

## THESIS ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: A SOCIO-RELIGIOUS STUDY OF THE IMPACT OF HAJJ ON THE  
FULANI MUSLIMS IN KAPORO-RAILS, CONAKRY, GUINEA:  
IMPLICATIONS TO ADVENTIST MISSION

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Date Completed: February 2026

This paper analyzes the social, religious, and cultural influence of the hajj among the Fulani Muslim community in Kapororails, Conakry, Guinea. Hajj is regarded as one of the five fundamental bases of Islam hence is an act of worship that alters individuals and groups in the manner of their experience. This study establishes how the Muslims in Kapororails among the Fulani people assimilate hajj knowledge in their day-to-day experiences and within the religious and social realms.

This study employs a documentary search method, drawing information through library documents, as well as a literature review to obtain the narrative of the Hajj returnees and members of the community in which they reside. The work assesses the social-religious transformative factors in light of the pilgrimage; changes in individual spirituality, changes in leadership positions, and re-socialization to

Islamic norms respectively. It also looks at the cultural impact including issues to do with the preservation of Fulani customs within the Islamic world the concern here being the way the Hajj as a transnational experience shapes Islamic practices.

Furthermore, the research analyses the possible consequences of these changes for Christian-Muslim interactions and dialogue within Kaporo-Rails, which is known for its religious diverse society. It aims to establish how Hajj enhances cultural and religious tolerance, coexistence, and a conflict-free environment in a pluralistic world. From examining religious ties with culture as well as analyzing social relationships, this endeavor contributes relevant findings for topics related to religious pilgrimages and their impact on the cohesion of societies and interfaith relations.

It also emphasizes the value for social progress of fulfilling the Hajj, as well as the problem of cultural conformity to globalization. It is believed that the results of this study will be useful for the Missionaries, religious leaders, and other development practitioners who wish to attach the spiritual and cultural capital of the Hajj for social benefits, improved inter-faith relations, and orderly and sustainable Kaporo-Rails and similar other communities' development.

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A thesis

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by

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February 2026

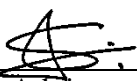



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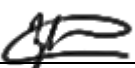
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Date: May 2026

I dedicate this work to my late Son, Tamba Josias Kamifo Kamano.

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## LIST OF ABBREVIATIONS

AMR	Adventist-Muslim Relations
FMMST	Fulani Muslims from the Maliki School of Thought
FMPWY1	Family Member Participant Woman Youth One
FMPMY2	Family Member Participant Man Youth Two
FMPMY3	Family Member Participant Men Youth Three
FMPMY4	Family Member Participant Man Youth Four
MAPY1	Muslims Al-Hadj Participant Youth One
MAPA2	Muslim Al-Hadj Participant Adult Two
MIPA1	Muslim Imam Participant Adult One
MIROM2	Muslim Imam Participant Old Man Two
MIPOM3	Muslim Imam Participant Old Man Three
MTLOMP	Muslim Traditional Leader Old Man Participant
NIV	New International Version
WAUM	West Africa Union Mission

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## CHAPTER 1

### INTRODUCTION

#### **Background of the Study**

Hajj is one of the Five Pillars and practices of Islam that holds profound religious and social significance for Muslims worldwide. Furthermore, it is a personal act of worship and a collective spiritual experience that unites Muslims from diverse cultures in a shared religious ritual. Saxby posits that “the pilgrimage serves as a transformative journey, often leading to changes in personal faith, social status, and communal relationships.”<sup>1</sup> Hajj is a once-in-a-lifetime experience for Muslim believers that impacts their spiritual life and social standing within their communities.

Furthermore, it serves as clear evidence of Muslims' efforts to uphold a key pillar of human society and address social, political, cultural, and religious matters that are just as universal as other Islamic issues. Participation in the Hajj creates a profound impact, bringing about both worldly and spiritual outcomes.<sup>2</sup> A fundamental result of this sacred practice is the recognition and connection among members of the Islamic human society. When the rituals of Hajj are carried out properly, they have the potential to unite the broader Islamic world and highlight the reality of the submission of all things to God as part of their spiritual effects.

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<sup>1</sup> Geoffrey Saxby, “The Importance of Hajj,” accessed 12 October 2020, [https://www.researchgate.net/publication/344596562\\_The\\_importance\\_of\\_Hajj](https://www.researchgate.net/publication/344596562_The_importance_of_Hajj).

<sup>2</sup> Fatemeh Hoseini Alaei and Zahra Jalali Shoure Deli, “Hajj and Its Effects from the Perspective of the Holy Quran and Nahj Al-Balagha,” *Science Arena Publications Specialty Journal of Religious Studies and Theology* 1, no. 1 (2016): 1-7.

Therefore, spiritually, the pilgrimage (hajj) has profound significance for Muslims who consider Islam a religion that needs to provide a background for the aspiration. Besides, the pilgrimage is regarded as a real instance of the religion, and it is a practical experience to move toward the goal of their belief in one faith in Allah. Visiting the Ka'ba once in a lifetime is a sign of divine connection with Allah and leads believers in a deeper worship experience.<sup>3</sup>

Moreover, because the Hajj ceremony incorporates all forms of religious rituals, such as renouncing certain worldly pleasures, engaging in essential actions and efforts for life, enduring hardships, circumambulating the Kaaba, offering prayers, making sacrifices, providing nourishment, fasting, and other similar acts of devotion<sup>4</sup> This practice influences their religious life. In his sermon, Sayyed refers to the Hajj as a manifestation of God's mercy, which offers believers the chance to cleanse themselves of sins, purify their souls, strengthen their faith, and embrace humility and piety but also refines human virtues, fosters loyalty, and draws people closer to God as they respond to His call.<sup>5</sup>

Furthermore, the pilgrimage holds not only spiritual significance but also social importance. People are called upon during the Hajj ceremony to express loyalty and solidarity. Since nurturing unity among humanity is a key objective of Islam, this gathering becomes a vital platform for achieving that goal. Therefore, Muslim

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<sup>3</sup> Ahmad Jubayer, "Prophet's (PBUH) Role in Rebuilding the Ka'ba Al-e-Imran, 96," December 22, 2022, accessed 23 October 2024, <https://www.daily-sun.com/printversion/details/663946>.

<sup>4</sup> Allamah al-Sayyid Muhammad Husayn al-Tabatabai, *Al-Mizan- An Exegesis of the Qur'an* (Sydney, Australia: Tawheed Institute Australia, 2021), vol. 14, <https://hujjatbookshop.co.uk/products/al-mizan-an-exegesis-of-the-quran-volume-14-html>.

<sup>5</sup> Razi Nahi Sayyed, "Sermon 110: The Best Means by Which Seekers of Nearness to Allah ...," accessed 24 October 2024, <https://al-islam.org/nahjul-balagha-part-1-sermons/sermon-110-best-means-which-seekers-nearness-allah>.

believers come together once a year to keep this tradition alive.<sup>6</sup> Of equal importance to the Hajj is an economic goal.

For all the Muslims, particularly the Fulani Muslims of Kapor-Rails in Conakry, Guinea, the Hajj is significant. Within their communities, completing the Hajj can elevate an individual's status both spiritually, socially, and economically, granting them increased respect and influence. In addition, the pilgrimage not only strengthens the personal faith of the pilgrims but also reinforces communal ties by linking local practices to the broader global Muslim Ummah (Islamic community, those who believe in Allah, the only one God). Their commitment to this religious rite could be a significant challenge in sharing the gospel with them because the society has high religious expectation from them.

Islam is characterized by its practices of the pillars and its fundamental beliefs. It is worth noticing that the first four pillars are done simply, and believers are not worried about accomplishing them because of their accessibility. They are the following: *Shahada* (profession of faith, which is considered as baptism), a prayer which they do every day, alms given which they perform in their daily life, and fasting which they practice once every year in the month of Ramadan. Hajj is the fifth pillar and practice that every Muslim wishes to perform to fulfill their requirement for paradise. Therefore, an individual who graciously performs these practices changes their socio-religious status, and they become more grounded in their faith, making it difficult to reach them with the gospel. Coleman approved it by underlying factors that become a fraught of difficulties for someone to accept Christ as his personal savior from the religion of Islam. Those factors, according to him, are the following:

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<sup>6</sup> Saxby, "The Importance of Hajj."

Societal expectations, family roles and pressure, religious dogma, inherent systemic prejudice, misapprehension of what Christianity is, a parallel holy book that often contradicts the Bible, and a works-based approach to salvation among others.<sup>7</sup>

For this reason, the Adventist mission in this community has not been impactful. For more than 34 years, the Seventh-day Adventists in Guinea have been comprised of other people groups such as Kpeze, Tomah, and Kissi who particularly occupy the southern region of the country and who, by migration, come to the capital and become church members. In most cases, Muslim Background Believers who are Seventh-day Adventist church members are from evangelical churches. Other Muslim Background Believers come to church through deliverance prayer, a ministry led by some evangelists assigned in the city.

Studying the social and religious implications of Hajj among Fulani Muslims in Kaporo-Rails is crucial for several reasons. First, it was highlighted how global Islamic practices influence local Muslim communities, especially in terms of leadership, social structures, and religious authority. Second, it sheds light on how religious experiences, like the Hajj, contribute to the development of communal identity and cohesion. Because of this, the study takes a closer examination to understand the phenomenon, that is, Hajj and its socio-religious implications among the people group. This helped the researcher to establish the underlying mission challenges posed by the phenomenon and further suggest appropriate ways of ministering among the Fulani Muslims.

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<sup>7</sup> Marc Coleman, "The Muslim Spiritual Progress Scale: Aiding Muslims in Coming to Christ," *Journal of Adventist Mission Studies* 8, no. 2 (2012): 129, <https://doi.org/10.32597/jams/vol8/iss2/10/>.

### **Statement of the Problem**

The goal of the Great Commission is to reach out to all nations, that is, people groups from different tribes and tongues (cf. Matt 28:19 NIV). However, reaching out to Fulani Muslims, Sunni followers of Malik's school in Kaporo-Rails, poses a challenge because of their involvement in the practice of Hajj, which makes them fully committed to their religion. This is because, once fulfilled, an individual is religiously and socially elevated in the community. In terms of Muslim conversion, fifteen are to be recognized as totally committed to the Seventh-day Adventist faith, compared to eighty-five percent of fifteen Million of people in Guinea Conakry. Therefore, through this study, the researcher sought to establish a holistic approach to the Adventist mission in the Kaporo-Rails community to reach this people group.

### **Objectives of the Study**

The study seeks to establish the social-religious impact caused by the practice of Hajj among the Fulani Sunni Muslim followers of Malik in Kaporo-Rails. This had helped the researcher to identify Missiological implications caused by the phenomenon and recommend appropriate approaches for carrying out the mission among them.

### **Significance of the Study**

This study held three key benefits. First, it was to give the researcher a deep understanding of the phenomenon from an Islamic viewpoint. Second, it was to contribute to academic knowledge on the subject and serve as a valuable resource for future researchers, especially those studying the concept of Hajj (pilgrimage) among the Fulani people from the Malik School. Finally, the research offered insights to missionaries and the church on how to reach these particular people groups.

### **Limitation**

This study faced several limitations that could affect its feasibility and complexity. First, a major constraint is the lack of financial resources. Second, due to the religious sensitivities involved, accessing confidential information may be challenging. To mitigate this, research assistants were engaged. Additionally, political instability in Guinea-Conakry, where frequent public demonstrations occur, may create unpredictable circumstances, limiting access to certain areas or communities. Despite these limitations, the study aims to address these obstacles creatively and pragmatically, contributing valuable insights to the discourse on the understanding of Hajj from a Muslim perspective.

### **Delimitation**

This research was delimited to the study of the Fulani Muslims in Conakry, the capital city of the Republic of Guinea, particularly in one community of the capital called Kaporo-Rails. Even though there might be several Islamic sects, the study was focused on Sunni Muslim Fulani followers of the Malik School. To be considered for the study, the participants were mainly Muslims, who had once fulfilled the pilgrimage (Hajj), and was taken into consideration those who had not but had close connections to the identified al-Hajj.

### **Research Questions**

This thesis explored a study of Hajj and its socio-religious impact among the Fulani Sunni Muslim followers of the Malik School in Kaporo-Rails, Conakry, Guinea. The following are the research questions of the study.

1. What are the perceptions of pilgrimage among the Fulani before and after the pilgrimage?

- a. What are the Fulani traditional perceptions on the concept of pilgrimage to sacred places?
  - b. What are the perceptions of the Fulani Sunni Muslim followers of Malik in Kapororails on the practice of Hajj?
2. How has the practice of Hajj influenced their socio-religious life?
  3. How have their perceptions and practices of Hajj affected Christian witnessing among them?
  4. What appropriate mission approach may be employed in reaching out to Fulani Sunni Muslim followers of the Malik School?

### **Expectations**

The researcher expected to gain a deeper understanding of the impact of the Hajj on the Fulani Muslims in Kapororails. The findings also provided valuable insights for missionaries and Seventh-day Adventist Christians on how to engage with Muslim-majority communities in the area. Finally, the study contributed to the broader discourse on interfaith relations between Adventist Christians and Fulani Muslims in Kapororails, Conakry, Guinea.

### **Reflexivity**

Several times, the researcher had religious discussions with Muslims which ended up with a negative outcome because the nature of the discussion was more or less on who was following the right religion, and who had the right prophet. The debates were so emotive that it was difficult to understand one another. Biblically, the researcher would try to defend his faith, but lacked the knowledge to address the worldviews of his Muslim friends. Whereas Conakry is a Muslim country, the lack of knowledge on how to reach them has left the church with only one option, that is, to

reach out to Christian believers of other denominations who are not from the people group. This leaves the researcher with the question, “How will the Adventist church be able to share the three angels’ messages to the Fulani? With this question in my heart, the researcher was delighted to be informed that he was one of those selected for Missiology study with Islamic emphasis. Therefore, choosing to study one of their practices is motivated by the need to understand their worldviews that will inform in development of appropriate mission strategies which will not be offensive.

### **Research Methodology**

This section provided a concise overview of the research methodology to be employed. It covered the research design, the population and sampling techniques, the data collection process, the analysis techniques, and the ethical considerations.

In this study, the researcher employed a qualitative research methodology, which involves collecting data from participants, verifying its accuracy, and interpreting its meaning. Data was gathered through in-depth, open-ended interviews focused on the experiences, feelings, perceptions, opinions, and knowledge of the Fulani people. The data analysis followed a specific procedure, including transcription, description, and interpretation.

### **Research Design**

This research employed a qualitative research approach, which allowed the researcher to use methods of investigating the phenomenon of the practice of Hajj based on a specific group of people to collect data.<sup>8</sup> Therefore, a phenomenological (Oriented toward studying the impact of a practice) study focused on the lived

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<sup>8</sup> McCombes Shona, “What Is a Research Design: Types, Guide & Examples,” Scribbr, accessed 7 June 2021, <https://www.scribbr.com/methodology/research-design/>.

experiences of Fulani regarding how they express their perceptions on the practice of Hajj from their traditional and Islamic viewpoint. Furthermore, the people group helped in this research to understand the various socio-religious factors of the practice of Hajj that affect the gospel in the Kaporo-Rails community, particularly among the Fulani Muslims from the Maliki school of thought. Through the socio-religious interactions on one of their religious practice which is Hajj, the collected data was analysed based on the established literature review and their lived experiences.

### **Population and Sampling**

The population of this research was Sunni Muslim believers from the Malik School (Madhihib) living in Kaporo-Rails, Conakry, Guinea. The target population was those who once accomplished the Hajj (pilgrimage) and Muslims who are yet to fulfill this spiritual practice, or may have a close connection with al-Hajjis. The study took into consideration ten participants. In this research, there was no physical harm. However, the researcher foresaw a form of moral abuse that could limit the family member in their responses. Therefore, to mitigate this form of moral harm, the researcher limited the data collection to a face-to-face interview, and the setting of the interview was carefully chosen. Purposeful sampling was used. According to Gupta et al, purposeful sampling is based on the proposition that information-rich samples are to be selected because they have an in-depth interview of the phenomenon.<sup>9</sup>

### **Data Collection Procedure and Instruments**

Because of the nature and sensitivity of the phenomenon under study, firstly, the data was collected through interviews to ensure high-quality data collection for

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<sup>9</sup> Manish Gupta, Musarrat Shaheen, and K Prathap Reddy, *Qualitative Techniques for Workplace Data Analysis* (New York: IGI Global, 2019), 25.

this paper. Secondary data regarding basic knowledge about the Hajj and how it should be practiced was gathered from the literature review, while primary data was sourced from participants.

For the research instruments, the researcher was the first instrument. He first used interviews, where an interviewer was asked verbal questions to elicit verbal responses from an interviewee. This research took into consideration participants with mental abilities, but also economically and educationally disadvantaged. The interview was based on open-ended questions, including unrestricted responses. To record the interviewee, the researcher used a voice recorder, or a cell phone in an emergency case, and a notepad. Because of the sensitivity of the information, individual interviews were conducted.

### **Data Validation**

The research study outlined four types of triangulations used to validate qualitative analysis.<sup>10</sup> With two being most applicable to this research data source triangulation which involve many participants to collect data and, investigator triangulation whereas two or more participant provide more observations and conclusion: triangulation of qualitative sources. Triangulation of qualitative sources involves verifying the consistency of data obtained from different sources within the same method, such as comparing responses from various interviewees.

After translating and transcribing, thematic analysis was employed to identify, categorize, and interpret patterns within the data. Additionally, narrative analysis was focused on interpreting participants' stories and testimonies, while discourse analysis

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<sup>10</sup> Nancy Carter et al., "The Use of Triangulation in Qualitative Research," *Oncology Nursing Forum* 41, no. 5 (2014): 245, <https://doi.org/10.1188/14.ONF.545-547>.

was focused on exploring texts, sounds, and images to uncover deeper meanings, investigating the relationship between the data and its social context.

### **Ethical Consideration**

When research work is focused on humans as participants, ethical considerations serve to establish an environment of integrity and respect with responsible conduct. Bos asserts that “Ethics deals with moral problems related to the practice of research.”<sup>11</sup> Therefore, in this study, the researcher considered certain important points, for instance, the certificate from the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) was obtained, and the ethic of respect, where the volunteers, participants, and all those involved were treated with respect. Permission from the local leadership was obtained before going to the field to collect data. For the researcher to achieve the above procedure, an informed consent form was given to assure the participants about their rights and the confidentiality of the research.<sup>12</sup>

### **Definition of Terms**

*Hadith*: Hadith is the corpus of the sayings or traditions of the Prophet Muhammad, and is revered by Muslims as one of the primary sources of religious law (sharia and moral guidance).<sup>13</sup>

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<sup>11</sup> Jaap Bos, *Research Ethics for Students in the Social Sciences* (Cham, Switzerland: Springer International Publishing, 2020), 10.

<sup>12</sup> Hadjer Mirza, Fouzi Bellalem, and Chahrazed Mirza, “Ethical Considerations in Qualitative Research: Summary Guidelines for Novice Social Science Researchers,” *Social Studies and Research Journal* 11, no. 1 (2023): 441-449.

<sup>13</sup> Nurul Anggraeni Shinta Ilahi, Nurwahidin Nurwahidin, and Mohammad Izdiyan, “The Concept of Hadith, Meaning, and Position of Hadith, Implementation and Comparison in Hadith Learning Application: Hadith Encyclopedia and Hadith Collection,” *Journal of Middle East and Islamic Studies* 10, no. 1 (2023): Article 6, accessed 19 August 2025, <https://doi.org/10.7454/meis.v10i1.160>.

*Hajj*: The Pilgrims<sup>14</sup>

*Qur'an*: Qur'an, the sacred scripture of Islam<sup>15</sup>

### Summary

This chapter discussed the background of the study, the purpose of the study, the statement of the problem, the significance, and the limitations of the study. Additionally, it has presented the three research questions that have guided the research. The chapter has also explained the reflexivity and expectations for this work. Finally, a brief guideline of the research methodology was outline

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<sup>14</sup> *Merriam-Webster Dictionary*, s.v. "Hajj," accessed 19 August 2025, <https://www.merriam-webster.com/dictionary/hajji>.

<sup>15</sup> Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, *The Noble Qur'an: English Translation of the Meanings and Commentary* (Madinah, Kingdom of Saudi Arabia: King Fahd Complex for the Printing of the Holy Qur'an, n.d.), accessed 19 August 2025, <https://www.holybooks.com/wp-content/uploads/2010/05/english-quranalhilali-khan.pdf>.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATION OF PILGRIMAGE

This chapter explored the concept of pilgrimage from a biblical perspective. It examined the concept within the contexts of the Old and New Testaments. Additionally, the chapter discussed Ellen G. White's writings on the subject. Other valuable writings by Christian scholars on the biblical understanding of pilgrimage were also reviewed. This aims to establish a biblical and theological foundation for the study.

#### **Biblical and Theological Foundation**

This section provides the biblical and theological view of pilgrimage in connection with its socio-religious implications of the people group under study. Therefore, it commenced with the Old Testament and the New Testament perspectives of the concept.

#### **Old Testament View of Pilgrimage**

**Abrahamic pilgrimage.** In the book of Genesis 12:1-3, the passage describes the calling of Abram (Abraham) to leave his home and go to a land that God would show to him is considered an example of a pilgrimage or spiritual journey; thus, there was no return for Abraham to his homeland, which could be one of the characteristics of modern pilgrimage. This is reflected in the Bible: “The Lord had said to Abram, ‘Go from your country, your people, and your father’s household to the land I will

show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing” (Gen 12:1, 2).

This idea of Abraham exercising the pilgrimage is more developed by Corniche, who established four logical applications of pilgrimage and their spiritual meaning. As he rightly stated in the following words:

Abraham is the proctological pilgrim, Israel as the pilgrim people between the exodus and the Promised Land, and the church as the semi-eschatological pilgrims between the new exodus and the Promised Land in heaven, which could be called the journey of the last time and lastly, Jesus as the eschatological, and the last pilgrim.<sup>1</sup>

In the *Commentary Critical and Explanatory on the Whole Bible*, Jamieson puts emphasis specifically on verse two. The author labored by giving a spiritual implication of the Abrahamic pilgrimage, which is linked with worshiping a true God out of obedience to a Deity that he had never experienced. Consequently, out of his obedience, two prominent blessings followed (owner of a territory, father of posterity, and a blessing to the world).<sup>2</sup> Furthermore, Doukhan agrees with Jamieson on the fact that the patriarch obeyed God’s call. However, Doukhan extended his thought by bringing out the concept of trust from the patriarch to an unknown God.<sup>3</sup>

Furthermore, *Matthew Henry’s Concise Commentary on the Bible* also brought out many other points of this portion under study that could be subject to a social-religious implication of the Abrahamic pilgrimage. Firstly, the call of the patriarch is a call to the gospel, a call to spiritual worship, which differentiates the

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<sup>1</sup> Salaam Corniche, “The Call of Abraham: Beginning of a Pilgrim Movement, Part 1,” *St Francis Magazine* 7, no 5 (2011): 23.

<sup>2</sup> Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible* (Grand Rapids, MI: Christian Classics Ethereal Library, 1871).

<sup>3</sup> Jacques B. Doukhan, *Genesis*, Seventh-day Adventist International Bible Commentary 1, (Nampa, ID: Pacific Press, 2016), 196.

respondent socially; therefore, all those who respond positively are elevated and inherit the blessing, which is internalized in Jesus.<sup>4</sup> Henry picked out the blessing for all those who responded individually. Fruchtenbaum joins Henry in affirming the separation of Abraham from his family because of obeying the call.<sup>5</sup>

Hence, he made an extension of the result of the practice of pilgrimage. Abraham obeyed to leave, and became a friend of God, accepted to go to a particular place (the new land, Genesis 12:1-3 and a new mountain, 22:1), which brings out the idea of having a particular place of worship. Secondly, Fruchtenbaum mentions the fact that Abraham responded to the call, and many blessings followed, which pictures the physical effort made by pilgrims to be blessed.<sup>6</sup> Finally, Whybray gave the overall idea of this portion of Genesis 12:1-3 by stating, “The true purpose of this part of Genesis was theological rather than historical in the modern sense of the latter term.”<sup>7</sup>

Various commentaries on Genesis 12:1-3 present different points of view on Abraham’s call and obedience. To Jamieson, the role is faithful to receive the promises of land and seed centered in Abraham’s trust in a deity he has not known. Doukhan then takes it a step further by defining how Abraham throws himself into an unknown God to prove his depth of faith. Henry understands the call as a spiritual and social promotion, and whosoever answers is blessed and fulfilled in Jesus. Both Ariel

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<sup>4</sup> Matthew Henry, *Matthew Henry’s Concise Commentary on the Bible* (Grand Rapids, MI: Christian Classics Ethereal Library, n.d.), accessed 11 June 2024, <http://www.ccel.org/ccel/henry/mhcc.html>.

<sup>5</sup> Arnold G. Fruchtenbaum, *The Book of Genesis*, Ariel’s Bible Commentary 1 (San Antonio, TX: Ariel Ministries, 2005-2008), 570.

<sup>6</sup> *Ibid.*, 1:240.

<sup>7</sup> R. N. Whybray, “Genesis,” *The Oxford Bible Commentary*, ed. John Barton and John Muddiman (Oxford: Oxford University Press, 2001), 38-66, <https://www.scriptureanalysis.com/wp-content/uploads/2023/08/The-Oxford-Bible-Commentary.pdf>.

and Arnold emphasize the historicity of Abraham's physical travel and the separation from the family as a compliance with the commitment to worship and faith.

Oxford's commentary, though, presents a theological approach, where the story content is treated as more of a parable than history. Taken collectively, these analyses portray both the faith of Abraham in the grand narrative of religious and theological development and sound social and spiritual theologies. Therefore, the researcher stands with Jamieson on the religious aspect of the pilgrimage to believe that the practice of pilgrimage has a strong religious impact on the pilgrims. This could be one of the reasons the practice is viewed as a physical demonstration of faith.

On the other hand, it has social implications. The separation of Abraham from his biological family is considered an act of trust and elevates the pilgrims to a certain social-religious life in his environment. Hence, the connection between these two concepts and their impact on practitioners is a revelation of the effectiveness of the mission and helps to establish a proper method of reaching people in various denominations.

**Israelite pilgrimage in Exodus.** Another place where we find pilgrimage in the Bible is in the book of Exodus 23:14-17. In this text, three pilgrimage festivals (Feasts) that the Israelites were commanded to observe annually are underlined: The Feast of Unleavened Bread (Passover), the Feast of Harvest (Pentecost), and the Feast of Ingathering (Tabernacles). This is reflected in Exodus 23:14-17:

Three times a year, you are to celebrate a festival for me. Celebrate the Festival of Unleavened Bread. ... Celebrate the Festival of Harvest with the first fruits of the crops you sow in your field. Celebrate the Festival of Ingathering at the end of the year, when you gather your crops from the field. Three times a year, all the men are to appear before the Sovereign Lord.

In the quest to fulfill God's command, they were to observe this closeness with God every year, thus, not all the characteristics of the pilgrimage are fulfilled.

Having that yearly connection with the Lord, in terms of obeying by observing the divine command, helps the children of Israel to strengthen their relationship with God. However, more enlightening should be in the subsequently referenced commentaries.

In the *Oxford Bible Commentary*, the portion of Exodus 23:14-17 is “the brief instruction of the major pilgrimage festival of the agricultural year,” which softly underlines the ideas of the social agricultural activity linked with the practice of pilgrimage. However, it is also connected with the ideas of worship in verses 18-19.<sup>8</sup> Henry wrestles with the idea of the earnest religious attendance on God to a particular place, those He chooses to meet with his people for forgiveness and reconciliation, and together.<sup>9</sup> Fausset, Jamieson, and Brown plot out the activity as religious, which institutes religious purpose, but also creates unity and promotes commerce among the people.<sup>10</sup>

Across these commentaries, the portion of Exodus 23:14-19 aligns religious practice with its social realities. Cleverly, the *Oxford Bible Commentary* also presents the pilgrimage festivals as agricultural phenomena, yet in specifying verses 18 and 19, the purpose is worship. In this sense, the pilgrimage's impact is the socio-religious reality, where the circles of agricultural production uphold the faith. Hence, *Matthew Henry's Concise Commentary on the Bible* is also centered on the spirituality of pilgrimage, stressing the meeting in a specific place and thus obtaining forgiveness, reconciliation, and unity.

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<sup>8</sup> Walter Houston, “Exodus,” *The Oxford Bible Commentary*, 84.

<sup>9</sup> Henry, *Matthew Henry's Concise Commentary on the Bible*, <http://www.ccel.org/ccel/henry/mhcc.html>.

<sup>10</sup> Andrew Robert Fausset, Robert Jamieson, and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Grand Rapids, MI: Christian Classics Ethereal Library, 1871), 47.

This view of pilgrimage suggests that it is a way of renewing spiritual intimacy with God. However, Fausset, Jamieson, and Brown also point out both the religious and social aspects of the text, noting that if the purpose of the pilgrimage festivals is a religious one, the result is bringing people together and promoting trade. This adds another utilitarian dimension, pointing to the fact that in addition to cementing communal ties in worship, pilgrimage. This experience from the Israelite people is worth comparing with the Islamic pilgrimage. In one major city (Jerusalem), the practice is traditional; it is considered a sacred journey. Jerusalem is seen by Jews as a spiritual center, and basically, the practice has two major elements: an external journey to the sacred site and an internal journey as a transformative spiritual experience.<sup>11</sup>

From the above Bible Commentaries, some principles of pilgrimage come out. Firstly, there is a desire for personal isolation for worship; secondly, the spiritual growth of one's faith, the accomplishment of a vow, and the obedience to God's voice. These instances in the Old Testament illustrate the physical aspect of pilgrimage, deeply intertwined with a spiritual purpose. It was customary for the Israelites in the wilderness and on the Promised Land to leave their homes and travel to the temple for various reasons, including the cleansing of sins, offerings of thanksgiving, and moments of atonement. The act of moving from one place to another with the intent of encountering God is regarded as the physical dimension of pilgrimage. Therefore, without doubt, the social implications of the pilgrimage could

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<sup>11</sup> M. Inbari, "Judaism - Jewish and Israeli Pilgrimage Experience: Constructing National Identity," in *Pilgrimage and Tourism to Holy Cities: Ideological and Management Perspectives*, ed. M. Leppäkari and K. Griffin (Wallingford, England: CABI, 2017), 13-23, <https://doi.org/10.1079/9781780647388.0013>.

be togetherness and community support, and spiritual implications could be demonstrated in their deep spiritual relationship.

### **New Testament View of Pilgrimage**

In this section, some of the instances of the pilgrimage are mentioned, followed by the insight of the Bible commentaries to elucidate the socio-religious impact of the pilgrimage. At the end of this section, the researcher concludes and analyzes two aspects of the impact of pilgrimage on the life of the Israelites.

In the book of Luke 2:41-42, the passage depicts how Jesus, at a tender age was taken by His parents to Jerusalem as part of every Jewish custom that required believers to go for the Passover ceremony. “When He was twelve years old, they went up to the festival, according to the custom” (Luke 2:42). We see Jesus’s parents fulfilling what the culture demands. The new direction given by the *Seventh-day Adventist Bible Commentary* on this portion of Luke 2:41-42 is about the attitude of the pilgrims during the practice of pilgrimage. It states the fact that pilgrims should be focused because the reason for the practice is to be connected with Jesus.<sup>12</sup> This brings out the spiritual aspect of the pilgrimage.

Contrary to John 4:20-21, Jesus changes the usual perception of the worship process, as it is associated with the place that Samaria has been spoken about and reoriented as worship ‘in spirit and truth.’ “Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem. Jesus replied, ‘Believe me; a time is coming when you will worship the Father neither on this mountain nor in Jerusalem’” (John 4:20-21).

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<sup>12</sup> “After the Custom” [Luke 2:42], *Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976), 5:707.

In both Testaments, the Old and New Testaments, pilgrimage has physical and spiritual connotations. People give their physical efforts to faith, obedience, worship, and prayer. However, for Christians, the text of John 4:20-21 extends the understanding of the physical pilgrimage to a spiritual significance. “Jesus replied, ‘Believe me; a time is coming when you will worship the Father neither on this mountain nor in Jerusalem,’” which makes this practice of pilgrimage more spiritual than physical.

### **Ellen G. White and Spirit of Prophecy**

Based on the discussion from the biblical perspective, pilgrimage has two applications: physical, that is, visiting sacred places, and spiritual, which influences the life of the pilgrims. However, in the writings of Ellen White, she mainly emphasizes the latter, that is, spiritual. She suggests that pilgrimage is to accept Jesus as our Savior because He is our advocate.<sup>13</sup> and to walk daily with God<sup>14</sup>. Therefore, according to these references, the Lord does not demand that we undertake burdensome tasks to receive forgiveness. We do not have to trek long miles and miles to seek the face of God or perform rigorous acts of penance to please the Lord or seek His forgiveness. Everyone who says, “I shall not sin” and yet do sin will not be shown mercy. This is why God’s children need to develop a social impact on each other to fulfill this new form of pilgrimage.

In connection with the social implications of the new form of pilgrimage mentioned in the previous paragraph, White states, “As a people, we lose much by lack of sympathy and sociability with one another. He who talks of independence and

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<sup>13</sup> Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1990), 552.

<sup>14</sup> Ellen G. White, *The Upward Look* (Silver Spring, MA: Ellen G. White Estate, 1982), 222.

shuts himself up to himself is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness.”<sup>15</sup> For White, Christ thought about the social life. “The Savior was a guest at the feast of a Pharisee. He accepted invitations from the rich as well as the poor, and, according to His custom, He linked the scene before Him with His lessons of truth.”<sup>16</sup>

The social-religious implication of the Christian pilgrimage, according to the Spirit of Prophecy is more than a factor that influences the life of the pilgrims. It determines the Christ-like character among Christians. A counsel given by Apostle Paul advises Christians to a life of togetherness, a life of social sustenance. “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves” in Romans 15:1. By this, it is worth noticing that any spiritual purpose is successfully carried out by social acceptance.

### **Christian Scholars' Views of Pilgrimage**

Several scholars have investigated the aspects of pilgrimage from various angles and as a result, have brought to the subject different meanings of socio/religious implications to the subject. This section, therefore, compares these views to emphasize the conclusions and knowledge offered by varied authors. In this way, the researcher seeks to propose a view on the religious nature of pilgrimage and its socio-religious impact for the current research, employing the critical analysis of the above-stated scholarly views.

To begin with, Bromley understands pilgrimage as “a practice that brings together from various distances numerous religions and spiritual traditions, despite

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<sup>15</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1885), 4:71, 72.

<sup>16</sup> Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1900), 219.

their differences in history, geography, theology, and rituals.”<sup>17</sup> Whereas togetherness improves social life. Stoddard agrees with Cusack on this social aspect but expands more by not only looking at the social aspect but also the spiritual desire of people who keep the consistency of the practice and are motivated to fulfill it at any specific period.<sup>18</sup>

In support of these ideas, Bellefeuille-Frost notes that pilgrimage is cross-communal and goes further noting that the existence of a pilgrimage shrine allows for structured inter-denominational discussion between different groups of pilgrims.<sup>19</sup> On the other hand, Greenia's understanding of the pilgrimage goes beyond the traditional or religious meaning. According to him, pilgrimage is applied to a journey that claims to offer an “authentic” experience, even beyond traditional religious or spiritual contexts,<sup>20</sup> contrary to Kosh who agrees with Stoddard and Vacaru<sup>21</sup> on the fact that the purpose of the future glorious pilgrimage is the achievement of the spiritual

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<sup>17</sup> David G. Bromley, “Conversion,” in *Contested Concepts in the Study of Religion: A Critical Exploration*, eds. George D. Chryssides and Amy R. Whitehead (London: Bloomsbury Academic, 2023), 21-26.

<sup>18</sup> Robert H. Stoddard, “Defining and Classifying Pilgrimages,” in *Sacred Places, Sacred Spaces: The Geography of Pilgrimages*, eds. Robert H. Stoddard and Alan Morinis, (Baton Rouge, LA: Geoscience Publications, 1997): 41-60.

<sup>19</sup> Melody Bellefeuille-Frost, “Pilgrimage,” *St Andrews Encyclopaedia of Theology*, ed. Brendan N. Wolfe, accessed 20 December 2025, <https://www.saet.ac.uk/Christianity/Pilgrimage>.

<sup>20</sup> George Greenia, “What Is Pilgrimage?” *International Journal of Religious Tourism and Pilgrimage* 6 (2018): 7-15.

<sup>21</sup> Cristian Vacaru, “The Biblical Foundations of the Pilgrimage,” *International Letters of Social and Humanistic Sciences* 65 (2015): 58-67, <https://doi.org/10.18052/www.scipress.com/ILSHS.65.58>.

aspiration,<sup>22</sup> whereas MacGregor,<sup>23</sup> Schnell and Pali,<sup>24</sup> and Hillman and Tingle<sup>25</sup> understood pilgrimage as a holistic event, in which all the aspects of the human being are involved such as physical, spiritual, and allegorical.

Bowman sees pilgrimage from an orthodox point of view, whereby the pilgrim must reach a certain level of maturity, and the practice is individual, not collective.<sup>26</sup> George, on the other hand, disagrees with him. For him, pilgrimage serves as a tool of unity and fulfillment of a spiritual purpose.<sup>27</sup> As historical literature shows, Christian pilgrimage has had connotations of purification, penance, worship, and healing. Still, even where it was regarded in its narrowest religious terms, the sentiments of profit, such as the wish to travel, to rest, curiosity, and the search for novelty, stimulated many pilgrims.<sup>28</sup>

This literature review informs the researcher about the various existing views on the practice of pilgrimage from the Christian perspective. The practice is viewed as physical, taking into consideration all the distances that pilgrims cover to reach the

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<sup>22</sup> Egyan Kosh, "Social Significance of Pilgrimage," accessed 15 July 2024, <https://egyankosh.ac.in/bitstream/123456789/21733/1/Unit-30.pdf>.

<sup>23</sup> Neil MacGregor, *Living with the Gods: On Beliefs and People* (London: Allen Lane, 2018), 51.

<sup>24</sup> Tatjana Schnell and Sarah Pali, "Pilgrimage Today: The Meaning-Making Potential of Ritual," *Mental Health, Religion & Culture* 16, no. 9 (2013): 887-902, <https://doi.org/10.1080/13674676.2013.766449>.

<sup>25</sup> Jennifer Hillman and Elizabeth Tingle, eds, "Introduction: Soul Travel: Spiritual Journeys in Late Medieval and Early Modern Europe," in *Soul Travel: Spiritual Journeys in Late Medieval and Early Modern Europe* (Oxford: Peter Lang, 2019), 1-44.

<sup>26</sup> Glenn Bowman, "Contemporary Christian Pilgrimage to the Holy Land," in *The Christian Heritage in the Holy Land*, ed. Anthony O'Mahoney with Goran Gunner and Kevork Hintlian (Scorpion Cavendish, 1995), 288.

<sup>27</sup> Christian T. George, *The Discipline of Christian Pilgrimage*, PDF file, 2016, <https://ifl.web.baylor.edu/sites/g/files/ecbvkj771/files/2024-02/TravelingWellArticleGeorge.pdf>.

<sup>28</sup> Barbara Haab, *Weg und Wandlung: Zur Spiritualität heutiger Jakobspilger und -pilgerinnen* (Freiburg, Germany: Universitätsverlag, 1998).

holy place. The pilgrimage is spiritual because it allows the pilgrims to establish their relationship with their divinity. The pilgrimage is allegorical because it secures salvation, but it also has social implications because it is an institution that unites people from different backgrounds. Therefore, the socio-religious implication of this institution could be seen in the life of Christians, although the obligatory aspect has not been mentioned.

### **Summary**

This chapter summarizes the understanding of the practice of pilgrimage, by overviewing some instances in the Old Testament, the New Testament, the spirit of prophecy, and some scholars' works. Apparently, the Bible and other authors agree on these two forms of pilgrimage (physical and spiritual) which affect the socio-religious life of pilgrims. Lessons drawn from those events are worthy of consideration. The social-religious impact of pilgrimage on Christians has another perspective of not elevating one consideration in this life. It must have the goal of helping each other strengthen their faith in God with the mind of reaching the eternal kingdom to which the Old Testament, New Testament, Spirit of Prophecy, and Christian scholars subscribe; thus, many arguments were presented from these sources.

## CHAPTER 3

### LITERATURE REVIEW

In this chapter, the researcher discusses the historical background of the phenomenon and how the Qur'an and Hadith have explained the concept of Hajj. Further, Sunni teachings on the subject are examined based on Imam Malik because the Fulani are adherents to his school of thought. Some Islamic theologians, scholars, and philosophical discussions and interpretations of the Islamic practice of Hajj were consulted, not overlooking the African traditional perceptions about pilgrimage.

#### **The Historical Context and the Islamic Theological Development**

##### **Historical Context**

F. E. Peters' work on the origin of Islam and the Prophet of Islam believes that the early Arabian religious life during the 6<sup>th</sup> century was a life of polytheism. The Middle East was a mix of Eastern Roman Empire Christianity as an official religion and the polytheist religion for those who did not accept Christianity.<sup>1</sup> However, other communities did not join Christianity. Among them, there are the Quays, who were considered people of the territory. They invented and put into practice the idea of Hums (tribesmen of the Quays, and the name was given to them because of the strictness of their religion) and the Arafat (another community).<sup>2</sup>

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<sup>1</sup> Sahaja Carimokam, *Muhammad and the People of the Book* (New York: Xlibris Corporation, 2010), 14.

<sup>2</sup> F. E. Peters, *Muhammad and the Origins of Islam*, SUNY Series in Near Eastern Studies (Albany, OR: State University of New York Press, 1994), 94.

Besides that, the practice of Hajj was not precisely held at Mecca but rather around the Mount of Arafat where the pilgrims offered sacrifice and were to remove all their ritual clothes after the practice. The Sufa and Tamim were tribes who held the religious office.<sup>3</sup> Therefore, Mecca, being the principal place for the presence of Haram (sanctuary) constructed by the Angel, rebuilt by Adam, Ibrahim, by Quraish during the Jahiliya, witnessed by the Prophet of Islam, and lastly by IbnAz-Zubairi.<sup>4</sup> later became the central religious place of Islam where the worldwide community of Islam believers (Umah) came to exercise the fifth pillar of their fundamental belief.

Shari'ati sees pre-Islamic pilgrimage as a “dual synthesis and stability forces of Hagar and Abraham to whom great considerations is attributed because of their various contributions.”<sup>5</sup> However, Hillenbrand believes that the pilgrimage started with Abraham, Hagar, and Ismail.<sup>6</sup> The role played by Abraham in the Islamic tradition, as Muslims generally believe it, is essential for Muslim believers of today. The second aspect that stands in this tradition according to the same author, is the practice of the pure monotheistic worship of God.<sup>7</sup>

The priesthood of the Ka'ba shrine was entrusted to the Quraysh community, an Ishmaelite descendant among whom many names are mentioned, such as Hashim and his brother Muttalib, Abdul Muttalib, and Muhammad Ibn Abdullah and Ali Ibn

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<sup>3</sup> Peters, *Muhammad and the Origins of Islam*, 131.

<sup>4</sup> Shaikh Safiur-Rahman Mubarakpuri, *Holy Makkah Brief History: Geography and Hajj Guide* (Riyadh, Saudi Arabia: Darussalam, 2008) 13.

<sup>5</sup> Ali Shari'ati, *Hajj*, Bedford, OH: Free Islamic Literatures, 1977, 39-45.

<sup>6</sup> Carole Hillenbrand, *Introduction to Islam: Beliefs and Practices in Historical Perspective* (London: Thames & Hudson, 2015), 53.

<sup>7</sup> *Ibid.*, 53-54.

Abi Talib, to cite just a few.<sup>8</sup> However, the pre-Islamic period religious life was based on paganism. Bamyeh admitted the fact that Ka'ba was a place of idols and Mecca religious city of Islam was central to economic, social, and religious life that was managed by Muhammed Ibn Abdullah mainly for economic purposes, for all the traders.<sup>9</sup>

In the 7<sup>th</sup> century, Mohammad practiced his two pilgrimages to Mecca; during each occasion he reoriented the pilgrimage to the ideology of monotheistic worship, which became a model of conduct for Muslim believers throughout the ages. In addition to this background, Bianchi focused on the inner meaning of the Islamic pilgrimage. He observes that the Ka'ba and the well of Zamzam are connected to the patriarch and his family, through which Mohammad is recognized as a descendant, and is viewed as a spiritual place where a believer can see God. "It represents the universal human aspiration for Muslim believers."<sup>10</sup> Kamal further observes that the Hajj is seen as a "journey of the soul and the Ka'ba is a unique vantage where humans can see God face-to-face."<sup>11</sup>

In sum, the Hums and Arafat communities controlled the spiritual and economic period of the pre-Islamic Arabian world. They recognized themselves as Abraham's descendant and linked their tradition of the practice of Hajj to the story of the patriarch. The religious life was impacted by these people through the regular

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<sup>8</sup> S. M. R. Shabbar, *Story of the Holly Kaaba and Its People* (London: Muhammadi Trust of Great Britain and Northern Ireland, n.d.), 7-11.

<sup>9</sup> Mohammed A. Bamyeh, *The Social Origins of Islam: Mind, Economy, Discourse* (Minneapolis, MN: University of Minnesota Press, 1999), 87-90.

<sup>10</sup> Robert Bianchi, *Guests of God: Pilgrimage and Politics in the Islamic World* (Oxford: Oxford University Press, 2004), 7-8.

<sup>11</sup> Ahmad Kamal, *Hajj Rituals Is the Sacred Journey* (New York: Duell, Sloan and Pearce, 1961), 218.

visits of each group to their object of worship, which consequently reinforced their social life. Today, it is obvious to notice the believers' strong social connection and commitment to worship in the sacred place.

### **Theological Development of Hajj**

Theological development of the doctrine of pilgrimage in Islam is connected to the traditional belief in polytheism, which later gave modern Muslims their faith in the practice of the pilgrimage, which was reformed by the prophet, the Messenger of Islam. History records that, in Mecca, idols multiplied in and around the haram (sacred place of the idols' latter name Ka'ba, a prominent place of pilgrimage), allowing most of the people to present a divine requirement in those gods. Despite the distance claimed, the stability of the house shrine was the primary objective.<sup>12</sup>

Trade primarily linked the Middle Eastern community, whereas Mecca was the center of the major route.<sup>13</sup> Idols played both internal and external functions by becoming an important part of the development in providing Mecca with a central socio-political and religious role in the territory. The religious influence of Mecca's shrine and the sacred objects formed the pilgrims' destination. Additionally, the dialogue between the tribal distinction and trans-tribal cycle in terms of trade, migration, and inter-tribal marriage is similar to that of a ritualistic system that created a tribal worship of a particular deity. This development of Eastern society created a common worship center with a specific divine object.<sup>14</sup>

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<sup>12</sup> Bamyeh, *The Social Origins of Islam: Mind, Economy, Discourse*, 8.

<sup>13</sup> Alexander D. Knysh, *Islam in Historical Perspective*, Second edition (New York: Routledge, 2017), 11.

<sup>14</sup> *Ibid.*, 19.

However, the community in charge of the custody of the sacred place had their deities, for instance, the “goddess of fertility Al-Lat, whose sanctuary was located in the town of Ta’if, the goddess of fortune Manat near Medina, and the goddess of motherhood Al-Uzza who Quraysh and the other tribes near Mecca worshiped.”<sup>15</sup>

The prophet's migration from Yatrib, Medina, known as Hira in Arabic, in 622, was a new opportunity to build a new society based on the principle revealed to him by the angel. In contradiction with the values of the Pagan Bedouin society, the Prophet, by introducing new values, such as humility, brotherhood, generosity, mercifulness, and unquestioning obedience to the will expressed in the Qur’an and the Prophet’s teaching, succeeded in creating a new community of believers. The Muslims, against the adherents of polytheism (mushrikun) and, some monotheist believers (the Jews) who had rejected Mohammed as a prophet. Being victorious after many battles, the direction of prayer toward Jerusalem was redirected to the Haram (Ka’ba) which was reinforced and recognized as a sacred place linked with the Muslim traditional belief of Abraham and Ishmael being the founders of the place.<sup>16</sup> The decision to perform the Hajj at Medina was taken in the treaty of Hudaibiyya stipulating to come every year.<sup>17</sup>

In summary, Hajj is an ancient practice that was led by the Quraysh for the socio-economical life of the traders, later refined and readopted by the prophet of Islam, Mohammad in the name of serving one God. Today, Hajj plays a strong socio-religious and economic role in the lives of Muslim believers around the world.

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<sup>15</sup> Nabih Amin Faris, *The Book of Idols: Being a Translation from the Arabic of the Kitab al-Asnam* (Princeton, NJ: Princeton University Press, 1952).

<sup>16</sup> Gerald Hawting, “Ka’ba,” *Life Encyclopedia of the Qur’an*, ed. Jane Dammen McAuliffe (New York: Brill, 2006), 3:75-79.

<sup>17</sup> Bamyeh, *The Social Origins of Islam: Mind, Economy, Discourse*, 223.

## **Qur'anic Perspective of Hajj**

Quranic references and related commentaries provide instructions on how hajj should be administered and its socio-religious implications. Several Qur'anic verses call Muslim believers to the practice of pilgrimage by instructing them on the importance of Hajj, and the redemptive plan whenever a believer has not performed all the requirements. For this section, the researcher limits himself to the Qur'anic references and commentaries related to the Qur'anic verses that address the socio-religious aspect.

In the Qur'an 22: 27–28,<sup>18</sup> Abbas-Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs's comment concerns the offspring who are obligated to come from everywhere and use all kinds of means. For Asrar-Kashf Al-Asrar, the belief in the pilgrimage, which centered around the worship by circumambulating, standing, and bowing in prostration, is associated with what Abraham had done, such as being the third person to reconstruct the Ka'ba, a statement that insinuates that all Muslim believers are obligated to practice. Furthermore, Jalalayn agrees with Abbas that the pilgrimage is for all people and an obligatory practice but expended more on the idea that responding to the pilgrimage is responding to God's call, whereas those who accept to practice it are pre-ordained by God (concept of reward such as the practice of Hajj brings many blessing).

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<sup>18</sup> “And proclaim to humanity the Pilgrimage and they shall come unto thee on foot and upon every lean beast. They shall come from every deep ravine that they may witness things profitable to them.” Qur'an 22: 27–28

Moreover, Al-Jalalayn looked at verse 196.<sup>19</sup> In chapter 2, for him, the pilgrimage is the visitation that believers render to God to a specific place, which is obligatory for all Muslims. He further states that if anyone fails to fulfill this practice because of any health issue, then a substitute (and offering) should be provided, and all the physical requirements should be observed. On the other hand, Kashani has established the cognitive aspect of the pilgrimage. He believes that practicing the pilgrimage is of the unity and attribute of the essence of God whereas the believer proves that he fears God. However, he also agrees with Al-Jalalayn on the fact that in case of a failure to fulfill the pilgrimage because of sickness and enemy attack, a substitute should be provided within the vicinity of the Ka'ba, or an open environment of one of the starting points.

Ibn Al Kathir,<sup>20</sup> on the other hand, sees Hajj is seen as a ritual that should be completed once started even if there are some uncomfortable circumstances. It should be done as the Prophet of Islam instructed. Contrary to Maududi-Sayyid Abul Ala<sup>21</sup> who agrees with the previous author, Jalal-Al-Jalalayn, on the offering but expounds more on the type of animal, which could be camel, cow, or goat. Following these commentaries, we have the concept of obligation and belief, which are connected to

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<sup>19</sup> “You shall observe the complete rites of Hajj and `Umrah for God. If you are prevented, you shall send an offering, and do not resume cutting your hair until your offering has reached its destination. If you are ill, or suffering a head injury (*and you must cut your hair*), you shall expiate by fasting, or giving to charity, or some other form of worship. During the normal Hajj, if you break the state of Ihram (*sanctity*) between `Umrah and Hajj, you shall expiate by offering an animal sacrifice. If you cannot afford it, you shall fast three days during Hajj and seven when you return home - this completes ten -provided you do not live at the Sacred Masjid. You shall observe God and know that God is strict in enforcing retribution.” 2:196.

<sup>20</sup> Kathir-Ibn Al Kathir, “Qur’anic Verses Commentary,” Islamic Resources, accessed 17 November 2024, <https://Quranx.Com/Tafsir/Jalal/1.1>.

<sup>21</sup> Maududi-Sayyid Abul Ala, “Qur’anic Verses Commentary,” Islamic Resources, accessed 17 November 2024, <https://Quranx.Com/Tafsir/Jalal/1.1>.

the view of the attribute and essence of God. In addition, there is a concept of reward and service, which are about what Abraham had performed.

Therefore, the belief of the Islamic religion suggests being under these obligations, which leads believers to expect great rewards starting on this Earth. Hence, it is necessary to recognize that Islam is a way of life and, that Hajj upgrades the spiritual level of Muslim believers, which could result in social consideration. Understanding all these rules and regulations attached to the practice of Hajj through these commentaries shows how religiously and socially connected the believers of Islam are. It is quite comprehensive, thus pointing to why reaching out to Muslims might not just be a program.

### **Ahadith Perspectives of Hajj**

The practice of Hajj is not only found in the Qur'an but also in Islamic traditions. Therefore, for a deeper understanding of the Hajj, it is necessary to have a look at the various Ahadith translations to develop the socio-religious implication of the phenomenon on its believers. From these selected Ahadith, one of them mentions the active participation of women according to the Fiqh (jurisprudence) of the school of Malik. It states the following:

Narrated Al-Qasim bin Muhammad: 'Aishah said, "O Allah's Messenger! You performed *'Umra* but I did not." He said, "O 'Abdur-Rahmān! Go along with your sister and let her perform *'Umra* from Tan'im." 'Abdur-Rahmān made her ride over the packsaddle of a she-camel and she performed *'Umra*.<sup>22</sup>

It is important to notice the desire of not only men but also women to participate in the practice of pilgrimage despite the conditions. Above all, in the above Ahadith, the account shows the capability of the prophet of Islam to accept both genders under the

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<sup>22</sup> Abu Abdullāh Muhammad Ibn Ismā'īl al-Bukhārī, *The Translation of the Meanings of Sahih Al-Bukhari*, Hadith no. 1518, trans., Muhammad Muhsin Khan (Riyadh, Saudi Arabia: Darussalam, 1997), 2:345.

umbrella of the religious practice (Hajj) to be together and perform religious acts on the same ground. In contrast, the regular prayer system is done on the basis of separation. Secondly, the same Ahadith bring out the family network by asking a brother to his wife to be a guide, which could be qualified as a community or social network to fulfill a religious purpose. Moreover, the selection of Tan'im, a location just outside Mecca, underscores the accommodation of logistical and ritual requirements in Islam. These attitudes of community support to each other at the moment when all the believers need to fulfill this practice once in their life to have salvation could be the foundation of their commitment to their faith. Al-Bukhārī illustrates it by stating that the commitment of Muslims to this practice could be justified by the social-religious aspect of pilgrimage.<sup>23</sup> This informs the researcher, on the one hand, what could be the cause of their resistance and, on the other hand, how to establish an appropriate mission approach to Muslim believers in Conakry Guinea.

Interestingly the next hadith classifies the practice of Pilgrimage (Hajj) among the best actions that Muslim believers can do. It states:

Narrated Abu Hurairah: The Prophet was asked, "Which is the best deed?" He said, "To believe in Allah and His Messenger (Muhammad)." He was then asked, "Which is the next (in goodness)?" He said, "To participate in *Jihad* in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform *Hajj-Mabrur*."<sup>24</sup>

As mentioned in the last part of this Ahadith, Hajj-Mabrur is one of the top three best deed according to Abu Huraira's narration. It represents the ultimate expression of their devotion. Moreover, the performing pilgrimage is synonymous to the sinless state and thereby earning God's profound blessings. This religious practice

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<sup>23</sup> Al-Bukhārī, *Sahih Al-Bukhari*, Hadith 1513, 2:343.

<sup>24</sup> *Ibid.*, Hadith 1519, 2:345.

(Hajj) demonstrates different levels of devotion that unite individual beliefs with community obligations as well as sacred cleansing rituals.

Although compulsory for all Muslim believers, the following Ahadith agrees on the flexibility of those who are unable to perform the Hajj on the first trial because of various reasons. According to above mentioned hadith, Muslim devotion entails strict fulfillment of religious duties while Islamic law provides adaptable solutions during times of difficulty. The story shows how Muslim believers should act on proven Prophetic behavior after they cannot complete their journey to the Ka'ba because this decision establishes the principle of following sacred guidance during uncertain times. Planning these spiritual rituals requires religious dedication and Islamic allowances that accommodate conditions in which believers encounter challenges to ensure their intentions direct their devotion. Evidence of this argument is found in the following hadith:

Narrated Nafi: That Ubaidullah bin 'Abdullah and Salim bin 'Abdullah informed him that they told Ibn 'Umar when Ibn Az-Zubair was attacked by the army, saying "There is no harm for you if you did not perform *Hajj* this year. We are afraid that you may be prevented from reaching the Ka'bah." Ibn 'Umar said "We set out with Allah's Messenger and the Quraish disbelievers prevented us from reaching the Ka'bah, and so the Prophet slaughtered his *Hady* and got his head shaved." Ibn 'Umar added, "I make you witnesses that I have made *'Umra* obligatory for me. And if, Allah will, I will go and then if the way to Ka'bah is clear, I will perform the *Tawaf*, but if I am prevented from going to the Ka'bah then I will do the same as the Prophet did while I was in his company." Ibn 'Umar then assumed *Ihram* for *Umra* from Dhul-Hulaifa and proceeded for a while and said, "The conditions of *'Umra* and *Hajj* are similar and I make you witnesses that I have made *'Umra* and *Hajj* obligatory for myself." So, he did not finish the *Ihram* till the day of *Nahr* (slaughtering) came, and he slaughtered his *Hady*. He used to say, "I will not finish the *Ihram* till I perform the *Tawaf*, one *Tawaf* on the day of entering Makkah (i.e., one *Say* of As-Safa and Al-Marwa for both *'Umra* and *Hajj*)."<sup>25</sup>

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<sup>25</sup> Al-Bukhārī, *Sahih Al-Bukhari*, Hadith 1807, 3:37, 38.

From the above insight, Muslim believers are socially (community network, family help) connected under the umbrella of their religion, which determines their faith in the practice of Hajj. The remembrance of this practice throughout their lives reinforces their allegiance to their religion.

### **Jurisprudence (Fiqh) on Hajj: Malik's Perspective**

This section brings out the understanding of Fiqh which is the regulation of the practice of the phenomenon of Hajj on various aspects of Muslim pilgrimage. It is the law and regulation attach to the practice of Hajj This literature review helps to understand how the followers of the Malik School of thought view the practice of Hajj from various angles. However, other schools at the moment might show up because of the common understanding they have with the Malik School.

### **The Practice of the Hajj**

All the four schools of Islamic jurisprudence, Malik, Hambali, Shafi 'I, and Hanafi, agree with the fact that all Muslim believers should practice the Hajj. There is no difference between Muslims from Mecca and Muslims outside Mecca in terms of the choice of any particular kind of hajj.<sup>26</sup>

### **The Children and the Hajj**

Generally, for children, the practice of Hajj is not an obligation but voluntary, and valid for those who are discrete. It is permissible for the guidance (wali) of the discrete child (ghayr mumayyiz) to take him or her on the pilgrimage. The child will perform every rule and regulation that he or she can perform and if he cannot the

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<sup>26</sup> Allamah Muhammad Jawad Maghniyyah, *Hajj: The Islamic Pilgrimage according to the Five Schools of Islamic Law* (London: Islamic Culture Relations Organization, n.d.), 138.

expert will perform it for him. However, the schools of law fall apart on two major preoccupations for children, first, whether his Hajj is legal, irrespective of the consent of the custodian; secondly, whether he is relieved of the obligation of Hajj if he attains adulthood. However, Malik School agrees that it is when he attains adulthood that the duty will be fulfilled.<sup>27</sup>

### **Istita'ah (The Ability of a Person to Do Something)**

Malik School defines Istita'ah as the ability of anyone who is physically able, regardless of the living expenses to do something. Everything should be done to fulfill the requirement of hajj even if it takes him to sell all his belongings. If the person whose duty is not compulsory because of inability takes the responsibility of fulfilling the hajj without paying the requirements of the hajj, at a later time the repetition is not compulsory.<sup>28</sup>

### **Al-Fawr (Immediacy)**

Al-Fawr is an Arabic word to describe the act of beginning the process of pilgrimage immediately when it has been stopped for some reason. Therefore, Malik and Hambali Schools agree that the obligation (wujud) of the pilgrimage is to be immediately applicable, which means that once the pilgrims who did not fulfill the requirements because of their inability are in a position to fulfill them, the delay is considered a sin. However, the Shafi'i School disagrees and believes that the person can fulfill his requirements upon his wish.<sup>29</sup>

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<sup>27</sup> Maghniyyah, *Hajj*, 18.

<sup>28</sup> Ibid., 19.

<sup>29</sup> Ibid., 20.

## **Women and the Hajj**

All four schools agree that women are not obliged to receive permission from their husbands and the husbands cannot stop them from fulfilling the requirements of the Hajj. For her assistant, Malik and Shafi'i agree that the Mahram company (relation within her biological family) or that of the husband is not compulsory whether young or old, married or unmarried because the Mahram is a means of safety, not the end itself.<sup>30</sup>

## **Khums and Zakat (Alms given and One Fifth), Al-Badhl (Bequest), and Marriage**

Khums and Zakat are used to describe the action of giving. All the schools agree that these two gifts are compulsory. Until they are fulfilled, the condition of ability is not recognized and the pilgrim will be in debt. However, on the issue of marriage and bequest, the Malik School is silent.<sup>31</sup>

## **Istita'ah by Chance (Ability to do Something by Chance)**

Istita'ah is an Islamic word that describes the opportunity of someone to accomplish the pilgrimage once he or she finds himself or herself in the vicinity of Mecca. Therefore, by consensus, all the schools agree that if the person finds himself around the holy city for another reason and the time of pilgrimage is near, it becomes compulsory for him to be part; failure to do so, he is not relieved of the obligation.<sup>32</sup>

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<sup>30</sup> Maghniyyah, *Hajj*, 21.

<sup>31</sup> *Ibid.*, 23, 24.

<sup>32</sup> *Ibid.*, 25.

### **Istinabah (Deputation or Delegation)**

Istinabah is an Islamic term that describes the non-transmission of Islamic religious practice to another person. It involves bodily duty (prayer *salat* and fasting *sawm*), which cannot be delegated to anyone on behalf of either the living or a dead person, and purely financial duty, which can be delegated to another person who will pay off. The second aspect is about the person who is taking the deputation of another person. On this issue, Hanafi and Malik agree that such a person is relieved of the obligation due to the body aspect; however, if the person mentions his will, one-third of all the expenses can be taken from his inheritance.<sup>33</sup>

### **Al Qadir Al `Ajiz (Physical Inability)**

Al Qadir Al `Ajiz is an Islamic word to describe an unable person seeking help to fulfill his or her pilgrimage requirement. In the condition of physical inability, such as old age or incurable diseases, Shafi'i and Malik agree that the person is allowed to hire another person to fulfill the requirement of Hajj for a fee. Hanafi and Hambali agree that only the expenses of the journey, food, and lodging are to be paid. After the sick person, regains his health, Hambali School agrees that another Hajj is not compulsory, while Hanafi and Shafi'i agree that it is compulsory for him because only the financial aspect was fulfilled and not the physical aspect.

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<sup>33</sup> Maghniyyah, *Hajj*, 25.

### **Istinabah in Al-Hajj Al Mustahabb (Acceptance of Recommended Things)**

Malik and Hanafi Schools agree that the Al 'Islam (honorific title) can depute voluntarily and recognize that the incurably sick person and those who have performed the obligatory are permitted to depute another person.<sup>34</sup>

### **The Conditions for the Na'ib (The Second in Command in the Case of Replacement)**

The Na'ib should be an adult fulfilling all the requirements to participate in the practice of hajj. For such a person, the Malik School agrees that the pilgrimage should start at the place of the deceased if he has not specified the starting point otherwise according to his will the hired person must start immediately.<sup>35</sup> These places are the following: Miqat Dhu al-Hulayfah is situated 450 km away from Makkah al-Mukarramah. Miqat Al-Jufah is located at 180 km from Makkah al-Mukarramah. Miqat of Qarn al-Manazil is situated roughly seventy-five kilometers from Makkah al-Mukarramah. Yalamlam al-Qadim is situated 130 km south of Makkah al-Mukarramah. Miqat Dhat Irb is located roughly 100 kilometers northeast of Makkah al-Mukarramah. Miqat Wadi Muharram is situated northwest of Taif, approximately 10 kilometers away. Miqat for the people of Makkah al-Mukarramah and Jeddah the people of Makkah al-Mukarramah and Miqat for those arriving by ship or air.<sup>36</sup>

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<sup>34</sup> Maghniyyah, *Hajj*, 27.

<sup>35</sup> *Ibid.*, 28.

<sup>36</sup> Saudipedia, "Mawaqit Al-Ihram and Their Locations," accessed 11 January 2024, <https://saudipedia.com/en/article/1261/religion/hajj-and-umrah/mawaqit-al-ihram>.

### **Insanity (State of Being Mentally Ill or Sick)**

On this question, all the schools agree that the mentally ill person is not obligated to perform the hajj. However, if the sickness is for a short moment, he is required to fulfill all the responsibilities of the Hajj.<sup>37</sup>

### **African Traditional Perspective on Pilgrimage**

In this segment, the researcher ponders Africans' view of their sacred places, how they relate to those places, and their beliefs and understanding. However, the objective was to help understand the connectivity of Fulani traditional and cultural life to their socio-religious life and how this homogeneity of style of life influences their life, which helped the researcher establish a holistic mission approach.

Before the coming of Christianity to Africa, the continent had a tradition known as African traditional religion, which has not been excluded from any African country. Christianity has successfully modified some of the practices of traditional African religions. However, Lugira<sup>38</sup> gives details on the subject concerning the influence of the traditional religion and has identified those sacred places, such as the sky, the earth, and the forest, places that the Africans greatly consider and consult, although Christianity, Islam, and other religions are practiced. Also, Asif et al. believe that, whether modern or traditional, these places are important in the African mind

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<sup>37</sup> Engku Nurul Solihah E. Zainudin and Wan Mohd Khairul Firdaus Wan Khairuldin, "The Concept of Istita Ah in Hajj according to Four Madhhab (Schools of Thought)," *International Journal of Academic Research in Business and Social Sciences* 7, no. 4 (April 2017): 44-57, <https://doi.org/10.6007/IJARBS/v7-i4/2778>.

<sup>38</sup> Aloysius M. Lugira, *African Traditional Religion* (New York: Chelsea House Publishers, 2009), 88.

because they are made to commune with the supreme God,<sup>39</sup> and most especially, as Zaimech<sup>40</sup> confirms that, these places are used for many reasons such as social and religious purposes. On this topic of African traditional religions, Mbiti agrees with the previous author on the place considered a religious place in the African mind by categorizing them into two: natural sacred objects and natural sacred places, and human-made objects and sacred places.<sup>41</sup>

Hence, he went further by establishing the value of those objects and places for Africans by bringing out their “relation with one another and the world around them”<sup>42</sup> Mentioning the objects that are commonly seen on some parts of the body (around the neck, hands, etc.) suggests the influence and the connectivity between African people groups and their traditional religions.<sup>43</sup> In another book, *African Religion and Philosophy*, Mbiti affirms the consistency of the worship of the supreme deity, which is the result of their customary and cultural life thus the presence of foreign religions.<sup>44</sup>

Therefore, the above scholarly works establish several facts that hinder the religious life of Africans. One of them could be the failure of foreign religions (Islam, Christianity, and others) in dealing with the “excluded middle” according to Paul

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<sup>39</sup> Nayeem Asif et al. “The Study on The Functional Aspects of Mosque Institution,” *Journal of Islamic Architecture* 6, no. 4 (2021): 229-236, <https://doi.org/10.18860/jia.v6i4.11749>.

<sup>40</sup> Salah Zaimech, “The Role of the Mosque in Islamic Education,” accessed 12 August 2024, <https://www.muslimheritage.com/article/education-islam-role-mosque>.

<sup>41</sup> John S Mbiti, *Introduction to African Religion* (London: Heinemann Educational Books, 1974), 10, 11, 19.

<sup>42</sup> *Ibid.*, 19.

<sup>43</sup> *Ibid.*, 22.

<sup>44</sup> John S. Mbiti, *African Religions & Philosophy* (London: Heinemann, 1969), 71.

Hebert<sup>45</sup>, which is considered as the belief in a deity apart from the supreme God, which Africans did not fail to recognize. Furthermore, these works have informed us of how the traditional religious aspect (visitation of these places and the reverence that the Africans have toward those places, resolution of problems by power-people, which consolidate a strong African social life) affected the socio-religious life of Africans.

Consequently, Africans find themselves in a new socio-religious environment and practices that are informed by their traditional life. This fact informs the researcher's assumption about the fact that Fulani Muslims from the School of Malik, are thus very attached to their religion and desire to accomplish all the religious practices in general, and the hajj in particular, this attachment is informed also by the African religion's traditional life. Therefore, it prepares and helps missionaries establish a mission approach to reach Muslim believers in Guinea Conakry.

### **Missiological Implication**

Hajj phenomenon has missiological connotations as it proves the extent to which the faith, history, and identity are deeply connected in the religious consciousness of the Muslims. Their belief that Abraham is the father of their religion, the Ka'ba and the well of Zamzam belonged to him, and that the Prophet of Islam renewed and purified the practice of the worship from polytheism to monotheism gives to Muslims in general, and, the Hajji in particular an inexplicable sense of continuity and legitimacy in their spiritual quest. In the case of mission, it implies that one should treat the Muslims with a sense of engagement with their Abrahamic background and spiritual memory. This heritage should not be disregarded

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<sup>45</sup> Paul G. Hiebert, "The Flaw of the Excluded Middle," *Missiology: An International Review* 10, no. 1 (1982): 35-47, <https://doi.org/10.1177/009182968201000103>.

or ignored, as doing so may create walls, but the idea is to know exactly what it entails and this is the means through which dialogue can occur regarding the universal plan of salvation by God, whereby Abraham also takes a central position in the Bible story. Therefore, the missionary strategy must be respectful and tactical to make parallels between the biblical Abraham faith and the fulfillment of the promise of God in Christ.

Additionally, Hajj underlines the strong socio-religious aspects of Islam, which are much more than an individual pilgrimage into a global identification. Every year, millions of people come and reaffirm their membership to their belief on a community that is borderless, ethnic, and classless. This unity, that is maintained by means of the Qur'an, hadith, and legal traditions gives Islam an antiquity and strength. This highlights the necessity of community-based mission approaches through a missiology lens. Christian mission should not just focus on personal level but also the communal and collective level of the Muslim life. Mission can then respond to the social value of Hajj by helping to develop faith communities that practice hospitality, fellowship and vision of the kingdom of God in which all nations are united not around a physical sanctuary, but around Christ Himself.

### **Summary**

This chapter discussed the historical background, philosophical development, and interpretations of the Islamic sources on the practice of Hajj. The researcher started by examining the primary sources, Qur'an and Ahadith, followed by the understanding of the Malik School of law (Fiqh) on Hajj. Some Islamic scholars were also consulted. The debate on the historical background of the practice has shown that the practice of Hajj is an ancient belief practiced before the arrival of the Messenger of Islam. It was practiced, maintaining the social-religious and economic life of the

Quraysh community in Mecca. The traditional African religious perspectives related to visiting sacred places were also discussed. This information is aimed at informing the researcher to be keen on any African traditional religious influence of the Fulani Sunni Muslims in their new faith (Islam).

## CHAPTER 4

### METHODOLOGY

At this stage of the work, the researcher provided a clear guideline on how the work was to be done and what strategy was to be used to meet the demands of the research purpose and the research questions. This methodology helped in giving a brief history of the people group under study, the Fulani, and their local setting. This section also explored the research design, sampling method, and data collection, followed by data analysis, ethical considerations, and the research instrument. Finally, the chapter was closed with a summary.

#### **A Brief History of the People Group and the Setting**

The Fulani people trace their origins back over 1,000 years to the Senegambia region (Senegambia, a limited confederation 1982-89 of the sovereign countries of Senegal and The Gambia),<sup>1</sup> and during the 18th and 19th centuries, the majority of this population converted to Islam.<sup>2</sup> The Fulani people are believed to have emerged between the 8th and 11th centuries when the Berber populations from northern Africa migrated south and intermingled with the inhabitants of the Senegal region in West Africa, whereas, the Pulaar known as Tukolor, are believed to have descended from the Fulani and the Wolof or Serer tribes. Today, the Tukolor are recognized by several

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<sup>1</sup> Harry A. Gailey and Enid R. A. Forde, "The Gambia," *Encyclopaedia Britannica*, 15th ed. (London: Encyclopaedia Britannica, 1989), 19:123-130.

<sup>2</sup> Database for Indigenous Cultural Evolution, *Fulani*, n.d., PDF file, <https://dice.missouri.edu/assets/docs/niger-congo/Fulani.pdf>.

names, including Pulaar and Haal, and they have maintained their languages, with many also being bilingual in Arabic. While most of the Pulaar Fulani reside in Senegal, a notable population is found in Guinea, where they make up a considerable percentage.<sup>3</sup>

The Fulani people primarily inhabit West Africa, spanning regions from Guinea and Senegal to Cameroon and the Central African Republic, including Mali, Sierra Leone, and Nigeria. Their geographic range extends from approximately 5.8 to 14.7 degrees north latitude and from 15.6 degrees west to 19.6 degrees east longitude.<sup>4</sup> The overwhelming majority of the Fulani people are Muslim, comprising 99 percent of the population, while a tiny fraction, about 0.04 percent (fewer than 2,000 individuals), identify as Christian.<sup>5</sup> The Fulani (Peuhl, name under which the Fulani are known in Guinea) are among the largest ethnic groups in Guinea, 33.4%.<sup>6</sup> Like other Muslims, they have the Islamic faith and practices.

Guinea is a West African country popularly known under the name Guinea Conakry. It is bordered in the northern west by Guinea Bissau, the northern part by Senegal, the eastern part by Afrique Cost, the southern part by Liberia and Serra Leone, and the Atlantic Ocean to the west. The population according to the World meter info data is 14,950,967 inhabitants.<sup>7</sup> The capital city is Conakry, which covers

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<sup>3</sup> Cesar A. Fortes-Lima et al., "Population History and Admixture of the Fulani People from the Sahel," *The American Journal of Human Genetics* 112, no. 2 (2025): 261-275.

<sup>4</sup> *Mathilda's Anthropology Blog*, "The Fulani People of the Sahel," accessed 11 July 2024, <http://mathildasanthropologyblog.wordpress.com/2008/07/11/the-fulani-people-of-the-sahel/>.

<sup>5</sup> Database for Indigenous Cultural Evolution, *Fulani*, PDF file.

<sup>6</sup> Open Doors International, *Guinea: Full Country Dossier*, PDF file, March 2024, <https://www.opendoors.org/research-reports/country-dossiers/WWL-2024-Guinea-Full-Country-Dossier.pdf>.

<sup>7</sup> Worldometer, "Guinea Population (live)," accessed January 27, 2025, <https://www.worldometers.info/world-population/guinea-population/>.

an area of 2,317,376 km.<sup>2</sup> The urban area rests upon the narrow Kaloum Peninsula, stretching into the Atlantic Ocean. Nearby, the Loos Islands are famed for their sandy shores, lush palm groves, and opportunities for aquatic activities.

Conakry has five urban communities (Kaloum, Dixinn, Matam, Ratoma, and Matoto), 130 neighborhoods and 714 sectors.<sup>8</sup> One out of the 130 neighborhoods called Kaporo-Rails was the landscape of the study. Kaporo-Rails is located in the Ratoma community. Ratoma (north) has 20 districts. The estimated population in 2002 was 415,000, and the percentage of the city population was 31.6, a dominated Muslim neighborhood with few Christian denominations.<sup>9</sup> There is one organized Seventh-day Adventist church and one company among these Christian denominations.

The U.S. government estimates the total population at 12.4 million as of July 2017. According to the SRA (General Secretary of Religious Affairs), about 85% of the population is Muslim, 11% is Christian, and 7% follows indigenous religions. Many people blend indigenous rituals with their religious practices. Most Muslims are Sunni, but Sufism is also practiced. Christian denominations include Roman Catholics, Anglicans, Baptists, Jehovah's Witnesses, Seventh-day Adventists, and several evangelical groups. There is a small Bahai community, as well as a few Hindus, Buddhists, and followers of traditional Chinese religions among foreign residents.<sup>10</sup> Muslims are the majority in all four regions of the country. Christians are

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<sup>8</sup> Institut National de la Statistique de Guinée, *Annuaire Statistique 2017*, PDF file, January 2019, [https://www.stat-guinee.org/images/Documents/Publications/INS/annuelles/annuaire/INS\\_annuaire\\_2017.pdf](https://www.stat-guinee.org/images/Documents/Publications/INS/annuelles/annuaire/INS_annuaire_2017.pdf).

<sup>9</sup> Africa Region World Bank, *Poverty and Urban Mobility in Conakry: Final Report* (New York: World Bank, 2004), 8.

<sup>10</sup> United States Department of State, "2017 Report on International Religious Freedom: Guinea," accessed 20 June 2024, <https://www.state.gov/reports/2017-report-on-international-religious-freedom/guinea/>.

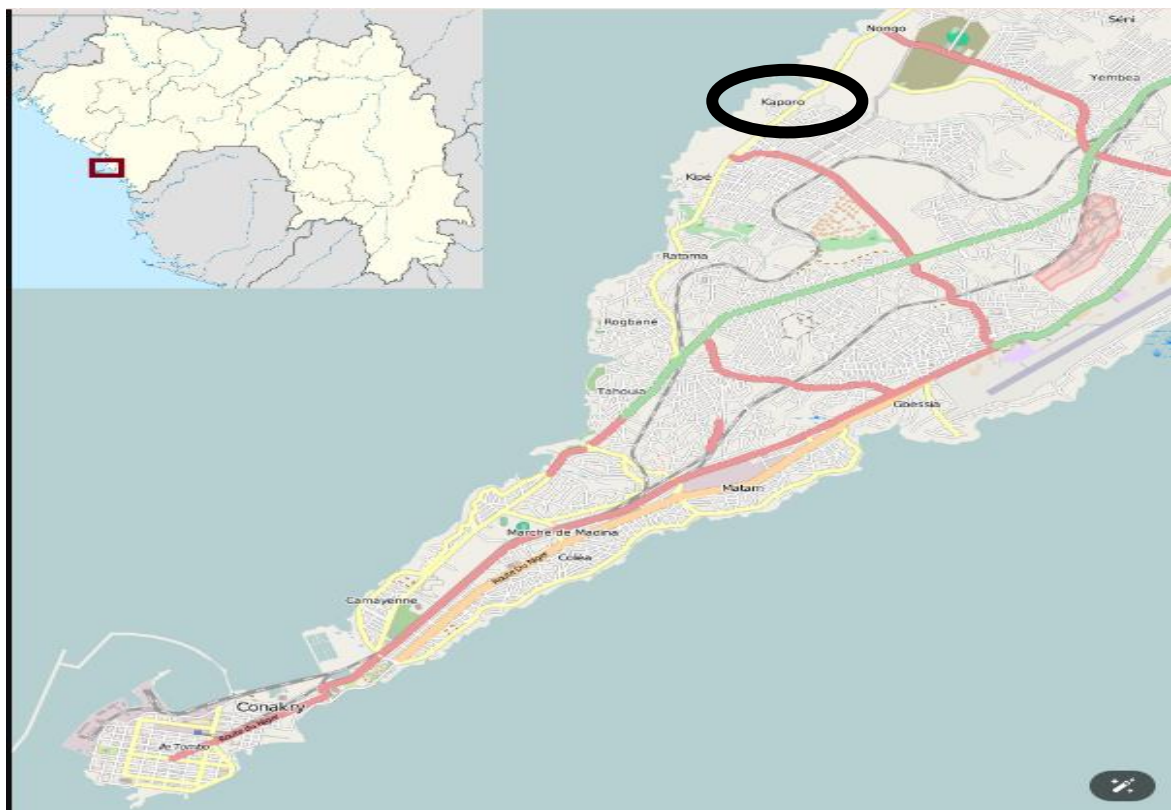
primarily found in Conakry, major cities, the south, and the eastern Forest Region.

Those who follow indigenous religions are most common in the Forest Region. The

Figure 1 below shows the general view of the country Guinea-Conakry at the top right

side, the general view of the capital city Conakry, and the setting of the study in the

black circle.



*Figure 1.* The Map of the Capital City

## Research Design

This research considered using a qualitative research approach under which various method approaches could be used. Particularly in this study phenomenological design was used. Creswell defines a research design as a “plan or procedure for the research that spans the decision for the broad assumptions to detailed method of data collection and analysis.”<sup>11</sup> Therefore, design is a structured plan comprising methods and techniques selected by a researcher to logically integrate various parts of the study, ensuring the research problem is addressed effectively. It offers guidance on how to carry out the research using a specific methodology. The design evaluates the list of research questions and serves as a blueprint for conducting the research.<sup>12</sup>

The design determines the type of analysis needed to achieve the desired results and provides a proposal for conducting the research. The effectiveness of a research design is measured by its ability to answer the research questions. Hence, the research design employed was a qualitative research approach based on *phenomenological study*. *Phenomenological study* is a research design focusing on the study of the lived experiences of the phenomenon by people group regarding how they express their perceptions from their traditional and religious viewpoints.<sup>13</sup>

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<sup>11</sup> John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 3<sup>rd</sup> ed. (Los Angeles, CA: SAGE Publications, 2009).

<sup>12</sup> Sumbl Ahmad Khanday and Deeba Khanam, “The Research Design,” *Journal of Critical Reviews* 6, no. 3 (2019): 367-376.

<sup>13</sup> Stan Lester, *An Introduction to Phenomenological Research*, PDF file, 1999, <https://devmts.org.uk/resmethy.pdf>.

## **Population**

Sampling in qualitative methodology is not only about making decisions about how many participants to include in the study, but it also takes into consideration the circumstances under which these participants are selected. Therefore, based on the nature of this research, the researcher used the technique of the nested sample design, where the researcher compared the data of the respondents, and under this sampling design, the researcher used purposive sampling to get insight into the phenomenon under study.<sup>14</sup>

Hence, in this study, the researcher used purposive sampling, whereby the participants and the setting were chosen in a way that helped the researcher achieve the goal of this study, however, only the participants who met the criteria of selection were interviewed. Detail of their selection was provided in the section criteria of section. In a qualitative research study, Farhati listed various ranges, such as 6 to 12, 22 up to 60, depending on the context of the study and the saturation of the response from the interview.<sup>15</sup> However, in this study the range was limited to 6 to 12, subject to the principle of saturation. Moreover, the researcher targeted 10 Muslim believers from Sunni Malik schools, those who have once fulfilled the practice of Hajj and those who have a close connection with Al-Hajj experienced people were included.

## **Selection Criteria**

Because of the sensitivity of the people group and the nature of the research, two categories of participants were chosen. Those who once practiced Hajj were

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<sup>14</sup> J. Omona, "Sampling in Qualitative Research: Improving the Quality of Research Outcomes in Higher Education," *Makerere Journal of Higher Education* 4, no. 2 (2013): 169-85, accessed 28 November 2024, <https://doi.org/10.4314/majohe.v4i2.4>.

<sup>15</sup> Mohsen Farhati, "Sample Size in Qualitative and Quantitative Study," *International Journal for Multidisciplinary Research* 6, no. 1 (2024): 3.

interviewed individually (in preference, men), and their relatives (family members, all genders included) not less than 18 years old. The individual participants were Muslim Sunnis from Malik schools, who once practiced the Hajj. However, the researcher also chose those who are Muslim Background believers if they are related to the Hajj. The research only included people with mental abilities. Economic and modern education were not a barrier for the respondent in this research. Therefore, one traditional leader, one Imam, four of those who have practiced Hajj, and four relatives were selected for the interview. Ten participants were the target population of this study. However, the range of the research was 6 to 12, subject to the saturation of the responses.

### **Data Collection Procedure**

As Elmusharaf states, “Data collection techniques allow us to systematically collect information about our objects of study (people, objects, phenomena) and about the settings in which they occur.”<sup>16</sup> Therefore, this was a study aimed at understanding the social-religious aspect of the phenomenon of pilgrimage among the Fulani Muslims. The data collection followed two major strategies: document review and one one-on-one interview. The documentation came from the library and online sources that are direct or related to the phenomenon under study. The interview was done through open-ended questions. Those answers were recorded by a voice recorder, and notes were taken as well. The researcher conducted a one-on-one interview. The researcher translated interview questions from English to French,

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<sup>16</sup> Khalifa Elmusharaf, *Qualitative Data Collection Techniques: Training Course in Research Methodology, Research Protocol Development and Scientific Writing*, PDF file, 2024, <https://www.gfmer.ch/2024-courses/research-methodology/pdf/6-3-qualitative-data-collection-elmusharaf-2024.pdf>.

conducted interviews in French and local languages, and after which the information received was translated into English before the analysis.

### **Data Analysis**

This being a phenomenological study, which aims at understanding through social interaction, the researcher collected and analyse the data using an interpretive approach as suggested by Miles.<sup>17</sup> Nigatu defines qualitative data analysis as,

The range of processes and procedures whereby we move from the qualitative data that have been collected into some form of explanation, understanding, or interpretation of the people and situations we are investigating. It is usually based on an interpretative philosophy. The idea is to examine the meaningful and symbolic content of qualitative data.<sup>18</sup>

Therefore, after collecting the data, the researcher proceeded with the verbatim transcription, followed by the verbatim transcription in which the researcher gave the meaning to words to have readable sentences. The process continued by translating from French to English. The data was organized using the code of the pseudonyms. The researcher created a chart using the headings from the thematic framework and analyzed the data. Because of the financial implications, the traditional method of meticulously reading through and assigning codes to the material manually was used.

### **Ethical Considerations**

The research was carried on by humans and for humans therefore it is worthy as a researcher to have certain measures of consideration that are ethical and acceptable as Bos states, “Ethical consideration deals with moral problems related to

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<sup>17</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, 2<sup>nd</sup> ed. (Los Angeles, CA: Sage, 1994), 8.

<sup>18</sup> Tilahun Nigatu, “Qualitative Data Analysis,” accessed 14 March 2025, <https://www.slideshare.net/slideshow/qualitative-data-analysis-11895136/11895136>.

the practice of research.”<sup>19</sup> Therefore, in this study, the researcher considered certain important points, such as, obtaining the certificate from the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC), followed by a letter of permission from the local leadership before going to the field to collect data, and observing the ethic of respect where the volunteers, respondents, and all those involved are treated with respect.

The researcher's relationship with the participants was on good terms. For the researcher to achieve the above procedure, an informed consent form was given to assure the participants about their rights and the confidentiality of the research.<sup>20</sup> The confidentiality of the respondent was ensured through the anonymity of the respondent on the consent form and during the interview by using the pseudonyms. The privacy was ensured by the setting that was proposed by the respondent. The audio recording was stored by the researcher electronically through a computerized file until the completion of the work, and was finally destroyed

### **Research Instruments**

The researcher used guided interview protocol in which the researcher used a clause semi-structured questions to collect data. Data was collected through one-on-one interviews. Voice recorder and a notebook was used to record the narratives. Nonetheless, the researcher was the first instrument.

### **Issues of Trustworthiness**

Credibility was ensured in this study by the subjectivity of the in-dept interview. In order to avoid being bias, all interpretation of data was repeatedly cross

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<sup>19</sup> Bos, *Research Ethics for Students in the Social Sciences*, 10.

<sup>20</sup> Mirza, Bellalem, and Mirza, “Ethical Considerations in Qualitative Research,” 441-449.

check with the respondent. To ensure this process, the researcher followed a strategy of “Prolonged Engagement” proposed by Sirwan.<sup>21</sup> Whereas the researcher had a quality time on the field, with the purpose of constructing relationship with respondent to comprehend their standpoints. With this process the researcher avoided mis-conception thorough the process. Triangulation is a process of having data through multiple sources such as documentaries, interview, observations and or focus group.<sup>22</sup> However, the sensitivity of the people group under study limited the researcher to documentaries and the interview method of gathering information.

Transferability in this research was ensured by the similarities of the respondent in their various context. Therefore, participants in this research met the requirements proposed in the section on criteria selection to allow the reader to “judge the applicability and relevance of findings to their settings or situations, which will determine whether the findings might apply or be transferable to similar populations or settings outside the study context.”<sup>23</sup>

The dependability of this work has been adopted by Stahl and King strategy of “peer debriefing, peer scrutiny and peer reviewer.”<sup>24</sup> There are processes in which the researchers create trust and confidence in communication, whereas field note could be read by another reader with the result of the same viewpoint. The scrutiny process

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<sup>21</sup> Sirwan Khalid Ahmed, “The Pillars of Trustworthiness in Qualitative Research,” *Journal of Medicine, Surgery, and Public Health* 2 (2024): 100051, accessed 14 March 2025, <https://doi.org/10.1016/j.glmedi.2024.100051>.

<sup>22</sup> Ibid., 2.

<sup>23</sup> Ibid., 2.

<sup>24</sup> Norman A. Stahl and James R. King, “Expanding Approaches for Research: Understanding and Using Trustworthiness in Qualitative Research,” *Journal of Developmental Education* 44, no. 1 (2024): 27.

provides an “insider analysis and feedback before the study could be out.”<sup>25</sup> Lastly, having in mind the idea that the research will pass through a peer reader can prevent the primary investigator from personal and unnecessary bias of what is recorded.

Conformability reinsured the findings as a result of data gotten from the respondent and the analysis of the researcher which is the opposite of researcher prejudgments and or presumptions. In order to enable this process in this paper, the researcher intended to seek feedback from the expert which helped validate interpretations and minimize personal pre-suppositions.<sup>26</sup> One of the elements of this process requires participant checking to avoid personal bias. However, the goal of the research is to identify factors that limit Adventist Christian to cross boundaries to Muslims.

### **Data Collection Procedure**

As mentioned in chapter one, the data was collected based on the guided research questions that were develop to field questions (Appendix B), which helped the researcher to obtain the expected live experience of the Hajjis to meet the research goal.

The data was collected through an in-depth interview strategy. Information was gathered through a clause semi-structured interviews as proposed in chapter one of this document. A purposive sampling method was used to select participants. The participants were purely Muslims, divided into two groups. The first group was those who once practiced the Hajj, which included one traditional leader, three Imams, and two El hadj (name giving to those who practiced the Hajj, particularly men), and the

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<sup>25</sup> Stahl and James R. King, “Expanding Approaches for Research,” 28.

<sup>26</sup> Ahmed, “The Pillars of Trustworthiness in Qualitative Research,” 3.

second group was the family members, among whom the research took into consideration the young people of 18 years plus. The pseudonyms used for the participants were as follows: traditional leader was MTLR, the Imams were MIR1, MIR2, MIR3, those who practiced the hajj were named as MER1, MER2, and the family members were FMMR1, FMMR2, FMMR3, FMMR4. Because of the sensitivity of the people group in giving the information concerning one of their practices, individuals in-depth interview was used with each selected respondent.

### **Summary**

This chapter has discussed the practice of the pilgrimage and its social-religious impact on the Sunni Muslims from the Malik School. The chapter has discussed the methodology that was used, that is, qualitative research, under which the researcher used a phenomenological research design to help in establishing the lived experiences on the socio-religious impact of Fulani Muslims from the Maliki School in Kaporu-Rails. Furthermore, the study used semi-structured interviews and observation to collect primary data, and reading the related documents (online and library), which helped the researcher to pave the way and gain basic knowledge about the practice.

The chapter has discussed how the data were analyzed, that is, the data were analyzed following the procedure of transcribing after data collection, codification, theme, and interpretation. Further, the chapter discussed how the data were processed and analyzed. The procedure was systematically followed according to the standard of ethical consideration.

## CHAPTER 5

### DATA ANALYSIS AND MISSIOLOGICAL REFLECTION

This chapter discusses the data analysis based on the data collected, to establish the lived experiences of Fulani people group. The data analysis focused on the understanding of the practice of Hajj and its socio-religious implication of Fulani Muslims from the Maliki School of thought, in Kapor-Rails community of Guinea-Conakry. The chapter also examines the Missiological and theological Implications of the study. It ends with recommended mission strategy guided by the Bible teachings.

#### **Data Analysis**

This section presents the data collected from the participants. The researcher familiarized with the data, coded and categorized them to answer each question accordingly. Furthermore, the researcher identified themes based on the analysed data. The study was guided by four research questions whereas the first question had two sub questions: (1) What are the perceptions of pilgrimage among the Fulani before and after the pilgrimage? The first sub question is: What are the Fulani traditional perceptions on the concept of pilgrimage to sacred places? The second sub question is: What are the perceptions of the Fulani Sunni Muslim followers of Malik in Kapor-Rails on the practice of Hajj? (2) How has the practice of Hajj influenced their socio-religious life? (3) How have their perceptions and practices of Hajj affected Christian witnessing among them? and (4) What appropriate Adventist mission approaches may be employed in reaching out to Fulani Sunni Muslims,

followers of the Malik School? To answer these inquiries, questions one to three were answered through the data collected. The fourth question was answered through the descriptive method used by the researcher in during the interview. Finally, the last question was a synthetic approach to the analysed data and the mission principles.

## **Findings and Discussion**

### **First Research Question**

The section presents responses to the research questions based on the data analysis. The first question being sub divided states the following. What are the perceptions of pilgrimage among the Fulani before and after the pilgrimage? The question sought to establish the perception of pilgrimage to the sacred or the importance of visiting the sacred place, which could be termed as pilgrimage among the Fulani in Kaporu-Rails people group before the emergence of Islam. To understand this, the researcher involved elderly participants who may have a better understanding of the Fulani culture on matters related to pilgrimage. Therefore, he responded the first sub question which was the following: What are the Fulani traditional perceptions on the concept of pilgrimage to sacred places? MTLOMP stated this.

Before we had Islam and Hajj among the Fulani, many places of worship were not only carved out in prayer and sacred passing of time in native traditions, but also with deep cultural and spiritual meanings. These places, such as groves as well as mountains, rivers, and ancestral places, were thought to be inhabited by spirits, ancestors, or deities. Fulani communities would come to this place for ceremonies, offering, asking for spiritual wisdom, healing, protection, and getting connected with the supernatural world. These sites were often linked to the land and heritage as identity, continuity, and unseen powers controlling everything.

These sacred sites formed the hubs of communal spiritual lives and were seen as part of the cultural and spiritual template. Such visits were communal exercises that happened at significant points like changes in seasons, times of crisis, or important life transitions. These meetings were led by elders or spiritual leaders, and tradition said that if the sites were not respected, negative consequences would befall them. Although they did not undertake the

pilgrimage to Mecca, the Fulani revered sacred places while understanding that the integration of humanity and nature and the spiritual strengths need these places. However, since the coming of the pilgrimage, those practices are very rare because almost all are focused on the pilgrimage.

### **Pre-Islamic Pilgrim Experience**

The narrative demonstrates the deep and powerful spiritual values of the Fulani before Islam and Hajj in the sense that it displays the importance of specialized sites such as groves, rivers, mountains, and ancestral sites, which played a key role in their communal and religious existence. Apart from physical existence, these sites were considered important spiritual nodes where gods, spirits, and ancestral spirits were believed to reside, facilitating contact with the supernatural. Such spiritual practices were collective expressions of reverence, wellness, direction, and security, often synchronized with patterns of nature and important events in people's lives. One had to revere these spaces because they were believed to have spiritual consequences for disregarding them. A surge in Islamic pilgrimage then began, including Hajj, which gradually superseded local rituals, and made the Fulani look at the holy with new eyes, turning away from their local sacred space and toward more widely accepted Islamic centers around the world.

### **The Second Sub Research Question**

The second research question proposed to be answered was the following:

What are the perceptions of the Fulani Sunni Muslim followers of Malik in Kaporo-Rails on the practice of Hajj? MIPA3 reported:

As Islam said, He said to every Muslim who has the means to go on Hajj once in his life, it is an obligation for all Muslims. All those who can do so have an obligation because it is part of the five obligatory pillars of Islam. However, when a Muslim believer is unable to perform Hajj due to a lack of financial means and other missing conditions, it is considered a done deal. The conditions for performing the hajj are: ability, good morale, health, enjoyment of one's physical abilities, and freedom. All these factors combined in a

Muslim; the Hajj is obligatory for him. The opposite of this and the factors that are beyond human strength, such as endemic diseases and other uncontrollable phenomena, the Muslim believer is not obligated to perform the Hajj.

**Perception of religious obligation of Hajj and mercy of Allah.** The practice of Hajj is perceived by this participant as an obligatory practice under optimum conditions. Those conditions could be a complete health state, financial readiness, the ability to perform all the requirements of the practice, and spiritual preparation. However, although the pilgrimage is perceived as a debt on all Muslim believers, there is a sense of flexibility and mercy from Allah to those who, during their lifetime time will be unable to accomplish the practice because of their physical, moral, and financial status. Furthermore, the respondent expressed a sense of unity when it comes to the religious practice. The believers considered themselves not as an ethnic group when it comes to accomplishing the religious practice, but as Muslims. Furthermore, ps view Hajj as a mandatory practice, particularly when one has the means to do it.

Participant MIPOM2 further reported that:

But when you can do it and you refuse to do it, that person is to be condemned. These pillars are as follows: the first is (Assadoulalaaa hilala oulalah oua daoulaila salikada assadou hala mohamadoulaye sourilaye). Secondly, prayer. The third is Zakat, the fourth is fasting, and finally the hajj. And among the five pillars, no pillar is to be disputed. If a faithful Muslim doubts only one pillar, he is guilty of the rest. But the fulfillment of all these pillars is within your means.

**Perception of Hajj as sacred and accountable.** According to this respondent the practice of hajj is holy. Therefore, as previously mentioned with MIPAM1 and MIPOM3, any believers in possession of all needed to accomplish the practice of Hajj, when they overlook or doubt the practice of Hajj or any of the five pillars become accountable to the religious rites. For the fulfilment of the five pillars, most especially the practice of Hajj, is fundamental in being an authentic Muslim believer.

Furthermore, respondent MIPOM3 emphasized how Hajj places a central role in the concept of universal unity of the Islamic ummah. He reported that:

That is to say, where Islam began. Where the prophet was born, where you go in your prayers, where the Qur'an is raised, and the more you meet other Muslims from other countries on other continents, Europeans, Americans, Indians, Pakistanis, everyone meets and looks alike. The world wears the same clothes, the world makes the same movements, so everyone worships God. Everyone is equal. Whether you're Rich or a king, you wear the same clothes as the one who has nothing. The same clothes, the same places that you frequent, and you do the same rites as everyone during the pilgrimage. This is what I see in the pilgrimage. Over there, when you meet a Chinese person, your thoughts are the same, your beliefs are the same.

From this comment, the researcher could notice the following

**Perception of the universal union of humanity in Hajj practice.** Hajj is one of the practices that motivates the Muslim believers around the world to come together as a global family. The respondent sees it as a practice that physically brings them together. This creates a sense of belonging to the universal community. The respondent alludes this reality to the religious rituals attached to Hajj such as, the use of the same piece of cloth called Ihram for men and abaya or hijab for women, prescribed movements in the same direction, free interaction between opposite sex in their entire worship process, close interaction of people from all walks of life-socially, academically, culturally which is considered as one of the best experience for Muslim believer. The number of Muslims who take part in the Hajj every year demonstrates to the muhajirun a sense of integration and being accepted into the global society.

### **The Third Question**

The third question states, “how has the practice of Hajj impacted the socio-religious life of Muslim Fulani of Kaporo-Rails from the Maliki school of thought? There was a general response on how Hajj has impacted the socio-religious lives of those who performed the practice and their families, and by extension, the immediate

community members of the al-Hajj. For instance, respondent MIPA1, who performed hajj in the year 2007 reported that:

Religiously, your conscience reproaches you when you do what is forbidden, and even you will not want a person to see you do the forbidden. So, there is a change both socially and spiritually. Although there is a prohibition that all Muslims should avoid, some ordinary Muslims transgress without any problem. But when someone who comes from Mecca transgresses, and it is known by someone else in the society, your social and spiritual value is lost. In short, once after the Hajj, religious obligations become a burden that is not imposed by religion but rather by your conscience, because society's considerations towards you become much higher.

Furthermore, to emphasize Spiritual Transformation and Religious Growth,

MAP2 reported the following:

My social life will be when I return. For a young person who discovers Mecca for the first time, it is a blessing. And so, during your youth, you don't get into a lot of stuff, but when you do a lot of stuff, everyone knows. Once you're in Mecca, you're pushed to give up everything that's a thing, your life becomes framed. This is why many young people do not accept to go because they do not want to give up their old life. Life becomes very restricted. But that's life, sometimes you have to be framed. At every return, respect increases in society. You have to respect the dress code; your name changes everywhere you go, you have to respect it in this context. It's difficult, but you have to accept it. On the religious level, you must practice everything except zakat which requires 5% of your income.

From the speeches of both respondents, the researcher has gleaned a spiritual transformation and religious growth.

**Spiritual transformation and religious growth.** The practice of Hajj brings spiritual transformation and religious growth. This is because Hajj is believed to remove all previous sins. The participants who are al-Hajj attested that they experience a deep spiritual transformation leading them to focus on how to exercise piety obtained from Hajj. To achieve this goal, their religious life becomes tedious, regular, and obligatory. However, the same respondent attested that Muslim claim to have a spiritual life, but the life after the practice of hajj is viewed as a burden for them. This fact is based on the reality that those who have gone for the hajj are

viewed as Muslim role models. Therefore, Hajj could be considered a catalyst for spiritual renewal and the burden of religious expectation.

Answering the same question, MAPA1 reported the following:

So, after Hajj, the Prophet of Islam said that there is a blessing that accompanies you for a month, and anyone on whom you speak a word of blessing, Allah will realize it in the life of the person, only if you perform Hajj, not Umrah.

When you come back, there is a big party that is organized for you. Animals are killed, good food is prepared, drinks will be everywhere, your house is renewed, tents are rented, people gather, and you pronounce blessings on them; your name is changed to Al-Hajj. So, once the Hajj is performed, we no longer eat anything, we no longer talk about how we dress, no longer in any way, we can see certain things, but we no longer say everything that the eyes see.

**Social expectations and Hajj returnees' responsibilities.** The pilgrims are the source of blessing. Respondent MAP1 confirms this by affirming the words of the Prophet of Islam that all pilgrims are carriers of blessing for a period. Therefore, the society, being aware of this, expects and sees the pilgrim as a carrier of God's blessings, full of wisdom and knowledge. This perception may be justified by the warm reception and the respect pilgrims are accorded. This is why MER3 could state with certainty that the Hajji are met by renown personalities of the country. Therefore, al-Hajj are viewed as role model to their local community, representing the universal society that they have entered into.

This perception is further affirmed by other respondents. For instance, respondent MWR1 reported,

Particularity in case I have some relative I considered as grandmother. Before she used to insult children at any single misconduct. Since she came back from the hajj, when the children misbehave, she is no longer in the mode of insulting neither being angry. She rather prefers to peacefully speak to you and give you money and let you go.

I also know a relative through a friend. We had an issue simply because of a surname I wasn't supposed to use when addressing my friend. Later, we met once at her family's home, and I received a look from her that made me stop what I was doing and leave immediately. That day, it was only my friend and her husband who managed to calm me down.

After she returned from Hajj, I visited again. It was difficult for me to accept her at first, but to my surprise, when we were in the house together, we greeted each other warmly. I noticed a remarkable transformation in her. Without hesitation, I asked for forgiveness for the past issue between us. I tried to remind her of what had happened, but I realized she had forgotten everything. She tried to recall, and she also offered her apologies. She was much softer than before. So, I immediately concluded that it was because she had gone on Hajj that she had changed.

These narratives present two key perceptions experienced by both those who performed the Hajj and their relatives. This is a change of behavior among the al-Hajj.

**Moral and ethical changes after Hajj.** Al-Hajj is known for its moral and ethical life change. They become more understanding, people who should forgive, people who are agents of reconciliation, and people who keep a good dress code. A family member shared an experience about a relative friend before she could travel for the pilgrimage. The narration shows that the pilgrim was morally and ethically not rooted before the journey. However, after coming back from Hajj, the person became sensitive in her way of speaking. An increasing number of testimonies highlight the profound impact of the phenomenon on individual and communal religious life. To confirm this idea, MIPA3 reported that:

There is a change when a Muslim goes to Mecca and comes back, his social rank changes. Because, respects you because of your pilgrimage. Your title changes, now we call al- al-Hadji. Everyone has respect, and it pushes you to avoid certain behaviors of going anywhere, saying anything, and doing anything. As a result, it increases your responsibility, because now you are not just anyone. You must be responsible in all things and avoid sin. These are the few changes in my social life.

This factor could be a piece of evidence. The reason is, several are in line participant with these narrations. For MAPY3

I have noticed a total change. First, I no longer have an effort to speak or correct my younger brothers. I no longer visit the place like other young people. My way of dressing has changed. Now it's the boubous. I no longer hit or insult anyone. My life is summed up at home, in the office, in mosques or in recommended social ceremonies. My name has changed.

The analysis of these responses led the researcher to mention the following:

**Identity and lifestyle transformation.** One of the physical transformations that people observe in the life of a pilgrim after their journey is the change of their name and their dress code. When they return home, they are referred to as stranger on their land. They are identified by their long dress most often white, to symbolize the purity of their hearts, which depicts the state of their new birth. At these level pilgrims are reminded about their responsibilities by their name, and they also remind the community about their authority by being in their white dress code. Other religious practices associated by their new status include a life devoted to prayer, fasting, and good character. Therefore, the struggle of maintaining a good life is the goal of every pilgrim.

The hajj is very important to many Muslim societies, not only to elevate an individual's faith, but also to change the way they are thought of and required by the community to act once they have completed their journey. MAPA2 stated this:

But when someone who comes from Mecca and is known even by some person, your social and spiritual value is lost. In short, once after the Hajj, religious obligations become a burden that is imposed not by religion but rather by your conscience, because society's considerations towards you become much higher. Secondly, performing the hajj has a lot of rewards. Praying once in Mecca is a thousand times more beneficial than praying elsewhere. So, with these beliefs in mind, it's hard for a Hajji to waste it all.

**Hajj as an element for personal and social change.** The practice of hajj serves as a catalyst to impact their religious practice on the daily bases, to create simplicity and modesty to make the practitioners humble. Also, it helps them have the purpose of their religious life because of the benefice attached to it but also impact their social life by refocusing every believer on their community.

However, another possible reflection capture through the responses is the new birth experience of the returnees. Respondent MAPA3 reported the following:

To come from Mecca in the eyes of the Muslim is to become like a child who has just been born today. You are without sin. And because of this, you have respect in the eyes of the elders of the community, but now you make the first religious class. You have to do all this because, being Al-hadj, you are seen by great personalities, both religious and political...

The social and spiritual development through the Hajj pilgrimage affects Muslims in general and particularly affects the Fulani community of Guinea-Conakry. The return from Mecca reveals complete spiritual change, just as it reveals new spiritual birth, because Muslims believe their sins get erased like a newborn baby. The spiritual transformation introduces new expectations to follow after the rebirth. After attaining the status of Al Hadj, the person gains significant respect but simultaneously bears both spiritual and religious duties to act as an exemplary Muslim in moral conduct and respectful knowledge sharing. Through pilgrimage people attain enhanced recognition as well as greater authority in religious contexts and political domains, which demonstrates that Hajj offers social transformation that redirects a person's duties to their community.

### **Identified Themes of the Study**

Involvement in the Hajj pilgrimage radically changes the religious and social environment of Fulani Muslims in Kaporo-Rails, providing them both with personal beliefs and community position. This section mentions themes such as fear of rejection, spiritual role model, humility and kindness, global spiritual identity, love and care, and assurance of salvation. Therefore, the development of each theme became a perspective that was used to consider the local and communal transformation of Hajj returnees, both describing the possibilities for Christian mission as well as opportunities and difficulties.

## **Fear of Rejection**

The Fulani Muslims of Kaporo-Rails who experience Hajj face the fear of rejection when they come back to their community. Those rejections could be family rejection, immediate community rejection, and global society rejection. Fulani Muslims who finish their pilgrimage experience increased religious enthusiasm, yet they might start practicing newly learned Islamic customs or implementing stricter Islamic beliefs from Mecca. The integration of Islamic traditions with local customs creates a difference between home community members and pilgrims. The attitude of pilgrims may result in their community seeing them as people who should lead. The community feels happy and at ease because they interpret the changes made by returning pilgrims as personal religious development. Some pilgrims develop psychological doubts, which cause them to question whether God accepted their Hajj ritual, along with concerns about whether they can maintain expected moral and religious standards when they return home. Therefore, the pilgrims develop a sense of rejection, which creates a feeling for them and results in total commitment to their practice.

**Fear of family rejection.** Fear drives an individual who has visited Mecca to maintain high religious and moral conduct, and this is because of the personal and immediate family goodness. People expect the person to embody the Islamic values, which the person now manifests through his behavior. Failure to do so the immediate family facing shame and disgrace. Respondent MAPA2 mentions the following: “But when someone who comes from Mecca and is known even by some person, your social and spiritual value is lost. In short, once after the Hajj, religious obligations become a burden that is imposed not by religion but rather by your conscience, because society's considerations towards you become much higher.” The reason a

returnee could qualify a religious obligation as a “burden” could justify the fear the pilgrim lives in to not bring disgrace on the immediate family which could result in family reaction to reject the person.

**Fear of rejection from immediate society.** The fear pilgrims have about losing their role model status within their immediate social network remains highly important from a Missiological perspective when studying Hajj and its social and religious elements. Fulani Muslim believers at Kapor-Rails in Guinea make the Mecca pilgrimage to acquire both religious virtue and improve their standing among their local Muslim community members. After concluding Hajj, people obtain status as sacred religious examples because their wisdom and devotion to Islamic practices make them the essential bearers of Islamic knowledge. Pedigrees of Fulani Muslims encounter social consequences because failing to express Islamic moral values and religious virtues results in public criticism and lowered community respect, which leads to rejection by the community. MAPA3 is confirming this by stating the following: “And because of this, you have respect in the eyes of the elders of the community, but now you make the first religious class. You have to do all this because being Al-hadj, you are seen by great personalities, both religious and political.”

**Fear of divine punishment.** One of the benefits of the pilgrim of the state of being sinless after the pilgrimage. They believe to have become without sin, for the previous sins are washed away and make them carriers of God’s blessings. MAPA3 confirm this by stating the following: “to come from Mecca in the eyes of the Muslim is to become like a child who has just been born today. You are without sin.” considering that sin is transgressing the Islamic practices, it could be an assumption that this drive the pilgrim to live in fear of being rejection by Allah.

## **Spiritual Role Model**

Through Hajj, the spiritual status of Fulani Muslims increases, which makes them esteemed members of the Kaporo-Rails community. Al-haji and Al-haja denote people who execute one of the Five Pillars of Islam, thus becoming spiritual role models within their community. The Fulani Muslims gain respect because their religious insights and their experience of hajj influence others, so their leadership roles shape religious practices. The elevated position of these individuals extends across religious realms and social domains since they obtain authority to influence the direction of their community's principles and organizational practices.

Through their position as spiritual guides, returnees from Hajj actively champion religious devotion among others while inspiring people to plan their Hajj pilgrimage. The transformation they undergo becomes obvious through prayer habit and sartorial modifications as well as shifts in their religious perspective, which demonstrates tangible examples to fellow community members. The authorities derived from these individuals profoundly impact Islamic society because they strengthen Islamic identification while increasing community commitment toward Islamic traditions.

## **Humility and Kindness**

During Hajj, humility stands as a central virtue that people learn to practice. During the pilgrimage, Muslim believers completely lose their place in the world because they must dress in non-distinct white garments and occupy an equal position. The Hajj experience usually results in Fulani Muslims from Kaporo-Rails developing increased humility during their homecomings. Through enduring spiritual difficulties and performing prayers of sacrifice, Hajj helps believers to submit their bodies as humble symbols before both God and their fellow humans. People who underwent

this experience tend to adopt new habits that show a growing appreciation for modesty and patience, along with simplicity in their everyday actions.

The majority of pilgrims who return home display both humility and peacemaking and compassionate actions. Pilgrims who work together during the religious trip, regardless of their different national or social backgrounds, develop stronger values for helping others and human dignity, and service. After returning from Hajj, Fulani Muslims show increased generosity, together with peace-keeping behavior and forgiveness towards their community members. These positive character traits create admiration from others, which they view as a powerful strength to grow their spiritual leadership. A society focused on communal harmony recognizes that the religious values of humility and kindness also function as social assets for developing relationships and establishing trustworthy leadership.

### **Global Spiritual Community**

Participation in Hajj reveals to people one of the most important aspects, which is belonging to a worldwide spiritual community. When Fulani Muslims from Kaporo-Rails undertake Hajj, they interact with millions of Muslims worldwide who join together in religious purpose and prayer, and devotion. Fulfilling this sense of belonging to the universal Islamic community helps them strengthen their Muslim identity independent of ethnic or national affiliations. Through this connection, Fulani Muslims of Kaporo-Rails deepen their ties with the vast Islamic community beyond regional or ethnic borders while experiencing genuine brotherhood with fellow Muslims from any tradition.

When visiting a worldwide assembly, the religious experience of a pilgrim causes their perspective of life to fundamentally change. After their journey home, several believers display a stronger devotion to Islamic causes while gaining greater

insight into global Muslim battles involving both social aspects and religious beliefs. Prospective attitudes at home develop because of this connection by showing a commitment to Islamic values and promoting Hajj travel, and also leading individuals to protect Muslim beliefs against outside religious influence. Through experiencing the global Muslim community, the believers learn that Islam extends beyond individual religious practice into an international Islamic movement that needs defense and preservation.

### **Love and Care**

The Hajj experience develops greater feelings of both love and care in a Fulani Muslim believer. Returning Fulani Muslims become more attuned to meet the needs of others, probably as per one of their beliefs (zakat). Love is more manifested and their spiritual and social life as returnees. While devoting themselves more seriously to their families and people in their neighborhoods and showing increased eagerness to assist marginalized individuals by doing daily offerings. FMPMY3 stated this: *“After her pilgrimage, my mother became very generous and concerned for others. Visitation has become a habit for her... Hajj leads people to inner change, which produces visible manifestations of love and concern.”*

### **Assurance of Salvation**

Most Fulani Muslims in Kaporo-Rails view the Hajj pilgrimage as an important religious activity because it helps them move closer to eternal salvation. A genuine Hajj that is accepted by God removes all previous sins. Therefore, people return home in the same state as their first day of life. The spiritual belief gives the pilgrim a profound feeling of Assurance of salvation because of the forgiveness. Through Hajj, some believers develop stronger religious devotion plus moral

discipline and maintain their purified state through a strong willingness to live righteously.

### **Missiological and Theological Implications**

This section firstly deals with answering the third research question, which the researcher considers as missiological inquiry, and lastly examines the responses to point out some important Fulani attitudes towards Hajj, which transform the outlook and inclination towards Christian outreach. Their perception of Hajj, therefore, becomes the foundation of their social and spiritual identity that influences their interaction with other religions and supports the need for a mission that marries between billing teaching and respect for tradition. Therefore, the fourth question of this research paper states, “How have their perceptions and practice of Hajj affected Christian witnessing among them?”

Finding the answer to this question required sifting through the responses of the interview. However, the researcher presented a list of the factors that affect Adventist Christian witnessing among Sunni Fulani. From the above data, the Fulani perceive the practice of Hajj firstly as a religious obligation, whereas it is the last but the most important factor because of its impact. Second, the practice is perceived as a mercy of Allah; therefore, attending the Hajj is being called by Allah, which could be among the practices for salvation. Third, the practice is also perceived as a universal union of humanity, whereas the believers from all the nations and continents gather to perform the requirements of the practice. As they perform Hajj, they find a sense of being in the community. Lastly, Hajj is a sacred practice and is accountable to all Muslims. All Muslims who are able are accountable to fulfill the practice.

Consequently, when the practice is fulfilled, the pilgrim is called to a spiritual transformation and religious growth. The person changed socially and religiously.

They are no longer considered as an ordinary person, but he or she is seeing by the community as a source of blessing. Therefore, their being accessible becomes rare because they are viewed as the role model of the community both morally and religiously. Their identity of life changes. They are often reminded about their spiritual role in society by calling them the name of Al-Hajj for men or Al-Hajja for women. Their focus in life is to keep the state of sinlessness, and that is manifested by the practice of all religious practices. Faithful to their month of Fasting (sawn), to their prayer time (salat), their generosity in giving (zakat), and to their beliefs. And others are motivated for the community to view them as a source of God's mercy because they have the leverage of praying for the dead and forgiving the sins of those who have wronged them. A family member testified that: *"The way I have witnessed the people I lived with, I hope one day Allah will call me to that holy place. I can wait to see the day coming. Not only for their behavior but also to be able to fulfill my religious duties."* FMPWY1

From a missiological standpoint reaching Muslims in Kaporo-Rails could be a difficult task. However, the process of reaching them should firstly provide an emotional support discover by O'Donnell.<sup>1</sup> Although writing in the context of caring for Christian workers, these methods such as relationship lifestyle and realistic lifestyle can also be applied to pilgrims because understanding Hajj's power allows the development of communal harmony through educational resources and dialogue. The resolution of this fear will help build spiritual surroundings that welcome and support everyone practicing the same faith.

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<sup>1</sup> Kelly S. O'Donnell, *Doing Member Care Well: Perspectives and Practices from around the World* (Pasadena, CA: William Carey Publishing, 2013) 209-213.

Secondly, the process of reaching Muslims provides missionaries with a prospect to practice contextual mission engagement suggested by Bevans.<sup>2</sup> Christian missionaries should observe returning pilgrims display spiritual leadership values so they can implement the same principles of integrity alongside community service and public devotion throughout their ministry. Therefore, Missionaries develop better cultural understanding to deliver their ministry through their knowledge of spiritual role modeling in Fulani society. Missionaries should develop respectful relationships and engage in dialogue while demonstrating Christ-like behavior to serve as a spiritual alternative that addresses Fulani hearts and their daily life needs.

Thirdly, the global spiritual awakening requires a deep understanding from Christian missionaries to effectively perform their mission work. Mission work in Kapor-Rails functions as part of an extensive religious system that shapes how local people view religious activities. Through their observations of Muslim unity at Hajj, missionaries should adopt methods to build shared identity in their Christian communities. Meaningful engagement between Christians and Muslims arises when people understand their shared humanity as well as build relations based on mutual respect between different faiths while keeping in mind the unity of the Body of Christ (cf. Matt 10:15). Mission strategies improve when they show awareness of Muslim global identity and relate to cultural needs and relationships.

Lastly, Christian missionaries should reflect deeply on salvation as an important starting point for faith-based interaction with other religious communities. Hajj provides Muslims with spiritual purification, but Christian religious doctrine teaches that salvation requires a gift of divine grace through faith in Jesus Christ

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<sup>2</sup> Stephen B. Bevans, *Models of Contextual Theology* (New York: Orbis Book, 2002), 7.

rather than through human work. Missionaries should handle discussions about the issue with caution because the Hajj maintains deep spiritual importance for Muslims. Missionaries can engage in respectful dialogues about salvation and everlasting peace with God through Christ by carefully introducing Christians living under divine grace.

Analysis of these descriptions leads the researcher to conclude that Christian witnessing is affected among the Fulani in Kaporu-Rails, because of their worldview about the practice of the pilgrimage. The belief in the place that relates to the angel, Adam, Abraham, and Isaac, and finally the Prophet of Islam. The belief of the prophet of Islam being attached to Abraham, the belief of being sinless when the hajj is properly done, the belief of being the source of blessing after the practice of Hajj, the importance attached to all these practices and the expectation of the society toward them create many concepts that characterize their perceptions such as:

### **Elevated Status in the Society—Gate Keeper**

Fulani Muslims in Kaporu-Rails who finish their Hajj pilgrimage gain two benefits: they achieve spiritual goals and earn social recognition. After completing their pilgrimage, a person becomes known as Alhaji or Alhaja and acquires significant social prominence, although this also comes with being perceived as both morally and religiously knowledgeable and socially noteworthy. Fulani Muslims with Hajj completion status maintain a power dynamic that allows them to determine religious choices and enforce community standards as well as manage public resources. Through religious instruction and arbitration at their homes, hand-picked Muslims gain enough power to influence the development of spiritual teachings and communal customs. Through their elevated position, they acquire distinct social assets that enable either conservative Islamic value retention or the development of fresh religious or social frameworks.

The gatekeeping function of the Fulani family's needs analysis because of its important for missions. Reaching the Fulani group in Kaporo-rails requires respecting and honoring their dignity, combined with theological and emotional depth to establish gospel witness pathways. In Colossians 4:5-6, Paul encourages wisdom, grace, and readiness in communication in the context of outsiders.<sup>3</sup> These Fulani suspects represent double possibilities; they can either reject Christian teachings or develop unexpected communication bridges if they believe the Christian teachings respect their social position and religious capabilities. Any mission model needs to handle this context with both cultural awareness and strategic social interaction because symbolic leaders normally start changes within tight-knit communities.

## **Sin**

The perception of sin for Fulani Muslims in Kaporo-Rails holds great socio-religious importance since it gives significance to the Hajj pilgrimage as a deep religious practice of purification and atonement. The practice of Hajj is thoroughly accepted because it eliminates past transgressions through spiritual purification and provides social honor to the pilgrim who participates. The belief system reinforces a method of salvation that depends on work performance and spiritual worthiness evaluation. Missionaries face both hurdles and opportunities in views of sin and forgiveness because they need to handle traditional religious understanding of these concepts as they share Christ-centered teachings about grace. Missionaries should approach the Fulani understanding of sin with sensitivity while showing how Jesus provides eternal forgiveness beyond religious cleansings to reach Fulani who desire spiritual purity in their hearts. This could be done with an honest fasting prayer

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<sup>3</sup> Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

moment. To start his ministry, Jesus fasted and prayed for 40 days (cf. Matt 4:2), which tells of Jesus' abstaining from any physical diet for forty days and nights, which demonstrates the deep spiritual groundwork necessary for effective mission work. His abstinence and total dependence on God serve as a timeless model for missionaries, emphasizing that true ministry begins with personal sanctification, dedication, and steadfast trust in divine strength. And this equipped Jesus spiritually to face not only cultural barriers but also philosophical conceptions.

### **Salvation**

Most Muslims believe that completing religious duties, especially the Five Pillars of Islam, permits them to move closer to Allah, which may result in Allah's blessings. A person reaching salvation in these circumstances needs to build a lifetime of obedience while performing good deeds and following ritual purity guidelines. Those who finish learning at Hajj improve their spiritual position in the world, and Hajj establishes itself as a crucial path to reach paradise. Mission outreach to Fulani needs to approach their work-focused salvation beliefs by presenting an emotional connection between God and humans, centered on Christ's complete work of redemption.

### **Righteousness**

Righteousness among Fulani Muslims in Kaporu-Rails embodies religious faith through obvious prayer practices united with Islamic ethical behavior, which includes performing the Five Pillars. Observing Hajj serves two main purposes for Fulani Muslims because it does both purification from sin and nobles them as respected believers within their community. This type of righteousness exists both individually and within society because it gives spiritual honor and public respect.

This significant point of religious discussion emerges because Islam tends to emphasize human achievement through rituals for righteousness, but the Christian perspective demonstrates that God imputes true righteousness when believers put their faith in Jesus Christ (Rom 3:22).

### **Judgment**

Religious consciousness of the Fulani Muslim community in Kaporo-Rails places significant importance on judgment. People await this supreme evaluation, which Allah will use to measure everything an individual has done, both positively and negatively, to determine final fate. Muslims view the Hajj pilgrimage as their main religious duty, which results in paradise entry and leads to favorable judgment by Allah through record cleansing; thus, mercy is for those who are not able to complete it because of life issues. The Fulani perspective on divine accountability provides mission opportunities to describe biblical understanding about Judgment Day regarding human sin and divine salvation, which can only come through God's free mercy through Christ (Heb 9:27-28). Mission efforts need to preserve Fulani beliefs about divine judgment, but they must also demonstrate how Jesus represents both God's judging authority and the sacrificial role that removes the sins of the world, while giving believers peace through trust in faith rather than fear.

### **Recommended Contextualization Strategy**

From the above findings and discussion, the researcher suggested the answer of the fourth question by presenting the contextualized strategy that can be used when reaching out to the Fulani people group. The contextualized strategy in the context of this paper could be considered as a procedure of outreach used by the missionary at

every level in their interaction with the prospect or people group, Fulani Muslims of Kapor-Rails in Conakry Guinea to reach them for Christ.

**Christ Method—Acts of Kindness  
(Social Gospel)**

During the time depicted in the Gospels Christ offered a two-part approach which combined verbal preaching with visible expressions of love manifested in his healing ministry and his direct service to those in need and his work with underprivileged people (Matt 4:23; 9:35). Acts of kindness serve as effective tools to break down social barriers while building relationships between Fulani Muslims because their social religious traditions closely link with each other. Religious discussions become possible when individuals from the Fulani people trust missionaries because those missionaries address their practical healthcare, educational, and communal needs. This strategy corresponds with Fulani cultural tradition toward hospitality, along with their admiration for visitors who adopt local customs and support community welfare.

The way missionaries demonstrate Christ's love through acts of service enables them to create meaningful relationships with Fulani Muslims, who will then explore spiritual truths with simultaneous gospel transformation through culturally harmonious and compassionate ministry. This method could start after promoting the gospel outreach, and to succeed, it should be integrated as a department that carries out social action for the church, and these actions should be oriented toward a specific group of people with an expectation of building a bridge for the future. This plan could be evaluated by the number of friendships created and the number of the impact on the community. Therefore, missionaries should have, after implementing this strategy, the names and the contacts of Muslim friends for prayer purposes. The

number of visitations and actions taken together with a Muslim friend and testimonies could be an instrument to evaluate this strategy.

### **Intercessory Prayer**

Intercessory prayer is praying to God for help, guidance, medical support, or mercy for others. It mirrors love and care, filling in the gaps for people, communities, or countries in the spiritual world. In the context of reaching Muslims in Kaporo-Rails, it involves worldview-transforming prayer where the heart of the prospective Muslims needs to be touched by the Holy Spirit for a successful ministry. Prayer is considered as basis of every successful ministry. It is easy to plan or to speak and to preach, but God changes the heart of man (cf. Prov 21:1). The worldview is what is deep in the mind through what the behaviour is made.<sup>4</sup> Therefore, committing the FSMMS in the hands of his maker is a strategy that overall. As Jesus fasted and prayed in the desert to start his ministry, missionaries should have this attitude of fasting and prayer for the success in reaching the cousins (cf. Matt 4:1).

Generally, Adventist missionaries should fast and pray before the Adventist-Muslim relationship can start. However, on the specified level, all the leaders should be involved and make this specific prayer a top Mission priority. At the church level, it should also be a priority, but periodic, where as much time is dedicated to this session of prayer. Training will be given to leaders on how to create a prayer diary mentioning each ethnic group and their various localities. Allocating each locality to a specific church leader can help to control the effect of prayer daily locally. Social engagement in the community is viewed as a spiritual practice among them.

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<sup>4</sup> David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Zondervan, 1991), 221-237.

When practicing mission work within a community, the main goal becomes real participation in assisting other individuals rather than surface-level spiritual achievements. Jesus showed this principle by helping people whom society neglected while providing love through his actions, although his religious status was the motif. His conduct of healing activities combined with feeding duties and compassionate treatment shows practical methods are the true means to express spirituality (Luke 7:34). Missionaries serving the Fulani Muslim community in Kaporo-Rails should deliver comprehensive service which combines care for health and mental wellness and social assistance to develop organizational bonds. Missionary action demonstrates faith, which James 2:15-17 describes as the integration between religion and practice. Through their Christ-like social involvement, missionaries could showcase authentic gospel presentation by showing actual Christ-like compassion, which goes beyond appearing spiritual. The first step to implement this strategy could be observation. Observation will be done to identify the general needs of the community, which will focus on people from other faiths. A development project could be formed in that direction, which involves Muslims. The plan of the project will be submitted to the community gatekeepers, upon which agreement action can be taken.

### **Peace Dialogue**

Faith discussion is the starting point to help understand the Fulani people group's standpoint, and the study should start on the common ground using homegrown theology, storytelling, and oral ritual. As proposed by Dabrowski in the General Conference Seventh Day Adventist Church Statement: "In seeking to find connections with people from other religions, the theme of cosmic conflict, which is found in various expressions, may be a useful starting point. Other areas that can

prove helpful are prophecy, modesty and simplicity, and healthful living”.<sup>5</sup> However, before this strategy, a missionary was now in permanent contact with the Muslim prospect. They might be interested in knowing who this kind of person. Care should be taken in introducing religious discussions. At this level, members of the missionary team are trained to carry on any religious discussion however, it is advisable to start on the common ground understanding.

### **Dress Code and Friendship**

Dress code describes today our religion and who we are. Bible workers are identified by their dress code (suit and tie), an attitude that limits missionaries. Therefore, to have a good start missionary can be identified in any local or identified people group system of dress and be able to incorporate an attitude that leads to friendship, in the way our dress code can be an open door in the Islamic world. When the dress code attitude is adopted, Missionaries are sure to make Muslim friends, a friendship that will lead them to their worldview. The son of God accepted to be called Jesus which the Jewish understood as a messiah or savior could be a name they used to (cf. Matt 1:21), and God himself accepted to be called by cultural names such as God, Elohim and Jehovah (cf. Deut 6:4). It could be wise in the contest of reaching Muslims to address such issue. Likewise, Jesus constructs friendship to lead them to the truth of God (cf. Luke 5:29:32 KJV)

### **House Church Model**

The fear of being rejected by the global society and the immediate family could stop a Muslim from embracing any other new religion. Therefore, care should be taken in extracting them from their faith but not from their family. Jesus stated in

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<sup>5</sup> Hesselgrave, *Communicating Christ Cross-Culturally*, 258.

John 4:21-24 that worship is not attached to a place, but worship should be in spirit and truth. The reason why the house church model should be adapted by all missionary fields to help Muslims overcome their fear. The gospel was carried out by Apostle Paul to the Jews outside of Jerusalem in Asia Minor and Greece, not to bring them to Jerusalem but to reactivate the love of God in their hearts (cf. Acts 19:10), he had ministry in the prison (cf. Acts 27:22-24 KJV). Therefore, the house church is considered the Bible-based model as shown in Figure 2.

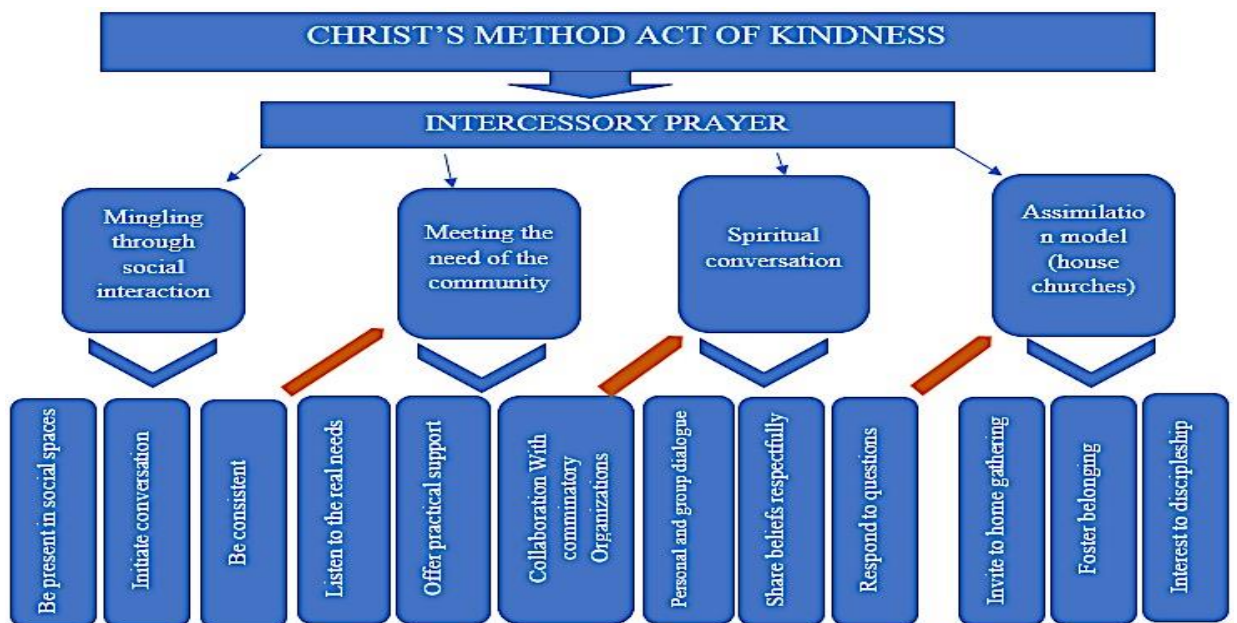


Figure 2. Graphic Model of Strategy

### Summary

Throughout this chapter, the researcher based the analysis of the findings on the guidelines of the research that were formulated in chapter one of this document. Moreover, the findings were analysed, themes were identified, Missiological and theological implications were drawn, and a proposed contextualized strategy was established. The findings of this study demonstrated the raison public evangelism was

an issue for the church, and this is a need to be taken care of. The perception of Hajj of Islamic pilgrimage by the Fulani people group in Kaporo-Rails is not only religious but cultural, which could be a stopping block for the ministry of evangelism indeed. Despite this situation, the proposed strategy gave hope of being able to transform the worldview of this group of people.

## CHAPTER 6

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

In this section, the researcher discussed the overview of the entire study on the concept of Hajj and its socio-religious implication among the Fulani group people the summary of the findings which helps to have a panoramic view of the strategy proposed with the biblical reference, finally follows by the recommendations to different level of the church.

#### **Summary**

The research examined how to reach the Fulani Muslim community in Kaporo-Rails Guinea, despite limited success from traditional public evangelistic outreach strategies. Primarily, this study established four research questions that were answered using qualitative methods, to examine the experiences of Fulani Muslims who completed the Hajj. The following step led the researcher to establish a biblical-theological basis by discussing pilgrimage as a spiritual journey, which Adventist Christians consider to be a divine connection that begins at baptism.

The origins and theological development, together with the socio-religious impact of Hajj, were discussed with a focus on the specific Fulani people group; the Maliki school of Sunni Islam which unveils its profound cultural and spiritual value. The researcher included a limited segment on African traditional perspectives regarding sacred space to discover cultural relationships. The researcher conducted face-to-face interviews with ten select participants to collect detailed insights that helped develop effective and relational mission approaches for this specific context.

This research examined collected data through an analysis that allowed the researcher to identify themes that led to obtaining findings and interpreting them with descriptive methods. The researcher analyzed the crucial theological and missiological effects which prompted the development of biblical principles for contextualized strategy. To the Fulani Muslims of Kaporu-Rails, Hajj represents an essential religious duty to obtain Allah's mercy, for the practice is considered sacred, shared by all Muslims, which creates spiritual development alongside religious advancement and moral transformation. The socio-religious pressure on hajj returnees leads them to be identified as Al-Hadji (for men) and Al-Hadja (for women), creates significant anxiety since they fear social rejection by the Muslim community and their family, the fear of losing their sinless state, and Judgement Day punishment. The combination of these intimidations defeats efforts to find Fulani Muslims who follow the Maliki school of thought in this area.

The proposed missional approach incorporates three main elements that involve teaching, discipleship together with leadership development for members and leaders and employees. A prayer model foundation, as well as developing friendships while changing collective beliefs and dress standards, could be a powerful tool to create trust among potential converts. The researcher proposed building house churches together with a dialogue method to develop secure spiritual spaces for sharing the gospel throughout engagement with Fulani Muslim traditions and customs.

### **Conclusion**

Throughout the findings, the researcher noticed a religious and cultural integration of the practice of Hajj. The Fulani culture has undergone deep transformations that could make it difficult to identify cultural elements. Fulani

Muslims in Kaporo-Rails perceive Hajj as their religious requirement to obtain spiritual purification through the central divine mercy of Allah, which benefits both their personal salvation and communal reputation. The requirement of Hajj remains sacred because it establishes divine judgment, thus developing individual accountability through the understanding of their actions. Through the practice, Muslims form an understanding that worship binds every member of their religion, despite their origins. The religious pilgrimage of Hajj delivers both spiritual transformation and motivates believers to develop their faith because it leads them to change their moral behaviors. Social norms and duties become stronger after the pilgrimage, which results in a lasting change of identity and personal lifestyle. The ongoing personal and social development emerges from religious experiences at Hajj, which causes believers to integrate their newly acquired values into their lives as they return to their communities.

However, the people group who once practiced the Hajj earn spiritual rewards and social status, which leads the person to the status of an Al-hadji (which means stranger for men) or Al-haja (for women), elevating their power in community matters. These people in positions of authority use their powerful status to decide religious matters and community standards, while creating teaching beliefs and social practices in their communities. Contacting these primary influential people should be the heart work for Adventist missionaries. And this Mission should be a respectful interaction because of their social position. If done normally, the process of interacting with these community influential Hajji can lead to a cooperation when they re-evaluate Christian teachings. Christian evangelism confronts difficulties and opportunities based on the Fulani belief system that Hajjis provides purification and pardons transgressions since missionaries need to handle sin conceptually and

properly while presenting Christ's ability to forgive sin. As part of their beliefs, the Fulani focus on salvation through their practices.

Salvation comes through placing faith in Christ according to the Christian biblical teaching. Christians evangelizing in this context must establish an intentional Godly bond while teaching faith in Jesus because genuine righteousness derives from religious faith, not ceremonial observance. The Fulani believe that Hajj supports positive divine judgment, offers mission workers an opportunity to present the Christian view on divine judgment through Christ's sacrificial offering, which provides peace based on trust rather than fear.

Reflecting on the possible solution to reach out the Fulani, the researcher outlines several missionary strategies to interact with the Fulani, stressing the necessity of intercessory prayer together with acts of kindness, social involvement, and cultural sensitivity. Missionaries should perform fasting ceremonies and spiritual devotion to model Christ while establishing religious relationships with Muslims. Missionaries should express their messages through words and love-based actions, similarly to how Jesus operated while using these methods to establish authentic bonds through supplying essential community assistance. Furthermore, the researcher recommended creating house churches for new Muslims believers so not feel threatened by the possibility of rejection while making their faith change. Finally, the approach recommended is the respect of native cultural practices, and embracing religious conventions of Islamic tradition during Christian teaching, intercultural efforts just like Apostle Paul did by modifying his strategies to fit different societal settings for gospel advancement. (cf. 1 Cor 9:22).

## **Recommendations**

The study proposes the following recommendations to the:

### **Church Administration**

1. Establishment of Adventist Muslim Relations (AMR) in all the fields under the jurisdiction of the West Africa Union Mission (WAUM);
2. All Pastors under the West Africa Union Mission should be trained in AMR ministry;
3. Sufficient funds should be provided to carry on the AMR ministry successfully.
4. The above developed strategies be accepted and Adopted in all the fields under the jurisdiction of West Africa Union-Mission (WAUM), which includes Guinea Conakry, Liberia and Sierra-Leon.

### **Local Church Leaders**

5. Establishment of the AMR ministry in all the local churches.
6. Leaders and lay members should be trained on a particular area of focus for the betterment of the Ministry towards Muslim believers.
7. A suitable budget should be given to the Adventist Muslims Relations Ministry in all the local churches under the jurisdiction of Guinea Region
8. Constant leadership training on AMR ministry should be included in the strategic plan of the conferences and the Mission under the jurisdiction of WAUM.

### **Missionaries**

9. Further study on other Islamic practice such as prayer could help in enhancing mission among the Fulani people group.

### **Academic Community**

10. The researcher recommends the use of the data contained in this study in a thoughtful, respectful and a contextually appropriate manner in order to avoid hesitancy in future research conducted in Guinea, particularly concerning the collaboration between researchers, the local authorities and the participants.

## APPENDICES

APPENDIX A

INFORMED CONSENT FORM

**Saa Jonathan Kamano**  
**Student at AUA**  
**(Adventist University of Africa)**  
**MA Missiology**  
Mobile +224 623 342 028  
Email [kamanoj@aua.ac.ke](mailto:kamanoj@aua.ac.ke)

**Subject: Consent Form to Participate in a Research Study**

**Dear Sir/Madam**

I am conducting a study entitled “A Study of Hajj and Its Socio-Religious Impact on the Fulani Muslims in Kaporo-Rails Conakry, Guinea: Implications for Mission.” I invite you to participate in this study, which seeks to understand the practice of pilgrimage and its socio-religious implications on Muslim believers to foster Christian-Muslim dialogue.

Upon agreement, you will be asked to provide your information besides your name, which I will keep confidential. Your privacy will be ensured through the pseudonym or code that will be given in replace of your name. your responses will be limited to the Advisor and the researchers only. Participation in this study is voluntary and will take less than an hour.

It is important to ensure that there is no risk in this study; however, if you do not want to participate, do not sign. If you start to fill in this form and decide not to continue, you are free to resign. There is no penalty for not participating.

The researcher will answer any questions you have about the study, and you can ask them now by emailing or calling the researcher, whose contact information is listed above in this letter. If you have any ethical concerns about your participation in this research, please contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa: [ethics@aua.ac.ke](mailto:ethics@aua.ac.ke). You can also contact the advisor if you need more information or have doubts.

Your signature mark is proportional to your understanding.

Advisor: Samuel D. Lumwe PhD ([lumwes@aua.ac.ke](mailto:lumwes@aua.ac.ke) )

Researcher: Saa Jonathan Kamano ([kamanoj@aua.ac.ke](mailto:kamanoj@aua.ac.ke) )

Thank you

**Participant Signature :** \_\_\_\_\_

**Date :** \_\_\_\_\_

**Researcher' Signature :** \_\_\_\_\_

## Informe consent in French

**Saa Jonathan Kamano**

Étudiant à l'Université Adventiste d'Afrique (AUA)

M. A in Missiologie

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Email [kamanoj@aua.ac.ke](mailto:kamanoj@aua.ac.ke)

### **Objet : Consentement pour Participer à une Étude de Recherche**

**Madame/Monsieur,**

Je mène une étude intitulée « **Étude du Hajj et de son Impact Socio-Religieux sur les Musulmans Peuls de Kapor-Rails, Conakry, Guinée : Implication pour la Mission** ». Je vous invite à y participer afin de mieux comprendre la pratique du pèlerinage et ses implications socio-religieuses sur les croyants musulmans, dans le but de promouvoir le dialogue entre chrétiens et musulmans.

Si vous acceptez, vous serez invité(e) à fournir certaines informations à l'exception de votre nom, qui restera confidentiel. Votre participation est entièrement **volontaire** et ne prendra que moins d'une heure.

Cette étude ne présente aucun risque. Toutefois, si vous ne souhaitez pas y participer, ne signez pas ce formulaire. Vous êtes libre d'arrêter à tout moment sans aucune conséquence.

Si vous avez des questions concernant cette recherche, n'hésitez pas à contacter le chercheur par e-mail ou par téléphone aux coordonnées mentionnées ci-dessus.

Votre signature atteste de votre compréhension et de votre consentement.

**Merci.**

Superviseur : Samuel D. Lumwe PhD ([lumwes@aua.ac.ke](mailto:lumwes@aua.ac.ke))

Enquêteur : Saa Jonathan Kamano ([kamanoj@aua.ac.ke](mailto:kamanoj@aua.ac.ke))

Merci

**Signature du participant :** \_\_\_\_\_

**Date :** \_\_\_\_\_

**Signature du chercheur :** \_\_\_\_\_

APPENDIX B

LETTERS

**LETTER OF PERMISSION**

Dear JONATHAN,

You are permitted to go ahead with your research.  
I pray that the Lord leads and guides you so that your work will help in accomplish  
your goals and open opportunities for your mission.

God be with you.  
Pastor Dr. J. K. Badu

On Mon, 16 Dec 2024 at 19:42, JONATHAN KAMANO  
<[kamifojonathan@gmail.com](mailto:kamifojonathan@gmail.com)> wrote:

## Authorization from the National Office of Pilgrimage

**REPUBLIQUE DE GUINEE**  
Travail-Justice-Solidarité  
\*\*\*\*\*



**SECRETARIAT GENERAL  
DES AFFAIRES RELIGIEUSES**  
\*\*\*\*\*  
**DIRECTION NATIONALE  
DES PÈLERINAGES**

REF. N° 007 /SGAR/DNP/DN/2025

Conakry, le 13 /02 /2025

*Le Directeur*

**Aux Imams et responsables religieuses  
Conakry**

Je soussigné, Monsieur Alhousseine FADIGA, Directeur National des pèlerinages, autorise Monsieur Ssa Jonathan Kamano, stagiaire à la Direction Nationale des Affaires Chrétiennes au Secrétariat Général des Affaires Religieuses à collecter des informations relatives au pèlerinage islamique dans le cadre de ses recherches pour l'obtention de son diplôme de Master. Cette collecte de données s'inscrit dans une démarche académique visant à mieux comprendre l'impact Socio-Religieux du Hajj.

Monsieur Kamano interrogera les membres de la communauté musulmane dans le quartier Kaporo-Rails dans la commune de Ratoma. Il s'engage respect des règles d'éthique tout en gardant secret les informations et l'anonymat des répondants. Toute violation de ce cadre d'entente, il fera face aux décisions des instances supérieurs.

A cet effet, nous prions toutes autorités religieuses des Mosquées se trouvant dans cette localité (Kaporo-Rails) à lui offrir votre soutien et votre coopération dans cette recherche afin de contribuer à l'avancement de ses travaux académiques.

  
*Le Directeur*  
**Alhousseine FADIGA**

SGAR/DNP- Tél: (+224) 628 64 57 46; Email: [dnpguinee@gmail.com](mailto:dnpguinee@gmail.com); BP: 394 Conakry

## AUA ETHIC BOARD CLAIRENCE



Adventist University of Africa

*Developing Leaders for Service*

A Private-Chartered University Accredited by Commission for University Education, Kenya



17<sup>th</sup> March 2025

See Jonathan Kamano  
Theological Seminary  
Adventist University of Africa  
Kenya

Reference: AUA/ISERC/04/03/2025

Dear See Jonathan Kamano

RE: A Study of Hajj and its Socio-Religious Impact on the Fulani Muslims in Kaporo-Raits Conakry Guinea: Implications to Adventist Mission

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your research proposal titled above. Your application approval number is AUA/ISERC/2025/0015. The approval period is 17<sup>th</sup> March 2025 – 16<sup>th</sup> March 2026.

This approval is subject to compliance with the following requirements:

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes, including amendments, deviations, and violations, are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.

Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely

Josephine Ganu, Ph.D.  
Chair, Institutional Scientific Ethics Review C'ttee  
[ethics@aus.ac.ke](mailto:ethics@aus.ac.ke)

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APPENDIX C  
RESEARCH QUESTIONS

1. What are the perceptions of pilgrimage among the Fulani before and after the pilgrimage?
  - a. What are the Fulani traditional perceptions on the concept of pilgrimage to sacred places?
  - b. What are the perceptions of the Fulani Sunni Muslim followers of Malik in Kaporu-Rails on the practice of Hajj?
2. How has the practice of Hajj influenced their socio-religious life?
3. How have their perceptions and practices of Hajj affected Christian witnessing among them?
4. What appropriate mission approach may be employed in reaching out to Fulani Sunni Muslim followers of the Malik school

## APPENDIX D

### INTERVIEW OR FIELD QUESTIONS

1. Tell me about your religious school of thought (their Major teaching, what the dos and don'ts are, etc.)
2. What are your perceptions of Hajj practice among the Fulani?
3. From your school of thought as a Malik adherent, how do you see the practice of hajj?
4. How was your experience of the hajj?
5. Is there any connection between the practice of Hajj and your culture as a Fulani?
6. Since the time you came from the hajj, how is your social life?
7. How do you understand the religious life before the hajj and after the hajj?

#### **Question for Family Members**

1. How was the social life of your parent before the Hajj?
2. How was the religious life of your parent before the Hajj?
3. What did you observe since your parent came from the Hajj?

#### **Question for the Traditional Leader**

1. What are the Fulani traditional beliefs and practices about the veneration of ancestors?
2. What is the importance of sacred places and a practical way of relating to those places?
3. What are the possible social and religious implications associated with the traditional beliefs on rituals connected to sacred places?

## **Translate Interview or Field Question**

### **Questions d'entretien**

1. Parlez-moi de votre école de pensée (leur enseignement principal, ce qu'il faut faire et ne pas faire, etc.)
2. Quelle est votre perception de la pratique du Hajj chez les Peuls ?
3. De votre école de pensée en tant qu'adepte de Malik, comment voyez-vous la pratique du hajj ?
4. Comment s'est passée votre expérience du hajj ?
5. Y a-t-il un lien entre la pratique du Hajj et votre culture en tant que Peul ?
6. Depuis le moment où vous êtes revenu du hajj, comment se passe votre vie sociale ?
7. Pouvez-vous comparer la vie religieuse avant et après le hajj ?

### **Question pour les membres de la famille**

1. Pouvez-vous décrire la vie sociale de vos parents avant le Hajj ?
2. Pouvez-vous décrire la vie religieuse de vos parents avant le Hajj ?
3. Qu'avez-vous observé depuis que vos parents sont revenus du Hajj ?

### **Question pour le chef traditionnel**

1. Quelles sont les croyances et les pratiques traditionnelles des Peuls concernant la vénération des ancêtres ?
2. Quelle est l'importance des lieux sacrés et de la manière pratique d'établir des relations avec ces lieux ?
1. Quelles sont les implications sociales et religieuses possibles associées aux croyances traditionnelles sur les rituels liés aux lieux sacrés

APPENDIX E  
TRIANGULATION MATRIX

*Table 1.* Triangulation Matrix

Data Collection Instrument	Description	Data Sources	Implementation Technique	Data Analysis Method
Qualitative Interviews	Semi-structured interviews were conducted with 10 FMMST 3 Imams were interviewed. 3 El hadj were interviewed 4 family members were interviewed	FMMST in the Guinea Region	Using one-to-one, face-to-face interviews. Using a Semi-structured Interview Guide to interview the FMMST The interviews were recorded with the permission of the respondent.	Qualitative Methods.
Documents	Accessing relevant Documents to answer research question 1 on the primary of the traditional view of pilgrimage.	Peer-reviewed journal articles, books, the Bible, and the writings of Ellen G. White	The peer-reviewed articles, books, Bible, and writings of Ellen G. White were read, and themes relevant to the study were gleaned and synthesized for the literature review and the biblical-theological foundation of conversion.	Qualitative methods
Focus group	No Focus Group	FMMST in the Guinea Region	face-to-face Discussion Using a semi-structured interview guide for discussion	Qualitative methods

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## VITA

# Saa Jonathan Kamano

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	Guinea Conakry
	Pastor
	Male
	Sanoyah
	3/10/1990

## ACADEMIC ACHIEVEMENT

2023:	Master in Missiology (Islamic Studies) Candidate
2022:	Bachelor of Arts in Theological Studies
2016:	Bachelor of Arts in Sociology

## WORK EXPERIENCE

2026:	Field Education Direction AMR Director
2022 to date:	Local Church Pastor
2023:	Communication Director, Guinea Region
2021-2022:	Chaplain for Graduating Class at Adventist University of the West Africa (AUWA)
2014-2016:	District Youth Director for Guinea Region District Choir Director for Guinea Region
2012-2016:	Teacher of Philosophy (Government School)