

PROJECT ABSTRACT

Master of Arts Missiology

Adventist University of Africa

Theological Seminary

Title: INTERCESSORY PRAYER MINISTRY AS MISSIOLOGICAL
APPROACH AMONG MUSLIMS IN ABIDJAN CITY

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Prayer is an essential and widely practiced ritual in both Christianity and Islam. Muslims and Christians believe that prayer allows a person to communicate with God and form a relationship with Him. This research through qualitative content analysis looks at how to implement intercession prayer ministry and how it might be utilized as a mission tactic to reach Muslims.

Interviews and focus group discussions were performed among Adventist Muslim Background Believers (AMBBs) to determine the effectiveness of their covert intercessory prayer on behalf of their Muslim acquaintances. The testimony recounted indicates that God is still working in the lives of individuals who do not have access to the gospel, as well as those who have but have hardened hearts against it.

This presupposes that the discipleship program to convert Muslim to Christianity should be vigorously thought through and implemented to ensure that Muslims gradually shift their worldview from the Islamic to the Christian worldview of prayer, specially Adventist worldview. It means firstly, to teach them (AMBBs) that prayer is crucial in the Seventh-day Adventist Church and finally, praying in the name of Jesus (Isa) is more beneficial.

Based on a robust understanding of Adventist MBB experience, employing the intercessory prayer ministry to lead Muslims to Adventism in Abidjan City appears to be a viable option. CISEC territory has shown that intercessory prayer is an avenue that the Church can explore in the missionary work. Besides, the involvement of Pastors, Church leaders and members in intercessory prayer may be helpful to lead many Muslims to a saving knowledge of Jesus Christ.

The anticipated outcome of this study is for individual workers to integrate the Adventist MBB conversion journeys with their personal experiences of evangelism and philosophies of ministry in order to stimulate “adaptive” witness among Muslims in our day. This require a further research on how the house church model of Muslim discipleship can be implemented in Abidjan City, and the entire CISEC jurisdiction. Adventist Muslim Background Believers (AMBBs) should be encouraged to get involved in intercessory prayer ministry in line with the Muslim worldview for Muslim missions.

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A project

submitted in partial fulfillment
of the requirement of the degree
Master of Arts in Missiology

by

Tanoh Kakou Salomon

June 2025

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I dedicate this work to my late father, Pastor Doumante Tanoh Josué,
who begged for the Lord to call one of his sons to the holy ministry.

By God's mercy, he was able to witness my ordination in 2018,

before passing away in 2020. May this appeal assist to

advance the gospel of Jesus and His kingdom

across the countries via spiritual

commitment and discipleship

among the lost.

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LIST OF ABBREVIATIONS

AMBB	Adventist Muslim Background Believers
AMR	Adventist Muslim Relations
CISEC	Cote d'Ivoire Southeastern Conference
ESUM	Eastern Sahel Union Mission
MBB	Muslim Background Believers
NT	New Testament
OT	Old Testament
WAD	Western-Central Africa Division

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CHAPTER 1

INTRODUCTION

Background of the Study

In Matthew's gospel, we can read Jesus' great command to His disciples: "Therefore go and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, and teaching them to obey everything I have commanded you" (Matt 28:19-20). This disciple-making commission entrusted to the Church includes guiding everyone, including Muslims, to the saving knowledge of Jesus Christ.

The Côte d'Ivoire Southeast Conference (CISEC) is a vital part of the Eastern Sahel Union Mission (ESUM), which is overseen by the Seventh-day Adventists' West-Central Africa Division (WAD). This position within the greater organizational structure emphasizes its linkages to a bigger network of Seventh-day Adventist organizations.

The Côte d'Ivoire South-East Conference (CISEC) is part of the Eastern Sahel Union Mission (ESUM), which includes several regions and churches under its administration. This association shows the collaborative efforts and common aims of Seventh-day Adventist enterprises in the area as they work together to further the denomination's mission and values, West African Division (WAD).¹

¹ Salomon Assienin Grah, "Cote d'Ivoire Conference," in *Encyclopedia of Seventh-day Adventists*, (2020), accessed February 14, 2024, <https://encyclopedia.adventist.org/article?id=1B7K>.

The Seventh-day Adventist Church was established in 1946 in Côte d'Ivoire. It was organized as a Mission Field in 1952 and a Conference in 2002 respectively. Today, the Adventist membership is about 11,000 with 96 organized Churches and 120 Companies.² The actual population of Ivory Coast is 29,323,544.³ Hence, for the past two years, the Conference has been reorganized into three independent fields; South-East Conference, West Mission, and North-Central Mission.

Cote d'Ivoire is a former colony of France that became an independent republic on August 7, 1960. The country is located on the Southern coast of West Africa. Abidjan is the largest city and the country's business capital, and Yamoussoukro is its political capital. The neighboring countries are Burkina Faso in the Northeast, Mali in the North-West, Liberia and Guinea in the West, and Ghana in the East.

As a secular country, there are several religions on the country's territory. Christians represent 44.1 percent of the population, Muslims, 37.5 percent, and African religions 10.2 percent. Atheists and agnostics are 8.0 percent, and finally, animists and others are 0.2 percent of the population. The official language of the country is French.⁴ However, Muslims have started joining the Christian denomination over the recent decades following evangelistic series such as evangelistic campaigns, Bible studies, personal encounters with the Lord, or dreams and visions.⁵

² Grah, "Cote d'Ivoire Conference."

³ Worldometer, "Côte d'Ivoire Population," accessed February 14, 2024, <https://www.worldometers.info/world-population/cote-d-ivoire-population/>.

⁴ Grah, "Cote d'Ivoire Conference."

⁵ Rick Kronk, "Dreams and Visions: A Biblical Pattern of Divine Encounter for Muslims," posted, July 1, 2013, <https://missionexus.org/dreams-and-visions-a-biblical-pattern-of-divine-encounter-for-muslims/>.

The Seventh-day Adventist Church, as a Christian denomination, faces significant problems in reaching out to Muslims. This difficulty exists within the Seventh-day Adventist Church in Abidjan City. Despite the Church's extensive evangelistic efforts, it is difficult to convert Muslims to the Lord Jesus Christ.⁶

This has highlighted the importance of identifying the variables that lead to a small number of Muslims converting to Christianity or Adventism in Abidjan City, and then using those characteristics to design contextualized tactics to increase the number of believers with a Muslim background (BMB) in Abidjan City. Prayer ministry is proposed as a new approach that the personal ministries department can examine to reach Muslims in Abidjan City.

Khalil and Bilici,⁷ Woodberry⁸, and Trousdale⁹ conducted research worldwide to investigate factors leading to Muslim conversion to Christianity in the entire world. They found out that Muslims convert to Christianity due to certain negative traditions in the Islamic religion such as the low value placed on women in Islam, contradictions in Sharia, the Islamic law regarding human rights. Besides, others also converted from Islam to Christianity because they were attracted to the Christian lifestyle.

Moreover, others were convinced to become Christians when they see the power of God in answering prayers and how God reveals Himself to them through

⁶ This information can be verified from the Adventist Church Management System (ACMS), Eastern Sahel Union Mission, and Southeast Cote d'Ivoire Conference portals. ACMS is a software used by the worldwide Seventh-day Adventist church to record detailed information on membership including the religious background of baptized members.

⁷ Mohammad Hassan Khalil and Mucahit Bilici, "Conversion Out of Islam: A Study of Conversion Narratives of Former Muslims," *The Muslim World* 97, no. 1 (January 2007): 111–24, <https://doi.org/10.1111/j.1478-1913.2007.00161.x>.

⁸ Woodberry J. Dudley, et al, "Why Muslims Follow Jesus: The Results of a Recent Survey of Converts from Islam." *Christianity Today* 51.10 (2007), 80-85.

⁹ Jerry Trousdale, *Miraculous Movements: How Hundreds of Thousands of Muslims Are Falling in Love with Jesus* (New York: Harper Collins, 2012), 19-20

dreams and visions. According to Sam Martyn, Christians involved in the ministry towards the Muslims will need to hone their theological understanding of such phenomena to avoid doubting when a Muslim goes to them and tells them about their visions of Jesus.¹⁰ In other words, Christians should not be surprised by the prevalence of pre-conversion dreams, prayer, and visions in Islamic contexts.

In 2017, a young Muslim girl attending at Adventist High School in Abidjan had her father very ill, and the cost of his treatment meant he could no longer afford his daughter's school fees. She conveyed the matter to the school chaplain, who set aside time for an intercessory prayer on behalf of her father. The chaplain went to the family's home with others and prayed for the sick guy. They fasted and prayed for three days, as agreed upon by the family members, and the guy recovered. From that point forward, the young girl resolved to attend church activities, and a year later, she devoted her life to Christ. She decided after her high certificate to continue her study at the Adventist University of Cosendai in Cameroun. Today, she is a faithful member of the Seventh-Day Adventist Church.

Other scholars have conducted a similar investigation on some continents such as Europe¹¹ and Africa.¹² Some have also sought to understand the same phenomenon in specific countries in the world such as Turkey,¹³ the United States of America,¹⁴

¹⁰ Sam Martyn, "The Role of Pre-Conversion Dreams and Visions in Islamic Contexts: An Examination of the Evidence," *Southeastern Theological Review* STR 09, no. 2 (2018): 57.

¹¹ Keri Szaboles and Christina Sleiman, "Religious Conversion to Christianity in Muslim Refugees in Europe," *Archive for the Psychology of Religion* 39, no 3 (2017): 283-294.

¹² Akimana Canisius and Gordon S. Bonham, "Sharing Jesus with Muslims: A Survey of Church Leaders in Africa," *Great Commission Research Journal* 13, no. 2 (2021): 37-48.

¹³ James Bultema, "On Cross-cultural Transmission: Muslims Coming to Christ in Turkey," *International Journal of Frontier Missiology* 27, no. 1 (2010): 27-31.

¹⁴ Georges Houssney, "Factors Leading to Conversion of Muslims to Christ," posted April 8, 2013, accessed February 16, 2024, <https://biblicalmissiology.org/blog/2013/04/08/factors-leading-to-conversion-of-muslims-to-christ/>.

Iran,¹⁵ Cambodia,¹⁶ Tanzania,¹⁷ Kenya,¹⁸ and Ghana.¹⁹ Scholars around the world mostly used quantitative research approach, with few exceptions. However, this study will employ a qualitative phenomenological approach to provide detailed information about the Prayer Ministry that will lead to the conversion of Muslims to Christianity, specifically at the Seventh-day Adventist Church in Abidjan City. Phenomenology is a type of qualitative study in which a researcher collects data to describe how people experience a phenomenon and their thoughts about it.²⁰

Statement of the Problem

Even though many people joined the Seventh-day Adventist Church in Cote d'Ivoire through evangelistic campaigns, Bible study, *Oikos* (small group for Bible debate), and other activities, Abidjan City faces a significant struggle in converting Muslims to Adventism inside its borders. There are a few Muslims who have joined the Seventh-day Adventist Church in Abidjan City. However, it has been discovered that Adventist Muslim Background Believers (AMBBs) used to pray in secret for their loved ones. This study aims to show if intercessory prayer can help Muslims convert

¹⁵ Duane Alexander Miller, *Living among the Breakage: Contextual Theology-Making and Ex-Muslim Christians* (Eugene, OR: Pickwick Publications, 2016), 193.

¹⁶ Thomas W. Seckler, *Experiencing the Gospel: An Examination of Muslim Conversion to Christianity in Cambodia* (Eugene, OR: Wipf and Stock Publishers, 2020), 12.

¹⁷ Akimana Canisius, "Factors Affecting Muslim Evangelism: A Study of Free Pentecostal Church of Babati Council Town, Tanzania," *World Journal of Research and Review* 11, no. 4 (2020): 52-57.

¹⁸ Rebecca Jepkemei Lagat, "Towards Understanding Mission to Muslims in Kenya: A Missio-Dei Perspective," *Missionalia: Southern African Journal of Missiology* 45, no. 3 (2017): 220-235, <https://doi.org/10.7832/45-3-190>.

¹⁹ George Oduro, "A Strategy to Contextualize Seventh-day Adventist Music to Reach Muslims in Breman Asikuma" (MA project, Adventist University of Africa, 2014), 23.

²⁰ Lissie Hoover, "Qualitative Research Designs and Research Methods," November 3, 2021, accessed June 13, 2024, <https://www.gcu.edu/blog/doctoral-journey/5-qualitative-research-designs-and-research-methods>.

and how Adventists can build a Christian intercessory prayer ministry to reach Muslims in Abidjan City.

Unfortunately, the Church has not investigated this approach as a means of reaching out to surrounding Muslims. Without a fresh approach that can assist the Church in reaching out to the Muslim population, she may fail to fulfill her gospel commission of reaching all people, including Muslims. Furthermore, this study aims to fill methodological, knowledge, and population gaps, as indicated in the following paragraphs.

Purpose of the Study

Intercessory prayer, derived from the biblical matrix, focused on prayers offered for others in order for God to address specific problem in the victims' lives (which is likely beyond human solution). Thus, the purpose of this research project was to establish how such ministry worked in terms of narrowing existing religious and cultural divisions in order to stimulate constructive missionary work among the Muslim population. This was accomplished by examining the membership of Adventist Muslim Background Believers (AMBBs) over the last five years who had received intercessory prayer. This study aimed to investigate the use of intercessory prayer ministry as a mission technique to reach Muslims in Abidjan City.

Research Questions

This study was guided by the following questions:

1. What is the worldview of Muslims about prayer?
2. What is the biblical-theological foundation of Prayer Ministry?
3. What role does prayer play in the conversion of Muslims to Christianity in Abidjan?

4. How can intercessory prayer ministry be used to win Muslims to Christianity in Abidjan?

Significance of the Study

This study inspired Church members and ministers to be receptive to the testimony of Adventist Muslim Background Believers. Second, this research assisted church pastors, elders, and evangelists in increasing church members' involvement in the fulfillment of the gospel commission and Adventist-Muslim Relations (AMR). The AMR department in Abidjan City, local churches, and districts were able to teach members utilizing the research findings to better their relationships with Muslim neighbors and friends in order to lead them to Christ.

Third, it provided the Seventh-day Adventist Church with long-term holistic attention on the prayer pre-conversion of Muslims, which lead to the successful function of the prayer ministry in terms of evangelism programs and tasks. Finally, this will be an experience model that may be used in other fields of the Eastern Sahel Union Mission, and by other researchers. Hence, this study may be a pioneer effort in Abidjan City.

Limitations

The entire area of Cote d'Ivoire must be involved in intercessory prayer ministry as part of an evangelistic strategy. However, funding limitations and the time provided for this research were the biggest hurdles that the researcher encountered. Furthermore, political instability and shortage of Adventist Muslim Background Believers (AMBBS) who joined the Seventh-day Adventist Church through prayer ministry was also a challenge for the research. Nonetheless, the researcher attempted

to negotiate the latter issues by selecting respondents from Christians who are MBBs for data collection.

Delimitation

Muslim background Believers come to faith through a variety of sources. However, this study included Adventist Muslim Background Believers (AMBBs) from seven areas of the Church in Abidjan City who came to the faith through prayer ministry. These selected Christian Muslim Background Believers must have converted to Christianity during the last five years before this research. This aided in gathering correct information on the topic under investigation. The selected Christian Muslim Background Believers were adults, both male and female, aged 18 and over. The scope of this investigation excluded older MBBs.

Reflexivity

Reflexivity describes how subjectivity influences researchers' investigations into a phenomenon. A researcher can reflect on the experiences of participants while avoiding personal biases. This section provides my reflexivity because, without it, the research findings would be negatively impacted by my subjectivity.²¹

My interest in researching missions to Muslims, particularly on the Côte, originated from my personal experiences, principles, and views. On January 1, 2012, I formally began my gospel ministry as a pastor in Abidjan City. During my first three years of pastoral ministry, I served as pastor of the Emmanuel Seventh-day Adventist Church in Yopougon-Niangon, Cote d'Ivoire. At the same time, I served as the Conference's Chaplain and Director of the Spirit of Prophecy Department.

²¹ Linda L. Finlay, "Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice," *Qualitative Research* 2, no. 2 (2002): 209-230, <https://doi.org/10.1177/146879410200200205>.

As the Conference's chaplain, I ministered to some non-Adventists, who were generally friendly and occasionally more accessible for the prayer program.

Interestingly, Muslims in Cote d'Ivoire are not fanatics. They can attend church programs. During this interaction, two people were baptized into the Seventh-day Adventist Church. In addition, prior to joining AUA, I represented my Conference in the Cote d'Ivoire National Denominations League. This allowed me to become acquainted with many Muslims and Imams. I've always wanted to see the dynamics behind an effective mission to these Muslims, rather than merely the level of friendship.

I was the district pastor for the Conference's Marcory district from 2015 until 2022. I also served as the director of the Conference Chaplaincy, Stewardship, and Spirit of Prophecy departments. I am currently the district pastor in the Dokui district of the Conference of Chaplains and Youth Director. In my nearly thirteen years of service as a church pastor, chaplain, SOP, stewardship director, district pastor, and youth director, 600 lives have been led to Christ for God's glory.

However, just a few Adventists in Abidjan City come from Muslim roots. This bothers me because the traditional style of evangelism, which involves public campaigns, is achieving little to lead Muslims to a saving knowledge of Jesus Christ. As a result, incorporating intercessory prayer ministry within the Muslim outreach strategy may be beneficial.

As a chaplain, I used to organize an annual special prayer program for students at Abidjan's Adventist Secondary School. That helped me see and comprehend that Muslim parents did not resist Christian-organized prayers. This personal experience has raised concerns about the Seventh-day Adventist Church's powerful intercessory prayer ministry as a means of reaching Muslims.

Methodology

This section summarized the research approach that lead to an understanding and improvement of the Seventh-day Adventist Church's intercessory prayer ministry to reach Muslims in Abidjan City. This covered the research methodology and design, population and sampling, data collection, procedure and analysis, and ethical considerations.

Research Approach and Design

This study employed a qualitative research methodology. The qualitative method employs a variety of methodologies that allow a researcher to explore the social world in order to gain a deeper understanding of the specific ways that people or communities interact with phenomena.²² Specifically, the study employs phenomenology, a qualitative research method that investigates people's perspectives on a certain occurrence. Because this study tries to understand the phenomena of Muslim conversion to the Seventh-day Adventist Church through intercessory prayer ministry, phenomenology is an acceptable qualitative research method to use.

Population and Sampling

The study was conducted on AMBBs within the territory of Abidjan City. The Conference consists of 11 districts. AMBBs who recently became Adventist members²³ were 100 people (who became Christians with Muslim Background

²² John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2016), 28.

²³ This information can be verified from the Adventist Church Management System (ACMS), Southeast Cote d'Ivoire Conference portals. ACMS is a software used by the worldwide Seventh-day Adventist church to record detailed information on membership including the religious background of baptized members.

Believers). The sample size of the AMBBs were 8 selected Adventist Muslim Background Believers (AMBBs) from 7 districts in the Conference.

Data Collection Procedure and Analysis

Data was collected based on the study topic to be answered. To answer study question 1 about Muslims' worldview, information from previous studies on the subject was gathered. To answer research question 2 on the biblical-theological foundation of intercessory prayer ministry, evidence was gathered through a literary study of the Bible—both the Old and New Testaments—to establish a biblical-theological framework for prayer ministry. A comparable poll was undertaken in Ellen G. White's writings to determine her thoughts on prayer.

Furthermore, interviews with AMBBs were performed to answer research questions 3 and 4 about the roles of prayer in the conversion of Muslims to Christianity in Abidjan City, as well as how an intercessory prayer ministry can be used to win Muslims to Christianity in Abidjan. AMBBs in these groups who do not speak French were interviewed in Dioula, a common Ivorian language. Then I transcribed and translated the acquired data from French to English. A focus group discussion among six AMBBs was also held to ensure triangulation.

The data collected from documents and interviews of AMBBs were analyzed and synthesized using the research questions as a guideline to provide thematic sections of the analysis.²⁴ The analyzed and synthesized data was used to develop prayer ministry as a strategy for missions toward Muslims in Abidjan City.

²⁴ Saraswati Dawadi, "Thematic Analysis Approach: A Step-by-Step Guide for ELT Research Practitioners," *Journal of NELTA* 25, no. 1–2 (2020): 62, <https://doi.org/10.3126/nelta.v25i1-2.49731>.

Ethical Consideration

The study obtained ethical clearance from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC)²⁵ through the submission of the consent form and data collection instruments to them for review and approval. After the approval, all Adventist Muslim Background Believers and other Christian Muslim Background Believers to be interviewed signed the consent form before they were interviewed.

Definition of Terms

Contextualization. It is doing whatever is unavoidable to make sure Christianity is communicated in a manner that is appropriate to insiders and their context, without compromising the biblical truth as understood and taught by the Seventh-day Adventist Church.²⁶

Conversion. It is turning towards God who revealed Himself through Jesus Christ.²⁷

Intercession Prayer Ministry. Its praying for others as God commanded us to do.²⁸

Ministry. It is devoting of ourselves, resources, talents, and time to serve others.

²⁵ Adventist University of Africa, Ethics and Review Board, "Welcome to the AUA Ethics Committee," accessed June 25, 2024, <https://www.aua.ac.ke/ethics-and-review-board/>.

²⁶ Charles H. Kraft, *Issues in Contextualization* (Pasadena, CA: William Carey Library, 2016), 37.

²⁷ Donald G. Bloesch, *The Meaning of Conversion*, MAY 24, 1968, Accessed on 13th June 2024

²⁸ Gloria Trotman and Jansen Trotman, *Building a Vibrant Prayer Ministry: A Manual for Prayer Ministry* (Berrien Springs, MI: Ministerial Association, General Conference of Seventh-day Adventists, n.d.), 15.

Missions. It comprises "the different efforts of the church for proclaiming the gospel in the world, through Schools, urban development, and hospitals."²⁹

Prayer. It is seeking God's favor, pouring out one's soul to the Lord, crying out to heaven, and drawing near to God.³⁰

Worldview. It is "a set of beliefs about fundamental aspects of reality, which builds and influence someone's perception, values, thinking, knowing and behavior."³¹

²⁹ Craig Ott et al, *Encountering Theology of Mission Biblical Foundations, Historical Developments, and Contemporary Issues* (Grand Rapids, MI: Baker Academic, 2010), 15

³⁰ Ellen G. White, *Prayer* (Nampa, ID: Pacific Press, 2002).

³¹ Ken Funk, *What is a Worldview?* March, 21 2001, accessed 13 June, 2024, <https://web.engr.oregonstate.edu/~funkk/Personal/worldview.html>.

CHAPTER 2
BIBLICAL FOUNDATION

Background

This chapter discussed a comprehensive method to Practical Intercessory Prayer Ministry that could be effective in missionary work. Prayer is an essential and critical component in the struggle for souls. Missionary labor is spiritual combat, and the tools used to win must also be spiritual. To satisfy these overall goals, this study's recommendations will be based on two research-relevant principles. First, it must be loyal to the Bible, and second, it must be relevant to missions in all fields.

Furthermore, it is vital to emphasize that the purpose of this research paper is to raise awareness among Church leaders and members about the importance of intercessory prayers as a mission approach that takes into account the full spectrum of biblical evidence in the area of intercessory prayer ministry, particularly in reaching Muslims.

Islam and Christianity are two monotheistic religions that passionately believe in a single God who is the genesis and source of all that exists on Earth. Both believe that God is deeply concerned about His entire creation and has made man the center of it all by establishing laws for man's guidance so that mankind can live righteously in accordance with God's purpose and intent. Because monotheistic religions share shared ancestors, beliefs in divinely revealed scriptures, and common rituals and activities such as prayer, there are common grounds or ways to mingle with Muslims and contact them, particularly through prayer.

Prayer is a common practice and ritual in Islam and Christianity. The word prayer or the action of praying can have several meanings. The English word “pray” as well as “prayer,” comes from the Latin “precare” which means “to ask earnestly, beg or entreat.”¹ Prayer can be defined as a channel of communication between man and God.² In addition, prayer can be described as a conversation with our Creator; time of pleading with God, making known our requests or asking the creator to meet our needs.³ In other words, we can say that prayer is to have a fellowship with the Lord.⁴ A prayer can be said publicly or privately.

According to the Bible, it is on record that during Christ’s earthly ministry, Jesus was engaged in a prayer ministry which helped Him to lead many people to His Father and thereby teaching that every disciple of His can be empowered by the Holy Spirit and be engaged in a prayer ministry that can help to reach his non Adventists neighborhood. While individual prayer is vital, the Bible also encourages the concept of collective or united prayer. This concept was introduced when the enemies of God’s people decided to commit genocide against them in the land of Persia and Queen Esther called for a collective fasting and prayer (Esther 4:15-17).

As we read it in the Bible verse of Ezekiel 22:30 “And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it.” It is a call on the Church to be engaged in Christian Prayer ministry of intercession on behalf of our Muslims brothers and sisters.

¹ Etymonline, “Pray,” accessed February 4, 2025, <https://www.etymonline.com/word/pray>.

² Makafui M. Tayviah, “Prayer in Christianity and Islam: A Common Ritual for Inter-Faith,” *E-Journal of Religious and Theological Studies* 4, no.1 (2018):183.

³ Ibid., 183.

⁴ Ibid., 183.

An intercessor is a person who stands on the place of another or pleads someone's case.⁵ In other words, intercessory prayer is a persevering prayer whereby a person pleads with the Lord on behalf of another or for a group of people who may desperately be in need of God's special intervention.⁶ We can find some examples of this in the Bible when the priest stood before God to minister to Him with sacrifices and offerings. The priest also stood between a righteous God and sinful man bringing them together at the place of the sacrifice, (Lev 4:1-2,13-31; 5:1-6, 7-10, etc.).

Old Testament Narrative

Throughout the Bible, the word 'prayer' refers to any type of communication from men to God.⁷ We can find almost eighty-five prayers in the Old Testament, and these prayers include prayers of thanksgiving, adoration, praise, confession, supplication.⁸ The majority of Old Testament prayers are concerned with physical needs and difficulties of the one who is involved in the prayer.

Prayer in the Pentateuch

The first five books of the Bible are called 'the Pentateuch,' though Jews refer them to 'the Torah'.⁹ In the Pentateuch, there is no teaching about prayer in the rules

⁵ Harvestime International Institute, "Intercessory Prayer," accessed on February 12, 2025, <https://harvestime.org/translations/english/Intercessory%20Prayer.pdf>.

⁶ Ibid., 10.

⁷ Colin Dye, *Effective Prayeren 2nd ed.* (London: Kensington Temple KT Summit House, 2007), 11.

⁸ Ibid., 11.

⁹ Ibid., 16.

and regulations given by God to the Israelites through His servant Moses.¹⁰ However, we can learn from the different types of prayers found in the Pentateuch.¹¹

Many of the prayers made are conversations between a human and God (Gen 15:2, Exod 3:1–4:17). Some of the prayers which could be found in the Pentateuch are intercessions. Abraham interceded for some people in GenESIS 17:18; Gen 18:23. Ismael was not the promised son, but somehow Abraham interceded on his behalf to have long life and God's favor.

And Abraham said unto God, O that Ishmael might live before thee! (Gen 17:18). When God decided to destroy the cities of Sodom and Gomorrah because of their sin. He revealed His secret to Abraham. Abraham who had a great concern for his nephew Lot pleaded with God for his live. And Abraham drew near, and said, “Wilt thou also destroy the righteous with the wicked?” (Gen 18:23).

Moses frequently interceded for Israel whenever they rebelled against God, (Exod 32:11–13). And Moses besought the LORD his God, and said, LORD, why doth thy wrath waxes hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. (Exod 32:11-13).

¹⁰ Ibid., 16.

¹¹ Ibid, 16.

However, many private prayers are also recorded in the Pentateuch. Eliezer prayed for a successful journey (Gen 24:12); Jacob prayed when he was frightened (Gen 32:9–12); and for family blessings, when he, as a father, blesses his sons in Gen 49:1–28.

Prayer in the Historical Books

There are twelve books which record Israel's history.¹² These books describe all the great events in the developing story of Israel, from the Judges, through the Kings, to the nation's exile and return, and the rebuilding of Jerusalem. The books tell a story which is linked with prayers, and we can see both nation leaders and ordinary people crying to God to help, guide, save and deliver them, (2 Sam 2:1; 5:19, 23).

After the death of king Saul, David sought God's guidance through prayer, 2 Sam 2:1. And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron (2 Sam 2:1).

During the time of war against the Philistines, King David inquired of the Lord about the issues of this battle (2 Sam 5:19, 23). "And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand" (2 Sam 5:19). And when David inquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees (2 Sam 5:23).

When the Israelites rejected God as their king and decided to have a human king as the nations around them. It was a great sin against God, but His servant the

¹² Ibid., 17.

prophet Samuel decided to not stop praying or interceding for the people, 1 Sam 12:23. “Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king” (1 Sam 12:23).

Prayer in the Psalms

In Psalms, only five Psalms are entitled ‘a prayer,’ but people think that all the psalms are prayers.¹³ There are psalms of adoration, worship, celebration, meditation, thanksgiving, petition, lamentation, penitence, warfare (Ps 86, 102; 145–150).¹⁴

In Psalm 86, we see king David interceding for himself.

Moreover as for me, Bow down thine ear, O LORD, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. In the day of my trouble I will call upon thee: for thou wilt answer me. (Ps 86:1-7).

In Psalm 102, we found there an intercessory prayer of an individual who is desperate.

Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. (Ps 102:1-4).

¹³ Ibid., 19

¹⁴ Ibid., 19

Prayer in the Prophetic Books

The last seventeen books of the Old Testament are often called ‘The Prophets.’¹ These books are the collected writings of some of Israel’s prophets. Prayer is highly described in these books.² Daniel 6 illustrates how prayer was the distinctive mark of the Israelites in exile. Daniel’s enemies use his prayer life as the basis and opportunity for their attack on him. Although the prophets were primarily intercessors, they did not neglect to pray for themselves (Jer 17:14–18; 18:19–23; 20:7–18).

In the past history of Israel, miracles were widespread.³ There are numerous Old Testament narratives that grant us a comprehension of the power of God in those miracles and impact the people who experienced it.⁴

Exodus 32 records the story of Moses on Mount Sinai. Moses is away from the camp so long that the people talked to Aaron to make a golden calf as a representative of the God who brought them out of Egypt. “Then the Lord said, I have seen how stubborn and rebellious these people are. Now leave me alone so my fierce anger can blaze against them, and I will destroy them. Then I will make you, Moses, into a great nation” (vv 9-10). It is instructive to notice the response Moses gave. He tried to plead with the Lord.

O Lord, he said. Why are you so angry with your own people whom you brought from the land of Egypt with such power and such strong hand? Why let the Egyptians say, their God rescued them with the evil intention of slaughtering them in the mountains and wiping them from the face of the

¹ Ibid., 22.

² Ibid., 22.

³ Mark Eduard Yu, “The Miracle that Brings Glory to God: The Naaman Story –2 Kings 5:1-19” (A Paper presented for the course Old Testament 1 – Exegesis, Asian Theological Seminary, Quezon City, Phippines, 2016), 2.

⁴ Ibid., 2.

earth? Turn away from your fierce anger. Change your mind about this terrible disaster you have threatened against your people! Remember your servants Abraham, Isaac, and Jacob. You bound your-self with an oath to them, saying, I will make your descendants as numerous as the stars of heaven. And I will give them this land that I have promised to your descendants, and they will possess it forever. When Moses pacified the heart of his God, the Lord changed His mind about the terrible disaster he had threatened to bring on his people (Exod 32: 11-14).

Moses intercedes on behalf of his people to change the mind of God, to remember his promises, to not do to the people what they deserved. As a result of Moses' intercession God spared the people. Here we see how intercessory prayer refrained God from destroying those deserving of destruction.

Another narrative in Genesis 18 tells us the story of the Lord's visit to the camp where Abraham was living. The Lord tells Abraham, "I have heard a great outcry from Sodom and Gomorrah, because their sin is so flagrant. I am going down to see if their actions are as wicked as I have heard. if not, I want to know" (vv. 20-21). Abraham begins to intercede for the people in the two cities. He asks God to spare the cities if there are 50 righteous people. Abraham continues to plead for the people, reducing the number from 50 to 45, to 40, to 30, to 20, and finally to 10.

"And the Lord replied, then I will not destroy it for the sake of the ten" (v. 32b). In this situation, Abraham pleads for the wicked city that God would spare it if even 10 righteous people were found there. This again emphasizes the importance of God's people pleading for mercy and for a delay in judgment. In other words, God's people should be involved in intercessory prayer. In these verses, there is a missionary work that reached unbelievers through the intercessory prayer ministry of a prophet.

In summary, we notice that the Old Testament reveals an example of how intercessory prayer ministry can be a powerful avenue to minister to the Muslims. These examples of intercessory prayer may offer hope that an intercessor's prayer may also result in God working in people's life that may lead to conversion.

Intercession is a vital part of mission. Intercessory Prayer Ministry may be a good means that all God's ministers and believers may use to reach unbelievers and convert them to the worship of the living God. The same experience can be found during the time of Jesus' ministry on earth in the New Testament.⁵

New Testament Narrative

Jesus, during His earthly ministry taught much about prayer.⁶ In fact, he taught more about prayer than about any other topic in the Bible.⁷ He told his disciples that prayer was, henceforth, to be addressed to the Father in the name of the Son, (John 16:23–24,26). The variety of expressions used to describe 'prayer' in the New Testament is a manifestation of the richness of prayer in the life of the primitive church.

According to the four Gospels, Jesus used part of his ministry to perform miracles of healing for different kind of people. These miracles sometimes happened in response to faith in Him. They demonstrated Jesus' desire to reach people where they are and to break down social barriers. These miracles challenged the Jews to understand that the message of the gospel about the kingdom of God, and salvation is for all people, both the Jews and the Gentiles.⁸

The gospel of Mark reveals Jesus entrance into Tyre, the lands of Gentile and His interaction with a Gentile woman (Mark 7: 24-25). The historian Josephus

⁵ Callistus Isara, "The Importance of Intercessory Prayer in the Christian Life," A paper presented at A Day of Prayer organized by the Adult Faith Formation of St. Michael's Catholic Church, Lake Jackson, Texas, July 20, 2019, 2.

⁶ Dye, *Effective Prayer*, 29.

⁷ *Ibid.*, 29.

⁸ *Ibid.*, 27, 36.

declares that the people of Tyre were greatest enemies of the Jewish people.⁹ The woman who came to meet Jesus concerning the healing of her demon-possessed daughter was considered as an unclean person. She was a Syrophenician by birth. She did everything she thought she could do to find a way to heal her daughter but no good result came about. She heard about Jesus' presence in the town and decided to seek him for a help (Mark 7: 24-30).

She came to Jesus pleading for His intervention in the life of her little girl and deliver her from an evil spirit. The Gentile woman recognized Jesus' authority and understood her true need as well as her dependence upon His mercy. To strengthen the faith of the Gentile woman, Jesus healed her daughter. We must note that this story of the gentile woman suggests that it has always been God's will to save people from all nations and culture in keeping with His covenant promise to Abraham of blessing all peoples of the world through him (Gen 12:1-3).

From that experience she witnessed through that intercessory prayer the healing power of God, (Mark 7: 30). Making use of intercessory prayer ministry as a means to reach unbelievers may be useful for ministering to Muslims. Jesus shared the gospel message of salvation to many people as recorded in the New Testament, some of them became the Lord's followers when they experienced the power of intercessory prayer Jesus did on their behalf. (Mark 10: 46-52; Luke 8: 26-39).

Paul's intercessory prayer for the Colossians describe how we can intercede for People's life transformation. He prayed,

So we have not stopped praying for you since we first heard about you. We ask God to give you complete knowledge of his will and to give you spiritual wisdom and understanding. Then the way you live will always honor and please the Lord, and your lives will produce every kind of good fruit. All the while, you will grow as you learn to know God better and better. We also pray

⁹ J. R. Edwards, *The Gospel According to Mark*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2002), 217.

that you will be strengthened with all his glorious power so you will have all the endurance and patience you need. May you be filled with joy, always thanking the father. he has enabled you to share in the inheritance that belongs to his people, who live in the light. For he has rescued us from the kingdom of darkness and transferred us into the kingdom of his dear son, who purchased our freedom and forgave our sins (Col 1:9-14).

This is an example that the Seventh-day Adventist Church may need to adopt in her mission towards our cousins (that is, the Muslims), through an effective intercessory prayer ministry. In other words, intercessory prayer is required in the gospel commission.

Intercession Prayer in Old Testament

In Exodus 32:30–34:35 we notice an outstanding examples of biblical intercession. Moses was involved in a face to face confrontation with God on behalf of others. He pleaded for the glory of God to be seen among the Israelites. Prophets were people of prayer and were the intercessors of the Old Testament, and by their anointing by the Spirit they had the privilege of access to God’s face. “In ancient time, prophets needed to receive either the word of the Lord or His Spirit before they could prophesy. This also applied to intercession.”¹⁰

Intercession Prayer in New Testament

The Greek word “*Entynchano*” is usually translated as ‘intercession’ in the New Testament. It refers to a petition to a king about another person.¹¹ The Lord Jesus, coming closer to the end of earthly ministry did a long intercessory prayer on behalf of His disciples.

¹⁰ Dye, *Effective Prayer*, 6.

¹¹ *Ibid.*, 56.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are (John 17:1-11).

Apostle Paul interceded for kings and Authorities to lead in a godly way. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. (1 Tim 2:1-2).

In the book of Romans Paul mentioned the intercession ministry of the Holy Spirit on behalf of the saints.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Rom 8:26-27).

Saul after his conversion is introduced to us, in Acts 9:11, as a man of prayer.

Throughout the book of Acts and his letters, we can see that prayer was the rock of his powerful ministry. In Romans 10:1, Paul describes that his precious wish and prayer to God was about the Jews 'that they may be saved'. If it is also our desire for our friends and relatives to be saved, and the people in our area to be converted, we ought to be involved in intercessory prayer for their salvation.

The teachings and Paul's prayers suggest that praying for the obstacles blocking salvation to be removed and prayer for believers to be empowered and motivated for the missionary work is a very effective way of praying for the salvation of unbelievers. Also all the examples given in the New Testament narrative show that there is a need to press on intercessory prayer.

Ellen G. White on Intercession

Ellen G. White in her writing encourages the church to be involved in Prayer Ministry, because the Lord has promised that where two or three meet together in His name, He will dwell in their midst. This is spiritual exercise that as human agents we should do to fulfill the goal of the mission mandate which may help to save the lost.¹²

She further suggests that Intercessory Prayer Ministry plays an important part in soul winning, because if as members, pastors, church leaders, we can put to work the powers of mind that we have, in the right direction of our missionary efforts, we will do more for Christ than we are doing now.¹³ We can read in the book of Ellen G.

¹² Ellen G. White, Manuscript 52, 1894, 1, 2. ("*Seeking to Save the Lost*," 1894.)~ Manuscript Release, Vol. 8, p. 190.2.

¹³ White, *Prayer*, Chap 4.

White, *Testimonies for the Church*, this statement: “Brothers and sisters, we have forgotten that our prayers life should be seen out”.¹⁴ During Christ’s ministry, the majority of those who came to Him for help brought disease upon themselves, Jesus did not refuse to attend to them and heal their broken heart. They were convicted of His power and surrendered to get healed from their spiritual disease as to the physical one too, and became His followers.¹⁵

In the case of the paralytic who was brought to Jesus by his friends, White observed that “the desperate man found in Christ both physical and spiritual healing. Through that intercessory prayer of healing, himself and his family surrendered their life to Christ.”¹⁶ Today, many of our cousins are suffering from physical and spiritual diseases who, like the paralytic’s friends, the Adventists are to share with them this message of hope because Jesus actually came to save the lost.¹⁷

The paralytic’s healing experience produced a great impact upon the people. Surely, on that same day, they did not reject the light, which came to them.¹⁸ In our missionary work of accomplishing the great commission, the gospel should be presented to Muslims with power not only in theory, but also as a living force that transforms the life. For that to happen, we need an intercessory prayer ministry in the Church.

If the Seventh-day Adventist Church can organize groups of people today, comprising of both the church leaders and members, for an intercessory prayer

¹⁴ Ellen G. White, *Testimonies for the Church*, 3:162.

¹⁵ Ellen G. White, *Ministry of Healing* (Beersheba Springs, TN: Harvestime Books, 2007), 10.

¹⁶ *Ibid.*, 54-56.

¹⁷ *Ibid.*, 10.

¹⁸ *Ibid.*, 55.

ministry, we might have a power that all the demons of Satan who disturb the Muslims may not be able to stop. God is waiting for His Church to be ready for Him to multiply barrels of blessings and shower upon His praying people the power of the Holy Spirit.¹⁹ As it is mentioned in Lev 26:8, “Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight,” it means that if the church is involved in the intercessory prayer ministry, the gospel may move in powerful ways and many souls may be saved.

Other Contributions on Intercession

According to Gloria Trotman and Jansen Trotman “as we need only a small spark to do a fire that will be a blessing to everyone closer to us, we should enlighten our spark today and allow God to use it in this ministry of salvation.”²⁰ Katelyn Hawkins in her article, “Who Is Your God? How Answered Prayer Draws Afghan Muslims to Christ,” shared the testimony of Yousuf, a former Afghanistan Muslim, who became Christ’s follower and began interceding in secret for his family. After a while, his wife and children also became Christians.²¹ This testimony shows that intercessory prayer opens doors for ministry towards Muslims.

Summary

Intercessory Prayer Ministry may never replace Bible study and evangelism campaigns but it illustrates the mighty power of the Holy Spirit working in people’s lives and ignites their curiosity and hunger for the gospel. Many of these spiritually

¹⁹ Trotman and Trotman, *Building a Vibrant Prayer Ministry*, 4.

²⁰ *Ibid.*, 4.

²¹ Katelyn Hawkins, “‘Who Is Your God?’: How Answered Prayer Draws Afghan Muslims to Christ,” posted August 4, 2022, access April 4, 2024, <https://abwe.org/blog/who-your-god-how-answered-prayer-draws-afghan-muslims-christ/>.

hungry Muslims who are seeking for prayer from Christians will have the opportunity to study the Bible, discover the truth and become Christ followers. Finally, every Adventist group and Church leaders should be involved in intercessory prayer ministry as an approach to reach the Muslims.

CHAPTER 3

LITERATURE REVIEW

This section discusses the outcomes of previous studies closely related to the one being undertaken.¹ It relates a study to the grander, continuing discourse in the literature and fills in gaps, extending prior studies.² A literature review gives the synopsis of sources explored in researching a particular topic showing how the research fits into a larger field of study. The literature review of this study employs diverse sources such as journal articles and books.

Historical Context: History of Islam in Cote d'Ivoire

Islam has existed in the Ivory Coast before Christianity did. Indeed, it occurred during the disintegration of the old empire of Mali or Mande as a result of internal disputes, attacks by surrounding powers, and the weakening of the trans-Saharan commerce network in the ninth/fifteenth and tenth/sixteenth centuries. Since the 16th century, Islam has invaded North and East Africa. Islam will impose itself on everything, even if in certain areas it is met with resistance from communities who seek to preserve their animist traditions.³

¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Los Angeles, CA: SAGE, 2018), 25.

² *Ibid.*, 25.

³ Assienin Grah Salomon, *Histoire de l'église Adventiste du Septième jour en Côte d'Ivoire, (80 ans d'histoire- des temoignages poignants Des émotions- Des souvenirs d'une époque)*, 19.

The North of what would later become Ivory Coast gradually opened to Islam due to the dynamism of Dioula traders from the neighboring Sahel and the holy war of great conquerors like El Hadj Omar, Ahmadou, Samory Toure, and others. Certain northern cities soon become major commercial and spiritual centers. We can cite among others Odienne, Kong, etc.... In the beginning, the southern part of the territory still escaped Muslim influence.⁴

The early Europeans made their presence known on the Atlantic coast and confined themselves in trading posts without ever venturing into the country's darkest regions. Unfortunately, Côte D'Ivoire's Islamization coincided with the colonial presence, with settlers choosing to aid European Christian missions to resist Islamic influence in the country. During the same time period, the Akan and Kru people of southern Côte d'Ivoire practiced traditional religions in the forest and along the coast. Later, this area of the country became a Christian region.⁵

Today, among Muslims, dreams and visions is a venue for God to reveal Himself. According to researchers, some of the reasons given by our cousins (that is, Muslims) for why they became Christians, dreams or visions are the first or the second reason.⁶ In a study done in Muslims academics at the International Islamic University of Malaysia, those who took part in the study unanimously reported that they believe in the fact that there is possibility for Muslims of receiving instructions from God through their dreams.⁷

⁴ Ibid., 20.

⁵ Ibid., 20.

⁶ Ibrahim Abed Al-Masih, "Dreams and Visions Among Muslims," *Journal of Adventist Mission Studies* 18, no. 2 (2023): 1.

⁷ Ibid., 1.

For Darren Carlson, dreams represent 40 percent in Muslim conversions.⁸ God in many and varied ways seek for Muslims, therefore, Intercessory Prayer Ministry is a great means through which the Church can ask God to allow Muslims to have personal encounter with Him through dreams and visions. Due to the fact that dreams have significance in the Islamic faith and tradition, it is an instrument that Jesus would use to speak to people in ways that may help them to hear and understand Him. We need intercession to make it effective.

Prayer is possible for every one and it must be like the breathing, living in and with God; and where we find ourselves to pray does not matter, prayer is always possible everywhere. We have every reason to pray. Prayer is the key to open the doors of heaven, the way of life, the one who prays has merciful heart, prayer links us in communion with God, with others and with all God's creature.⁹ Marshall and Lucinda Mosher, describe prayer as a necessity to a Christian both in his personal life and activities.¹⁰ Muslims also view prayer in the same way as Christians do. To a believer, praying is a reflection of genuine commitment to, and dependence through faith in, God.

After creation, God opened the door of communion with man. In the perfect environment of the Garden of Eden, God regularly met with Adam and Eve, (Genesis 2:16-17; Genesis 3:9). Some scholars such as Gloria Trotman and Jansen Trotman in their manual for prayer ministry, *Building a Vibrant Prayer Ministry*, said that prayer

⁸ Darren Carlson, "When Muslim Dream of Jesus," posted May 31, 2018, <https://www.thegospelcoalition.org/article/muslims-dream-jesus/>.

⁹ Michael Plekon, "Lived Prayer: Some Examples from the Christian Tradition," in *Prayer: Christian and Muslim Perspectives*, ed. David Marshall and Lucinda Mosher (Washington DC: Georgetown University Press, 2013), 5.

¹⁰ *Ibid.*, 5-6.

is a conversation with God as we have a walk with a friend, it is a way for us to discuss with him about anything we judge important to share with him¹¹.

People are involved in prayer because through it they get grace, and mercy also is an armor against evil forces. Prayer is the open gate to reach the throne of God.¹² For Gloria Trotman and Jansen Trotman, the majority of our prayers are intercessory prayer because we use to pray for others, and the reason why God calls us is to have the responsibility to stand in the gap for fellow human beings¹³.

Paul Yonggi Cho, a pastor of the very famous Pentecostal church and writer, in his book *La Prière: Clé du Reveil (Prayer: Key to Revival)* said that during the time of Martin Luther, the reform came after people spent time in prayer and Bible study. Christ recommended us to pray without ceasing. To him, the Christian should exercise a practical prayer life because there is power in it.¹⁴

From the foregoing, it can be observed that prayer is part of our relationship with God, prayer can impact life, and prayer bring about miraculous events in people's lives Therefore, intercessory prayer ministry may be a great means through which the Church can impact the Muslims and reach them for Christ.

Islamic Worldview on Prayer

God is the living one. There is no god except Him. The Muslims believe that Islam sincerely belongs to God because they direct their prayers to God. As read in the Qur'an 40:65 "He is the Ever-Living; there is no deity except Him, so call upon

¹¹ Trotman and Trotman, *Building a Vibrant Prayer Ministry*, 5.

¹² Ibid., 6.

¹³ Ibid., 4.

¹⁴ Paul Yonggi Cho and Whitney Manzano, *La prière: Clé du reveil (Vida)*, 26

Him, being sincere to Him in religion. All praise is due to Allah, Lord of the worlds.”

This surah is the theological foundation of the Muslim attitude toward prayer in Islam.¹⁵ In Islam, prayer and worship, collectively known as ‘ibāda, encompass various practices, each with significant theological implications:

Canonical Prayer (al-ṣalāt) - these are obligatory prayers performed five times a day, which are the cornerstone of a Muslim's daily worship and spiritual routine (Fajr, Dhuhr, Asr, Maghrib, and Isha).

Personal Supplication (du‘ā’): Individual prayers and requests made to God, expressing personal needs, gratitude, or seeking guidance. Recitation of the Qur’ān (qirā’a): Reading or chanting the verses of the Qur'an, is considered a form of worship and a way to gain spiritual merit. Invocation of Blessings of the Prophet (al-ṣalāt ‘ala’l-nabī): Sending blessings upon the Prophet Muhammad, often recited in various forms and contexts. Repetition of Certain Formulae (award): Reciting specific prayers or phrases, often using a rosary (misbaha) to keep count.¹⁶

Methodic Invocation of the Name or Names of God (dhikr Allāh): Repeating the names of God in a rhythmic and meditative manner, aiming to attain a higher state of spiritual awareness. These practices, individually and collectively, serve to strengthen a Muslim's connection to God, foster spiritual growth, and cultivate a sense of inner peace and community.¹⁷ The Muslims believe that these expressions emphasize the rewards for those who have faith in God and lead a righteous life. It conveys a message of reassurance and hope, highlighting the divine support and ultimate reward for believers. They believe that the angels descend upon the

¹⁵ Plekon, “Lived Prayer: Some Examples from the Christian Tradition,” 5.

¹⁶ Ibid., 13.

¹⁷ Plekon, “Lived Prayer: Some Examples from the Christian Tradition,” 13.

righteous, offering them comfort and the promise of paradise; and that this illustrates the spiritual journey of a believer, where faith and righteous conduct are met with divine reassurance.

Christian Worldview on Prayer

Prayer in Christianity is a fundamental practice, representing a direct communication between individuals and God.¹⁸ The Bible provides various definitions and forms of prayer, emphasizing its diverse expressions and spiritual significance: beseeching the Lord (Exod 32:11); Pouring out the soul before the Lord (1 Sam 1:15); Praying and crying to heaven (2 Chr 32:20); Seeking God and making supplication (Job 8:5); Drawing near to God (Ps 73:28); Bowing knees (Eph 3:14).¹⁹

In its many forms and expressions, Christian prayer aims to foster a closer relationship with God, seeking His guidance, presence, and intervention in daily life. Despite that, the Christians who wish to deepen their relationship with God may commit their prayer life and read the Bible, meditate, and contemplate²⁰. The greeting: May “peace be with you” and “As-Salamu Alaykum” connote peace in both religions.

Islamic Religion

In the Arabic world, the word “Islam” means “to submit,” obedience to Allah. The practice of the religion consists of the complete acceptance of the revealed teachings and guidance given to Muhammad Allah’s Messenger (May the peace and blessings of Allah be upon you).²¹ Throughout the history of Islam, there have been

¹⁸ Tayviah, “Prayer in Christianity and Islam: A Common Ritual for Inter-Faith,” 183.

¹⁹ Ibid., 185.

²⁰ Ibid., 184.

²¹ John Ankerberg and John Weldon, *The Facts on Islam* (Eugene, OR: Harvest House Publishers, 2008), 5, 8.

several sects of the Islamic religion based on doctrinal differences. But the largest among them are the Shi'a and the Sunni.²²

Beliefs

Every Muslim believer is called to hold to six major beliefs, which are also called the articles of faith in Islam. These are, faith in one God (Allah),²³ in Angels (among whom is Jibril, who was believed to have transmitted the Qur'an to Muhammad),²⁴ and the holy books (the Qur'an and other revealed books in the Bible). According to them, only the Qur'an, the last Holy book has been preserved from corruption and is the true revelation of God's will. For all practical achievements, the Muslims believe that the Qur'an is needed for a better understanding. Despite this strong belief in the Qur'an, Muslims have respect for holy sources of Christianity, or its commandments.²⁵

The remaining beliefs of Muslims include the belief in the Prophets, the last of whom is believed to be Muhammad.²⁶ Also, the Muslims believe that in everything that they do on this earth, good or bad, the time will come on the last day when they will give an account to Allah.²⁷ Finally, the Muslims believe everything that happens

²² El-Sayed el-Aswad, *Muslim Worldviews and Everyday Lives* (New York: Rowman and Littlefield Publishers, 2012), 17.

²³ Patrick Sookhdeo, *A Christian's Pocket Guide to Islam*, rev. ed. (Ross-shire, Scotland: Christian Focus, 2013), 49.

²⁴ Ziauddin Sardar, *What do Muslims Believe? The Roots and realities of Modern Islam* (New York: Walker Publishing Company, 2007), 44.

²⁵ Sookhdeo, *A Christian's Pocket Guide to Islam*, 49.

²⁶ Ibid., 11-12.

²⁷ Sardar, *What do Muslims Believe?* 44.

in their life is destiny, firmly in the hands of Allah, both good and bad are subject to the will of Allah as ordered by him.²⁸

Pillars of Islam

All Muslims have five obligations: Faith or Iman, offer the daily prayers, pay a regular amount of their income to the poor and the needy, fast during the Islamic month of Ramadan, and perform the pilgrimage to Mecca at least once in their lifetime if they can afford to do so. Collectively, these duties are often referred to as Pillars of Islam.²⁹

Islamic Culture

According to Luzbetak, Culture is “the set of attitudes, constituting the distinctive achievements of human groups, it is a plan according to which society adapts itself to its physical, social, and ideational environment”.³⁰ From this definition of culture by Luzbetak, Muslim culture can be grouped into these social factors: Muslim rites of passage (Birth, Marriage, Death and Burial, Dressing, and Diet) and Festivals (Islamic New Year, Ramadan, id al-Fitr, id al-Adha, and Lailat ul-Qadr).

Contextualization

This section defines contextualization. It will continue with the forms of contextualisation. Then, it will proceed with the models of contextualization. Contextualization means doing whatever is necessary to ensure Christianity is

²⁸ Ankerberg and Weldon, *The Facts on Islam*, 12.

²⁹ Ibid., 66.

³⁰ Louis J. Luzbetak, *The Church and Cultures* (Techny, IL: Divine Word, 1963), 60-61.

expressed in ways appropriate to insiders and their context.³¹ It also refers to “attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people’s deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture.”³²

Models of Contextualization

Stephen B. Bevans came out with six models of contextualization to address how the Christian church can be the intended church in specific cultural contexts. These approaches are for performing the task of theology, considering both the Church’s tradition and the local cultural contexts.³³ This section briefly discusses each of these models of contextual theology.

The Translation Model

Bevans posits that the translation model is the most commonly used contextual theology.³⁴ Whereas all six models are translative, the translation model is unique because it insists that the gospel message is unchangeable.³⁵ It is appropriate for cultural contexts with no or less exposure to Christianity. Therefore, the translation model can be used for the first-time missionary endeavours in that culture.

³¹ Charles H. Kraft, *Issues in Contextualization* (Pasadena, CA: William Carey Library, 2016), 88.

³² Darrell L. Whiteman, “Contextualization: The Theory, the Gap, the Challenge,” *International Bulletin of Mission Research* 22, no. 1 (1997): 2-7.

³³ Stephen B. Bevans, *Models of Contextual Theology: Faith and Cultures* (Maryknoll, NY: Orbis Books, 2002), 9-10.

³⁴ Bevans, *Models of Contextual Theology*, 37.

³⁵ *Ibid.*, 37

The culture is new to Christianity, therefore, the evangelized people will need the Bible, liturgy, and other Christian materials translated into their local language. The translation recommended by Bevens is a translation of meaning and not a word-for-word translation.³⁶ This model assumes the gospel must be expressed in an area's historical, linguistic, and cultural context. The core message of the gospel is not exclusive to some superior cultures but can be expressed in all cultures.³⁷

The Anthropological Model

While the translation model's primary objective is to preserve Christian identity alongside seriously considering the culture, social change, and history, the anthropological model preserves the cultural identity of Christian converts in that culture.³⁸ This model assumes God is always at work in every culture before a missionary visits it.

The further presupposition is that the members of any culture are predisposed to the gospel through the divine workings of God upon their hearts. Under this model, a missionary cannot undermine any culture to which he sends the gospel.³⁹ When the gospel is presented to people, they should be able to hear it within their local cultural framework. This will make them understand the gospel differently and examine it within their cultural predisposition to gain new insights.⁴⁰ When the gospel does not require people to refrain from their practices and norms, they can readily embrace its message. They will accept the message and contextualize it to their culture. Their

³⁶ Ibid., 38.

³⁷ Ibid., 39.

³⁸ Ibid., 54.

³⁹ Bevens, *Models of Contextual Theology*, 54.

⁴⁰ Ibid., 54.

contextualized gospel can give Christians of other cultures some new revelations about the gospel.⁴¹

The Praxis Model

The praxis model focuses on Christians' identity within a context experiencing social change.⁴² The praxis model demands a commitment to Christian action and not a mere provision of expressions of the Christian faith. In this case, there is a constant interaction between expressed Christian faith and putting that faith into action.⁴³

While the scenario addressed in the translation and the anthropological models is the introduction of Christianity to a new culture, the assumption in the praxis model is it is already present in the receiving culture of missionary outreach.

However, there are practical problems the Christians in that culture must address. These practical problems include oppression, marginalization and affliction. Therefore, what the praxis theologian does in such a culture is to critically evaluate the culture in light of the gospel standards and endeavours to help the people discard biblically disapproved practices.⁴⁴

The Synthetic Model

The synthetic model attempts to balance the insights from the translation, anthropological, praxis and countercultural models. It also makes use of ideas from different contexts of people including their culture, experience and way of thinking.⁴⁵

⁴¹ Ibid., 54.

⁴² Bevans, *Models of Contextual Theology*, 70.

⁴³ Ibid, 72

⁴⁴ Bevans, *Models of Contextual Theology*, 87.

⁴⁵ Ibid., 88

This is an accommodative model in which the process of doing theology in a culture is to have a dialogue between people who want to be faithful to Christian tradition and local Christians seeking to be true to local culture.⁴⁶

Each of these participants brings their ideas and suggestions and they are all accommodated. None of these concerns is seen as superior to the other but as complementary. The synthetic model is open to great and positive ideas from various sources. When these varying suggestions are well synthesized, there will be peaceful and relevant consensus in the community in which it occurs. Nevertheless, it is always difficult to have a great synthesis of the ideas from the sources.⁴⁷

The Transcendental Model

A key to comprehending the transcendental model is certain issues cannot be understood without a change of mind. We need conversion and perspective shifts before we make sense of certain things.⁴⁸ Developing a contextualized theology attends to the cognitive activities in a human self-transcending subject. The theologian in this model should be a genuinely converted person. This model suggests that knowledge of reality does not begin outside the knowing subject. However, the one who endeavours to know actively participates in determining the basic shape of reality.⁴⁹

The theology in the transcendental model starts with an individual in a historical and cultural context who expresses his or her religious experience. The

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid., 103.

⁴⁹ Bevans, *Models of Contextual Theology*, 104.

resulting theology if done faithfully is always genuine contextual theology. This theology can be shared with the entire community in which the study was conducted. In this case, everyone with the same cultural context can benefit from the theology. In this model, there is an allowance for new ideas without inference from past cultural and religious expressions.⁵⁰

The Countercultural Model

The countercultural model is the model in which the gospel message with its standard critically evaluates every human context namely experience, culture, social location and social change. The model recognizes that humans with their theological expressions reside in historically and culturally conditioned situations. Every context must be treated with suspicion and be challenged and purified by the gospel. The gospel can accept, reject or change a cultural practice after judging it.⁵¹

Stephen B. Bevans' Models of contextualization include the Translation Model and Anthropological Model which are essential for missiological understanding in intercessory prayer ministry in engaging Muslims' mission in Abidjan City. The Translation Model again insists on the contextualization of the timeless gospel message and so it argues that the prayer practices and the theology associated with them should be re-interpreted and re-presented in a Muslim context while maintaining the substance of what is being transmitted.

The Anthropological Model highlights the need to scout for God in the context of the Muslim culture and to contextualize prayer in a manner acceptable to the Muslims. These models help the missionaries not to interfere with local practices

⁵⁰ Ibid., 105.

⁵¹ Ibid., 117.

instead, they introduce a prayer mission that affirms the local culture while introducing the liberating power of prayer in a Christian community. Its effectiveness may also increase receptivity, strengthen credibility and optimize spiritually related approaches for the Muslim community.

Prayer is a common ritual and practice found in Christianity and Islamic beliefs. The strategy to contextualize the mission to Muslims in CISEC in this study will consider the Translation model and Anthropological model of intercessory prayer in the context of Muslim believes and practice as mission approach to win their soul to Christ.

In other words, the fact that prayer is a practice that is part of a Muslim life; with the translation model and anthropological model intercessory prayer will be practiced in the cultural context of Muslim without watering the Christian cultural identity. it is an open door to allow God to manifest Himself among the Muslim community through intercessory prayer.

Summary

The foundation of the Islamic worldview is the belief in the oneness of Allah with human beings as his vicegerents, expressed in the five pillars and the six articles of faith in Islam. Iman, Salat, Zakat, Sawm, and Hajj are the five pillars. The six articles of faith are the belief in Allah alone, Angels, Holy Books like the Qur'an, the Prophets, the day of reckoning, and predestination. There are some similarities between the Islamic worldview with the Christian worldview but there are some significant differences too, especially in the areas of diet, marriage, salvation, divorce, etc.

CHAPTER 4

METHODOLOGY

This chapter discusses the methodology for the research process that will lead to understanding and enhancing the prayer ministry to reach Muslims by the Seventh-day Adventist Church in Abidjan City. Methodology is that aspect of research that involves the process through which knowledge about the world can be obtained to answer research questions.¹ With the help of methodology, the researcher gets information through varying means such as interviews, focus group discussions, etc.² These data enable the researcher to unravel what he or she intends to understand.

The Research Setting

Cote D'Ivoire Geographical Boundaries

Cote d'Ivoire is a francophone country, a former France colony. The country is located on the southern coast of West Africa with Abidjan the largest city and the business city of the country, while Yamoussoukro is the political capital. The neighboring countries are Burkina Faso in the North-East, Mali in the North-West Liberia and Guinea in the West, and Ghana in the East. As a secular country, there are several belief systems within her. Christians make up 44.1 percent of the population, Muslims, 37.5 percent, African religions 10.2 percent, Atheists and agnostics 8.0

¹ Dipak Kumar Bhattacharyya, *Research Methodology* (New Delhi, India: Excel Books, 2006), 17.

² John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 2nd ed (Thousand Oaks, CA: Sage Publications, 2007), 117.

percent while the Animists and others are 0.2Percent of the population. The official language of the country is French.³

History of SDA in Cote d'Ivoire

Cote d'Ivoire South East Conference is part of the Eastern Sahel Union Mission in the West-Central Africa Division of the Seventh-day Adventists (WAD). The Seventh-day Adventist Church was established in 1946 in Côte d'Ivoire and organized in 1952 as Seventh-day Adventist Cote d'Ivoire Mission and reorganized in 2002 as a Conference. Today the Adventist membership is around 11.000, with 96 churches and 120 companies.⁴

According to research done around the world, Islam constitutes 24 percent of the world's population with nearly 2 billion people considering themselves Muslim. Christians on the other hand, number 2.4 billion or 31 percent of the world's population⁵. Islam is the fastest-growing world religion and is "the second-largest religion⁶. Its growth rate is faster than that of the world's population.

It grows at a rate of 1.9% while Christianity is growing at a 1.3% rate. The Muslim world, along with Hindus and the culture of the modern cities, are "three great areas of our world which the churches have not really penetrated"⁷ This study will identify certain theories in the fulfillment of the gospel mission mandate.

³ Worldometer, "Côte d'Ivoire Population."

⁴ Grah, "Cote d'Ivoire Conference."

⁵ Pam Wasserman, "World Population by Religion: A Global Tapestry of Faith," January 12, 2024, accessed 14 Nov 2024, <https://populationeducation.org/world-population-by-religion-a-global-tapestry-of-faith/>.

⁶ Michael Lipka and Conrad Hackett, "Why Muslims are the World's Fastest-growing Religious Group," (April 6, 2017), accessed November 14, 2024 <https://www.pewresearch.org/short-reads/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/>.

⁷ Abner P. Dizon, "Issues in Adventist Muslim Ministry," *Journal of Adventist Mission Studies* 8, no. 2 (2012): 5-17.

Subsequently, the study will review the strategies already used to lead Muslims to Jesus. Finally, we will make a summary and a conclusion.

Cote D'Ivoire Southeast Conference

The Seventh-day Adventist Church in Abidjan City stands as an integral component of seven Districts on its own among the eleven of the Cote d'Ivoire Southeast Conference (CISEC), which operates under the umbrella of the Eastern Sahel Union Mission (ESUM) of the Seventh-day Adventists. This positioning within the larger organizational structure underscores its connection to a broader network of Seventh-day Adventist entities. Abidjan City's population in December 2023 was around 6 millions, with 67 percent of Christians (4,020,000), 22 percent of Muslims (1,320,000) and 11 percent of African Traditional Religion (660,000)⁸ This statistics shows that there is work to do to reach the Muslims in the city.

The Eastern Sahel Union Mission (ESUM) encompasses various regions, missions, Conferences and Churches across its jurisdiction. This affiliation highlights the collaborative efforts and shared goals of Seventh-day Adventist entities within the region, working together to advance the mission and values of the denomination.⁹ Cote d'Ivoire Southeast Conference is made up of 11 districts, out of which seven are within the Abidjan city.

Research Approach Design

This study will employ the qualitative research approach. This approach uses varying methods that enable people to research and investigate the social world, to

⁸ Southeast Cote d'Ivoire Conference, "Administrative Document," (Abidjan, Cote d'Ivoire, 2024).

⁹ Grah, "Cote d'Ivoire Conference."

gain an understanding of relevant ways in which people or a community live.¹⁰

Qualitative research is useful for this study because it explains experiences in life for a better understanding of their meaning. In this kind of research, the researchers are enabled to unravel how complex a situation is through a deep exploration of the behaviors and experiences of people.¹¹ Since this research seeks to investigate the effectiveness of Intercessory Prayer Ministry in reaching Muslims, understanding their challenges, and their change of worldview, qualitative research is most appropriate for the study. Therefore to achieve the goal of the aim of this research, the researcher will use phenomenological and narrative approach.

Phenomenological research consists of describing experiences lived among a group of people concerning a phenomenon as delineated by these people.¹²

Researchers undertaking phenomenological studies emphasize describing what is common among all the participants as they experience a phenomenon.¹³ Reducing these individual experiences with a phenomenon to describing its universal essence is the fundamental purpose of phenomenology.¹⁴ Narrative approach consists in collecting stories from individuals or small groups to make them the raw data.¹⁵

The more appropriate approach of phenomenology when examining the context of participants' lived experiences with an understanding of the phenomenon

¹⁰ Swinton and Mowat, *Practical Theology and Qualitative Research*, 28.

¹¹ Immy Holloway and Stephanie Wheeler, *Qualitative Research in Nursing* (New York: Wiley, 2002), 296.

¹² Creswell and Creswell, *Research Design*, 13.

¹³ Creswell, *Qualitative Inquiry & Research Design*, 57.

¹⁴ Max van Manen, *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (New York: State University of New York Press, 1990), 177.

¹⁵ Michelle Butina, "A Narrative Approach to Qualitative Inquiry," *Clinical Laboratory Science* 28, no. 3 (2015): 190.

obtained through the interaction between researcher and participant is hermeneutic phenomenology.¹⁶ Hermeneutic phenomenology aims to elucidate “lived experiences” of individuals or group of peoples by putting together the philosophical concepts of hermeneutics (the interpretation of meaning) with phenomenology (the study of lived experience). Consequently, since our study investigates the Intercessory Prayer Ministry (IPM) to reach Muslims in their context and intends to have an interplay between the researcher and participants, hermeneutic phenomenology has been selected.

Research Instruments

In order to collect data for this phenomenological study, the following research instruments will be employed:

In-depth interviews: Semi-structured interviews will be conducted with a purposive sample of 8 participants who are Christians with Muslim Background. The interviews will be audio-recorded and transcribed verbatim to capture the participants’ experiences and perspectives on the effectiveness of prayer ministry of intercession in winning Muslims to Christ.

Focus Group Discussions: A focus group discussion will be conducted with a total of 6 participants who are Christians Muslim Background Believers. The focus group discussions will be used to gather more information on the participants’ experiences and to validate the findings from the in-depth interviews.

Instrument Development: The research instruments will be developed based on the research questions and objectives of the study. The in-depth interview guide,

¹⁶ Ragnar Fjelland and Eva Gjengedal, “A Theoretical Foundation for Nursing as a Science,” in *Interpretive Phenomenology: Embodiment, Caring and Ethics in Health and Illness*, ed. Patricia Benner (London: SAGE, 1994), 11.

focus group discussion guide will be developed through a the literature review on prayer ministry.

Data Collection Procedures: The data were collected through the following procedures:

- a) Recruitment of participants: Participants were recruited through purposive sampling.
- b) Informed Consent: Participants were provided with informed consent forms that explain the purpose of the study, the procedures, and the potential risks and benefits.
- c) Data Collection: The data were collected through in-depth interviews, focus group discussions.
- d) Data Management: The data were managed through audio-recording, transcription, and coding.
- e) Data Analysis Procedures: The data were analyzed through the following procedures:
 - f) Transcription: The audio-recorded data were transcribed verbatim.
 - g) Coding: The transcribed data were coded using a coding scheme that is developed based on the research questions and objectives.
 - h) Theme identification: The coded data were analyzed to identify themes and patterns.
 - i) Data interpretation: The themes and patterns were interpreted in the context of the research questions and objectives.

Population and Sampling

A population can be defined as a whole set of people with definite characteristics.¹⁷ In research, there are two types of population, the target population and the accessible population. The target population refers to people with specified characteristics in a particular geographic location. On the other hand, the accessible population, a subset of the target population, refers to people within the target population the researcher can have his or her hands on to conduct the research.¹⁸

In this study, the target population is Adventist Muslim Background Believers (AMBBs) within the jurisdiction of Abidjan City. Abidjan City is in Cote D'Ivoire Southeast Conference and has eleven districts. There is a strong presence of Muslims in this area. The specific characteristic upon which they have been selected is their conversion from Islam to Christianity, about 100 church members (who became Christians with Muslim Background). The sampling method that will be used is purposeful.

Selection Criteria

Generally, selecting the participants in qualitative research is a great challenge according to various scholars.¹⁹ Several sampling strategies are applicable in qualitative research, and purposive sampling appear as the most applicable and relevant as selection criteria for this study. Purposive sampling provides to the

¹⁷ Leroy R. Thacker II., "What Is the Big Deal About Populations in Research?" *Progress in Transplantation* 30, no. 1 (3030): 3, <https://doi.org/10.1177/1526924819893795>,

¹⁸ *Ibid.*, 3.

¹⁹ Khim Raj Subedi, "Determining the Sample in Qualitative Research," *Scholars' Journal* 4 (2021): 5.

researcher a better understanding of the study phenomenon, rather than having a general idea from one's study.²⁰

Sampling is a method to obtain information about an entire population through deduction from a small number of people from that same population.²¹

Therefore, purposive sampling will be used for this study. The rationale for sampling is that not everyone in a population can be studied in a given research.²² Sampling involves the decision about the people to interview or events to observe. Sampling should closely link the purpose and the research questions of the study.

There are many methods but there are two general categories, like probability and non-probability sample techniques methods in research depending on its approach and design. Qualitative methodologies use purposeful sampling instead of random sampling used in quantitative research. Purposeful sampling consists of choosing a restricted number of participants with the capacity to help the researcher understand the research problem and the study's central phenomenon.²³ For that reason, this study employs purposeful sampling to select participants. We will make sure that the selected participants will be aware of the problem statement and the reason for the study.²⁴

In a phenomenological study, two types of sampling are used: criterion-based and homogenous sampling. In criterion-based sampling, the participants are chosen

²⁰ Ibid., 5.

²¹ Shahid N. Khan, "Qualitative Research Method - Phenomenology," *Asian Social Science* 10, no. 21 (2014): 298.

²² Keith F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* first ed. (New Delhi, India: SAGE Publications, 1998), 193.

²³ Creswell, *Qualitative Inquiry & Research Design*, 124-125.

²⁴ Ibid., 125.

when they meet a certain standard. This standard is that they should have experienced the studied phenomenon. Homogenous sampling consists of choosing similar cases. This provides a focus in the research but encourages individual participants to describe their experiences from their peculiar perspective to help understand the studied phenomenon.²⁵

This study will select AMBBs converted to Christianity within the past ten years to ensure homogeneity. Also, the AMBBs will be eighteen years old and above but include males and females. Vulnerable people (children, prisoners, pregnant women, persons with mental disabilities, or economically/ educationally disadvantaged persons) will not be part of the participants.

The recommended range of sample sizes for a phenomenological study is 3 to 10 participants²⁶ and 5 to 25 participants.²⁷ By following these recommendations, the sampling size of the AMBBs will be eight non-randomly selected AMBBs. They will be from the seven districts of Abidjan city.

Data Collection Procedure

Interview in qualitative research refer to data collection by asking questions to participants. It (Interview) offers an opportunity to gather information about people's experiences, perceptions, and beliefs. Focus group offer an opportunity to gain insight into the experiences and perspectives with a large amount of interaction on a topic in a limited period. The literature review will help us to have a

²⁵ Ibid., 127.

²⁶ S. Dukes, "Phenomenological Methodology in the Human Sciences," *Journal of Religion and Health* 23, no. 3 (1984): 197-203.

²⁷ D. E. Polkinghorne, "Phenomenological Research Methods," in *Existential-phenomenological Perspectives in Psychology*, eds. R. S. Valle and S. Halling (New York: Plenum Press, 1989), 4160.

preconceived knowledge about intercessory prayer ministry. Therefore, this study will employ the semi-structured interview to collect data and the interview will last for sixty minutes.²⁸ The interview questions are found in Appendix B. The Interview will be done with eight AMBBs in the districts of Abidjan City. Furthermore, a focus group discussion of 6 AMBB members will be conducted to collect data from them.

As such, in-depth interviews will be conducted with AMBBs who are still Christians.²⁹ Interviews give a researcher the chance to discover valuable information from participants.³⁰ The study will consider the environment and the circumstances interviews will be conducted to inform the organisation of the interview.³¹ The study will contact AMBBs to be interviewed through personal contacts, friends and social networking (internet, WhatsApp).³²

There are three types of in-depth interviews in qualitative phenomenological research. First, structured interviews are interviews where the researcher creates questions that he or she does not change throughout the interview process. Second, there is the semi-structured when the researcher starts with a set of questions to which additional questions can be added or replaced during the interview process. Third,

²⁸ Barbara DiCicco-Bloom and Benjamin F Crabtree, "The Qualitative Research Interview," *Medical Education* 40, no. 4 (2006): 315, <https://doi.org/10.1111/j.1365-2929.2006.02418.x>.

²⁹ Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Thousand Oaks, CA: Sage, 2006), 25.

³⁰ Robert Y. Cavana, Brian L. Delahaye, and Uma Sekaran, *Applied Business Research: Qualitative and Quantitative Methods* (New York: John Wiley & Sons, 2001), 138.

³¹ Jerry W. Willis, *Foundations of Qualitative Research: Interpretive and Critical Approaches* (Thousand Oaks, CA: SAGE Publications, 2007). <https://doi.org/10.4135/9781452230108>.

³² D. Weaks, "Unlocking the Secrets of 'Good Supervision': A Phenomenological Exploration of Experienced Counsellors' Perceptions of Good Supervision," *Counselling and Psychotherapy Research* 2, no. 1 (2000): 33-39, <http://dx.doi.org/10.1080/14733140212331384968>.

there is the unstructured interview in which a researcher starts with a general research focus and allows the development of questions during the interview process.³³

Data Analysis

The audio recordings will be transcribed before data analysis commences in this study. Transcription is in three types.³⁴ Verbatim transcription is the transcription in which every word, pause, stutter, and filler word is transcribed. There is also edited transcription in which the transcribed data is edited to ensure readability.³⁵ This study uses the third type of transcription, intelligent transcription. Intelligent transcription is the transcription in which the researcher interprets the transcribed words by excluding pauses, stutter, and filler words and correcting grammar. Intelligent transcription will be used in this study to transcribe the audio-recorded data of participants.

Then, the transcripts will be coded. Coding in qualitative research is the systematic categorization of excerpts in qualitative data to find themes and patterns. Coding serves as a switching interface for data collection and rigorous data analysis.³⁶ When done well, coding leads to excellent qualitative research.³⁷ The first step in coding is thorough reading of the interview transcripts. This is to get a general comprehension of the phenomenon before breaking the information in the transcript down into small units of data.

³³ Corrine Glesne, *Becoming Qualitative Researchers: An Introduction*, 4th ed. (Boston, MA: Pearson, 2011), 102.

³⁴ Jörg Hecker and Neringa Kalpokas, "The Ultimate Guide to Qualitative Research - Part 2: Handling Qualitative Data," accessed May 7, 2024, <https://atlasti.com/guides/qualitative-research-guide-part-2/research-transcripts>.

³⁵ Ibid.

³⁶ Kate Caelli, "Engaging with Phenomenology: Is it More of a challenge than it Needs to Be?" *Qualitative Health Research* 11, no. 2 (2001): 273-281.

³⁷ A. L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge: Cambridge University Press, 1987), 27.

These broken-down data are assigned codes. A code is a word or short phrase to identify portions of data.³⁸ The two coding categories first-cycle coding and second-cycle coding will be employed in this study. The first cycle coding will involve initial data coding and will be supplemented by the second-cycle coding to identify themes from the codes derived from the first cycle and to refine the initial codes.³⁹

Notes will be written during the first cycle of coding as a reflection on the emerging themes from the coding process.⁴⁰ The taking of reflective notes is referred to us writing interpretive summaries and identifying emerging themes in hermeneutic phenomenology.⁴¹ The second cycle of coding will help to understand the phenomenon through an interaction between the understanding of the researcher and the information generated by the participants.⁴² The identified themes will be grouped according to their similarities and used to answer the research questions. The analyzed and synthesized data will then be used to develop a strategy for contextualized missions to Muslims in Abidjan City.

Ethical Consideration

The researcher is responsible for ensuring that ethical issues are religiously considered during the research process.⁴³ Ethical issues are particularly significant in

³⁸ J. Saldana, *The Coding Manual for Qualitative Researchers* (Los Angeles, CA: Sage, 2009), 3.

³⁹ *Ibid.*, 81.

⁴⁰ *Ibid.*, 32.

⁴¹ D. M. Wojnar and K. M. Swanson, "Phenomenology: An exploration" *Journal of Holistic Nursing* 25, no. 3 (2007): 177.

⁴² *Ibid.*, 177.

⁴³ Lawrence W. Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, 7th ed. (Essex, England: Pearson Education Limited 2014), 143.

qualitative research because it is an approach that intrudes on participants' lives. The following guidelines will be followed to ensure that ethical prohibitions are avoided in the research process.

First, the principal investigator will have permission from his field Administrators and Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC) before any data collection.

Secondly, the participants in this research will be informed that their involvement in the research is optional. They will also be informed on all aspects of the study and the researcher must receive their concern by signing the concern form. The researcher will obtain ethical approval from the Adventist University of Africa Institutional Scientific and Ethics Review Committee (AUA-ISERC)⁴⁴ by submitting its consent form (Appendix 1) and data collection instruments to them for review and approval. After the approval, all AMBBs to be interviewed will sign the consent form before they are interviewed.

Thirdly, the study will assure participants of the anonymity of their identity and the confidentiality of the data collected. While transcribing the audio recordings, if the participant mentions a person's name, that name will be replaced with a pseudonym. The collected data in the form of audio recordings secured in a password-tight folder on my computer to ensure its confidentiality. Then, after the entire research was completed, they were deleted appropriately.

Finally, approval from participants sought to audiotape the interview. This will provide a precise account of the interview. Interviews will be conducted in the French language. However, AMBBs who are not fluent in French will be interviewed

⁴⁴ Adventist University of Africa, Ethics and Review Board, "Welcome to the AUA Ethics Committee."

in the local language (Dioula). Then, we will transcribe the data collected and translate it from French to English. To ascertain the accuracy of the translation from Dioula to French, the translation will be back-translated. In addition, the focus of 6 respondents will be organized for more information about the topic under study.

Issues of Trustworthiness

The data collection will follow the procedure of triangulation, which includes a literature review, personal interview and focus group discussion. Helen Noble and Roberta Heale define triangulation as “a method used to increase the credibility of research findings”.⁴⁵ The trustworthiness of the data collection and analysis processes will be ensured by implementing the following: primary validation criteria, secondary validation criteria, and triangulation. The primary criteria are indispensable to every qualitative research. It is essential because it prevents researcher’s bias and wrong portrayals of participants’ experiences⁴⁶. To provide extra quality, secondary criteria are used and are flexible subject to the research questions and study design⁴⁷.

To ensure credibility in this study, four primary criteria will be employed. Credibility emphasizes the accuracy of data interpretation, ensuring that the findings genuinely reflect the participants' perspectives and experiences.⁴⁸ Authenticity focuses on maintaining the authenticity of the person or phenomenon within its interpretive context, preserving its true essence.⁴⁹

⁴⁵ Helen Noble and Roberta Heale, “Triangulation in Research, with Examples,” *Evidence Based Nursing* 22, no. 3 (July 2019): 67–68, <https://doi.org/10.1136/ebnurs-2019-103145>.

⁴⁶ R. Whittemore, S. K. Chase and C. L. Mandle, “*Validity in Qualitative Research*,” *Qualitative Health Research* 11, no. no. 4 (2001): 529.

⁴⁷ *Ibid.*, 529.

⁴⁸ *Ibid.*, 529.

⁴⁹ *Ibid.*, 529.

Confirmability ensures that the researcher has the capability to reveal that the data is the reflection of the participants' responses and not the researcher's own perceptions. Also in confirmability the researcher testifies how conclusions and interpretations were established, and also that the findings were derived from the data.⁵⁰ Transferability is the criterion used by the researcher in his intention to apply the findings and make generalizations about the subject or phenomenon.⁵¹

These interpretations will be reviewed back on the data for convergence with participants' realities in a recursive manner. Moreover, it will be important to show some level of reserve when presenting the study results, especially bearing in mind that such a study is fairly subjective.

The study will have several more secondary criteria that will also contribute to the study's validity: 1) explicitness; 2) vividness; and 3) thoroughness. One way of achieving explicitness will be through providing an audit trail, a record of considered methodologies and interpretations that readers can follow. Intension will refer to capturing thick data to familiarize the readers with a specific phenomenon of interest.⁵² Vividness which refers to a quality in terms of which different experiences are routinely compared,⁵³ will be useful to a proper analysis of the participants experiences on prayer To achieve thoroughness, adequate sampling techniques will be used together with proper data collection and deeper understanding of the data

⁵⁰ Diane G. Cope, "Methods and Meanings: Credibility and Trustworthiness of Qualitative Research," *Oncology Nursing Forum* 41, no. 1 (2014): 89.

⁵¹ *Ibid.*, 89.

⁵² Nicole Baumgarten, Bernd Meyer, and Demet Özçetin, Explicitness in translation and interpreting: A critical review and some empirical evidence (of an elusive concept) *Across Languages and Cultures* 9, no. 2 (Hamburg, Germany: University of Hamburg, 2008), 178.

⁵³ Peter Fazekas, "Vividness and content," *Mind & Language* 39, no. 1 (2021): 62.

analysis to ensure that the research questions of this study are answered appropriately.⁵⁴

To further enhance credibility, the technique known as triangulation will be used as the broad qualitative research approach. In essence, triangulation makes use of varied methods or different data sources to get an enhanced view of the phenomenon. The present study will employ data source triangulation whereby data will be collected from eight AMBBs from Abidjan City through interview and focus group (FGD) to obtain diverse views.⁵⁵

Summary

In summary, this study employs phenomenological qualitative research to study the effect of intercessory prayer ministry on converting Muslims to the Seventh-day Adventist Church in Abidjan City or other denominations. Four (4) AMBBs will be interviewed through semi-structured interviews. The collected data will be analyzed through coding and synthesis of emerging themes to answer research questions. The issues of trustworthiness will be ensured through primary and secondary criteria.

⁵⁴ Jeanine C. Evers, "Elaborating on Thick Analysis: About Thoroughness and Creativity in Qualitative Analysis," *Forum Qualitative Sozialforschung Forum: Qualitative Social Research* 17, no. 1 (2016): 2.

⁵⁵ Cope, "Methods and Meanings," 89.

CHAPTER 5

DATA ANALYSIS AND FINDINGS

This chapter analyzes the data and describes the results of the study. The data study focuses on understanding the intercessory prayer experience of Christian Muslim Background Believers (AMBBs), Adventists, upon their conversion from Islam to Christianity in the Cote d'Ivoire Southeastern Conference. The primary purpose of this study is to add to the Adventist Muslim Relations department's information base about the intercessory prayer experience of Muslim converts to Christianity.

As described in Chapter 1 of this study, a more concentrated data collection was accomplished by creating a question guide in both French (see Appendix A) and Dioula (see Appendix A). The focus group discussion used a separate question guide, which is included in Appendix B. These question guides were used during the interviews and focus group sessions. This chapter begins with an overview of the participants. The conclusions and discussions are then presented. The conclusions are based on the interview questions answered by the participants. Finally, the chapter ends with a summary.

Description of the Participants

The information was gathered through in-depth interviews. Semi-structured interviews helped to get accurate data. Furthermore, homogeneous purposive sampling and a criterion-based method of participant selection were used to help

recruit the most appropriate people for the interviews. Homogenous sampling is a type of purposive sampling in which researchers select cases that are comparable to a phenomena. Criterion-based methods, often known as criterion sampling, include selecting participants who meet preset criteria related to the research issue.

This study is phenomenological. Its goal is to document the intercessory prayer experiences of Muslim converts to Christianity in CISEC. Therefore, the manual way of processing the data is used. In addition, this study employs the theme model approach to data analysis. This thematic methodology detects and establishes emerging themes based on data obtained through in-depth interviews.¹

Eight participants were interviewed. These participants are Adventist Muslim Background Believers (AMBBs) from Cote D'Ivoire Southeastern Conference of SDA territorial jurisdiction. They have been Christians for a minimum of ten years. One of them is a female participant and seven of them are male participants. The pseudonyms I used for the eight participants are P1, P2, P3, P4, P5, P6, P7 and P8. Besides, FGD is used to represent data from the focus group discussion.

Findings and Discussions

The First Interview Question

The first interview question was, “what is the worldview of the AMBBs about prayer in the CISEC? To answer this question, worldview about prayer of AMBBs was categorized into worldviews before their conversion when they were Muslims and worldviews after conversion when they became Christians.

¹ Jennifer Attride-Stirling, “Thematic Networks: An Analytic Tool for Qualitative Research,” *Qualitative Research* 1, no. 3 (2001): 385-405.

Worldview before Conversion

Belief in Prayer. Before their conversion to Christianity, AMBBs believed in prayer. They thought that the God of Muslims is the living one, all praise is due to Allah and they direct their prayers to Him. In explaining their past belief about God, P2 and P3 said:

P2: As a Muslim, prayer was central to everything. You had to pray five times a day, without fail, at 4 a.m., 2 p.m., 4 p.m., 6 p.m., and 7 p.m. This habit was founded on a teaching; we were told that prayers make a Muslim.

P3: Prayer, as every decent Muslim says, and as Islam teaches us, is one of the five prayers we must perform each day (4-5 AM, 2 PM, 4 PM, 6-7 PM) as part of our duty under the Islamic philosophy. In short, prayer is a necessary and valuable component for a decent Muslim. According to Islam, prayer is the source of salvation for Muslims. A decent Muslim must pray since it is a component of salvation. Without prayer, there is no religion in Islam..

Missiological Implication of the Pre-Conversion Worldview: These are the missiological implications that was gleaned from the Pre-Conversion worldview.

First, the pre-conversion worldview illustrates how essential prayer is to Muslims. This implies that the discipleship program to convert Muslims to Christianity be carefully planned and implemented so that Muslims gradually transition their mindset from Islamic to Adventist prayer. It implies teaching them (AMBBs) that prayer is important in the Seventh-day Adventist Church and, eventually, that praying in the name of Jesus (Isa) is more effective.

Second, the fear of losing the habit of prayer as a result of not focusing on the quantity of daily Christian prayers may drive Muslims to close their brains, resulting in missed opportunities to expose them to Adventist truths. This suggests that the

church must emphasize the power and frequency or regularity of prayer in order to fulfill the Muslim purpose.

Finally, the AMBBs interviewed believe that religious activities such as intercessory prayer ministry, which stem from deep relationships and friendships with Muslims, will lead to Muslims adopting their hardline view of prayer. These discussions should prompt Muslims to recognize how they have genuinely misunderstood the concept of prayer and to be prepared to adjust their Islamic ways to reflect the Adventist vision of prayer.

Prayer Worldview after becoming Adventists.

Belief in intercessory prayer: AMBBs currently believe that intercessory prayer works and that it is biblical. P2 said, “I asked God that my family also find the way. Currently, my two older brothers no longer go to mosque and they ask to know more about Isa (Jesus). They all have me as a point of reference saying that Uncle Seydou's life has changed while I myself do not see anything special about myself except my prayer.”

P3 narrated the story of his conversion in the following manner:

Being born into a Muslim family, my conversion journey was not simple. But something piqued my interest from an Adventist relative. In 2016, I was meant to take a university examination. When we got at the exam center to take our eliminatory subject, we spotted some errors. So we contacted the center's director, who forwarded the information to the appropriate party for corrections. However, we discovered that the fault persisted, therefore we requested that we not address the issue. There were 40 students in our course, and we had the option of boycotting or dealing with the matter. We eventually decided to deal with it, but without providing solutions because nothing else would work. When I got home, I told my Adventist uncle about the

situation and asked for aid. He informed me, my nephew, that Jesus had the remedy for everything. When the exam results were released, I was pleasantly surprised to see that I had been admitted to all disciplines. I breathed a sigh of relief as I realized that the God to whom my uncle prayed had delivered me, and that if I continue on this path, I believe I will be saved. I always asked God if I was on the right path to keep but if not to guide me on the right path. The fact that Jesus delivered me by given me success in a subject where I am supposed to have zero, I am sure that this God is the true God. I began studying the Bible gradually, and I eventually realized that there is nothing that may lead to salvation other than Christ. When I notified my deceased grandparents, they summoned me to the disciplinary council to question me about my decision to leave Islam. All of my grandfathers on my mother's side, as well as an enraged uncle, were present. Sincerely speaking, it was not easy for me to become a Christian; only prayer supported my faith as I faced severe persecution.

Missiological Implications: If some Muslims have been able to have a shift from the Islamic worldview on prayer to that of the Adventist worldview (which gives the understanding that Prayer unites us with God and brings us closer to Jesus, who gives the strength to our soul to overcome the world, the flesh, and the devil. Prayer destroys attacks of Satan),² it means Muslims can convert and accept Christian teachings. The influence and the instrumentality of the Holy Spirit should not be underrated in Muslim missions since the Holy Spirit makes it possible for Muslims to convert from Islam to Christianity or the Adventist Church.

Missionaries should be made aware that this new worldview orientation of the AMBBs did not come to them by chance. So, there should be an intentional

² Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald, 1900), 250.

discipleship of converted Muslims to usher them naturally to the Adventist prayer life style. This requires also that enough patience is exercised with AMBBs in teaching them biblical truth on prayer which is in the opposite direction of the teachings of the Quran.³

Differences between the Prayer Worldviews of AMBBs

Table 1 below shows how the worldview about prayer changes automatically when they become Christians. As a Muslim, prayer is viewed as an obligation, a compulsory duty. Daily prayers incorporate special words and actions which symbolize and express a person's faith. But as a Christian it is a simple communion between man and God. Prayer involves adoration of the father, praise, thanksgiving, request for forgiveness and hope for the future.

Table 1. Differences between the Worldviews of AMBBs⁴

Worldview about prayer of AMBBs before Conversion	Worldview about prayer of AMBBs after Conversion
Prayer is the center of everything	Recommended by the Bible
Muslim should pray five times a day	Helps for spiritual growth
Salvation is attached to the prayer life	Praying by faith in Jesus' name results in powerful outcome.
Prayer is speaking to God to have the Douahou (blessings of Allah)	Prayer guarantees special protection from God.

Missiological Implications of the Differences in Worldviews: The first missiological implication of the differences between the worldviews about prayer as indicated in the above table is that these differences pose a serious challenge in winning Muslims for Christ. Missionaries should be sufficiently aware of these

³ Plekon, "Lived Prayer: Some Examples from the Christian Tradition," 5.

⁴ Ibid.

differences and be able to develop their theological interactions with Muslims to bridge these differences and cross the Muslims over to the biblical worldview of prayer.

Finally, after baptism, valuable time and resources should be invested in nurturing AMBBs and including them in intercessory prayer ministry, which will sustain their faith and use them to lead other Muslims to the gospel as well. Intercessory prayer is essential to fulfilling the gospel commission because it does what our feet, hands, voices, and means cannot.

The Second Interview Question

The second question is: what is the biblical-theological basis for prayer ministry? This question is answered in the second chapter of this study. The discussion in Chapter 2 led to the following findings. The biblical definition of prayer ministry is an intercessor, a person who stands in the place of another or pleads someone's cause.⁵

Intercessory prayer led to conversions in both the Old and New Testaments. The mother who came to Jesus for the treatment of her demon-possessed daughter became a believer of Christ when her daughter was healed. As a result, intercessory prayer has the potential to bring about conversion in a person's life.

The Third Interview Question

The third question is, “what role does prayer plays in the conversion of Muslims to Christianity in Abidjan city, in CISEC’s territory? The answer to this question is given by Participants (P2, P3).

⁵ Harvestime International Institute, “Intercessory Prayer,” 7.

P2 narrated the manifestation of power of prayer in his conversion in the following manner:

One day, the pastor asked me to kneel down so he could pray for me, and I agreed. And in his prayer, he prayed, "Lord, may this young man's desires come true in the name of Jesus." Amen!" I had a financial problem that day, and the next day, my mother transferred some money to me. Second, Pastor Kra discovered me unwell and trembling like a tree leaf. He asked to pray for me, and I tried to resist by telling him I was heading to the mosque to have the imam pray for me. He did not object but only pleaded with me to kneel down for prayer and that I could continue with the imam later. But after his prayer, I felt an instant healing, and saw no need of visiting any imam any more.

P3 narrated how he experienced the miraculous work of prayer during his conversion to Christianity:

Prayer was a huge help for me. I was able to be delivered through prayer after converting to Christianity. Because, as I have told you, Islam is like a circle that you cannot escape. But, by God's favor, I have my grandfather, Pastor Kra, who is somewhat knowledgeable about Islam. I recounted the situation to him, and everything occurred in the village. He said, "My grandson, through prayer, we will get there," and began praying for me. After returning to Abidjan, the morning devotion and evening prayers that we did as a family were quite beneficial to me. By this, every day, my uncle does a special prayer for me, and little by little, the persecutions and threats diminished.

P3: Also, according to what P3 explained in conversion to Christianity, it necessary to consider the security of Muslim who become Christ' follower and give grant them needed assistance.

Missiological Implications: The following are the missiological implications gleaned from the role prayer plays in the conversion of Muslims to Christianity.

Given the importance of prayer in their conversion, AMBBs should be encouraged to resume their previous life of prayer. As a result, the outreach to Muslims must be carried out in a way that maintains the usual prayer hour. This suggests that Muslim missions diverge from traditional methods of winning people.

Muslim converts must be established in their communities as silent witnesses to Jesus. This will allow AMBBs to continue Muslims' intercessory prayer ministry without the knowledge of their Muslim family and friends. These AMBBs, who will be insiders in their local community, should pray in a manner that differs from the mainstream Adventist prayer pattern.

The Fourth Interview Questions

The fourth question is, “what contextualized intercessory prayer ministry strategy can be developed to reach Muslims in Abidjan City?” This question is answered in the following way:

P5: According to P5, while attending the Revelation seminar, church members interceded for the participants, and their prayers influenced his conversion. However, the Church should not rely solely on this; activities such as fellowship with Muslims, kindness, and discipleship of AMBBs should be pursued.

P7: According to P7, the power of intercessory prayer is real and has an impact in people's life, but it should not be the only means to reach out to Muslims. It is necessary to befriend them, to know and understand better what Islamic religion is. Finally, he opines that it is necessary for church members to understand the similarities between the Bible and Quran and use them to interact with the Muslims.

Missiological Implications: First, pastors, elders and church members in CISEC must be educated on the worldview, traditions and theology of Islam so that they can understand Muslims in their communities and relate accordingly. The above findings have demonstrated that Muslims have different worldviews and cultural practices to which many pastors, elders and members have not been exposed.

For missions to Muslims to be effective in Abidjan City, there must be an intentional education of all pastors, elders, and church members on how Muslims in CISEC view the world, their understanding of God, salvation, and intercessory prayer, etc. They must also be sensitized to see the need for them to be interested in learning how to reach Muslims since Muslims need to be reached with the gospel.

Second, the Quran must be used as the initial book of reference for engaging Muslims in doctrinal teachings since they do not accept to be taught from the Bible because they believe the Bible is corrupted.

Third, Missions to Muslims in Abidjan City must be as silent as possible. AMBBs should be organized into house churches which will be highly contextualized to allow them to experience prayer life. Every aspect of their worship will mimic Islamic worship but the central focus of the worship will be Jesus Christ.

Fourth, the mission to Muslims must be saturated with prayers. This is because Muslims pray five times a day in their religious practices. To minister to such people, therefore, the missionary must be prayerful by committing the Muslims into the hands of God, himself or herself also into God's hands for wisdom to go about the Muslim missions. Islam is a religion in which demonic powers are working mightily to keep the Muslims captives in delusion. Regular and effective prayers by pastors, elders and members will free Muslims. Jesus will reveal Himself to them through dreams and visions.

Finally, there must be a different discipleship program for AMBBs. When Muslims are converted to the Seventh-day Adventist church, they come with their worldview from their previous religious affiliation. Besides, when Muslims convert to the Seventh-day Adventist church, their worldview does not change into a biblical worldview outrightly. Therefore, the worldview of Muslim converts needs to be transformed gradually they grow and mature spiritually in Jesus. This can be achieved through effective discipleship and teaching of these new converts. New AMBBs must be educated on how powerful intercessory prayer is for their own faith and for leading their Muslim friends to Christ.

Focus Group Discussion Findings Analysis

The First Question Discussion: FGD: Prayer was a great support for their faith. By choosing Christianity it is through prayer that they were able to practice their new faith. Prayer should be placed before everything. They said that for any good Christian, in the morning prayer should be said, and that the same should be done during the day and at night. Furthermore, they stated that For a Christian who desires to reach a Muslim with the gospel, he/she must understand that prayer is the very central point of the conversion of a Muslim from Islam to Christianity.

The Second Question Discussion: The power of intercessory prayer is real and has an impact in people's life. According to the data from the FGD, Muslim parents who observed how prayer in the name of Isa works, sometime brought a sick person to receive prayer from them (the AMBBs). It is true that the fear of the Muslim community stopped them from proceeding to conversion, but they have that confidence in them (AMBBs). This kind of occurrences help to sustain the faith of the AMBBs.

The Third Question Discussion: The AMBBs in the FGD, acknowledged that intercessory prayer ministry played a crucial point in their conversion, and it was also was an avenue of testimonies among their former fellow Muslims (when they witnessed how God protected them from persecution). This manifestation of the power of Christian prayer should be used to attract Muslims to the Adventist Church. But suggested that the fact that those who are converted live in fear of persecution, sharing the gospel to Muslims should be done in a careful manner to preserve their lives. Secondly, that Muslims are scared of the evil spirit called (Jinn) and also demon possession, therefore they are constantly searching for divine protection. As the imam is available anytime they need him, church leaders should do the same, having time to intercede for the new converts and others. The church should organize an intercessory prayer team who will spend more time in intercession for Muslim friends, sick people for miraculous healing.

The Fourth Question Discussion: FGD who are involved in intercessory prayer to Muslims revealed some challenges they are facing. Its difficult for them to do this activity openly to the public, they do not have the support of some church leaders and members. Some do not understand why time should be spend on Muslims who are difficult to convert to Christianity. Also, the Bible is a new reading and prayer book to the new converted Muslims, practice become difficult for them. Therefore there is a necessity for discipleship.

Missiological Implications: Firstly, the fact prayer is important to the Muslims. This presupposes that the discipleship program to convert Muslim to Christianity should emphasized that prayer is crucial in the Seventh-day Adventist Church and finally, praying in the name of Jesus (Isa) is more beneficial.

Secondly, the mission to Muslims must be done in such a way as to maintain that regular prayer time. This implies that Muslim missions are different from the traditional way of winning souls.

Thirdly, Muslim converts must be implanted in small group of worshipers as silent witnesses of Jesus. This will enable the intercessory prayer ministry by Muslims to be perpetuated by the new converts without the knowledge of their communities. They should adopt a different way of prayer from the general traditional Adventist prayer pattern (using hymnal, Bible, etc.).

Finally, for intercessory prayer towards Muslims to be effective in Abidjan City, there must be an intentional education of all pastors, elders, and church members on how Muslims in CISEC view the world, their understanding of prayer, etc. They must also be sensitized to see the need for them to bring their support to the new converts. This must be done through effective discipleship and must be educated on how powerful intercessory prayer is for leading their Muslim friends to Christ.

Interview and Focus Group Discussion Findings Comparison

According to the analysis of the findings of Interview data and Focus Group Discussion data, it is important to note there is an harmony in the findings of both Interview and FGD participants answers. That enable this study to suggest a contextualized strategy to reach Muslim in Abidjan City.

Proposed Contextualized Strategy to Reach Muslims in Abidjan City

From the above findings and discussions, the study proposed this contextualized strategy for missions to Muslims in Abidjan City, a CISEC jurisdiction. After providing the composition of this proposed model, the study

provides a strategic plan for achieving the proposed strategy. The proposed model is a six-point strategy which includes the following steps:

First, the enthusiasm of pastors and members of CISEC in the mission to Muslims must be ignited or activated through motivation by the Church leadership. According to the FGD, Muslims observe our way of life and see how we practice our faith. One of the focus group members narrated how his uncle decided to eat in the same plate with him when he discovered that his diet was similar with that of the Muslims. Therefore, in this first step of the proposed contextualized strategy, seminars and revivals should be organized for pastors and the laity on why and how they should live an exemplary life in their community for an effective mission to Muslims.

Second, resources for Muslim missions must be made available to pastors and the laity in CISEC. One the reasons for lack of interest in Muslim missions is because of the inaccessibility of study resources on missions to Muslims. These resources should be made available to pastors and the laity in CISEC to equip them to be knowledgeable about the mission to Muslims. Some of these resources have information that motivates people to ministry to Muslims.

Since the membership of CISEC is 11000, the Church leaders should procure 13000 copies of each of the materials published by the General Conference of SDA Adventist Muslim Relations (AMR) Department and distribute them to both the clergy and laity. These books include Theology of Missions to Muslims and Practical Guidelines for Reaching Muslims, Prophets and Books, What the Quran says about the Bible and What the Quran says about the Descent of Isa.

Third, regular conference-wide prayers for Muslims in CISEC on Fridays and Ramadan fasting should be organized. These prayers will lead to miracles among Muslims in CISEC territory. Considering the difficult task of missions to Muslims,

only regular and fervent prayers from pastors and church members can lead them to Christ. Muslims in CISEC jurisdiction may begin to see dreams and visions of Jesus calling them out of Islam to His Church, the Seventh-day Adventist Church.

Fourth, the Church should establish a permanent prayer team to function in the intercessory prayer ministry. This group will be focused on pleading for particular people, specific groups, and territories; they will pray for the Lord to deliver Muslims from demonic influences that may debar them from receiving the gospel.

Fifth, there must be a confidential avenue for receiving testimonies from Muslims who have experienced the power of intercessory prayer ministry in their life. This will be a plan for receiving feedback after the regular prayers are offered for miracles among Muslims. This avenue can be a website or WhatsApp number purposefully designed for Muslims to type their testimonies. Members can distribute cards on which there is the inscription, “if you have seen the working power of the name of Isa, contact this website or WhatsApp number and type your testimony there.”

Sixth, opportunities must be created for pastors, elders and members of CISEC to make friends with Muslims in their communities. During the FGD, AMBBs testified that, beyond intercessory prayer, relationships with Muslims in a cordial way are important avenue to winning their hearts and leading them eventually to Christ. Having Christian friends and acquaintances was one of the factors through which some of them became AMBBs. Therefore, there should be intentionality in creating conducive atmospheres in which pastors, elders and members of CISEC can interact freely with Muslims and befriend them.

These atmospheres can be created when pastors and members are involved in distributing foods and offering helping hands to Muslims, especially during Ramadan,

organizing sports competitions between the Muslims and Adventists annually and organizing literacy classes for men and women in Muslim communities. As the Adventists mingle with the Muslims and with proper training in relating with them, good friendships can be created that may eventually lead to religious discussions.

The Strategic Plan for Proposed Strategy

The following tables give the strategic plan for achieving the proposed strategy for the Muslim mission in Abidjan City.

Table 2. The Strategic Plan for Achieving the Proposed Strategy for the Muslim Mission in Abidjan City

No.	Activities or Task/ Action Steps	Resources/Inputs Needed	Responsibility (Action By)	Location
Whipping the enthusiasm of pastors and members in Mission to Muslims				
1.	Organize seminars and revivals for pastors on the why and how of Mission to Muslims.	Provide Training Materials – Handouts	CISEC AMR Director	CISEC Headquarter
2.	Mobilize and Train the Laity for Muslim Ministry	Providing Training Materials-Handouts	CISEC AMR Director And Pastors in CISEC	Districts and Churches in CISEC
Making resources for Muslim missions available to pastors and the laity				
1.	Giving materials on Muslim Missions to Pastors and Laity	13,000 copies of Theology of Missions to Muslims and Practical Guidelines for Reaching Muslims. 13000 copies of Prophet and Books, What the Quran says about the Bible and What the Quran says about the Descent of Isa	CISEC AMR Director CISEC Publishing Director	CISEC Headquarter, All Churches and Districts in CISEC
2.	Translate Resources into French, and Dioula local Language	Translators from English to French and Dioula Remuneration for Translators Money for Printing Translated Materials	CISEC AMR Director, Hired Translators, Advent Press	CISEC Headquarter
Conference-wide prayers for Muslims on Fridays and during Ramadan				
1.	Praying for Muslims on Fridays	Hymn books Bibles	CISEC AMR Director, Pastors, Elders, Members	All Churches, all Districts, Houses of Members Workplaces of Members
2.	Praying for Muslims during Ramadan	Hymn books Bibles	CISEC AMR Director, Pastors, Elders, Members	All Churches, all Districts, Houses of Members Workplaces of Members

(table continues)

Table 2 (continued). The Strategic Plan for Achieving the Proposed Strategy for the Muslim Mission in Abidjan City

Collecting Testimonies of Muslims who have experienced power				
1.	Intercessory prayer ministry team interceding for divine encounters for the Muslims in CISEC territory	Bibles and Hymns	CISEC AMR Director, Pastors, Elders, Members	All Churches Houses of members
2.	Develop, print and distribute cards to Muslims to report on intercessory prayer experience.	Cards	CISEC AMR Director, Pastors, Elders, Members	All Churches all Districts
3.	Create a website/WhatsApp contact through which experiences can be received	Website Website Designer WhatsApp Contact	CISEC AMR Director	CISEC Headquarters
Creating opportunities for members, elders and pastors to have Muslim friends				
1.	Distribute Foods and offer helping hands for Muslims during Ramadan	Food items, cutlasses, wheelbarrows	CISEC AMR Director, Pastors, Elders, Members	All Churches all Districts
2.	Organize sports competitions between Muslims and Adventists annually	Footballs, Volleyballs, Indoor games like Ludo	CISEC AMR Director, Pastors, Elders, Members	All Churches all Districts
3.	Organize literacy classes for men and women in Muslim communities	Literacy class materials, Marker Boards, Markers, CISEC French and Dioula Teachers	CISEC AMR Director CISEC Pastors CISEC Elders	All Churches all Districts

CHAPTER 6

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter outlines the effect of intercessory prayer on the conversion of Muslims from Islam to Christianity in the Cote D'Ivoire Southeastern Conference (CISEC) of the Seventh-day Adventist Church. Each chapter will be briefly summarized. Furthermore, the chapter includes conclusions and recommendations.

Summary

Chapter 1 describes the problem that the study aimed to answer. This study was important since the CISEC has been unsuccessful in reaching out to Muslims and leading them to believe in Jesus due to a lack of knowledge about how intercessory prayer could be used to convert Muslims to Adventism in its territory.

Chapter 2 establishes a biblical and theological foundation for intercessory prayer. The intercession prayer was discovered to be a persistent prayer in which someone pleads with God on behalf of another or others who require God's assistance. People became followers of Christ through intercessory prayer throughout both the Old and New Testaments, as well as divine revelation through dreams and hearing about God's amazing deeds in recent times.

Chapter 3 studied the literature by speaking with scholars in Islamic studies and intercessory prayer ministry. According to the studied literature, intercessory prayer ministry influences the destiny of individuals and entire nations, contributes to the salvation of men and women's lives and souls, and spreads the gospel of God's

kingdom over the world. The Islamic worldview was examined through its pillars.

The core principle of the Islamic worldview is that prayer is extremely important for Muslims.

Chapter 4 described in detail the approach used in this study. The study used phenomenology research, which is a sort of qualitative research that looks into people's intercessory prayer experiences. In-depth interviews were conducted with eight CMBBs in Abidjan City who were not selected at random. A focus group discussion with six CMBBs was also used to collect data. Audio recordings were used to capture the data, which was then transcribed and processed to identify emerging themes. The data were analyzed, and the findings are presented in Chapter 5.

The Worldview of AMMBs Before and After Conversion

They believed God is the living one. There is no God except Him. The Muslims believe that Islam sincerely belongs to God because they direct their prayers to God. As read in the Qur'an 40:65 "He is the Ever-Living; there is no deity except Him, so call upon Him, being sincere to Him in religion. All praise is due to Allah, Lord of the worlds." This surah is the theological foundation of the Muslim attitude toward prayer in Islam. In Islam, prayer and worship, collectively known as *'ibāda*, encompass various practices, each with significant theological implications: Canonical Prayer (*al-ṣalāt*), personal Supplication (*du'ā'*). The Muslims believe that these expressions emphasize the rewards for those who have faith in God and lead a righteous life.

Missiological Implications

1. Pastors, elders, and church members in CISEC must be educated on the Islamic worldview of [on] prayer, traditions and theology to understand Muslims and relate with them accordingly.
2. The Quran must be used as the initial book of reference for engaging Muslims in doctrinal teachings since they do not accept to be taught from the Bible.
3. The mission to Muslims must be as silent [or unpublicized] as possible.
4. The mission to Muslims must be saturated with prayers.
5. There must be different discipleship programs for AMBBs.

Proposed Strategy

1. The enthusiasm of pastors and members of CISEC in their mission to Muslims must be whipped.
2. Resources for Muslim missions must be made available to pastors and the laity in CISEC.
3. There must be conference-wide regular prayers for Muslims in the territory of CISEC on Fridays, during Ramadan fasting and other especial ceremonies.
4. Establishment of a prayer team to operate a permanent intercessory prayer ministry. This group will be focused on pleading for particular people, specific groups, and territories; they will pray for the Lord to deliver Muslims from demonic influences that are capable of debarring them from meeting the man in white (Jesus).

5. There must be a confidential avenue for receiving testimonies from Muslims who have experienced or enjoyed the benefit of intercessory prayer.
6. Opportunities must be created for pastors, elders and members of CISEC to make friends with Muslims in their communities.

Conclusion

In conclusion, employing the intercessory prayer ministry to lead Muslims to Adventism in Abidjan City appears to be a viable option. CISEC territory has shown that intercessory prayer is an avenue that the Church can explore in the missionary work. Besides, the involvement of Pastors, Church leaders and members in intercessory prayer may be helpful to lead many Muslims to a saving knowledge of Jesus Christ.

Recommendations

The following recommendations are made for consideration by the Church.

1. The proposed strategy for reaching Muslims in this study can be adopted by all conferences and missions under the Eastern Sahel Union Mission (ESUM).
2. There should be a further research on how the house church model of Muslim discipleship can be implemented in Abidjan City, and the entire CISEC jurisdiction.
3. Adventist Muslim Background Believers (AMBBs) should be encouraged to get involved in intercessory prayer ministry for Muslim missions and be effective in reaching other Muslims.

4. A study on planning how to best organize intercessory prayer in line with the Muslim worldview for the members is encouraged
5. This research work should be protected for the safety of the researcher due to the sensitive information on Muslims it documents.

APPENDIXES

APPENDIX A

CONSENT FORM

You are being asked to participate in a research study entitled: An Intercessory Prayer Ministry as a Mission Approach among Muslims in Abidjan City.

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.

This study aims to investigate how intercessory prayer ministry as a mission approach among Muslims in Abidjan City.

Your participation: You will be asked to participate in an interview. This means you will be asked to share your experience on how you were led from a Muslim Background to Christianity and the role prayer played in your conversion. The interview will take about one (1) hour to complete. You will be asked to answer questions on how you became a Christian from a Muslim Background.

Benefits and Risks: If you participate, you will contribute to knowledge about the conversion of Muslims to Christian community. The role prayer played in your conversion will be utilized to use intercessory prayer ministry as a mission approach to win Muslims in Abidjan City.

There are no identifiable risks in participation. However, you may experience emotional discomfort depending on how traumatic your experience in your conversion to Christianity is. You will be made to answer the next question when you become very emotional in answering the question relating to your conversion. If your emotions become too much, the interview will be rescheduled to another appropriate time.

Psychologist assistance: A psychologist will stand by to take care of those who will experience serious emotional discomfort or they will be directed to specialist.

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:

AGBABIKA, N.O., PhD, (nagbabiaka@gmail.com ; agbabiakan@aua.ac.ke

Thank you.

Tanoh Salomon

(MA Missiology Programme, tanohs@aua.ac.ke, +2250101468057)

APPENDIX B

INTERVIEW QUESTIONS

(MMB)

1. What was your worldview about prayer when you were a Muslim?
2. Can you share with me your conversion story?
3. Can you share with me the role that prayer played in your conversion to Christianity?

A. Focus Group Question

1. Can you share with me your experience in prayer when you became a Christian?
2. Now that you are a Christian, which testimony can you share about the power of intercessory prayer?
3. What can you suggest about prayer ministry that could help to reach other Muslim friends to come to Christ?
4. For those of you who have been serving in the prayer ministry for some time, praying for the conversion of Muslims in this area, what challenges have you been facing in this ministry?

APPENDIX C

LETTERS

ERB Approval



Adventist University of Africa

Developing Leaders for Service

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



24th February 2025

Salomon Tanoh
Theological Seminary
Adventist University of Africa
Kenya

Reference: AUA/ISERC/07/02/2025

Dear Salomon Tanoh

RE: Intercessory Prayer Ministry as a Mission Approach Among Muslims in Abidjan City

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/2025/009. The approval period is 24th February 2025 – 23rd February 2026.

This approval is subject to compliance with the following requirements:

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

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

Yours Sincerely

Josephine Ganu, Ph.D.
Chair, Institutional Scientific Ethics Review C'ttee
ethics@aua.ac.ke



CISEC Approval



EGLISE
ADVENTISTE
DU SEPTIEME JOUR

Fédération
du Sud et de l'Est

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federationadventiste@gmail.com

December 17, 2024

Pastor Kakou Salomon TANOI,
Cote d'Ivoire Southeast Conference
Seventh-day Adventist Church,

Dear Pastor,

RE-REQUEST FOR PERMISSION TO COLLECT DATA

On behalf of the Cote D'Ivoire Southeast Conference Executive Committee, I am writing in response to your request and to communicate to you the official decision of the Executive Committee that your request to collect data in Abidjan District and its vicinity for your thesis titled "Intercessory Prayer Ministry as Mission Approach among Muslim in Abidjan District" has been approved.

We want to accept that the findings from this research will be a great benefit to the Conference in fulfilling its mission mandate.

Based on this, we agree to grant you permission to do your research and collect data from the specified areas within the Conference. We would be happy to lend any support by preparing the minds of those of your participants for the research.

Thanks and regard


BADJO D. Frédéric
Pasteur
Cét: 59 86 03 81


Secrétaire
Exécutif
FÉDÉRATION DU SUD ET DE L'EST
EGLISE ADVENTISTE DU SEPTIEME JOUR
CÔTE D'IVOIRE

Pastor BADJO Djava Frederic,
Executive Secretary

Copy to

KONAN Kouadio, President of Southeastern Conference

APPENDIX D

TRIANGULATION MATRIX

Data Collection Instrument	Description	Data Sources	Implementation Technique	Data Analysis Method
Qualitative Interview	<p>Semi-structured interviews were conducted with 8 CMBBs in CISEC (Abidjan City)</p> <p>7 Male CMBBs were interviewed.</p> <p>1 Female CMBB was interviewed</p>	CMBBs in CISEC (Abidjan City)	<p>Using one-to-one, face-to-face Zoom interviews.</p> <p>Using a Semi-structured Interview Guide to interview the CMBBs</p> <p>The interviews were recorded with permission.</p>	Qualitative Methods.
Documents	Accessing relevant Documents to answer research question 2 on the biblical-theological foundation of Intercession Prayer.	Peer-reviewed journal articles, books, Bible and writings of Ellen G. White	The peer-reviewed articles, books, Bible and writings of Ellen G. White were read and themes relevant to the study were gleaned and synthesized for the literature review and the biblical-theological foundation of Intercession Prayer	Qualitative Methods.
Focus Group Discussion	<p>A Focus Group Discussion was conducted with 6 CMBBs in CISEC (Abidjan City)</p> <p>6 Male CMBBs</p>	CMBBs in CISEC (Abidjan City)	<p>Using a Zoom face-to-face Group Discussion</p> <p>Using a semi-structured interview guide for the focus group discussion</p> <p>The focus group discussions were recorded with permission.</p>	Qualitative Methods.

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VITA

Personal Data

Name: Kakou Salomon TANOH

Date of birth: 10th October, 1972

ID Number: S2024289

Marital Status: Married

Academic Achievements

2011 Bachelor of Arts in Theological Studies (BA Th)

Work Experience

February 2025 to Date: District Pastor, Bonoua District

February 2022 to December 2024: Angré District pastor, CISEC AY and

Chaplain Director

March 2015 – February 2022: Marcory District Pastor, CISEC SOP, Chaplain

and AY Director

January 2012 – March 2015: Ministerial Intern, Niangon, Emmanuel church

January 2012 to Date: Member, Sabbath School Team Hope Channel WAD

2014 to Date: Family life presentator, AWR Station WAD.

2009-2011: Student Pastor, Emmanuel Worship Center, Babcock University

2008-2011: Work-study: Babcock University.