

THESIS ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: AN ASSESSMENT OF THE HAUSA LIVED EXPERIENCES ON THE CONCEPT OF HOSPITALITY IN GARANGA, KIBIYA LOCAL GOVERNMENT OF KANO STATE, NIGERIA: IMPLICATIONS FOR ADVENTIST MUSLIM RELATIONS

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Date Completed: October 2025

This phenomenological study examines the culture of hospitality among Hausa Muslims in Garanga, Nigeria, and its effects on Adventist Muslim relations. The study reveals that hospitality is a deeply ingrained tradition among the Hausa people, rooted in their customs and Islamic faith. Hospitality involves offering warm welcome, providing food, water, accommodation, and attending to guests' needs. Islamic teachings and values shape these practices.

The study also examines how hospitality might improve Adventist-Muslim relations. Whereas there are challenges and tensions between the two groups, the study suggests that shared values and practices, like dietary restrictions, can help foster dialogue and understanding. The researcher believes hospitality can serve as a starting point for Adventist-Muslim relations and evangelism. This is especially true if Adventists are educated about Islamic teachings and values.

The study's findings have a significant impact on interfaith dialogue and relations. Highlighting the cultural and religious significance of hospitality, it underscores the importance of cultural sensitivity, understanding, and respect in fostering relationships between Adventists and Muslims. The results can guide outreach and evangelism strategies, as well as initiatives for promoting interfaith understanding and cooperation.

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A thesis

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Missiology

by

Ephraim Jidauna

October 2025

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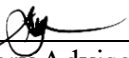
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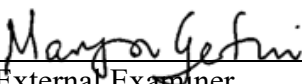


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Date: March 2026

I dedicate this project work to all missionaries endeavoring to lift up the Name of
Jesus on the frontlines.

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LIST OF ABBREVIATIONS

AMR	Adventist-Muslim Relations
AMRH	Adult Male Research Host
FAW5	Focus Group Adult Woman Participant Number Five
FAW6	Focus Group Adult Woman Participant Number Six
FGAM3	Focus Group Adult Male Participant Number Three
FGAM4	Focus Group Adult Male Participant Number Four
FGMT1	Focus Group Male Participant Traditional Ruler Number One
FGT2	Focus Group Participant Traditional Ruler Number Two
FYM7	Focus Group Youth Male Participant Number Seven
IRAM2	Interview Respondent Adult Male Number Two
IRAM3	Interview Respondent Adult Male Number Three
IRAW4	Interview Respondent Adult Woman Number Four
IRAW5	Interview Respondent Adult Woman Number Five
IRI1	Interview Respondent Imam Number One
IRMY7	Interview Respondent Male Youth Number Seven
IRYW6	Interview Respondent Woman Number Six
MBBs	Muslim Background Believers
PAFOS1	Participant Adult Female Observation Studied Number One
PMAO4	Participant Male Adult Observation Studied Number Four
PMTOS2	Participant Male Trader Observation Studied Number Two
PYOS3	Participant Observation Studied Number Three

ACKNOWLEDGMENTS

I sincerely thank my Primary Advisor and mentor, Pastor Dr Samuel D. Lumwe for a firm but friendly atmosphere that enabled me to learn and succeed. I appreciate your patience, timely reviews and honest responses that propelled me to gear up, thank you sir. Also, my secondary Advisor, Pastor Dr Meshak Mbago, I sincerely thank you for your kindness in finding time to help me grow up through learning. Special thanks also go to my program coordinator, Pastor Dr Obed Olaotse Gabasiane for helping me with good advices and encouragement, and the Seminary Dean, Dr Feliks for providing an enabling environment that allowed me to come through this journey. Thank you.

I must also thank the WAD/AUA administrations for the joint sponsorship, my field leadership and Pastor (Dr) Istifanus Ishaya and Kaduna West Nigeria Conference President, Pastor (Dr) Yohanna Musa Dangana, for giving me the opportunity to pursue my dream. My wife, Martha and my Children have missed me most of the days but they keep encouraging me to finish up this work, thank you.

Above all, I thank the Lord, God Almighty, for the miracle I recorded throughout this study. May His Name be praised forever.

CHAPTER 1

INTRODUCTION

Background of the Study

Hospitality is a universal human custom that is deeply embedded in various cultures and religions around the world.¹ In Northern Nigeria, hospitality is an important part of the social structure, particularly among the Hausa people. Hausa culture emphasizes welcoming strangers or visitors and treating them courteously and respectfully. Will affirms this practice by observing that travelers count on the value of hospitality even when they do not have any cultural affinity to a community and will enjoy the privilege of safe conduct.² People could eat and drink to their satisfaction during religious and cultural celebrations without cost.

According to Razali et al., “hospitality entails a relationship between a host and a guest, with the host displaying kindness in attending to the guest’s needs, such as food and accommodation, while the guest is away from home.”³ The dictionary defines hospitality as “the quality or disposition of receiving and treating guests and

¹ Abdullah S. Karban et al., “The Historical Development of Hospitality in Makkah,” *International Journal of Engineering & Technology* 7, no. 3 (August 2018): 225-229, <https://doi.org/10.14419/ijet.v7i3.30.18246>; Toan Do, “The Practice of Hospitality in Early Christianity: Reading 2 John and 3 John from a Vietnamese American Perspective,” in *Clark Handbook to Asian American Biblical Hermeneutics*, ed. Uriah Y. Kim and Seung Ai Yang (London: T&T Clark, 2019), 427-438.

² Izabela Will, “Cultural Aspects of Nonverbal Code in Hausa,” in *Codes and Rituals of Emotions in Asian and African Cultures*, ed. N. Pawlak (Warsaw, Poland: Dom Wydawniczy Elipsa, 2009), 252-265.

³ Nor Amira Mohd Razali et al., “Unveiling Islamic Hospitality: Insights from the Quran and Hadith,” *Journal of Tourism, Hospitality and Environment Management* 9, no. 37 (2024): 31-42, <https://doi.org/10/35631/JTHEM.937003>.

strangers in a warm, friendly, generous way.”⁴ This means hospitality is an act of kindness that the host exhibits towards a guest in providing for their needs. Stacey noted that hospitality, Islamic dress, eating, and washing are unique concepts in Islam.⁵ Thus, hospitality is the art of receiving and welcoming visitors or guests, which is often characterized by giving or donating.

The practice of hospitality is also emphasized in both primary sources of Islam, that is, the Qur’an and *ahadith*. For instance, Qur’an 30 (*Ar-Room*): 38 instructs that those who seek the way of God should treat the travelers and wayfarers by giving to them. Whereas, in the hadith, it is reported that the Prophet of Islam says, “Whoever believes in Allah and the Last Day, should not hurt his neighbor, and whoever believes in Allah and the Last Day, should serve his guest generously.”⁶ This means that treating a visitor kindly and with courtesy is a religious act.

Siddiqui traced the origin of Hospitality practice in Islam to Ibrahim. In Qur’an 51 (*Adh-Dhariyat*) :24-30, it was reported how Prophet Ibrahim welcomed unknown strangers kindly and served them food and water. His wife, Hajara, eventually learned to do the same⁷ when some Yemeni travelers, who were looking for water to the south, came to a place where they saw birds flying in the sky, and they suspected that there must be water there. Getting to the spot, they met Prophet Ibrahim’s wife, Hajara, who gave them water from the well of Zamzam, and they

⁴ *Dictionary.com*, s.v. “hospitality,” accessed 27 October 2025, <https://www.dictionary.com/browse/hospitality>.

⁵ Aisha Stacey, “Treating Guests the Islamic way,” last modified January 27, 2015, accessed 27 October 2024, <https://www.islamreligion.com/articles/10662/treating-guests-islamic-way>.

⁶ Mohammad ibn Ismail al-Sahih al-Bukhari, *Good Manners and Form (Al-Adab)*, trans. Mohammad Asad (Kuala Lumpur, Malaysia: Islamic Books Trust, 2011), book 78, chaps. 84-88, accessed 26 October 2025, <https://sunnah.com/bukhari/78>.

⁷ Mona Siddiqui, *Hospitality and Islam: Welcoming in God’s Name* (New Haven, Connecticut: Yale University Press, 2015), 23.

eventually settled there.⁸ This gesture eventually became the Islamic model of hospitality to date. Pilgrims to Mecca and Medina are treated as guests according to Ibrahim's template.

The history of the Hausa people has been mythologized. According to Adams, the progenitor of the Hausa race is called Bayajidda, who migrated from Baghdad in Iraq and settled in an area called Northern Nigeria today. He had seven legitimate children and seven illegitimate children, which spread from Yoruba land to Hausa land today. She further narrated that, before the conquest of the Hausa land by the Fulani jihadist between 1804 to 1815, the Hausa race was a loose community of self-governing entities bound by loose alliances with neighboring communities.⁹

According to Adams, the Hausa people were known for agriculture, mining, fishing, and trading. By the 1500s, Kano was a big city and a center of commerce in Northern Nigeria, where Hausa people traveled long distances to sell their wares, farm products, and services.¹⁰

Garanga, Kibiya Local Government of Kano State, is a predominantly Hausa community with a significant faith mix population. The region is a melting pot of different ideologies due to the weather and climatic conditions, and several economic and social activities. The region has also experienced tensions and conflicts between Muslims and Christians, highlighting the need for improved interfaith relations.

The Seventh-day Adventist Church has the universal mandate to make disciples and promote mutual understanding. The church also recognizes the

⁸ Karban et al., 225-229.

⁹ Anne Adams, "An Introduction to Nigeria's Hausa People," Culture Trip, accessed 3 March 2025, <https://theculturetrip.com/africa/nigeria/articles/an-introduction-to-nigerias-hausa-people>.

¹⁰ Ibid.

importance of hospitality in building relationships with people of other faiths. However, due to cultural and religious differences, the church faces challenges in effectively engaging with Muslim communities in Northern Nigeria.

Recent studies have highlighted the significance of hospitality in Islamic traditions.¹¹ This is further emphasized by El-Aswad who observed that Islamic hospitality is unique.¹² However, there is a dearth of research on how the Hausa people understand and practice hospitality in their daily lives, particularly about interfaith interactions. This study aims to bridge this knowledge gap by exploring the lived experiences of hospitality among the Hausa people in Garanga, Kibiya Local Government of Kano State. The study will examine the cultural and religious factors influencing their hospitality practices. Further, the research seeks to inform a strategy for improving Adventist-Muslim relations and promoting interfaith dialogue in the region.

Statement of the Problem

Hospitality is a vital aspect of human relationships, particularly in multicultural and interfaith contexts. The Seventh-day Adventist presence is not established in Garanga yet, this is a virgin mission area. Yet the Seventh-day Adventist Church's mission to spread the Gospel and promote interfaith understanding is hindered by inadequate knowledge of the Hausa people's cultural and religious values, particularly regarding hospitality.

¹¹ Hiussein Mohammad Rababah and Yusuf Mohammad Rababah, "Rules and Ethics of Hospitality in Islam," *Journal of Culture, Society, and Development* 20 (2016): 44-56, accessed 24 October 2024, <https://iiste.org/Journals/index.php/JCSD/article/view/31069>.

¹² El-Sayed El-Aswad, "Hospitality," *Encyclopedia of Islam and the Muslim World* (Forthcoming): 462-464, accessed 9 February 2025, <https://www.researchgate.net/publication/281458074>.

The use of hospitality in engendering friendship as missiological means to witness among the Hausa people in Northern Nigeria has not been explored. There is therefore the need to investigate how hospitality, a valuable virtue among the Hausa people in Northern Nigeria, can be harnessed to reach them and fulfil the gospel commission as expressed in the Adventist-Muslim Relations mission statement of “helping Adventists build bridges of understanding that would bear the weight of truth with their Muslim neighbors, colleagues and friends.”¹³

Purpose of the Study

The purpose of this research is to assess the lived experience of Hausa in Garanga, Kibiya Local Government of Kano State, on the concept of hospitality with a view to suggesting how the church can use the data to identify and establish a strategy in enhancing Adventist Muslim Relations.

Significance of the Study

The study has three significances. First, to the researcher, it will provide in-depth knowledge about the Hausa lived experience of hospitality. Second, the research will contribute knowledge to academia and be a reference to those researching the Hausa people group on the hospitality culture. Last, the findings will inform a strategy for improving Adventist-Muslim relations and enhancing community cohesion in Garanga and beyond.

¹³ Globalmissioncenters.org, “Center for Adventist-Muslim Relations,” accessed 3 March 2025, <https://camr.globalmissioncenters.org/who-are-we>.

Research Questions

1. What perceptions do Hausa in Garanga have on the concept of hospitality?
 - 1.1 What cultural perceptions do Hausa in Garanga have on the concept of hospitality? How do the Hausa in Garanga understand the teachings of the Quran and the *ahadith* on hospitality?
 - 1.2 How do the Hausa in Garanga understand the teachings of the Quran and the *ahadith* on hospitality?
2. How do the Hausa Muslims in Garanga perceive the concept of hospitality in influencing how they relate with non-Muslims?
3. How can hospitality be used as a strategy in enhancing the Adventist Muslim Relations' objective of reaching the Hausa Muslims of Garanga?

Limitations

Due to the volatile nature of security in the region, the research study dwelt on Garanga alone since adjoining hamlets are deserted. This research study did not encounter any constraint that could affect the credibility of the exercise.

Delimitation

Kibiya Local Government is one of the local governments of Kano state. It has three districts, of which Garanga is one of them. Garanga is so large that, for the sake of this research work, the researcher limited his scope to Garanga town. The research subjects were drawn from the town of Garanga only. The research study did not investigate the hospitality industry (Hotel Management) in cities. It dwells only on the traditional and or cultural practice of hospitality in the rural setting. Even though the people group is Muslim, the researcher focused on Sunni Muslims. Among the Sunni Muslims, there are four schools; however, because the Fulani follow the Maliki

School, this research was further narrowed to understanding how the Sunni Maliki school perceives the concept of hospitality.

Expectations

The research study came up with a viable framework for mission engagement with the Hausa people of Garanga in Northern Nigeria, who are predominantly Muslims. The document will be a reference material for harnessing the viability of hospitality as a springboard for meaningful interfaith dialogue with Adventist cousins, the Muslims.

Research Methodology

This section briefly discussed the study's methodology, which includes the research approach and design, population and sampling, data collection procedure and analysis, and ethical considerations that was used.

Research Approach and Design

The research approach that was utilized in this study is qualitative research. According to Kothari, this approach entails the exploration and understanding of the interpretation or meaning that people attach to a phenomenon. It aims at investigating people's understanding and how they approach or practice a phenomenon.¹⁴ This approach explored an in-depth study of why and how the Hausa people of Garanga understood and practiced Hospitality.

¹⁴ C. R. Kothari, *Research Methodology: Methods and Techniques*, 2nd ed. (New Delhi, India: New Age International Publishers, 2004), 3.

The research design that was used is phenomenology design. According to Gill, phenomenological inquiry “seeks to explore and examine experiences.”¹⁵ It focuses on exploring the subjective experiences, perceptions, and meanings individuals attach to a particular phenomenon or experience from the participants' perspectives. He further stated that the method of data collection usually comprises observations and interviews.¹⁶

Population and Sampling

The population for this study was the Muslim Hausa people in Garanga, Kibiya Local Government in Kano State. A sample size of seven participants from this population was selected to form the focus group, and another seven people were selected for individual interviews in this research. A purposive sampling technique was used in selecting only those who have experience with the subject matter and could relate were chosen.¹⁷

Data Collection Procedure and Analysis

This study sought to answer the three research questions, and data corresponding to each were collected. In addition, semi-structured interviews were conducted with the seven (7) participants as the focus group, and the seven participants for the interview. Participant observation method was also used to triangulate the outcome of the research findings.

¹⁵ Michael J. Gill, “Phenomenological Approaches to Research,” *Qualitative Analysis: Eight Approaches*, ed. Margaretha Järvinen and Nanna Mik-Meyer (London: Sage, 2020), 73-94.

¹⁶ Ibid.

¹⁷ C. Bradbury-Jones, S. Sambrook, and F. Irvine, “The Phenomenological Focus Group: An Oxymoron?” *Journal of Advanced Nursing* 65, no. 3 (2009): 663-671, <https://doi.org/10.1111/j.1365-2648.2008.04922.x>. PMID:19222664.

The interviews were conducted in the Hausa language and data recorded with an audio recorder. The collected data was transcribed and translated into English using Google Translate and a qualified Hausa language editor.¹⁸ The translated data was analyzed and coded manually into themes to answer the research questions. This also formed the basis of the research conclusions and recommendations.

Ethical Consideration

The researcher obtained ethical authorization from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC)¹⁹ after submitting his consent form and data collection instruments to them for review and approval. The researcher also obtained permission from the Local Native Authority to conduct the research in the area. After the approval, all participants interviewed consent to the terms contained in the form before the interview began. The researcher maintained objectivity and did not allow the interference of his faith values in the collection, analysis, interpretation, and presentation of data.

Definitions of Terms

Adventist Muslim Relations: a service center of the Global Mission of the Seventh-day Adventist Church, which helps Adventists know their Muslim neighbors and Muslims to learn about Adventists.”²⁰

¹⁸ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: Sage Publications, 2018), 294.

¹⁹ Adventist University of Africa, “Ethics and Review Board,” accessed 10 April 2024, <https://www.aua.ac.ke/ethics-and-review-board/>.

²⁰ Globalmissioncenters.org, “Center for Adventist-Muslim Relations.”

Hospitality: entails a relationship between a host and a guest, with the host displaying kindness in attending to the guest's needs, such as food and accommodation, while the guest is away from home.²¹

Implications: the effects a research finding will have on a subject.²²

Local Government: is the geo-political subdivision of the country that is closer to the people in a three-tier government system.²³

Local Traditional Authority: a system of administration through the traditional rulers or, generally, traditional rulers.²⁴

Ruling or Rulings: refers to the understanding of *shari'a* or law as interpreted and derived by Islamic legal experts, also called *fiqh*.²⁵

Summary

This chapter has highlighted the various foundational issues that underlie the research thesis. It discusses the background of the study, statement of the problem, purpose of the study, limitations, delimitations, research questions, methodology, and definition of terms.

²¹ Razali et al., 31-42.

²² Derek Jansen, "Implications and Recommendations," Grad Coach, accessed 17 April 2025, <https://gradcoach.com/research-implications-recommendations/>.

²³ Enyi John Egbe, "Native Authorities and Local Government Reforms in Nigeria Since 1914," *IOSR Journal of Humanities and Social Science* 19, no. 3 (March 2014): 113, <https://doi.org/10.9790/0837-1935113127>.

²⁴ Ibid., 114.

²⁵ Zacky H. Sungkar, "Foundations and Principles: An Introduction to Islamic Jurisprudence and a Brief Comparison to American Jurisprudence," accessed 19 October 2025, https://scholarship.shu.edu/cgi/viewcontent.cgi?article=2446&context=student_scholarship.

Chapter Progression Outline

This research study is structured into six chapters which become the framework for presenting and discussing the research findings. Chapter One is the Introduction that provides background of the study, the research problem, the objective of the study, and the significance of the study. Chapter Two explores the biblical and theological underpinnings of hospitality, examining scriptural teachings and theological perspectives.

Chapter Three reviews existing literature from Islamic perspective on hospitality, as well as African Traditional Religion perspective. Chapter Four outlines the research design, methods, procedures used to collect and analyze data, ensuring the study's trustworthiness and Credibility. Chapter Five presents the research study's findings, highlighting key discoveries and insights derived from the data analysis. And finally, Chapter Six contain the Summary, Conclusion, and Recommendations.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

This chapter provides a biblical and theological foundation for the study of hospitality. It discusses the concept of hospitality as presented in the Bible, both from Old and New Testament perspectives. The chapter also examine Ellen White's writings and those of other Christian scholars on the concept.

Hospitality in the Old Testament

In the Hebrew language, the compound word for hospitality *hakhnasat orchim* means, literally, “bringing in of strangers.”¹ It was considered lawful and an “obligation” to welcome someone considered a stranger or in need of a place to rest before proceeding on a journey. This act presupposes that giving or sacrificing to someone should be the rule.²

Genesis 1:29 demonstrates hospitality from God when the text states, “And God said, ‘See, I have given you.’”³ According to Messenger, “God provides for our needs.”⁴ He further observes that God provides for us even today through the

¹ Jewish Virtual Library, “Jewish Practices and Rituals: Hospitality,” accessed 13 May 2024, <https://www.jewishvirtuallibrary.org/hospitality-in-judaism>.

² Ibid.

³ All Scripture quotations are from The Holy Bible, New King James Version (Madrid, Spain: Safeliz), 2015.

⁴ Theology of Work Project, “God Creates and Equips People to Work (Genesis 1:26-2:25),” accessed 13 May 2024, <https://www.theologyofwork.org/old-testament/genesis-1-11-and-work/god-creates-and-equips-people-to-work-genesis-126-225>.

bountiful provision of air, water, sunshine, etc. This is an argument in support of the fact that God provided and still provides for man.⁵ This underscores the underlying principles of hospitality which include generosity, care, and protection.

White states that when God says, “I have given you,” it means that “the Lord has given His life to the trees and vines of His creation.” We are to treat the trees that bear fruits as a gift from God to man, just as He could have placed the fruits of the trees in our hands.⁶ Gift here underlie the spirit of giving generously to the one in need.

The *Encyclopedia of the Bible* notes that while the word hospitality was not mentioned in the Old Testament, the custom began with Abraham and continued with his nephew Lot.⁷ Church comments on Genesis 18:1-8 observed that the event in which Abraham welcomed three unknown persons into his house and entertained them happened because Abraham was expecting visitors at any time. It had become customary for him to do so, making the Mamre tree his dining room. This formed the background setting for the practice of hospitality. When Abraham saw them, he ran to meet them and welcomed them joyfully into his tent. He ran inside, brought water, and washed their feet. After that, he engaged his wife and they prepared a meal for them with what they could afford, simple food.⁸

⁵ Theology of Work Project.

⁶ Ellen G. White, “God’s Provision,” Manuscript 114, 1899, Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

⁷ *Encyclopedia of The Bible*, s.v. “Hospitality,” Bible Gateway, accessed 10 March 2024, <https://www.biblegateway.com/resources/encyclopedia-of-the-bible/Hospitality>.

⁸ Leslie F. Church, ed., *Matthew Henry’s Commentary on the Whole Bible in one Volume* (Grand Rapids, Michigan: Zondervan, 1961), 34.

According to Fleming, the feet-washing custom among the Orientals of the East signifies “friendship and hospitality.”⁹ The traveler's feet are soiled because of the dusty nature of their terrain; therefore, the traveler removes his sandal upon entering the house of his host. It is a demonstration of the willingness of the host to welcome his guest that he provides water for the visitor to wash their feet, or orders his servant to do so.¹⁰ This act of foot washing reassures the visitor that he/she is welcomed into the house.

Church further argues that the significant theological underpinning of Abraham’s action is that this visit and the entertainment prefigured the coming of Jesus, the Word, into the world. He further states that “Christ has taught us to wash one another’s feet, in humble love.”¹¹ While they ate, Abraham stood by and insisted on seeing that they ate the food. This gesture of kindness turned out to be the greatest blessing that Abraham could receive. They turned out to be angels in human form who blessed Abraham by promising him a child in a space of one year.¹² The promise became real, and Jews later reckoned that it happened because Abraham received the guests well.

Reward for Hospitality

Abraham entertained the guests, and he received an unusual blessing, the promise of a child, which he waited for too long. Church posits, “The heavenly guests

⁹ Walter Fleming, “The Religious and Hospitable Rite of Feet Washing,” *The Sewanee Review* 16, no. 1 (January 1908): 3, accessed 10 March 2024, <https://www.jstor.org/stable/27530882>.

¹⁰ Ibid.

¹¹ Church, 34.

¹² Ibid.

return his kindness. He receives angels and has angels' reward."¹³ There is a blessing attached to the act of welcoming and entertaining visitors, which makes it a spiritual act.

Another case in point is the story of Lot. According to Hirsch, when he was living in Sodom, he saw two strangers at the city gate. He bowed his head when he greeted them with courtesy and humility and welcomed them into his house. They objected to the invitation but, upon Lot's insistence, they came into his house.¹⁴ The Bible reckons that Lot threw a "feast" for them (Gen 19:3). Church opines that they were given the assurance that he could accommodate and take responsibility for their safety. This assurance is the mark of people with nobility in that, "good people should be (with prudence) generous people."¹⁵

Jamieson, Fausset, and Brown noted that hospitality, such as bringing people into the home as Lot did, was a prevailing custom in those days when inns were not available. He also points out that the continuity of the custom from Abraham in Genesis 18 suggests that hospitality was a prevailing custom, especially with those who had no relatives or acquaintances. Visitors could usually wrap themselves in blankets on the street and sleep there.¹⁶

¹³ Church, 34.

¹⁴ Emil G. Hirsch, Julius H. Greenstone, and Solomon Schechter, s.v. "Hospitality," *The 1901 Jewish Encyclopedia*, ed. Cyrus Adler, accessed 9 March 2024, <https://www.jewishencyclopedia.com/articles/7905-hospitality>.

¹⁵ Church, 36.

¹⁶ Robert Jamieson, Andrew Robert Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Grand Rapids, Michigan: Christian Classics Ethereal Library, 1871), 62, https://biblesnet.com/jamieson_fausset_brown_commentary_on_the_whole_bible.pdf.

Hirsch observes that hospitality in the Old Testament “points to a deep-seated feeling of kindness toward strangers among the ancient Hebrews.”¹⁷ This statement was made about Laban’s daughter providing water for Eleazer’s camels at the well when she had not seen them. This act of hospitality became the yardstick for the right woman to be Isaac’s wife. Also, Jethro brought a stranger into his house to eat. *Dake’s Annotated Reference Bible* states that this “again demonstrates the hospitality of the East. It was customary to care for strangers.” This stranger was Moses. He settled in Midian and married Jethro’s daughters because they were hospitable.¹⁸

Another example is the harlot Rahab in Joshua 2:1-24. During Israel’s journey to the promised land, they came to Jericho. Joshua sent out spies to take some reconnaissance of the land, then bring back a report. These unknown faces were recognized by Rahab, and she welcomed them. She entertained them and ensured their security when she knew that the people at Jericho were looking for them. She ensured their safe passage and made a covenant with them. According to Choge, “the Lord placed Rahab in Jericho to prepare a table for the spies.”¹⁹ This is understood in the figurative language to mean hospitality.

According to Church, the strangers left a token of their blessing to Rahab and her household when they returned to destroy the city. True to their words, they saved Rahab and her household when Jericho was destroyed by the Israelites. They recalled the sign they gave Rahab and saved her entire family. Even though she was a

¹⁷ Hirsch, Greenstone, and Schechter, s.v. “Hospitality.”

¹⁸ Finis Jennings Dake, *Dake’s Annotated Reference Bible* (Lawrenceville, Georgia: Dake Publishing, 2001), 107.

¹⁹ Emily J. Choge, “Hospitality,” *Africa Bible Commentary*, ed. Tokunboh Adeyemo (Grand Rapids: Zondervan, 2006), 390.

prostitute, the act of kindness in receiving the visitors was rewarded, notwithstanding her social and spiritual position.²⁰

The story of the Shunamite woman in 2 Kings 4:8-37 is another Old Testament example of hospitality. She noticed that Elisha was a man of God. She invited him to come into her house and rest whenever he traveled through that vicinity. She prepared a room specifically for him and furnished it with a table and a lamp. Elisha saw that act of kindness from the woman and thought about what he could do for her as recompense for her kindness. He assured her about having a child in a year.

Therefore, the woman welcomed Elisha into her house and made his stay comfortable. Elisha, in turn, blessed her with the promise of a child after they had been married for many years, and the husband was well stricken in years. Like Abraham, who welcomed visitors and was blessed with the assurance of receiving a son in his old age, Lot was saved from the imminent destruction of Sodom and the adjoining villages. Here also, the pattern of the visitor blessing the host was confirmed in this story; they received a son after a long spell of barrenness.

The Culture of Hospitality

Freeman posited that the room she prepared for Elisha was called an upper room, which was customary in Oriental times to make a room on the wall of a city, an upstairs room. It was in this type of room that Jesus celebrated the Last Supper with His disciples before His crucifixion. It was also the same type of room in which Rahab hosted the spies, from which she was able to let them down with a rope for an escape. These rooms are made customarily for the accommodation of guests. It is

²⁰ Church, 219.

usually taller than the surrounding buildings, which allows for the flow of air and comfort for strangers.²¹

It is also cultural for the Jews to practice hospitality. This is suggested by the architectural design of their homes, in which provision was made for visitors. Gower noted that where the upper room is not available, the front entrance to the house was used for visitors' accommodation. He goes on to say that, "householders with smaller rooms ... join together to maintain a guest room."²² This makes hospitality a cultural, community responsibility. Therefore, traditionally, when a Jew or a community is planning their estates, they have to include a plan for a guest's room to be ready for their coming.

Negative Example of Hospitality

In the Old Testament, two stories are reported as bad examples of hospitality. In Judges 19, an Israelite from the tribe of Levi was traveling and came to a Jewish village. He sought a place to rest for the night, after which he would continue with his journey. He was welcomed into a house, but his daughter, who was travelling with him, was raped. She was not protected by his host and kindred. As a result, the man cut the daughter into twelve (12) pieces and sent each piece to the tribes of Israel. According to Church, this wickedness was perpetuated by the men of Gibeah against an Israelite. The crime was never committed in Israel. This means, nowhere does hospitality become so degenerate as to be abused like this.²³

²¹ James M. Freeman, *Manners and Customs of the Bible* (Addison, Illinois: Bible Truth, 1874), 456.

²² Ralph Gower, *Manners and Customs of the Bible Times* (Chicago, Illinois: Moody, 2005), 217.

²³ Church, 271-272.

This is the antithesis of the Old Testament system of hospitality, where strangers are cared for irrespective of where they came from because God has enjoined them to do so, and for the blessings they will get in doing so. Both the host and his community were bound by “mitzvah” (law) to protect the man and his property, but they failed. The damsel was defiled, and the man publicized it to everyone. This act sparked outrage in the whole land of Israel.²⁴

Another example in this category is the killing of Sisera by Jael as recorded in Judges 4:15-22. The story was plotted during the days of judges when God raised Deborah, a woman, to be the judge of His people. She led an army in war against Jabin and his army. Israel routed the army led by Sisera, who ran and came to the tent of Jael, the wife of Heber. She urged him to come into her house for asylum, assuring him not to fear anything. This looked like the usual hospitality prelude.

Sisera went in with Jael to her tent. She gave him water and milk to drink. She covered him while he lay on the bed to sleep. Then Jael drove a peg into his head while he slept in her tent and killed him. She called Barak to come in, and he found the enemy slain. This is a bad example of hospitality from the host. It is celebrated, however, because it led to the killing of the enemy.

Henry comments that “the laws of friendship and hospitality . . . abhor the thought of betraying any”²⁵ who is a stranger who has confidence in the host. Nonetheless, Church posits that Jael’s action was justified because she was under “a divine impulse,”²⁶ that is, it was justified because God made her do it. Therefore, this

²⁴ Jewish Virtual Library, “Jewish Practices and Rituals: Hospitality,” accessed 9 March 2024, <https://www.jewishvirtuallibrary.org/hospitality-in-judaism>.

²⁵ Church, 246-247.

²⁶ *Ibid.*, 247.

is not a breach of hospitality, though it was classed as a negative example. However, in hosting strangers the host is not expected to do what Jael did but must be hospitable to the guest.

The following points can be deduced from the Old Testament practice and teaching on hospitality;

1. The host is expected to joyfully and with courtesy welcome the guest, stranger, visitor, relative, or non-related person.
2. The host is expected to provide the guest or stranger's immediate needs through generous sacrifice, which includes water to drink and wash their feet, food to eat, and a place to sleep.
3. The host is required to ensure the utmost security of the guest, stranger, or visitor and their property throughout the period of their stay.
4. The host will see the guest, stranger, or visitor off while leaving. He is to walk a considerable distance with them and bid them farewell.
5. In most of the examples identified above, blessings and covenants were made between the host and the guest while parting.

Hospitality in the New Testament

The custom of hospitality in the New Testament continues the Old Testament practice because it is based on the same Jewish culture. The Greeks also have a descriptive word for hospitality, *philoxenia*, which means love for strangers.²⁷

However, the researcher will discuss this subject in two categories: teachings and practices.

²⁷ Tasos Kokkinidis, "Philoxenia: The Ancient Roots of Greek Hospitality," Greek Reporter, accessed 27 February 2025, <https://greekreporter.com/2024/12/25/philoxenia-the-ancient-roots-of-greek-hospitality/>.

The Practice of Hospitality

Jesus portrayed hospitality through his teachings and practices. He showed how important hospitality is and how we can give it. Paul's writings are also invaluable resources on this subject.

Zacchaeus, the tax collector, agreed to welcome Jesus into his house. Jesus initiated the hospitality when he requested to come into Zacchaeus' home, but his willingness and joy in receiving the request in Luke 19:5-10 demonstrated his willingness to be the host. Jamieson, Fausset, and Brown states that it was a case of "royalty to partake of the subject's hospitalities."²⁸ Here, Jesus was not invited by the subject, Zacchaeus, but he, as was the case with royalty, invited Himself.

Jamieson, Fausset, and Brown further observes that that was the reason why the people murmured that He had gone to be the guest, a hospitality language, of a sinner.²⁹ The story brought out the fact that hospitality can go beyond mere eating. It was an occasion to engage in salvation discourse that eventually saved Zacchaeus and his household. The implication here is that hospitality may lead to a redemptive relationship.

Also, the Bible has mentioned conspicuously that certain women ministered to Jesus' needs as He moved from place to place as a poor, itinerant preacher (Luke 8:1-3) from their own substances. Spurgeon states that Christ's example in receiving support for ministry from women because of His work shows how dependent God's workers are on the people they minister to. He states that "women ministered to Christ of their substance ... gave his whole soul and being up to the work of preaching, he

²⁸ Jamieson, Fausset, and Brown, 2363.

²⁹ Ibid.

was fed and cared for by the kindness of these godly women who were glad to minister unto him of their substance.”³⁰ Christ accepted these acts of kindness and hospitality to set the example that we can give to people, especially those working for the Lord. Anyone can do so.

The feeding of the five thousand (5,000) by Jesus may also be considered an act of hospitality. It entails the principle of giving to those in need of necessities such as food. By the act of feeding the five thousand, Jesus exercised hospitality as host to the crowd in an unusual location (Mark 6:30-44). Edwards observed that the charitable act of Jesus here is in contrast with Herod’s banquet, where the nobles and officials were invited and fed, but Jesus did His on the open and invited the hungry, poor, and needy.³¹

The epistles of Paul have registered several narratives of hospitably where Paul used to visit. For instance, at Philippi, Paul was received into the homes of the unnamed Jailer and Lydia (Acts 16:14-34). The *Berean Study Bible* asserts that the hospitality which Lydia expressed was a “practical expression of her faith and a model for Christian service.”³² When Christians open their hearts to God, they become sympathetic and hospitable to others, especially those working for the Lord.

Lydia, as noted by Pao, was a wealthy widow at Philippi. She must have used her substance to host the itinerant preachers by showing her act of hospitality.³³ The

³⁰ Charles H. Spurgeon, *C. H. Spurgeon’s Expositions*, vol. 2, *Isaiah to Luke* (n.p.: Grace-ebooks.com, 2011), 1145.

³¹ James R. Edwards, “Mark,” *The Baker Illustrated Bible Commentary*, ed. Gary M. Burge, and Andrew E. Hill (Grand Rapids, Michigan: Baker Books, 2012), 1423.

³² *The Berean Study Bible* (Pittsburgh, Pennsylvania: Bible Hub Library of Congress, 2020), accessed 13 January 2025. <https://archive.org/details/berean-standard-bible>.

³³ David W. Pao, “Acts,” *The Baker Illustrated Bible Commentary*, 1654.

woman constrained them to come into her home so that she could have an opportunity to ask them further questions on matters of faith.³⁴ That is the blessing that comes with hospitality, where one may have an opportunity to preach or study the word of God with their host.

Teachings on Hospitality

Apart from the accounts of hospitality in the New Testament, where Jesus and his disciples were involved, they also taught the principle of hospitality. For instance, Jesus Christ used parables and illustrations from common human experiences to bring home the lessons He intended to impart to His listeners.

In the parable of Sheep and Goats in Matthew 25:31-46, Jesus said that the Father would say to those on His right hand, that is the Sheep, I was hungry, and you gave me something to eat, I was a stranger and you brought me into your homes. Then those at His right hand will ask him where they had seen Him and did those things to Him. He will reply to them and say that those they had ministered to on earth, who needed these hospitality gestures, were done to Him. The same questions were presented to those on the left hand, who refused to do such things to those who needed them on earth.

According to Jamieson, Fausset, and Brown, this parable teaches that hospitality is not just a social or cultural practice. It is a spiritual doctrine. Jamieson, Fausset, and Brown portrayed it dramatically as an act of love flowing from the heart that loves God. No one will pretend not to know this Christian value, and hence, there is no excuse.³⁵ Here, Jesus made it a perfect demonstration of someone's faith in Jesus

³⁴ Church, 1699.

³⁵ Jamieson, Fausset, and Brown, 2198.

beyond mere profession. Every follower of Christ who desires to enter eternal life must consider practicing genuine hospitality to strangers, visitors, and guests.

In Christian catechesis, the New Testament weaves the virtue of hospitality among the pillars of the faith. Church states that in Romans 12:13 and 1 Peter 4:9, the Christians were enjoined to give out hospitality. The practice of hospitality was made one of the criteria for widowhood (1 Tim 5:9-10), and one of the criteria for ordination into the office of Bishop (1 Tim 3:2, and Titus 1:8). There cannot be hospitality without giving. “As there is occasion, we must welcome strangers. ... It intimates, not only that we must take opportunity, but that we must seek opportunity, thus, to show mercy.”³⁶

The act of welcoming and entertaining visitors by Abraham was referenced in the New Testament, Hebrews 13:2, which states, “Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.” The quote above alluded to Abraham, who welcomed strangers without knowing that they were angels. Rayburn further noted that throughout time from Abraham onward, the custom of welcoming strangers was incentivized by the hope that in so doing, one might entertain angels who would leave behind a token of blessing to the host.³⁷

In summary, the Scriptures show that hospitality is a divine spiritual practice that has the assurance of God's blessings. It is a vital part of the Hebrew culture and has also become a Christian value. It fosters a relationship between the guest and his host that can lead to the diffusion of ideas and perceptions, engenders feelings of common humanity among people, and enhances peaceful coexistence. There is

³⁶ Church, 1786-1787.

³⁷ Robert S. Rayburn, “Hebrews,” *The Baker Illustrated Bible Commentary*, 2088.

punishment or judgment against those who fail to show hospitality or misuse the privilege of hospitality. However, Jael's case was an exception.

Ellen G. White on Hospitality

The subject of hospitality is so central that White used a whole chapter in her book, *The Adventist Home*, to discuss it. She narrates the blessing that Abraham and his cousin Lot reaped because of welcoming strangers into their home, not knowing that they were indeed angels. She turned to the moral imperative of welcoming strangers into our home as a divine injunction.³⁸ She says, "The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God's children, we, too, may receive His angels into our dwellings."³⁹ There are blessings awaiting people who exercise hospitality today.

White noted some excuses that people advanced to avoid practicing hospitality. She said old age is not and should not be an excuse. This means no one should keep themselves from welcoming strangers into their home. Not even poverty. Those who say, for example, that they do not have anything prepared, nothing cooked, or that the visitors must go to some other place should do as it was reported in the Scriptures, where the host went to his neighbor and requested food to be placed before a visitor when he had nothing.⁴⁰ She asserts that "Poverty need not shut us out from showing hospitality."⁴¹

³⁸ Ellen. G. White, *The Adventist Home* (Hagerstown, Michigan: Review and Herald, 1952), 445.

³⁹ Ibid.

⁴⁰ Ibid., 446.

⁴¹ Ibid., 451.

White further admonishes that our homes should be opened to strangers and the poor. She cites the account of Jesus Christ when he was made a guest in the house of a Pharisee. He identified people of the lower class as the most deserving of our hospitality. Most importantly, she emphasized a particular group in modern times who need hospitality, and that is the Youth. The temptations that the youths face every day often push them in search of places that will quiet their spirits and calm their frenzy. This special group, White admonishes that should be treated “in sympathy. Kind words were simply spoken; little attention simply bestowed.”⁴² This is an extension of hospitality to accommodate modern changing circumstances without deviating from the foundational principles of hospitality in the Bible.

On the parable of the good Samaritan in Luke 10:25-37, White opines that all the lessons of hospitality and kindness to strangers were well known to “the priest and the Levite . . . , but they had not brought them into practical life.” The law of kindness to the poor, needy, and strangers was taught to the Jews from infancy, but they selfishly refused to practice it on their blood save for the Samaritan.⁴³ That is, the culture of hospitality was innate, and no one had any excuse for not doing it. It is part of their humanity to identify with someone in dire circumstances of life.

Sacrifice in Hospitality

White provided an interesting perspective while discussing the parable of the sheep and goats recorded in Matthew 25. She noted that society's unfortunate people are brought closer to the church to “prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our

⁴² White, *The Adventist Home*, 449.

⁴³ Ellen G. White, *The Desire of Ages* (Mountain View, California: Pacific Press, 1898), 503.

sympathy, love, and disinterested benevolence.” This will, in the end, determine our eternal destiny.⁴⁴ Selfishness stands in the way of giving to the needy and strangers. This, God seeks to eradicate as He develops in His people the spirit of generosity. Hospitality teaches sacrificial giving of one's means, comfort, and security for the one you don't know or come to visit.

Thus, White emphasized generosity, which is the spirit behind hospitality. She said, “When the spirit of hospitality dies, the heart becomes palsied with selfishness.”⁴⁵ She also noted that hospitality has eternal consequences that followers of Jesus should not take lightly. The blessings that Abraham and Lot reaped through their generous reception of unknown visitors can also be given to people today.

Hospitality and Evangelism

White also comments on the story of Simon the Pharisee and a certain Pharisee who invited Jesus to their homes for meals. Jesus accepted those invitations with His disciples and used those opportunities to preach and teach the crowd (Luke 7:36-50). White says that “Christ values act of heartfelt courtesy. When anyone did Him a favor, with heavenly politeness He blessed the actor. ... He accepted the offerings of children and blessed the giver, inscribing their names in the book of life.” The blessing attached to kindness is very profound, such that it has the potential for giving the assurance of eternal life.⁴⁶ Hospitality moments were occasions for Jesus to preach or witness to the host about eternal life on the most personal level. He is our example, and we can do the same.

⁴⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, California: Pacific Press, 1948), 3:511.

⁴⁵ White, *The Adventist Home*, 351.

⁴⁶ White, *The Desire of Ages*, 565.

Hospitality as Proof of Religion

On Christian Stewardship, White observes that the statement of Hebrews 13:2 is God's longing to bless someone. She commented by saying, "Our heavenly Father continues to place in the pathway of His children opportunities that are blessings in disguise, and those who improve these opportunities find great joy."⁴⁷

By this act, Jesus shows that no one is exempt from offering and accepting hospitality. Pharisees, Children, etc. are mentioned here as classes of people who gave to Jesus and He accepted their sacrifices. We, too, can offer to the most despicable people and also accept from them the offer of hospitality.

Christian Scholars' Perspectives on Hospitality

Hospitality is a popular concept with varied interpretations and understanding. MacIntyre posits that besides the phenomenon's universality, it is a vital force in the proper functioning of every society.⁴⁸ He also observed that the term varies with cultural values, course of study, and formal industrial sectors. We shall consider some definitions of the term and its usage among ancient and modern cultures.

Etymologically, hospitality originated from the Latin word *hospitium* or its adjective *hospitalis*; both terms come from the word *hospes*, which means "guest" and "host."⁴⁹ This suggests the interrelationship between the guest and his host in the varied perception of the term. Koenig asserts that the Greek concept "Xenos" is a combination of the two concepts of host and guest, which is the basis for the current

⁴⁷ Ellen G. White, *Prophets and Kings* (Mountain View, California: Pacific Press, 2002), 132.

⁴⁸ Alasdair MacIntyre, *Dependent Rational Animals: Why Human Beings Need the Virtues* (London: Duckworth, 1999), 123.

⁴⁹ John Koenig, "Hospitality," *Encyclopedia of Religion*, accessed 9 January 2025, <https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/hospitality>.

practice as “the prescribed behaviors for guests and hosts, particularly at meals, and the reasons (whether stated or implied) for these mores.”⁵⁰ Thus, hospitality is an eminently practical virtue; through gift exchanges and the sharing of food or shelter, peace and harmony are achieved in what would otherwise be a chaotic world.

Cormode states that hospitality is the offer to extend community privileges to those who do not have the standing to expect it, especially those who are vulnerable because they are strangers. Hospitality is an offer to identify with outsiders and to treat them like insiders. Hospitality is extending privilege across differences.⁵¹ He further says that hospitality in Western societies today means “catering a meal or putting on a party.”⁵² This means the nerve center of hospitality is the services rendered at the table. A meal is at the core of his definition of hospitality.

According to Barrett, “Hospitality is not an option.”⁵³ It is a divine command to every believer and every Adventist Pastor’s household. Barrett further argues that we are required to invite the poor and needy among us, and also bring strangers into our homes and make them feel at home.⁵⁴

Barrett also noted that inviting people into our homes today is not an easy experience. The strain of activities involved in preparing food and making the house beautiful, as well as the enormous sacrifices required in both finances and personal effort, are nothing to consider in the light of the divine call to do it, notwithstanding.

⁵⁰ Koenig.

⁵¹ Scott Cormode, “Biblical Hospitality: Inviting Outsiders to Be Family,” accessed 13 May 2024, <https://www.faithward.org/biblical-hospitality-outsiders-family/>.

⁵² Ibid.

⁵³ Mary Barrett, “Hospitality: Our Contract with Jesus,” *Ministry*, September 1995, 22.

⁵⁴ Ibid.

Especially to pastors who have many schedules and meager resources, they are expected to do it, thereby setting an example for the members to follow.⁵⁵

Stenbakken underscored the value of love as the motivation for biblical hospitality in Adventist homes. She enjoined Adventist women to see hospitality as “a ministry in which Jesus Christ has invited us to join Him. He practiced hospitality and accepted hospitality. We, too, can open our homes and invite Him and others of His children to sit at our tables.”⁵⁶

Hospitality is thus a duty that God has enjoined us to do, which has an assurance of divine blessings to those who obey. It is a command to every follower of Jesus. It is an avenue for evangelism as the opportunity affords the host and the visitor the time to exchange beliefs, values, and ideas. This is a useful tool for Adventist Muslim Relations.

Missiological Implications

1. Hospitality moments are occasions for faith sharing with the host. Jesus was hosted and used the opportunity to preach and teach the host and the crowd that gathered. Missionary pioneer church planter will take the opportunity afforded by hospitality and engage the host in dialogue, study, and conversations that aimed at faith sharing, leading to conversions.
2. Hospitality fosters a relationship building between the guest and his host that can lead to the diffusion of ideas and perceptions, engenders feelings of common humanity among people, and enhances peaceful coexistence.

⁵⁵ Barrett, 23.

⁵⁶ Ardis Stenbakken, “Biblical Hospitality,” accessed 17 April 2024, <https://women.adventist.org/biblical-hospitality>.

3. Through gift exchanges and the sharing of food or shelter, peace and harmony are achieved. Therefore, acts of kindness, using the Christ's method of ministry from the guest missionary on the host community will open doors for the transfusion of values and ideas.

Summary

This chapter has discussed the concept of hospitality from the Old Testament, New Testament, Writings of Ellen G. White, and other Christian writers. In summary, hospitality is a divine initiative to share our love and kindness with our neighbors. The host and the guest together have roles to play in making hospitality a reality.

CHAPTER 3

LITERATURE REVIEW

This chapter focuses on the Islamic perspective of hospitality culture and how it is practiced among Muslim believers. The chapter begins by reviewing the teachings of the Qur'an and *ahadith* on hospitality. The chapter will further examine the Malik School rulings on the practice. Other Islamic sources written by Islamic scholars will be considered to help in acquiring the existing interpretations among them. The chapter concludes by investigating the African Traditional Religious perspective on hospitality to help establish how Africans relate to the practice.

History of Hospitality in Islam

Salahi noted that poor transport facilities and road networks made travel difficult in the period before the emergence of Islam in Arabia. This is why hospitality was considered “an essential virtue.”¹ That means, wayfaring was common as people engaged in long travels to different places, which necessitated the need for a resting place for the night before they could proceed on their journey.

The command to host a stranger, visitor, or guest for a duration of three days has been observed by Salahi to be significant. During the three days “the guest would have relaxed and rested sufficiently to continue his journey or attend to his business. But if the guest stays longer and the host continues to be hospitable, this becomes a

¹ Adil Salahi ed., “Duration of Hospitality,” Arab News, August 24, 2001, accessed 2 December 2024, <https://www.arabnews.com/node/214771>.

charity.”² After three days the host may ask the guest about his mission, “the common practice that survived for long before Islam was that for the first three days of a guest’s arrival, a host would not ask his guest about the reason for his journey or how he could help him attend to his business.”³ Here, caution is necessary on the part of the visitor to depart within the three days provision to avoid being vulgar and becoming a burden to the host. After that, he may inquire about his business to help him fix his challenges.⁴

According to Siddiqui, what started with Ibrahim as traditional culture continued into the later years after the arrival of Islam. He further observes that hospitality as a theological subject in Islam is alluded to have its origin in Ibrahim.⁵ This position was further corroborated by Karban et al., thereby establishing the fact that the Islamic theology of hospitality has its origin in Ibrahim.⁶

It is further reported that a certain Yemeni tribe called Jorhom was moving from Al-Sham in search of water and a place to settle and live. They came to a point where they saw from a distance a group of birds flying in the air, an indication that water must be around that area. They followed the direction of the movement of the birds, and it led them to the well at Zamzam.⁷

² Salahi.

³ Ibid.

⁴ R. Sobh, R.W. Belk, and J. A. J. Wilson, “Islamic Arab Hospitality and Multiculturalism,” *Marketing Theory* 13, no. 4 (2013): 443-463, <https://doi.org/10.1177/1470593113499695>.

⁵ Siddiqui, 227.

⁶ Karban et al., 225-229.

⁷ Ibid., 225.

The Yemeni tribe was welcomed by Hajara, the wife of Prophet Ibrahim, who learned hospitality from her husband, who was reported in the Qur'an to have welcomed and entertained angels (Qur'an 51 (Al-Dhariyat) :25). They settled at Makkah, where they, together with Prophet Ibrahim and his son (Isma'il), were commanded by God to rebuild and purify the Ka'aba. They established salat Hajj for all human beings in the Ka'aba. The Qur'an confirms the above assertion,

Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So, make the hearts of 'believing' people incline towards them and provide them with fruits, so perhaps they will be thankful (Qur'an 14 (Ibrahim) :37).

Karban et al. further assert that the residents of Makkah followed the example of Ibrahim and his household in providing hospitality to the pilgrims and travelers. They played the role of hosts to the pilgrims by providing them with water, food, and shelter. Thereby establishing the Islamic ethic of hospitality as they were treated by Ibrahim.⁸

Therefore, the history of hospitality in Islam shows that it started with Ibrahim, his wife, and the community, where everyone is involved in hosting, caring, and the security of travelers.

Hospitality in the Qur'an

From the Qur'an, the researcher examined its teachings about the value and practice of hospitality. The Qur'an 51 (Al-Dhariyat) :25 narrates the invitation of Ibrahim to some people because he noticed that "these people must be strangers!" Kandhlawi comments that Ibrahim entertained them on the basis that they were

⁸ Karban et al., 225-229.

strangers, “unknown” to him.⁹ Ibn Kathir posits that Ibrahim made that statement while he slipped into the house to prepare for them. That means, he attended to them on the basis that they were unknown, strangers to him.

The Qur’an 11 (Hud) :69-73; Qur’an 15 (A-Hijr) :51-56; and Qur’an 29 (Al-Ankabut) :31 narrate how he was sitting under the tree in front of his house and saw three unknown people. He rushed and entreated them to come into his house and freshen up before they could proceed with their journey. They followed him and sat down under the tree while Ibrahim went inside and brought them water to drink and washed their feet. He went inside again and made his wife prepare the fatted calf they wanted to refuse, but Ibrahim pressed them until they ate.

Maududi commented that the Talmud had listed the sin of Sodom in manhandling strangers who came into their city. He noted that these instances caused the divine displeasure and the sending of the angels in human form. They depended on hospitality as a test to confirm that it is still practiced by a few godly men. Firstly, it was Ibrahim, then Lot.¹⁰

Ibn Kathīr identified these men as angels who came in the guise of men. According to Ibn Kathir, they were Angels Gibrīl, Mīkhā’īl, and Isrāfīl. Sarah was serving them joyfully, but wondered why they could reject such an offer. It was then that they revealed their identity and said, “Do not be afraid of us. Verily, we are angels sent to the people of Lut to destroy them.”¹¹

⁹ Idris Kandhlawi, “Ma’arif Al-Qur’an (Knowledge of the Holy Quran),” accessed 6 February 2025, <https://quran.com/51:25/tafsirs/en-tafsir-maarif-ul-quran>.

¹⁰ Sayyid Abul Ala Maududi, “Tafhim al-Qur’an,” accessed 6 February 2025, <http://www.english tafsir.com/Quran/15/index.html#sdfootnote30sym>.

¹¹ Imād al-Dīn Abū al- Fidā Ismā’īl Ibn Kathīr, *Tafsīr Qur’ān al’azim* (Cairo, Egypt: Dār al-hadīth, 1994), 4:236-237.

Sign of Righteousness (Taqwa)

The Qur'an presents the practice of hospitality as one of the signs of the righteous people. For instance, in Qur'an 2 (Al-Baqarah) :177, which states,

Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah.'"

Maybudi observed that piety consists of two actions that are inward and outward. The inner expression of worship alone is not enough in the sight of God unless one combines it with the outward acts of kindness, as stated in the verse.¹² It is all about acts of kindness, which consist of giving to the poor and needy, and especially to strangers or travelers.

Ibn Kathir further comments that wayfarers, in this regard, include travelers who run out of their supply or money to take them home, or those who are stranded and cannot complete the essence of their journey. He concluded, however, that strangers are also included in this category.¹³ These are measures of faith rather than external rituals of prayer and the rest.

Mark of Faith (Iman)

Exercising hospitality or care to strangers is classed with the Islamic belief in the oneness of God, Tawheed. The Qur'an 4 (An-Nisa') :36 states, "Worship Allah 'alone' and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, 'needy' travelers." Al-Qushayrī

¹² Rashid al-Din Maybudi, *Kashf Al-Asrar (Unveiling the Mysteries)* (Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 1943), 105.

¹³ Ibn Kathīr, 4:236-237.

comments by stating that, “Surely God loves not the conceited and the boastful. Those who are niggardly and bid other people to be niggardly and conceal what God has bestowed upon them of His bounty.”¹⁴

Ali observes that the near and distant neighbors mean that neighbors who are near belong to the kindred or kin with familial ties. They also include those who are within the locality and the relations that are far away. But neighbors that are far away are the strangers with whom there is no filial relationship.¹⁵

However, Ibn Abbas submits that “Allah commands the honoring of guests. Honoring a guest for three days is the guest's right.”¹⁶ Therefore, refusal to grant those rights to a stranger is an act of faithlessness. It is disobedience to God.¹⁷

Hospitality as Obligation

The Quran 2 (Al-Baqarah) :215 reported that some people were asking Mohammad about what and how they should donate their wealth that is most profitable and acceptable before God, and God instructed him to say “Whatever donations you give are for parents, relatives, orphans, the poor, and ‘needy’ travelers.” No one gives to other ventures and expects God to bless them. It is only as they give to parents, relatives, the needy, and travelers that they are doing what God expects as a demonstration of faith.

¹⁴ Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayrī, *Tafsir al-Qushayrī* (Beirut, Lebanon: DKI, 2015), accessed 6 February 2025, <https://quranx.com/tafsirs/4.36>.

¹⁵ Abdullahi Yusuf Ali, *Holy Quran*, accessed 9 December 2024, <https://quranyusufali.com/4/n>.

¹⁶ Abdullāh Ibn 'Abbās Muḥammad al-Fīrūzabādī, *Tanwīr al-Miqbās min Tafṣīr Ibn 'Abbās*, ed., Yousef Meri., trans., Mokrane Guezzou (Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 2007), 90.

¹⁷ Ibid.

From the above verse, Kandhlawi noted that Ibn Jarir's narration suggests that “this question was not that of Ibn Jamuh alone, rather, it was from Muslims in general. The question has two parts that is, what and how much should be spent, and where should it go or who should be the recipients.”¹⁸ He went further to expatiate that those who are most qualified to receive the act of charity are the parents, relations, and wayfarers or strangers.¹⁹

However, the Qur'an 17 (Al-Isra): 26 sets the virtue of hospitality as an obligation. The Quran states, “Give to close relatives their due, as well as the poor and ‘needy’ travelers. And do not spend wastefully.” Ibn Kathir asserts that “When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship.”²⁰ In other words, it is commanded that Muslims must maintain kinship lines through giving to them and avoiding extravagance. Anyone who is a spendthrift is likened to Satan, who is never grateful. Giving to brothers of the same blood is classed with wayfarers in the ayat.²¹ Similarly, Al-Jalalayn notes that the text is calling for Muslims to take care of the kindred and strangers, on one hand, and avoid extravagant spending on what does not tend towards obedience to God.²²

Given the foregoing, the charitable act of giving is a command to all Muslim adherents. It is an obligation that every Muslim is expected to adhere to.

¹⁸Kandhlawi.

¹⁹ Ibid.

²⁰ Ibn Kathir, 5:609-610.

²¹ Ibid.

²² Jalal Al-Jalalayn, “Tafsir on Quran 17:26,” accessed 2 February 2025, <https://quranx.com/tafsir/jalal/17.26>.

How to Welcome and Entertain Visitors

Qur'an 51 (Adh-Dhariyat) :25-27 says, "Remember when they entered his presence and greeted him with, 'Peace!' He replied, 'Peace be upon you!' Then he said to himself. These people must be strangers!" Ibn Kathir comments that "this Ayah indicates proper manners for honoring guests."²³ Ibn Kathir further explains that Ibrahim, the host, did not say to them that he would provide food for them. He went out quietly, and later he brought the food. He presented the best food he had, a young, fat-roasted calf. He did not place the food away from them and pointed at them. But he placed it right where they were and gently, politely, and courteously urged them to eat until they ate.²⁴

In addition to that, Maududi observed further that the reason why Ibrahim did not inform them about his plan to bring in some food for the visitors was that they may refuse it out of mere "formality."²⁵ However, Kandhlawi opined that Ibrahim treated his guests with honor. He exchanged their greeting for a higher and better one than the guests'. When he noticed that they were not ordinary men but extraordinary, he either said it politely to them or thought of it in his mind. Therefore, he slipped out to return with the food he could afford and placed it closer to where they were seated.²⁶

²³ Ibn Kathir, 9:262-266.

²⁴ Ibid.

²⁵ Maududi.

²⁶ Kandhlawi.

Ahadith Perspectives on Hospitality

There are a lot of instructions on the practice of hospitality in *the ahadith*. The researcher will consider some of them below to lay the foundation of the importance of welcoming and entertaining strangers in Islam.

Recommended Duration of Hospitality

Sunna.com quoted *Sahih Muslim* Book 31, Hadith 15 which states that;

Abd Shuraib al-Adawi reported: My ears listened and my eye saw when Allah's Messenger spoke and said: He who believes in Allah and the hereafter should show respect to the guest even with utmost kindness and courtesy. They said: Messenger of Allah, what is this utmost kindness and courtesy? He replied: It is for a day and a night. Hospitality extends for three days, and what is beyond that is a Sadaqa for him, and he who believes in Allah and the Hereafter should say something good or keep quiet.²⁷

The *hadith* clarifies two important points about hospitality: the command to honor guests and the duration of hosting a guest. Statutory hospitality, according to the text above, is for a day and a night. Yet, it can be extended to two more days, making it three days. A guest can be hosted for more than three days as Sadaqat, which is sacrificial giving that has blessings as well. This means hospitality is vital in the life of a Muslim as a religious culture.

Sign of a True Believer

In *Sahih Muslim* Book 1, Hadith 80 quoted by Sunna.com, Abu Huraira is reported to have said that the Prophet observed that,

He who believes in Allah and the Last Day should either utter good words or better keep silence and he who believes in Allah and the Last Day should treat

²⁷ Sunna.com, "The Book of Lost Property," book 31, Hadith 15, *Sahih Muslim*, accessed 12 November 2024, <https://sunnah.com/muslim/31>.

his neighbor with kindness and he who believes in Allah and the Last Day should show hospitality to his guest.²⁸

The hadith affirms the importance of hospitality to a believer. Here, care and giving to neighbors are enjoined on those who believe in Allah and the last day (Muslim).

Hospitality as an Obligation

Several ahadith state that the hosting of a guest by a Muslim is mandatory. For instance, in *Sunan Ibn Majah*, volume 5 states,

It was narrated that Miqdam Abu Karimah said: ‘The Messenger of Allah said: ‘Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this ‘hospitality’ is ‘like’ a debt that you ‘the host’ owe him. If he ‘the guest’ wants, he may request it, and if he wants, he may leave it.’²⁹

That hospitality is compulsory for every Muslim, regardless of whether one is rich or poor, whether they were treated well or not. Further Sunan Abu Dawud Hadith 3750 states, “Narrated Abu Karimah: The Prophet said: It is a duty of every Muslim (to provide hospitality) to a guest for a night.” The emphasis is on the validity of the period for which a Muslim is obliged to host his guest, that is, for a night.

Spiritual Significance of Hospitality

In Al-Bukhari Book 46, no. 22, ‘Uqba bin ‘Amir narrated an incident where they were sent by the Prophet, which required them to stay with some people, but they were treated badly by not entertaining them as visitors. When it happened that the

²⁸ Sunna.com, “The Book of Faith,” book 1, Hadith 80, *Sahih Muslim*, accessed 12 November 2024, <https://sunnah.com/muslim:47a>.

²⁹ Nasiruddin al-Khattab, trans., *Sunan Ibn Mājah* (Riyadh, Saudi Arabia: Darussalam, 2007), 5:21, accessed 2 November 2024, <https://www.kalamullah.com/Books/Hadith/Sunan%20Ibn%20Majah%20Vol.%205%20-%203657-4341.pdf>.

people visited sometime later, they asked the prophet what they should do in return for the treatment they received. The prophet said, “If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don't, take the right of the guest from them.”³⁰ The hadith refers to eating what the host presents without asking a question, and he must accept to sit where the host directs him to sit. The guest should confine himself and behave well until he leaves.

Hospitality as an Approach for Evangelism (Da'awa)

In Sunna.com, *Sahih Muslim* Book 36, Hadith 253 gives an instance where an unbeliever came to Mohammad and the prophet gave him milk from the goat. He was not filled and satisfied yet the prophet added to him milk from another goat. He was not filled and satisfied and the prophet added from another goat until he drank milk from seven goats. Because of this hospitality gesture, the next day the man accepted and converted to Islam. Then he was given milk from one goat; he drank and was satisfied. Thus, one can host an unbeliever. “But we notice that the prophet took the unbeliever as a guest: it said that he took him, hoping that he would be a Muslim.”³¹ This suggests that when a Muslim hosts an unbeliever and does good to him or her, they may accept and be converted to Islam. Thus, hospitality has a missiological perspective in Islam.

The *ahadith* established that the culture of hospitality has spiritual significance. Entertaining and giving to strangers and travelers has the assurance of blessings from Allah. Therefore, it is obligatory to welcome and entertain strangers.

³⁰ Al-Bukhari, book 46, chap. 18, Hadith 22.

³¹ Sunna.com, “The Book of Drinks,” book 36, Hadith 253, *Sahih Muslim*, accessed 12 November 2024, <https://sunnah.com/muslim:2063>.

Maliki School on Hospitality

Since food is the major article in the exercise of hospitality, the researcher identified the ruling of the Maliki madhab (school) on the subject of food, which affect, by extension, the exercise of hospitality. According to Al-Hasani, it is not unlawful to make friends with non-believers and go to their homes. However, the rule states that “It is not unlawful in our din to have non-Muslim friends who do not act as bad influences on us. Most people do need friends to stay happy.”³²

The Maliki Madhab ruled otherwise when it says, “Muslims must be companionable towards themselves or others”³³ which includes Christians and Jews. Therefore, the Maliki school encourages and welcomes all people without segregation. The only exception, according to Ahangaran, is when the unbelievers kill Muslims, occupy their land, or drive them from their homes is the only condition Muslims can fight the people of the book.³⁴

However, on matters of food, Umar reports the ruling of the Maliki school, thus, “The basic position is that the animals slaughtered by the People of the Book are lawful.”³⁵ This means the people of the book may invite them to their homes and offer them what they have. Especially in communities where Muslims are in the minority.

Concerning eating foods forbidden as an excuse from seeking hospitality and/accommodation with Christians, the Shia Islamic ruling Issue 107 ruled that

³² Abu Qanit Al-Hasani, “Kitab Al-Fatawa Wa’l-Durus,” accessed 9 February 2025, <https://www.themadinanway.org/e-literature>.

³³ Mohammad Rasoul Ahangaran, “Boundless Peace and Friendship in the Quran,” accessed 29 January 2025, <https://al-islam.org/message-thaqalayn/vol-12-no-2-summer-2011/boundless-peace-and-friendship-quran-ahangaran/boundless#peace-and-friendshi>.

³⁴ Ibid.

³⁵ Mustafa Mohammad Umar, “Kitab Al-Kafi (Chapter on food),” accessed 8 February 2025, <https://www.themadinanway.org/single-post/2017/07/22/kitab-al-kafi-the-chapter-of-food>.

Christians are Najis and must be avoided by Muslims; “As regards the people of the Book (i.e. the Jews and the Christians) who do not accept the Prophethood of Prophet Muhammad bin Abdullah, they are commonly considered Najis (impure or unclean), but it is not improbable that they are clean (tahir/pak). However, it is better to avoid them.”³⁶ This ruling has classed Christians in the same category as waste, useless things.

The Sunni schools of Hanafi, Shafi’i, and Hanbali, on the other hand, teach that it is lawful to eat fats and such foods from the loot because they are from the people of the book, but Malik teaches that it is prohibited, especially from the food forbidden to the people of the book.³⁷ This means that the people of the book have a special place among Sunni Muslims and Malikiya, especially, who are the majority in West Africa and Nigeria, because they forbid what Muslims also are forbidden.

Concerning interactions with the opposite gender, women are not allowed to be in the presence of a stranger (any male apart from the mahrim) without hijab. Maghniyyah reported that all five schools agree with Qur’an 24 (al-Nur): 31 that the Qur’an text “and reveal not their adornment save such as is outward; and let them cast their veils over their bosoms” means that it is “*wajib*” (compulsory) for her to cover her whole body except the face and hands (up to the wrists).³⁸ Therefore, male guest and female (wives) host have limit to their interaction and engagement in hosting a guest that is not their mahram.

³⁶ Sayyid Ali Hussaini Sistani, “Islamic Laws,” Al-Islam.org, accessed 1 December 2024, <https://www.al-islam.org/islamic-laws-sayyid-ali-hussaini-sistani>.

³⁷ Rababah and Rababah, 49.

³⁸ Allamah Muhammad Jawad Maghniyyah, “The Rules of Modesty according to Five Islamic Schools of Law,” accessed 21 September 2025, <https://al-islam.org/shiite-encyclopedia/rules-modesty-according-five-islamic-schools-law>.

Islamic Scholars on Hospitality

This section will review the rulings of Islamic scholars on the subject of hospitality. Because of overlapping, the views of scholars are discussed thematically below;

No Hospitality without Generosity

Rababah and Rababah observes that “hospitality and generosity are two sides of a coin.”³⁹ One must be generous to host and share with a stranger, and there will never be hospitality without giving. He further observes that generosity is an innate quality that one possesses; however, it is expressed through the acts of giving and sharing with people in need.⁴⁰ Although they are called voluntary charitable giving, which entails spending one’s wealth of their volition for the sake of Allah, it is also enjoined upon every Muslim because of the attendant blessing it brings to the giver. “Allah SWT has promised Muslims who engage in charitable giving perpetual rewards even after their death. Charitable giving is a mechanism to purify one’s soul and as well as a tool for wealth sharing and distribution among Muslims.”⁴¹

The Islamic mechanism of giving can be summarized in the pictorial representation that distinguishes mandatory and voluntary giving in Figure 1 below;

³⁹ Rababah and Rababah, 48.

⁴⁰ Ibid.

⁴¹ Mohd Burhan Yusof, Nashirah Abu Bakar, and Hydzulkifli Hashim, “The Mechanisms and Impact of Islamic Generosity (*Waqf*) Behaviour in Islamic Social Finance Institution,” *Journal of Awqaf Zakat and Hajj* 1, no. 1 (2023): 48, <https://doi.org/10.65404/jawhar.101004>.

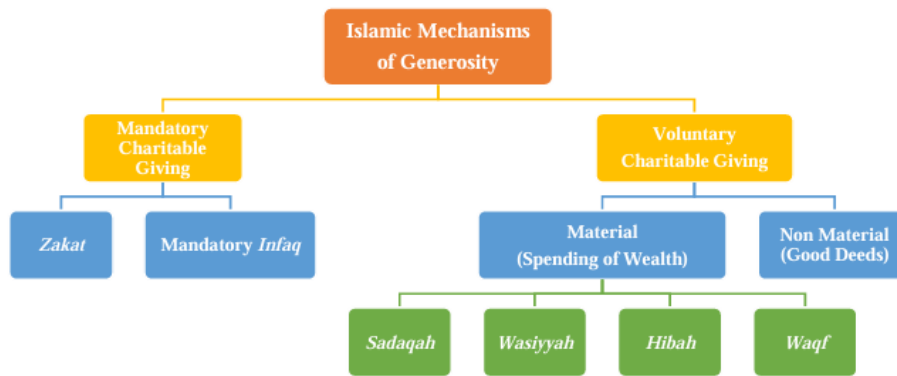


Figure 1. Islamic Mechanism of Generosity
Source: Yusof, Abu Bakar, and Hashim.⁴²

This system could parallel the generosity system from the Bible. Mandatory giving that is required is the tithe, one tenth of one’s gross income. The Seventh-day Adventist fundamental beliefs asserts that tithe and offerings are commanded by God in Malachi 3:10. However, “our use of material goods reveals how much we love God and our neighbors. Money can be a power for good; In our hands it can provide food for the hungry, drink for the thirsty, and clothing for the naked (Matt 25:34-40).”⁴³

Al-Ghazali was quoted as having observed that when Mohammad was alive, he was known for honoring his visitors by being generous to them. His generosity includes not only material items but immaterial ones as well, such as attention, looks, etc. He further states that, “No one came to him as a guest but thought he was the most generous of people.”⁴⁴

⁴² Yusof, Abu Bakar, and Hashim, 48.

⁴³ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines* (Silver Spring, Maryland: General Conference of Seventh-day Adventists, 2005), 304, 306.

⁴⁴ Abdulrahman Alsheha, “The Message of Islam,” accessed 25 November 2024, https://archive.org/details/the-message-of-islam_202401/page/n9/mode/1up.

According to Aisha, a companion of Mohammad, Abu Talha and his wife emulated this generosity when they hosted a visitor in their home and had very little to eat. The next day, Mohammad informed them that he received a revelation of a verse which was Qur'an 59:9 stating that;

As for those who had settled in the city and 'embraced' the faith before 'the arrival of' the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever 'of the gains' is given to the emigrants. They give 'the emigrants' preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.⁴⁵

Siddiqui commented that the practice of hospitality has not only spiritual dimensions but also a moral imperative due to the desert nature of the area. He opined that to deny one a drink is tantamount to killing the person because they may have been thirsty and hungry from long travels under the sun. He further states that, "Islam holds hospitality as a virtue that lies at the very basis of the Islamic ethical system, a concept rooted in the pre-Islamic Bedouin virtues of welcome and generosity in the harsh desert environment."⁴⁶ Therefore, generosity on the part of Arabs becomes necessary to save lives owing to the harsh weather conditions.

Hospitality and Righteousness (Taqwa)

El-Aswad alludes or affirms that hospitality is among the virtues that Allah will reward a Muslim for both in this life and the life to come. Anyone who practices these emulates Allah, whose name is Al-Karim.⁴⁷ Al-Karim is one of the attributes or

⁴⁵ Stacey.

⁴⁶ Siddiqui, 15.

⁴⁷ El-Aswad, 462.

names of God in Islam, which means “the Generous One.”⁴⁸ That is why Rababah and Rababah opine that welcoming and entertaining strangers in Islam contributes to the “righteousness of the Muslim society.”⁴⁹ It is an act that contributes to the righteousness of the Muslims who welcome strangers and entertain them. Tanveer expatiated further on Taqwa, God-consciousness,

Love of pleasing Him and hope for His mercy, balanced by fear of displeasing Him or earning His wrath. In Qur’an 2 (Al-Baqarah) :177, those with correct belief confirmed by their deeds are described as muttaqeen (those who have taqwa): Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the muttaqeen.⁵⁰

Mark of Faith (Iman)

Rababah and Rababah said, “Prophet Muhammad himself considered honoring the guest one of the major signs of strong faith.”⁵¹ This report about the sayings and acts of Mohammad, which is not written in the Qur’an, has added value to the practice of hospitality. It is a sign that the individual has a strong faith.

Community Responsibility

Not only do individuals have the responsibility of welcoming and entertaining visitors, but communities do as well. Meehan posits that Muslims are expected to help

⁴⁸ My Islam, “99 Names of Allah,” accessed 21 March 2025, <https://myislam.org/99-names-of-allah/al-kareem/>.

⁴⁹ Rababah and Rababah, 44.

⁵⁰ Amana Tanveer, “Taqwā,” accessed 7 November 2025, <https://www.saheehonline.com/documents/1586965735Concepts.pdf>.

⁵¹ Rababah and Rababah, 44.

out in times of crises that displace people and render them homeless. “This provides Muslims with an excellent opportunity to pitch in, whether delivering hot meals to those affected or donating gently used items to someone who has lost everything.”⁵²

Meehan further observes that when someone has nothing to present to his or her guest, the community is responsible for coming in to help that person. Likewise, in the area of security and protection of the stranger, the community as a whole is expected to take responsibility.⁵³

Hospitality as an Islamic Culture

Another side of hospitality in Islam is that it is an ingrained part of the religion. Razali et al. note that “Overall, Islamic hospitality is an important aspect of Muslim culture.”⁵⁴ This position was taken from the study of the Qur’an and the *ahadith* and their teachings on the concept of hospitality. It is enjoined on all Muslims without exception, on both Muslims and non-Muslims.

These provisions on hospitality, taken from the foundational books of Islam, the Quran, and the *ahadith*, make the practice pervasive and generally applicable in every region.

Responsibilities of the Host

Madani summarized the attitudes expected of a host and listed them as follows;

⁵² S. Meehan, “Hospitality in Islam: The Joy of Honoring Guests,” accessed 1 December 2024, <https://jamiat.org.za/hospitality-in-islam/>.

⁵³ Ibid., 2.

⁵⁴ Razali et al., 31-42.

1. The host should prepare or provide food immediately after the guest arrives.
2. Fruits are given first and eaten before the food.
3. Most delicious dishes are given first when more than one dish is given.
4. The table should not be cleared nor plates removed until the guest stops eating.
5. The host should place enough food before the guest and not piecemeal.⁵⁵

According to Hossain and Aktar, when the host takes a guest into his home, it is incumbent on him to protect the guest and his luggage as well. Hossain and Aktar assert that “If the host is not able to do so, he must ask for the help of the able persons in the neighborhood.”⁵⁶

Responsibilities of the Guest

In Islam, the guest has some ethical rules of behavior they need to observe when they are in the house of their host. Rababah and Rababah listed twelve (12) rules of behavior or manners to be observed by the guest, which include,

1. The visitor or guest must accept to sit on the seat that was shown by their host.
2. He should be pleased to accept and eat whatever he was given by his host.

⁵⁵ Maulana Abdul Rasheed Attari Madani, “Treat Guest with Respect: Explanation of Hadees,” *Faizan-e-Madinah*, accessed 1 December 2024, <https://www.dawateislami.net/magazine/en/hadees-with-explanation/treat-guest-with-respect>.

⁵⁶ Firdaus Hossain and Muhsina Aktar, “Significance of Hospitality: An Islamic Perspective,” *International Journal of Research and Innovation in Social Science* 9, no. 4 (2025): 5443. <https://dx.doi.org/10.47772/IJRISS.2025.90400388>.

3. He must seek the permission of his host before moving away from the spot he was shown or referred to by his host.
4. Finally, while leaving, the guest must say a prayer for the host by way of thanking and blessing him for the magnanimity.⁵⁷

According to Madani, the sublime part of the guest-host transaction is the fact that when a guest is leaving the house of the host, the sins of the host are forgiven on account of the reception he granted his guest. This is a great blessing that the host reaps for his magnanimity.⁵⁸

Hospitality as a Way of Socializing

Because of the role that food plays in hospitality exercise, Siddiqui opines that food plays a significant role in fostering social relationships. He further opines that one should not eat alone but be happy to always share a meal with someone, especially one you have no cultural or historical affinity with.⁵⁹ They come together to feel one another and share the brotherhood.

Al-Shawkani also noted that “the purpose of food is not to eat or drink, rather it is to gather around the banquets so that they can socialize.”⁶⁰ It is ideal to welcome neighbors, guests, relations, etc., to come together and eat. Muslims eat from the same bowl to share the bond of love and fellowship. It takes away the spirit of miserliness.⁶¹ Therefore, beyond the spiritual and religious implications of hospitality

⁵⁷ Madani, 50.

⁵⁸ Ibid.

⁵⁹ Siddiqui, 96.

⁶⁰ Muhammad Ibn Ali ibn Muhammad ibn Abdullah al-Shawkani, *Adab ut-Talab wa Muntaha al-Arab*, 2nd ed. (Cairo, Egypt: Library Company, 1963), 134.

⁶¹ Ibid., 46.

in Islam, it also fosters the sense of community, humanness, and socialization. This great advantage of the system creates a sense of inclusivity where the one who does not have will eat as though he has. By extension, a stranger becomes a member of the community or family owing to the opportunity afforded by hospitality.⁶²

Hospitality and Evangelism (Da'awa)

Rababah and Rababah further deduce from the tradition of the Prophet and rulings from Islamic jurists and scholars that a Muslim may host an unbeliever for the sake of converting them to Islam. They cited Sahih Muslim, where an unbeliever came to Mohammad, and the prophet gave him milk from a goat until he drank milk from seven goats. The next day, the man accepted and converted to Islam. Then he was given milk from one goat; he drank and was satisfied. Thus, one can host an unbeliever. “But we notice that the prophet took the unbeliever as a guest: it said that he took him hoping that he would be a Muslim.”⁶³

African Traditional View on Hospitality

Gathogo observed that in Africa, hospitality is an ingrained culture, a central fabric of every nationality. Hospitality forms an intrinsic part of traditional African society. It is deeply embedded in communal life, expressed through actions, rituals, and values like unity, respect, and shared responsibility. Far from being a learned industry skill, hospitality is an instinctive practice passed down through generations as part of daily life and cultural identity.⁶⁴ Tutu, as quoted in Gathogo, says,

⁶² Rababah and Rababah, 56.

⁶³ Sunna.com, “The Book of Drinks.”

⁶⁴ Julius Matugi Gathogo, “African Hospitality: Is It Compatible with the Ideal of Christ’s Hospitality? Part 1,” *Churchman* 120, no. 1 (2006), 39-56, accessed 26 February 2024, <https://www.churchsociety.org/resource/churchman-vol-120-2006/>.

Africans believe in something difficult to render in English. We call it *Ubuntu*, *botho*. It means the essence of being human. You know when it is there and when it is absent. It speaks about humaneness, gentleness, and hospitality, putting yourself on behalf of others, being vulnerable. It embraces compassion and toughness. It recognizes that my humanity is bound up in yours, for we can only be human together.⁶⁵

Mbiti noted that Africans generally hold the value of hospitality in high esteem. It is a fundamental component of family morality. He stated that,

There are morals concerned with hospitality to relatives, friends, and strangers. It is held to be a moral evil to deny hospitality, even to a stranger. Therefore, when people travel, they may stop anywhere for the night and receive hospitality in the homestead. They should not be molested unless, of course, they abuse the hospitality they have received.⁶⁶

Fall identified the distinctive features of African hospitality, noting prominently how effusive the Sahelian culture of welcoming guests was. Upon seeing a visitor, they will run and meet him outside, take elaborate greetings as though they have known each other for a long time, children or younger people will take the visitor's luggage into the compound, and the guest will be escorted to the foyer or front porch where men sit. Fraternal greetings continue with questions on health and security, taking the central discourse until the host is satisfied that the visitor has come not to bring bad news.⁶⁷

Fall further reports that hospitality in Africa is rooted in solidarity. Visitors come almost unannounced, yet at whatever time they arrive, they are offered something to eat. The host introduces the visitor to everyone in the

⁶⁵ Gathogo, 41.

⁶⁶ John S. Mbiti, *Introduction to African Religion*, 2nd ed. (Long Grove, Illinois: Waveland, 2015), 177.

⁶⁷ Babacar Fall, "Africa Hospitality-Dying Culture," *The Unesco Courier* (1990), 22, accessed 26 February 2024, <https://unesdoc.unesco.org/ark:/48223/pf0000085205>.

settlement because the responsibility of hosting a visitor is the community's responsibility.⁶⁸

The traditional culture of the Hausa people is so intertwined with Islamic values. According to Pellow, it is difficult to draw the line between Hausa and Islamic cultures.⁶⁹ However, the research study shows that there is a marked difference between the traditional, cultural Hausa hospitality and the Islamic hospitality. The articles of food offered differed from halal to haram, and the number of days one is allowed to host a guest in their home.

Implication for Adventist Muslim Relations

From the review of literature and the Biblical foundations of hospitality, the following implications are observed for Adventist Muslim Relations;

1. The above Islamic position on hosting non-Muslims with the hope of converting them to Islam is a practice that Seventh-day Adventists can borrow as they seek to reach Muslims. White observed that this was Christ's method of reaching the people, which was set before us as an example. She said, "And while He fed them with the barley loaves, He gave them also to eat of the bread of life. Here is our example."⁷⁰ Through the provision of necessities to the veiled people groups like the Hausa Muslims, we can reach them with the message of salvation in Christ Jesus and open doors of acceptance to us.

⁶⁸ Fall, "Africa Hospitality-Dying Culture," 22.

⁶⁹ Deborah Pellow, "Hausa," accessed 29 January 2025, <https://www.everyculture.com/Africa-Middle-East/Hausa>.

⁷⁰ Ellen G. White, "Showing Hospitality," in *Testimonies for the Church* (Nampa, Idaho: Pacific Press, 1948), 6:345.

2. The Hausa Muslims are predominantly traders who always move in search of greener pastures. They come to Christian, or Adventist-dominated areas. They may be stranded and in need of shelter. They can be brought into their homes, care for their needs, besides the promised blessings from God, they can engage them in Bible and Qur'anic studies. Like the saints of old, one may accept the faith there and navigate their way back to their community later.
3. Sometimes, also, one may deliberately take a journey into Muslim-Hausa dominated areas and count on the provision of God through hospitality. When received by a community of family, one must observe the Islamic ethics of hospitality and play the role of a good guest. During such a stay, an occasion may come for exchanges, and the Adventist Muslim pioneer missionary may take advantage of that and engage them (individually) in a deeper study of the word.
4. However, the uniqueness of the traditional African hospitality practice provides for acceptance of visitor even though you do not know them and they come without advance notice. Missionaries can leverage this unique African culture and knock into any community as a stranger.

Summary

This is a literature review chapter intended to examine the Islamic sources on the subject under study. The researcher has examined the two primary sources, that is, the Qur'an and *ahadith*, respectively. They both the Qur'an and the *ahadith* encourage giving to needy travelers. Islamic scholars expounded and encouraged the practice. Significant recent development includes Islamic jurisprudence and its rulings on major crises in the practice of hospitality. The Islamic culture of hospitality is

witnessing significant change. The African traditional hospitality culture cannot be dismissed altogether, even with the coming of Islam visitors are welcomed, entertained and become community guests.

CHAPTER 4

RESEARCH METHODOLOGY

This chapter discusses the setting of the research location and research methodology. The research methodology includes the research design, population and sampling techniques, data collection procedure, analysis, and ethical considerations, which are all discussed. The data collection procedure contains the description of the methods used in data collection for this research and a justification for using the method. Finally, the chapter closed with an analysis of the validity and reliability of the research instrument and procedure used.

Setting of the Study

The Hausa ethnic group is the largest in Northern Nigeria and West Africa at large, and 30 percent of the Hausas are domiciled in Northern Nigeria, particularly the North-West region of Nigeria.¹ The Hausa people are predominantly Muslims, and the language they speak is Hausa.²

According to Salamone, Hausa land covers the vast territory of all the nineteen states of Northern Nigeria, and the North West is popularly called the Hausa land.³ Historical anecdotes show that Kano was the first contact between the Hausa people

¹ Ibrahim Tijjani Sabiu, "Hausa People of Northern Nigeria and Their Development," *Asian People Journal* 1, no. 1 (June 2018): 179-189, accessed 6 February 2025, <https://journal.unisza.edu.my/apj/index.php/apj/article/view/21>.

² Frank A. Salamone, *The Hausa of Nigeria* (London: Bloomsbury, 2009), 11.

³ *Ibid.*, 2.

and Islam. The first monarch who converted to Islam was Muhammad Rumfa (1463 - 1499) in Kano.⁴ This, therefore, means that Kano state is a strategic state to the Hausa land. This is the reason why it was chosen for this research work.

According to Brinkhoff, Kano state has a population projection for 2022 of 15, 462, 200 million people.⁵ The population is homogenous, comprising the Hausa and Fulani people groups who share the same religio-cultural background due to Islam. Also, Kano state has 44 local governments and three Senatorial Districts.

Madauci, Isa, and Daura observed that the Hausa building patterns provide for visitors' accommodation in the entrance hall. There is also the storeroom which contains "mats and bedding which are taken out for the use of his visitors when they can on him."⁶ This research work on exploring the lived experiences of the Hausa people on hospitality has identified the role of hospitality in fostering understanding and acceptance that can eventually lead to witnessing among the Hausa people of Northern Nigeria. According to the Joshua Project, Hausa is the largest ethnic group in Northern Nigeria, whose dominant religion is Islam.⁷

Research Approach and Design

The research approach that was used for this study is qualitative. According to Kothari, "this type of research aims at discovering the underlying motives and desires,

⁴ School Software, "History of Islam in Nigeria," accessed 7 November 2025, <https://www.schoolsoftware.com.ng/history-of-islam-in-nigeria/>.

⁵ Thomas Brinkhoff, "Kano State in Nigeria," accessed 17 January 2025, https://citypopulation.de/en/nigeria/admin/NGA020__kano/.

⁶ Ibrahim Madauci, Yahaya Isa, and Bello Daura, *Hausa Customs* (Zaria, Nigeria: Northern Nigeria Publishing Company, 2009), 67.

⁷ Joshua Project, "Hausa in Nigeria," accessed 3 March 2024, https://joshuaproject.net/people_groups/12070/NI.

using in-depth interviews for the purpose.”⁸ This helped in discovering the lived experiences of the Hausa people on the hospitality culture, which helps in establishing a meaningful mission engagement model in Northern Nigeria.

The research design employed in this study is a phenomenological study. The choice of this research design was informed by the purpose of this research, which is to explore the lived experiences of the Hausa Muslim community regarding the hospitality phenomenon and its impact on engendering meaningful friendships that could lead to faith sharing. According to Gill, phenomenological inquiry “seeks to explore and examine experiences.”⁹

Phenomenology focuses on exploring the subjective experiences, perceptions, and meanings individuals attach to a particular phenomenon or experience from the participants' perspectives. The researcher discovered that hospitality among the Hausa people is practiced because it was inherited, based on humanitarian considerations, religious injunctions, and the promise of blessings and rewards for those who do it.

Data Collection

Because the research explored the practice of hospitality, the researcher used focus group interviews, individual interviews, and observation methods to collect credible data for the exercise. The researcher observed the hospitality practice among the Hausa people of Garanga for one week while taking down notes from his observations. According to Hecker and Kalpokas “the researcher will immerse himself in the daily activities of the participants on the subject matter of the research

⁸ Kothari 3.

⁹ Gill, 73-94.

and observe them covertly while taking notes from his observation in an uncontrolled environment.”¹⁰

This was done by the researcher covertly to ensure a free atmosphere where he observed the practice in an uncontrolled environment. The researcher used interviews, the focus group, and participant observation as instruments of data collection in this study. According to Sahoo, an interview entails “a series of questions” that a researcher asks someone or a group of people to gain insight or a detailed and minute perspective into a phenomenon.¹¹ Here, the researcher used a semi-structured interview, using a set of questions as a guide (see Appendix C).

Population and Sampling

According to Brinkhoff, Kano state has a population projection for 2022 of 15, 462, 200 million people.¹² He also reported that Kibiya Local Government has a population projection of 228,000 for the year 2022.¹³ The population that was used for this study was the Hausa Muslim people in Garanga, Kibiya Local Government Area in Kano State. Because of the lack of comprehensive official figures for the population of Garanga, AMRH estimated the population of Garanga to be 45,000 persons.

¹⁰ Jörg Hecker and Neringa Kalpokas, “The Ultimate Guide to Qualitative Research - Part 1: The Basics,” ATLAS.ti, accessed 6 September 2024, <https://atlasti.com/guides/qualitative-research-guide-part-1>.

¹¹ Ranjan Kumar Sahoo, “Interview as a Tool for Data Collection in Educational Research,” in *Tool of Data Collection in Educational Research*, ed. Rajendra Prasad (New Delhi, India: Lucky International, 2022), 120-143, accessed 8 September 2024, https://www.academia.edu/78197740/interview_as_a_tool_for_data_collection_in_educational_research.

¹² Brinkhoff.

¹³ Ibid.

According to Kindsiko and Poltimäe, “universal numerical recommendations have weak explanatory power” with regard to sample size in qualitative research.¹⁴ Therefore, the reasons for the use of fourteen people (14) for this research study include: 1) Saturation. When the number of subjects is higher, saturation is not unlikely. 2) To collect in-depth and balanced information, segmentation of the population was done based on exposure—the aged, traditional rulers, adults, and youths of both genders.

Sampling

The researcher used a purposive non-probabilistic sampling technique to sample the participants for the study. According to Taherdoost, this is a conscious selection of participants by the researcher based on the respondent's knowledge of the research question.¹⁵ The participants were chosen based on their experiences on the subject matter.

Data Analysis

Four hospitality instances were observed, and the researcher’s personal experience with his host were recorded in the researcher’s notes. The researcher identified fourteen (14) participants for the study, all indigenes and Hausa people. Seven of these were formed into a focus group, while the rest were interviewed separately and individually. The researcher met with the focus group and interviewed

¹⁴ Eneli Kindsiko and Helen Poltimäe, “The Poor and Embarrassing Cousin to the Gentrified Quantitative Academics: What Determines the Sample Size in Qualitative Interview-Based Organization Studies?” *FQS Forum: Qualitative Social Research* 20, no. 3 (2019): Art 1, <http://dx.doi.org/10.17169/fqs-20.3.3200>.

¹⁵ Hameed Taherdoost, “Sampling Methods in Research Methodology: How to Choose a Sampling Technique for Research,” *International Journal of Academic Research in Management* 5, no. 2 (2016): 23, <https://doi.org/10.2139/ssrn.3205035>.

them, having received their consent. The group comprised two traditional rulers, two adult men, two women, and one male youth. Likewise, seven participants for the interviews were selected.

Thus, fourteen (14) persons from the community were selected for the interview. Seven (7) persons were used for the focus group interview, which comprised of two (2) traditional rulers, two (2) adult men, two (2) adult women, and one (1) youth. Seven (7) others were used for the one-on-one interview they comprised of one (1) male Imam, two (2) adult male, two (2) adult women, one (1) male youth, and one (1) female youth. In this category, participants were those who could communicate well and had the requisite experience in hospitality in their culture.

The interviews were conducted in the Hausa language, and the data were recorded with an audio recorder. The research instrument was translated from English to the Hausa language using Google Translate, and a Hausa reviewer who ensured the accuracy of the instrument. Appendix D contains the Hausa language interview instrument. The collected data was transcribed¹⁶ and translated into English using Google Translate. The researcher also developed an observation guide to aid him in observing articles of hospitality that are relevant to the study (see Appendix E).

The researcher used manual thematic analysis of the data to establish themes associated with the findings. The identified themes aided the researcher in answering the research questions, establishing implications for AMR, and developing a mission model for using hospitality to reach the Hausa people in Garanga.

¹⁶ Creswell and Creswell, 294.

Trustworthiness and Dependability or Credibility

Validating the accuracy of research findings entails measures that ensure the credibility of the findings through the instruments used. The researcher used data triangulation to establish the credibility of the themes and findings. Cresswell and Cresswell observed that triangulation is the use of several sources of data to establish coherent themes. That is, when themes are established by analyzing data sources that answer the research question.¹⁷ In this study, focus group, observation, and interviews are the sources of data for the research study.

According to Kim, the repetitive use of an instrument of data gathering makes the researcher conversant with the procedure, thereby establishing its reliability.¹⁸ In this case, the researcher conducted a pre-research interview in *Tarai*, a location not far from Garanga, the research-focused area. This took place for a week before the actual study at Garanga. This enabled the researcher to test his ability in understanding the instrument, his level of preparedness, and the gadgets to be used for the interview. Thus, the reliability of the research findings was ensured.

Ethical Consideration

The researcher obtained ethical authorization from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC), see Appendix A for the ISERC approval letter. Participant consent was obtained using a consent form submitted and approved by the Adventist University of Africa Institutional Scientific and Ethical Review Committee (See Appendix B). After the

¹⁷ Cresswell and Cresswell, 251.

¹⁸ C. S. Caleb Kim, *Cultural Anthropology from Christian Perspective* (Eldoret, Kenya: Utafiti Foundation. 2019), 207.

approval, all participants to be interviewed consented to the terms of the interview as contained in the interview consent form before they were interviewed. The researcher also maintained objectivity and did not allow the interference of his faith values in the collection, analysis, interpretation, and presentation of data.

Summary

This chapter has discussed the setting of the research and research methodology. The research procedures have been discussed systematically, from sampling to the procedure of collecting credible data from the participants. The procedure for data analysis, interpretation, validity, and reliability, and ethical consideration for engaging with the research subjects has also been discussed.

CHAPTER 5

RESEARCH FINDINGS

This chapter discusses the analysis of participants and analysis of the data. The analyses of the data were guided by the research questions in Chapter One. After the analysis of the data, the chapter discusses the identified themes from the research. The chapter further discusses the missiological implications based on the analyzed data and the mission model.

The data collected for the research was used to answer the following research questions:

1. What perceptions do Hausa in Garanga have on the concept of hospitality?
 - 1.1. What cultural perceptions do Hausa in Garanga have on the concept of hospitality?
 - 1.2. How do the Hausa in Garanga understand the teachings of the Quran and the ahadith on hospitality?
2. How do the Hausa Muslims in Garanga perceive the concept of hospitality in influencing how they relate with non-Muslims?
3. How can hospitality be used as a strategy in enhancing the Adventist Muslim Relations' objective of reaching the Hausa Muslims of Garanga?

Research Findings

In addressing the first research question which states; “What perceptions do Hausa in Garanga have on the concept of hospitality?” This question was answered in two parts: the traditional and Islamic perceptions about hospitality.

The researcher conducted four (4) observations in four different places in Garanga. In all instances, the researcher observed that, as soon as the visitor arrives, they are welcomed warmly as though they were known before. After greetings, usually in the Arabic language, that is, “as-salaam alaykum,” and the host responded by saying “*wa’alaikum assalam*,” water was brought first. A lengthy discussion takes place under a tree, in front of the house, or in the hallway, called *Zaure*. The host makes the visitor feel at home without the trappings or appearance of suspicion. Then, the guest opens up and shares their name, where they are coming from, what they want at the moment, and how long they will stay.

The guest had different reasons for their visitation. For instance, PFOS1 was a relation from a distant village, and the host recollected some names. PYOS1 is a young man who came to see his girlfriend at the home stead. It appeared they were dating, and he was asked several questions. PTOS1, an unknown traveler and trader who came for the market taking place the next day, needed a place to rest after the Insha’ prayer. PFAO1 identified herself as a relative from another village who had come to inform them about the wedding plans of her daughter.

The common phrases of welcoming words observed are as follows. “Welcome, welcome, praise God. How was the journey? How is the family? How is life? You took this scorching heat? Oh, you are most welcome. Feel free, relax, and get your rest. Take some water and drink.” This is the pattern of greetings that welcomes a visitor with the sense of familiarity and honor. There was a salutation which was always responded to in the Islamic way, detailed greetings of inquiry into the guest’s well-being, then water was brought to the guest.

They were all treated the same initially by showing them some respect and observing all the preliminary articles of hospitality. Attention was given with respect,

water to drink was brought, and the discussion continued. This Hausa practice provide for giving of water first before food, whereas the Maliki ruling provide for food first.

In his interview, the researcher first started by establishing how the participants understand the practice of hospitality. Participant IRAM3 stated;

A Hausa, idan aka ce karamci shine idan kayi bako sai ka karrama shi, ka bashi abinci, ka bashi ruwa, da sutura. Idan ka tashi lafiya ku gaisa lafiya, lafiya lau, sai ya kama hanya, in zai kwana biyu to dama akwai daki wanda aka ware domin baki ko kuma zaure. Idan kuma zai tafi sai ka raka shi sannan sai kuyi bankwana. Duk bahaushe yana yin al'adar karamci.

In Hausa, hospitality means that when you have a guest, you honor him, give him food, water, and clothing. If you wake up safely and greet him well, then he sets off on his journey. If he is going to stay for two days, there is probably a room that is set aside for guests or a hall (*zaure*). If he is going to leave, you should accompany him and say goodbye. Every Hausa man is part of the culture of hospitality.

The definition above shows that hospitality entails honor given to the guest that visits. This honor is expressed through the attention given to the guest by leaving off what the host is doing and be attentive to the guest, and verbal fraternal exchanges were made. The host does not show any sign of being in a hurry. Essential articles of honor and respect also include the giving of water to drink and other immediate needs such as food and clothing. After the night rest, the host checks on the visitor and seeing them off. This is also an act of respect and honor to the guest.

The practice of hospitality among the Hausa is a pervasive culture that everyone is involved in. All focus group members affirmed that every Hausa family has a *Zaure* or a hallway into the inner harem. The *Zaure* is predominantly used for hosting visitors, even mad people. There is also a *Turaka* (the husband's private room). (See Appendix F for pictures of traditional Hausa *Zaure* and *Turaka*). The concise definition of hospitality was given by IRAM2, that,

“Hospitality is being hospitable to someone you do not know, by accommodating him, giving him food, and any basic need he may have at the moment, this could last for a day, two days, three days, or even one year. In the

case of hosting a visitor for one year, you will have to give him a piece of land to cultivate, give him some farm implements, or lead him to where he can access laborers.

Hospitality could last beyond three days in the case of one who has come to stay longer. Until they find what to do and stay independently, they will remain under the care of the host. FGAM4 noted, however, that Islam stipulates one day for hospitality and a maximum of three days. “But someone may come in search of food and desire to stay for even a year. Migration happens as a result of quarrel in a family, outbreak of diseases, poverty, and many reasons, and someone would say let me move to that village.” In this case. One can be hosted for even more than a year.

In both perspectives of Islam and Hausa culture regarding the length of hospitality, common among them is the honor and respect given to the guest. They are given all they need, guided even when the host does not know the person. The visitor tells the length of time they wish to stay.

The Hausa culture of hosting visitors have interesting perspectives. The motivation for that is the common understanding that, as humans, we must help someone in need. Participant FGTI reports that,

If it is a human being, you don't have to know them. If God wants him to come to you, you will treat him as your guest. So, we are here, as you have seen, we once went on a hunting trip like this, we found a place to sleep in the forest, on the edge of a ravine, and a Fulani honored us, gave us food and water before dawn. Even if you don't know a person, I don't know him now, but even if you don't know a person, you will be kind to him, help him when he is in need.

The basic motivation one has to welcome, accommodate, and entertain a visitor you know, that is, one has affinity with or one without any affinity, is the common humanity we have. The fact that it is human being, there is the feeling of seeing someone like you stranded or in need is implied. The focus group consented that, hosting is motivated by humanitarian feelings. FGTI stated above that there was a Fulani who showed care to the Hausa hunters in the wilderness during a hunting

spree. Earlier in the literature review, Ali commented on Qur'an 4 (An-Nisa') :36 that the concept of neighbor, far and near, refers to both relations with kinship ties and those without any filial relations. One must identify with the plight of humanity and be moved to help. Participant IRYW7 added that;

Common humanity is the biggest motivator for hospitality. A human being like you needs shelter and or a supply of food and water owing to long journeys. He receives that from fellow humans so that he can reach his destination. Also, another motivator is the fact that the person, his children, or relations may need such somewhere. The concept of what you have done to someone will come back to you prevails here.

The participant reported that another motivation for hospitality is the cultural understanding that the gesture might be reciprocated in the future in different ways. It might be through one's relationship or the person himself when he travels and is stranded. The golden rule of do unto others what you would have them do to you is inferred here.

The giving of food and water to a guest is a cultural value which is necessary and central to Hausa hospitality practice. On this aspect, participant IRAW4 responded, "If you eat the food, the host will feel good. It shows the generosity of the *Bahaushe* (Hausa man). There is no greed, no selfishness. Now that the plate was brought, if we all refused, she would not feel good."

Five out of the seven focus group participants agree that food has both religious (Islamic) and cultural values. It removes greed and selfishness and affirms generosity, it also set the test of the guest's intention whether their intentions are good or not, whether they will be accepted or rejected. FYM7 asserts that, "when the person accepts to eat, then everything he is looking for shall be given to him. But if he rejects your food or water, then what else can you give him?"

Hospitality, entertaining guests, and accommodating them has been part of the Hausa culture before the arrival of Islam. FGT2 observes, "Since our forefathers. We

grew up and saw it like that. Our parents used to tell us, and sometimes through riddles and stories, that if they sent you on an errand, accept whatever they placed before you.”

The summary findings of research question one, first part, is that, the practice of hospitality among the Hausa people in Garanga is a pervasive culture inherited from generations unknown. The major articles of Hausa hospitality are the friendly welcome, water, food, accommodation, security, honor and respect given to the guest, and provision of a room/rooms for the guest. The common humanity and desire for God’s blessings are the motivation for this practice among the Hausa people in Garanga. These facts are illustrated by several experiences where hospitality was extended to both Hausa people and other people from different locations, cultures, and religions.

The second part of question one explored how the Hausa in Garanga understand the teachings of the Quran and the ahadith on hospitality. Having reviewed the cultural perceptions Hausa people have on hospitality, this second part of question one explored the understanding and practical application of the teachings of Islam on hospitality among the Hausa people of Garanga.

The researcher observed some hospitality acts in honoring and accommodating guests in Garanga where PMAO1 was hosted in the mosque for a night, when the doors of the mosque are always open during the night. In line with the Maliki ruling on prohibiting women from answering a stranger that is not their mahram (a guardian; A woman’s mahram is a male that stands as a guardian to a woman and can be her father, brother, uncle, son, etc.), gender lines are observed as PFOS1 was hosted in the house and slept with one of the wives because she is a woman. Also, the researcher observed that women do not answer any man at the gate

except the house owner, and female guests spoke with a male host with their faces facing opposite directions. No handshake between male and female or even long discourses are rare between the genders. IRAW5 added that “based on Islamic teaching, one cannot speak carelessly or shake hands with a man that is not your husband or mahram (protector and companion). Someone who is a visitor, you don’t know him, you can only say few words and refer them to your husband or any male.”

The researcher further observed that PFOS1 stayed for a night and left the next day at noon. She was given gifts of farm products, a bunch of brooms by the wife, and the host walked her off a considerable distance, then they said goodbye to each other. The host did not travel more than a kilometer until the guest left. The researcher also observed that PMAO1 was served a special meal by the host. His shoes were cleaned by the host, who instructed his children to do that. This unconventional gesture was to show kindness and honor to the guest by meeting his needs. However, IRAM2 reported that there is a lack of Islamic education among most of them.

Mu nan, ka gani ilimi bai ishe mu ba. Kullum muna jin malamai suna wa’azi da koyaswa game da karban baki. Har ma akan ce, Karamci shine cikon Imani. Duk abinda ka ji na fada maka, abinda aka koya mana ne game da karamci. Na dade ina jin wa’azoji da fatawa game da mu’amalar jama’a. Duk wanda yake son ganin Allah dole ya aikata abinda aka koya masa. Mutum zai bayyana imanin sa a zahirce ta wurin karban bako da kuma karrama shi. To wannan mutumin shine musulmi.

This is translated as follows,

Here, you see that literacy is not enough for us. Every day, we hear teachers preaching and teaching about hospitality. It is even said that Kindness is the essence of Faith. Everything I have told you is what we have been taught about kindness. I have often heard sermons and fatwas about social interactions. Anyone who wants to see God must do what they have been taught. Man demonstrates his faith through receiving a guest and entertaining him. Such is a Muslim. Treat your guest with honor and respect, irrespective of his economic background. You sacrifice your wealth liberally in meeting his immediate needs of food. Even though you don’t have and it is late.

Hospitality is a demonstration of the faith that one professes as a Muslim. Every Muslim is expected to practice hospitality to be a real Muslim. IRAM2 noticed that the people of Garanga are mostly illiterates yet, Islamic teachings on hospitality shaped what Hausa people are doing today. Hospitality (kindness) is the essence of the religion they practice. Generosity, sacrifice and respect for guests are among the teachings of Islam on hospitality.

The Maliki ruling stipulated that “hospitality is for a day, or at most, three days. Beyond that it is considered charity.” The significant variations among all participants interviewed includes the number of days one is allowed to host a visitor. The Hausa Muslims’ lived experience is that they host guests for as long as the guest would want to stay. Second, there is the practice of sending the visitor to see the Imam for confirmation, or sleeping inside the mosque. These practices were not sanctioned in the Maliki rulings and the literature reviewed. However, all focus group participants interviewed agreed that it is common these days to refer an unknown visitor to the local authorities, the Village head, or the Imam. IRAM2 said,

The Imam has a very spacious room reserved for hosting visitors. The village head also has a special room for that purpose. Because of the worsening insecurity in the land today, no one is allowed to host someone who is questionable and cannot identify themselves properly. Even religious and traditional rulers are required to host such individuals only for a night; the next day, they would be handed over to law enforcement. But some of us will still host whoever we wish and are comfortable with in our homes without permission from anyone. Our children or relatives may travel tomorrow for business and need it. Do we know who will accommodate them and help them there? No.

IRAM3 stressed that, though there is a lack of education among them yet, they listen and internalize the teachings and preaching from the Imam, which shaped their practice of hospitality.

You cannot give your guest alcohol, as our parent, the *Maguzawa*, used to do. Our people drink alcohol and when a visitor comes there must be alcohol in a jar close to you, that will be the first thing to give him, if he does not accept it

then you will know that he does not drink alcohol and you will order that water should be given from inside the house. Some also do not eat dead animal (*mushe*) but it used to be our food. When an animal dies you prepare it and give to your guest. Now we have accepted Islam and have done away with those things completely. You will only give your visitor water or pap (*koko*) the food that is halal in religion.

This means that there is a marked deviation from cultural hospitality to Islamic way of receiving visitors in the presentation of what is halal (permissible) from Islam. As discussed in the literature review, people of the book are the exception in the Maliki school teaching to be hosted because they also accept halal foods.

Mark of completion or perfection, as noted in the literature review. “Prophet Muhammad himself considered honoring the guest one of the major signs of strong faith.”¹ In Islam, the demonstration of one’s faith is to voluntarily receive a stranger and host him with dignity and respect without being forced to do so. It makes one righteous. They consider that practice an act of religion. Seven of the focus group respondents referred to the story of Prophet Ibrahim (Abraham) as the sole principle of hospitality.

Prophet Ibrahim hosted angels, and they blessed him with a son, Isma’il. Every Muslim hopes to get such blessings by hosting a traveler. They also recalled that an Ethiopian king hosted some swahabas of the noble Prophet Mohammad, though he was not a Muslim. There is a sahih hadith that the Prophet was quoted to have said that anyone who believes in the last day must also be favorably disposed to a stranger. Hajj itself reveals the practice of hospitality because there at Mecca, every Meccan would want to serve the pilgrims with water, at least. The whole concept of Hajj teaches that we are all pilgrims on earth, and one day we shall leave this world. That is why it is incumbent on every Muslim of means to attend Hajj at least once in a lifetime.

This was also reported in the literature review that “Sarah was serving them joyfully” when the heavenly visitors gave her the promise of a son.² Here, it is believed that there is a blessing or reward for a Muslim who hosts a stranger in his

¹ Rababah and Rababah, 44.

² Ibn Kathīr, 4:236-237.

house. Just as Prophet Ibrahim was blessed by God by breaking the curse of barrenness, so also every Muslim will receive blessings in different ways depending on their need when they receive a stranger.

According to participant IRI1, Islam teaches that there is a promise of divine blessing to every Muslim who will host a guest/stranger. This is in line with the teaching of the hadith as narrated by Al-Bukhari which ascertain that there is a reward for those who host strangers.³ IRI1 expatiated further,

Allah (SWA) promised that every Muslim who hosts a stranger in his house shall receive the blessing of Allah. You know, this blessing comes in different ways. Like Prophet Ibrahim (PBUH) received the blessing of a son when he had been married for many years without a son. Just by the act of hosting, just hosting the visitors, they got what they had been waiting for. Some could receive bumper harvest, some it is big growth in their businesses, some it is peace in their marriage!

Therefore, there are several motivations to hosting visitors in Islam, including humanitarian considerations, payback, and anticipation of blessings in answered prayers. The practice metamorphosed into what the Muslims do at Mecca during Hajj, through the provision of water and accommodation for the pilgrims. Participant IRI further reported that;

In Qur'an 59 (Al-Hashir): 9, those who overcame selfishness and hosted their guests will be successful. This is the blessing promised to all Muslims, and every Muslim wants to succeed. If you want God to bless you, then host a visitor. When he goes, he will pray that God blesses you, and in his heart, he will keep blessing you as he goes. Those blessings shall follow you in your business, farm, cattle, family, and other things you do.

There are promises of blessings to every Muslim who receives and treats his guest well. Just as Ibrahim was blessed with the promise of a son, Ismail, so shall a Muslim be blessed. This fact was further observed by all participants of the Focused Group. They maintain that guest will say a word of prayer, usually invoking God's

³ Al-Bukhari, chap. 85, book 78, Hadith 162.

blessings upon the host who received him well. Participant FAW6 also reported that the visitor may notice a need in the host's family or the community in general and pray for it.

Participant IRI1 further observed that, in Islam, it is ideal that one prays a two Raqa' prayer "if he is a Muslim and you enjoyed his coming" during which time you will ask God (Allah) to bless each other.

You see, in this life we came with nothing and we will leave with nothing. It is ideal to use what you have and get God's blessings. What are two measures of maize to give your guests as a gift? When he or she gets home, they will show their people that they met some good people somewhere and they hosted them. And Allah will bless you for sacrificing. Sadaqat has the potential to wipe away one's sins when you give to someone in need.

The teaching of Sadaqat in Islam is understood and practiced by the Hausa Muslims of Garanga. Hosting a stranger in the house, entertaining them from what God blessed them with sacrificially without the expectation of payback is Sadaqat, and Allah will bless them for doing so. In other words, they practice hospitality as Sadaqat which was commanded upon every Muslim. In addition to that, the concept of prayer for the host was reported in the manners and responsibilities of the guest, "while leaving, the guest must say a prayer for the host by way of thanking and blessing him for the magnanimity."⁴ However, the number of raqa' is not mentioned in the literature review but the participant mentioned two raqa' prayer.

The article of food given to the visitor are basically water and food. IRAW4 affirmed this reality by reporting that welcoming strangers requires sacrificial giving of one's fortune;

That is the reason why when someone comes to you, the first thing you will give the person is water and food. It is very important. One who gives you water gives you life. One who gave you food has overcome greed, and he is generous. That is why even in our Hausa culture, I used to hear that when you

⁴ Madani, 51.

visit a house and they could not place something before you, even water, then retrace your steps to another place. It means your host is greedy; he is stingy. You will sleep with one eye closed.

The generosity of giving food and water to the stranger, cooking the best meal to honor a stranger, and giving the stranger some parting gifts are evidence that hospitality also entails giving or generosity. The habit of greed and stinginess cannot go along with accepting someone from a different background. Sadaqat is generous giving that is non-obligatory. This was noted in the literature review where hospitality is classed together with Sadaqat. This is the position of Rababah and Rababah that “One must be generous to host and share with a stranger, and there will never be hospitality without giving.”⁵ This was confirmed by the lived experience of IRAW4 that generosity is an innate quality that one possesses; however, it is expressed through the acts of giving and sharing with people in need sacrificially.

According to participant IRI1, there is a verse in the Qur’an that provides a practical example of hospitality for Muslims. He cited the visit of the heavenly messengers to Abraham.

They came while traveling to destroy Sodom. They left a token of blessing for the old man, and Isma’il was born. When they came, they saluted with Assalamu’alaiqum, and Prophet Ibrahim (PBUH) responded with wa alaiqum assalam, and Muslims are doing that in imitation of the angelic visitors in Qur’an 51 (Adh-Dhariyat) vs 25 that say “Remember” so that we can do what the Prophet of Allah did.

The phrase “remember” in the text is a call to Muslims to take the example as a principle. It has become a tradition.

The following section are the established findings for the second research question. The question states, “How do the Hausa Muslims in Garanga perceive the concept of hospitality in influencing how they relate with non-Muslims? This question

⁵ Rababah and Rababah, 48.

explored how the Hausa people relate with non-Muslims who visits Garanga in terms of acceptance and treatment.

The Maliki madhab ruled that “Muslims must be companionable towards themselves or others.”⁶ They are permitted to host non-Muslims except those that kill Muslims. This was confirmed by the lived experiences of the participants.

The researcher carried participant/passive observation in four different sites which involved Muslim guests. They visited and were hosted by Muslims in their homes and mosques. However, there was one non-Muslim guest the researcher observed how he was accepted and treated. Everything was done according to Islamic injunction. Participant AMRH hosted the researcher. The researcher could relate his experience as he observed what the host did to him from the first day of their meeting.

The researcher saluted the host with the Islamic salutation formula, and he answered joyfully. Then he introduced himself as Malam Jidauna, Kurama by tribe from Kaduna state. The researcher is a student at the Adventist University of Africa in Nairobi, Kenya. He explained his intention of visiting, that, he has come to conduct academic research for about two or three weeks, and he is looking for a place to stay. He agreed to host me in his house, and then we sat down. He went inside and quickly brought water for me to drink. He brought food as well, and he ate a portion. We started talking, and he introduced the topic of my research. We discussed at length, and the host realized that his guest is a Christian. Many people came by and joined the discussion, and there was no trace of shame or regret in his disposition.

Throughout his stay, they ate together except when he was away at mealtime, or the researcher was away at mealtime. He checked on the researcher daily in the

⁶ Ahangaran, “Boundless Peace and Friendship in the Quran.”

morning and anytime he returned from his errands. Participant RHOR shared a few rules for the researcher's stay in the town.

Oga, be careful at night, no movement after sunset, you know our world today, don't open your door when someone knocks in the night unless the person speaks and you identify their voice, and if you are going anywhere, please, inform me of your movements. You are with me on trust, and I need to secure you as much as I can. Just feel free and relax, nothing bad has ever happened, but you know, our people say that prevention is better than cure.

The host knew that the researcher was not a Muslim, yet he took it upon himself as a sacred responsibility to protect him from harm until he left his house. He did what could be done for a guest who is Muslim without any difference. He agreed to host a stranger, someone he had never seen and was not invited by him, on trust.

The researcher further observed that;

His wives became friendly after three days of my stay, and they could come and initiate discussions with me in the absence of the host to keep me busy. Their husband returned and met us conversing together, but there was no apprehension. I was treated with utmost respect and care for three weeks. When I was leaving, there were tears and regrets for the separation. I prayed for them and blessed them. He was amazed at my perfect command of the Hausa language.

The researcher observed that after some time, the guest was accepted with full liberty to interact with everyone, including the wives. Precautions were strictly observed by the researcher which include: not speaking with the wives unless with the host or husband's permission, maintaining distance and avoiding eye contact, not meeting in seclusion, dressing properly, and avoiding jest and vulgar conversations. The women were taught some basic hygiene principles and they, in turn, asked questions regarding issues they need knowledge. Friendship was built and established as a result of hospitality, even when they knew that the guest was from another faith.

Participant PMAO1 visited his host at Garanga when traveling to another town. He was given food and water to drink. While he was eating, the host left but later understood that he went to the Imam's house and informed him that a guest came

to him but he had no room to receive him. The imam accepted that after Insha' prayer, the host may take him to sleep in the mosque. There is one old man in the town who sleeps in the mosque and was informed about the guest.

After the prayer, a blanket was given to participant PMAO1 and gladly accepted to go and sleep in the mosque. Early in the morning, the guest came out and allowed morning prayer to take place. The host brought bought food from local vendors and took to the guest. After the breakfast the guest left while the host became free from his responsibilities and returned to his house. However, participant IRAM3 observed that visitors are referred to the village head or the Imam because of insecurity, whether Muslim or non-Muslim.

These days, we have been warned by the government that when someone comes to us looking for accommodation, we should send them to the Village Head or the Imam. They have been instructed by the security establishments to set rooms specially for visitors and monitor them. There is an instance of a splinter terror group operating in Northwest Nigeria. The leader was a member of the dreaded Boko haram in the North East before moving to the Northwest. He has lived in a town called Babana for three years, pretending to be a laborer looking for menial jobs. After studying the town and its forests, he recruited over three hundred (300) terrorists in the forest and started launching attacks on farmers and military establishments. When the people rose to resoundingly decimate them, he killed scores of the villagers and sent messages to them saying, "I know you. I know your bedrooms, I know your houses, I know your warriors/fighters. No corner in your village that I do not know." This is the reason why government and security agents are warning everyone against harboring people for more than a day, or better still, direct them to the Imam or village head.

Here, it is obvious that there is a shift from the traditional Islamic way of hosting guests, Muslim or non-Muslim, in the house (Zaure or Turaka) to sending them to the Imam or Mosque or the Village Head's house. The terror leader spoken of in the interview above is also a Muslim. They do not discriminate between Muslim and non-Muslim in their attacks. Therefore, this is an innovation that does not, change the essence of the practice. Though the usual bonding and friendship that develops as a result of hospitality may not be there. In this regard participant IRI1 reported that,

Hosting a stranger or visitor at the Imam's house or the mosque has nothing to do with religion, however, but rather because of the roving insecurity. We need to be careful that we do not accommodate a spy, a terrorist, or a thief. Also, the mosque is open for anyone to sleep in, even a madman, when it is raining at night. It is the mark of faith for every Muslim to host a stranger stranded on a journey, especially in the masjid.

It is evident that there has been a culture change in how the Hausa of Garanga relate with strangers. The change is about sending a visitor to the Imam or mosque. This is due to the activities of bad, wicked people. They usually come and disguise themselves as those who are stranded or looking for a place to stay for some time. When they are accommodated and study the environment very well, then they will either steal from their hosts, rape their daughters, or impregnate them and run away. Also, the activities of Christian Missionaries are becoming worrisome. Participant IRI1 reported that, "Christian Da'wah (missionaries) group is converting our people to Christianity. They move about converting our people to Christianity." Therefore, in a bid to curtail that Christian onslaught, a Christian visitor is sent either to the Imam or to sleep in the mosque. There, the Imam will interrogate them and establish their mission. This was affirmed by participant FGMT1 who said that:

In the night, when we finish our Insha' prayer, and there is no movement again in the town, you will sit with your visitor and discuss many issues. You will ask him about his occupation, his people, and also his faith. If he is a teacher, he will teach more about Islam. You know, religion is like bush; one cannot finish it and say they know it all. Sometimes, your visitor will spend a large part of the night teaching you important aspects of faith that you don't know. It happened to one of my elder brothers. He did not know how to read or write. But when a teacher came and he hosted him, that time we were young men, our brother kept that man for one week. He started learning how to read the Bible. He apostatized later and migrated to the south. He is living there now, and some of our children go to him, and he puts them in school.

The seven focus group participants agreed that traditionally, the Hausa Muslims host people irrespective of their faith leaning. FGMT1 further narrated how he hosted Christians who came to buy dogs. "The visitors eat dogs, that is, pagans, and they stayed for days, some for about twenty days yet, I did not resent them or sent

them away. They are allowed to go about freely, without molestation. FGMA1 said he hosted non-Muslim traders in his house twice until he, too, traveled to the southern part of the country that is predominantly Christian and was hosted by a Christian.

Further, participant IRYW7 reported that hosting a non-Muslim is not a problem. It leads to the diffusion of ideas and engenders friendly relationships. “we will live in peace when we deal kindly with our Christian brothers. No one forgets an act of kindness and the giver. They will tell the story to their children, grandchildren, and great-grandchildren.” He added that “I will accept a guest into my house whether I know him or not. Once my heart accepts the person, that is all.”

The researcher asked further why they are not free to host anyone from any religious divide. The FGAM4 reported that the only line they are too careful to observe is when the visitor is questionable “and you know, crime does not follow a religion. Even among Muslims, there are bad people.” He cited examples with Boko haram and Fulani bandits. They chant “*Allahu Akh 'ubar*,” then slaughter people even in mosques.

This is also the position of the focus Group participants. They reported that they are free to host anyone, but people with questionable demeanor and those who cannot identify themselves properly are referred to the local authority. Participant IRAM3 shared an incident that there are instances where Christians were hosted, and a relationship began. Marriages were contracted as a result; over ten marriages took place under such conditions. He reported;

Even I, my brother's daughter, married someone who was accepted through hospitality. He came to us here, stayed for a few days. Then he saw a girl and said he loved her; she also accepted him, and they got married. In this town, there are more than ten people who married foreigners whom we welcomed through hospitality.

He added that they have their daughters who are married to Christians today. Even their children attend Salah celebrations with them, while they, too, visit them during Christmas. This kind of relationship that developed because of hospitality means that the culture of hosting guests has the potential to cement relationships. If one can give their daughter in marriage to someone who came as a stranded visitor, what else will be too difficult to give? Therefore, hosting strangers has proved to be one of the ways that build lasting relationships.

Culture Change

According to Varnum and Grossmann, cultural change refers to “Changes in ideas, norms, and behaviors of a group of people (or changes in the contents or themes of their products reflecting such changes), over time, typically on the scale of decades or centuries.”⁷ Beals and Hoijer emphatically stated that “Cultures are never static and unchanging.”⁸ This fact is observed in the culture of hospitality among the Hausa people of Garanga, Kibiya Local Government of Kano State. The Hausa traditional way of hosting a guest entail having a reserved room for guests called Zaire (the Hallway) or Turaka (the husband’s room). Participant FGAM3 reported that, “it is alarming how young people who make some money plan their buildings without adherence to the cultural provision for guests.” He narrated how he confronted someone who was designing his house with all the rooms en suite, and he said that it is modernization. “How will you have a visitor going inside your house without some secrets?” he wondered.

⁷ Michael E. W. Varnum and Igor Grossmann, “Cultural Change: The How and the Why,” *Perspectives on Psychological Science* 12, no. 6 (2017): 1-18, <https://doi.org/10.1177/1745691617699971>.

⁸ A. Beals and H. Hoijer, *An Introduction to Anthropology*, 2nd ed. (New York: Macmillan, 1959), 94.

It is obvious, also, that the culture of hosting guests in the house is gradually shifting to hosting them in the house of the Imam or traditional ruler. Among the factors cited, according to participant IRAM3, includes insecurity: “These days, we have been warned by the government that when someone comes to us looking for accommodation, we should send them to the Village Head or the Imam. They (village heads or the Imams) have been instructed by the security establishments to set rooms specially for visitors and monitor them.” Participant IRI1 added that “Hosting a stranger or visitor at the Imam’s house or the mosque has nothing to do with religion, however, but rather because of the roving insecurity. We need to be careful that we do not accommodate a spy, a terrorist, or a thief. Also, the mosque is open for anyone to sleep in, even a madman, when it is raining at night.”

Now guests are accommodated in the mosque, the house of the traditional ruler, or the Imam. Even the articles of food served to the visitor have changed from the alcohol they used to drink and given to someone as a mark of honor to pure water, which Islam prescribes.

Summary

In this section the researcher has analyzed the data while guided by research questions one and two. The first question sought to establish the perception of the Hausa on hosting strangers. It was established that hospitality is a cultural practice inherited from the forefathers and it is still practiced today. Visitors from everywhere are hosted because of the shared humanity feelings. Islamic teachings provides that Muslims must host strangers and treat them with kindness and respect, providing water, food, and accommodation for a day or at most three days. The second research question established how hosting strangers has influenced the relationship of Hausa Muslims with non-Muslims in Garanga. Relationships were built that resulted in

marriages, learning new things, and diffusion of ideas. It is practiced today but the tradition changed. The researcher established that there are variations of practices and meaning compared to the teachings of Islam and the Hausa culture. This has further led to culture change because visitors are to be accommodated in the Imam's house or inside the mosque due to rising insecurity.

The Identified Themes

The researcher analyzed the data collected which guided him to identify five themes. These include Blessings and reward, kindness and generosity, affirmation of faith (Iman) in God, moment of learning, and building relationship. This section discussed the identified themes in details.

Blessings and reward. The first theme that has come out clearly from all the participants is that hosting a stranger brings blessings and rewards from God in this life and the life hereafter. This was narrated by different participants. IRI1 explained that "If you want God to bless you, then host a visitor. When he goes, he will pray that God blesses you, and in his heart, he will keep blessing you as he goes. Those blessings shall follow you in your business, farm, cattle, family, and other things you do."

There is a promise of reward for anyone who expended his wealth on charity for travelers. For instance, participant FGAM4 posited above that the visit of the heavenly messengers to Abraham is the foundational principle of hospitality in Islam.

We were taught that prophet Ibrahim hosted strangers and they gave him a token. That one is material reward that one can see. The fatwas we received also said that anyone who hosts a guest well he will have a rich reward in paradise. My works of kindness for strangers will be added to me on the day of resurrection. Everyone wants to pile treasures that will save them on the day of judgement.

IRAW5 narrated a saying that “when you turn a visitor away or maltreated her, your reward of previous deeds shall be reduced and you have blocked all means of receiving blessings from God.” These all agree that welcoming and entertaining visitors well has a unique blessing that could come over to the believer in the hereafter. Also, just as the guests gave Ibrahim gift of a son every Muslim expect to receive blessing in reward for their act of hospitality.

Kindness and generosity. Generosity is the overarching theme that was emphasized from all participants in both the focus Group and individual interviews. Giving sacrificially to visitors mirror one’s mastery over greed and selfishness. According to IRAW4 the giving of water and food “shows the generosity of the Bahaushe (Hausa man). There is no greed, no selfishness.”

These acts of kindness done to someone in need which include welcoming visitors or guests, giving them accommodation, protecting their lives and properties, as well as sacrificing one’s wealth in feeding them in the best way possible because they are stranded and need help are a reflection of the generous heart of the Hausa man. He gives without expectation of immediate gratification.

When visitors arrived and they were welcomed, the researcher observed that food and water were presented to them, and the visitors were encouraged to eat freely until their satisfaction. All participants of the Focus Group and the seven participants interviewed agree that both Islamic and Hausa cultures teach that food should be given to the stranger freely. This was established in the literature review section that it is incumbent on the stranger to accept the charity. But where it is rejected, then the visitor also is rejected or looked at with suspicion. In parting, the researcher also observed that gifts are given freely.

From the above position, it is obvious that generosity is an Islamic injunction upon every Muslim, both material and non-material charity. It is required that one should entertain a guest with food freely; it should not be an act of compulsion to the needy.

Affirmation of faith (*Iman*) in God. Participant IRAM2 noted that hosting a guest and entertaining them is a demonstration of one's faith as a Muslim. He further noted that kindness is the essence of Faith. He affirmed that,

Everything I have told you is what we have been taught about kindness (hospitality). I have often heard sermons and fatwas about social interactions. Anyone who wants to see God must do what they have been taught. Man demonstrates his faith by receiving a guest and entertaining him. Such is a Muslim.

The expression of faith or *Iman* to a Muslim also entail hosting a stranded traveler and, by extension, guests. One cannot refer to themselves as Muslims, but their good deeds to others and welcoming the stranded traveler will express their Islamic faith. Participant IRI1 referred to al-Baqarah (2):177 by saying that,

“The Holy Qur’an says that faith is not when we turn our faces to the east, that is the Kaaba in Mecca, when we pray five times a day. Though Sallah is important, it is one of the fundamental pillars of Islam, yet it is not enough to pray five times a day and turn your back on your guests or relatives who are in need.”

The expression of faith is the acts of kindness, generosity, and benevolence to those in need. This makes a Muslim a believer. Furthermore, participant IRI1 quoted the hadith to buttress on this subject that,

Whoever believes in Allah and the Last Day should serve his guest generously. The guest's normal duration is a day and a night. Hospitality is for three days; anything beyond that is charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a distressful position.⁹

⁹ Al-Bukhari, chap. 85, book 78, Hadith 162.

The *hadith* above identifies a believer on the condition that he or she serves their guest. In other words, one cannot say they are Muslims who believe in Allah and the last day, and yet they do not receive visitors into their home and entertain them generously.

The mark of faith in Allah and the Last Day is when a believer serves their guest generously. The hadith states explicitly that it is obligatory to accept a guest into one's home and accommodate them for a day or a maximum of three days. Beyond the duration of three days, it is now charity that is also obligatory on every Muslim. That is why participant FYM7 insisted that he would host a guest stranger in his house, despite the challenging situation of insecurity and the mission activities of Christian Missionaries in the area. The act of hosting a stranger makes one a Muslim indeed.

Participant IRYW6 reported that his belief on hosting strangers as an Islamic practice has been built by the regular teachings we receive from our Imam. He noted that although they are not literate enough to read the texts of the scripture for themselves, but relied on sermons and teachings they received from Imams and teachers, especially during Friday and Ramadan periods. He reported that, one has taqwa when they host strangers voluntarily. Taqwa is the constant conscious feeling of doing what pleases God by accepting His will and avoiding what He does not want. In other words, hosting guests is a conscious decision borne out of love for God and doing His will because he enjoins it and He is pleased when it is done.

Moment of learning. Participant FGMT1 stated that hosting a visitor can present an opportunity for one to engage with the host or guest in discussion, usually when night has fallen and everyone is in their home. When the guest is literate, the host can benefit from them through learning what they do not know while they are

intimately together. It allows one to ask questions about their culture and faith, thereby increasing their understanding and expanding their horizon.

As it was noted earlier by Al-Shawkani that the essence of sharing food and eating together at meals, especially with guests and visitors, is to create an avenue for socialization: “the purpose of food is not to eat or drink, rather it is to gather around the banquets so that they can socialize.”¹⁰ While eating, the host and the guest engage in deeper discussions of life issues and understand worldviews of each other. This is a learning ground for both the guest and host.

Therefore, hospitality presents the opportunity of deeply analyzing and understanding someone’s cultural beliefs and practices, the reason or reasons why they do what they do. This can be done in a very close and free setting where there is diffusion of ideas through questions and answers, and active, participative listening.

Building relationship. Participant IRI1 referred to an incident in the life of Mohammad when he sent his *Swahabahs* (Disciples) about 55 of them, to An-Nijashi, the king of Ethiopia.¹¹ That action clarifies that Muslims can host or be hosted by non-Muslims, thereby forging new alliances and relationships. This is also part of Maliki ruling which the Hausa Muslims follow.

Participant IRAM3 reported how a visitor came, and in the course of his stay, he saw a girl and started dating her. Marriage was contracted between the girl and the visitor, thereby building a strong family relationship. Also, participant FGMT1 narrated how someone, a learned person, came to Garanga and was hosted in their family. He taught some of the children how to read and write. One of the children

¹⁰ Al-Shawkani, 134.

¹¹ Sunna.com, “One-fifth of Booty to the Cause of Allah (Khumus),” book 57, Hadith 44, *Sahih al-Bukhari*, accessed 12 November 2024, <https://sunnah.com/bukhari:3136>.

excelled and followed the man to the southern part of Nigeria. They eventually sent more children to them to be educated, and today they are doing well. Such visitors would not be forgotten because of the impact they made in the community. Marital relations are a strong tie because it last through generations.

In Summary, the themes discussed above highlighted the value of hospitality among the Hausa people. These themes could also serve as benefits that could be derived through Islamic hospitality practice.

Islamic and Hausa Hospitality Culture

From the data analysis, the researcher has established Islamic and cultural convergence of the practice of hospitality among the Hausa. Most of what the Hausa practice relate with their new Islamic culture where as some of their practices are continuation of their Hausa tradition. The Table 1 below demonstrates this fact.

Table 1. Similarities and Variations between Hausa and Islamic Practice of Hospitality

Category	Islamic Teaching	Hausa Lived Experience
Honoring Guests.	Respect and honoring the guest or visitor through giving them attention and meeting their immediate survival needs, such as food.	Protecting the guest and their property throughout their stay. Helping them achieve their mission or purpose for coming.
Duration of hosting	The Maliki madhab rules for a period of a night or the maximum of three days.	As long as the visitor wants to stay.
Gender Sensitivity	Male are free with male and a woman cannot host a male guest without the husband.	Women are free to receive visitors in the absence of their husband.
Article of food offered	Maliki Madhab rules that only what is halal should be placed before the guest or visitor.	Gives whatever they have which is not necessarily halal, even alcohol or carcass of an animal.
Accommodation	Hosting in the Mosque or house of the Imam. This is due to the activities of Christian missionaries, and the rising incident of insecurity.	Hosting a stranger in the Zaure, Turaka, or any room in the house that is deem appropriate.
Motivation for hospitality	Allah's blessing and reward now and the hereafter, humanitarian feelings, and expression of faith	Humanitarian considerations and hope for reciprocity

Table 1 above reflects the nuanced similarities and differences in the practice of hospitality between the official Islamic teachings and the lived experiences of the Hausa Muslims. It shows that Hausa culture influences the Islamic practice of hospitality among the Hausa people of Garanga. The discontinuity comes from Islamic teachings and existential considerations such as the activities of Christian Missionaries and the rising insecurity incidents that led to hosting of visitors in the mosques or the Imams' houses.

Missiological Implications

Hospitality practice has a missiological significance that can be harnessed for mission. Bosch noted the centrality of hospitality in both centrifugal and centripetal dynamics of mission as a Biblical virtue that is needed today. The missional community, the Church, directs two roles of apostleship and discipleship where hospitality brings the love of Jesus practically to the people,

A missional community has its own centrifugal dynamics as it radiates the love of God to the world through its outwardly directed witness, which interacts with its centripetal movement of gathering for worship, for encouragement and correction, leading to its sending. As the gathered, centripetal community, it is still the witnessing community as it practices the hospitality of God's love.¹²

The positive implication of hospitality in mission is building relationships.

Hesselgrave noted further that the huddle in reaching Muslims with the gospel lies not in theological differences but in the approach. He observed that,

The difficulty in communicating the Christian faith to Jews and Muslims does not lie in a difference of worldviews, though important differences within these monotheistic views do, in fact, exist. Rather, the difficulty lies in the fact that *Christians, Jews, and Muslims do not meet as strangers, nor do they meet as friends*. To a degree unparalleled in other parts of the world, missionaries to Jews and Muslims must win a hearing by demonstrating Christlike qualities.¹³

The unfriendly relationship between Christians and Muslims is a barrier to communicating the gospel. Wright stressed the value of friendship in cultures and said that “all human cultures are concerned with issues of family life, marriage, parenthood, friendship, working relationships, communication skills and dangers,

¹² David J. Bosch, *Transforming Missions: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 2011), 712.

¹³ David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*, 2nd ed. (Grand Rapids, Michigan: Zondervan, 1991), 278.

integrity in the public arena, the control of anger and violence”¹⁴ through the demonstration of Christlike qualities of incarnation. Hiebert noted further that, “Only when people trust us will they listen to what we have to say.” He further explained that building trust begins when a missionary shows interest in and accept those whom he came to serve by living among them. Building trust require such Christ-like qualities such as “love, patience, humility, peaceableness, and so on will go far toward establishing the kind of relationships that make it possible for nationals to really hear our message!”¹⁵ These attitude and behaviors demonstrate practically that we have trust and genuine interest in the people;

True interest expresses itself in many ways. It is seen in our desire to learn about the people, their lives, and their culture. It is reflected symbolically in our willingness to wear their type of clothes, try their food, and visit their homes. It is demonstrated in hospitality, when we invite the people into our homes and let their children play with ours. And it is shown in formal rituals, through official visits, exchanges of gifts, ceremonial banquets, and polite introductions.¹⁶

In summary, there is difficulty in communicating the gospel to Muslims as the barrier posed by unfriendly relations. Appropriate ways may need to be employed, and that includes a friendly relationship. Hospitality is a centrifugal mechanism of building trust and acceptance, which will serve as a bridge that could connect the two faiths. Lingenfelter and Marvin asserted that “the missionary is sent to people to serve them, to minister to them, to communicate God’s love for them. Building

¹⁴ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, Illinois: InterVarsity Press, 2006), 445.

¹⁵ Hesselgrave, 147.

¹⁶ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, Michigan: Baker Academic, 1985), 101.

relationships is central to ministry. A missionary must devote his or her time and life to personal interaction.¹⁷

The culture of hospitality among the Hausa Muslims of Garanga in Kibiya Local Government of Kano State is an important component that can be harnessed to enhance mission among the vast Hausa people group. The key points for considerations that will help include; the Hausa Muslims of Garanga are open to accommodating guests from every background. Guests may stay for a day, three days, or even more, according to the guests' desires. This is a great opportunity for one to immerse themselves in the culture of the host. Participant IRW6 reported, "In my own view, the Hausa man is naturally hospitable. He welcomes everyone unless the person proves to be bad. If he is peace-loving, respects our culture, and he is not an anyhow person, our men will accept him and help him." Hasselgrave further states that,

Village-dwellers are suspicious of the motives of strangers who invade their quiet communities, asking personal questions and inviting them to meetings sponsored by outsiders. On the other hand, missionaries have found that the villagers are often responsive when local friendships are established and utilized, identity and purposes are clarified, and the message is given by precept upon precept over a period of time.

Rural agrarian communities like Garanga would be receptive to the gospel when a relationship is established. Participant FGMT1 maintained that,

A Hausa man is friendly; he is willing to learn and adapt. It depends on the visitor and how they present themselves. There is a Hausa adage that says, The presentation of the face is better than spreading the mat. That is, the way you present yourself is better than when a mat is spread to welcome you. If our people notice that he is mannerless, that is the end. He will be tolerated until he finishes his assignment and leaves. But if he is a man of dignity and honor, our people will be saying, Ah, let us get closer to this man and get something from him. There was a man who came here some years back. He is educated. During night hours after Insha' he will gather us and teach English letters. No one had an interest except one of us. He was so dedicated to learning that few

¹⁷ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids, Michigan: Baker Academic, 2003), 64.

days he could read and write. Later, he migrated and followed the man to the south. Interaction friendship relationship

Hiebert observed that a missionary should enter a new culture as a learner and establish a relationship with the people. The people will readily love someone who wants to learn about their culture because they are proud of their culture. He asserts that,

While learning about the culture, we build relationships that make us part of the community. Interestingly enough, learning a new culture is also an important means of evangelism. We often find more opportunities to witness to non-Christians when we enter the culture as learners than in more formal missionary roles. As we study people, they become interested in us and our beliefs. As their students, we are not threatening them.¹⁸

In doing this, trust is built between the missionary and the people. Hiebert defines trust as “the value we place upon a relationship,”¹⁹ because of what we want to achieve. In this case, a missionary will come as a visitor and leverage a hospitality gesture. As human we are created as social beings; as Kraft and Kraft observe, “Human beings identify with other human beings.”²⁰ When they are hosted, they will end up learning new culture. The combined effort will project the missionary’s acceptability, build trust through the observance of local cultural norms. When trust is established, a relationship is also established then one can find opportunities to witness. Hiebert added, “In order to persuade people, we must win them, and to that end, we must build relationships based on love and trust. If the people distrust the messenger, they will distrust his or her message.”²¹

¹⁸ Hiebert, 99.

¹⁹ Ibid., 100.

²⁰ Charles H. Kraft and Marguerite G. Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective*, 25th ed. (Maryknoll, New York: Orbis Books, 2005), 334.

²¹ Hiebert, 310.

Building a friendly relationship with the host entails three actions: 1) learning their culture, 2) loving their culture, and 3) building trust. When these components are established, opportunities will come for witnessing.

Research question three explored how hospitality can be used as a strategy in enhancing the Adventist-Muslim Relations' objective of reaching the Hausa Muslims of Garanga? In other words, how can hospitality be the tool in bridge-building initiative between two faiths in Garanga?

FGMT1 and FYM7 participants of the focus group admitted that they had once heard about Seventh-day Adventist Church, that is, those who worship on the Sabbath day, but the rest of the five said they have never heard about it. Participant IRW6 demonstrated how hospitality can help in building bridges of understanding between faiths,

In my own view, the Hausa man is naturally hospitable. He welcomes everyone unless the person proved to be a bad person. If he is peace-loving, respects our culture, and he is not anyhow person, our men will accept him and help him. What we cannot tolerate is trying to change our religion or spoil our children...like when he comes, he starts seeing our women and speaking to them anyhow, in his dressing and the rest. These cannot be tolerated. We will send him back to where he is coming from.

The Adventist church can build relationships through hospitality when they observe the Hausa rules of behavior and their religion, Islam. Their way of life, influenced by religion, keeps women in absolute exclusivity. "You don't speak anyhow with a woman that is not yours or behave casually with her" she added. Participant FGMT1 added that,

Hausa man is friendly, he is willing to learn and adapt. It depends on the visitor and how he presents himself. There is a Hausa adage that says, the presentation of the face is better than spreading the mat. That is, the way you present yourself is better than when a mat is spread to welcome you. If our people noticed that he is mannerless, that is the end. He will be tolerated until he finishes his assignment and leaves. But if he is a man of dignity and honor, our people will be saying, ah let us get closer to this man and get something from him. There was a man who came here some years back. He is educated.

During night hours after Insha' he will gather us and be teaching English letters. No one had interest except one of us. He was so dedicated in learning so that few days he could read and write. Later, he migrated and followed the man to the south. Though he apostatized (converted) to Nasara (Nazareth, that is, Christianity) and we later saw the value of education and we sent our children to him. He put them in school and many are working now. Such a person even if they are hundred, we would like to host them.

A man can be hosted and allowed to live peacefully if he has integrity and something the Hausa people could benefit from. This will endear the gospel worker or pioneer to hearts of the Hausa community, they will be so free to ask him anything, they will also learn and unlearn as they climb towards accepting the new faith.

Mission Strategy

Having examined the culture of hospitality among the Hausa people of Garanga, the researcher recommends the AMR strategy as a model to establish Adventist Muslim Relations with the Hausa people. Church members should be trained to understand and use the model of hospitality as they work among the Hausa people using the three-step model of Preparation (Intercessory prayer), Action (Acts of kindness and Dialogue), and Assimilation (discipleship in the context of house churches). These steps are sequential with the first forming the foundation for the next one, and the second, when adequately utilized, leads to the last step.

Intercessory Prayer Ministry

The first step is intercessory prayer. This is when a gospel worker/missionary will be required to pray for their visit, that the host may receive them well. While at home, part of the preparation is praying for the community, the people group one is intending to visit. As a guest, he/she is supposed to pray for the host and the community, asking God to bless them and make them prosper in all they do. Particular needs should be brought to God as well, and the Hausa people will not resent such a

guest. The Bible calls for intercessory prayer for different categories of people and needs, 1 Timothy 2:1-4:

I urge, then, first of all, that requests, prayers, intercession, and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.

According to Stephens and Stephens, to intercede is to “come between. To mediate between two parties. To meet with God for the purpose of petitioning on behalf of others so God will meet their needs.”²² This is a ministry where the mission worker takes the responsibility of praying for the people before the meeting so that God will soften their hearts and make them receptive to both the guest and his message eventually. When he or she is accepted and accommodated, they should pray for both the individual and the community. Praying for the hosts will help build a relationship of trust, acceptance, and love.

Acts of Kindness

In building a relationship with the host, acts of kindness will build bridges of understanding and neutralize negative feelings. In the event where the missionary church planter or pioneer is hosted in the mosque or Imam’s house, serving the community without hope of any reward and beneficial to the community would break the down the stereotypes and offer better accommodation to him/her. Community impact projects such as literacy classes, new farming methods, or healthful living values can be starting points after one is hosted.

²² Jim Stephens and Jean Stephens, *Intercessor Characteristics Individual and Corporate: Prayer and Intercession Resource Ministries*, PDF file, May 2022, <https://www.resourceministries.org/wp-content/uploads/2022/05/Intercessor-Characteristics.pdf>.

While observing the rules of behavior, the Adventist Church planter or pioneer can build relationship through harmonious coexistence with the host community, impacting them through acts of kindness thereby winning their confidence and establishing friendship. White enunciated the approach that will be utilized in an incarnational ministry setting, Christ's method alone. It provides for:

Mingling. Taking advantage of the hospitality culture among Hausa people, gospel workers will leverage the hospitality culture by becoming guests, thereby forming relationships with them. Forming friendships through meeting them where they are and familiarizing oneself with their worldviews is a significant step.

Sympathy. The gospel worker must come into close contact with the Hausa people. This will enable them to hear his voice and shake his hand. He understands and shares in their life experiences.

Minister to their needs. The worker becomes relevant by offering services such as counseling, feeding the hungry, caring for kids, teaching life skills, conducting community activities, and teaching language-learning classes. The possibilities are as varied as the needs.

Win their confidence. Through mingling, showing sympathy, and ministering to needs, the worker shows people that he cares. The Holy Spirit will touch their hearts and lead them to a full commitment to His will. But our care and love do not depend on them accepting Jesus. The worker does this with no strings attached and wins their confidence.

Bid them follow Christ. This is a vital step in Jesus' method. Leading people to Jesus is an objective and natural result of our engagement in ministry. It comes from the first four steps, where relationships are built. When people start asking about

our motivation and why we live the way we do, it is natural to start talking about the Source of our spiritual commitment.²³

Dialogue. Kraft observed that the aim of Christian witnessing is “to see people come to Christ and be formed into groups we call churches that are both biblically and culturally appropriate.”²⁴ Culturally appropriate churches refer to Churches that are contextualized in worship and witnessing. Hiebert, Daniel, and Tite opted for critical contextualization where the scriptures are used to assess the cultural worldviews, patterns, and forms of people groups. “It is the process of hearing and applying the unchanging truths of the gospel to life issues in specific contexts.”²⁵

One can start opening up the dialogue of faith only when there is a mutual relationship, credibility, and trust. Learning the language, the ethics of behaviour, and understanding the worldview of the Hausa people through questioning will build trust in the hearts of the host community. The objective of establishing a credible relationship is to help in entering a friendly dialogue that is built on love, respect, and acceptance.

Assimilation

The Household church multiplication movement is the recommended way to disciple MBBs. The Hausa people of Garanga are open to learning new things, especially from their guests, and they must be engaged on an individual basis. The House Church multiplication model of the New Testament will serve to engage

²³ Ellen G. White, *Ministry of Healing* (Mountain View, California: Pacific Press, 1905), 73.

²⁴ Charles H. Kraft, *Issues in Contextualization* (Pasadena, California: William Carey Library, 2016), 50.

²⁵ Paul G. Hiebert, R. Daniel Shaw, and Tite Tienou, *Understanding Folk Religion* (Grand Rapids, Michigan: BakerBooks, 1999), 388.

Muslim Background Believers in Garanga in personal active discipleship. The worship style that will reflect the culture of the Hausa people, such as the floor sitting tradition, gender sensitivity, flexible timing, and the use of Hausa language, will be appropriate with the culture of the Hausa people.

The flow of the strategy follows in sequence from preparation to Action to Assimilation. Figure 2 below presents the pictorial summary of the mission strategy.



Figure 2. Pictorial Presentation of the Mission Strategy

The process cannot move in reverse order until a Seventh-day Adventist Church is properly established with less persecution for the MBBs. Each stage is strategic to the overall success of the mission initiative when properly followed.

Table 2 below describe the nuanced actions on hospitality strategy and summarizes the expected outcome of the model;

Table 2. The Mission Strategy through Hospitality

Preparation	Action	Assimilation
<p>Intercessory Prayer:</p> <ul style="list-style-type: none"> ▪ Pray for your host or any need in the community. ▪ Pray for the discernable need in the host life, family, or community ▪ Pray for an opening to share your faith with your host/host community. ▪ Pray for consecration to be able to be relevant in your host family and community. 	<p>Build relationship through Acts of kindness:</p> <ul style="list-style-type: none"> ▪ Daily interactions with the host/people where they are. ▪ Showing sympathy and winning their confidence through accepting their food (halal or approved articles of food), water, homes, etiquettes etc. ▪ Meeting their needs through simple remedies, sacrifices of food, clothing, counselling, etc. ▪ Bidding them follow Christ through Dialogue and faith sharing. 	<p>Discipleship of the MBBs through:</p> <ul style="list-style-type: none"> ▪ Household Church model. ▪ Worship and witnessing in a culturally relevant way such as sitting on floor, sitting according to genders and singing, preaching and teaching in Hausa language, etc. and ▪ Discover Bible Study model.

Note, Table 2 demonstrates how to use the AMR strategy for witnessing to Hausa people through hospitality. The model flows from preparation to action, and assimilation.

Summary

This chapter was guided by the three research questions. The chapter responded to the questions based on the data analysis. Question one which had two parts discussed the perceptions of the Hausa people on hospitality from their cultural perspective. They inherited the practice of welcoming guests from all backgrounds in their Zauru or Turaka and serve them their traditional food articles such as alcohol and

carcasses. Whereas Islamic perspective motivates Hausa Muslims to welcome and host visitors so that they will be blessed now and hereafter. It was observed that, Hausa cultures have largely influenced their Islamic practice on hospitality. Honoring the guest, building houses with *Zaure* and *Turaka* for hosting visitors are among the Hausa practices that are practiced by Hausa Muslims.

The themes of blessings and reward are the motivation for hosting guests in Islam. Generosity, Affirmation of faith (*Iman*), Moments of learning and building relationships are the themes from the study. Building relationship is the hallmark of hospitality which gospel workers and pioneers may leverage in building friendship. That can be an entry wedge that could lead to acts of kindness, building trust through respect for the culture and learning about the culture. The mission strategy begins from preparation to travel to any Hausa Muslim community, accepting hospitality and winning their confidence through acts of kindness.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This phenomenological study aimed to evaluate the lived experience of Hausa people regarding hospitality in Garanga, Kibiya Local Government Area of Kano State. The study examined how the Hausa people have understood and practiced hospitality, both historically and in the present. It also explored how the culture of hosting guests can be harnessed as a means for meaningful engagement through friendship that could lead to faith sharing.

Summary

Hausa culture of hospitality is a longstanding, widespread tradition where visitors are welcomed with respect and dignity for a day, three days, or longer. Offerings of food, water, and gifts are made when visitors come and when they leave. Later, Islam influenced the culture by encouraging Muslims with the promise of reward in paradise. Visitors are directed to the mosque, the imam, or the traditional ruler; however, many still practice hosting visitors in the hallway (Zaure) or the husband's private room (Turaka).

Hospitality is a pervasive culture that predates Islam. Muslims are commanded to host strangers who are stranded or have come to visit with honor and respect. Honoring guests is a mark of faith and righteousness (taqwa). The Maliki madhab hosts non-Muslim as well who also observe the principle of halal and haram. Relationships have been established, often through marriages contracted when guests

are hosted. Implications for Adventist Muslim Relations have highlighted the importance of building meaningful relationships through cultural sensitivity and shared values. Adventist Muslim Relations can leverage hospitality to foster deeper understanding and trust through dialogue with Hausa people in Kibiya Local Government. However, culture change is noticeable today among the Hausa people of Garanga due to rising insecurity in the Land and the activities of Christian missionaries who go about converting Muslims to Christianity. To stem the nefarious activities of wicked people who come to spy out communities, guests are referred to the Imam or traditional rulers for accommodation. Some are hosted in the mosque to avoid any contact that could leave the host in pain of regret.

The duration of hospitality is for a day, or at maximum, three. Food is given to the guest according to what one has and guests must not reject. There is the promise of blessing now and in paradise. However, the practice of hospitality has been influenced by Islamic practice of prayer offered for the host at the time of departure, and the articles of food offered to the guest, which must always comply with the Islamic standard of halal and haram.

Conclusion

The researcher has examined the Hausa lived experiences regarding the concept of hospitality in Garanga, Kibiya Local Government of Kano State. This study has also shown that hospitality is a vital force in building bridges of understanding between different cultures and faith expressions. Hospitality resonates with the Adventist and AMR value of compassion and love of Jesus Christ, touching lives in the community and individuals that could lead to meaningful relationships and spiritual transformation. Gospel workers or pioneers could prepare adequately to leverage hospitality in building friendship and trust, touching lives through acts of

kindness, winning their confidence by respecting and learning their culture.

Opportunities will come for faith sharing and discipleship in the household setting.

Recommendations

From the findings of this research study, the following recommendations are made:

1. **Local Church Leadership:** Church leaders at the Local Church level should intensify awareness campaigns through seminars, workshops, and local business meetings on the Adventist-Muslim Relations ministry. AMR leaders should be appointed who will mobilize the church for mission among Hausa Muslims using the hospitality model.
2. **Special Training.** The leaders of the Church at the mission level should plan and conduct special training for gospel workers and pioneers on how to use hospitality as an entry point in reaching Hausa Muslims.
3. **Mission Strategy.** The researcher recommends the hospitality strategy from the research study to be the entry wedge in mission to the Hausa Muslims. Members and gospel workers should be trained on how to use the hospitality strategy in building relationship with Hausa Muslims.
4. Finally, the researcher noted that there is an appearance of cultural change in the practice of hospitality among the Hausa people of Garanga. He, therefore, recommends further research into culture change on Urban and traditional hospitality culture to determine the level of transformation in the practice of cultural hospitality and how it can be harnessed for mission.

APPENDICES

APPENDIX A
ISERC APPROVAL



Adventist University of Africa
Developing Leaders for Service
A Private Chartered University Accredited by Commission for University Education, Kenya



16th June 2025

Ephraim Jidauna
Theological Seminary
Adventist University of Africa
Kenya

Reference: AUA/ISERC/06/05/2025

Dear Ephraim Jidauna

RE: An Assessment of the Hausa Lived Experiences on the Concept of Hospitality in Garanga, Kibiya Local Government of Kano State: Implications for Adventist Muslim Relations

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/2025/0042. The approval period is 16th June 2025 – 15th June 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, 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@aua.ac.ke

ADVENTIST UNIVERSITY OF AFRICA
ETHICS REVIEW COMMITTEE
PRIVATE BAG MBAGATHI - 00503,
NAIROBI - KENYA

APPENDIX B
CONSENT FORM

Dear respondent,

You are being asked to participate in a research study entitled: AN ASSESSMENT OF THE HAUSA LIVED EXPERIENCES ON THE CONCEPT OF HOSPITALITY IN GARANGA, KIBIYA LOCAL GOVERNMENT OF KANO STATE, NIGERIA: IMPLICATIONS FOR ADVENTIST MUSLIM RELATIONS

The information below tells you about what is involved in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. You are encouraged to ask questions and seek clarification about the nature of the study. Please note that choosing whether to participate in this research is voluntary and entirely your choice. You may refuse to participate or discontinue your participation at any time during the study.

The purpose of this study is to harness the traditional culture of hospitality among Hausa people in fostering meaningful dialogue and peaceful, mutual coexistence between the Seventh-day Adventist Church and the Hausa-Muslim brothers in Garanga.

Your participation: You will be asked to participate in an interview. This means you will be asked to voice your views, opinions, or experience about the importance of hospitality in engendering meaningful, friendly relations. The interview will take about one hour to complete.

Also, you will be asked to participate in a focus group discussion. This means the study involves an interview and discussion in a group setting. There will be about eight (8) participants in the focus group. You will be asked about your opinions/perceptions or experience on the importance of hospitality in engendering meaningful, friendly relations. The focus group discussion will take about two (2) hours.

Benefits and Risks: If you participate, you will contribute to knowledge about the importance of hospitality in fostering meaningful relations and mutual

coexistence, which may help to give a positive picture to outsiders about the Hausa people and also contribute to the body of knowledge. There are no identifiable risks in participation.

Confidentiality: Your personal information will be kept confidential. Your interview responses will be anonymized so they will not be identified in any report or publication of this study.

Please carefully read and sign this Form if you are willing to participate in the study.

1. My participation in this research project is voluntary. There is no explicit or implicit coercion whatsoever to participate.
2. I may withdraw and discontinue participation at any time without penalty.
3. I understand that if I feel uncomfortable during the interview, I have the right to decline to answer any question or end the interview or discussion.
4. I understand that the interview will be audio-recorded to accurately capture my own words, and a transcript will be produced for data analysis.
5. I understand the researcher will not identify me by name in any reports using information from this interview or discussion.

If you have any ethical concerns about your participation in this research, contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa, ethics@aua.ac.ke

I have read and fully understood the statements on this Form. All my questions were answered satisfactorily. I voluntarily agree to participate in this study.

Participant's Signature _____ Date _____
Researcher's Signature _____ Date _____

Contact the supervisor of the research if you need more information or have questions:

Dr Samuel D. Lumwe
lumwes@aua.ac.ke

Thank you.

Ephraim Jidauna, MA Missiology
+2348135439080
jidaunae@aua.ac.ke

APPENDIX C

RESEARCH INTERVIEW INSTRUMENT

Introduction

Thank you for agreeing to participate in this study. My name is Ephraim Jidauna, and I am a researcher interested in understanding the concept of hospitality among the Hausa people in Garanga. This study aims to explore your perceptions and experiences of hospitality in relation to your cultural traditions and Islamic faith. Your responses will contribute significantly to our understanding of hospitality culture and interfaith relations in this region.

Section 1: Traditional Values of Hospitality

1. What does hospitality mean to you and your community?
2. How do you think the concept of hospitality has been understood and practiced among the Hausa people in Garanga traditionally?
3. What are some of the cultural values and norms that motivate the practice of hospitality among the Hausa people in Garanga?
4. What are your experiences from your childhood or community that illustrate the importance of hospitality among the Hausa people?

Section 2: Values of Hospitality in Relation to Islam

1. How do you think your understanding and practice of hospitality have been influenced by your Islamic faith?
2. Are there any specific Quranic verses or ahadith that guide your understanding of hospitality?
3. How do you balance the traditional Hausa cultural value of hospitality with the teachings of Islam?
4. What specific experiences or stories of how your faith has inspired you to practice hospitality in new or better ways do you have?

Section 3: Relating with non-Muslims

1. How do you think your practice of hospitality influence how you relate with non-Muslims in Garanga?

2. Are there any specific challenges or tensions that arises when practicing hospitality with non-Muslims?

3. How do you navigate differences in cultural or religious beliefs when showing hospitality to non-Muslims?

4. What positive experiences or stories of building relationships with non-Muslims through hospitality do you have?

Section 4: Informing Interfaith Relations with Adventist Believers

1. How do you think your perceptions of hospitality could inform and improve interfaith relations, especially with Seventh-day Adventist believers in Garanga?

2. Are there specific areas of commonality or shared values that could be leveraged or used to build bridges between the Hausa Muslim community and Seventh-day Adventist believers?

3. How do you think hospitality could be used as a tool for building trust and fostering greater understanding between Muslims and Adventists in Garanga?

4. Are there any recommendations you would offer to Seventh-day Adventist believers seeking to build relationships with the Hausa Muslim community in Garanga?

Conclusion

Thank you for sharing your insights and experiences with me today. Your contributions will help deepen our understanding of hospitality and interfaith relations in Garanga. Is there anything else you would like to add or any final thoughts you would like to share?

APPENDIX D

RESEARCH INTERVIEW INSTRUMENT (Translated to Hausa Language)

Gabatarwa

Na gode da ka yarda ka shiga cikin wannan binciken. Sunana Ephraim Jidauna, kuma ni mai bincike ne mai sha'awar fahimtar batun karimci ko kuma karbar baki a wajjen Hausawa mazauna Garanga. Wannan binciken yana da nufin gano fahimta da kuma yadda ake aikata karimci ko kuma karbar baki bisa ga al'adunku da kuma addinin Musulunci. Amsoshin ku za su ba da gudummawa sosai wajjen fahimtarmu game da al'adar karimci da alaƙa tsakanin addinai a wannan yanki.

Sashi na 1: Dabi'un Al'adun Karimci ko karbar Baki

1. Za ku iya gaya mani abin da ake nufi da karimci a gare ku da kuma al'ummarku?
2. Ta yaya kuke ganin an fahimci kuma ana yi amfani da manufar karbar baki a tsakanin al'ummar Hausawa na Garanga?
3. Wadanne irin al'adu da ka'idoji ne ke zaburar da al'adar karimci ga Hausawa a Garanga?
4. Ko za ka iya tuna wani labari ko abin da ya faru tun kuruciya ko al'umma da ke nuna muhimmancin karimci a tsakanin Hausawa?

Sashi Na Biyu: Dabi'un Karimci dangane da Musulunci

1. Ta yaya imanin ka na Musulunci ya shafi fahimtarka da aiwatar da karbar baki?

2. Ko akwai takamaiman ayoyin Alqur'ani ko hadisi da suke shiryar da ku akan aiwatar da karimci?

3. Ko za ku iya ba da wata dandano ko labarin yadda addinin ku ya karfafa ku yin karimci ta sabbin hanyoyi ko mafi kyau?

Sashi Na Uku: Dangantaka da wadanda ba Musulmi ba

1. Ta yaya kuke ganin al'adar ku ta karimci tana tasiri game da yadda kuke hulɗa da waɗanda ba musulmi ba a Garanga?

2. Ko akwai takamaiman kalubale ko tashin hankali da ke tasowa yayin aiwatar da karimci ga waɗanda ba musulmi ba?

3. Ta yaya kuke magance bambance-bambancen al'adu ko addini yayin da kuke sauke baki waɗanda ba musulmi ba?

4. Ko za ku iya bani dandano mai kyau da kuka samu wajjen alaƙa ta karimci ga waɗanda ba musulmi ba?

Sashi na 4: Kafa dangantaka tsakanin addinai da Muminai na Adventist

1. Ta yaya kuke ganin yadda kuke aiwatar da karimci zai iya karfafa da inganta dangantakar addinai, musamman tare da masu bi na Adventist a Garanga?

2. Ko akwai wasu fannoni na musamman na gamayya ko dabi'u da za a iya amfani da su wajen gina gadoji tsakanin al'ummar Musulmin Hausawa da masu bi na Adventist?

3. Ta yaya kuke ganin za a iya amfani da karimci a matsayin kayan aiki don gina amana da haɓaka fahimtar juna tsakanin Musulmi da masu bin Adventism a Garanga?

4. Ko akwai wasu shawarwari da za ku bayar ga masu bi na Adventist masu neman kulla dangantaka da al'ummar Musulmin Hausawa a Garanga?

Kammalawa

Na gode don raba ra'ayoyin ku da gogewar ku tare da ni a yau. Gudunmawar ku za ta taimaka wajen zurfafa fahimtar karimci da dangantakar addinai a Garanga. Shin akwai wani abu da kuke son karawa ko wani tunani na karshe da kuke son rabawa?

APPENDIX E

RESEARCH OBSERVATION INSTRUMENT

Introduction

Ethnographic research entails an observation of how people relate to a phenomenon. The researcher will observe how the Hausa people of Garanga in Kibiya Local Government of Kano State practice hospitality in an uncontrolled environment. The various nuances of hospitality practice that shall be observed, which include:

The Physical Environment

- i. Description of homes, compounds, or public spaces where hospitality is practiced.
- ii. Decorations, symbols, or artifacts that reflect hospitality.

The Social Exchanges

- i. Greeting rituals, forms of address, and physical interactions (e.g., handshakes, hugs).
- ii. Verbal and non-verbal cues indicating respect, warmth, and acceptability.

Food and Drink Administration

- i. Types of food and drinks served to guests.
- ii. Preparation and serving rituals.

Host-Guest Relationship

- i. Roles and responsibilities of hosts and guests.
- ii. Expectations and norms for guest behavior.
- iii. Security of life and property

Cultural and Religious Influences

- i. Islamic values and traditions influencing hospitality practices.
- ii. Cultural norms and customs shaping hospitality.

Data Recording

1. **Field Notes:** Detailed notes will be taken during observations.

APPENDIX F

HAUSA ZAURE PICTURE



APPENDIX G

HAUSA TURAKA (Husband's Private Room) PICTURE



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