Church to represent the interest of a block or group because each block of the denominations have similar doctrine and mode of operation (Chairman CAN: June 29, 2007, Scheduled Interview, Kano city, Nigeria).

2.4.2 The rise of Isawa Islamic movement among Hausa/Fulani Muslims in Kano from 1855

This means from the above, according to Hogben (1930: 189) and Yakubu (2005), that the spread of Islamic culture, the rise of the Isawa Islamic movement and the native Manguzawa traditional practitioner, formed the socio-cultural and religious historical background of the Hausa as a people group, shortly before the advent of Christians, the Gazarawa adherents to the traditional religion. Islam did not gain much ground until the second half of the 15th century, during the reign of Mohammed Rumfa, who is said to have been an Islamic scholar. By the end of the 15th century, Kano had become a centre of attraction to famous Muslim scholars such as Ahmed G. Muhammad, the grandson of Ahmed Baba and Al-Ango.

By the late 18th century in Kano Islam had become the centre of focus in Hausa socio cultural and political society. Indigenous Islamic scholarship developed, among others because of the spread of Qur'an recitation. This process produced learned teachers and spiritual leaders, who began to question the traditional religion, customs and values. These scholars took over the role of the Sarkuna (traditional rulers) and initiated a process of Islamization in society. Various

³ The Isawa Islamic movement is the sect led by Ibrahim Abdulahi (Kano Chronicle, vol 4/3, p.143; Abdu 1982: 261).

non-Islamic practices, including the worship of deities like Uwardawa (goddess of hunting) and Uwargona (goddess of agriculture) were forbidden, which caused some of the natives of Hausa land, the Maguzawa, to flee from the immediate Islamic Hausa area.

These Islamic scholars challenged the Sarakuna who were opposing their Islamization. In the first decade of the 19th century this erupted into a jihad led by Shehu Dan Fodio. When the last Hausa ruler of Kano, Al-Wali, was defeated and killed in 1809, a Muslim leader was installed. The expansion of Islam in Hausa land by the Fulani jihad continued, and the natives fled from their original land in Kano to the neighbouring states of Bauchi, Kaduna, Katsina and Jigawa, as currently constituted in Nigeria. These movements account for where the Hausas can be found mainly in Nigeria today.

Around 1855, before the advent of Christian Mission to Northern Nigeria, according to Ayandele (1962), the Isawa movement started in Kano, mainly among the Hausas, led by an Islamic learned scholar, Mallam Ibrahim Dabo. He was prompted to explore the references to Isa (the Arabic version of Jesus) in the Qur'an. He had gathered numerous followers around him, but was summoned by the fourth Hausa/Fulani Emir, Abdullahi, to explain his views. The Emir found the Isawa views unacceptable and ordered Mallam Ibrahim Dabo to desist from expressing his heretical views. He refused and was executed in the Kano market that same year. Prior to his death, he warned his followers to flee from Kano to the boundaries of the Bauchi and Zaria emirates, where they are still found today. The Isawa movement is still experiencing serious persecution from the Hausa/Fulani Muslims in Northern Nigeria even at the time of writing.

It is on record that Ibrahim prophesied the coming of the Europeans, who would bring the true knowledge about the prophet Isa. Various arguments have been advanced as regards the activities of the Isawas because they neither forsake Islamic practice nor have faith in the biblical Jesus Christ they proclaim ahead of Muhammad, the Islamic prophet, as Basse (1969: 40) has observed and concluded.

It is clear that Islam in 19th century Hausa land was not a completely monolithic system and there were groups in it who were particularly susceptible to Christian evangelical activity when it appeared (Kalu 1995: 152). Some of the people who became Christians under the influence of Dr. Walter Miller converted to Christianity in Zaria, Wusasa, Hausa community, like Abdul

Majid and later Professor Ishaya Audu and their families, who were descendants of adherents to the Isawa movement.

2.4.3 The Maguzawa traditional believers and other non-Muslim groups in Kano

Even though Islam came into Kano in the 14th century, not all the “pagan” Hausa converted to Islam (Yakubu 2005: 42). They continue until today to practice their ancestral traditional religion, either wholly or partially. These “pagan” Hausa are generally given the name Maguzawa (singular Bamagaje). Under Islamic Sharia law, they are given the guarantee of service, property and religious dress on payment of jizya, a form of tax paid by non-Muslims in an Islamic dominated area for protection. The Hausa Muslim community in Kano today calls them Arna, infidels. The Maguzawa dislike it because they consider the appellation abusive. The categorization is deliberate under an Islamic jurisprudence.

According to Crampton, (2004), though Islam had been in Northern Nigeria for some centuries, the Hausa as the natives were not deeply influenced by it until the 19th century jihad of Uthman Dan Fodio. By the beginning of the 20th century when the British conquered the Sokoto Caliphate, it was estimated that half of the Hausa speaking people were Muslims.

All these events took place before the British colonies of Lagos and Calabar and the protectorates of Southern and Northern Nigeria were amalgamated by the British Act of Parliament in 1914. Lugard (1965: 562):

The first duty of the political officer is to keep the Native Administrations unspotted from the world and to shield and protect them from all subversive outside influence, and that the maintenance of the Native Administrative Policy is a primary necessity.

2.5 Christian mission in Nigeria: Northern Nigeria, Kano

Christian Missions in Nigeria can be divided into three waves (periods); the first wave 1842-1925 is characterized as foreign missionary agencies’ efforts; the second being an offshoot of the former denominational missions, while the third began with the non-denominational University Christian Union movement, cutting across the country’s geo-political zones, coming together to form a cross-cultural mission agency, Calvary Production (CAPRO), being the first indigenous

mission sending agency in Nigeria in a cross-cultural society such as Kano. The founder, leadership, nature, scope and resources are Nigerian and by Nigerians.

2.5.1 The first wave, foreign based Christian mission to Nigeria, 1842 -1925

The first Christian mission attempt in Nigeria was by the Portuguese. They arrived in the 15th century and settled in Benin (South southern Nigeria), but their effort was not successful due to many challenges they faced (Crampton 2004: 67).

The second attempt was in the 19th century, which started with the Methodist Mission (MM) led by Revd. Birch Freeman, 1842; the Church Missionary Society (CMS) of the Anglican Communion, led by Revd Henry Tosiend, later Bishop Ajayi Crowther, 1842 and the Roman Catholic Mission led by Revd. Father Boghero and Pierce Bouch, 1860. Later, in 1893, the Sudan Interior Mission (SIM) led by Rev. Dr Bingham, which has given birth to the Evangelical Church of West Africa (ECWA) in Nigeria (Crampton 2004: 36, Ayandele (1968: 78-83).

These were foreign Christian mission agencies (mostly European and Western agencies), with the aim and objective of making Christ known, Church planting, discipleship, empowering the local converts in their context (ECWA/SIM in her mission statement, Turaki 1999: 47), for the kingdom of Christ. The period in which Christian mission activities in Nigeria were initiated, sponsored and run solely by foreign-based mission agencies to Nigeria is regarded as the first wave of Christian Missions in Nigeria (1842-1925).

2.5.2 The second wave, denominational mission agency in Nigeria, (1925-1975)

Crampton (2004: 232) and Falk (1997: 211) categorized this wave of Christian missions in Nigeria as characterized by each foreign mission agency setting up denominationally-based local mission agencies in order to adopt and promote church planting, translation of resource material and in some cases, capacity building for human power training, through the establishment by each agency of schools and vocational training institutes.

By the early 20th century, each of these mission agencies established churches as denominational mission agencies in order to open more mission stations. The training of the native as interpreter and lay reader with emphasis on church planting further established their interest in the culture.

This gave room for the spread of the Gospel, not only in the South Western part of Nigeria, but moving into the interior (Northward) of the area now called Nigeria, according to Ayandele (1968: 39). Nonetheless, it was not until 1894 that the CMS, under the leadership of Rev. Robinson Horton, moved up through Lokoja, Middle Belt of Nigeria, to the core Northern Nigeria, especially Kano. It was not without resistance from the already established Islamic Native Authority in Northern Nigeria, African Traditionalists and later also the British native authority. (www.arthistoryclub.com/art_history/Samuel_Ajayi_Crowther.com
[com/Retrieved2/008/07/17](http://www.arthistoryclub.com/art_history/Samuel_Ajayi_Crowther.com/Retrieved2/008/07/17)).

2.5.2.1 The birth of the African Indigenous Church (1903-1924)

Anjorin stated that in the Christian mission, even though heavily under the initiative and control of the foreign mission agencies during this period, there were indigenous denominational founders, such as Prophet Moses Orimolade (1879) and Apostle Ayo Babalola (1919), who led indigenous African Pentecostal Churches like the Cherubim and Seraphim (CSC) and the Christ Apostolic Church (CAC) denominations respectively (2007: 5).

Each claimed to be called directly by God for their generation to bear witness for Christ, such as praying into water for miraculous deliverance (Ayo Babalola), while Moses Orimolade, believed in pointing a priestly staff and burning incense (before, during and whenever members are together for any Christian service), like Moses of the Bible, for signs and wonders to take place. Going up to a mountain to pray is common to both. They had both established their denominations in Kano by 1925.

Nevertheless, according to Anjorin (2007: 34), each of these founders had a spiritual foundational relationship with foreign mission agencies at the beginning of their mission. For example, Prophet Moses Orimolade (1903) of the CSC had a relationship with the Church Missionary Society related Church (St Stephen's Anglican Church, Ikare, Ondo state), while the latter, Apostle Ayo Babalola (1924), had his own affiliation with Faith Tabernacle Praying Band in Ilesha, which originated from the United States of America.

2.5.3 The third wave

By 1974, the third wave of the Christian missionary movement emerged in Nigeria among Christian youths, who were mainly graduates from universities across the country, on national

assignment in Zaria, North of Northern Nigeria to form Calvary Production (CAPRO). CAPRO's aim and objective, as reflected in their mission statement, is "Soul winning, Discipleship and Missions" (Wale 2005: 208). CAPRO had no foreign and denominational affiliation like the ones mentioned earlier above.

None of the founders had formal Bible training, but soon established discipleship and cross-cultural schools of missions in Kauna village, (Kaduna State) and Ganarop (Plateau State) respectively in the Middle Belt of Nigeria to achieve their objectives. By the close of the 20th century it had become a cross-cultural Christian mission agency, sending missionaries to Africa, Europe, Asia and American countries. Details of CAPRO's vision, mission and establishments can be found on their website, www.capromissions.org.

Due to the influx of other groups (tribes) into Kano, it was divided into two major settlements in 1912, a practice established by the colonial authorities in all the Northern cities. The exclusively Hausa and Fulani settlements are called Brini and in the case of the Kano settlement, it is surrounded by fortified high walls, with sixteen gates. The new settlement was called Sabon gari, which was situated in the Municipality, as we have it today. It comprises immigrants from other ethnic groups in Nigeria, mainly Christians, from the Middle Belt and Southern regions of Nigeria like, Igbo, Yoruba, Effik, Ibibio, Edo, Igala, Tiv, Jabba, Berom, Jukun to mention few, who were traders (see Map of Kano Municipality, (Appendix 1 & 2).

2.6 The specific histories of the four selected church groups

It can be inferred from the above that the first wave of the Portuguese Christian missionary effort in the 15th century was not successful. Nevertheless, the attempts by the aforementioned agencies such as Methodist Mission, Church Missionary Society, the Roman Catholic Mission, and Sudan Interior Mission were successful enough to form the bedrock for subsequent denominational and non-denominational Christian missionary activities in Nigeria today. This achievement came despite socio-cultural, economic and religious obstacles they faced.

2.6.1 Church Missionary Society (CMS), Northern Nigeria (1847-1999)

2.6.1.1 CMS work in Kano

The CMS became the first Christian mission agency that attempted to establish a preaching station in Kano through the city of Zaria. This was done by diplomatic leadership dealings with the Etsu of Nupe, the immediate Islamic Native Authority of the Niger (Middle Belt of Nigeria) to the Northern North. Rather than using force, they resorted to regular visitations and the offer of gifts, such as Arabic Bibles, to the rulers of the Nupe Kingdom.

Such actions earned the well-known African Bishop Crowther the respect of the Islamic ruler of Nigeria and he was invited by the Islamic ruler in Sokoto, head of Islamic dynasty in Nigeria to see him. He went along with Rev. Charles Paul for the visit, which in turn led to the setting up of a mission station in Kotangora, the Sultan's domain, according to Ayandele (1968: 49).

Nevertheless, the right to open further stations was denied because by the late 1880's this invitation could not be honoured because of the increasing hostility in the area from the European racists and the Royal Niger Company. This style contrasted with those of the European successors to Crowther who tried hard to wear Fulani dresses to impress local rulers. The local rulers were not deceived, since they suspected that the Europeans were spies who came to find out about Africans with a view to destroying their empires. Crowther's style in Bida would contrast with that of Bishop Tugwell in the Kano episode of 1900 when the Emir of Kano sent the latter packing. While the former was diplomatic in approach to Islamic native authorities as a Nigerian, the latter was not. He was regarded as foreigner and friend to the colonial government.

As a result, the dream of Bishop Crowther in using the Lokoja confluence axis as a stepping-stone to its vast hinterland did not materialize. This was due largely to other factors such as language barriers, internal rivalry among the missionaries about method of approach, and the emerging of colonial interest through their Niger Company. This handicapped the rapid evangelization process, which did not get off the ground until the local people themselves were trained to take up the spread of Christianity in 1926.

Nonetheless the foundations laid in the period 1850 to 1950 gave the people of the confluence area a head start in the establishment of stations by using the trained converted natives of Bassa

Nge. By the close of the Second World War (1945) and the Civil War in Nigeria (1966), according to Baëta (1968: 46), Christian missionary activity in Northern Nigeria could be represented as follows:

Table 1:

Numbers and percentage of adherents of each religion in Kano Province between 1921-1963.

YEAR	MOSLEMS	CHRISTIANS	AFRICAN TRADITIONAL RELIGION
1921	3,322.694	94	120,419
1931	94.8%	267	2.2%
1941	2,328.000	1,500	53,000
1951	98.0%	0.4%	1.6%
1963	97.4%	1.0%	1.6%

(www.nigeria:census/1963.org/Retrieved/2008/06/27)

By 1956-1970, the Anglican Diocese of Northern Nigeria had grown enough to facilitate the creation of other dioceses, as represented in table 2 below. Thus the Anglican Diocese of Kano was created.

Table 2:

Creation of Kano Diocese out of Kaduna Diocese, 1954-1999

Year	Diocese	Headquarters	Bishops
1954-1980	Kaduna (originally known as the Diocese of	First Kano, then Jos and finally Kaduna	i. 1954-1969: J.E.L. Mort ii. 1970-1974: F.O. Segun iii. 1975-1980: T.E. Ogbonyomi

	Northern Nigeria)		
1980	Kaduna Kano Jos	Kaduna Kano Jos	i. 1980-1996: T.E. Ogbonyomi ii. 1997 - J. Idowu-Fearon i. 1980-1990: S.B. Ayam ii. 1990-1991: T.E. Omosebi iii. 1997 - S.L. Nyam i. 1980-1984: S.C.N. Ebo ii. 1985-1991: T.E.I. Adesola iii. 1992 - B.A. Kwashi
1989	Abuja	Abuja	i. 1989 - P.J. Akinola
1990	Minna Kafanchan Makurdi Yola Maiduguri Bauchi Katsina Sokoto	Minna Kafanchan Makurdi Yola Maiduguri Bauchi Katsina Sokoto	i. 1990-1991: J.A. Yisa ii. 1992 - N. Yisa i. 1990 - W.W. Diya i. 1990-1991: J.T. Iyangemar ii. 1992 - N.N. Nyam i. 1990 - C.O. Etobi i. 1990 - E.K. Mani i. 1990-1998: E.O. Chukwuma ii. 1998 - L. Ereaku i. 1990 - J. Kwasu i. 1980-1998: J. Idowu-Fearon

			ii. 1998-2000: J.O. Akinfenwa
			iii. 2000 - A.A. Omole

(www.Churchofnigeria,anglicancommunion.com/Retreived/2008/07/17).

2.6.1.2 The Sudan Interior Mission (Evangelical Church of West Africa, ECWA)

In 1929 the Sudan Interior Mission, now Evangelical Church of West Africa (SIM/ECW A) became the first Christian mission agency to open a station in Kano, not without initial resistance from the Native Islamic authority. The Missions carried out the following activities, according to Turaki (1999: 47-176): Evangelism; Medical stations (dispensaries and leprosaria); Education and Rural People Development programmes.

The choice to carry out the combination of all of the above activities by the missionaries was in line with the prime objective of spreading the Gospel of Jesus Christ. The two instruments for propagating the faith were the full-time Missionary and the Mission station. By 1956 the SIM authority handed over the leadership of the Church to the Nationals, with Reverend David Olutayo taking the first Nigerian mantle of office. Subsequently, all aspects of leadership in ECWA Church ministry have been in the hands of nationals in partnership with the SIM missionaries who operate through the former.

In the evangelical block among the Hausa community in Kano metropolis the SIM/ECWA mission records establishments, despite obstacles and challenges faced by the Christian mission agencies from the Hausa Islamic Native Authority. The work is divided into districts, Local Church Board and Local Church Council administrative wise, in order to carry out operations, as follows:

Table 3: Resources Employed by SIM /ECWA and Successes Achieved in Different Districts as at 1992

Area	District Mission outreach Stations	Evangelists	Pastors	Number of Churches	Members	Average Sunday Attendance

Sokoto	17	39	142	37	1,780	1,120
Nupe	45	42	34	85	2,240	2,101
Kano	51	47	127	56	4,789	39,200
Bauchi	29	41	87	36	3,399	3,410
Gwari	23	34	43	45	3,700	4,041
Yoruba	132	125	55	135	7,000	3,870
Kaduna	54	108	302	448	4,800	5,062
Plateau	49	47	42	147	5,000	4,100
Tangale	46.	142	130	255	4,800	3,200

Table 4:

Known Figures of Converts in Kano Metropolitan Area at the Various Stations; December 1993:
Centenary Celebration of SIM/ECWA:

S/N	Station and Environs	Known Converts (Membership)	Fulani	Maguzawa	Known Reversers Back to Islam
1.	Gari Gabas	250	68	210	51
2.	Kaugama	168	31	251	None
3.	Kabo	278	24	193	None

4.	Karaye	172	29	261	12
5.	Karefa	264	83	216	7
6.	Kaura	189	26	179	None
7.	Kano Municipality	3,181 Hausa and other northern tribes inclusive	253	1,846	21
8.	Konan Dangora	192	498	184	12
9	Badawa/Gigiyun	48	39	43	3
10	Danbata	41	49	41	None
11	Shalawa	37	29	21	None
12	Tofa	42	128	59	4

www.sim/ecwachurch/nigeria/ministries/departments.org/Retrieved/2008/07/17

These statistics are drawn from the 1992 statistic from SIM/ECWA headquarters' archival materials through the General Secretary's Office, Jos on her Church Growth in Northern/Southern Nigeria, 1968-93. pg. 92.

2.6.1.3 Cherubim and Seraphim Movement (CSC) (1919-33)

The founder, Orimolade Tunolase Moses (1879 to 1933), was born into the royal family of Omo'ba Ode Sodi of Okoron, Ikare in Ondo State (Western Nigeria). His life began with a strange experience his mother had. Madam Odijoroto (his mother), also of the same royal house was in the bush where she had gone to cut firewood while she was heavy with child. There the unborn child spoke to her, which frightened her. The voice spoke again:

Do not be frightened. I am the child in your womb. Follow my advice and be on your way home. He directed his mother to raise the bundle up at one end and, with the help of her hands, knee

and head, kick up the other end. The advice was simple and very obvious and Odijoroto blamed herself for not having thought of the idea initially.

Back home she quite naturally related her incredible experience to Tunolase, her husband, who arranged that the Ifa⁴ oracle be consulted at once. The couple was surprised when the oracle predicted that the child of the conception would be an important Saint. He also said the child was being sent by the Almighty God to preach the Gospel of his Son, Jesus Christ. This was beyond the comprehension of both Tunolase and his wife, especially as the Christian Gospel was not yet preached in that locality (Omoyajowo 1982).

The arrival of the new child brought mixed feelings to his parents. They were happy that a new member had been added to the family, but were filled with embarrassment and apprehension in view of the circumstances surrounding his birth and the incidents which occurred on the day he was born. It was said that the new child “stood up in its birth blood” desiring “to walk out three times”. However, the midwife (Traditionalist), who helped during the mother’s labour pressed down the baby with force. Summoned to the scene, the embarrassed father began to recite incantations, which eventually calmed the excited child. This made the boy paralyzed for the rest of his life.

The final blow, according to Anjorin (2007: 143), came with the message Tunolase received from the infant boy, a few days after he had dismissed Orimolade and his mother from his sight for good, that he should go to the top of a nearby hill (now known by CSC in Ikare as Calvary) and there in penitence confess his sins to God. This message threw Tunolase into a state of utter despair and he was taken ill. He requested that his wife, Orimolade’s mother, be summoned to his bedside. As the sobbing woman knelt beside him, he blessed her in the manner of an elderly Yoruba man about to die. He died a few days after this event and was buried honourably.

Omoyajowo (1982) stated another experience of Orimolade’s youth when one night the Anglican Church priest (CMS, St Stephen’s Anglican Church, 1890) was drawn to the church by a strange light and the sound of singing. It was puzzling to him how anybody could be using the building at that time of night without his knowledge so he decided to investigate. He knocked at the main entrance and the door immediately opened by itself. To his great amazement, the whole building

⁴ Ifa is a divination god that foretells: www.yoruba/ifapriest.com/reteived/2008/03/29

was empty except for a young boy, Orimolade Moses, the strange boy who had become the talk of the town, sitting on the floor in a kind of bright phosphorescent illumination. He was persuaded by the minister to join the choir, which he did for a while. Hence he had an Anglican experience at the beginning of his ministry, as recorded by Coker (1968: 48).

2.6.1.3.1 Orimolade's Evangelical Campaign to Northern Nigeria, (Kano, 1925)

Orimolade became disillusioned by the uncooperative attitude of the Christians in Ikare, especially because they ridiculed him on account of his disability. Overwhelmed by these thoughts, he prayed passionately one night, asking for a manifestation of God's power. In answer to his prayer, an angel appeared to him in a dream and gave him three objects: a rod, a royal insignia and a crown. The rod signified a rod of victory; the insignia was "the power of prayer and power of speaking". The crown stood for all honour and multi-respect of every individual to bow before him, to receive blessing.

When he woke up from his sleep, he knew that his prayer had been heard; he realized that his call to preach the Gospel of Christ was irrevocable and from then on he started preaching the Gospel of Jesus Christ continuously. It is also held that as trade was flourishing between the Ikare people and Hausa traders from northern Nigeria, Orimolade once tried to start trading by buying and selling palm oil and kola nuts. The first town and village he visited were Kaba and Oshokoshoko respectively (located in Middle Belt of Nigeria, MBN today).

He preached at Idah, Lokoja and at Okene, the main town of the Ebira tribe. In the last mentioned places, many were converted and he handed them over to a local CMS (Anglican Church). He then moved on to Ogori, another Ebira town, where he helped to start another CMS Church for his converts (Omoyajowo 1982: 152). Several miracles were credited to Orimolade.

In Kaba town he was attacked by a strange lion, which he killed. In Ogidi village he purified a pool which the natives have worshipped from time immemorial to ensure that they remained in a harmonious relationship with the evil power it was supposed to possess. He was credited with founding CMS Churches (Anglican) in Abuja, Egbe, Igan and Bassa (all in the Middle Belt of Northern Nigeria). He then proceeded on to the far north, visiting Zaria, Bauchi and Adamawa provinces. It is also believed that he visited Sokoto, Kano and Borno.

In the Kano, Zaria, Bauchi (Hausa Muslim cities) and Sokoto (Fulani Muslim city) his campaign was not effective due to the antagonistic resistance he had from the Islamic Native Authority. Nevertheless, he established prayer houses, that later became the Cathedral of the Church in Sanusi Avenue, Kano, which in turn coordinates fourteen other churches in Kano metropolitan (Anjorin 2007: 133). (www.cherubimandseraphim/Aladura/Nigeria.com/Retrieved2/008/07/17/). (www.cherubimandseraphimworldwide.com/Retreived/2008/07/17/).

On his return journey to South Western Nigeria he stopped at Ilorin, a Fulani Muslim city, and spent some time there. He seems to have been widely known in the town as Alhaji-n-Yisa and he built a prayer house there that is a Cathedral today. He has also been credited with healing a lame young man and raising a young lady from the dead in this Muslim city.

He composed some Christian songs, many of which the Anglican Church sings today, for example, *Lori Oke Jordani l'anpe mi* (On far away Jordan hill am I being invited) and *E jek'afiinu didun*, praise the Lord for his kindness ... (Let us with a gladsome mind praise the Lord for His kindness ...). Therefore, Anjorin (2007: 165) claimed that the people saw Moses Orimolade as the man of faith, the charismatic leader, the spiritual man, the mysterious, and genius. He was an ascetic man and lived in celibacy all his life.

Anjorin (2007: 48), in his book, quoted H. A. Phillips by citing several instances when Moses rejected gifts offered by those he healed. All his life Orimolade slept on the floor on ordinary mats. At home, he was always clad in a white, hand woven loincloth and had an ordinary cane basket to store his few pieces of clothing. He wore his hair long and never had it shaved. When it became untidy his lieutenants advised him to cover it up with a cap, especially in public places and whenever there were visitors. This was to avoid embarrassment both to the public and to members of society.

From then on until his death on 19 October 1933 at the age of fifty-four, he remained in the background, allowing his youthful and socially more presentable followers to popularize the Movement (later a Church). He stayed at home to attend to visitors who called for prayers and healing. He continued, however, to appear in public on anniversaries and during processions when he rode in a wheelchair behind the procession. The years 1925 to 1927 were for Moses Orimolade years of glory. They were years of expansion for the CSC, a new radically and

spiritually dynamic movement. During this time evangelists of the movement visited almost all parts of Yoruba land to preach and to establish branches when he rode in a wheelchair behind the procession. On October 19, 1933 Moses Tunolase Orimolade died in Ojokodo, Lagos. Since his death Ojokodo has become a sacred place to the CSC Movement as Mecca and Medina are to every Muslim, “a Holy Land”, where one regarded to be one of the greatest African prophets of the 20th century was buried (Omoyajowo 1982: 262).

In summary, the Belief and Practice of Cherubim and Seraphim Church, during the time of Prophet Moses Orimolade, left his followers with the following practices, according to Anjorin (2007: 192):

- Climbing Mountain to pray (Calvary mountain with a pool of water is prominent).
- Healing Church (with the use of Candle, red, white and black as the case may be).
- Celebration of anniversaries to worship angels like Michael, Raphael, Gabriel, etcetera.
- Use of incense briefly during and after worship sessions, Holy water, hymnal, sword and staff like Moses, efficacy of Psalms in prayer and wearing of white robe with red loin (loin is for senior ministers only).

These are additional to regular Christian practice according to Omoyajowo (1982: 231), Anjorin (2007: 142) and Jimi, (2007: 145) who are regarded as the major authorities worldwide on the Cherubim and Seraphim Church.

2.6.1.4 The Assemblies of God Church: The historical background in Nigeria

In 1939 the Assemblies of God, Nigeria, (AG) was established in Nigeria from Eastern Nigeria, from predominantly the Igbo people group, led by Wogu Kalu, who had an Anglican and Faith Tabernacle denominational background. He was linked indirectly with the 1906 Azusa Street Revival experience, through Assemblies of God in the United States of America.

According to Bakus (2005: www.theassembliesofGodNigeria.com), he gave four core beliefs out of sixteen denominational values as: Salvation, Baptism in the Holy Spirit, Divine Healing and the Second Coming of Christ. The value of each doctrine is centred on the key role they play in reaching the lost, building the believer and the Church both now and for the future (semi-Structured Scheduled Interview: Leadership and membership, 28 June 2008). Therefore, according to Ocholi (1975), the denomination came into Nigeria through South Eastern Nigeria

in 1969. However, it only came to Northern Nigeria in 1974 after the Nigerian Civil War of 1966-1970.

2.6.1.4.1 The Assemblies of God Church: Kano city

The Assemblies of God Church was opened in no 35, Gold coast area of Sabongari in 1974, according to Bakus (in an unpublished Church anniversary pamphlet, 2005). He summarized its activities in this table below:

Growth in Attendance of District Area per decade of Assembly of God, 35, Gold Coast Street, Sabongari, Kano 1974-2004.

Table 5:

The geographical distribution of local Assemblies 1974-2004, based on Kano District Area record.

Membership per local assembly	Name of the Church	Location	Language in Use	Tribe
623	Assemblies of God Church	35 Gold Coast, Sabongari, North	English, Hausa interpretation	Ibo, and Other tribes
125	Assemblies of God	Challawa, Industrial area, NorthWest	English and Hausa Interpretation	Ibo and Other tribes
231	Assemblies of God Church	34, Aba Road, Sabongari, North	English	Ibo and Other tribes
238	Assemblies of God Church	Naibawa quarters,	English and Hausa interpretation	Ibo and other tribes

		South			
137	Assemblies of God Church	Badawa quarters, North East	Hausa	Hausa and Fulanis	
143	Assemblies of God	Sabon line, Brigade	English and Hausa	Ibo and other tribes.	

[\(www.Nigeria:theassembliesofGod,church.com/Retrieved/2008/07/17/\)](http://www.Nigeria:theassembliesofGod,church.com/Retrieved/2008/07/17/).

It should be noted that the Church is not an indigenous institution as its membership makes clear. Only 15 Hausa members are known by statistics of the membership of the Church. It uses mainly the English language. This is because its members are mainly English language listeners from South Eastern Nigeria (semi-structured scheduled interview: Chairman District Overseer, 29 June 2008).

2.7 Conclusion

In Chapter Two I have established the following historical background of the coming of both Islam and Christianity to West Africa, specifically Nigeria and Northern Nigeria, through the North African Trans-Saharan trade route from the Middle East. It was based on social factors, historical and ethnic circumstances, geographical location, common language, cultural and religious groupings. Secondly, it includes the introduction of Islam in two phases: the peaceful phase of Islam coming in via the trans-Saharan trade route and the jihad phase or warlike phase of Islamic incursion to territories of non-Muslims (Ayandele 1968 and Sanneh 1997: 111).

The British colonialists and Christian missions appeared on the West African scene, which greatly challenged the Sokoto Caliphate in matters of religion, slave trade and slavery. This brought along with it the new social transformation and formation order of interaction, comprising the traditional, Islamic, Christian, Caliphate and British colonial factors. These social factors form the foundations of contemporary politics, economics, Christian-Muslim and ethnic and social relations in Northern Nigeria (Turaki 1997 and Crampton 2004).

In addition, the making of Nigeria as a nation-state did not begin with the British Colonial Administration from 1900 to 1960, nor did it begin with the Sokoto Caliphate from 1804 to 1899, nor is it the making of the post-colonial nation-state builders, whether politicians or the military. Nigerian nation-state building was preceded by these enduring social factors: geography, historical, ethnic, linguistic, cultural and religious groupings in Nigeria. These enduring social factors predated Islam and the Sokoto Caliphate or the Sultanate of Kanem-Bornu. They also predated the British Colonial Administration and Christian missions. They also predated the civilian and military regimes of post-colonial Nigeria. These social foundations cannot be ignored by any nation-state builders (Turaki 1997: 102 and Crampton 2004).

Furthermore, the Sokoto Caliphate as we have observed in the study used Islam, slave trade and slavery as the building pillars for the Caliphate. Those who enjoyed the fruits of the Caliphate were the Muslims and those who suffered religious, social, cultural, economic and political persecution, discrimination and maltreatment were the non-Muslims. The Islamic dogma and teachings on the kaafir, infidel and the jihad were the ferocious instruments of Islamic colonialism that degraded, dehumanized, destroyed and devastated the non-Muslims. The legacy of the Sokoto Caliphate is not dead, but lives on for posterity in history, thoughts, mentalities, attitudes and institutions of its posterity (Alkali 1993 and Turaki 1997).

The British Colonial Administration also used the modified relics of the Caliphate coupled with Western concepts of civilizing mission, imperialism and colonialism to institute dominant-subordinate roles and statuses of both the Muslim and the non-Muslim groups in a hierarchical structure of the Northern Region of Nigeria. The dhimmi⁵ and slavery status of the non-Muslim groups as developed by the Caliphate were thus institutionalised in British Northern Nigeria. The British colonial basis for doing that was rooted in the theory of race and civilization and the pragmatism of the aristocratic colonial political officers. The legacy of the British Colonial Administration is not dead, but lives on for posterity in history, thoughts, mentalities, attitudes and institutions (Ayandele 1968).

This means Christian missions presented a religion that challenged Islam to the core, and who were a nuisance and an embarrassment to the colonial political officers. To the non-Muslim

⁵ The classification of *the people of the book*, Christian and Jews, who surrendered to Islam for protection statue but pay *Jizya*, taxation, in return to the Islamic authority over them (Sanne 2007: 189).

groups, they were their liberators (Boer 1979). They were second-class citizens with a defined socio-political role and status under both Caliphate and British colonialism. The British political officers and the Muslim rulers were in agreement about being suspicious of the activities of Christian missions and ridiculing Africans who embraced Christianity. The legacy of Christian missions is not dead, but lives on for posterity in history, thoughts, mentalities, attitudes and institutions (Turaki 1997, Crampton 2004 and Yakubu 2005).

However, Turaki stated that these social foundations cannot be ignored for they have the power of influencing posterity to the detriment of their collective survival with others. Answers and solutions to the problems facing Nigeria, especially the religious ones, must reach down deep to these social foundations. We must go beyond the contemporary analysis to the foundations of making Nigeria. An exclusive Islamic answer or solution can only aggravate the situation. The same is true of a Christian or Traditional exclusive answer or solution.

Hence, the Islamic Caliphate, British colonial and Christian missionary legacies have left these social and political issues for post-colonial Nigeria to grapple with. Some of these issues are: the history and impact of Islamic colonialism and slavery upon the Northern society of Nigeria; the history and impact of British Colonial Administration upon the Northern society of Nigeria; and the history and impact of Christian missions upon the Northern society of Nigeria. The Sokoto Caliphate and the Sultanate of Kanem-Bornu, the British Colonial Administration and Christian missions have transformed the traditional African society in the following areas: religion, culture, economy and political life. Contemporary Christian-Muslim relations in the Northern States of Nigeria are rooted in these historical realities (Ayandele 1968 and Boer 2006).

Turaki (1997) and Crampton (2004) considered these social factors were very important in shaping and moulding perceptions, attitudes, mentalities, and social and political institutions that are capable of fostering peaceful co-existence, harmony and understanding or conflict and violence. They formed the roots, definitions, social practices and attitude of both the Muslims and the non-Muslims for themselves and also towards others.

The matters highlighted above form the historical background of Islam and Christianity in Nigeria, which seems to serve as a basis upon which the current Christian Muslim encounter in Northern Nigeria, Kano especially, finds its impetus and expression. This is partly the reason

based on experience that revealed the core North of Nigeria⁶ is intolerant of anybody from the area who becomes a Christian. Over the years young people have been taught and trained to believe that the whole North is Muslim, so whoever is from the core north must be Muslim. Since 1980, slowly but steadily, Christians of Middle Belt and Northern origin have not only been marginalized, but also oppressed and discriminated against, and in some cases individuals have even been denied indigene status on conversion to Christianity, in some Northern States even before the declaration of Sharia, the Islamic law, in 2000 from that region of the country.

In this line, the contextual analysis of Kano city takes its root as one of the core Northern Islamic States.

6. The *core North* refers to the far northern states of Katsina, Kano, Sokoto, Yobe, Zangare, Jigawa, Kebbi , Borno and some parts of Kaduna and Niger.

7. The Roman Catholic Church also has a strong presence, but for practical purposes, namely the length of the research and the fact that RCC belong to the same Church grouping in Kano city with Church of Nigeria, (Anglican) Ecumenical.

CHAPTER 3

3. THE KANO CHURCHES: CONTEXUAL ANALYSES AND THE FOUR DENOMINATIONAL GROUPINGS

3.1 Introduction

Having considered in Chapter Two the historical background of the earliest four major denominations working in Kano, this chapter's main objective is to consider the historical contextual analysis of Kano city side by side with the Christian Muslim encounter (socio cultural and religious factors). Alongside this are the responses of the four denominational groupings or blocks to the political, social, cultural, economic and educational challenges in the course of preaching the Gospel. Investigatory questions such as those that relate to the identity, socio cultural and religious setting of the community and the sources of challenges in the Christian Muslim encounter in a predominantly Hausa Muslim society will be asked. How do they divide their work (geographically, ethnically, etc.).

3.1.1 A brief historical, political, social, cultural, economic and religious analysis of Kano city

Kano, according to Palmer (1908:103-164), lies in the northern North Nigeria, located in the Sudanian Savanna region that stretches across the south of the Sahel. The city lies near where the Kano and Challawa rivers flow from the southwest to converge and form the Hadejia River, which eventually flows into Lake Chad to the east. Furthermore, the climate is hot all year round. Rainfall is variable, ranging from 350 mm. to 1,300 mm.annually with the mean around 950mm., almost all falling during June to September. Currently the urban area covers 137 square kilometres and comprises a municipality with fourteen Local Government Areas (LGAs) with a population of 9,163,225 at the 2006 Nigerian census while the Metropolitan Area covers 499 square kilometres and comprises twenty-two LGAs in addition to the Municipality. (<http://www.kanostate.net/profile.html/retrieved/2008/03/12>).

However, Palmer (1908) stated that the knowledge of early history of Kano comes largely from the Kano Chronicle, a compilation of oral tradition and some older documents composed in the

nineteenth century, as well as more recently conducted archaeology. He revealed that in the 7th century Dala Hill in Kano, was the site of a community that engaged in iron-working. It is unknown whether these were Hausa people or speakers of Niger-Congo languages. Some sources say they were Hausa speaking hunter/gatherers known as Abagayawa who migrated from Gaya, located between the Niger Bend and the Kingdom of Kanem. This is considered as the earliest reference to the Hausa region, according to Palmer.

The city was originally known as Dala, after the hill, and was referred to as such as late as the end of the 15th century and the Kano Chronicle identified Barbushe, a priest of a Dala Hill spirit, as the city's first settler. The same source claims that Bagauda, a grandson of the mythical hero, Bayajidda, became the first Hausa king of Kano in 999, reigning until 1063. His grandson, Gijimasu (1095-1134), the third king, began building city walls at the foot of Dala Hill, and Gijimasu's son, Tsaraki (1136-1194), the fifth king, completed them during his reign. The Bagauda family steadily extended the kingdom through conquest of nearby communities. They established numerous sub-rulers, with titles starting with "Dan", meaning son of.

Others mentioned by Palmer include Yaji (1349-1385) who conquered Kano and introduced Islam, bringing in holy men from Wangara, presumably from the Mali Empire, who extended Kano's reach. In the same line Queen Amina of Zaria and Kano fought during the reign of Dauda (1421-38), though other sources put her reign in the 16th century. One of the features of her reign, and particularly that of her successor, Abdulahi Burja (1438-1452), was nearly constant war to the south, in which thousands of people were enslaved and brought to Kano, greatly expanding its population.

Following this in 1463 was the ascendance to the throne of Muhammad Rumfa, who reigned until 1499. The Kano Chronicle attributes a total of twelve innovations to Rumfa. The most notable was the Council of State made up of nine titled officials. Rumfa introduced ceremonies such as Hawan Sallah, a procession on the days of Muslim festivals, and regalia that are still part of the Kano heritage. The noted Arabic scholar and jurist of Rumfa's reign, Shaykh al-Maghili, was perhaps the first of the Sharifai, scholars and descendants of Prophet Muhammad, who still hold positions of honouring the ullaama, the Islamic council in modern day Kano.

This shows that there was a link between Kano dynasties and the Arab world from the onset. Other succeeding kings and kingdoms included Muhammad Sharef (1703-1731); Kumbari dan Sharefa (1732-1743). It was under the Kutumbi dynasty that the Sokoto Caliphate, led by Shehu Usman dan Fodio, acclaimed Islamic religious reformer, in 1805 conquered and established the Kano Islamic emirate, subject to the Sultanate of Sokoto. Therefore, Kano Kingdom, city-state, became assimilated into the Fulani Islamic dynasty, which to date is popularly called Hausa/Fulani Islamic Native Authority. It also means that Kano city became an Islamic territory (Palmer 1908: [http://www.kanostate.net/profile.html/Retrieved 2008/04/12](http://www.kanostate.net/profile.html/Retrieved%202008/04/12)).

Prior to their Islamization, the Hausa in Kano city had their own traditional religion. The non-Muslim Maguzawa (original native Hausas) did retain some of the pre-Islamic Hausa traditions and religion. The Hausa were the most dominant in the Northern Region of Nigeria. One characteristic feature of the Hausa was their ability to assimilate others. Adamu stated:

Throughout history, the Hausa ethnic unit has shown itself as an assimilating ethnic entity and the Hausa language as a colonizing one to the extent that many people who were not originally Hausa and did not use the Hausa language later became Hausa through assimilation (1978: 2).

Sutton (1962) described the geographical spread of the Hausa in Sub-Saharan Africa:

- Both in its geographical spread and in the number of its speakers, Hausa is unusual in Sub-Saharan Africa, and in view of the normal tendency of languages to change and differentiate regionally in time, the consistency of Hausa presents a strong indication of recent expansion (Sutton 1979: 181).
- The geographical position of Hausa land between the Sahara desert and North Africa to the north and the forests and Atlantic West Coast to the south was strategically situated. Its open savannah made travel much easier and encouraged the development of agriculture and trade. Many states grew up in Hausa land, such as Kano, Katsina, Daura, Zazzau, Gobir, Zamfara and Kebbi, but were also bound together by a common language and culture and linked by trade routes.
- However, Palmer (1908) concluded that the successive decline of Ghana, Mali and Songhai as great empires to the west left Hausa land to the east as the main cultural and

trade centre of West Africa between the 17th and 18th centuries. Trans-Saharan trade routes boosted socio-political development in Hausa land, particularly commerce and Islamic civilization. Industries such as leather work, cloth-making, dyeing, all flourished in Hausa land. Through cultural and economic exchange with North Africa and the Arab world and Western Sudan, the Hausa acquired administrative, legal and financial systems. Slave trade and slavery during the Sokoto Caliphate contributed immensely to the economic and political power of the Caliphate and boosted the growth of industries and agriculture.

Therefore, according to Isichei, (1997: 234), Islam, which arrived in Hausa land between the 14th and 15th centuries, was later to exert a powerful and profound influence over Hausa land up to Colonial and post-Independence Nigeria. The mass immigration of the Fulani from Senegambia eastward was to become an important factor in the subsequent socio-political and Islamic development of Hausa land upon which the British Colonial era founded her hegemony in Nigeria. The British forces captured Kano in 1903 and made it the administrative centre of Northern Nigeria. It was replaced as the centre of government by Kaduna, and only regained administrative significance with the creation of Kano State following Nigerian independence in October 1960.

Economically, Isichei (1987), considered that from 1913 to 1914 viable groundnut trading was a major source of revenue to the city state. This was cut short by major droughts, which caused famines during 1908, 1920, 1927, 1943, 1951, 1956, and 1958 respectively.

In May 1953, the first inter-ethnic riot arose due to southern newspapers misreporting on the nature of a disagreement between northern and southern politicians in the House of Representatives. Thousands of Nigerians of southern origin died as a result of the riot.

3.1.2 Assimilation of the Hausa and Fulani

The Hausa and the Fulani were the two important ethnic groups in the area, who over time to a large extent amalgamated. Turaki (1993: 221) stated that in Hausa land there were the following groups of Fulani: the Fulbe Na'i (cattle Fulani) and Fulbe Sire (town Fulani). The Fulbe Sire included the aristocratic families such as the Torodbe and the small-peasant farmers who no

longer kept cattle in any large number. These were called in Hausa Fulanin Gida or Zaure. This group used Hausa rather than Fulfulde (Fulani language) except in Adamawa and Gombe. The Bororo, a sub-group of nomadic Fulani, clung to their traditions and remained as wandering pastoralists. This group was less affected by Hausa culture and Islam. The Fulani Sire was gradually assimilated into Hausa culture. Most of them were Muslim scholars, teachers, court judges, diplomats and advisors to Hausa rulers.

However, according to Gibb (1969: 173-261), the socio-political conditions in Hausa land by the end of the 18th century gave rise to the jihad. The often quoted reasons for the Fulani jihad or jihadist propaganda are political oppression of peasants (*talakawa*) by the Hausa rulers, the syncretism of Hausa Muslims and the demand for the Muslim Sharia and Islamic principles. These reasons were said to form the social and religious basis for the jihad in Hausa land. It is important to note that the rural Hausa joined the jihad in massive numbers, showing their opposition to the Hausa ruling class.

The Hausa Muslims fought side by side with the Fulani soldiers. The successful jihad against Zaria (Zazzau) and Bauchi was led by the Muslim Hausa. Even though there was resistance from Gbagi, Hausa from Zaria, Argungu and Maradi (Niger Republic) the success of the jihad speeded up the process of integration of the Fulani and the Hausa, whereby the Fulani Muslims and their Hausa followers during the jihad overthrew the Hausa rulers and became the new rulers. This new aristocratic class of the Fulani and the Hausa intermarried, inter-mingled and became assimilated, according to Turaki (1993: 231) and Crampton 2004: 123), and firmly established the Islamic Native Authority in Hausa land as is the case in Kano city-state.

Turaki, (1993: 231), made it clear that the overthrow of the governments of Hausa States in the early 1800's ushered in a new emirate system (traditional government under Muslim rulers). Fulani dynasties and those of their Hausa followers and emirates were set up where jihad was fought and won. The new rulers in Hausa land incorporated the economic and political institutions, Hausa language and culture of the Hausa into the Sokoto Islamic Caliphate, thereby ushering in the Hausa/Fulani dynasty in Kano city-state, in which Islamic tradition became dominant.

In addition Turaki (1993:238), pointed out that the assimilation of the Hausa and Fulani through inter-marriage, language, culture/tradition, and Islam, created a new ethnic group, the Hausa-Fulani. This group wielded political, economic, religious and cultural influence which later dominated the Northern System set up by the British Colonial Administration at the beginning of the 20th century. The unity of the Hausa-Fulani was in their blood relationship and religious and political affiliation. Islam became the fundamental basis for socio-political values and organization. It influenced and informed their conception of identity, authority and legitimacy.

Nonetheless, the Maguzawa are the Hausa group that did not adopt Islam. They kept their Hausa traditions and clung to their traditional religion. Others are the Bororo Fulani, who refused to be assimilated into Hausa culture and remained separate and distinct, but maintained their Islamic religious practice.

All the authorities quoted agreed about the political, socio-cultural, economic and colonial educational policy, mentioned briefly in the preceding chapter, as it relates to the Hausa/Fulani people group of Northern Nigeria generally. Equally of importance is the fact that both secular and Christian mission historians have written extensively on the topic: F.D. Lugard, I. Ajayi, E.A. Ayandele, P. Shear, Y. Turaki, E.A. Crampton and others. Apart from the literature, I used interviews and available denominational primary sources to investigate, examine and analyze the Kano city Hausa/Fulani in their encounter with people of other faiths and tribes living in the city.

3.1.3.1 Brief analysis of political policy in Kano

The political hegemony of the Hausa community can be classified into three sub-headings as it affects the religious denominations: pre-colonial, colonial, and post-independence. Ayandele, Turaki, Crampton, Paden and Kenny have written on Christian missions in Hausa land during pre-colonial, colonial and post-independence eras in Nigeria. Therefore, a brief examination of political factors in the historical background is needed to establish how the four denominations (mentioned in chapter two) responded to its implication in Kano.

Paden (1973); Crampton (2004), pointed to the fact that the British government had not only declared the Caliph an “enemy”, but had also on 1 January 1900 declared the British protectorate of Northern Nigeria and in 1903 embarked on the use of force under Frederick Lugard to effectively control the area and conquer the Kano Islamic Emirate Council. Therefore the

relationship between the Emirs (Native Authority) and the British (Colonial government) was at its lowest ebb when Tugwell, the first CMS missionary in the land, led his colleagues to Kano in 1899, later in 1919 (Crampton 2004:160).

To add to this, they did not receive the blessing of all colonial functionaries when they embarked on their mission. Chamberlain, the British Secretary of State for Colonies, did not hide his dislike for the venture. He cautioned the missionaries that their venture might result in bloodshed. Nonetheless, according to Miller, Lugard permitted them to go on condition that they limited themselves within the zone where the “British forces” could offer them protection, and secondly, they agreed to abide by any restrictions he may impose for their own safety to avoid doing anything that might compel the British to use force. However, Tugwell and his colleagues ignored these conditions and Lugard only learnt about their humiliations at the hand of the native Hausa/Fulani Muslim authority from the British press (Miller 1949:12).

Other factors include the fact that the missionaries were not welcomed by the Native Muslim Hausa/Fulani Authority when they attempted to spread the Gospel in the Muslim emirates because of religious differences between Christianity and Islam on the grounds of doctrine (Miller 1949: 52).

Lugard then modified the regulations concerning Christian activities in a way that they became less favourable to the missionaries. He also sought and obtained the approval of the Colonial Office to make any missionary take a pledge that he would not attempt to convert Muslims. In his promissory note to the Sultan, in favour of the Muslim Islamic dynasty against Christian mission activities, he highlighted the following:

He would assist the Christian missionaries if they transferred their personnel to non-Muslim areas, this means the prohibition of religious propaganda in Muslim areas. It is unjust to force religion or missions upon a predominantly Muslim population (Turaki 1993: 275).

Hence the colonial government laid the foundation in Kano (Muslim Hausa land) for socio-cultural consequences against the non-Muslim groups. The implication of this on Christian Mission is considered under the denominational response to the challenge later in this chapter. However, the mission agencies did not give up their local and international pressure on such Native Islamic and Colonial government policies for the preaching of the Gospel among the

other ethnic groups in the North and Hausa non-Muslim such as the Maguzawa. For example, the Samuel Ajayi Crowder party of the CMS was able to establish good relations with the Attah of Igala and the Etsu of Nupe in the Middle Belt region of the North in the Zaria and Kotangora emirates (Crampton 2004: 36f).

Despite the initial challenges faced by the missionaries, Miller (1949) acknowledged that they were persistent in their strategy and determination to reach the Hausa/Fulani land. Indirectly, this eventually yielded the desired result for the mission agencies due to the outbreak of the First World War that cut short the British government supplies in the area of manpower and medical aid. Denominational mission agencies were allowed to establish social works, like schools and hospitals in Hausa land, including in Kano metropolis.

Flowing from this, Lugard consulted with Miller, a missionary in Zaria, to develop an educational curriculum in the North, taking Muslims and non-Muslims into consideration. The mission agencies like SIM were allowed to establish schools and hospitals among the rural dwellers such as the Manguzawa, Karefa, et cetera. This was done regardless of religious and ethnic affiliation. It became the impetus and motivation for other mission agencies to establish themselves (Huessler 1968: 78f and Turaki 1999: 142f). This will be outlined in the latter part of this chapter.

From 1914, through the era of nationalism until the attainment of independence in 1960, the imperial policy of indirect rule further strengthened such segregation. A political system that allowed the Colonial government to rule through the Native Authority was successful in the North. Dudley pointed out that the Colonial government concentrated and backed political powers in the hands of the Emirs in the North as a region (Dudley 1969: 90).

In a brief analysis of such a political set up, the Christian agencies were directly under the Authority in any common matter of political issues. The policy of classification which promoted segregation between Hausa and non-Hausa, Muslim and non-Muslim was reflected in the ministerial government, although there were remnants of opposition, as said by the then Northern Regional Governor, Shawood Smith (Turaki 1993: 150):

When I first went to Kaduna, the Northern Leaders were all Muslims in council and all came from the large emirates ... they did not appreciate how deeply those non-Muslims resented

their aristocratic attitude ... Neither did they then understand the determination of these people never to submit to domination by a Muslim.

The post-Independence constitution built its political institution on the colonial legacy. It sustained and maintained the existing political structure to accommodate the Northern States Islamic Emirate Traditional Council to adjudicate on matters of customary and constitutional interests (Turaki 1993: 244).

Therefore, Christian mission was influenced largely by this background of the Native Islamic Authority, Colonial government and a reflection of the same in the post-Independence constitution in Nigeria. This implies the following points:

- A firm political authority of the Hausa over non-Hausa in the North is obvious.
- The religious intolerance and antagonism between Muslim Hausa and non-Muslim groups is adjudicated by the Islamic government (be it native or constitutional).
- Ethnocentric tendency is pronounced in the local government.

As at the time of this investigation, there was no known Hausa Christian politician in Kano who has ever held a political position, either by election or appointment.

In 1999 the Kano State government introduced Sharia Law because it is regarded as the law revealed by God to adjudicate on human affairs. Twelve states of Northern North implemented the “Penal Code” against secularism clause in the constitution which the country upholds. It means a Muslim who converts to Christianity has committed an apostasy, punishable by death under the Penal Code. The challenges arising out of “Shariacracy” have been summarised by Sanusi as follows:

Christians fear that if the Muslims gain political power throughout Nigeria, Christians will be further reduced to second-class citizens. They point to Sura 2:190; 4:74.104; 5:33; 8:12, 38, where it is explicit to hate and fight people of other faith like Jews and Christian under the Law of Allah. This is proven by other cases of countries like Saudi Arabia and Iran, where freedom of religion is severely restricted

This political background gives room for sociological issues and challenges that this study considers very crucial to the denominational responses in the Municipality of Kano. (www.nigeria;sanusilamido/shariacracy.com/Retrieved/2008/03/11); (www.Nigerdeltercongress.com/sarticles/shariacracy.com/retreived/2008/07/19)

3.1.3.2 Brief analysis of social policy in Kano

The institutionalization of political and administrative dominance of the Northern Hausa Emirate Council over non-Hausa Muslim areas by the Colonial government poses sociological challenges. Adamu (1982: 132) pointed to the fact that the Municipality of Kano is divided into geographical settlements of Brini, an exclusively Hausa Muslim community, fortified with sixteen gates. It accommodates the Islamic Emirate Council wards such as Fagge, Nasarawa, Tudun wada, Tarauni, Gwandu Albasa, Brigade and Hotoro. Christians live in Waje, Sabongari and Badawa (Kano city layout; Appendix 2).

Clearly, according to Abdullai (1978: 211), while government policies preserve, protect and develop the Native Islamic Emirate Council area, the same cannot be said about the non-Muslim areas of the city state, the Christian mission area in particular. The outcome of these socio-cultural challenges range from inferiority to superiority complex between the residents of various faiths. Therefore, the mission agencies were made to respect the social norms and divisions of the Hausa Muslim community in the course of their activity. This generated ethno-religious rivalry and competition between Christian mission and Islamic authority (Yeld 1960: 113).

Some of the social provisions associated with the Sharia Law that affect Christians are the separation of the sexes in public schools, mode of dress in the State government establishments, health and transportation services, the criminalization of alcohol sales and consumption, preaching of the Gospel in the public and “landed order” against building churches. Non-Muslims are fined approximately \$380 or up to a year in prison if found guilty of any of these. The only place alcohol can be sold or drunk is in federal government installations such as armed forces establishments, et cetera (Yeld 1960: 13).

Between 1980 and 2004 the Municipality experienced 46 ethnic and religious conflicts resulting in bloodshed. This is supported by the result of various studies which shows 77% of respondents

in Kano saw Islam as a violent religion full of intolerance for neighbours (Oluniyi [formerly Awoniyi] 2007: 57 and Muhammed 2002: 1).

Therefore, even though the post-Independence Federal constitutional policy entrenches and respects secularism and freedom to practice your religion, the foundation for political intolerance for the preaching of the Gospel in Northern Nigeria among predominantly Hausa Muslims in a community like Kano exposes the socio political challenge the Christian missions are facing. More so, the foundation for the social dichotomy between Hausa Muslim and non-Muslim becomes obvious in the State (Turaki 1993: 269).

3.1.3.3 A brief economic policy analysis of Kano

The 19th century trans-Saharan slave trade that became the primary means of the spread of Islam gave way to the Atlantic trade route, opened by The Royal Niger Company along the inland waterway, based in Lagos and Lokoja (South Middle central region). In turn, the building of railroads in 1919 by the British colonial government to facilitate movement of goods and merchandize between the southern and northern part of the country opened up the Hausa land to the influx of people from the Southern and Middle Belt non-Muslim tribes (mostly Christians). These were professionals such as engineers, builders, artisans and traders (Kenny www.diafrica.org/nigeriaop/kenny/Challenge.htm/retrived20090411).

Turaki (1997: 232), emphasized that the impact and the influence of the trans-Saharan trade route became weakened by the turn of the 19th century. This gave way to local commercial and agricultural activities. The State has 18,684 square kilometres of arable land and is the most extensively irrigated state in the country. It was known for the production of groundnuts as well as for its solid mineral deposits such as potassium before the oil boom of the country. From 1990 to date oil revenue accounted for 80% of the Gross Revenue from the Federation account (www.nigeriakano.com/retrived/2008/07/18)

Another area pointed out by Turaki (1997) and Abdullai, (1978: 235), is the trading and consumption of alcohol, mostly by non-Muslims from Southern and Middle Belt migrants, considered to be “Christian” traders, which is highly resisted by the Islamic Authority as it has been a Sharia State since 2000. The provision and consumption of alcohol is Haram, not permissible in Islam. The investigation conducted in April through May 2008 shows “Christians”

owned the largest number of brothels, namely 256, in Waje/Sabongari. Hisba. The Islamic Policing Corps considered this unacceptable in a predominantly Christian area of the city. (See Appendix 4. B).

In addition, according to Yakubu, (2005) though the denominational position differs on drinking and sales of alcohol, there are those in favour of the liquor trade, which they consider to be profitable. This will be considered in a later chapter on the theology of redemption message. Nevertheless, the Kano city Muslim community resented the Christian attitude to drinking alcohol in public (Yakubu Kantiok: Anglican Priest, Christ the King Church Fagge, in semi-structured scheduled interview for all denominational leaders, 29 June 2009 on the one hand, and 100 collated Muslim leadership questionnaires on the subject on the other).

3.1.3.4 A brief cultural policy analysis of Kano

Culturally, Alkali (1993: 233) and Turaki (1993: 246) pointed to the socio-cultural predominance of the house of Hausa Bakwai, meaning the seven original Hausas, of which Kano municipality has been the centre. Hausa language is a trading language and unifying factor to all the tribes among the multi-dialectical languages in use in the North generally.

Meek, (1921: 12, quoting Sutton), described language not only in terms of a fundamental element of culture, but capable of assimilating the ethnic and ecological process of a nation. This is practically true of the Hausa language, but also for all other languages such as Fulbe (Fulani) Kanuri, Jabba, Tiv, Yoruba, Igbo to mention a few, available as a medium of communication. Furthermore, it is spoken widely across the bordering countries of the Niger Republic, Northern Cameroon and Ghana (Meek 1921: 12).

In addition to language, Northerners expressed themselves in poems, proverbs, art, songs, ways of dressing, type of food and greetings. The song of Bagauda, Waka Bagauda, composed by Bagauda, who is regarded as the earliest leader, is in use during major annual cultural events and dates from 999 AD. It reflects their historical background with the Arab culture, their long time foreign allies (Meek 1912: 12).

Tugwell and his party were discredited and forced out of the Kano area of his choice partly because of cultural insensitivity to the Hausa. This adversely affected his early missionary

work. This showed that before the British conquest, the missionary bodies were far from being on good terms with the emirs in view of the customs and norms of the community. Therefore, in order to win the confidence of the Hausa dynasty, the British Colonial administration tried to restrict the activities of the missionaries to the non-Muslim Hausa areas. This was justified by Lugard, thus:

Christianity think, is sometimes apt to produce in its converts an attitude of intolerance, not intended by its preachers, towards native ruler's native customs, and over native dress (Lugard 1929: 67).

This further strengthened the segregation policy between the indigenous and non-indigene in terms of religious affiliation.

3.1.3.5 Education policy in Kano

Crampton (2004); Olusola. and Ojo (1992: 174), pointed out that the appointment of Hanns Vischer in 1909 to plan and start a government system of education in Northern Nigeria spurred the CMS on to open Christian schools in each provincial headquarters, including Kano. This was because the agencies became convinced that the government schools to be established were going to be Muslim institutions rather than a uniform Western formal system of education. By the outbreak of the Second World War, 256 Quranic schools already existed in Northern Nigeria among the Hausa people group (Crampton 2004: 102).

The outbreak of the Second World War, according to Crampton, exposed the Colonial administration to the need for human development and provision of social amenities like hospitals in order to sustain its development. He consulted with Miller, a Christian missionary among the Hausa people group in Zaria, to develop an educational curriculum taking into consideration the Muslims and non-Muslims in the North. This was carried out regardless of religious and ethnic affiliation.

It became the impetus and motivation for other mission agencies to be involved in educational development in the North. This opened up a door of opportunity to Christian mission agencies, despite the socio cultural norms of the Hausa community. The mission agencies like SIM and SUM were allowed to establish schools and hospitals among the rural dwellers such as the

Manguzawa, Karefa, Kabo, Roni, etcetera, all these in the Kano metropolis (Crampton 2004: 105f). The impact will be considered later in this chapter.

The Colonial socio-political policy of strengthening the Muslim area against the non-Muslim as reflected in her post-War educational policy brought about educational imbalance favouring the Islamic educational orientation against that of western and Christian mission agencies. This continued in the post-Independence constitution in Northern Nigeria (Ogunsola 1970: 35).

In addition, Ogunsola remarked that many British administrations preferred Qur’anic (Islamic) education over Christianity for various reasons. Some believed Muslims were easier to govern. Some saw Christians’ presence as a pointer to a form of enlightenment that promotes nationalism. Others opposed it because it separated the African from his traditional way of life. We do not want to replace a patriarchal and venerable system of government with a discontented and irresponsible democracy of semi educated politicians (Ogunsola 1967: 221).

The table below gives a summary of the involvement of mission agencies in educational development of the North. Note the total number of mission schools established by Christian mission agencies as against the government and native Islamic authorities, in Kano in particular.

Table 6:

Northern Nigeria Educational statistic from the 1924; (Revised,1980) Blue Book of Nigeria.

Secondary School pupils in the 1980’s.

Province	Government	Native Authority	Community	Protestant Mission	Roman Catholic Mission
Adamawa		242			73
Bauchi	350	199			
Benue		186		90	227
Ilorin	164	203	319	110	

Kabba		193		86	125
Kano	95	460	181	402	298
Katsina		396			
Niger		299			
Plateau		352		357	337
Zaria	340	202	60	292	83
Kaduna	164	194		60	455
Sokoto		271			
Sardauna		30			
Total	1.113	3.227	560	1.397	1.598

The post-Independence and republican educational policy and development in Kano can be summarized thus:

- The Colonial and Native Authorities were initially not ready to allow Christian missionaries to establish schools.
- The educational policy favoured the native Islamic authorities over Christian mission, but the latter had more drive to educate the native regardless of ethnic, religious and class affiliation.
- The curriculum used depended on the interest of each agency concerned.
- In 1979 the Islamic Kano State government took over the control of education, including the mission schools

Table 7:

The mission schools taken over by government:

Former Names	Current Hausa/Fulani Names
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1. Holy Trinity Schools	Danware Primary School
2. SIM/ECWA Primary School	Kundila Primary School
3. Methodist Primary School	Suka Primary School
4. Baptist Primary School	Maikawata Primary School
5. St. Thomas Primary School (Catholic)	Dabo Primary School

These schools were built and funded solely by Christian mission agencies, using a Christian oriented curriculum, formal way of dressing and were open to non-Christian pupils for admission through the government controlled Educational Board. Yet the government control revised the mission policy and replaced the curriculum with an Islamic based one, due to the influence of Sharia Law on non-Islamic schools.

One can conclude, then, that there were both internal and external influences on the historical, political, socio cultural, economic and religious development of the Hausa in Kano, partly due to

intertribal, ethnocentric tendencies and external forces rooted in the spread of Islamic expansionist policy, which in turn influenced their socio-cultural and religious setting.

3. 2 The challenges facing the four denominations in this context

Based on the examination and analysis of the socio political, ethno cultural, economic and educational context of Kano it can be seen that there are challenges that constitute problems for the four denominations. These can be classified into two major groups; those from Colonial/Islamic Native Authorities and those coming from the specific denomination.

3.2.1 The challenges posed by the Colonial/ Islamic Native Authorities

The problems facing the denominations generally in Kano context can be categorized under the following subheadings.

3.2.1.1 Socio-political challenges

Turaki considered the socio-political institutionalization of superior administrative hierarchy in favour of Hausa Muslims and against the earliest missionaries as the key that promoted structural obstacles to the denomination, as discussed above. This resulted in unparalleled subordination for the non-Muslim group. The inequality between them encouraged disharmony and ethnocentric relationships to the advantage of Hausa Muslims and to the detriment of non-Hausa Muslim groupings in the Municipality (Turaki 1993: 87).

The justification of differential treatment for Muslims and mission agencies led to religious intolerance and ethnic disunity. The problem of inferiority and superiority complexes due to racial classification of subjects became pronounced in the socio cultural-order. Words like “pagans”, “savages”, “unbelievers” and “believers” are used to reflect the social status of certain people (Oluniyi [formerly Awoniyi] 2007: 87).

3.2.1.2 Economic challenges

Isichei (1987: 167) considers economic factors under the Islamic authority, as a result of Sharia, which classified elements of trading into Halal, permissible, or Haram, non-permissible. Non-Muslims and Christian traders are limited to what is permissible for trading and consumption. Such classification and codification subject the economy to religious influence.

In addition, the Hausa language became a colonial and trading language for the non-Hausa tribes. This resulted in the division of the city into two major trading places, Jakara, the traditional and exclusively Hausa Muslim market, and Waje/Sabongari, for non-Hausa settlers. However, the administration of the market lays in the hands of the Native Authority which results in unprecedented economic disadvantage to non-Muslim Hausa traders, who are limited to only trading certain commodities.

Payment of Jinza, Islamic taxation paid by non-Muslims for protection, was introduced. This implied dual taxation leading for some, which is obviously unjust.

3.2.1.3 Cultural challenges

Culturally the denominations were classified as a means of establishing Western culture in the Hausa community. This distinction was based on socio cultural backgrounds. While Bishop Ajayi Crowder was successful in being accepted as a national, Rev. Tugwell was denied this by the Emirate Council. The Hausa Muslim Native Authority considered that the Christian denomination represented foreign religious cultural interest and treated the denomination as such (Miller 1936; Shear 1970; Crampton 2004: 67; Shear 1970).

3.2.1.4 Educational challenges

Albert and Lawrence felt that the educational system under the Colonial administration and the denomination policy created imbalance in the post-colonial stratification in Kano. While the aims and objectives of the Colonial administration were providing and nurturing the Hausa Muslim subjects with a secular education by excluding the non-Muslim group as stated above, the denominations' interest was centred on theological training: translators, church planters, lay readers, teachers and discipleship. The result is the stratified inequality currently experienced by the latter in an educational imbalance (Albert & Lawrence 1982: 46).

Denominational mission schools were officially taken over by the Islamic Kano Authority in 1979, whereas the full curriculum from elementary to tertiary institutions of Quranic schools ran uninterrupted. The schools taken over can be seen in the list above. This denied the denominations their aims and objectives of deciding the curricula used in their schools.

3.2.6 Denominational challenges

The denominational problem can be categorized into two, that of division and introversion. The problem of division arose out of denominational inclination and different doctrinal positions. Between 1970 and 2005 the Waje/Sabongari and Badawa areas had 115 registered denominations under the umbrella body of the Christian Association of Nigeria, Kano branch (See appendix 5, semi-structured scheduled interview in each denominational grouping: 29 June 2009). These churches are grouped into four blocks of denominations under Evangelical, Ecumenical, Pentecostal and African Independent denominations (Aladura Churches), for the purpose of theological and theoretical reflection. The different doctrinal positions shall be considered in Chapter Four.

However, this brought about the problem of disunity and makes the denominations operate differently. According to Turaki (1993) and Isichei (1987), it is capable of misleading non-Christians in a multicultural society if the church is to be a rallying point of identity for ethnic tribes and others.

Isichei (1987: 115) pointed to the fact that there is the problem of introversion (nominality) in each of the blocks or groupings. The pilot study showed in 40% of the returned written questionnaires and oral interviews transcribed that members of the churches cannot explain how and why they are saved by grace through the redemptive work of Christ. Such a member may find it difficult to live out and explain the basic concept of salvation to people of other faiths. (See Appendices 4 C and D).

Other challenges, according to Crampton (2004); Turaki (1993), that are slightly different from the two above, are those of passing on the message of justification by faith in the redemptive work of Christ and the means of communication. The four denominational groupings differ on the message of the Gospel due to their denominational instruction and tradition. Most of the Pentecostal and African Independent denominations have not considered using Hausa language and socio cultural elements as a medium of communication.

They, from my personal interaction and the analysis of the response to a semi-structured questionnaire, still use the English language, and are considered foreign by the native Hausa speakers. The question arises of how Hausa speakers, who constituted the largest percentage of

the society, could understand the Gospel message in their language since most of these Churches used English and other minority languages. According to Turaki (1993), Isiechei (1987) and Yakubu (2005), all these socio-cultural, economic and political parameters between Christianity and Islam negatively influenced Christian Muslim relations.

One can summarize from the above that the problems that confronted the Church are partly as a result of the pressure generated by post-colonial government interest and the policy of partial exclusion of Christian missions from Hausa Muslim areas, which led to ethnocentric segregation, and inferiority and superiority complexes among the people; the Islamic native Hausa cultural inclination, legal system and intolerance consciously directed against the Christian denominations; and the post-Independence socio-political, economic and educational policy militating against Christian mission agencies in the city. On the other hand, the conflict generated by the denominations among themselves as they worked in Kano, was based on denominational tradition, doctrinal positions, tribalism, and cultural insensitivity (Turaki 1993).

Despite these problems arising out of the challenges confronting the four denominations, some factors responsible for their achievements deserve to be examined on the basis of how they structured their work geographically and their methodological approach to the context, Isieche (1997). These ranged from translation of the Bible into Hausa language, establishment of churches based on their denominational doctrinal traditions, schools, a radio station and hospitals. Each denomination will be examined independently for easier analysis of their operation for the purpose of this study.

3.3 Overview of the work of the four Kano denominations

3.3.1. Church of Nigeria, Anglican Communion, (Ecumenical, 1980-2008)

One of the outstanding achievements of the CMS through its agency in Nigeria (1842-1950) was the establishment of denominational mission agencies in order to advance the cause of the Gospel. Chapter Two has given both the historical background and structure of the Diocese. The creation of Kano Diocese out of the former Kaduna Diocese in 1980 was intended to further advance the cause of the Gospel of Christ at grassroots level, as stated in their national vision statement:

The church of Nigeria (Anglican Communion) shall be Bible based; spiritually dynamic, united, disciplined, self-supporting, committed to pragmatic evangelism, social welfare and a church that epitomizes the genuine love of Christ. (www.Churchofnigeria.com/retrieved/2008/07/21)

By 1990 Kano Diocese was divided again into two Dioceses of Maiduguri and Kano. This was largely to ease administration, arising from operational challenges and Church growth of the old Kano Diocese. The denominational operational stations are found in the Kano Municipality and in the rural areas of the State. While their membership drive is geared mainly towards foreigners and migrants such as, Yoruba, Igbo, Jabba, Urobo and Hausa in the city, the rural stations focus on the Manguzawa, Kareffa and Fulani.

3.3.1.1 Geographical spread of the Diocesan Church

3.3.1.1.1 Kano city community

From 1980 to 1989 the pioneering bishop, Bishop Beartrim Baima Ayam (Bassa-Nge, by tribe), raised the clerical work force from eight, inherited at inaugural synod, to forty. He appointed Garba Jibo, a Fulani background clergyman, to oversee the Isawa outreach project, focusing on Muslim heretical groups mentioned in Chapter Two, found mainly outside the city. The denomination's geographical spread dictated the direction of energy and resources.

The Diocese is structured into three major operational bases, namely the Cathedral of Holy Trinity where the Bishop presides, which operates independently of the other two Archdeaconries of Kano (Kano-North) and Fagge/Bari (Kano central). The former comprised the areas of Kano, Bompai and Hadejia, while the latter the Bari-Arewa and Bari-Kudu District Church Councils. The focus of the Districts is mainly to reach the migrant traders, artisans, elite, civil servants from the Southern/Middle Belt of the country, and native Hausa Muslim. The latter constitute 89% of the metropolitan population (Osasola 1992: 68).

3.3.1.1.2 Rural Deanery

Furthermore, there are five rural Deaneries namely: Bari, Kadana, Gidan Dan Habu, Tudunwada and Kwanar Dangora. They are outreach stations sited in the rural areas of the State. The responsibility of each Deanery is evangelism, church planting and where possible, establishment of schools and hospitals. There are 36 Anglican Churches planted in the rural areas. The focus of

this study is limited to the seven Anglican Churches in Kano Municipality. Other details of the 43 Churches and their administrative councils are enumerated in their publication, Diocesan's 25th Anniversary. However, the following Churches are of most ecclesiastic importance in the Diocesan strategic work in the city⁷.

Table 8:

Prominent Anglican Churches in Kano Municipality, January 12, 2008.

Name of Church	Date Built	Location in the city	Average no of worshippers, 2008	Tribal Composition of Membership and Language in use during
Cathedral of Holy Trinity	1918, as a House Church	Ibo road, North	480.	Yoruba, Ibo mainly/English
St. Georges	1929	Bompai road, North east	105	Expert rate elite/English
Christ Anglican	1929	Fagge, North central	25	Hausa
St. Stephen	1945	New Road, Sabongari, North	328	Ibo/ English
St. Paul	1983	Yoruba road, Sabongari, North	230	Urobo, Ibibio, Efik/Trading English

⁷ Please note that there were factional challenges that led some members to leave the Anglican Communion in Kano and they established a Church called Fishers Evangelical Church in 1989 (Diocesan History committee 2005).

St. Peters	1991	Church road, Sabongari, North	230	Yoruba and English
St. Joseph	1997	Badawa, North east	150	Hausa and English.

3.3.1.1.3 Health scheme

The church established a Rural Health Scheme (Medical Mission), one in St. George Church Compound, for the purpose of outreach to attend to the needs of members in the Municipality. There is a Comprehensive Health Centre at Bari Deanery (Rural Area).

3.3.1.1.4 Education department

Another area of their strategy is the education policy of the Church. Each Church runs private nursery/primary and high schools to cater for the needs of members, since in 1979 the Islamic State government took over the ones built by the earliest foreign missionaries, as stated above. Presently, twelve such schools exist in the Municipality.

Other aspects of educational work are the translation from English to Hausa, of the hymnal, liturgical booklets and Sunday School resource materials to cater for the various dialect needs of the members, along with a church magazine called “KAKAKI”, meaning loudspeaker in the Hausa language, but which is printed in English.

The Anglican Diocese of Kano was able to implement its objectives by sheer determination considering the challenges faced, which ranged from in-fighting which lead to a breakaway in the case of Fishers Evangelical Church, ethnocentric factors that characterized the choice of their church planting, and spiritual decline. The current Primate of the denomination, Jasper Akinola, reflected this publicly in 2000 in his maiden speech on the state of the Church in Nigeria generally, including Kano Diocese:

There is raw paganism and syncretism: Spirituality is shallow and many adherents pay little attention to Bible study, prayer and fasting. Although the Church has witnessed significant growth numerically, its Spiritual growth rate in recent times has significantly declined. Consequently, the Church needs to work harder at deepening the level of spirituality, ... conformity to the standard of the world has engulfed the Church at all levels... There is need for rediscovery of the principle of “the priesthood of all believers” (1Peter 2: 9-10, Ephesians 3: 1-11), prayers, hymns and singing of Psalms, the reading of the Bible and the preaching of the word. Church services therefore appear unexciting to the youth who, as a result, leave for the new generation churches.

The Anglican Communion in the Church of Nigeria, as a denomination in Kano, was geographically represented in the Municipality and rural areas where the Hausa people groups and the minority migrants settled. Its pioneering missionary work eventually paved the way for other denominations to establish their agency.

3.3.2 Evangelical Churches of West Africa, ECWA (SIM related, 1934)

ECWA as an Evangelical group is facing the task of her earliest founders by reaching the Hausa as a people group. The historical background of SIM, later Evangelical Church of West Africa's, and struggled to establish a station in Kano as early as 1919 has been considered in Chapter Two. The agreement that was signed by the Colonial administration in 1934, granting her the opportunity to open a leprosarium, establishes schools and later churches, sealed it legally. This enabled them to open their first station under the leadership of Roland Bingham. By 1961, 37 stations had been opened (Huessler 1968: 48; Ibrahim 1989).

It is important to consider ECWA's goal, operational strategy, geographical spread and focus in Kano context, the overall goal and objective of the denomination in Northern Nigeria and among the Hausa people group. ECWA's overarching goal is to glorify God through Worship, Evangelism, Church planting, Education, Training Leaders for the Church and meeting man's total needs. This goal can be reached through the following objectives:

3.3.2.1 Objectives

- To preach and teach the Bible, the Inspired and Infallible Word of God and to maintain a strong body of Christ's followers for the advancement of the public worship of God the Father through Jesus Christ our Lord.
- To promote evangelistic, educational, medical and welfare work of the Church and further these interests through publications, radio, television, pulpit ministry, or other means consistent with the character and purpose of the Church.
- Lastly, to feed the hungry, clothe the poor, support and enrich the needy both physically and spiritually. (Turaki 1999:42)

3.3.2.2 Operational Strategy

ECWA operational strategy is based on departments and units. The summary of its historical operational involvement in Nigeria's Northern Hausa group, particularly in Kano, has been covered in Chapter Two. Therefore the study is focusing at this point on the geographical spread, and where energy is directed in the Kano Municipality.

3.3.2.2.1 Geographical spread of ECWA Churches in the Municipality

ECWA has 123 Churches in Kano Metropolis, only 15 in the Municipality and the rest in the rural areas. The major factor responsible for this was that the Colonial administrative policy restricted the pioneering missionaries to the rural area. For the purpose of this study, the 14 major Municipality churches (Kano city) will be considered.

Table 9:

A reflection of the church's and its agencies' geographical spread in the municipality.

Name of Church	Location in the Municipality	Average Sunday number of Worshippers 2008	Language in use	Tribal composition of the congregation
ECWA Hausa No, 1.	1, Misson road,	462	Hausa	Hausa, Fulani, other northern

	North			tribes.
ECWA Hausa No 2	1, Stadium road North.	367	Hausa	Hausa, Karefa, other northern tribes.
ECWA Hausa No 3.	Noman's Land	432	Hausa	Hausa and other northern tribes.
ECWA Hausa No 4,	New Road	343	Hausa	Hausa and other northern tribes.
ECWA English Section	No 4, Mission Road, North	820	English	Northern speakers.
ECWA, Yoruba	No, 8, Airport Road, North West	570,	Yoruba	Yoruba tribes.
ECWA, Tudunwada	Tudunwada quarters, North East	340	Hausa	Hausa, Other northern tribes
ECWA, Katsina	Katsina Road North West	267	Hausa	Hausa, Fulani, and northern other tribes
ECWA, Challawa	Challawa industrial lay- out, South West	431	Hausa	Hausa, Fulani Karefa, others northern tribes
ECWA, Badawa	Badawa quarters	232	Hausa and English	Hausa and other northern

	North East			tribes.
ECWA, Giginyu	Giginyun quarters, North East	271	Hausa	Hausa, Fulani
ECWA, Igbo	Brigade/Bompai	283	Ibo	Ibo
ECWA, Tangale	Badawa, North East	321.	Hausa	Tangale, Waja, Kaltungo Manguzawa
ECWA, Gospel	8B, Airport North East	237	English	Yoruba, and other tribes

3.3.2.2.2 Education

ECWA has 13 elementary and high schools in the Municipality to cater for her members, these are sited on the church premises due to the challenge of the take over of Christian Mission schools by the Islamic State government mentioned earlier in this chapter. In addition, securing landed property from the State is nearly impossible.

The schools in rural areas are expected to serve as feeders to the high schools in the city, schools like Kabo Girls, Roni Boy's Boarding Primary Schools, Yada Kunya Junior Primary School. The case of Yada Kunya Junior Primary School located some fifteen kilometres north-east of Kano was different because it was established to care for Yada Kunya Leprosy Hospital staff, convert children and community, regardless of religious and ethnic background (Meek 1923: 238; Graham, S. F. 1960 and Turaki 1999: 47).

Since 1956 the Church has run a Bible College in Tofa, North West of the Municipality, with an average annual admission of 54 students, offering certificate and Diploma courses, using Hausa and English as major languages of instruction (Turaki 1999).

3.3.2.2.3 Medical

ECWA operates two outpatient clinics in the Municipality, Baba Alhamudu, and Bishara, and an Eye Hospital. The record of the medical department shows an average of 324 patients daily, out of which the Eye Hospital admits 123 patients, regardless of ethnic or religious affiliation. In the outstations it operates dispensaries and clinics in villages like Karaye, Karefa, Kaugama and Gani. Leprosaria are run in Sumaila and Yada Kunya townships, which started as the Provincial Lepers' Home in Sumaila, later at Yada Kunya as a fully fledged Hospital. It began in 1937 when the SIM agreed to the establishment with both the Islamic and provincial governments. It became a means of opening the door for the Gospel as an outreach to the Hausa Muslim community. 9,697 treated lepers were recorded in the Hospitals as at 1982, before they were taken over by the Islamic government in 1978 (Meek 1962: 79 and Turaki 1999: 267).

3.3.2.2.4 Radio Program

Since 1974 ECWA has run a radio station called "Eternal Love Winning Africa" (ELWA). The Gospel message is aired in one of the major languages, Hausa, in order to reach over 30 million listeners across the borders of Northern Nigeria, Cameroon, Niger Republic and Ghana.

This is backed up with a correspondence Bible Study as a follow-up in response to any requests. In 2006, Radio Nagata in Kano agreed to air a Christian programme for 15 minutes on Sundays between 06.45 and 07.00. This was the first time in the history of the State that a Christian programme was allowed to come on air, according to Dele Onamusi, one of the coordinators of the programme, in an interview on 18 May 2008. It is produced and directed by ECWA Kano District Church Council.

3.3.2.2.5 ECWA Rural Development

This is the department that empowers the rural community consisting primarily of peasant farmers. It offers veterinary services, production of hybrid crop seedlings and provision of water for the purposes of empowering the rural populace and poverty alleviation. This is done without prejudice to religious or ethnic affiliation. Their work cut across all the mission outstations mentioned above with little or no opposition from the Hausa rural communities.

ECWA establishments are geared towards a holistic approach to preaching the Gospel. Its agencies cut across Hausa and minority tribes in Kano State, like Karefa, Maguzawa, Tangale,

Yoruba, Fulani, Ibo, Jabba, Berom. In addition, the geographical spread and strategy covered both the Municipality and rural areas of the State.

Turaki reflected the achievement and challenges of the Church in his publication on the Centenary celebration of the denomination ministry, 1893-1993, in Nigeria. I have already stated in the previous chapter of this study, graphically, the number of converts they have due to the strategy they use (www.ecwaheadquartersministries.com/retrieved/06/08/2008).

3.3.3 Cherubim and Seraphim Denomination (CSC), African Independent Church (1938)

The Cherubim and Seraphim movement became a denomination in 1925 as a protest against the foreign mission agencies, particularly St. Stephens Anglican Church, Ikare, the church background of the founder of the church, Moses Tinuolase Orimolade. In the historical background in Chapter Two of this study I mentioned the various evangelical crusades he embarked upon nationwide, cutting across cities and villages, particularly in Kano.

His miracles, healings and prophetic ministry endeared him to the hearts of non-Muslims in the city, according to Peel (1968); Omoyajowo (1970). Nevertheless, he was not allowed to establish a church in Kano, being an acclaimed Islamic territory, but a prayer house was established at no 1A, France Road, Sabongari, before the first church building was erected in 1938 at 29 Sannusi Road, the District Headquarters of the denomination.

The church joined others from the North, Kaduna, Jos, Zaria in 1942 to form the Northern conference. Today it has seven branches of the denomination among the migrant traders from the South Western (Yoruba) and Middle Belt people groups, such as Yoruba, Jabba, Ibo and Berom, to mention few.

3.3.3.1 Goals and Objectives

The belief and practices of the denomination are highlighted in Chapter Two, and will be considered in Chapter Four side by side as a reflection on how it passes its redemption message across in the Municipality. The goals and objectives of the Church include the following according to Anjorin (2007: 33); Omoyajowo (1980: 241):

- To make Christ known through healing ministry.

- To ward off evil powers like witches and wizards that cause sicknesses in the society by the use of holy water, praying into water for healing purposes.
- To raise and train prophets and prophetesses to see visions, interpret dreams, burning of incense, importance of fasting, Angel veneration and the purpose of wearing white gown during service hours. This goes along with a confirmation service.
- Knowing the Lord's Prayer and Creed.
- The use of candle, Psalms, sword and staff, hymn, robes and avoidance of tobacco.
- The observation of the various anniversary processions in the movement (Church) (Anjorin 2007: 52).

3.3.3.2 Geographical Spread of Cherubim and Seraphim Church in the municipality

The Church uses public conferences (National, District and local church), the annual anniversary celebration and social works like the establishment of schools, to operate in the country. In the Municipality it had the following establishments between 1938 -2006:

Table 10:

Shows the church's planted and the geographical spread.

Name of Church	Location in the Municipality	An average attendance on Sunday	Language in Use	Tribal representation.
C and S Church	29 – 32, Sanusi road, Sabongari North	328	Yoruba, English	Yoruba
C and S Church	80, Freetown, Sabon gari North	231	Yoruba, English	Yoruba and other southern tribes.

C and S Church	Sabon Line, Brigade, North East.	235	Yoruba	Yoruba, and Middle Belt tribes
C and S Church	26, Freetown, Sabon Gari North	234	Yoruba	Yoruba and southern tribes.
Mt Zion C and S Church	3A, Airport road, North East	156	Yoruba and English	Yoruba and other tribes
Mt. Zion C and S	46, Abadie, Sabongari North	123	Yoruba	Yoruba
Olorun – Lowo	44, Egbe road, Sabon gari, North	231	Yoruba	Yoruab

Please note that the church's membership is mainly from the Yoruba people group, except some members from the Middle Belt of Nigeria. This indicates how the church is not accepted by the indigenous Hausa people, partly because it is not conducted in Hausa. This can be a subject worthy of research.

3.3.3.3 Education

The Church at 29-32 Sanusi road began the earliest established nursery and primary school on the same premises, with the sole objective of catering for the children of their members, although it is open to members of the public. This is the only known school established by the church in Kano (Aluko (ed.) 2007: 49).

3.3.3.4 Youth programme

The church organized the youth into Boys' and Girls' Brigades, with the objective of weekly Bible study. During the Sunday service children are organized according to their age groups.

3.3.3.5 Magazine

No book has been published about the church since its inception in Kano, but there is an annual national magazine which has been in circulation since June 2006, distributed nationwide, "The Glory News Letter", with the objective of reflecting the annual events of the church worldwide.

The Cherubim and Seraphim denomination is completely different from other denominations in strategy and focus. Therefore the membership has been ethnocentric, predominantly Yoruba, since her establishment in 1938 among the Hausa people group. Her evangelistic campaign is based largely on annual national or district conferences, revivals and festival celebrations. Its effectiveness among the Hausa needs further study.

3.3.4 The Assemblies of God Church (Pentecostal 1974)

The historical background of the Assemblies of God Church in the Municipality has been considered in Chapter Two. Here its goal, geographical spread, membership drive and strategy will be considered.

3.3.4.1 Goals and objectives

- A Pentecostal pacesetter in Nigeria, Up-reach in worship of God, In-reach discipleship of believers and Out-reach in evangelizing the world.
- To remain the foremost Pentecostal movement in the country.
- A Spirit-led movement where all the component parts recognize and submit to the leadership of the Holy Spirit.
- A Christ-centred and Christ-propagating movement.
- Spreading throughout the nooks and crannies of our country and beyond.
- A Spiritual Catalyst, dictating the spiritual temperature.
- A Bible holiness preaching and practicing movement keeping the world out of the church and preparing the saints for the Rapture.

- A Power-Packed Movement terrorizing and humiliating the forces of darkness in all facets of this last onslaught against the devil by the church, striking terror in the heart of Satan.
- A Growth-oriented movement, growing upward in worship, together in brotherly love and fellowship, outward in evangelism, and beyond in missions.
- A powerful movement locking and unlocking heaven on her knees, binding and casting out devils where they exist, demolishing strongholds of Satan and bringing to submission all minds that exalt themselves above the knowledge of God (www.assembliesofGod,nigeria.com).

3.3.4.2 Operational Strategy: Geographical, Educational and Church planting of the denomination

How the church came into the city has been shown in the previous chapter, therefore my concern here is to examine the strategy it adopted in spreading the Gospel of Christ in the metropolis, including the Municipality, among the Hausa as a people group.

3.3.4.3 Geographical spread of the Assemblies of God Church in the Municipality

Church planting and establishment of schools is the main strategy. There are currently seven branches, represented in table 11 below

Table 11:

The current seven branches of the denomination represented.

Name of the Church	Location	The average number of worshippers	Language in Use	Tribe
Assemblies of God Church	35 Gold Coast, Sabongari, North	623	English, Hausa interpretation	Ibo, and other South, Middle Belt tribes
Assemblies of	Challawa,	125	English and	Ibo, South and

God	Industrial area, NorthWest		Hausa Interpretation	Middle Belt tribes
Assemblies of God Church	34, Aba Road, Sabongari, North	231	English	Ibo and Middle Belt tribes
Assemblies of God Church	Naibawa quarters, South	238	English and Hausa interpretation	Ibo and other tribes
Assemblies of God Church	Badawa quarters, North East	137	Hausa	Hausa and Fulani
Assemblies of God	Sabon line, Brigade	143	English and Hausa	Ibo and other tribes.

Note that the rural areas of the metropolis are not included because of the focus of the paper.

3.3.4.4 Educational strategy

Christian education is organized in the Church among various groups such as Men's fellowship, Women's Fellowship, youth and children based on age groups. The church established an elementary and high school in the compound because of the reasons stated earlier concerning the unwilling attitude of the Municipality and Hausa Islamic government policy on land tenure in practice against non-Muslims in the state. The school is open to the public regardless of denomination, although pupils are predominantly children of members of the Church.

From the above it would seem that the Assemblies of God Church work in Kano does not achieve its aims and objectives if one considers the number of Hausa converts in the church in line with her vision, aims and objects. There are more members from the south east of the country where the church was originally founded, Ibo, than from an indigenization drive. It is

also an indicator of its insensitivity to the culture of the northern Hausa people group through the use of English rather than the native language.

3.4. The sources and challenges of the Christian Muslim encounter in general in Northern Nigeria, especially Kano city, 1980 to 2007

Having considered specific challenges complicating Christian Muslim encounters in Kano city, it is pertinent to explore general factors that are responsible, with the possibility of proffering biblically based solutions. According to Turaki (1997), the fundamental source of the challenges, as considered in Chapter Two, include the Qur'an and Islamic traditional practices, Hadith, Colonial policy and the post- Independence constitution of Nigeria. These, as expressed above, range from socio-cultural, political, economic and ethno-religious issues which resulted in conflicts and unrest between Christians and Muslims in Kano city and the consequences for the community.

This is in spite of the Federal Republic of Nigeria's Constitution's provision for religious freedom of worship. According to section 38 of the 1999 constitution:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, preaching, practice and observance.

Today, however, it has to be admitted that despite the codification of the Federal Constitution, the degree of religious liberty a citizen enjoys differs according to the state in which he/she is resident, particularly in Northern North Sharia States. There are a variety of reasons for this, and it may be helpful to take a further brief glance at the history behind this.

3.4.1 Historical background to Christian Muslim conflicts in Northern Nigeria, Kano city-state in particular

Nigeria, Northern Nigeria, in particular Kano city, according to Boer (2006), Oluniyi (2007) and Turaki (1997) has been disrupted by religiously-motivated conflict. Africa's most populous country with over 140 million people, according to the 2006 Nigerian National Census figure, (www.nigeria/population commission.com) and until recently the largest oil producing country

in the continent, has witnessed numerous violent conflicts between Christians and Muslims. Though Christianity and Islam have co-existed for approximately 170 years in Nigeria, the mistrust and competition between them is deep-rooted. Nigeria's oft-noted religious pluralism has been disrupted by religiously-motivated conflict, including killings, destruction of property, and social upheaval.

These religious crises, according to Turaki, (1997), Crampton (2004), Boer (2006) and Oluniyi (2007), can be traced largely to Nigeria's colonial experience, which began with British colonization in 1852 and did not end until Nigeria gained its political independence in October 1960. The Colonial government policies towards Muslim and Christian communities institutionalized racial and religious differences, which noticeably emerged in Nigeria during the 1970's. Between the 1980's and the mid-2000's roughly 98 cases of religious riots were reported. According to Abdul (2006: 134), most of Nigeria's inter-religious forums have responded to religious conflict only after it has escalated into violence. This is corroborated by my personal observation from returned written and collated questionnaires among Christians and Muslims alike in the city (Appendix 4 A-E).

Though constitutionally one country, Nigeria entered its post-colonial dispensation with religious and ethnic divisions reinforced by Britain's regional approaches to colonial rule. Under the British three regions, North, West and East were incorporated into the colonial project at different points in time in accordance with the policy of Amalgamation of the protectorate in 1914. The British pursued interests and development plans that created regional variances, which in turn fomented conflicts between the three regions, according to Turaki (1997). Therefore, after Independence in 1960, these divisions were magnified as separate political parties emerged in each region. These parties corresponded to ethnic and religious differences between the regions.

Again Boer (2006) pointed out the significant setback to national unity when several state governments in Northern Nigeria, in Kano in particular, between October 1999 and June 2000 passed legislation instituting Sharia law. This was done despite the country's tradition of religious pluralism and its constitutional guarantee of secular federal and state government. The controversy generated by this event occupied public attention, particularly when violent confrontation over the Sharia issue ensued between Christians and Muslims in Kano State.

Oluniyi pointed out that, although the national census figures are incomplete for religious affiliation, according to Johnston (2000), it is generally accepted that Islam and Christianity have an almost equal following within Nigeria, with about 60 million persons identifying with each. In fact, Nigeria's Muslim and Christian populations are among the three largest national populations of these respective faith groups in Africa. Egypt is the only African country with an equally large Muslim population. While Northern Nigeria has recorded the highest incidences of religious conflict, the South, West and East have also experienced conflicts, though based more on ethnicity than on religion, according to Oluniyi (2007).

Turaki agreed that the colonial legacy has had the most far-reaching consequences in Northern Nigeria. Therefore, when one considered the history of Islam going back to the 14th century, he pointed out, the integration and cohesion of the population within the region was achieved largely through common subscription to Islam. Social and political structures were greatly linked to Islam, and adherence to Islamic values was taken for granted in many towns and communities, Christian presence grew only by sheer determination among some ethnic groups on the fringe of Northern Nigeria (Turaki 1997: 142).

Therefore, according to Turaki, the colonial government inherited the social cohesion and supporting administrative structures generated by Islam and maintained them largely for the sake of expediency, given the Colonial administration's lack of manpower for creating extensive new layers of administration. Despite some agitation by minority ethnic groups not conquered by Muslims, the British through their indirect Colonial rule preserved Islamic power structures that imposed Muslim rulers and authority on the pagan people (i.e. non-Muslim ethnic groups). He emphasized that the minority ethnic groups continued to agitate for self-determination into the 20th century, and some of this ethnic unrest was reflected in religious riots, as reflected below.

Furthermore, Turaki (1997) and Boer (2006) felt that Christian-Muslim conflicts can also be traced to variances between the three regions in British colonial administrative policies, shown by how the British colonial administration practiced differential treatment among the ethnic groups in Northern Nigeria, a policy based on European racial and anthropological theories of the 19th century. In effect, the British denied political participation to the so-called pagan tribes and, as previously stated, imposed on them alien Muslim rulers under British colonial superintendence. Eventually, colonial policies towards Muslim and Christian communities

institutionalized racial and religious differences, with far-reaching consequences in the period immediately before and after independence. For example, in the non-Muslim areas, Western education provided by Christian missionaries was widespread and later served as an ideological stimulus for self-determination and ethnic survival.

In the Muslim areas, however, Western education was provided through the colonial administration, and only for children of the ruling elite. Therefore, by the beginning of 1902, the administration generally sought to restrict Christian mission advances into Northern Nigeria, partly to preserve the internal social integration strategies in the North that formed the basis of rulership by the Islamic emirs. Southern Nigeria, consisting of Eastern and Western regions, was largely steeped in African traditional religion until the 1830's, when sustained evangelization by Christian missions began. By the end of the 19th century, the religious landscape was undergoing significant transformation, and by the mid-20th century Christianity was exerting significant influence on the rapidly changing social landscape in the South. By the 1960's, educated elites, mostly trained in Christian mission institutions, took over from the British through an organized nationalism movement, which eventually led to independence of the country.

Turaki pointed out that the distrust among the three regions resulted in a crisis in 1966 after a coup led by officers from Eastern Nigeria eliminated political and military leaders of Northern origin. This crisis eventually led to the Nigerian Civil War, 1967-1970. The 1977 debate over attempts to include Sharia, the Islamic penal code, in the country's constitution and thereby expand its scope, thrust Christian-Muslim distrust and competition onto the national stage. Against the backdrop of the perceived Islamization agenda of the military government from 1985 to 1993 and the perceived threat of the penetration of Christian evangelism into the core Muslim areas of Northern Nigeria, attempts to implement Sharia law have only exacerbated pre-existing Christian-Muslim tensions (Turaki 1997).

3.4.1.1 Religious Violence as a New Dimension in Christian-Muslim Relations in Kano city (City State)

Boer (2006: 167) and Oluniyi (2007: 147) said that religious fundamentalism among Christians and Muslims noticeably emerged in Nigeria during the 1970's. Among Christians it was largely represented by the charismatic renewal movement and was sustained primarily by educated

middle class students and graduates. Among Muslims, the Izala sect, established and led by Sheik Abubakar Gumi, a radical cleric trained in Egypt and Saudi Arabia, promoted a purer form of Islam among the youth. A related group was the Muslim Students' Society, which was very strong among students in tertiary institutions. The Islamic renewal agenda soon turned into anti-Christian propaganda in response to perceived advances of Christianity into many areas of the North, as well as to Muslim perceptions that Christians had been advantaged within independent Nigeria as a result of the colonial legacy. Consequently, the take-over of elementary and secondary schools by the Federal Military (Islamic) Government in 1975 was partly an attempt to reduce the influence of Christian churches that had largely controlled Western education in the country since 1854.

This meant, according to Yakubu (1998), that a new Islamic fundamentalism was fuelled partly by the Islamic revolution in Iran in 1979, which took on an anti-West ethos. The Maitatsine Islamic sect capitalized on this in December 1980 to spark a religious riot in Kano. By 1980, Alhaji Muhammadu Marwa (nicknamed Maitatsine, by his followers) had gathered a sizeable following based on a somewhat unorthodox Islam that, among other things, condemned as un-Islamic such things as riding of bicycles or motorcycles, or possessing large quantities of cash. Members of the sect also refused to pray in the same mosque with Muslims from outside their group, used provocative language in their public preaching, and, in some cases, attacked those perceived as police informants.

Furthermore, attempts by the police to arrest certain Maitatsine members in Kano in December 1980 led, in fact, to attacks on the police. Eventually, the military was brought in, the enclave of the sect was overrun, and hundreds of sect members were killed. Although the Maitatsine case represented intra-Muslim religious violence against Western values, it set the pattern for other religious conflicts in Northern Nigeria, according to Oluniyi (2007) and Boer (2006). The same sect struck in other cities such as Maiduguri in October 1982, in Yola (Jimeta) in February 1984, and in Gombe in 1985. Maitatsine uprisings significantly reinforced the use of violence as a powerful tool of religious conflict (Boer 2006; Olusola & Ojo 1992).

Isichei (1987) pointed to the fact that this riot was the catalyst for the build up to Nigeria's first direct Muslim-Christian conflict in October 1982, when the Muslim Students' Society protested against the first Anglican church in Kano city that was located too close to a mosque. According

to Isieche, (1987: 47-67), although the Anglican Church was protected by the police, other Christian churches were destroyed and about 44 people were killed.

Another major violent conflict between Christians and Muslims occurred in Kaduna State in March 1987. Isieche (1987) highlighted the Kafachan conflict, when a disagreement between Muslim and Christian students in a College of Education in the semi-urban town snowballed into a crisis that engulfed much of Northern Nigeria. Initially, Muslim students attacked their Christian counterparts in an attempt to stop a preacher, a convert from Islam, from quoting from the Qur'an at an open air evangelistic meeting. The conflict spilled into the town where the majority of the Christian population rose in defense of the Christian students.

As a result, Oluniyi (2007) reported that the situation deteriorated as indigenous Christians in the area vocalized memories of British subjugation of Christian populations in the North during colonialism. News reports of the conflict reached the state capital, Kaduna, and other cities mobilized Muslims for reprisal attacks against Christians, against their properties, and against their churches. Over a hundred churches and five mosques were destroyed, hundreds of people were killed, and there was significant social disruption in Kafachan and other cities like Kano during the mayhem that ensued. Although the government intervened and forcefully quelled the conflict, substantial damage had already been done.

Similarly, Isichei (1987) and Boer (2006) pointed out that in the October 1991 riot against Christians in Kano city, Muslims resorted to violence, looting, property destruction (including the burning of churches and Christian businesses), and killing in an attempt to prevent a German Christian evangelist, Reinhard Bonnke, from holding an open air evangelistic program in the city of Kano. In this particular riot, Christians for the first time mounted a response. Igbo Christians, mostly from south-eastern Nigeria, counterattacked rioters and other Muslims in an attempt to defend their businesses. The Christian Association denied planning this retaliation and insisted that it was a spontaneous response by threatened people. Thereafter it was not uncommon for Christians to fight back when attacked by Muslims, particularly in Kano city (Boer 2006: 38-49).

The news of similar religious disturbances, most of them occurring in the North, including Kano city, that are widely reported by the press has become routine. Between the 1980's and the mid-2000's, roughly 148 cases of religious riots were reported (See Table/Date in Chapter Two).

Altogether 100,000 people, mainly of Christian faith, were slaughtered in attacks on “Infidels” (Boer 2006, Oluniyi 2007, Kano Disturbances Tribunal of Inquiry; Report of Tribunal on Inquiry; Boer, Nigeria’s Decades of Blood, 38-9).

Therefore, the failure of government to provide full security for its citizenry leaves a people with very little option but to provide for their own kind of security. History has shown that this gives rise to vengeance, retaliation, bitterness, hatred and malice. This gives birth to an almost endless cycle of senseless violence, as can be seen in Nigeria today. Can government at all the levels of governance in the country, or the Church, salvage the situation or proffer a lasting solution to this conflict? How long can Christians and their leaders endure the situation?

3.4.2 Inter-Religious Reconciliation Building Opportunities

Despite all the aforementioned, there have been various Inter-Religious Peace Building Opportunities set up partly by Government and Christian organizations to resolve the issues, but it seems there is no light at the end of the tunnel due to the general mutual suspicion that still permeates the society. These include Government, secularist and Christian initiatives, without any record of any from the Islamic initiative.

3.4.2.1 Advisory Council on Religious Affairs

A first initiative was the Advisory Council on Religious Affairs (ACRA) in July 1987, initiated by Ibrahim Babangida to diffuse the tension caused by Nigerian membership Organization of Islamic Congress, OIC, in the Country. ACRA ran into difficulties at its very first meeting when it was unable to appoint a Chairman for the Council. Its suggestion that there be two chairmen acting in rotation was rejected by government. A December meeting of ACRA resulted in a protest from Christian members over matters of substance regarding the government decree that established the Council. Of particular concern was the defining of one Council function as serving as an avenue for articulating cordial relationships between the various religious groups and the Federal Government. This therefore died a natural death. (Christian Association of Nigeria, CAN: Kano/Kaduna Public Committee: 1987. 550-567. Kaduna Religious Riot 1987. Institute for Global Engagement; www.globalengage.org/retrieved/2009/06/20)

3.4.2.2 Nigeria Inter Religious Council, NIREC

The next attempts at religious dialogue came during the government of Chief Olusegun Obasanjo, 1999-2007. President Obasanjo instituted the Nigeria Inter Religious Council (NIREC), which was established in late 2000 after the devastating religious riot over Sharia in Kaduna State. The polarization between Christians and Muslims in reaction to the large-scale destruction of lives and properties eventually led to the division of the city of Kaduna into Sharia and non-Sharia areas. President Obasanjo, shocked by the magnitude of the destruction, established NIREC and appointed a person who had been serving as chaplain to the president, Rev. Professor Yusufu Obaje, as NIREC's national Coordinator and Secretary. The Council was organized to provide a permanent forum where Christians and Muslims could foster and strengthen mutual understanding through dialogue.

The Council was made up of an equal number of Christians and Muslims and was headed jointly by the Sultan of Sokoto (the leading Muslim ruler) and the National President of the Christian Association of Nigeria. An office was opened in Abuja and regular meetings were scheduled. Currently, a new national Coordinator, Professor Ishaq Oloyede, continues to pursue the agenda of peaceful co-existence between the major religions in the country.

A number of non-governmental organizations are also involved in interreligious dialogue and bridge-building. For example, the Project for Christian-Muslim Relations in Africa (PROCMURA) is a Christian organization whose primary interest is a constructive engagement with Muslims for peace and peaceful co-existence and for the holistic development of the human person. It was founded in Ibadan in 1958 as the Islam in Africa Project and was sponsored by several evangelical churches and mission organizations in Africa, North America and Europe. Ecumenical in its approach, PROCMURA's goal is the enhancement of Christian-Muslim relations in independent Africa (Kateregga, Badru & Shenk 1980: 79; Lateju, F. & Adebayo R. K. (eds.) 2008. (www.nigeria:procumura.org/retreived/2009/06/21)).

3.4.2.3 Project for Christian Muslim Relations, PROCMURA

Among other things, PROCMURA's work on Christian-Muslim relations includes providing interfaith training, facilitating discussions, organizing consultations, generating resources for interfaith awareness activities, offering scholarships for graduate studies in Islam, and improving

public understanding of the teachings and practices of Islam in Nigeria and in other African countries. It also makes use of area committees that provided effective counsel during various religious crises in Northern and Southern Nigeria. Although PROCMURA has achieved wide African support from Christian denominations, its primarily Christian composition and agenda has not made room for active Muslim participation. Consequently, its activities have largely been restricted to Christian churches and have built few direct bridges for Christian and Muslim interaction and relationship-building (Kateregga, Badru & Shenk 1980: 279).

3.4.3 Assessment of the Interreligious Reconciliation Agencies

By way of assessing interfaith bridge-building efforts one can draw from the fact that most of Nigeria's interreligious forums have responded to religious conflict only after it has escalated into violence, which indicates they often lack the capacity to prevent such violence. In the cases of government-sponsored peace building forums such as ACRA and NIREC, the lack of preventive capacity may be due to the fact that forum members came from the religious leadership sectors, rather than from the grassroots sectors where most religious riots have their genesis. Nevertheless, these government-sponsored forums possess a reach and visibility that affords them significant bridge-building potential.

Unfortunately, however, there is presently no effective national interreligious forum in Nigeria other than NIREC, since most government-initiated peace programmes have not lasted beyond the government that created them. Hence, one is still left with the question for the Christian as to what can possibly be the biblical response and solution to the conflict in Kano city, Northern Nigeria, between Christians and Muslims or Christianity and Islam.

3.7 Summary of the chapter

This chapter attempts to define the Christian denominational agency in contextual relation to the socio-political, economic, cultural and educational and religious policy.

It was observed that the colonial and Islamic emirate authorities were intolerant of the earliest denominational Christian mission interest among the native Hausa community in Kano Municipality. This resulted in the policy of isolation experienced by the church from these two authorities. It became the foundation which informed the rivalry between the two religion faces

today. While the interest of the colonial government was that of political and economic control that of Islamic authority was based on religious and cultural inclination (Meek 1921, Gibb 1975 and Turaki 1997:221).

Furthermore, the colonial government policy promoted segregation, ethnic rivalry, sociological superiority and an inferiority complex among its subjects instead of being a unifying factor. It created and promoted disunity through the indirect rule system of administration, which largely favoured the Hausa Muslims against non-Muslim migrant groups in the society. The Municipality was divided into three major settlements, based on religious dichotomy (Turaki 1997 and Crampton 2004).

The denominational mission agencies were determined to succeed in the midst of the challenges and problems posed by the socio political, economic, cultural and educational oppositions directed against them by the former. The result was they eventually gained a foothold in the Hausa community. ECWA and the Anglican Church have a larger representation of Hausa congregations, which is the case even in the leadership of the Church today, while Assemblies of God Church and Cherubim and Seraphim have few responses (Turaki 1997:241 and Anjorin 2007:231).

The challenges of the shortage of human and material resources to the British government as a result of the outbreak of the Second World War created an open door of opportunity for the denominational agencies like ECWA to establish their activities through a holistic approach in their mission work in both rural areas and the Municipality, resulting in the Gospel being preached and denominational agencies planted (Miller 1959 and Ayandele (1966:241).

The building of infrastructure like schools, railroads and other development resulting in commercial and social activity opened the exclusively Islamic Hausa community to other tribes of the country. It equally exposed the Hausa Muslims to formal western education. This later helped to speed the rise of nationalism in the north against British imperialism (Lugard 1929 and Ajayi 1965:231).

The educational policy implementation of the mission agencies as a result of colonial interest contributed to the socio-political difference among the geo-political distribution of subjects in the north. The Hausa Muslims had the advantage of being deliberately tutored politically, whereas

mission school curricula did not prepare converts about the acts of governance (Lawrence 1984 and Isichei 1987).

The earliest mission stations in the north were exposed to formal education compared to the Quranic interest of the Native Emirate Authority as indicated above. The implication was an imbalance in the social order in the society. The establishment of different churches by different denominations created a competitive environment and rivalry instead of unity. Most of the denominations were established among the migrant settlers from the South and Middle Belt of the country. This weakened denominational Christian witness to non-Christian communities on the one hand, and encouraged interdenominational rivalry among them on the other.

The vision statement and missionary approach of each denomination differs. While the Church of Nigeria Anglican communion reached out to both the municipal and rural areas in her strategy, ECWA/SIM's methodology was holistic, and culturally sensitive to the inclusion of tribal representation (Isieche 1987, Turaki 1997 and Crampton 2004).

The Cherubim and Seraphim Movement considered healing, conferences, celebration of festivals, Angels, burning of incense to ward off evil spirits in the society, use of staff and wearing of white robes in public, among other features, to be of paramount importance. The charismatic use of Spiritual gifts and the exclusionary tendency of using English, does not position the Assemblies of God well in her decades of establishment in Hausa Muslim Community, like Kano. The latter two denominations, CSC and AGC, established their agencies in the Municipality, where their denominational presence is seen by their numbers. This means there is a tendency for denominational rivalry, as observed during the course of the pilot study, when compared with the former, Anglican and ECWA, in terms of geographical spread (Omoyajowo 1980, Anjorin 2007 and Jimmy 2007).

The Assemblies of God Church in Nigeria had its birth and background in 1969 in the Azusa Street Pentecostal Movement in the United States of America. From what has been said previously it seems that the Assemblies of God Church in Kano does not achieve its aims and objective in line with its vision, aims and objectives, if one considers the number of Hausa converts in the church. There are more members from the south east of the country where it was originally founded, Ibo, than from an indigenization drive.

It is clear, therefore, that the background of Christian Muslim conflicts is rooted in the pre- and post-Independence history of Nigeria, where Islam, because it was there first, enjoyed an unprecedented hold and dominant advantage over other religions such as Christianity. Therefore this background serves as a foundation to the various conflicts as a result of ethno-religious tensions and challenges in Nigeria (Isichei 1987; Turaki 1997; Boer 2006).

CHAPTER 4

4. CHRISTIAN HOPE: A BRIEF BIBLICAL EXPOSITION, MISSION-HISTORICAL ANALYSIS

4.1. Brief biblical exposition of 1Peter 3: 13-17

In the previous two chapters I have considered historical and contextual analyses of Christian witness in Kano, which goes along with the determination to bear witness of and for Jesus Christ in the midst of challenges that include resistance, persecution and hostility to the point of shedding of blood (Oluniyi 2007:230; Boer 2004: 65-79; The Lausanne Occasional Paper 32. www.lausanne.org.). I now have to take the next step, which is to explore the missionary potential in the hope that Christians have as a key to witnessing to non-Christians, based on 1Peter 3: 13-17. What is the biblical background, how was it expressed in mission history as a life style, and how should we interpret this in terms of contemporary missiology?

4.1.1 Historical and textual background

1 Peter, according to Parker (1987: 648), was a letter addressed to a large number of churches (1: 1), who were seriously persecuted by Rome, written from Rome, with Babylon as a code name for the city (5: 13). The letter encourages Christians that “where there is life there is hope” and this is in line with a Hausa saying, according to Yahaya, “*Idan da rai akoi begge*”⁸, which means, if there is life, (regardless of the challenge), there is hope (of overcoming it). This is probably because Peter had witnessed the ministry and suffering of Jesus Christ and His triumphant resurrection and ascension; the experience might have convinced him that there is an eternal home to be enjoyed once this brief life is over (5: 12).

Therefore, there are two important points of emphasis relevant to the thesis topic: 1) An encouragement to the scattered, persecuted believers to remember and testify to the grace of God; “hope as part of love as a live style”; 2) A practical example of how to live out the Christian faith in time of trial and suffering by holding on to hope in Jesus Christ as a life style. The question here is, how does this apply to the religious intolerance arising out of the hostility between Christians and Muslims in Kano, Northern Nigeria in particular in the last five decades (Boer 2004: 79)?

⁸ Kamus 1974. *A compilation of Hausa traditional sayings* vol. 1. Kaduna: Arewa House.

It is also of interest to note the emphasis of Peter on how he practically relates his theology to the duties of the Christian life. Salvation and grace in Christians in relationship to others as a theme (Matt 18: 21-35), the teaching of Jesus Christ on forgiveness, and the parable of the unforgiving servant, clearly attest to it.

The question is how much and to what extent can Christians forgive those who hurt them? This pointed to the predestination of Jesus Christ as the Father's love (1: 20, 22) to be a sin offering and a substitute (3: 18) to bring about redemption and reconciliation. His willingness to suffer is an example to Christians (2: 21-24). This means the ministries of the Church are to offer worship to God and bear witness to others. How then does a Christian community in Kano bear witness in the midst of persecution or hostility experienced thus far at the hands of Muslims? To what extent can they respond to the challenge?

4.1.2 Structure

Following Lenski (1966: 619) and Parker (1987: 646), and for the purpose of this study, I wish to outline 1 Peter in this way:

1: 1-2, Greetings; 1: 3-2: 3, Salvation and holiness; 2: 4-10, a chosen people, a royal priesthood; 2:13-25, Believers and the authorities; 3:1-7, husbands and wives; 3: 8-22, conduct under persecution; 4: 1-19, how to live for God and suffer for Christ, especially in the light of the expected "end of all things"; 5: 1-11, Encouragement to male leaders and the led; 5: 12-14 Closing remarks.

The text in 3: 1-4, 6, centred on Christian witness in the midst of hostility through an exemplary life as a biblical injunction (cf. Matt. 5: 11, 43-48), becomes the focus of this study from this point because it raises the question as to what has been and should be the Christian response in the context of Kano city, based on the hostility in the Christian-Muslim encounter experienced by the four groups (blocks) of churches under consideration in this study. The past three decades in particular will be considered. In other words, there is the need to highlight the following obvious biblical elements in the passage above as it relates to the issues:

- Christianity often finds that it does not have the ability to speak in certain contexts, perhaps because there is conflict, in 1Peter 3: 1-7; it is a Christian wife whose husband is hostile and whom she must serve and submit to in reverence to Christ. Has Christianity

lost its platform to speak in Kano because of uncommon ground between Islam and Christianity?

- Always but most especially when speaking is not an option, the Christian life should speak louder than words. Is there any element of Christian failure on this in Kano?
- Christian lifestyle should bear testimony to the hope part of love that they have as a strong conception of what the Gospel is and why it provides hope for justification by faith in Christ. Do all the blocks of churches understand and make it central in their witnessing?
- Christians should live their life so strongly that people are compelled to ask about it. The response to this question – even with enemies – should be full of gentleness and respect. It is part of an imitation of Christ that should be followed as His example under persecution. How have the churches responded or portrayed themselves in this regard in the city?
- People who continue to speak badly of them when they do good will eventually be ashamed of themselves. Is it possible for Christians not to defend themselves when slandered so that their behaviour under attack defends them?

Therefore, the summary of how far Christians under persecution or in a hostile environment should bear witness, based on hope part of love as a key to attracting non-Christians through their lifestyle, becomes an issue that needs to be explored in line with decades of hostility experienced between Muslims and Christians in the city. Is there any alternative or medium of bearing witness to Christ through the multicultural values of the Hausa, Yoruba, et cetera, that can serve as a platform to an African, Christian or Muslim, to resolve the issues of hostility relative to hope as an African ethical value? What is the practicality of such an approach in the midst of hostility? How effective or popular will such be without aggravating the challenge, promoting syncretism or liberalism, during the course of preaching the Gospel of Christ by the agencies in focus?

These and more questions are bound to crop up as one navigates through the contextual missiological reflection of this passage as it relates to what Christian lifestyle in the midst of hostility should be, first among themselves and secondly in their encounter with non-Christians

generally, particularly Muslims, in the context of this study. The questions may be too numerous to answer in the limited scope of this thesis, but do expose the elements for future study. Hence the questions and relevant statements within the scope of this study will be considered.

4.1.3 Hope: Definition and word study from a biblical point of view

The word “hope” in biblical context, according to Alves, (1969: 239) and Bloch (1995: 378), is associated with God alone and the outworking of His purpose in history. Fundamentally, Yahweh is the theological ground of human hope in the Old Testament (Ps 37: 9), as Bloch (1995: 231) commented:

- A biblical Old Testament theology standpoint is based on the hope as expressed through the Psalms, the Wisdom books, the Prophetic corpus, via the various divine covenants and historical events of Israelites that climaxed fully in Jesus Christ as regards the definition and the content of the Kingdom of God.⁹
- In line with the Old Testament, the New Testament concept of hope as a derivation from the word *hypomeneo*, meaning, “perseverance and endurance,” differs slightly from the word used in the Septuagint (LXX), *elpiso*, meaning, “wait expectantly.” While the former denotes the effort involved in the human response to God due to hopelessness (1 Thess. 4: 13), the latter expresses hope as understood as “gift of God” through faith in Christ. Accordingly, the latter meaning gives greater “assurance” as it relates to salvation in God (Rom. 5: 1-5; 8: 23-25), therefore, such hope provides ground or direction for faith (Heb 11:1ff), consisting of both the present and future (1Peter. 1: 21). It also means that unbelievers have no true hope (Eph 2:13).

Hence, Bosch (1991:499; Bloch 1995:131) considered biblical hope, being future-oriented, focuses on a God-given striving, which is often corrupted into anxiety. In other words, it is an embodiment of an already attained quality part of Christian life of hope (Phil 4: 5f; Luke 19: 13; Matt 10: 32-33), while it is also the future that gives sense to such lives, a matter of God meeting humanity more than half way in the context of individual salvation relative to the afterlife and God’s justice.

⁹ Geneva: 1979. Retrieved 29 September 2010, from Encyclopedia Britannica Online.

By implication, according to Bloch (1995:132); Moltmann, (1993: 118), hope has two main senses: 1) It defines the true object of hope, Jesus Christ. 2) It describes the eschatological expectation, the attitude of hoping. Theologically it means to look forward expectantly for God's future activity, based on the grounds of His past activities in Jesus Christ, who points the way to God's purposes for His creation. Thus believers look forward to the resurrection of God's people and the arrival of the Kingdom through prayers, the Lord's Supper, his death and resurrection, which opened the way to the Kingdom (1 Cor. 11: 26; 2 Cor. 1: 22, Heb. 11: 13-16). Therefore, living hopefully helps and aids walking by faith, which is characterized by suffering and triumph, (<http://www.britannica.com/EBchecked/topic/271447/hope/Reteived/2009/07/29>)

In other words, hope is not merely a private matter, but a broader socio-political dimension that includes the scope of the universality of God's kingdom. It gives room for new things to happen progressively into the future within history, thereby giving room for an expression of the characteristics of the expected future Kingdom, justice, peace, community and love, which in turn provides guidelines and motivation for Christian social and ethical actions. Consequently, the Church or community of believers becomes the agent to point the society to the future kingdom in character and conduct (Matt 5-7).

4.1.3.1 Hope as part of love

Bloch (1995:109 and Alves 1978:262), considered hope as a gift of the Holy Spirit that, with faith and love, is an essential characteristics of the Christian, when prophecies, tongues and knowledge ceased, 1 Cor 13: 8, 13. It derives its meaning from the Greek noun, *elpis*, meaning 'trust', 'confidence', in the God of hope, Rom 15:13, through Jesus Christ, the hope of glory, Col 1:27. All creation hopes for redemption, Rom 8:19-25, 1 Tim 1:1; Titus 1:2, this is linked with faith Heb 11:1 through Jesus Christ's resurrection.

Alves (1978:279), considered love as the nature of God, 1 Jn 4:8, 16; and the greatest of Christian virtue 1 Cor 13:13. In Hebrew and Greek, the word *love 'ahavah* and *agape*, respectively, receives definition in the scripture only by listing of its attributes, it lies at the heart of Christianity as a lifestyle. In other words it is an essential to Christian relations to God and man, Matt 22:37-40. Such love finds its expression in the self sacrifice on Calvary. Therefore, Christianity presents God *not* only loves, He is love and His Son, Jesus Christ as the object of

His eternal love , Is 42:1; Jn 3:16; Rom 5:8; Gal 2:20. This equally demands Christians *not* only to love God but his brother and enemy as well. Hence, finding his expression in service to fellow men, Luke 14: 26; Jn 13:35; Gal 5:13

Essentially, from above, the practicality, particularly NT usage, hope part of faith, becomes an important element of Christian life style that finds its expression in love of and for God, through Jesus Christ, as in practice during by the early Church. Acts 4:32-33. In the instruction of Jesus Christ to His followers, He stated that “Not those who says Lord Lord shall enter the Kingdom of God but those who obey my commandment” Matt 6:14; 7:21. Hence, Peter considered Christian hope as part of love through a life style, in a hostile environment, as an attractive medium of bearing witness

Therefore, Peter encourages Christians to live in harmony with one another (3: 8):

Believers should practice the virtue of kindness to make for peace. These include, humility, (1 Peter. 2: 13-3: 7), no hostility and resentfulness even in the midst of suffering, injustice and insult (Alves, 1969: 348 and Wood 1978: 562).

Peter also reminded believers, by quoting from Psalm 34:16, that there was nothing new about the command to express hope in the midst of suffering because the Lord’s approval of those who control their responses and actively avoid evil and seek peace shall be rewarded (Alves 1969 and Grudem 1994: 742).

A Christian’s zeal to do what is right is not likely to lead to persecution in the natural course of events for one is unlikely to be harmed for being kind (3:13). In verse 13b, being eager to do good may disarm opponents, although it is no guarantee that they themselves will be left in peace, as Jesus repeatedly warned (Matt 5: 10-12; 10: 17-22; 24: 9, Jn. 15: 18-16: 4) (Wood 1978 and Green 2004: 132).

The question as to how this will probably be the case is emphasized in 1Peter 3: 14b- 15a. Peter derived his inspiration from Isaiah 8: 12 and the injunction of Jesus Christ to His disciples in Matt 10: 28, “Do not fear what they fear, do not fear those who can kill the body and not the soul,” all this in the context of “blessed are those who are persecuted for my sake” (Matt 5: 11-

12). In all the circumstances, the disciples are to focus on the Lord Jesus Christ, and not their fears (Alves 1969:241 and Grudem 1994:278).

Being prepared to endure persecution for Christ's sake does not mean disciples have to appear stupid; when given the opportunity, they should be able to give a coherent and polite explanation of their assurance of present liberation and hope of future vindication (13-15b). Also, the dignified respectfulness of their speech should stand in clear contrast to the malicious slander of those who attack them (vs. 13-16: 1-17: 1f) (Alves 1969:245 and Moltmann (1993:18).

Finally (vs. 17): if it is God's will, it is better to suffer for doing well than for doing evil. The supreme example and model of such conduct is Jesus Christ Himself. This will enhance a testimony that can lead others to Christ and equally serve as a legacy for the generation coming behind, living in the light of the end (4: 7-19). (Alves 1978:241 and Green 2004:285).

The above points make hope grounded in faith become an inseparable part of love, according to Sider, (2005:241). This becomes the "Manifesto of Jesus Christ":

The Spirit of God is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and the recovery of sight to the blind, to set at liberty the oppressed, and to proclaim the year of the Lord's favour"¹⁰

This means the overall possible exploring questions at this junction are: How much are the Christians and the four blocks of agencies in Kano expressing a harmonious life among themselves in the city of Kano for non-Christians like Muslims to see and be attracted? Has there been any case or cases in the context that are attractive enough to bear witness for Christ in the community as regards suffering or persecution for the sake of Jesus Christ? How many persecutors have come to Christians to ask for the hope they have in Christ in the midst of the persecution? (<http://www.britannica.com/EBchecked/topic/271447/hope/retrieved/2009/07/29>)

4.1.4 Giving an account of Christian Hope: A brief exposition, study of the phrase

Apart from living a harmonious life with one another and neighbours in the midst of suffering and persecution, the phrase "giving account of" is equally important to consider because it forms the fundamental key to access the eschatological basis of the key words of this study, Christian

¹⁰ Retrieved 29 September 2010, from Encyclopedia Britannica Online.

hope. In other words, a brief exposition of the Greek phrase, *pros apologion panti too aitounti*, meaning, “Giving account of,” which according to Bauer (1979: 423), expresses the biblical injunction given to the followers of Jesus Christ is needed. Peter based his reason on the Lordship of Christ, by stating that believers should:

Sanctify Christ in their hearts; be holy as He is Holy, separated as He was for the purpose of redemption, even in the midst of suffering (Is. 8: 13). Therefore, the emphasis is on how a suffering Christian should conduct himself in order to keep the fear of men out of his heart during the course of suffering and accountability as Jesus Christ did (Lenski 1966: 150-151 and Bauer 1979: 423).

With the sanctified Christ in their hearts they are able to face opponents during the course of their hearing with their defence being the hope they have in Him, the living hope, mentioned in 1Peter 1: 21; 3: 5; Acts 22: 1, 25: 16 (Bauer 1979: 423).

The Greek word, *logon*, added by Peter, indicates not only hearing (judicial term or process), but indicates account. In other words, whoever will constitute himself as a judge, the Christian is never to evade or put him off, but rather be ready to present his case, his defence, to render account, as to what his hope embraces, and as to why he holds it in his heart. This is to justify their own hope in order to silence evil speakers or doers with their good conduct that speaks for itself and put slanderers to shame (1 Peter 3: 16); (Lenski 1966: 150).

Another important element to be considered is that the defense should go with meekness, and fear. A meek spirit is referred to in 1Peter 3: 4. Therefore, a Christian is not to answer with haughty words, rather in reverence to God. With fear, it means the fear of God (1: 17; 2: 18; 3:2). (Lenski 1966:151; Evanston Report; August 1979. Peter emphasized keeping of good conscience not only before, but after making such a defence, in order to make the accusers ashamed by the believer’s good conduct in Christ (1 Peter 3: 16). In other words, something is accomplished as a result of a believer’s good conduct (1 Peter 2: 15) (Lenski 1966).

Peter concluded by pointing to the fact that it is better for a Christian to suffer according to the will of God, than to do evil (1 Peter 2: 15, 19 and 20). Hence, the characteristic of the Kingdom and the reward for suffering for righteousness’ sake become ultimate goals and the purpose for suffering in the course of defending the hope that one has in Jesus Christ. The use of the word

“blessed” is when you suffer for righteousness’ sake (1Peter. 3: 14)! This became a strong link to 1Peter 4: 14-19, and as Jesus Christ taught His disciples in Matt 5:10; Rom 5: 7; 1 Jn 4: 7-16 (Bauer 1979: 231). (www.evanston/report/1979.comretrived/2009/09/29).

4.2 Christian hope in practice: a mission historical perspective

4.2.1 Friendship lifestyle: A biblical lifestyle that bears witness for Christ

Having considered Christian hope as grounded in faith and part of love, it is pertinent to try and construct a widely acceptable methodology, based on a biblical and Christian way of witnessing for Christ in the midst of hostility, as the only option at this stage in Kano. In other words, what is the best approach that is biblical, true to the Christian tradition, which can be employed with the goal of having a fruitful practice in the context? How should we promote such an approach?

Christians themselves are the strongest arguments against Christianity; Christians who are not Christian. Christians themselves are the strongest argument for Christianity; Christians who live a Christian life¹¹.

These words are confirmed by Bosch (1986: 231), who stated that you do not evangelize people by what you tell them; people are much more likely to believe what they see happening. If what they hear flatly contradicts what they see, that means such evangelism is useless unless something is done about the credibility of the quality of our lives. In Menno Simons’ methodology of evangelism, as reappraised by Green, (2004:17-105), he prioritizes an attractive Christian lifestyle as a first requirement.

This is in accordance with the teachings and lifestyle of Jesus Christ. Despite hatred, suffering and persecution, He left His disciples with the injunction to count all of this joy for His name’s sake as the mark of His Kingdom (Matt. 5: 11, 24). This teaching characterized His own earthly life; so for example, he miraculously healed the ear of His assailant in the midst of the agony of His arrest (Lk. 22: 49-52) and on the Cross He pleaded with his Father for forgiveness for His adversaries (Lk. 22: 52ff), to mention but a few practical instances. In this way Jesus Christ gave us an exemplary lifestyle in terms of character, conduct and methodology, and selflessness on which to model our own attractive lifestyle.

¹¹ Kummel , W.J 1987, as remarked and quoted by Robinson, (1990: 156) .

The early Church Fathers of the Apostolic period followed suit. Stephen prayed for forgiveness for those who were killing him (Acts 7: 59). Saul who was there as a witness, later became a Christian after his involvement in the persecution of the Church (Acts 9: 1f). In Acts 11: 26, the lifestyle of the disciples made the people of Antioch call them “Christians” for the first time. This is because the people realized that they had stayed true to Jesus Christ and did what he had done (Acts 4: 13). This name is still used today. But does the word “Christianity” today generally represent such a contextual and attractive lifestyle, or has it become no more than a “religious trademark”¹² indicating nominality?

When one reviews a later period such as the Reformation, the Radical Reformation leader, Menno Simons, as reappraised by Green (2004: 119), presents another example to consider when one talks about friendship evangelism through lifestyle. Green (2004: 159) is of the opinion that this raises three important questions that come with such a methodology: Is it true? Does it matter? Does it work? Green (1993: 145) adds that the oneness of believers in Christ is a prerequisite to bear witness for Christ based on such an attractive lifestyle as Simons proposed. He stressed the prayer of Jesus for His disciples to be one as He and the Father are one, so that the unbelieving world may believe that he is the Saviour of the world. Furthermore, Jesus emphasized that they should love their neighbour regardless of whether their neighbour hated them or not. Such love is uncommon to human nature. “If you love those who love you, do the unbelievers not do the same ...? “Therefore, if you love your enemy and do well to those who persecute you, the world will know that you are my disciples indeed”. (Rom. 5: 7; 1 Jn. 4: 7-16).

Based on these determining factors, one can highlight a biblical framework for friendship evangelization through an attractive lifestyle in Kano thus:

A crucial characteristic of Christ’s followers is the acknowledgment and living out of Jesus’ attractive lifestyle as He taught and lived it out Himself, thereby glorifying God (Jn.15: 9): loving His enemies, healing His assailant in Gethsemane, caring for the sick and hungry, being friends with sinners and publicans, et cetera.

¹² “Trademark,” my phrase to explain how the Christian denominational agencies in Kano promote denominationalism, 14 June 2008.

Furthermore, a precondition for such a lifestyle is the ability to forgive people their wrongdoing as God has demonstrated to humankind through Christ. This means especially that violence which leads to retributive violence in return, destroys any opportunity to evangelize.

4.2.2 The Early Church

The Early Church falls in the period between the first and third centuries in the history of preaching the Gospel, Green (2004: 70). It, the population of believers, grew faster during the first 300 years of its existence than at any time since. How were they able to do so? They had no mission associations, no missionaries, they were persecuted and an unlawful religion, et cetera, yet they grew so fast. Was it perhaps because they had such an attractive lifestyle, and “gave account of the hope in them” simply by doing their everyday jobs in imitation of Christ? This is the area of focus at this point of this study in order to identify the fundamental key to how they gave an account of themselves.

The “Great Commission,” in Matthew 28: 18-20, according to Bosch has suffered different forms of controversy, ranging from being given little attention by denominational traditional interpretation and application on the one hand, and the New Testament authors’ misinterpretation and applications on the other. Despite this, Bosch (1983) and Green (2004) agreed that it is a “masterpiece upon which the cornerstone of understanding the New Testament mission and discipleship background of the Gospel of Jesus Christ is based.”

In other words, the purpose of making Jesus Christ’s seeking and finding, with the ultimate aim of equipping and empowering humankind with the hope of eternal life, is based on how much the Great Commission is understood and applied in the context of mission and discipleship in a given community, according to Bosch (1991: 65). Therefore, he echoed the element of the Gospel of Mathew on the basis of the following mission and discipleship principles, Greek words or terms used in Matthew 28: 18-20: the reign of God, *basileia*, (of heaven), God’s will, *thelema*, justice, *dikaiosyne*, commandments, *entolai*, the challenge to be perfect, *teleios*, to surpass or excel, *perisseuo*, to observe or to keep, *tereo*, to bear fruit, *karous poiein*, and to teach, *didasko* (Bauer1979).

Hence, Sanne, (1989:231); Bosch (1991: 67); Green (2004: 76-85), pointed to the fact that the basis of the evangelism and message of the Gospel of Jesus Christ to the World is to bear witness of Him, (teaching and baptizing believers), based on repentance and forgiveness of sins through the enabling power of the Holy Spirit (Matt. 4: 23; 7: 21; 18: 14; Acts 1: 8). Therefore, it was based on this that Jesus Christ, the Master, and His disciples share their likeness in suffering together because of the purpose of their mission as a model of what the Kingdom demands. Hence, Jesus Christ and His disciples formed a community bearing witness not only to their immediate community, but the one that permeated from the beginning to the end of the Kingdom. Therefore the community identity is an identity-in-mission, according to Green and Bosch, and is the irrevocable and decisive turning to both God and neighbour. By implication it is a costly discipleship that will not give in the midst of suffering and persecution (Matt. 13: 24-30; 47-50), but choose to live according to the “reign and will of God,” the Father (Bosch 1991: 83).

Based on this Matthean paradigm, Bosch (1991) and Green (2004: 77), considered the basis of the one coherent early Christian paradigm of mission, not only on the message of the Great Commission, but on how the messengers carried out the proclamation, Kerusein, “to proclaim,” euangelizesthai, “to tell the good news” and marturein, “to bear witness.” Hence, from Palestine (AD 30) (Lk. 4: 16-21) the community of Christians in mission carried out the message and mission of Jesus Christ, the Good News, which was not only based on applying it but by announcing it, “the days of salvation have arrived”; the people of God are ready and waiting for Him like a bride for her husband, regardless of race or creed, free or bond. In other words, the righteousness of God has arrived to cover the unworthy robe, sinfulness, crowned with an everlasting covenant. Indeed, good news to the World.

Green (2004) pointed out what he considered an important sub-paradigm shift to the Matthean Great Commission, because the emphasis is no longer centered around the commission alone, or a community of disciples in mission with Jesus Christ as a mandate, but of a Christian community in mission to the entire world by proclamation, based on the Good News, sealed with an everlasting covenant in Jesus Christ’s death and resurrection for all who believe. Consequently, his interest is to emphasize the fact that the Gospel of Christ is about the Good News of God’s kingly rule, centred on Jesus Christ of Nazareth, first by Jews to Jews, then to the

rest of the World. Secondly, it is geared towards answering historically how this small group consisting of professionals, unlearned, with no mission associations, no missionaries, who were persecuted and considered to proclaim an unlawful religion, yet grew so fast and effectively proclaimed the Gospel to the World, as a foundation to nineteenth to twenty-first centuries. This becomes the point of interest for this study at this junction. What was the basis of the proclamation, motivation and methodology, relative to the situation in Kano, Northern Nigeria, and elsewhere in the world?

4.2.2.1 Motivation of the early Christians as proclaimers of the Gospel of Jesus of Nazareth

Green (2004: 161) and Bosch (1983; 1991) established and agreed that the early Church's apostolic proclamation of the Gospel, the Good News, salvation for humankind, is centered around reaching out to everybody; Jews first and Gentiles, educated and barbarian, male and female, bond and free; rooted in a man born under the Law, but designed for the whole world. First, the proclamation in Jerusalem (Acts 1: 17), secondly, it spread throughout Palestine and Samaria (6: 8-9: 3), with an extension to Antioch, (9: 32-12: 24), then to Asia Minor (12: 25-16: 5), Europe (16: 9-20) and Rome (19: 21-28: 31). Hence the crucial breakthrough of the Gospel to the world from the Jewish setting was not only the impact on the Ethiopian Eunuch and Cornelius, but the one on the pagan world in Antioch. Green considered that the strategic nature of the city aided in the spread of the Gospel in the city and to the world. The Jewish Messianic title for Jesus gave way to "Lord" and "Christ-like" respectively for believers.

The use of the word "adoption" by Paul to meet the need of his audience, Gentiles, according to Green (2004), brought the Gentiles closer to the meaning of why the door of salvation remained welcoming to them and to as many as are willing to enter by faith. This refers to the fact that Jesus as the proper Son of God through whom people are adopted into the Kingdom of Father and can therefore call Him by the intimate name "Abba" (Father). Furthermore, the use of variety of appeal by Paul meant the needs of the socially suppressed people among the types of Gentiles involved: slaves (Epistle to Philemon), and the poorer freedmen, Greco-Roman women (treated as the second sex due to their politically disadvantaged situation and hard labour), et cetera. All of these sectors of the suppressed people in the society were encouraged by the fact that they have a Heavenly Master in Christ, with whom there is no partiality and inequality.

In other words, the preaching of the Gospel to meet the needs of the various sectors of the community of Gentiles signified and essentially pointed to the fact that Christianity is as old as creation, whereby the relationship between creation and redemption is explained to all.

Green drew a line between the risk and gains of the early Christian proclamation of the Gospel as the opening up of the Gentile world to the Good News of Jesus Christ and the struggle the Jewish Christians had to assimilate the relational challenges that came along with it. These include on the one hand the undue emphasis of Gentile Christians on adaptation to thought forms of the day; Jesus was seen as key to wisdom and heavenly enlightenment, whereas on the other hand, Jewish Christians laid their emphasis on undue conservatism; Jesus Christ was seen as complementary to the Law.

Either way, there were Christians in the second century that held fast to the apostolic message, thereby adapting its message and presentation to their contemporary situation. Hence, it became a strong bridge and link to the third century. Green quoted the testimony of Plato, who completed the circle of working against the message of Christ, but later died for it willingly before his persecutor, Prefect Rusticus, without denying his faith in Christ, particularly the emphasis on his assurance of his life after death because of Jesus Christ's work of redemption.

Therefore, to Green (2004: 208), the resultant conversion that took place during this period of study was based on the Spirit and the Word. He emphasized the work of the Holy Spirit and the Word as the main supreme theme between the apostolic period and the early Christian commitment to evangelization of the world. The Church received the Holy Spirit enabling it to bear witness for Jesus Christ. The gift and the fruits of the Spirit bear their testimony (1 Cor. 12: 1f; Gal 5:22f, 1 Pt. 4:1 f.). Hence conversion during this time was characterized by living a Christian life for others to see the personality of Jesus of Nazareth in such believers. In other words, Green pointed to the connection between belief and behaviour which translated into:

- Fellowship that transcends barriers of race, sex, class and education; Transformational character of each believer in the community of Christian faith, Christ likeness of life became the means of bearing witness for Jesus, for example, the Apostle John, son of thunder, became John the Beloved et cetera.

- The sheer joyous enthusiasm of the new life found in Christ became radiant for others to see. Paul wrote the Epistle to the Philippians from prison, an Epistle of joy and confidence, even in suffering; such a joyous life translated into an enduring life, even in prison, amidst scourging, insults, and martyrdom that brought observers to faith in Jesus of Nazareth (Rom. 8: 35).
- The climax of these motivations was the power and assurance with which they preached the Gospel, even to the extent of having such an invisible but powerful weapon to cast out demons and evil spirits, which was strange enough for their world to see and experience. This was from the time of Jesus of Nazareth (Mk. 6: 12; 16: 15; Acts 3: 1f; 8: 1f; 12: 1-6). Thus it became a tool to bear witness for Christ.

It is therefore essential to consider briefly from the above the fact that the motivation of the Evangelists, Apostles and missionaries was based on a sense of gratitude to God for their personal experience of the love of God through Jesus of Nazareth, that the ultimate force in universe is Love, (1Jn. 4). It also served as grounds to bear witness to those who are outside such a personal understanding, Green stated.

Secondly, was the sense of responsibility with which they carried out their witness for Christ, living a consistent life in line with their calling (Jn. 15: 1-4; 1Cor. 5: 17; Col. 1: 10; 1Tim. 1: 20). Bosch and Green emphasized the life of the evangelist and the messenger as an essential tool to bear witness and transformation of life in a given community, based on Matthew 5:12-14.

Finally was the sense of concern with which they tap their energy towards the unreached world, souls that did not know Christ. This is based on amongst others, Luke 19: 10; John 3: 16; 1 Corinthians 9: 15. In other words, the evil in man is intrinsic (Matt. 7: 12; Mk. 7: 22; Gal. 5: 19; Rev. 21: 18). Therefore, Green commented that the early Christians left their audiences with the choice of where they wanted to spend eternity when they considered their guilt, lostness, nominality, because of sin.

Hence, the need to follow all men with the message of salvation for their eternal lives fashioned their commitment to reach out in love and mercy the need to follow all men with mercy through God to enhance where such spend their eternity in heaven or hell, fashioned their commitment to reach out in love and mercy, even with long suffering, (Col. 1: 12-14). These went a long way to

reflect in the methodology adapted by them to proclaim the Gospel of Christ through their life as the vessel.

4.2.2.2 Methodology and strategy

Green (2004: 300-378) and Bosch (1991: 165-79) highlighted the evangelism methodology and strategies used by the early Christians as based on the following principles and practice:

- The quality of life the early Christians lived formed the basis of the Gospel they preached, enshrined by the element of the message to the point of making it attractive enough to God fearers to ask questions about the hope they have, that radiated in their daily living. The preaching of the Gospel both in Antioch in Pisidia (to Jews in the synagogue) and in Lystra (Gentile audience), indicated indoor and outdoor audiences, and was generally based on historical, messianic fulfillment and the need for sinful man to accept the way of redemption through Jesus Christ by faith.
- They preached in the open air in Jerusalem, Samaria, Lystra and Athens, to mention a few. Again, the integrity of their lives was opened to query by the public, the structure of their message was consistent with the lives they lived in the society. They preached Jesus Christ in Galilee, on riverbanks, on mountains, in courtyards, market places and villages. In other words, preaching the Gospel was based on passionately taking advantage of opportunities without fear of intimidation.
- This went on into the second century, such as Ireneaeus at Lugudunum, Thaddaeus in Edessa, to mention a few historical incidences. This means, as they went to all parts of the world, they did not hoard the Gospel of Christ for themselves, despite the persecutions and public open hatred displayed on many occasions when they proclaimed the Gospel. This can be elaborated under Origen's comment on Psalm 36, according to Green (2004: 312).
- Aside from open-air preaching, they went from house to house teaching and preaching, as the situation or opportunity presented itself. Green (2004), considered the explanation between *kerugma* and *didache*, meaning the acts of preaching and teaching, is inseparable when it came to making Christ known in the daily lives of early Christians. What was most important was that they centred on Jesus Christ, and geared towards making Him

known for the purpose of salvation of sinners. That way it became an easier strategy at the grassroots level in the community in which they lived.

- Conversion of husbands, wives, children, slaves and free, were recorded, according to Green (2004), as a result of the variety of different places of teaching and reaching out to all ages within a household setting. Paul attested to the home meetings, home prayer cells, communion services (Rom. 16: 3f; Col .4: 1-15). All these brought about resounding conversions that cut across all ages, gender and classes. Bishop Polycarp, Justin Martyr Paeon, Eulispistus, are examples that cut across the centuries of the early Christian witness to non-Christians of their time.
- Adding personal testimony to their message was another feature that was prominent in the life of early Christians, for example, the Samaritan Woman (Jn. 4: 5-32); Paul openly shared his testimony enthusiastically in joy and sorrow of Christ's salvation experience which they have in Jesus Christ (Acts 11; Rom. 7: 23f; 1Cor. 9:15; 1Tim. 1: 15). This was indicated in all of his Epistles to the churches of his time. Green referred to the testimony of a learned Justin in his First Apology for the Christians; Clement of Alexandra's address, Exhortation to the Heathen, to mention a few, which centred on their transformation and translation from sinfulness to a new life in Jesus of Nazareth.
- Personal evangelism, visiting, literature and apologists, were other areas mentioned by Green as an effective methodological, non-formal approach to witness of Christ by the early Christians that led to conversion. For example, the experience of Peter and Cornelius' household in Acts 10, conversion of Gregory by Oregon, who later became instrumental in the conversion of others, lend support to the claim of Green as to the impact of recorded personal evangelism method and strategy on the growth of the Church during this period.
- In addition, there were those such as John, Mark, Luke the physician, John the beloved, the Pauline Epistles, to mention a few, who, according to Green, as a medium of evangelistic outreach to non-Christians, wrote confession *fidei*, testimonies from the lips of eye witnesses to the life, teaching and ministry of Jesus of Nazareth in order to benefit generations to come, for their conversion, transformation and translation of their souls into the hope of eternity in Him (Jn. 3: 3; Eph. 2: 8; Col. 1: 12-14; Rev. 22: 8).

Hence, Green (2004) highlighted the four Gospels to be evangelistic and apologetic. St. Luke's writing met all the spiritual, socio-cultural, economic and political needs of the entire Jewish and Greco-Roman world, with the thematic focus on the fulfilment of Old Testament prophecies in Jesus of Nazareth's Lordship of all and His messianic priesthood. In line with this were the testimonies of Saint Augustine, Tertullian, Gregory, Oregon and others, who later became apologists of their century for Christ. They read the Epistles, written by the so-called "Barbaric" Apostles, and became converted.

4.2.3 Eschatology: The hope of the end

Going by the reasons responsible for the motivation, methodology and strategy of the early Christian's way of proclaiming the Gospel of Jesus Christ, the hope of the imminent end of time, the return of Jesus Christ became another catalyst for the early Christians to bear witness into the second and third centuries, according to Green (2004: 369), Bosch (1991: 173) and Turaki (1997: 143). All four Gospels recorded the teaching of Jesus Christ on the subject, Matthew 24 and 25, to that effect. Paul in 1 Thessalonians 1: 5-10 in expectation and hope emphasized the return of the Son of God from heaven. In other words, the proclamation of the Gospel focussed on a strong expectation of the *parousia*, associated with judgment, the resurrection, and life of loving obedience to Jesus of Nazareth at this time.

Green (2004:221); Moltmann (1993:18), emphasised understanding about the timing of the end time, whereby the earliest Christians had the expectation that the *parousia*, the end to everything, would be in their lifetime. Even though this assertion was wrong and corrected later because it tended to weaken the preaching of the Gospel by laziness of some missionaries, Thessalonican Christians then were affected by this, yet Green pointed out that the motivation they had towards the end time, despite the seemed variances, catalyzed them to live a life that is worthy of a Bride in expectation of the Bridegroom, Jesus Christ coming to and for His body.

Therefore, according to Bosch, (1991: 498), the instruction in Mark 13, 1Thessalonians 4: 13-17; 5 and 2Thessalonians 2: 1, gave a complementary teaching, rather than contradicting the need to be ready for the consummation of the age, as in Matthew's Gospel (Matt. 25: 1f.). It also meant that the emphasis on the coming Messianic banquet in the heavenly city; the stress on the Holy Spirit as the partial fulfilment of the eschatological promises of Jesus, as in John 14: 16f, the progressive healing of all things in Christ (Acts and Ephesians), the personal return of Christ

was central to their eschatology as Christ was central to their Gospel, hence, their primitive hope in the return of Christ as imminent and progressive. Bosch (1991: 499), quoting Moltmann (1993:18), said the past is a promise of the future, a greater future of God through Jesus Christ alone.

Hence, the early Christians impacted their world even into the following centuries with striking features in evangelism to a large extent because of the following factors:

- The people who were engaged in the evangelism saw it as a prerogative duty of the Church, a prime concern. The ordinary people in the Church saw it as their job, a lay movement, spread by informal missionaries; clergy of the Church such as bishops like Oregon, doctors like St. Luke, philosophers like Justin and Tatian saw it as their responsibility (Green 2004).
- The message of the Gospel was made relevant to diverse ages, backgrounds, sex, culture and class because of their qualitative lifestyle (Bosch 1991: 321). Therefore, they took evangelism as a task, backed up by a quality lifestyle that was consistent with the message, despite the suffering and persecution they encountered through the centuries, a Christ-like lifestyle (Bosch 1986:232)
- The methodology and strategy adopted cut across boundaries and was relevant to each context because they did not pre-empt the power of the Holy Ghost to initiate, lead and direct their affairs of their adventures. Thereby Early Christian evangelists and missionaries processed a clear understanding of the Good News they proclaimed, their kerygma, proclamation, which was splended in all ways.

Their eschatology was strong and clear, comprehensive enough even for the modern theologian to recognize and appreciate the primitiveness of the early Christian perspective (Green 2004: 382). Moltmann (1993:18), pointed out that there was no distinction between Jesus of history and the Christ of faith, a cosmic Christ.

Therefore, one is drawn to ask the question as to how much the factors that aided the growth of the early Christian church are reflected in Kano context, if this is laid on the table for a non-Christian to examine. In other words, who will remind people about the *parousia*, hope in Christ.

4.2.3.1 A mission-historical perspective

The historical and contextual analysis of Christian praxis and Christianity in Kano city has been considered in Chapters Two and Three through the role of various mission agencies, cutting across denominational groupings: Ecumenical, Evangelical, Pentecostal and African Initiated Churches. I especially concentrated on how they carried out their operational strategies, particularly as they relate to fruitfulness and challenges in their set goals and objectives despite hostilities that characterized the encounters they had and are still experiencing today. Before attempting to construct a contemporary and contextual approach for such evangelism in Kano, I wish first to consider whether such an approach has been employed in Kano before.

There has been an example of a holistic approach to Christian witnessing as a strategy, in the case of ECWA/SIM (Evangelical block); an exclusive tendency of relationship in the case of Cherubim and Seraphim (AIC/Aladura denominational block praxis) due to their methodological approach to areas of operation; and that of a religious tolerance approach by the Church of Nigeria and Assemblies of God (Ecumenical and Pentecostal dialogue, respectively), according to Lochhead's categorization (1989: 261)¹³.

Questions that arise at this stage include: which of these strategies or approaches are biblically sufficient to approach non-Christians, especially in a resistant Muslim context? Can the methodological parameters used by all the denominations be attractive enough? Therefore, one is left at this junction to consider the subject of hope (the theme of my thesis), as it relates to biblical witnessing and a traditional historical Christian praxis on how the Christian agencies involved themselves. This hopefully motivates one to fashion a possible missiological reflection or reappraisal on the subject of hope as part of love, in the predominantly multicultural and multi-religious context of Kano city, in line with the effects on the Muslim community that forms the majority of the population.

4.2.3.2 A contextual model for friendship evangelism in Kano city: Using a biblical and Christian witnessing praxis

Livingstone (1992: 273-79), simply defined Christian mission and evangelism as, "Proclaiming and living out the love of Christ to the world, thereby winning souls into the kingdom of Christ through the help of the Holy Spirit." Bosch (1986: 11-40); Kritzinger and Saayman (2008: 145),

¹³ See the previous two chapters and the result of the pilot study.

defined, modified, classified and appraised the term as “evangelism and mission” into two major groupings because both terms are synonymous in general usage. The first grouping is about what mission is:

- It refers to “the total task that God has set the Church for the salvation of the world,” witness to the world.
- The crossing of frontiers for the purpose of bearing testimony in words and deeds in the form of a servant due to its “cosmic in nature as it relates to creation, the fall of humanity, and restoration.”

Therefore, to a Christian the scope of mission and evangelism is as wide as the scope of salvation, which is universal in nature, regardless of barriers.

Secondly, evangelism, to Bosch (1986), is a derivation from the Greek word, *euangelion*, Gospel. Therefore to him, it means “preach the Gospel,” *euangelizein*. Essentially, it involves:

- An announcement of what God has done. It is an explicit Gospel of an explicit faith in Christ, if the Greek word “*euangelizomai*,” meaning “presenting the Gospel,” is anything to apply in this context. Hence it means a witnessing to what God has done, which flows from gratitude rather than from law, privilege rather than duty (Bosch 1986: 45-50; 1991: 279).
- “An invitation to anyone and everyone to accept Jesus Christ in order to become part of His earthly community.” This means a radiant manifestation of the Christian faith with a winsome lifestyle. A call to mission to Bosch is therefore personal enjoyment of salvation and happiness. In other words, it is an obedience to “justice-love,” perfected only in Christ (Jn. 3: 16, 1 Cor. 13: 1ff), characterized with receiving and giving, reconciling, peace and justice on earth (Bosch 1986: 47-50).

Hence, Livingstone and Bosch, based on their understanding of biblical injunction, considered evangelism through the lifestyle and activities of evangelists as the bedrock for doing mission; mission that is being driven by the motivation and renovation of the evangelist. It also means that the actions involved in the lifestyle of such evangelists account for the effectiveness and future of their mission in a given community where they become a tool to bearing witness for Christ.

The question is what kind of biblical character and conduct is expected from an effective witness as a Christian for Christ? Definitely it is not a hostile attitude.

4.2.3.3 Friendship evangelism in Kano city: the contemporary situation

According to Martyr (1938: 178) and Fox (1985: 21), the church history of the 2nd to 19th centuries recorded an unprecedented hatred, hostility and martyrdom of Christians for the sake of preaching the Gospel of Jesus Christ. This ranges from the persecution of Emperor Nero, Marxist Germany to Communist Russia and China on the one hand, Islamic ideology to fundamentalism on the other. Boer (2005: 218), Crampton (2004: 212), Turaki (1999: 127) and Oluniyi (formerly Awoniyi) (2007: 15 -249) considered these experiences as the characteristic of the situation in Northern Nigeria, as do the collated and classified results of questionnaires, interviews and on the spot assessment of the situation in Northern Nigeria. Even some Muslim authorities like Muhammad (Tell Magazine: February 2002) and Yakubu (2005: 432) acknowledged it in their respective published books. This includes a survey of Religious Riots in Northern Nigeria: 1905 to 1995 by the latter. See table below, in the case of Northern Nigeria, including Kano, and a published survey by Nagata:

Table 12:

Shows the records of some religious riots directed against Christianity: Christian Association of Nigeria (CAN); 2009 Gazetteers vol. 3. Northern Nigeria and Kano

LOCATION	DATE	NATURE OF CONFLICT
Kano, Kano State	18-20 December 1980	Islamic revivalists (the Maitatsine group) attacked Christians and burnt churches, over 4000 Christians were killed with property worth millions of Naira lost.
Maiduguri Borno State	26-29 October 1982	Maitatsine riot, over 100 Christians lost their lives, property belonging to Christians was also lost.

Kaduna, Kaduna State	25-30 October 1982	Another Maitatsine riot, over 50 Christians were estimated to have died.
Sabon Gari area, Municipality of Kano, Kano State	30 October 1982	Two churches burnt to ashes, with six others damaged.
Jimeta – Yola then Gongola State	15 February to 2 March 1984	The Maitatsine group attacked Christians, over 500 people were killed.
Gombe, then in Bauchi State	23-28 April, 1985	Maitatsine uprising, more than 100 Christians lost their lives.
Kafanchan, Kaduna, Zaria (all in Kaduna State) and Katsina, Katsina State	6-12 March 1987	Muslim students attacked Christian students at the College of Education in Kafanchan and the Christians fought back. The fight later spread to other places as indicated here under location. More than 150 churches were burnt and over 25 Christians lost their lives.
Kaduna Polytechnic, Kaduna State	8 March 1988	The Kaduna State government destroyed a Christian Chapel under construction at the Kaduna Polytechnic. This led to a religious uprising.
ABU University Zaria, Kaduna State	1988	One Benson Omenka, a final year Christian Student in Ahmadu Bello University, Zaria, was killed by Muslim students during Students Union election. Some other Christians were stoned and maimed while female students were raped.
Bauchi, Gombe Bauchi State.	1988	Religious riots in Bauchi State secondary schools. Muslim students attacked Christian

		teachers and students in GSS Gombe, GTC Gombe and GSS Bauchi and other secondary schools in Bauchi State. Some of the Christian students were badly wounded.
Bauchi, Bauchi State	20-23 April 1991	Fighting between Muslims and Christians, more than 200 people lost their lives and 700 churches and mosques were burnt.
Kano, Kano State	14-16 October 1991	The Reinhard Bonnke riots – fighting between Muslims and Christians as Muslim activists rampaged and protested a planned public Christian revival meeting during which a German evangelist, Reinhard Bonnke, was expected to be the guest preacher.
Jos Plateau State	October 1991	A young man from Anaguta was beaten to death on a field opposite the University of Jos during election primaries of the defunct Social Democratic Party (SDP).
Zangon Kataf Local Government Area, Kaduna State	15-16 April 1992	What were supposed to be communal riots turned into religious riots between Christians and Muslims and spread throughout Kaduna State. Hundreds of people lost their lives and buildings were burnt.
Kaduna and Zaria, Kaduna State	18 May 1992	Rev. Tacio Duniya of ECWA Church, Rev. Musa Bakut and many others were murdered by Muslims fanatics.
Kano, Kano State	1992	Many Christians were massacred and churches destroyed

Jos Plateau State	9 February 1992	A young Christian, married with one child, was beaten to death by Muslims as he was going home from an evening church meeting, at Yan Taya junction, Jos.
Jos Plateau State	12 April 1994	Fighting between Muslims and Christians over the appointment of one A. Mato as chairman of the caretaker committee for Jos Local Government Area. 16 lives were lost and property destroyed.
Borno State	1999	Religious riots as Borno State government mooted the idea of not allowing the teaching of Christian Religious Knowledge in Schools.
Kaduna, Kaduna State	February and May 2000	Christians in Kaduna were attacked on two different occasions as Muslim fanatics protested against the late introduction of Sharia in the state.
Jos, Plateau State	7-12 September 2001	Muslims attacked Christians immediately after Muslim prayers on a Friday. Churches were burnt, Christian business centres looted, Christian homes destroyed and many Christians killed. This began when a young woman was said to have crossed a praying ground at the time of prayer.
Jos Plateau State	2 May 2002	Muslims attacked Christians. Property was destroyed and people lost their lives.
Federal Government College Zaria, Kaduna	September 2002	Muslim students fought against Christian students as the Muslim students discovered that a Christian was likely to win the position

State		of Students Union President during student election. Many were killed and several female students raped.
Shendam, Langtang area of Plateau State	2004	Muslim attacks on Christians; some killed inside the church in Yelwa over alleged cattle stealing.
Jos Plateau State	November 2008	Riot caused by Muslim because of local government election results in Jos North (even though these results had not been declared). Resulting to lost of lives, properties, Church buildings destroyed.
Jos Plateau State	17 January 2010	Provoked attacks on Christians by Muslim youths in Church compounds, St. Michael and ECWA Church, Anguwar Rukuba and workers on a building site. Consequently, the many deaths. Many properties destroyed in the city.
Kazaure	21 February 2010	A traffic incident, not involving Christians, led to a mob attack on Christian churches and properties
Plateau State	19 January 2010	Massacre of Berom Christian inhabitants of three villages Dogo Na Hauwa and environ: approximately 480 killed; houses destroyed.

Again, the Greek verb, *euaggelizo*, “to proclaim the good news,” occurs in the New Testament more often than the word “evangelism,” according to Packer (1995: 248). This is because it is an action related word that goes with the Lord’s commissioning His disciples to “Go make disciples of all nations” (Matt. 7: 29; 28: 19-20). Therefore it is an action to be carried out based on the instruction of Jesus Christ to His followers. Farinto expressed it in Yoruba adage, *Enito bama da aso fun iwefa, torun re laako wo*, meaning, “Christian action should speak louder than their voice”¹⁴. Idowu (1973:178) also applied the same to mean, “Whatever a person is wearing indicates his ability to be charitable in, for example, preparing to clothe a poor man in a given circumstances”. This emphasized an attractive lifestyle of witness rather than verbalization or an empty promise. What are the actions that best bear witness for Christ based on His teaching and lifestyle? (Barrett 1987).

Hence, emerging questions will be to what extent has this been lived out by Christian agencies in Kano among themselves and towards non-Christians in the city? What is the response or impact this has on the people in the community? How do you love people if you are not friendly to them? What are some of the features of biblical friendliness, as reflected in New Testament witnessing? How has the Christian community in Kano city show love towards those who hate and persecute them, base on Jesus Christ’s injunction.

4.2.3.4 Christian friendship encounters with Muslims in Kano: some guidelines

The Bible Dictionary defines the words “friend” and “friendship” as derivatives from the Hebrew words, *rah*, *ahb* and *roheb*, meaning, “one who loves.” In New Testament Greek, they are derived from the word *philos* or *hetarios* meaning, “companion” or “comrade” and in some cases the word “neighbour.” In both Testaments the word “friendship” has three components: “association,” “loyalty” and “affection.” This is signified in 1 Samuel 18: 1- 4; 20: 14-17; Proverbs 17: 17; Luke 11: 5-8; Acts 19: 31, to give a few relevant examples. All these quotations are examples of human friendship. On the other hand, man can be a friend of God (2 Chr. 20: 7; Isa. 41: 8; Ja. 2: 23; 4: 4 1; Jn. 2: 5). However, friendship with God has more to do with divine loyalty and affection, as in Luke 12: 4 and John 15: 14. The latter verse sums up what friendship

¹⁴ A Yoruba traditional adage used by Rev. Antony Farinto, ECWA National President, during his address to the Christian (Including Yoruba) community in Kano, 19 January 2008.

with Christ is based on: “If the disciples do His will” (The Cambridge Annotated Bible Dictionary 1982: 452).

Grudem (1994: 47-115); Patte (1996), further explains that the essentiality of biblical friendship demands loyalty and commitment to the course of the relationship regardless of whether it is convenient or not, risky or dangerous, resulting in blessing or wrath. One can say friendliness could mean a favourable or helpful relationship that grows into mutual trust and respect that ultimately leads to loving each other, as demonstrated by Jesus Christ to those who were first alienated, but brought to faith in Him.

In summary, Menno Simons was quoted by Green (1995) as saying “For one to claim he is a friend will simply mean he is favourably loyal in relationship with others.” If such a term is applied to a society, one’s expectation would be that it will become a place of mutual benefit for its members at all times, even when difficulties are experienced, for example, in Proverbs 17: 17. In Luke 14: 12-14, Jesus encourages His disciples to invite strangers and the needy to their tables, not friends. In the parable of the Good Samaritan, He introduces the concept of neighbourliness to include anyone in need (Lk 10: 25-37 cf. Green 1995). Barriers of race, religion, social status, ethnic heritage, and any other human barriers, therefore have to be overcome in friendship.

4.3 Conversion as a result of friendship evangelization: pattern and process in Kano city

According to Azuma (2001: 56) and Greenlee (2006: 261), the two religions, Christianity and Islam, have at least two things in common: 1) A call to mission and conversion; 2) A passionate methodological approach.

Having established the theological concept and elements of friendship evangelization, it is essential to consider its practicality in the city of Kano. In order to do this, a brief analysis is needed of how the Christian agencies in Kano established themselves despite the perennial challenge from Hausa Islamic and traditional religious practices by the Mangusawas and the restrictions imposed by the colonial regime.

Social involvement used as a strategy for outreach included the establishment of medical facilities like hospitals, leprosaria, eye hospitals and clinics; establishment of educational and theological institutions; training in vocational skills; the development of rural roads and

provision of potable water, to mention but a few outstanding examples of Christian mission in Kano till now. The growth of the Christian community was further aided by the need of the colonial government for skilful artisans from Christian southern Nigeria to support educational, infrastructural and economic development in the North as a result of the shortage of personnel caused by World War II.

Post-Independence constitutional developments continued certain aspects of colonial “indirect rule policy” in the North, whereby some Muslim dominated states (the so-called Core North, including Kano, see Map, Appendix 1 and 3) maintained a privileged status for Muslims, and Islamic superiority over any other faith. This was done, for example, by practising Islamic law, Sharia, side by side with the secular nature of Nigeria’s federal constitution. Despite the tension and frictions that go with their encounter, Christian and Muslim awareness of each other has grown because they meet each other at every corner in their daily encounter (David 1978:231; Turaki 1997: 124; Crampton 2004: 231).

According to Guy, (1934); Crampton (2004), Boer (2004), Turaki (1991) and Yakubu (2005), authorities on Christianity in Northern Nigeria, Christianity definitely has had a positive impact on and contribution to the development of Northern Nigeria in all spheres of life. This happened through expressing the love of God to their neighbours, regardless of religious affiliation, race or class, and the socio-cultural development of the society generally. Therefore, the focus of this sub-topic at this point is to what extent biblical contextualized expression of Christian friendship evangelization produced results. Was there also conversion from Christianity to Islam? What may be responsible for that?

On the other hand, it is also relevant to say that some Qur’anic injunctions like chapter 5: 58; 2: 120; 4: 118, to quote a few, tend to widen the gulf between Muslim and non-Muslim. So, for example, chapter 5: 58 states: “O believers take not the Jews or Christians as friends, if anyone of you take them for his friends, Allah’s curse be upon him.” These injunctions and other socio-ethnic challenges complicate Christian/Muslim encounters, according to Azuma (2001: 231), Shenk (2003: 223) and Schirmacher (2001: 179). Nevertheless this should not stand as a barrier to Christian evangelization, but must rather be seen as a steppingstone to reach out through a hopeful lifestyle that is attractive enough for non-Christians to consider the way of redemption through Jesus Christ. “Not confrontation but accommodation,” admonishes Lohead (1989: 231).

This can be seen generally when one considers the impact of the Gospel through Christian agencies in Northern Nigeria, according to Ayandele (1934); Turaki (1993: 141), resulting in a number of converts among the indigenes of Hausa, Yoruba, and other tribes, who originally practiced other faiths like Islam in the city, which in turn translates to community development despite hostility encountered. The question of the extent and the quality of the impact, and how consistently the Christian agencies involved engage themselves, is a subject for examination at this point. I do this by reflecting on the results of the pilot study and semi-structured scheduled interview findings, both on the Christian and Islamic accounts respectively. Mouton (2001: 127) recommends the classification of numerical figures as a convenient way to present data for easier comprehension. Therefore, I am using the tables below to represent the number of converts per local assembly in the city in the last two years, based on the denominational groupings analyzed in this study.

Table 13:

Below, shows the known figure of ECWA converts in Kano Municipality, city centre only, based on local assemblies as at 31 December 2008: (General Secretary's Biannual Report to the General Church Council, 14 April 2008).

Name of ECWA local Church	Location in the municipality	Average number of Sunday Worshippers 2008	Number of Muslim converts	Tribal composition of the congregation.
ECWA Hausa No, 1.	1, Misson road, North	462	136	Hausa, Fulani, other northern tribes.
ECWA Hausa No 2	1, Stadium road North.	367	151	Hausa, Karefa, other northern tribes.
ECWA Hausa	Noman's Land	432	121	Hausa and other northern

No 3.				tribes.
ECWA Hausa No 4,	New Road	343	111	Hausa and other northern tribes.
ECWA English Section	No 4, Mission Road, North	820	43	Hausa, Yoruba, Igbo, Tangale, and other Northern tribe.
ECWA, Yoruba	No, 8, Airport Road, North West	570,	Non	Yoruba tribes.
ECWA, Tudunwada	Tudunwada quarters, North East..	340	211	Hausa, Other northern tribes
ECWA, Katsina	Katsina Road North West	267	49	Hausa, Fulani, and other northern tribes
ECWA, Challawa	Challawa industrial lay- out, South West	431	23	Hausa, Fulani, Karefa, other northern tribes
ECWA, Badawa	Badawa quarters North East	232	67	Hausa, Fulani, Tangale and other northern tribes
ECWA, Giginyu	Giginyun quarters, North East	271	27	Hausa, Fulani and other tribes
ECWA, Igbo	Brigade/Bompai	283	Non	Ibo and other southern south tribes

ECWA, Tangale	Badawa, North East	321.	13	Tangale, Waja, Kaltungo Manguzawa
ECWA, Gospel	8B, Airport North East	237	Non	Yoruba, and other southern tribes

The 2009 statistic from SIM/ECWA headquarters archival materials through General Secretary's Office, Jos, on Church Growth in Northern/Southern Nigeria, 1968-93. (Please note that review work is being done on these statistics).

Table 14:

The known figure of converts in Kano Anglican Diocese in the metropolitan at the various stations as at December 13, 2008: (Kano Diocese Biannual report, November 2009).

Name of Church	Date Built	Location in the city	Number of Muslim converts	Tribal Composition of Membership and Language in use
Cathedral of Holy Trinity	1918, as a House Church	Ibo road, North	25.	Yoruba, Ibo mainly/English
St. Georges	1929	Bompai road, North east	41	Expert rate elite/English
Christ Anglican	1929	Fagge, North central	67	Hausa
St. Stephen	1945	New Road, Sabongari, North	Non	Ibo/ English
St, Paul	1983	Yoruba Road,	Non	Urobo, Ibibio,

		Sabongari, North		Efik/Trading English
St. Peters	1991	Church Road, Sabongri, North	Non	Yoruba and English
St Joseph	1997	Badawa, North east	42	Hausa and English.

I cannot provide figures for the Cherubim and Seraphim Church, as they do not have written records of converts from Islam. Through the semi-structured interviews, recorded audio tapes, et cetera, I have established that there were at least 17 converts from Islam in the last three years, mostly in the rural local assemblies (5 of them), with 8 known to have reverted to Islam again. The same goes for the Assemblies of God Church; I established that they have 38 converts with 4 reverting to Islam. All fall within the same period as that of the ECWA and Church of Nigeria, Anglican Communion above.

4.3.1 Conversion: process and motive

There are several factors responsible for the conversion experiences noted above. These are classified according to the following headings based on the result of collated written and semi-structured scheduled interviews among the groupings of the various churches I studied. I have established the following motives and processes:

- Main motives for coming to faith
- Passion for eternal life (21%)
- Lifestyle of Christians, expressed through Christian social work (56%)
- Forgiveness by Christians (18%)
- Miraculous healings and divine visitations (3 %)
- Other (2%)

This in turn can be categorized and briefly explained as follows:

- Religious factors:

“Humankind existed before there was an understanding of religion,” according to Onaiyekan (1989); Malek (2006: 70) therefore there is a general human tendency to consider and reconsider the fundamental motives for existence which produce life. Hence the human tendency of considering what life is and should be becomes a great self-motivation that makes anyone reconsider or search for the truth of where and in whom assurance of salvation, eternal life and eternal values, can be found. Some of the people interviewed confessed that they were enlightened in this respect by the practical testimonies of Muslim Background Believers (MBB). When comparing the values of Christianity and Islam, they became temporarily confused, but were convinced and concluded that Jesus Christ is the only hope for their life and eternity to come. Therefore they yielded to His redemptive message and atonement.

- Power encounter or divine encounter:

These are the ones who had an encounter which was divinely motivated in a dream, vision or other mystery and resulted in an encounter with Jesus Christ. In this way the entire purpose and focus in life was rearranged. Some experienced miraculous healing or terrifying visions of hell and pleasant visions of paradise respectively; that brought about a call to repentance and embracing Jesus Christ as the only hope for eternity.

- Personal encounters:

Some MBB’s had personal experiences with the missionaries that lived among them, particularly in the area of selfless rendering of services. This resulted in lifelong commitment to “Bishara Yesu, rayua ne a garai mu”¹⁵ meaning, “The Good News of Jesus Christ in our community is life.” “The Christian missionaries lived, walked, worked, and ate among us, and gave us value that can only be defined by faith in love” according to Idi, (89 years old Kano resident). In other words, the lovely lives of the Christians around them portrayed the hope valued now and in eternity to come through Jesus Christ.

- Inter-religious encounters:

¹⁵ Rev. Tambaya Adamu; ECWA Kano District Church Council Chairman, in his public address of the Church’s conversion 19 September 2009.

There existed a strong resistance to the Gospel in the Muslim North before and during the colonial era, when policy created a separatist dichotomy between Native Hausa Muslim and non-Muslim areas like Brini and Sabongari respectively. One important result of this era is the fact that Christians generally had never been the aggressors, but were at the receiving end of all religious violence experienced in the city. The Muslim settlements of the city were generally the aggressors, as said by Lugard (1933:79); Abubakare, (1985: 14-16). This led to an initiative of a Muslim Movement called “The Truth Seekers” in Kano, a group that agreed to the fact that Christianity was a religion of peace rather than of violence.

4.3.1.1 Congruence of cultural values between Yoruba and Christian residents

The Yoruba consider religion as secondary to tribal affiliation. So there have never been religious riots generally between Yoruba Christians and Muslim residents of Kano City. There are even a growing number of inter-religious marriages as a response to their socio-cultural values. In Kano, Christians and Muslims not only live side by side in the Sabongari area, but even build mosques and churches adjacent to each other. Therefore, conversion to either religion should not bring persecution with it, and if any it is mild. Ajayi (1962: 231); Idowu 1987:132); Luzbetak (1988:132).

4.3.1.2 Industrialization and urbanization

Among the cases of randomly selected MBBs I interviewed during the pilot study, 51% were converted in the city based on their encounter with Christian co-workers on a daily basis. Urbanization with a broader environmental influence than the close-knit village life of communal monitoring makes this possible. Easy access to Christian media and conversations with Christians, which do not exist in the rural areas, also contribute to this. There are a greater variety of urban lifestyles that influence the life choices which people make. Therefore access to media, literature, satellite-related accessories, et cetera, played major roles in their conversion. Recently the use of “The Jesus Film” and “More than a Dream,” which are easily accessible in the local language, also played an important role.

4.3.1.3 Persecution

Finally, as a result of the pilot study and later semi structured scheduled interviews, I found out that those who have come through open opposition or persecution for their faith tended to

become faithful, active and attractive in their Christian lifestyle to their relatives, community and society at large. Evangelist Tambaiya attested to this as an MBB; it is also confirmed by my personal experience as an MBB who is daily involved in reaching others. Greenlee (2006:252-62); Livingstone (1992: 234) concluded that this is a global reality, that those who endured persecution became “open witnesses of the Gospel”.

In conclusion, one can deduce from the description above that a Christian lifestyle of hope as part of love and as the ground of faith forms the essential key to attracting people of other faiths, when it is lived out on biblical principles and according to traditional Christian praxis. Christians are not only called into an eschatological expectation of life to come, but they are also called to live life with the quality required here and now, in such a way that they will attract others to willingly long for union with Christ, bearing witness fruitfully. This will not always be easy; as such a way of life may call forth hostility and persecution. These challenges are a means to an end and not an end itself. Therefore, justification by faith in Christ alone can only be attained through perseverance, as there is no crown without a cross or vice versa, according to Luke 14: 26 and Romans 6. However, it also reveals the impact of such lifestyle among Christians on non-Christians in the community. Christian life and witness in Kano city are no exception.

These conclusions call for a consideration of what Islamic theology defines and considers as hope in a given community, as it relates to the heterogeneous state of the community in Kano city with its various ethno-religious and socio-political groups.

4.4 Hope in context

It is crucial at this point to consider the contextual analysis of hope based on its nature, scope and ethical value, according to Bosch (1991:342); Green (2004:276) and Turaki (2001:231).

4.4.1 Hope in a Muslim context

Having considered the biblical definition of hope and its general historical practice by Christian agencies in Kano, it is pertinent at this time to consider the Qur’anic and Hausa Islamic cultural conceptual definition of hope, its interpretation, application and possible implications for the community generally in the encounter with Christianity. This is especially important because as hosting community, the Hausa Muslims form the largest percentage of the population in Kano city (89% of the population, based on UN confirmed Nigerian Census, 2003). This will hopefully

provide new avenues for Christians to explore for the purpose of improving their understanding and bearing meaningful witness for Christ.

According to an online Encyclopedia of Islam, www.islamicencyclopedia.com, the word “hope,” *qard*, means a loan given to humankind for a good purpose by Allah. This refers to the expectation of repayment of the loan by earning a reward in the hereafter. Moshe, quoting Al-Ghazali, (2004: 36-43), commented that such hope is like an exercise of commitment to the course of Allah in an open space. That is to say, such hope calls for practice, rather than internalization, by believers.

The word “hope” appears 251 times in the Qur’an, out of which 102 focus on the Muslim hope of making it to *al-janna*, paradise or eternity to come, which, of course, is determined by Allah. By implication, Islamic theology emphasizes hope in relationship of the Muslim believer to God. Nevertheless, for the purpose of the theme of this study, the word *sudais*, from the Arabic and Semitic root, *sds*, is the one that is closely related to faithful human interrelationships. It occurs 49 times in the Qur’an. Therefore the word “hope” in the Qur’an is largely centred on relationships to Allah, which will determine human destiny in eternity (Moshe 2004: 43).

We must not lose hope (*sudais*) in Allah in any situation. We have given you good tidings in truth, so do not be of those who despair and who despair of the mercy of his Lord (Qr. 15: 55-56).

Other references to hope, *qard*, which appear in the Qur’an include the following:

Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope for Allah for that for which they cannot hope, for Allah knoweth all things (Sura 4; An-Nisa; Vs.104. Translation: Yusuf Ali).

Mawdudi (1976: 232) commented that this verse means when Muslims suffer at the hand of their persecutors they should consider themselves fortunate because their core value of hope lies in Allah, their God, when compared with the hopelessness of their adversaries. This means that God is the foundation for hope among Muslims.

Other verses in that line include,

Can ye (O ye men of Faith) entertain the hope that they will believe in you?

Seeing that a party of them heard the word of Allah, and perverted it knowingly after they understood it” (Sura 2; Al-Baqara, Verse 75. Translation: Yusuf Ali)

This according to the footnote commentary of Yusuf Ali, has the background of what Muslims should expect in Muslim versus Christian/Jewish encounters. The latter will not agree with their claims.

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah – they have the hope of the Mercy of Allah; and Allah is oft-forgiving, most merciful”, (Sura 2; Al-Baqara; Verse 218. Translation: Yusuf Ali).

Glyn, (1997: 231) states in his commentary that this reality encourages Muslims to consider suffering for the cause of Allah as a worthy venture that earns them Allah’s attention, and also a reward.

Allah made it but a message of hope for you; and an assurance to your hearts: there is no help except from Allah, the Exalted and the Wise” (Sura 3: Al-Imran; Verse 126. Translation: Yusuf Ali).

Ahamad-Khan, (2003: 263), commented on this verse that the five pillars of Islam are summarized in the belief in the hope of the salvation message to all Muslims. In other words, if there is no observation of the “five pillars” of Islam, there is no hope of salvation in heaven for a Muslim.

“And Who, I hope will forgive me my faults on the Day of Judgment...”
(Sura 26; Al-Shura Verse 82. Translation: Yusuf Ali).

Therefore, to him, only Allah determines the result and knows what hope anyone has in eternity. (www.Islamic/Encyclopedia_online/Retrieved/2009/06/12).

4.4.2 Hope in the traditional Hausa/Fulani and Yoruba context

As these are the two biggest ethnic groups in Kano, it is also important to establish what their concepts of hope are. According to Hogben (1960: 212); Idowu (1987:31); Yakubu (2005:112),

the cultural and ethnocentric socio-cultural core values among the Hausa and Yoruba in Kano in relation to hope are commonly defined and practiced in the context both of a current challenge and future values. In other words, they centre on concepts of birth and death, as the Hausa language traditional expression of “*Rana Haifuwa dai rana mutuwa mutuntaka*”¹⁶, meaning the birth date and death of a person are indicated and “*Baa oku ise otan*”¹⁷, meaning in Yoruba, where there is life, there is hope for anyone who has life. Parents show their hope about the future of a child with celebration and blessings, as they are hopeful of life after death as ordained by the world unseen. The intermediary is a diviner or soothsayer to the Supreme Being called “*Boaye gagara maisali*,” the Ancient of Days¹⁸ and “*Olodumare*”¹⁹, the Yoruba name for Supreme Being, meaning, “Ol”, the owner, “odu” universality, “mare,” eternal in existence, respectively, who is the hope of human destiny. Idowu (1987:145); Yakubu (2005:211).

Therefore, to the Maguzawas, their hope and destiny lie in participating in the annual Dala Hill Worship Festival, where the Supreme Being is honoured. The Yoruba, on the other hand, consider “Egungun,” the ancestral worship festival, as an expression of eternal hope, the connection between the living and the dead. It entails ancestral communal living, life after death, which then goes beyond the grave, based on the sovereignty of the Supreme Being as determining factor. Both these understandings precede the advent of Christianity and Islam, and have mainly been communicated through oral tradition. They are not simply a carbon copy of First World definition and values. The question is: how much have Christianity or Islam influenced these traditional African definitions in Kano? Are they transformational in their impact on the community?

In summary, one can consider the following highlights as key to what Islamic hope is geared towards:

- The key words *qard* and *sudais* entail a hope determined by Allah for the sake of eternal life of a Muslim believer (Vajda 1960:114).

¹⁶ Yakubu, A.M. 192005: 131, the Hausa expression of life after death, in Kano Poem, Kano: Bagauda.

¹⁷ Idowu, B. 1973. *African traditional Religion: A Definition*. New York: Orbis Books.

¹⁸ Kano Chronicles, vol. 2; page 178, nd. *Hausa traditional name for God*.

¹⁹ Idowu, B.; 1962, *Olodumare: God in Yoruba Belief*. London: Longmans, page 31.

- All the quoted verses have an element of classifying types of hope Muslims should consider in the context of belief and practices in any given society as they relate to humankind. They all emphasize the household of Islam versus non-Muslims in a given community.
- These understandings of hope have influenced the relationships between Muslims and Allah on the one hand, and Muslims and members of other faiths on the other.
- Non-Muslims are not entitled to such a hope in a given community.
- Hope to Muslims means an absolute surrender to faith in Allah to what He offers.
- Hausa and Yoruba concepts and values attached to hope are older than the Islamic influence, but subject to Islamic values today.

How does Islamic understanding of hope reflected in Muslim practice influence non-Muslims in Kano, especially Christians? This call for reflection on the factors that make some Christian background believers in the city convert to Islam. What is it that makes Islamic hope attractive to Christians? Responses can be classified under the following:

Firstly, Islam helps people in need. Yisa, formerly a Christian, led this group of categorization by saying, “Where there is drought and charging of school fees by Government and Christian mission schools, Muslim-owned mission schools are free of charge.” Muslims provide jobs for brothers in the faith. Therefore poverty alleviation and security for converts play an important role. 83% polled in favour of this factor (14 May 2008).

Secondly, Islam is close to African cultural behaviour and follows simple natural communal ways of living and doctrines; it allows for the practice of polygamy in marriage, up to four wives are permitted at the same time. This scored high in polls among the youth who became Muslims in Kano city. In the returned collated questionnaires, 76% polled for this factor (29 June 2008).

Thirdly, following closely on this point is the fact that Islam does not expect drastic changes of lifestyle and culture like Christianity does. It promotes that man is born pure, no fallen state, man is able to attain to God’s expectation; there is no natural spiritual bankruptcy and therefore man can attain personal redemption through good works and religious rituals. This factor polled 89% of support in the attractiveness of Islam. (29 June 2008).

Fourthly, Islamic missionaries integrate into a society more easily than their Christian counterparts. They often intermarry, set up simple businesses in the community, and plough zakka²⁰, 0.02% of their personal earnings, into charity projects in the community of the faithful, umma. 68% polled in favour of this factor. (June 30, 2008).

Fifth, some consider Islam as “not abstract but practical.” Muhammad the prophet lived his life for the community to emulate; therefore, Muslims simply imitate him. This group believed that Christianity is too complicated, with liturgical orders, classification of doctrines, numerous groups, for example, evangelical, ecumenical, Pentecostal and African initiative denominations. 89% expressed their attraction based on this factor. (June 29, 2008).

Sixth, some were converted to Islam by force, due to long term persecution and absolute denial of their fundamental human rights and dignity through the machineries of government and social pressure to succumb to Sharia Five villages around Kano and the Christian unit of Fagge Ward in the city made this claim. For example, 47 village family heads were isolated from their communities for a long period of time, which eventually made conversion to Islam the only option for their survival.

These points may not necessarily be the absolute truth of or about Islam as some converts made claims based on their personal impressions. Based on my personal experience as an MBB this calls for another in-depth examination and study in the future.

Table 15:

The number of converts from Christianity to Islam, 2007-2009, based on the above factors:

Location in the Municipality	Tribal affiliation	Factors Polled in percentage	Date of Conversion
Fagge Ward	Hausa	Factors 1, 2 and 4; 76%	29 June 2008.
Hausawa	Yoruba	Factors 1-6;	23

²⁰ Zakka is tithes in Islamic theology; (www.encyclopedeaofislam/online.com/retrieved/2009/07/06)

Ward	and Jabba	100%	December 2009.
Dakata Ward	Maguzawa	Factors 3, 5 and 6; 75%	28 December 2009.
Hotoro Ward	Maguzawa	Factor 1 and 5; 89%	22 October 2008.
Yankura Ward	Yoruba/ Jukun		12 May 2007.

Sources: Christian Association of Nigeria biannual report, 7 January 2009; returned Questionnaires; semi-structured scheduled interviews; June 2007- 2009; Christian, Traditional and Muslims background believers, Kano Municipality, respectively.

Based on this table, the annual conversion from Christianity to Islam seems insignificant in terms of the overall Christian population of Kano. Nevertheless, it is steady if one considers the general figures reflecting the situation within the last three years. It is also notable that such converts are involved in the propagation of Islam among their tribes in order to win more converts. More so, they are made to publicly renounce Christianity via the radio and other media. This reveals elements of nominality, as some of the clergy reflected in their response to the semi-structured scheduled interview, as an issue militating against the proclamation of the Gospel in Kano city.

4.5 Conclusion

In conclusion, this chapter reveals the essence of Christian hope, how it has been expressed, and the impact on Christian/Muslim encounters in Kano city:

- The biblical definition of *hypomeneo* and *elipso* reveals a hope grounded in faith and demands a Christian lifestyle based on love that calls for harmonious living in expectation of salvation, with the theme of a transforming Christian lifestyle that is attractive to non-Christians. This is an important means of bearing witness for Jesus Christ (Matt. 5-7; 1Pt. 3: 7-17; Heb. 11:1ff; Phil. 4:5; 1 Thess. 4:13). (The Revised Oxford English Dictionary. 11th edition, Article 52364, <http://www.diclib.com/1>)

- The existence and extent of colonial rule and its Hausa Native Authority Segregation Policy created the socio-political and religious background for the hostility between Christians and Muslims in Kano. This in turn brought along with it differentiation and centralization, the creation of Sabongari²¹, the emigrant settlement exclusive to Christian activities, from the Hausa Islamic Native Areas such as Brini²². This led to religious segregation in the city. The result affected the socio-cultural relationships in the form of relational imbalance and intolerance that cut across ethno-religious sentiments between Christians and Muslims as it is today. Nonetheless, the general impact and value of Christian activities are attractive, and cut across the dichotomy of Hausa Muslim and non-Muslim ethnicity. Nevertheless, different denominational approaches influence the impact of Christian witness in the city. Therefore, the impact is characterized by elements of accommodation (ECWA and Church of Nigeria, Anglican), exclusion (Cherubim and Seraphim) and tolerance (in the case of Assemblies of God).
- The various Christian agencies through their interpretation and praxis adopt different methodologies; ECWA/SIM has been using a holistic approach (Bosch 1991); the Church of Nigeria, Anglican Communion and Assemblies of God call for tolerance and dialogue, whereas Cherubim and Seraphim consider exclusivity. The indigenization policy resulted in an impact that varies from one denomination to another, with ECWA/SIM and the Anglicans recording a higher percentage of converts in the process. The SIM indigenization and holistic methodology accounted for the successful handing over of the running of the denomination to Hausa native leadership in the Church.
- The number of converts per denomination is a reflection of the indigenous evangelistic methodological approach, supported by their guiding policy. For example part of ECWA's mission statement, as quoted by Turaki (1999: 347), stated

By the very presupposition of concern for the welfare of its recipients, mission is almost not necessary apart from communicating the word of God, which implies

²¹ Bako A, 1990:166, Sabongari is the non-Hausa Native settlement part of Kano city where Christians are in the majority.

²² Bako, A. *ibid.* History of Sabongari, Socio economic history,1913-1989. PhD. Thesis, Bayero University, Kano.

some form of helpful practical assistance rendered to those it comes to, which means sharing and empowerment of the people in their context.

This motivational factor accounted for the highest number of mission stations and converts on record, cutting across rural and urban areas of Kano State. The planting of churches according to tribal languages like Yoruba, Hausa, Tangale, Ibo, et cetera facilitates elements of contextualization, which in turn promotes indigenization.

On the other hand, the Islamic definition of the word hope, *qard* and *saudis*, denotes a hope that is centred in the will of God for salvation, which is exclusive to Muslims. Only Allah, God, determines the destiny of those who have such hope in al-Janna, eternity (Al-Ghazali; <http://www.islamicencyclopedia/online.com>).

Muslim, Christian and Jewish relations are specifically mentioned in Qur'an 5: 47, 87 as regards what relationship should exist according to Islamic injunction. This influences socio-cultural relations among the Hausa, Yoruba and other minority encounters in the multicultural and multi-religious Kano city.

Consequently, according to Yakubu (2005), conceptions and misconceptions continue to negatively characterize Muslim/Christian encounters. In other words, it not only results in hostility, but actively opposes the existence of a Christian community by the introduction of the penal code of Sharia in Kano in 1999.

This emphasizes the fact that Islam, being a mission-focused religion, had converts from Christianity as well. This is due to its attractiveness in the area of doctrinal simplicity, given to charity, and intimidation among a persecuted Christian community, that results in forceful conversion (Greenlee 2001 and Yakubu 2005).

Therefore, the Christian/Muslim encounter in Kano city historically is determined by the tension arising out of traditional, historical and theological backgrounds. The encounter also defines the socio-political and ethno-cultural background upon which the current encounters are based. It includes pre-Islamic institutionalized establishments like the native Hausa Islamic Emirate hegemony which established territorial control. On the other hand, Christian mission seeks to carry out its biblical mandate of reaching out in love. Therefore the agencies based their goal and

objective on how to actualize the mandate as given by the Lord Jesus through the Gospel of peace, grace and love that includes non-Christians, regardless of the challenges or barriers (Green 2004 and Bosch 1991).

The Christian/Muslim encounter equally concerns itself with a lifestyle grounded in African culture. Therefore some leading questions have to be asked as to how Christian lifestyle based on the biblical principle of hope as part of love can be translated into practical conduct in a given context, sufficient to transform a community like Kano city, despite the challenge of communal hostility. In other words, in what ways can the Christian agencies revive and redirect their efforts in order to become salt and light to Hausa Muslim and other non-Christians in the community when the denominations seem to be at odds? How does this affect the understanding of the message of the Gospel?

These questions will determine the exposition in the next chapter as regards Christian witnessing in the city through giving account of the hope which is in them.

CHAPTER 5

5. A SUSTAINABLE CHRISTIAN OUTREACH STRATEGY IN KANO

5.1 Summary of the previous chapters

In this final chapter, I present an overview of what essentially the four church groupings, visibly achieved and my own theological reflection on what Christian witnessing could look like in Kano among non-Christians (predominantly Hausa/Fulani Muslims), interpreted and expressed from the viewpoint of the hope Christians have in Christ. This proposal for new Christian praxis will be developed in dialogue with (and as a response to) the previous chapters. It will use elements of the praxis cycle to set out the different dimensions of the newly proposed strategy (Kritzinger and Saayman (2008: 34, UNISA). The role of the life-transforming message of justification in Christ, as it relates to Christian living, will be central. In other words, an application of hermeneutical reflection, based on contextual realities, that attracts non-Christians to the hope in God's future activity through His unique saving grace in Jesus Christ, 2 Cor. 1:22; 1 John 3: 2-3.

Hence, the best possibility seems to lie in Christian methodology based on improving and walking through hope based on a lifestyle of faith and love, rather than by sight, through suffering rather than by triumph, to bring about the future Kingdom of God, characterized by peace, justice and love into the community now, and ultimately in the one to come. All of this has to be described against the background of a hostile environment to Christianity, like Kano city. I will also pay attention to possible issues for future research consideration.

The summary of some critical and essential issues that propped up during the course of this study can be reviewed thus:

Firstly, the Trans-Saharan Trade Route from Middle East through Northern Africa to West Africa in the 9th century played the major factor that led to the establishment of Islamic hegemonies, climaxing to the Uthman Dan Fodio Islamic Jihad of 1804 in North Western Nigeria. The result was the creation of Islamic Native authorities and subsequently among which the Sultanate

(Head of Muslim spirituality) and Emirates in Northern Nigeria as against the traditionalist of Manguzawa tribe, before the advent of colonial rules and policy of the 19th to 20th Centuries.

This formed the bases of the current socio cultural, political, economic and religious society in which the Hausa Islamic Tradition of Kano community derived its source. It also established the fact that the Islamic Native Authority practices formed the main stream of Kano socio political influence on all her subjects, predominantly Hausa/Fulani feudal lordship tradition. Therefore, all other migrant tribes like the Yoruba, Jabba, Igbo (Ibo), Kanuri, Tangale, Berom, to mention few, which reside in the city, have been at the mercy of the majority Hausa/Fulani land tenure system (Bryont 1959: 211; Ayandele 1966; Sanne 1987: 132; Turaki 1991: 121).

Secondly, there are fundamental issues that are considered as important elements of the background investigation, like the challenge of Isawa Islamic movements to the mainland Sunni orthodoxy on the one hand, and the state of the Mangusawa (Hausa traditional religious worshippers that ran from Islamization) who formed the largest group originally on the other. The latter were sufficiently subdued by Islamic Jihadists in Kano (Chapter two). Another issue is the relationship between the Hausas and non-Hausas living in Kano, especially in the light of the impact of colonial and post-colonial independent constitutions of Nigeria, and the direct and indirect rule of the colonial authority in the South and North respectively.

As a result there has been hostile sectarian rivalry among the Islamic faithful as well, resulting in riots like in the case of Isawa and Orthodox Islam in 1855, and later the Maitasine Riot (1981) in Kano, as well as the El ZakkZakki riots (Shiite versus Sunni, 2000), three outstanding cases of Islamic sectarian riots without an attack on any Christian establishment (Robinson 1895; Ajayi 1968; Ozigi, A and Ocholi, L 1981; Boer 2007; etc.). This had a very strong influence on the three waves of Christian mission (foreign, denominational and indigenous agencies), with regards to missionary policy, mission stations, and the indigenization drive through their membership placement approach.

Thirdly, Nigerian Christian missionary foundations, which were first laid in the coastal ports of Lagos, later in the South Southern territories of Calabar, spread to the North through the central region of Nigeria. The establishment of mission stations were basically done by the foreign mission agencies like the Methodist Mission, Christian Missionary Society, Sudan Interior

Missions, Roman Catholic Mission, and later the Sudan United Mission in 19th – 20th Century. They did the bulk of the pioneering work in Kano, with the exception of the Cherubim and Seraphim-led block of African Initiated Churches. This means Christian mission agencies had both the Islamic Native authority to contend with as well as the colonial socio-religious and political restrictions (Ayandele 1968:143 Turaki 1991:165; Crampton 2004:173).

Fourthly, despite the socio-political and religious challenges the Christian agencies faced, they succeeded to initiate and establish denominational agencies like EMS, the Anglican Directorate of Missions, SUM, UMS, Catholic Missions, etc. Later, indigenous mission agencies like Calvary Production (CAPRO), Christian Missionary Foundation (CMF), Christian Fellowship groups like the Nigerian Fellowship of Evangelical Students (NIFES), the Fellowship of Christian Students (FCS), and other umbrella bodies like Taraiyya Ekklicia Kristoci A Najiria, (TEKAN), Nigeria Evangelical Mission Association (NEMA) and Christian Association of Nigeria (CAN), emerged. All have co-ordinating offices in Kano city (Ayandele, E. A. 1966; Crampton, E.P.T. 2004; Turaki, Y 1999 and Yakubu, M 2005).

Fifth, there are huge denominational and doctrinal differences among all these agencies, resulting in competition against each other in Northern Nigeria in the midst of multicultural Hausa Muslims and other non-Christian minority tribes living in Kano city today. Issues range from infant Baptism to African Initiated Church practices like burning of incense and lightning of candles during prayers, to speaking in tongues as external evidence of Holy Ghost baptism of a Christian. This brought along with it disunity and introversion resulting in weak Christian witnessing and controversy. Consequently, it is jeopardizing and causing confusion in the hearts of both Christians and non-Christians living in the city. There are, for example, 221 registered denominations in Sabongari area of the city, on the other hand none in Birni, the largest Hausa Muslim settlement of the city, walled exclusively for Native Islamic religious faithful, Kano Chronicle, Vol. 4:36). This becomes one of the major factors responsible for making Christian agencies and activities vulnerable to various religious riots intermittently in their encounter with Muslim in the last three decades in the city (Turaki 1991; Crampton 2004; Boer 2006; Oluniyi [formerly Awoniyi] 2007; Yakubu 2005).

Finally, the earliest missionaries demonstrated courage, diplomacy, dialogue, sound economic and political strategy, to achieve their objective of establishing mission stations among the

Hausa, Fulani and other 206 tribal dialects in the North central region, thereby fulfilling their indigenization policy. This prepared the ground for the church growth which has been experienced in Northern Nigeria today; Kano included (Robinson 1895; Hogben 1930; Meek 1965; Ozigi & Ocholi 1981; Fisher 1973 and Hisket 1973; Hunter 1961).

So history has left us a checkered picture, in which Islamic penetration (mainly as a result of trade), colonial hegemony, with its differentiation between North and South dichotomy, ethnocentric policy and variant in the message of salvation proclaimed by the Christian mission agencies in the context of the city, all have contributed to the situation we face today.

5.2 The contemporary situation in Kano

Despite this checkered and difficult history, everybody in Kano Metropolis and Municipality, regardless of ethnic or denominational membership, benefited from the various services provided by the Church due to the holistic approach to the Gospel in the context. Despite decades of resistance and hostility between Muslims and Christians, leading to loss of lives and properties, directed especially against Christians, social progress has been made. However, despite the hostilities, there have been cases of converts recorded by both religions witnessing among the existing major tribes of Hausa, Fulani, Magusawa, Yoruba, Kanuri, Igbo (Ibo), Jabba, Gbaggi, Jukun, Tiv, to mention but a few. Christianity and Islam, in the multicultural and ethnocentric environment of Kano, due to factors that range from holistic approach to mission (social services rendered by Christian mission agencies), acculturation in form of language learning and translation work, leadership indigenization policy, Bible Colleges, education and Church planting in Northern Nigeria.

More so, Churches and their indigenization in Hausa and Fulani languages became a common sight in the areas considered exclusively under Muslim jurisdiction during the colonial rule. This promoted sustainable community and earth healing processes, due to the holistic approach of the Christian mission agencies in the context of Kano (Ayandele 1968; Crampton 2004; Turaki 1999; See Table 5 to 8, Chapters 2 and 3). The Hausa language became the medium of communication for Christian witnessing agencies in the city (and in Northern Nigerian States generally) as well as a unifying factor among the other tribes as a trading language (cf. Nigerian Bible Translation Trust, April 27, 1978).

Furthermore, the initial motivation for using a holistic strategy was aided by natural disasters like World War II, outbreaks of epidemics like cholera, the demand for formal education (literacy programs) as an opportunity to show Christian love through relief distribution and openness to trans-national and tribally motivated trading activities like the establishment of Sabongari Markets all over the major cities in Northern Nigeria, Kano city inclusive. This promoted intercultural communication among the various ethnic affiliations that operate in the city (Turaki 1999; Crampton 2004; Yakubu 2005).

Finally, but not the least of outcomes, the establishment of hospitals, schools, rural agro-allied development projects and literacy programs, to mention a few of the Christian actions in the community, followed on the heels of these developments. The Bible has been translated into 53 Northern major languages including Hausa and Fulani respectively. Nonetheless, the successive civil Islamic governments of Kano took over some of these Christian projects under the draconian “Land Tenure System” and the introduction of the Sharia, Islamic Law in 12 out of 19 Northern States. It increases fears and mutual suspicions among indigenous Hausa/Fulani, Maguzawa and other minority tribes in the, city and State, who are Christian or non-Muslims (Paden 1968:166; Bako 1990:123; Turaki 1991; Yakubu 2005).

In summary, the overall denominational and non-denominational Church growth assessment and Christian population in Northern Nigeria, Kano included, can be represented by the table below (Crampton 2004:253).

Table 16:

Showing the growth of membership of main Churches in Northern Nigeria 1960-2000:

Church	1960s	1970s	1990s	2000
Evangelical church of West Africa ECWA	42,360	202,000	2,000,000	2,500,000

TEKAN	100,000	450,000	2,362,300	3,000,000
Seventh Day Adventist church (SDA)		?	?	27,131
Nigeria Baptist church (Northern conferences)	?	?	290,992	300,000
Roman Catholic Church	?	267,852	2,974,473	3,490,200
The Assemblies of God	4,119	7,951	1,126,394	1,159,402
Anglican Churches	18,000	268,000	879, 875	3,434,929

Therefore, one can infer from the aforementioned figures that despite the clashes between Christians and Muslims, as a result of the positive contribution of Christian agencies through their activities in the city since 1905 till today, the Christian-Muslim encounter is characterized by a mixture of positive development and mutual suspicion, hostility, hatred and alienation as

well as mutual tolerance, amidst the loss of lives and property. This history is a major cause for the isolated living areas and enmity between Christian and Muslim communities of the city (Sabongari, for example, is exclusively populated by Christians, while Birini is an exclusive Muslim residential area). Maybe one can express this with the Hausa proverb, “*Du inda a kwoi rubeben kechi, a wurin angulai suke yawo*”, meaning, “where there are carcasses, there you will see vultures feed” (Kamus 1974).

However, there are two important phrases that characterize the reality of the relationship, based on the outcome of the pilot study about the Christian-Muslim encounter in the city, unknown and unloved, describing the attitude of the adherents of either faith towards each other. A large percentage of Christians, 78 %, do not know what the Muslims believe and practice. Typical responses to the questionnaires are: I do not know my neighbour well enough; Muslims are hard to reach and violent in approach, which describes the general Christian attitude. On the other hand, the hosting Hausa/Fulani Muslim community’s reaction can be summarized as: my neighbour does not know or respect (accept) my religion. This is the general Muslim position about Christians living in the city, coming from the results of the collated Muslim response to the structured questionnaire (Appendix 4 C-D).

This contemporary situation emphasizes the urgent need for an effective method to transmit the message of the Gospel of Christ appropriately in the current situation. I would argue that a possible way forward may be through friendship evangelism or a Christ-like love project in Kano, based on the Christian lifestyle of hope grounded in faith.

Before we can do that, we have to have a final look at the role of religious policy of various governments in communicating the Gospel, as it is clear that government policy has had a strong influence.

5.2.1. Cooperation and challenges with Government religious policy, as a challenge to Christian mission in Kano

According to the 1999 constitution of The Federal Republic of Nigeria, there is provision for freedom of worship. According to section 38:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom (either alone or in community with

others, and in public or in private) to manifest and propagate his religion or belief in worship, preaching, practice and observance.

Today, however (and this is confirmed by the result of the pilot study of this thesis), it has to be admitted that despite the words of the Federal Constitution, the degree of religious liberty a citizen enjoys differs according to the State in which he/she is resident. There are a variety of reasons for this, mostly determined by history. The position of CAN, the National Christian umbrella body, which has been restated in several public fora has been:

Nobody should think or attempt to Islamize or Christianize Nigeria. Nigeria must remain a secular state where there is freedom of worship for every one (no matter his faith) and where the Government must not do anything to favour any religion. The Government must be neutral. After the 1992 Zangon-Kataf riots, CAN repeated its stand: 'Nigeria should restate its resolve as a true secular state where religion does not rear its ugly head, and no ethnic group is dominated to the point of being crushed to death.' A secular setup would mean, among other things, that no government agency would be dominated by one religion or ethnic group.

Hence, the Fellowship of the Churches of Christ, another ecumenical body, better known by its Hausa acronym TEKAN, and an active member of CAN, had a Political Commission that submitted a memorandum to the Federal Constitution Review Committee. The Commission summarized its intention by this quotation from its public presentation:

Our contribution is to support and emphasize that only strict adherence to the secular structure of the constitution can save this country from disaster. But the question remains: why keep Nigeria secular if agents of government will not adhere to the Constitution?

On the part of the Nigeria Government, in 1986, according to Onaiyekan (1989: 27), the first attempt was made to facilitate religious dialogue between Christians and Muslims. This attempt grew out of yet another religious crisis, this one also of national proportions. In January 1986, news was leaked to the Nigerian press that Nigeria had been admitted into the Organization of the Islamic Conference (OIC) after maintaining an observer status for 17 years. The OIC, largely dominated by Arab countries and steeped in Islamic principles, purports to foster economic activities among member states. Not surprisingly, there was a flood of protests about this

membership from Christians and secularists in the country. This resulted in tensions nationally among Christians and Muslims, resulting in bloodshed and destruction of properties on both sides (Ashafar 1987: 550).

However, Boer (2006: 132) established that in order to defuse the tension, Ibrahim Babangida, the then Military Head of State, set up an ad-hoc committee comprised of Christians and Muslims to investigate the implications of Nigeria's membership in OIC. The committee met but never arrived at any concrete decision, largely because the members were polarized along religious lines. Moreover, the fact that secularists were not included on the committee, despite the national dimensions of the issue, showed insincerity on the part of the government. Interestingly, the 1987 religious riot in Kafachan took place as this debate was raging. As a follow-up to the initial Christian-Muslim committee, the government felt the need to create a permanent inter-religious council to foster peaceful coexistence among Christians and Muslims. It established the Advisory Council on Religious Affairs (ACRA) in July 1987, which consisted of 24 religious leaders drawn equally from the Christian and Muslim communities.

Nevertheless, ACRA ran into difficulties at its very first meeting when it was unable to appoint a Chairman for the Council. Its suggestion that there be two chairmen acting in rotation was rejected by government. A December meeting of ACRA resulted in a protest from Christian members over matters of substance regarding the government decree that established the Council. Of particular concern was the defining of Council functions as serving as an avenue for articulating cordial relationships among the various religious groups and also with the Federal Government. More so, it served as a forum for harnessing religions to serve national goals towards economic recovery, consolidation of national unity, promotion of political cohesion and stability among the racial and cultural diversity of the country. The government amended the decree in February 1988; nevertheless, the Council remained idle even as religious tensions were rising in the country, according to Ibrahim (ibid).

Nonetheless, according to Boer (2006) and Osas (1999:84), the next attempts at religious dialogue came during the government of Obasanjo (1999-2007). He instituted the Nigeria Inter Religious Council (NIREC), which was established in late 2000 after the devastating religious riots over sharia in Kaduna State. The polarization between Christians and Muslims in reaction

to the large-scale destruction of lives and properties eventually led to the division of the city of Kaduna into sharia and non-sharia zone (Areas).

The Council was organized to provide a permanent forum where Christians and Muslims could foster and strengthen mutual understanding through dialogue. The Council was made up of an equal number of Christians and Muslims and was headed jointly by the Sultan of Sokoto (the leading Muslim ruler) and the National President of the Christian Association of Nigeria. An office was opened in Abuja and regular meetings were scheduled. Currently, a new national Coordinator, Professor Ishaq Oloyede, continues to pursue the agenda of peaceful co-existence between the major religions in the country.

Beside, a number of non-governmental organizations are also involved in interreligious dialogue and bridge-building. For example, the Program Christian-Muslim Relations in Africa (PROCMURA) is a Christian organization whose primary interest is a constructive engagement with Muslims for peace and peaceful co-existence and for the holistic development of the human person. It was founded in Ibadan in 1958 as Christians encounter Islam in Africa Project, and was sponsored by several ecumenical Umbrellas like TEKAN, CAN and EKAN, all based in Northern Nigeria. It was supported by denominations and mission organizations in Africa, North America, and Europe. Ecumenical in its approach, PROCMURA's goal is the enhancement of Christian-Muslim relations in independent Africa.

Among other things, PROCMURA's work on Christian-Muslim relations includes providing interfaith training, facilitating discussions, organizing consultations, generating resources for interfaith awareness activities, offering scholarships for graduate studies in Islam, and improving public understanding of the teachings and practices of Islam in Nigeria and in other African countries. PROCMURA also makes use of area committees that provide effective counsel during various religious crises in Northern and Southern Nigeria. Although PROCMURA has achieved wide African support from Christian denominations, its primarily Christian composition and agenda has made little room for active Muslim participation in Seminars. Consequently, its activities have largely been restricted to Christian churches and have built few direct bridges for Christian and Muslim interaction and relationship-building.

Eventually, the Nigerian Inter-religious Executive Council, (NIREC), was established to cater for interfaith matters for the nation in 2000 by the Federal Republic of Nigeria.

<http://www.ricklove.net/links/WhywesharethegoodnewswithMuslims.pdf/retrieved/2009/09/29>).

So government has made quite a few efforts to improve Christian-Muslim relations. The question which remains, though, is in the area of achievement, failure and challenge: it seems that not much has been achieved. So something more is still needed and I believe that this “something extra” can be found in the Christian lifestyle of hope in love.

5. 3 A constructive missiological reflection: A biblically-based Christian strategy of giving account of the hope for Hausa/Fulani non-believers in Kano city

In this final part of chapter 5 I am going to describe and sketch out my proposal for a strategy for Christian mission in Kano in a situation of continuous confrontation between Muslims and Christians. I begin by briefly sketching the basic understanding on which my strategy is founded.

According to Bosch (1991), Smith (2002), and Turaki (2001), mission can best be characterized as *missio Dei*, meaning God is at the very centre of Christian mission, reaching out to people on the ground of his unconditional love, thus inviting and inspiring human beings to be involved in the *missio hominum*. This involves believers in Jesus Christ going out into the world to be involved lovingly in the affairs of people in their context, indentifying with them and demonstrating God’s concern and love for people.

In other words, we must acknowledge God as being central to Christian mission, working mysteriously in human affairs according to an agenda He has prescribed through the incarnate Jesus Christ, the hope of the world for eternal salvation, and embodied in the personal experience of the message in the life of the messenger. How can God’s mystery revealed in Jesus Christ be presented and unfolded in the life of Hausa/Fulani and other tribes in Kano city in the context of *missio Dei* and *missio hominum* in such a way that it can be used to reposition Christian mission as a solution to this crisis situation?

It is important to remember that the Gospel is not limited to the preaching of the message of eternal salvation, but addresses the real life situation of people, their historical, contextual, spiritual, ethical, anthropological, theological, cosmological and other concerns. Here we are dealing with African people, specifically the Hausa/Fulani living in Kano. Therefore, the central

focus the mission of God is human and eternal life. Jesus came so that people can have life, and have it abundantly (Everlasting) (Jn. 6: 47); “Verily verily I say unto you, He that is belief on me has everlasting life” (Jn. 5: 24; Rom. 5: 10; 1 Jn. 5: 12). So our emphasis is on life everlasting, and not on religion as a set of rules. This means, among other things, that one is primarily 100% human and remains so even after conversion takes place to any religion. How can the Christian community in Kano, Northern Nigeria, best communicate and embody hope as part of love, as a means of bearing witness to the Gospel of Christ with its promise of new and eternal life in Kano city in its hostile multi-cultural and multi-religious context?

Before one can even begin to answer that question, it is important to keep in mind what Cilliers (2006:103-112) and Mott (1940: 109-10) point out, namely that through the centuries, other faiths, particularly Islam, posted a challenge to the ‘Christian lifestyle’ and the comfortable pre-eminence of the Christian society in Constantine Christendom from as early as the 7th Century. In other words, Islam, or the Muslim world, has developed into a challenge to global Christianity partly because the Qur’an warns against friendship with Christians and adherents of other faiths, for example, Chapter 5: 47; 8: 38 et cetera. The world is divided into the *Dar ul Islam*, the household or territory of Islam (peace) and *Dar ul harb*, the household of war, (the non-Muslim world); this implies ongoing contestation. On the other hand, the tendency of inconsistent behaviour by nominal Christians in response leaves much to be desired. Therefore, the challenge of preaching the Gospel in Kano city has to contend with both Muslims and nominal Christians.

Another important historical factor is the story of the Crusades (Mott, 1940: 106 ff.).

“Christians” from Europe went to fight the Muslims in the Crusades in order to recapture the Holy Land and its holy places from Muslim occupation. This became a blemish on the biblical injunction given by Jesus Christ to live in peace with their neighbours. This history often lies behind the decades of hostility from Muslims against Christians in Northern Nigeria, Kano city in particular. All the hostility is not inspired by Muslims, though. There have been instances of bitterness, hatred and vengeance on the part of Christian against the Muslims, according to Yakubu (2005: 321). Muslims have been killed by irate Christian mobs in the Yankura, Yankaba and Sabongari parts of the city during the course of riots. In response to this, some Christian and church leaders interviewed have identified nominality as a major challenge facing the Church in

Nigeria generally, in Kano city. The percentage is put as high as 67% in some denominational blocks under consideration (Appendix 4 C-D, pilot project returned questionnaires).

In the light of these challenges one has to ask how much this history has affected the spreading of the Gospel, the Good News of Jesus Christ, among Hausa Muslims and other native Maguzawas, despite some positive results of Christian witnessing over a century of operation in the community. Are the message and the means effective enough? Is the message adapted to this specific context? How far has the messenger, the evangelist or mission agency in Kano, addressed the issue of personal identity during the course of witnessing? Can Christian agencies go the extra mile with their neighbours, the predominantly native Hausa/Fulani? Some of these questions cannot be answered within the scope of this study, but can generate interest for further research in the future. Our task here is to establish how Christians can effectively communicate the message of the Gospel of Christ appropriately in the current situation of the community, first among Christian groupings, then to the adherents of other religions. These questions centre on what methodology or approach is suitable to preaching the Gospel more effectively in a hostile community or among resistant people as it is applicable to Christian mission and her agencies. To this I now turn my attention.

5.3.1 A call for witness through a Biblical lifestyle

I wish to base my attempt to point the way in the words of Peter in 1 Peter 3: 15-17 (emphasis added):

But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander.

I understand this injunction as meaning that it is necessary for the Christian community in the city to communicate or embody the lifestyle of hope as part of love, as the main means of bearing witness for Jesus of Nazareth in Kano city, due to its multi-cultural and multi-religious hostile context in which the Hausa/Fulani play a dominant role. This is how the Great Commission (Matt. 28: 19; Acts 1: 8) can best be fulfilled in Christian mission in the city.

Based on the findings of the pilot study and collated structured questionnaires the highest percentage (79%, Appendix 4 C-D) of Christians experience an attitude based on fear, suspicion or anger, rather than love, to the Muslims. The threat of riots, negative stereotypes of Muslims, fears about the further establishment of a Sharia Land Tenure System in Kano State, all of these determine the attitude of Christians. Ignorance of the constitutional declaration of Nigeria as a secular state, and ignorance on the part of Christian agencies of Islamic customs and Muslims as individuals, has caused the church to shrink back from the fundamental biblical commands to love and to make disciples. The result is often perpetuating prejudices which can only increase alienation and hostility (Kano Chairman, CAN, Semi-structured schedule interview, Kano city: June 29, 2009).

According to Turaki (1991: 121); Gilchrist (2002: 8-11); and Woodberry (2002: 6), there are other underlining factors among the Hausa/Fulani that are responsible for conflicts, aside from Islamic attacks. These are indeed global trends, and they need to be considered in the context of the city, in order to avoid stereotyping Muslim attitudes as the only cause of conflicts between Muslims and Christians. These include ethno-cultural, economic, and political factors, such as the colonial policy of excluding Christian mission in traditional Hausa/Fulani territory. Some of these have indeed been highlighted above. This is in line with events worldwide, as conflicts between Muslim and Christian communities in places like Indonesia and Sudan also have ethnic, economic, political, as well as religious, roots.

www.Islam-conservative.org/pressroom/2008/speechhuckabee08.org/retrieved/2009/06/11).

Hence, there is no singular factor that account for the hostility in Christian/Muslim encounters, therefore it will be superfluous to consider religion as an absolute reason; it is rather an overarching umbrella, under which other underlining factors find a cover to roost or explode. Or, even better put, in the case of Kano community since the 19th century (1855, Sunni and Isawa Islamic clash, a decade before Christian mission agencies came to Northern Nigeria and Kano), there have been ethno-centric related sectarian clashes. One is left to consider how to approach the current challenges of hostility in the Christian/Muslim encounter of the past three decades in a biblically sound way. Thus, what are the biblical lifestyles and historical practices of the Early Christian missiological tradition that could be the right approach to this global phenomena of hostility between the outstanding two major religions in the World, Christianity and Islam? (cf.

Green 1995; Bosch 1991; Smith 2002). This question is made even more difficult by the fact that both Christianity and Islam are missionary faiths. Each commands their followers to spread the news of the true path to God. Therefore both claim a universal message for all people (cf Qur'an 25: 1; 38: 87; 3: 20; Jn. 3: 16; the final messenger, Qur'an 33:45; Heb. 1: 1-2; called to be witnesses, Qur'an 2: 143; Mt 28: 19-20. Other references include emphasis on exclusive claims for their message, Qur'an 3: 85; Jn 14: 6; Acts 4: 12. Yet both are called to witness in a gracious manner, Qur'an 16: 125; 29: 46; 1 Pet 3: 15). Hence Christian/Muslim relations constitute a momentous issue globally. The question will be: how can both be faithful to their respective faiths and yet live in peace? How should Christians understand and discern Muslims sufficiently in the context of Kano?

5.3.2 A Christ-like lifestyle for Christ's followers

Jesus Christ of Nazareth himself should occupy the centre and thus constitute the core value of His followers; so they are supposed to be Christ-like (Mk. 1: 1; Jn. 1: 1; Matt. 5: 2-7: 22-23). His followers were called Christ-like (Christian), for the very first time in Antioch (Acts 11: 26), because they had the same attitude he had. It is interesting to note that they did not identify themselves this way or introduction their conduct as a trademark. This means that their everyday Christ-like lifestyle introduced and identified them as a community of faithful followers of Christ (Acts 4:32ff). Therefore, it is pertinent for the purposes of this study to examine and explore what characteristics of a Christ-like lifestyle they displayed, thus incarnating the message of the Gospel He offered. Attitudes which can be identified include peace to the world, love, forgiveness, truth, grace, wisdom in their words, and courage in witnessing. They were also bold in proclamation, even though suffering injustice (cf. Bosch 1991; Green 1995; Turaki 1991; Love 2008; and Robert 2007). I wish to discuss those which I consider to be most important more extensively.

5.3.3 The attitude of peace with God and man, or good-neighbourliness

The word peace is a Greek derivation from *eirene*, and it occurs 1644 times in the Bible (www.bibledictionary.com). In Luke 1, peace is ushered into the world by the birth of Jesus Christ, based on an interpretation of Isaiah 9: 7. Jesus Christ enjoined His followers to declare peace unto every home they go to as they preach the Gospel (Lk. 10: 5-6; 11: 21). The Apostles

preached the Good news of peace in Jesus Christ. Paul emphasizes justification with God by faith in Christ (Rom. 5:1), thereby ensuring peace with God and man. Paul further gives the characteristics of the Kingdom of God as peace and joy (Rom. 14:7). He also listed the fruit of the Spirit as love, joy, peace, and righteousness (Gal. 5: 22f).

Jesus Christ is clearly the prince of peace (Is. 9:7), and in His teaching on the beatitudes (Matt. 5: 9) he clearly stated, “Blessed are the peacemakers, for they will be called sons of God”. It follows on this that according to James 3: 17-18, heavenly wisdom creates a peaceful and a peacemaking community. A question of interest for outreach in Kano will thus be how much believers and their agencies are influenced by the realization that all they do, say or proclaim to their Hausa/Fulani Muslim neighbours should embody peace as a lifestyle in relation to all, regardless of tribal, social status or religious convictions. This can hopefully lead to dialogue between Christians, Muslims and members of any other faith, providing opportunities to understand each other, build relationships and engage in peacemaking, promoting harmony. This should be done respectfully without compromising the Gospel message in the context of dialogue, rather explaining why the good news is good for all (Bosch 1991:489; Robert 2007 and Love 2005).

5.3.4 The attitude of loving God, neighbour, and even enemies

Love is defined as “an earnest and anxious desire for and an active and beneficent interest in the well-being of the one to be loved” (www.anonlineencyclopediaofbritannica.com). Love, by biblical definition, derives its meaning from the Hebrew *'ahabh*, *'ahabhah*, and Greek *phileo*, *agapao*. Love to both God and man is fundamental to all true religions, whether as expressed in the Old Testament or the New Testament. Jesus Christ declared that all the law and the prophets is dependent upon love for God and neighbor (Matt. 22: 40; Mk. 12: 28-34), while Paul considered love as matchless (1 Cor. 13). Faith therefore can be considered as but idle and worthless if it does not manifest itself in love to both God and man. Therefore, 1 John 4: 8, 16, points to the fact that God is love.

How then can a follower of Christ give serious practical expression to Jesus’ commands to love God and a hostile neighbour or an outright enemy? According to Love (2005); Bosch (1991); and Saayman (2010), peacemakers and those who love their enemies are described as “sons or

daughters of God” (Matt. 5: 9, 44; Lk. 6: 35). In other words, peacemakers and those who love their enemies demonstrate their authenticity as children of God by their words and acts of love and peace (Isa 9: 6; Phil 4: 9; 1 Thess. 5: 23; Luke 2:14). This is why Christians are called to do well to those who hate or are hostile, bless those who curse, and pray for those who mistreat them, lend to them without expecting them to pay it back, feed them, give them a drink and overcome evil with good.

According to Bosch (1991) and Adeyemo (1997), this is only possible through following a unique Christ into a unique lifestyle. Therefore, this command, “love”, demonstrates that “loving the enemy” should not be interpreted in sentimental terms. In this context, love refers to acts of kindness not feelings of kindness. In fact, these acts of kindness describe what some ethicists call “transforming initiatives” (Richard 1996: 326), by doing more than the oppressor requires. Christ’s disciples bear witness to another reality (the kingdom of God), a reality in which peacefulness, service, and generosity are valued above self-defence and personal rights.

Thus, the prophetic nonresistance of the community may not only confound the enemy but also pose an opportunity for the enemy to be converted to the truth of God’s kingdom through one’s lifestyle. How far have Christians testified to the non-Christians living in Kano city on this subject through their lifestyle? Is there any bridge-building initiative or forum, first among the four blocks of Christians in their denominational divisions, secondly, is there any “*zumunchi*”, meaning, a lovely fellowship (in Hausa tradition, Yahaya 1976), implying a “love feast”, that invites strangers into homes or gathering consciously (Heb. 8) in Kano to bear witness to non-Christians?

5.3.5 Christian lifestyle and advocacy for religious freedom: respectful boldness

Bosch (1991: 489) advised us that in the new century we can only be missionaries in “bold humility”. Dudley (1998: 155), Turaki (1997: 236), and Sauer (2006: 231) have developed the concept of “respectful boldness” in order to describe the fundamental role played by suffering, martyrdom and advocacy during the course of sharing the Gospel based on the injunction of Christ to be sent like he was sent. Christians can be bold because, as Paul stated, nothing can separate Christians from the love of Jesus Christ, not even death (Rom. 8: 35). Peter says: “In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks

you to give the reason for the hope that you have, but do this with gentleness and respect” (1 Pt. 3:15). Acts 4:31, 9:27-28, 13:46, 14:3, and 19:8, show that the boldness of the early believers was both characterized by both boldness and respect in their approach to non-believers. Hence, based on my understanding, bearing witness for Christ has nothing to do with being politically correct or dogmatically arrogant - it is a matter of being bold enough to follow Jesus Christ, the Lord, despite the cost.

A final example is the Apostle Paul boldly calling the Athenians to repent because of the coming judgment (Acts 17: 22-23). This is a kind of engagement model of boldness and respect: by using their idolatrous altars as a point of contact, he humbly but clearly addressed them with the message of the Gospel (Cumming 2008: 311-324; Love 2008: 311). The question is how much of this respectful boldness can Christians demonstrate in their lifestyle under an Islamic civil authority in Kano in order to build bridges between the communities? Is there any glory to God whenever the path of suffering or martyrdom opens to Christian in the city by way of suffering?

5.3.6 A Christ-like attitude to government in Northern Nigeria

According to Turaki (1991: 274), Christian-Muslim conflicts can also be traced to variances between the three regions in British colonial administrative policies, whereby the administration practiced differential treatment among the ethnic groups in Northern Nigeria. This to him was based on the European racial and anthropological theories of the 19th century. It denied political participation, imposed on non-Muslim tribes of the North, alien Muslim Hausa/Fulani rulers under their colonial superintendence, thereby promoting institutionalized racial and religious differences, with far-reaching consequences of political and religious conflicts in the national history of Nigeria (See Chapters 2 and 3).

Consequently, it gave rise to distrust among the three regions of the country, thereby resulting in the political crisis of 1966, which in turn led to the Nigerian Civil War of 1967-1970, in which Eastern Nigeria exploited their Christian religious legacy to call for secession. Aside from this, the Western education introduced and accepted by the southern regions of the country became a catalyst that led to the development of regional political autonomy, as against the Northern Nigerian region's Islamic Hausa/Fulani-British accord administrative policy.

By 1977 debate over attempts to include Sharia law in the country's constitution exaggerated and projected the scope of Christian-Muslim distrust and competition onto the national political scene. Against the backdrop of the perceived Islamization agenda of the military government from 1985 to 1993 and the perceived return threat of the penetration of Christian evangelism into the core Muslim areas of Northern Nigeria, attempts to implement Sharia law have only exacerbated pre-existing Christian-Muslim tensions. Eventually in 1999, Sanni Yarima (a Hausa/Fulani Muslim political governor), declared Sharia law the legal system in his State and later eleven other States in the North did the same. Kano thus also had to adapt to Sharia as other Northern Nigerian states. This singular political action has resulted in forty religious riots between 1999 and 2002 (Boer 2006; Oluniyi 200; Abubakar 2002). In line with this background, how can a Christian lifestyle of hope become an instrument of witnessing?²³

²³ The Christian Lawyers Association of Nigeria printed and distributed thousands of copies of a pamphlet, "Christianity under Sharia: pros and cons" (2007) to inform the Christian Lawyers Association of Nigeria, printed and distributed thousands of copies of a pamphlet "Christianity under Sharia: pros and cons" (2007) to inform and
24. President, Nigerian Lawyer's Association Public Speech, October 3, 2000, sensitizing the Christian leadership in

According to Kwashi (2008: 24), Turaki (1991: 189), and Boer (2006: 276), Jesus Christ completed His work for human salvation with the sacrifice of his passion, an event which was as thoroughly political as it was redemptive. In front of Pilate, the Roman Governor, Jesus exposed the lack of ultimate power in any human hands (Jn. 19: 11). More so, a political challenge is interwoven with the coming of the Kingdom of God and the outworking of man's redemption: "Where political conflict is not experienced by Christians, one can indeed ask serious questions about how faithful the patterns of community taught by Jesus are, and whether we are ready to seek first the kingdom of righteousness"²⁴. Therefore, Christians should be involved practically in the act of governance in the Country as a means of bearing witness for Christ.

These factors have been acknowledged widely beyond the shore of the country, yet the question is how long should the Church in Nigeria build on the foundation of the past, blames? How then can the Church move forward regardless of the foundation? What and how effective is the modality should be an issue for another thesis.

5.4 Conclusion: Christian lifestyle of hope based in love as a key to a biblical way of bearing witness in a hostile community like Kano city

It is pertinent to conclude by pointing to major areas of interest to this researcher based on the exploring question, research statement and meta-theoretical praxis matrix indicated in chapter one, (see figure 1):

1. The Christian lifestyle of hope based in love, as a key to biblical way of expressing Christian spirituality in order to bearing witness in Kano community, "is a task that must be done to the glory of God and the advancement of His Kingdom among Hausa/Fulani and other tribes in the city state!", as an indigenous Pastor, Hausa Muslim background believer exclaimed. Kano Christian leadership forum resolution 8, May 16, 2008, Kano.
2. Kritzinger (1995:366 – 396), quoting Koyama Kosuke, on how to do Christian mission, pointed to the need for "neighbourology" praxis, whereby, a Christian agency who is sandwiched between Christ's saving reality and his neighbors other than myself reality",

what they termed as "Christian Advocacy against Sharia implementation in Nigeria-Islamization". This is strongly supported by the Christian Association of Nigeria (CAN, Kano State inclusive, to them).

with an immediate relationship that is devoid of barriers. However, in my observation and opinion, essential points of exegesis are proffered:

- Exegesis of the Word of God as it explains the incarnatory biblical Jesus Christ, particularly as a suffering Messiah, servant. Bloch (1995: 380).
- Exegesis and reflection of the Christian life and culture of the people among whom missionary lives and works. (Bosch 1991:346)
- The power of Christian revelation and reconciliation as a parallel theme in the Epistle to the Hebrews, is about reconciliation of man to God and each other in the way of the Jesus Christ, through the Bible. (Krabil and Shenk (eds) 2005:129).
- Another point, according to Shenk (2005:231), which I subscribed to, is the theology of “Presence and Patience”. This is about how the presence and patience of missionary in Kano can further attract people of other faith to Christ’s Kingdom or distract them. Therefore, presence is a preparation for patience that brings about Christian witness.
- Again, theology of economic development, as a major factor that contributed to ECWA/SIM practicality, indigenization of their mission fields, converts and consolidation is a highlight of the fruitful of their ministry through medical, schools, rural development and other agro allied investments in Kano city state. This is responsible for Church planting and transformational development, tagged “God’s Strategy”, not only in Kano but through the Northern region of the country, regardless of race or religious affiliation. Turaki (1997:279).

This means, no one should be treated as an object of my religious conquest rather to be a good listener at any ground of encountering one another face to face. Hopefully, according to Lohead (1988: 156) any interfaith encounter should be devoid of hostility, isolation, competition but in partnership and dialogue to form a reflection of Christian lifestyle in a given inter-religious community like Kano.

3. In each of the Church groupings as reflected in the tables and figures above, the essential great contributions that the different churches have made in the past, particularly in the fields of diakonia, education, charitable services, et cetera, is still an on going projects, which is still opened to non Christian in the city for patronage.

The above mentioned points are still media by which the Christian missionary agencies are using as means of reaching out to non Christians, leading to conversions among the Hausa Muslim and Manguzawa Kano indigens to Christianity, despite the current hostility the Christian mission agencies are experiencing in till date.

On the other hand, Green (1995: 232), Bosch (1991: 342), Saayman (2010), and Turaki (1991: 23) agreed that Christian witnessing agencies should ultimately seek to make the unique Christ known in His unique way (1 Jn. 3: 2-3). This forms the basis for an application of hermeneutical reflection and biblical principles, incarnated in history, as an attractive key to non-Christians to put their hope in God's future activity through His saving grace in the unique Jesus Christ (2 Cor. 1: 22). This entails:

- Walking with Christ by faith rather than by sight.
- Preparing to suffer rather than to triumph.
- Bringing about the future Kingdom of God, characterized by peace, justice and love in the community now.
- Ultimately bearing witnessing in the one to come, Jesus Christ, through one's way of life in a hostile environment.
- Been mindful of the socio cultural setting and involvement of the community helps missionary a footing for an effective medium of communication.

In other words, these Christian virtues, which I wish to call blessed practice, have endeared non-Christian converts to Christianity generally (Green 2006: 231; Love 2008; and in Africa, Shenk 2003: 124; Heski 1995: 221; and more particularly in Northern Nigeria, Ajayi 1968: 212; Turaki 1991: 421; Crampton 2004: 267; see Chapters 3 and 4; Table 8 above). However, in Kano State, as a predominantly Muslim Hausa/Fulani region, and specifically in Birini, (Kano City) with a multiethnic and multi-religious context, the number of converts from Islam to Christianity has not only been heart warming to Christian agencies working in the community (see CAN Annual

report on denominational membership, 2008), but indeed mindboggling to Islamic researchers as well, Muhammed (1982: 216); Yakubu (2005: 457).

This happened despite its volatile nature of violence and hostility in the Christian-Muslim encounters. Factors responsible for this have been mainly the holistic approach to the presentation of the Gospel and the indigenization policy of some denominations like ECWA and the Church of Nigeria (Anglican Diocese of Kano), when compared with other agencies. The results of the empirical and pilot study confirm this finding (chapter 1, 2007/8). Apart from this, there are the cases of individual personal testimonies and conduct (Green 2002; Kritzinger 2008: 132) in the histories of converts from Islam to Christianity. Converts have openly confessed conversion to Jesus Christ, as a result of seeing the lifestyle of Christian hope, based on faith in and love of Jesus Christ; indeed, this became a key to their conversion to Christianity in the city.

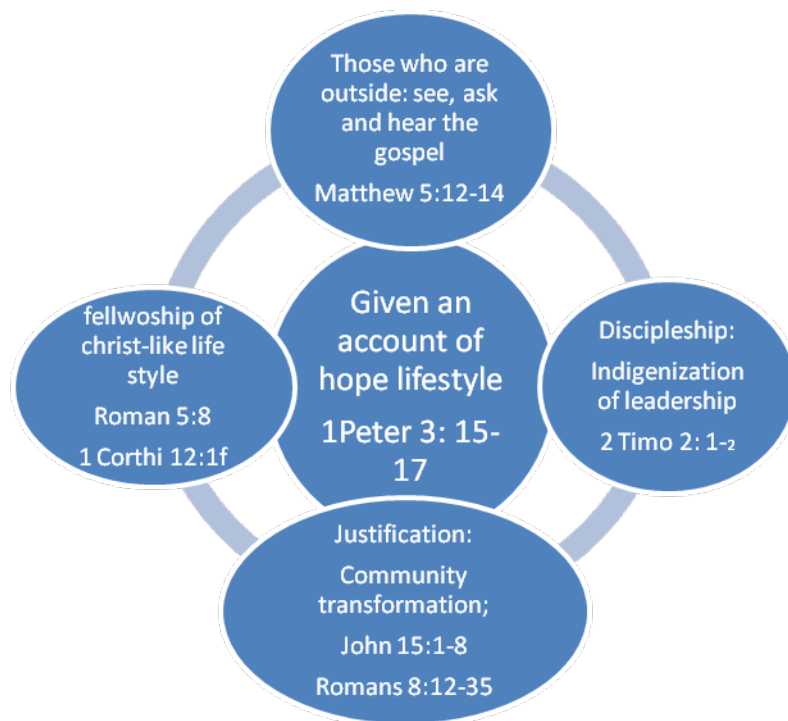
How can this be incarnated in a specific style of outreach? I wish to present one example as case study.

5.4.1 The Breaking of Bread: Gidan Begge, the House of Hope

Idi was invited to a meal by Tambaya (not their proper names) in 2006, both Hausa by tribe, the former a Muslim while the latter was an indigenous Christian leader in the city. This led to the former inviting another friend along for another time of feasting. Within a week, twelve persons had been welcomed to a meal in the Christian's home, with proper consideration for Islamic observation of Halal regulations. By the year 2007, forty Muslim boys found their way to Tambaya's house every Thursday of the week, from 11.00 am- 1:30pm. This went on for two years before Idi and Amusa, asked their host the question why is it that he had not tried to preach to them about Jesus like other Christians in the city would rush to do? The host responded by saying "This is a house of hope for a meal weekly", which is "Gidan Begge" in Hausa language. The sharing of a meal grew to such an extent that it led to the renting of a hall in order to accommodate the increasing membership of the forum which on 14 July 2007 totalled 120, the majority being Muslims. (Habila: Semi-structured scheduled interview; June 29, 2008. Kano).

Based on his practical experience of how much the bara or feasting was enjoyed every Thursday, Habila now invites Christian medical practitioners, specialist doctors, dentists and adult literacy

teachers to take their turn to attend to the medical needs of each guest to the meal, while he directs those who gave their lives to Christ to a transit house fellowship cell, for discipleship training. This transit house has a trained married pastor, “Y”, who attends to the need for their personal spiritual growth, vocational training, and other recreational needs of the guest. It should be noted that this transit house is hidden from the other guests to the *bara* feast, who are not yet ripe for such a Christian spirituality exercise. What shall one called such a project? In South Africa a similar project was called Koinonia (Saayman 2010). This can be graphically represented by the following diagram: Figure 3.



An expected impact of the message of the Gospel from Christian life-style, based on Christian living and witness: Matt. 5:12-14; John 15:1-6; Acts 1: 8; 2: 8; 4: 32f; Rom. 5:8; 8: 12-35; 1Cor.13; 2 Tim.2:1-2; 1Peter 3:15-17.

Aside this project, there is also the use of wakkan Bagauda festival, the promotion of Hausa/Fulani festival of Arts and culture in Musical format, (Expressions in song, proverbs and

other traditional practices, peculiar to Kano (African) traditional hegemony), put together by Dan Kwuero, to passing the Gospel message of, al Masihu, Messiah across to Hausa speakers generally in Northern Nigeria. This impact earned him an appellation, Shata al Masihu, the famous Musician of Messiah (Christ singer, Gospel musician). This is named after the most famous Hausa Musician, late Muhamman Shata, a Kano traditional African musician; Kano Chronicle (1979; Vol. 3, page 231). He expressed the message of justification by faith in through Jesus Christ for human redemption from sin unto eternal salvation, as his primary foci. The impact on the oral communicators, as reported by Christian Broad Casting Network, (CBN), (1996, Abuja), yielded and bridged the gap between formal and informal way of outreach in a community like Hausa speakers, where oral communicators formed the highest percentage of the entire population (Sanni Nadabo: A Hausa Gospel Artist; interviewed, April 6, 2009 (Interview and tracts of the Hausa Music is available in Audio format); (Yakubu 2005: 245).

In line with the above, the Christian denominational agencies have grounds to impact the Gospel of Jesus Christ through the life-transforming message of justification by grace through faith in Christ if the issue of division, introversion and enmity is considered in a Christian Hausa/Fulani multi-religious and cultural city of Kano, is reconsider through the basis of Christian lifestyle of hope ground of faith part of love. In other words, if the Christian interpreted and expressed from the viewpoint of the hope Christian has in Christ, the new Christian praxis will be developed and considered in dialogue with (and as a response to) the decades of bloodshed in Kano city.

5.5 Recommendations

5.5.1 Biblical and anthropological considerations

In line with the discoveries of this study, topic, as regards Christian Muslim encounter in Kano city the following recommendation needs to be explored and considered to meeting the current situation in the Christian Muslim encounter, thus:

- The Christian Community needs to imbibe the Spirit of communal living as prescribed by the Jesus Christ through His teaching on the beatitude of His would be follower. Matt. 5-7; 22: 37-40. Acts 4: 32. A Christ-like lifestyle of hope base on love for even enemy.

- An expectation of suffering and persecution during the course of reaching out in love to one's biblical injunction and articulated by Early Christian traditional praxis. Green (2004); Bosch (1991); Gilchrist (1996); Love (2008); Saayman (2010); Shenk (2003).
- In reviewing the state of care of converts, real needs must be identify through friendship and hospitality as a Christian traditional practice. Pastors and lay leaders nurture and disciple converts to Christianity from Islam and other religious beliefs. This may help them become more effective in discipleship and other ministerial activities, for the purpose of two main objectives:
 - To identify a contextually relevant model for the care discipleship of converts.
 - To develop a system of education and training which will improve the capacity building for resisting Islamic pressure of Islamization or conversion of Christians to Islam.

Other resolutions include:

- The need for training and education which are essential to understanding of Christian and Islamic faith, been the dominant faiths in the city, by both denominational and government agencies. This should be encouraged in both Christian and Islamic related institutions in the city. (Turaki 1999; Greenlee 2006; Gilchrist 1996; Love 2008; Nehls and Eric 2006).
- Attendees agreed that a new, more effective method of caring for converts was needed for general adoption by Christians in the Kano city. Each denomination or congregation currently uses its own methodology. While many will meet needs to one degree or another, there is no coordinated approach used to examine the relevance of current systems, and emotional needs are met. The net result appears to be that many suffered spiritual, social, emotional, or economical needs. Greenlee, (2006); Love (2008); Personal Interview: Interdenominational leadership consultation and training forum, Kano; May 16 – 25, 2008: by Shaba, Adamson.
- A more coherent and purposeful network and advocacy consideration for the Christian agencies in Northern Nigeria, Kano community need for, and prepared the general framework of, theological and biblical educational structures and curriculum essential to equip the African Church to effectively respond to the emerging force of Islam. They

called for a systematic and comprehensive training and education program for the Church in such subjects as:

5.5.2 Anthropology

Inter-religious life based on anthropological factors in daily living. In other words, Christian living with people of other faith based on the various dimensions of interaction at the levels of being, doing, thinking and reflection on personal Divine experience. This is because one is first and foremost a being, and then belongs to a society and faith. In Africa, one is foremost an African (100%), then belong to a particular faith; anthropologically, culturally, socio-politically even economically, based on Divine providence, before he or she became “born again christian”. Therefore, there is need for one to promote anthropological relational elements with others in a given community by learning valuably from each other. Sanne (1987:21); Bosch (1991); Kritzinger and Saayman (1997:123) and Botha (2006:111)

5.5.2.1 The tenets of Christian faith

The tenets of Christian faith and how they are at variance with historic Islamic challenges is to be considered at this point

5.5.2.2 The growth and development of Christian Advocatory agencies (Non-Governmental Organizations, NGO's)

The growth and development of Christian Lawyers Association of Nigeria; Christian Rural Development Association, (CRUDAN); Nigerian Evangelical Missionary Association (Indigenous in goal, objective and operation); Christian Association of Nigeria, (CAN) and how they impact on Christian relief, advocacy and engage in community development activities, becomes a crucial tool that serves as a medium of Christian expression on the following:

- The impact of Islam on the Continent's socio-political and economic structures, side by side with Christianity.
- The survival of the Church in times of persecution.
- Spiritual warfare and how to use the weapon of prayer.

- Sharing the Gospel effectively with Muslims through lifestyle of hope base of love, in a challenging environment like Kano city. 1 Peter 3:15-17; 1 Corinth 13.
- Contextual resolution and reflection: Religious leaders in Kano through the pilot study resolved to have a profound desire to develop a local training centre which can educate the next generation of African theologians and laymen, which can support a new generation of indigenous Christian leaders as they prepare to face increased Islamic repression.
- Beside: They realized and resolved to continuously advocate against regulation of religion by Government. This is because Christian tradition looks up to the existing government as the legitimate authority, whereas, Muslim (Islamic tradition), looks up to their religious leader, through the *Umma*, community of Islamic faith and the council of Islamic Scholars, *Ulama*, to oversee and decide their affairs in a given society. In a democratic nation like Nigeria, as in operation in Kano city-state, such brings along with it religious intolerance and uneven socio-political organizational structure in the society. Consequently it promotes religious intolerance, tension and persecution.
- To promote, mobilize, encourage, train and support indigenization of mission in Kano city- state. This will involve, research; mobilization of indigenous Muslim background believers (MBB) and the exploration of socio-cultural parameter of Hausa/Fulani to reaching them with the Gospel of Jesus Christ

5.5.3 Jesus as sign post among Muslim: Exploring common ground for effective communication

In the Quran, Islamic sacred book, the frequently used Arabic word for ‘sign’ is *aya*, was probably taken from Syriac or Aramaic. It was used in references to biblical Jesus, ‘*isa*, from *Yeshau*²⁵. Note the coreect spelling, not *Isa* because the latter differ in menaing to the former. This indicates the predated and biblical influence of the Bible on the Qurian and Islam. Therefore, Jesus is refered to as Messiah, son of Mary as a sign not only to the Isrealites but to the world, as the following verses indicate, Q. 19:21; 21:91. This and other attributes of Jesus becomes a pointer to Christian and non-Christian, of Jesus as a sign unto humankind, regardless of creed or race. That means there is a common ground to point to Jesus as bases for hope

²⁵ Geoffrey Parrinder, “Jesus in the Qurian; London, Sheldon, 1977, 51-2

Other grounds include:

- Jesus' virginal birth Qr 19:20
- As Word of God Qr 4:171
- Spirit of God 4:171
- Miracle worker Qr 345
- His holiness (Faultless) Qr 19:19
- He created life Qr 5:113
- He raised the dead Qr 3:49; 5:113
- He was raised to heaven (Where He still is)
- The sign of the hour of the Day of Judgment

Even though this has Islamic interpretation, Jesus remains a sign post about hope for non-Christian faith, Muslims inclusive.

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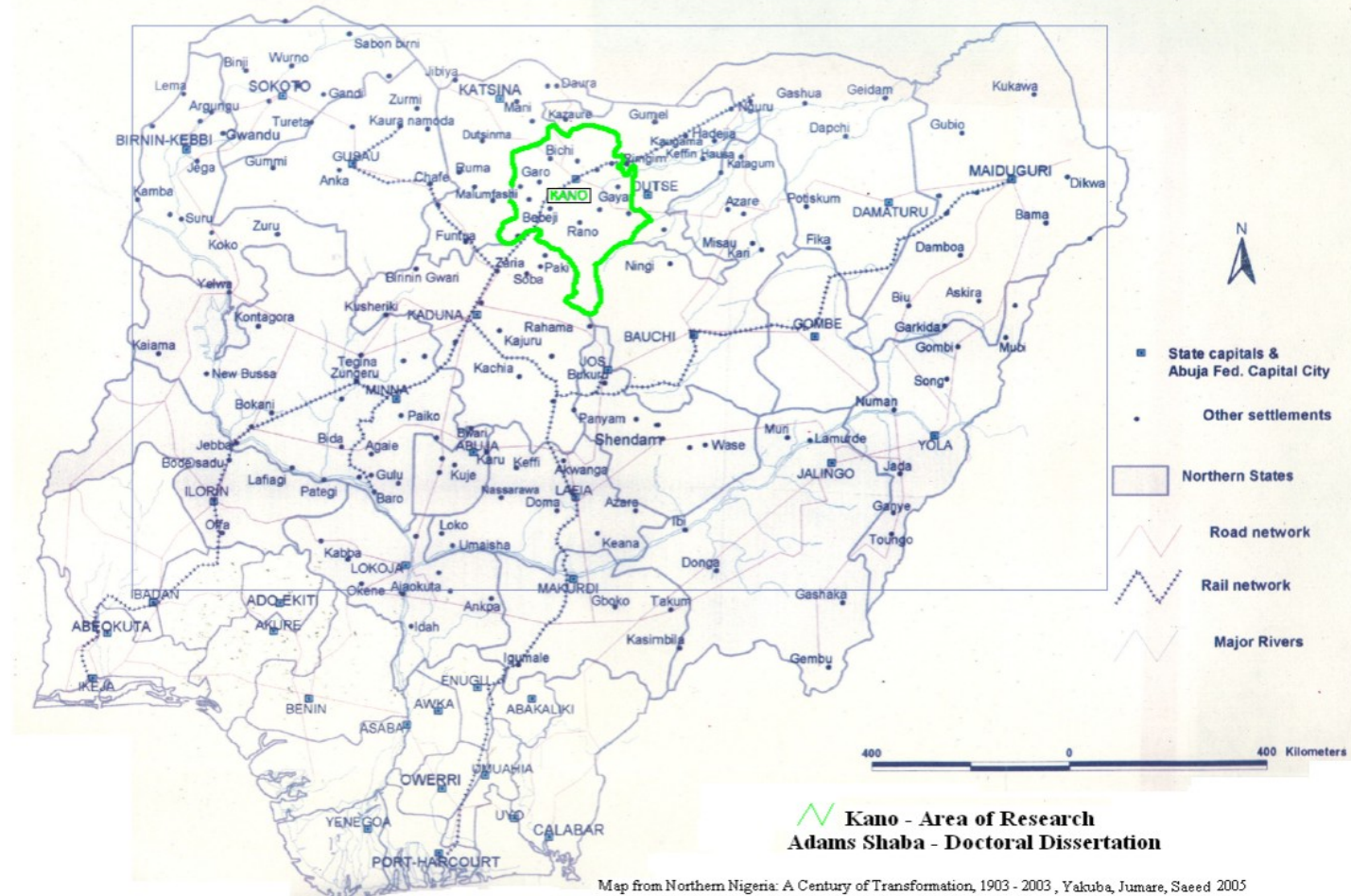
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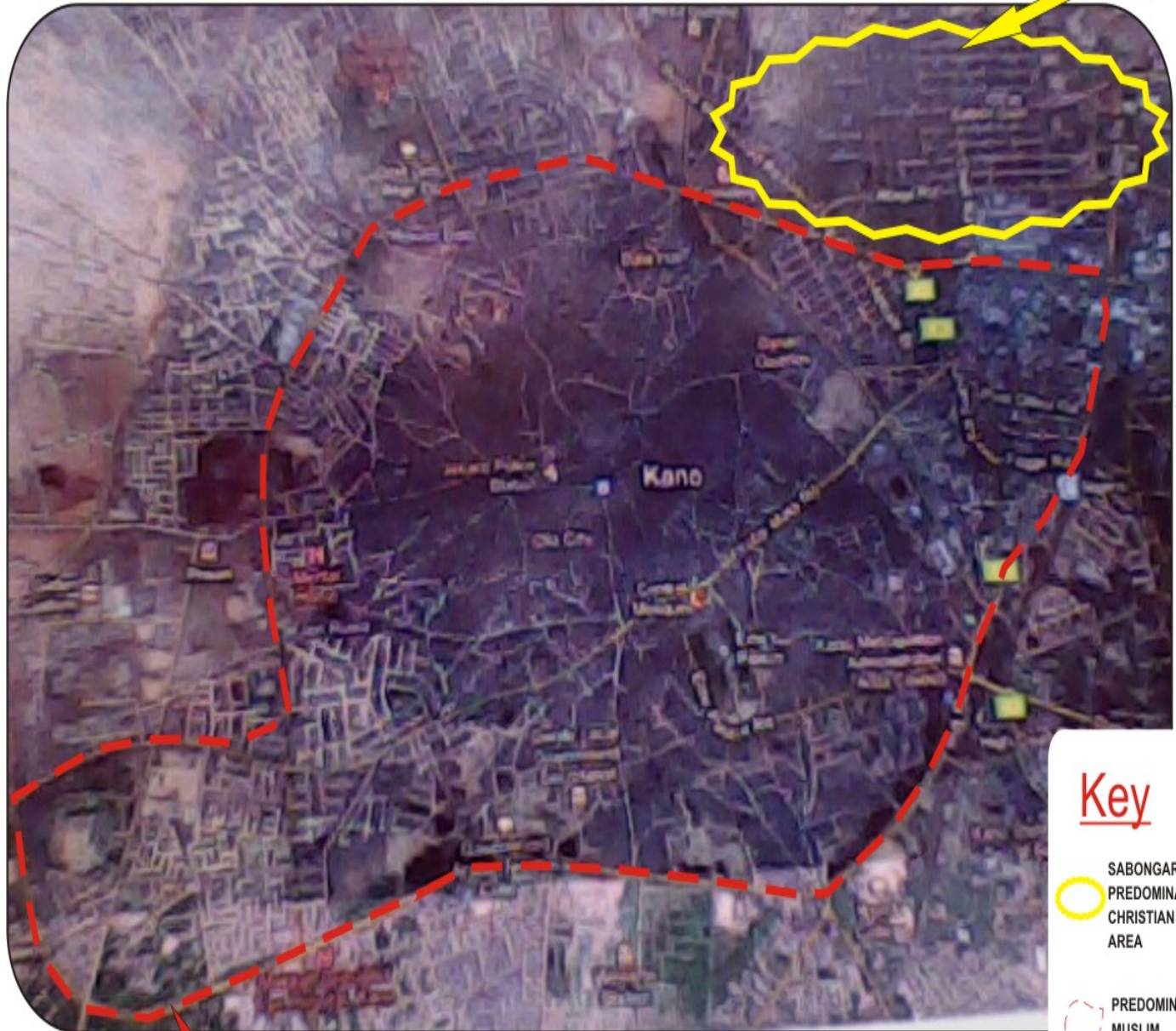
APPENDICES:

APPENDIX 1: MAP OF NIGERIA LOCATING KANO STATE: INTERSTATE NETWORKS



APPENDIX 2: ONLINE MAP OF KANO CITY: AN AERIAL VIEW OF THE DEMACATIONS AND STREETS



CHRISTIAN AREA



HAUSA/FULANI MUSLIM CITY WALL

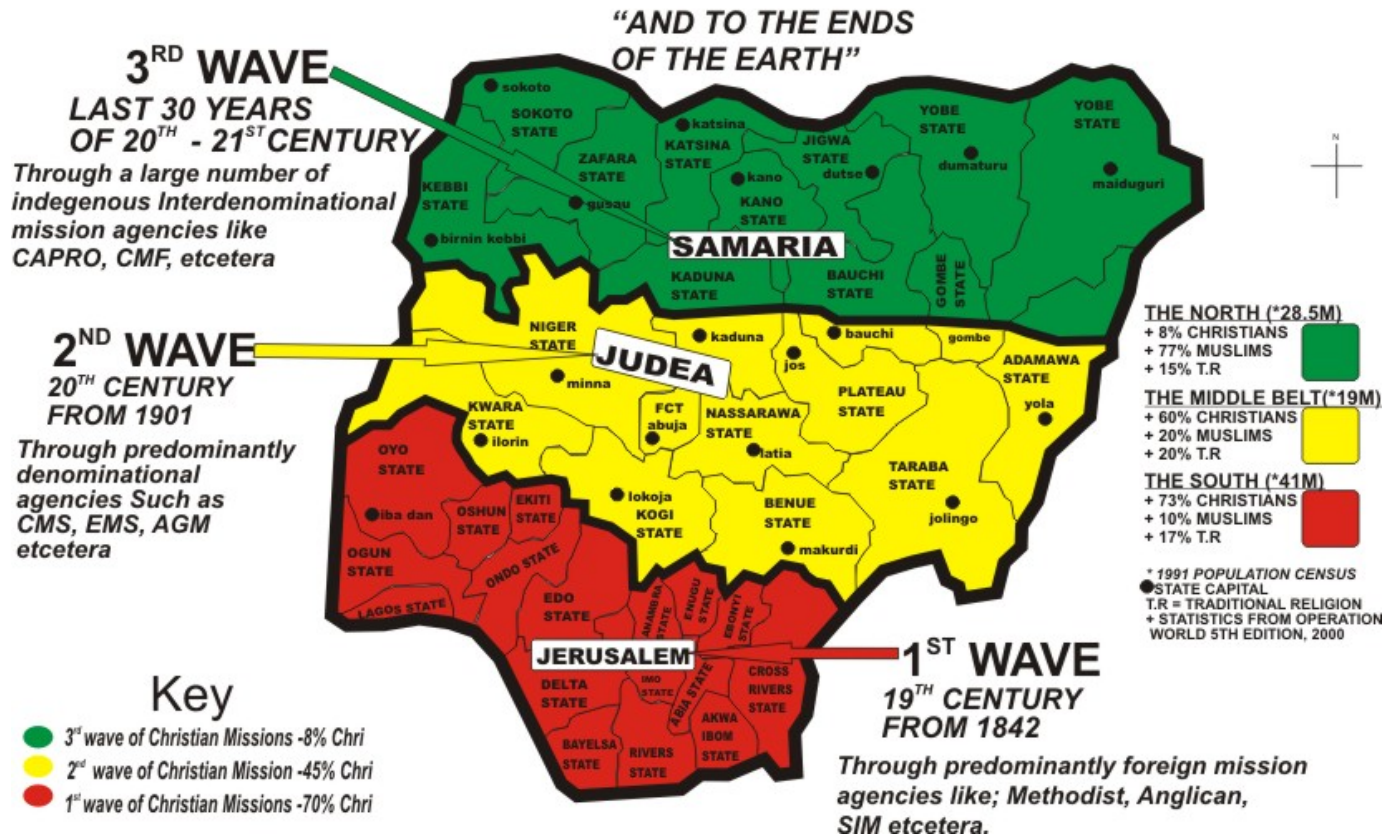
www.Maps.alot.com
www.alignafrica.com
www.SkyVision.net/C-Band-VSAT
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Key

-  SABONGARI PREDOMINANT CHRISTIAN AREA
-  PREDOMINANT MUSLIM HAUSA/FULANI AREA

APPENDIX 3: MAP OF NIGERIA SHOWING 3 WAVES OF CHURCH GROWTH IN NIGERIA, BETWEEN 19TH 21ST CENTURY.

BASED ON ACTS 1:8



Appendix 4

QUESTIONNAIRES: (A – F)

A. Questionnaire on the topic: Giving an account of Christian hope in Christian Muslim encounter in Kano city, Northern Nigeria, May 12-14, 2008.

- Personal details:

1. Gender

Single, married, divorced

Age group (20-29; 30-39; 40-49; 50-59; 60-69; 70 and over)

Occupation

Tribe (or ethnic group)

Religious affiliation

Denomination

2. When and where did you become a Christian?

3. How did you become a Christian? What were the major factors that influenced your decision?

4. Who played a key role in your conversion: A preacher, friend, relative, colleague, et cetera? What role did such people play in influencing your decision?

5. Which passage or verse in the Bible made an impact on you in the course of your becoming a Christian?

6. Can a Christian be sure that he/she is saved? If yes, on what grounds?

7. How do you understand the term “Giving account of Christian hope?”

8. How does this subject affect your relationship with the people around you?

9. During the course of your fellowship with Christians in your local church, how often do you speak about this subject?

10. Is Christian hope expressed or considered in the worship (liturgy) of your denomination? If yes, can you explain how?

11. Do you preach the message of Christian hope when you present the Gospel to non-Christians, even in a hostile environment like Kano city?

12. If yes, what are the bases and opportunity you have to do so? What images or examples do you use and the reason for your choice?
13. What kind of responses did you often get from non-Christians, especially Muslims?
14. Has a non-Christian come to faith in Christ because of your message on the subject of Christian hope?
15. What medium do you use to communicate the subject to Hausa/Fulani, Yoruba and other tribes that are culturally inclined? How effective and fruitful is the feedback you get from them?
16. Are there stories, images, songs, or rituals in Nigerian languages and cultures (Hausa/Fulani, Yoruba et cetera) that can be used to explain and express the message of Christian hope?
17. Do the translations of the Bible into Nigerian local languages use adequate and meaningful terms to translate the message of Christian hope, especially in the context of 1Peter 3: 15-17? Can you buttress your explanation with any example?
18. Are there specific tribes or ethnic groups in Northern Nigeria who may be likely to understand the subject of Christian hope more easily than other people groups in the city? Can you explain the reason?
19. Do you have any other comment on the subject of Christian hope and the impact on Christians in the community in Kano city?

B. Questionnaire based on Christian-Muslim Relations and the subject of Christian hope

- Christian Pastoral Leadership Questionnaire:

This questionnaire was used to sample the Christian position and opinion in Kano city about denominational affiliation and understanding of Christian hope based on faith, ground of love 1Peter 3:15-17; 1Corinthians 13, the subject of this study. Thus:

Kindly read these questions and complete by putting a tick where appropriate:

1. Name of the Church you currently lead.
 - i) The name of the town in which the Church is located

ii) Your age bracket (20-30 yrs) (), (31-40yrs) (), (41-50yrs) (), (51-65yrs) ()

iii) Gender:

Male ()

Female ()

iv) Marital Status

Single ()

Married ()

Widow ()

Other ()

2. Number of years you have served in Kano city as a pastor.

i) (5 years) ()

ii) (10yrs) ()

iii) (15yrs) ()

iv) (20 yrs) ()

v) (25 yrs and above) ()

3. Would you like to bear witness for Jesus Christ in this city? Yes () No () Others ()

4. What success has your local assembly had for evangelism and mission in the past three years, 2005 – 2008, towards Hausa/Fulani in Kano city? Please score it between 0 – 20, 20 being the highest.

i) 2005 0 5 10 15 20

ii) 2006 0 5 10 15 20

iii) 2007 0 5 10 15 20

iv) 2008 0 5 10 15 20

v) 2009 0 5 10 15 20

5. Would you agree that implementation of Sharia law in Kano and persecutions of Christian are a hindrance to Muslim evangelism in Kano city?

i) Disagree ()

- ii) Strongly disagree ()
- iii) Agree ()
- iv) Strongly agree ()

6. Would you say your Church members take delight in going out to share the Gospel with Muslims? Yes () No ()

7. What would make Christians in Kano city love Muslims?

- i) Abolition of Sharia law ()
- ii) Submission to the will and purpose of God for the city ()
- iii) Change the approach towards Muslims ()
- iv) Forgiveness ()
- v) Lifestyle of Christian hope ()

8. How would you rate your local church in the city in its outreach to Muslims?

(Tick one only)

- i) Very Poor ()
- ii) Excellent in their approach ()
- iii) Fruitful result ()
- iv) Fruitless result ()

9. What should churches do if the Sharia laws are not repealed and more hostility against witnessing to Muslims is on the increase?

- i) They should stop preaching to the Muslims ()
- ii) They should devise methods of reaching Muslims ()
- iii) They should disobey the Sharia law ()

10. What could your local church do in terms of Muslim evangelism in order to be a role model to other churches in Kano State?

11. Do you or your local assembly have planned outreach, targeting the audience in focus?
No () Yes ()

12. Do you or your local assembly have an organized “prayer chain” for Muslim’s salvation?
No () Yes ()

13. How often do you preach on the need to evangelize humankind, with emphasis on Muslims?

- i) Not at all ()
- ii) Once in a while ()
- iii) Quarterly ()
- iv) Always ()

14. When last did you organize a seminar for your church on evangelism to Muslims?

- i) Never before ()
- ii) Once a year ()
- iii) Quarterly ()
- iv) Other ()

15. What would you consider as major hindrances to Muslim evangelism on the part of Christians (Denominations) in the city?

- i) Laziness ()
- ii) No love for Muslims ()
- iii) No knowledge of it ()
- iv) Fears of Sharia law ()

16. In your opinion do you consider your church to be interested in evangelism to Muslims in city? Yes () No ()

17. What do you think needs to be done to encourage Muslim evangelism in the local assemblies in the city?

- i) Set the ministry goal and objective ()

- ii) Recruit indigenous missionaries to do evangelism ()
- iii) Create avenues for more seminars or training of Christians on an effective approach on how to bear witness to Muslims about redemption in Jesus Christ ()

C. Church Elder/Deacon's Questionnaire

- Denominational Affiliation

Kindly read through this survey questions and complete or put a tick where appropriate.

1. Name of the Church in which you are an elder or deacon
2. The name of the town in which the church is located
3. Your age bracket: 20-30yrs () 31-40 yrs () 41-50yrs, () 51-65yrs, () 65yrs & above ()

Gender

- i) Male ()
- ii) Female ()
- iii) Marital Status ()
- iv) Single ()
- v) Married ()
- vi) Widowed ()
- vii) Other ()

4. Number of years you have served in the church as an elder.

- i) 5 years ()
- ii) 10 years ()
- iii) 15 years ()
- iv) 20 years ()
- v) 25 years and above ()

5. Would you say Muslim evangelism is the goal of your denomination?

No () Yes ()

- i) To make witnessing a priority in the local assembly ()
- ii) To have media preaching ()
- iii) To have Christian religious teaching in schools ()
- iv) To facilitate the spread of Christian publications ()

6. Would you say your church members take delight in going out to share the Gospel with Muslims?

- i) Unconcerned ()
- ii) Yes ()
- iii) No ()

7. In your opinion, what would you consider as a hindrance to Christians not desiring to reach out to Muslims with the Gospel in Kano city?

- i) Laziness ()
- ii) Sharia law ()
- iii) Lack of love for the Muslim ()
- iv) Lack knowledge of reaching to Muslim ()

8. What would make Christians in Kano State love Muslims?

- i) Abolition of Sharia law ()
- ii) Submission to God ()
- iii) Change of attitudes towards Muslims ()
- iv) Forgiveness when Christian are hurt by them ()

9. What would motivate your members to want to consider the mandate of the Great Commission in evangelizing Muslims in Kano (Matt. 28: 18-19)?

- i) More preaching from the pulpit ()
- ii) Revival in the area of evangelism ()
- iii) More seminars on evangelism to Muslims ()
- iv) Practice freedom of religion ()

10. Is evangelism optional for Christians? Yes () No ()

11. How would you rate your denomination in Kano State in their outreach to Muslims?

- i) Very poor ()
- ii) Good in their approach ()
- iii) Excellent in their approach ()

12. What should churches do if the Sharia law is not repealed and more hostility against witnessing to Muslims is on the increase?

- i) They should stop preaching to the Muslims ()
- ii) They should devise methods of reaching Muslims ()
- iii) They should disobey the Sharia law ()

13. What could your church (denomination) do in terms of Muslim evangelism in order to be a role model to other churches in Kano city?

- i) Have planned outreach ()
- ii) Organize “prayer chains” for Muslims’ salvation ()
- iii) Organize Friday prayers while Muslims are in their mosque from 1:45-2:15. ()

D. Members' Questionnaires

- Membership Personal Detail

Kindly read through this survey questions and complete or put a tick where appropriate.

1. Name of the Church where you are a member

Name of the town in which the church is located

Your age bracket: (15-20) (), (21-30) (), (31-40) (), (41-65) (), (75 and above) ()

Gender

i) Male () Female ()

ii) Marital Status

iii) Single ()

iv) Married ()

v) Widowed ()

vi) Other ()

2. Indicate number of years you have been a member of your church in Kano.

i) 1-5 years ()

ii) 6-10 years ()

iii) 11-15 years ()

iv) 16-20 years ()

v) 21-25 years ()

vi) 26-30 years ()

vii) 31 years and above ()

3. Would you say Muslim evangelism is the goal of your church?

Yes () No ()

4. Have you ever witnessed to a Muslim as a Christian since you have been in Kano?

No () Yes ()

5. Do you enjoy going out sharing the Gospel with Muslims? Yes () No ()
6. How often does your church emphasize the need for evangelism to Muslims from the Pulpit?
- i) Never ()
 - ii) Few times ()
 - iii) Frequently ()
 - iv) Only at mission work ()
7. Have you or any of your family members been affected by a religious crisis? Yes () No ()
8. How does it affect your attitude to Muslim outreach?
9. What in your opinion is the reason why many Church (Christian) members do not share the Gospel with Muslims?
- i) Laziness ()
 - ii) No love for Muslims ()
 - iii) No knowledge of doing it ()
 - iv) Fears of Sharia law ()
 - v) The way the message is presented ()
10. In your opinion what would make Christians in Kano city love Muslims?
- i) Abolition of Sharia law ()
 - ii) Change of attitudes towards Muslims ()
 - iii) Christians' forgiveness ()
 - iv) Submission to God ()
11. What would motivate Christians in Kano State to want to obey the mandate of the Great Commission in evangelizing Muslims?
- i) More preaching from the pulpit or in public ()

- ii) Revival on evangelism ()
- iii) Spiritual warfare, prayer ()
- iv) Sensitivity to Hausa culture ()
- v) Medium of communication ()

12. What are the other challenge facing the Church apart from Islam (Muslim) in Kano?

- i) Nominality ()
- ii) Modernism ()
- iii) Syncretism ()
- iv) Materialism ()
- v) Cultural and Traditional inclination ().
- vi) Other

13. What do you think about the foreign missionaries working in the city?

- i) Preaching the message of the Gospel clearly ()
- ii) Preaching the message of the Gospel based on their culture ()
- iii) Doing well enough to continue to stay ()

14. How much do you understand the subject of “Christian hope” as a lifestyle? preached in your church: Well enough () Not well enough ()

E. A draft of questionnaire for Hausa/Fulani Muslims on their belief and practice as it relates to Muslim Christian encounter on the subject of hope as a lifestyle among other minority tribes in the city; namely, Yoruba, Igbo (Ibo), Kanuri, Jabba, Tiv, Tangale and other minority tribes in Kano city.

- Personal Details

1. Can you give me some personal details of yourself?

Name

Gender

Your age bracket: (15-20) (), (21-30) (). (31-40) (), (41-65) (), (75 and above) ()

- i. Male () Female ()
 - ii. Marital Status
 - iii. Single ()
 - iv. Married ()
 - v. Widowed ()
 - vi. Other ()
2. What were the factors that influenced you to become a Muslim?
 3. How much do you know of your faith and of others in Kano city?
 4. Do you belong to any Islamic organization, if yes which one and how is it different from others?
 5. Who played a key role in your conversion to Islam: Parent, a preacher, friend, relative, colleague, et cetera?
 6. Can you give any detail, how?
 7. Can you explain what the following subject means to you as a Muslim:
 - i) Islamic teaching on the subject of hope of Muslims and Eternal life.
 - ii) Is there any passage (s) in the Qur'an that teaches about salvation of humankind?
 8. Which Muslim lifestyle or doctrine has an Eternal influence on you?
 9. Have you ever encountered a Christian in this city?
 10. Can you explain the circumstance and how meaningful was the encounter?

11. What value do you place on any of these topics based on your lifestyle
- i) Traditional music
 - ii) Traditional drama
 - iii) Do you speak about or are you being instructed about proverbs in your culture?
 - iv) Any other traditional practice of value to you? State them.

F. Interaction through Christian leadership training seminar in Kano, May 12 to 14, 2008.

- Pastoral and Denominational Leadership Training Seminar

I designed and conducted a three-day seminar on Christian Muslim encounter on the subject of this study. The first forum included a group of pastors from twelve churches, which took place in Baptist Church, Nomanslandon on May 12, 2008. The second group included sixty elders of the twelve churches, May 13, 2008, while the last group of sixty members from the twelve churches was May 14, 2008. Attendance registers were not kept due to lack of general consensus of participants about this, based on ethical and security reasons, but the audio tape is available.

After the seminar on Christian Muslim encounter 100 copies of written questionnaires were distributed, collated and classified based on their denominational affiliation. Time: 5 -7 pm daily; May 12-14, 2008. The outline of the seminar is given below

I. What is Islam? Who is a Muslim? Why should Christians bear witness to Muslims? How can Christians effectively bear witness among them? What are the factors responsible for fruitful and unfruitful witness among Muslims in Kano city?

II. How do Christians address the challenge in their encounter with Muslims?

- i) By studying and understanding the Bible sufficiently to answer questions from non-Christians. Also making an effort to study and understand the basic background of the audience.
- ii) By living out consistently a Christian lifestyle of hope within the neighbourhood.

- iii) By waiting for a response from neighbours and opportunities to answer questions on Christian hope based on faith, love.
- iv) The need to be enthusiastic to share the message (based on the subject of hope) as the opportunity presents itself.
- v) Ability to demonstrate understanding of the question and accommodate the audience concerned.

III. How to share the Gospel with Muslims.

- i) There is a need for a Christian to accept and live out the Gospel for others to see.
- ii) The use of relevant resource materials
- iii) The opportunity for Christians to share personal testimony, especially Muslim background believers (MBB).

IV. Ability to answer the Muslim objections to Christian faith meaningfully on the following topics:

- i) The Bible and Christian doctrine.
- ii) Jesus Christ's work of redemption.
- iii) The bases of Christian lifestyle of hope in the midst of hostility.
- iv) Hope of Eternal life.

Therefore, there is a need to teach or respond to Muslim enquirers by answering appropriately. The need to know the Bible sufficiently, knowledge of Islam and cultural sensitivity are essential to meeting the challenge of reaching out to the former.

V. Conclusion and resolution of participants.

The Christian leadership forum at the end of the seminar came up with the following resolutions:

Firstly, the Christian leaders in attendance resolved to go back to their various denominations in order to take a critical look at the method of approaching their Muslim neighbours for a better

response through a lifestyle that is inclusive, rather than isolative, exclusive and hostile, which characterized their former approach.

Secondly, their various local assemblies should organize training to help them know what the Muslims believe in order to enhance understanding. This, they agreed will achieve Christian Muslim dialogue.

Thirdly, to establish prayer cells that have their focus on the salvation of Muslims on Fridays at 12:15 to 14.15.

Fourth, it was agreed that they will embark on distribution of relevant Christian tracts and literature to their Muslim friends on a daily basis in the city.

Fifth, in any case of disaster, the Christian community agreed to demonstrate love towards the affected Muslim community.

Sixth, the use of social works like Leprosarium, People Oriental or Rural Development, Medical service and schools, are considered as avenues to attract non-Christians to listening to the Gospel of Jesus Christ. Recently, Christian cultural musical groups tagged MUSICA, were staged to attract non-Christian Muslim Hausa/Fulani in the city to listen to the Gospel.

In line with this commitment, the forum agreed to establish an *advocacy committee* at a later date, to oversee areas of challenges in their Christian-Muslim encounter.

Finally, the forum embraced the suggestion to make an effort to engage non-Christians in the community in dialogue, as an opportunity to bear witness for Jesus Christ.

Appendix 5

List of Registered Denominations with Christian Association of Nigeria (CAN), Kano State Branch, (June 2008 registered members in their order).

S/No	Name Of Church And Address	Address
1.	Abosse Apostolic Church	122, Egbe Road, Sabongari, Kano
2.	Aflame Bible Church	650/652 Maikalwa Zaria Rd.
3.	Agape Life Assembly	26 Ijebu Road, Sabongari, Kan
4.	AME Zion Church	Badawa Quarters, Kano
5.	Apostolic Living Church	15 Aminu Road, Sabongari, Kano
6.	Apostolic Living Church	224 Onitsha Road, Sabongari, Kano
7.	The Assemblies of God Church	35 Gold Coast Road, Sabongari, Kano
8.	The Assemblies of God	34 Aba Road, Sabongari, Kano
9.	Apostolic Faith Holy Church	30 Gold Coast Road, Sabongari, Kano
10.	Believers Gospel Mission	56 Onitsha Road, Sabongari, Kano
11	Bible Life Centre	35 Onitsha Road, Sabongari, Kano
12.	Bible Miracle Centre	Abeokuta Road. Sabongari, Kano
13.	Calvary Life Assembly	Nomansland, Sabongari, Kano
14.	Celestial Church of Christ (P1)	212, Egbe Road, Sabongari, Kano
15	Celestial Church of Christ (P11)	187, Ijebu Road, Sabongari, Kano
16.	Celestial Church of Christ (P111)	Bala-Hughtes Road, Sabongari, Kano
17.	Celestial Church of Christ (P1111)	Middle Road by Ibo Road, Sabongari, Kano
18.	Centre of Eternal Prayer Ministry	5/6 Gold Coast, Sabongari, Kano
19.	Cherubim & Seraphim Church	Sabo Line Brigade, Sabongari, Kano
20.	Cherubim & Seraphim Church	80 Freetown Street, Sabongari,

		Kano
21.	Cherubim & Seraphim Church	31/31a Sansui Road Sabongari, Kano
22.	Christ Adventist Evangelical Church	41 Burma Road, Sabongari, Kano
23.	Christ Apostolic Church	37 Onitsha Road, Sabongari, Kano
24.	Christ Apostolic Church	64 Egbe Road, Sabongari, Kano
25.	Christ Apostolic Church	43 Warri Road, Sabongari, Kano
26.	Christ Apostolic Church	Wosem, Nomansland, Sabongari, Kano
27.	Christ Ascension Church	156, Aitken Road, Sabongari, Kano
28.	Christian Assembly Centre	45 Gold Coast Rd, Sabongari, Kano
29.	ECWA Church	English Section, Sabongari, Kano
30.	ECWA Church	Nassarawa Barbaji Road, Kano
31.	ECWA Church	Hawan Gwamna Road, Kano
32.	HEKAN Church	Gankai Road, Kano
33.	ECWA Church	Gidan Dan Baka Barbayi Road, Kano
34.	ECWA Church	Gidan Dan Baki Karshi Road, Kano
35.	ECWA Church	Gidan Sule Road, Kano
36.	ECWA Church	Unguwar Gero Sumaila Raod, Kano
37.	ECWA Church	Gidan Nashirma Road, Kano
38.	Anglican Church	Kibiya Road, Kano
39.	Anglican Church	Unguwar-suna Road, Kano
40.	Baptist Church	Tsoro-Kibiya Road, Kano
41.	Baptist Church	Badawa Quarters, Kano
42.	Anglican Church	Un/Gyare Road, Kano
43.	ECWA Church	Bichi Road, Kano

44.	ECWA Church	Tsanyawa Road, Kano
45.	ECWA Church	T/Wada Road, Sabongari, Kano
46.	ECWA Church	Shanono Road, Sabongari, Kano
47.	ECWA Church	Albasu Road, Sabongari, Kano
48.	ECWA Church	Gaya Road, Sabongari, Kano
49.	ECWA Church	Wudil Road, Sabongari, Kano
50.	ECWA Church	Sitti Road, Kano
51.	ECWA Church	Gani Road, Kano
52.	ECWA Church	Bayan Dutse Road, Kano
53.	ECWA Church	Garko Road, Kano
54.	ECWA Church	Gidan Dukusuru Road, Kano
55.	ECWA Church	Kwana Danguru Road, Kano
56.	Anglican Church	Kwana Danguru Road, Kano
57.	Baptist Church	Narayi Road, Kano
58.	Baptist Church	Gidan Diringa Narayi Road, Kano
59.	Catholic Church	Narayi road, Kano
60.	Assemblies Of God	Narayi Road, Kano
61.	Gaskiya Da Rai	Kuka Wayi Kibiya Road, Kano
62.	ECWA Church	Rando Road, Kano
63.	ECWA Church	Challawa Industrial Estate, Kano
64.	Freedom Worldwide Gospel Church	Gada Taburawa Road, Kano
65.	EYN Church	Challawa Industrial Estate, Kano
66.	ECWA Church	Kura Road, Kano
67.	ECWA Church	Gidan Tuwo Road, Kano
68.	Assembly Church	Gidan Tuwo Road, Kano
69.	Caleb Missions	Hatsai Road, Kano
70.	Caleb Missions	Doguwa Road, Kano
71.	Caleb Missions	Narayi Road, Kano
72.	ECWA Church	Tudun Tabani –Kibiya Road, Kano
73.	ECWA Church	Gidan Labuje Road, Kano

74.	ECWA Church	Katsinawa Road, Kano
75.	ECWA Church	Gidan Kureni Road, Kano
76.	Catholic Church	Gidan Kureni Road, Kano
77.	Catholic Church	Bakin Nawa, Quarters, Kano
78.	Catholic Church	Round About, Kano
79.	ECWA Church	Minjibr Road, Kano
80.	Church Of God Mission	Challawa Industrial Estate, Kano
81.	The Assemblies of God Church	Challawa, Industrial Estate, Kano
82.	The Assemblies of God Church	Gidan Dogane, Kano
83.	ECWA Church	Gidane Dogane, Kano
84.	ECWA Church	Sharin boyi Road, Kano
85.	ECWA Church	Kowna Garko Road, Kano
86.	Abosse Apostolic Church	67 Egbe Road , Sabongari, Kano
87.	Aflame Bible Church	650/652 Maikalwa Zaria Road, Kano
88.	Agape Life Assembly	26 Ijebu Road, Sabongari, Kano
89.	AME Zion Church	Badawa, Quarters, Kano
90.	Apostolic Living Church	15 Aminu Road, Sabongari, Kano
91.	Apostolic Living Church	24 Onitsha Road, Sabongari, Kano
92.	The Assemblies of God Church	35 Gold Coast Road, Sabongari, Kano
93.	The Assemblies of God	34 Aba Road, Sabongari, Kano
94.	Apostolic Faith Holy Church	30 Gold Coast Road, Sabongari, Kano
95.	Believers Gospel Mission	56 Onitsha Road, Sabongari, Kano
96.	Bible Life Centre	35 Onitsha Road, Sabongari, Kano
97.	Total Gospel Life Ministries	109 Egbe Rd, Sabongari, Kano
98.	Bible Miracle Centre	56 Abeokuta Rd, Sabongari, Kano
99.	Calvary Life Assembly	Nomansland, Sabongari, Kano
100.	Celestial Church of Christ (P1)	89 Egbe Road, Sabongari, Kano

101.	Celestial Church of Christ (P11)	67 Ijebu Road, Sabongari, Kano
102.	Celestial Church of Christ (P111)	34 B/Hughtes, Sabongari, Kano
103.	Celestial Church of Christ (P1111)	17 Middle Road by Ibo Rd, Sabongari, Kano
104.	Centre of Eternal Prayer Ministry	5/6 Gold Coast, Sabongari, Kano
105.	Cherubim & Seraphim Church	Sabo Line Brigade, Qaurters, Kano
106.	Cherubim & Seraphim Church	80 Freetown Street, Sabongari, Kano
107.	Cherubim & Seraphim Church	31/31a Sanusi Road. Sabongari, Kano
108.	Christ Adventist Evangelical Church	41 Burma Road, Sabongari, Kano
109.	Christ Apostolic Church	37 Onitsha Road, Sabongari, Kano
110.	Christ Apostolic Church	64 Egbe Road, Sabongari, Kano
111.	Christ Apostolic Church	43 Warri Road, Sabongari, Kano
112.	Christ Apostolic Church	(Wosem) Nomansland, Sabongari, Kano
113.	Christ Ascension Church	Aitken Rd. Sabongari, Kano
114.	Christian Assembly Centre	4/5 Ivory Coast Road, Sabongari, Kano
115.	ECWA Church	English Section, Airport Road, Sabongari, Kano
116.	Baptist Church	Badawa, Quarters, Kano
117.	EYN Church	Challawa, Industrial Estate, Kano
118.	Church of God Mission	Challawa, Industrial Estate, Kano
119.	Christ Holy Flock of Salvation	42 Egbe Road, Sabongari, Kano
120.	Christ Methodist Church	69 Ijebu Road, Sabongari, Kano
121.	Christ Methodist Episcopal	53 Ijebu Road, Sabongari, Kano
122.	Christ Inner City Temple	Bompia Quarters, Kano
123.	Christ Mount Sinai Ministry	Badawa, Quarters, Kano
124.	Christ Redeemer Ministry	Badawa, Quarters, Kano

125.	Christ Redemption Church	52 Burma Road, Sabongari, Kano
126.	Christ Resurrection Bible Church	35 Ijebu Road, Sabongari, Kano
127.	ECWA Church	ATC Abu, Panshekara Road, Kano
128.	ECWA Church	Dakata, Road, Kano
129.	ECWA Church	Katsina Road, Kano
130.	CAC Church Kano	Aitken Road, Sabongari, Kano
131	ECWA Church	Badawa, Quaters, Kano
132.	ECWA Church	Naibawa, Sabongari, Kano
133.	Back to God Assembly	France Road, Sabongari, Kano
134.	ECWA Church	Tangale Badawa, Sabongari, Kano
135.	ECWA Church	Yoruba Section, 10, Airport Road, Sabongari, Kano
136.	Evangelical Church of Yahweh	60 Ogoja Avenue, Sabongari, Kano
137.	Ever Refreshing Word Ministry	27 Aba Road, Sabongari, Kano
138.	Evangelical Church of Christ In Nigeria	(Eccn) Badawa, Quaters, Kano
139.	Four Square Gospel Church	57 Sanyaolu, Sabongari, Kano
140.	Fresh Anointing World Outreach Min	Odutola Road, Sabongari, Kano
141.	God of Holy Sabbath – The Young Mission	18 Aminu Road, Sabongari, Kano
142.	God's Presence Christian Church	8 Ijebu Road, Sabongari, Kano
143.	Good News Bible Church	58 Freetown, Sabongari, Kano
144.	Gospel Defenders Missionary Church	30 B W/Head, Sabongari, Kano
145.	Grace of Mission Church	30 Abeokuta Road, Sabongari, Kano
146.	Great God Miracle Church	Nomansland, Sabongari, Kano
147.	Hausa Baptist Church	31 Wari Road, Sabongari, Kano
148.	Healing Love of Christ Ministry	Festing Road, Sabongari, Kano
149.	Holy Christ Sabbath Ministry	16 Odutola, Sabongari, Kano
150.	Holy Church of C & S	26 Freetown, Sabongari, Kano
151.	Holy Ghost Methodist Church	111 Egbe Road, Sabongari, Kano

152.	Hope of The World	84 W/Head Sabongari, Kano
153.	Holly Sabbath of Christ The King Mission	26 Sanyaolu, Sabongari, Kano
154.	Holy Victory Church of Christ	Egbe Road, Sabongari, Kano
155.	Holy Jehovah Mission	Bompai, Quarters, Kano
156.	Halleluya Assembly Int.	Kwai Close Nomansland, Sabongari, Kano
157.	House of Faith Bible Church	69 Aitken Road, Sabongari, Kano
158.	Igbala Apostolic Church	77W/Head, Sabongari, Kano
159.	Liberation Chapel	5 Onitsha Road, Sabongari, Kano
160.	Life Changing Power Ministry	29c Egbe Road, Sabongari, Kano
161.	Light Bearers Christian Assembly International	88 Sanyaolu, Sabongari, Kano
162.	Light Chapel Church	42 B/Hughes, Sabongari, Kano
163.	Living Christian Bible Church	Badawa, Sabongari, Kano
164.	Miraculous Church of Christ	66 Egbe Road, Sabongari, Kano
165.	Mt Zion C7 & S Church	Abadie, Sabongari, Kano
166.	Mt Zion Light House	63 Yoruba Road, Kano
167.	Mobile Barracks Baptist Church	Kurna Asabe Quarters, Kano
169.	Mount Zion C & S Church	3 Airport Road, Sabongari, Kano
170.	National Evangelical Fellowship	56 Abeokuta Road, Sabongari, Kano
171.	New Covenant Assembly	31 Azikiwe Avenue, Sabongari, Kano
172.	New Generation Bible Church	Nomansland, Sabongari, Kano
173.	NKST Church	15 Gold Coast Road, Sabongari, Kano
174.	New Life Gospel Church	6 Burma Road, Sabongari, Kano
175.	New Creation Assembly	107 Egbe Road, Sabongari, Kano
176.	Olorun – Lowu (No 1) C & S Church	44b Egbe Road, Sabongari, Kano

177	Peniel Baptist Church	84 Emir Road, Sabongari, Kano
178.	Protestant Chapel	Hausa Quarters, Kano
179.	Redeemed Covenant Life Ministry	Badawa Quarters, Kano
180.	Rock Of Ages Evangel Ministry	Bompai Rock, Quarters, Kano
181	Redeemed Christian Church of God	29 Airport Road, Sabongari, Kano
182.	The Footstep of Christ Ministry	Badawa, Quarters, Kano
183.	The Holy Promise Land of God Mission	42b Egbe, Sabongari, Kano
184.	True Mission Sabbath	31 Gold Coast Road, Sabongari, Kano
185.	The New Life In Christ Church	28 Ijebu Road, Sabongari Kano
186.	The Redeemed Christian Church of God	122 Egbe Roadd, Sabongari Kano
187.	The Lord's Shepherd Ministry	Badawa Quarters, Kano.
188.	Total Gospel Life Ministries	109, Egbe Road, Sabongari, Kano

*Note how many denominations operate (Established) in Sabongari (Predominantly Christian Area), compared to other non-Christian sections of Kano city.

Appendix 6.

Records of some religious riots directed against Christianity: Christian Association of Nigeria (CAN); 2009 Gazetteers vol. 3. Northern Nigeria and Kano.

LOCATION	DATE	NATURE OF CONFLICT
Kano, Kano State	18 th – 20 th Dec. 1980	Islamic revivalists (the Maitatsine group) attacked Christians and burnt churches, Over 4000 Christians were killed with property worth millions of Naira lost.
Maiduguri Borno State	26 th – 29 th Oct. 1982	Maitatsine riot, over 100 Christians lost their lives, property belonging to Christians was also lost.

Kaduna, Kaduna State	25 th – 30 th Oct. 1982	Another Maitatsine riot, over 50 Christians were estimated to have died.
Sabon Gari area municipality of Kano, Kano State	30 th Oct. 1982	Two churches burnt to ashes, with six others damaged.
Jimeta Yola then Gongola State	15 th Feb. – 2 nd March 1984	The Maitatsine group attacked Christians, over 500 people were killed.
Gombe, then in Bauchi State	23 rd – 28 th April, 1985	Maitatsine uprising, more than 100 Christians lost their lives.
Kafanchan, Kaduna, Zaria (all in Kaduna State) & Katsina, Katsina State	6 th – 12 th March 1987	Muslim students attacked Christian students at the College of Education in Kafanchan and the Christians fought back. The fight later spread to other places as indicated here under location. More than 150 churches were burnt and over 25 Christians lost their lives.
Kaduna Polytechnic Kaduna State	8 th March 1988	The Kaduna State government destroyed a Christian Chapel under construction at the Kaduna Polytechnic. This led to a religious uprising.
ABU University Zaria, Kaduna State	1988	One Benson Omenka, a final year Christian Student in Ahmadu Bello University, Zaria was killed by Muslim students during Students Union election. Some other Christians were stoned and maimed while female students were raped.
Bauchi, Gombe Bauchi State.	1988	Religious riots in Bauchi State secondary Schools. Muslim students attacked Christian

		teachers and students in GSS Gombe, GTC Gombe and GSS Bauchi and other secondary schools in Bauchi State. Some of the Christian students were badly wounded.
Bauchi, Bauchi State	20 th – 23 rd April 1991	Fighting between Muslims and Christians, more than 200 people lost their lives and 700 churches and mosques were burnt.
Kano, Kano State	14 th – 16 th October 1991	The Reinhard Bonke riots – fighting between Muslims and Christians as Muslim activists rampaged and protested a planned public staged Christian revival meeting during which a German evangelist Reinhard Bonke, was expected to be the Guest preacher.
Jos Plateau State	October 1991	A young man from Anaguta was beaten to death on a field opposite University of Jos during election primaries of the defunct Social Democratic Party (SDP).
Zangon Kataf Local Government Area, Kaduna State	15 th – 16 th April 1992	What was supposed to be communal riots turned into religious riots between Christians and Muslims and spread throughout Kaduna State. Hundreds of people lost their lives and buildings were burnt.
Kaduna and Zaria, Kaduna State	18 th May 1992	Rev. Tacio Duniya of ECWA, Rev. Musa Bakut and many others were murdered by Muslim fanatics.
Kano, Kano State	1992	Many Christians were massacred and churches destroyed

Jos Plateau State	9 th Feb. 1992	A young Christian, married with one child, was beaten to death by Muslims as he was going home from an evening church meeting at ‘Yan Taya junction, Jos.
Jos Plateau State	12 th April 1994	Fighting between Muslims and Christians over the appointment of one Aminu Mato as chairman of the caretaker committee for Jos Local Government Area. 16 lives were lost and property destroyed.
Borno State	1999	Religious riots as Borno State government mooted the idea of not allowing the teaching of Christian Religious Knowledge in Schools.
Kaduna, Kaduna State	Feb & May 2000	Christians in Kaduna were attacked on two different occasions as Muslim fanatics protested against the late introduction of Sharia in the state.
Jos, Plateau State	7 th – 12 th September 2001	Muslims attacked Christians immediately after Muslim prayers on a Friday. Churches were burnt, Christian business centres looted, Christian homes destroyed and many Christians killed. This began when a young woman was said to have crossed a praying ground at the time of prayer.
Jos Plateau State	2 nd May 2002	Muslims attacked Christians. Property was destroyed and people lost their lives.
Federal Government College Zaria, Kaduna	Sept. 2002	Muslim students fought against Christian students as the Muslim students discovered that a Christian was likely to win the position

State		of Students' Union President during student elections. Many were killed and several female students raped.
Shendam, Langtang area of Plateau State	2004	Muslim attacks on Christians; some killed inside the church in Yelwa over an alleged cattle stealing
Jos Plateau State	November 2008	Riots supposedly caused by local government election results in Jos North (even though these results had not been declared)
Jos Plateau State	17 th January 2010	Provoked attacks on Christians by Muslim youths supposedly working on a building site. Many deaths. Many properties destroyed.
Kazaure	21 February 2010	A traffic incident, not involving Christians, led to a mob attack on Christian churches and properties
Plateau State	January 19, 2010	Massacre of inhabitants of 3 villages Dogo Na Hauwa and environ: Approx 400 killed; houses, livestock destroyed.