

ISLAM FROM A SUB-SAHARAN AFRICA PERSPECTIVE

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INTRODUCTION

Professor DT NIANE of Senegal, a specialist in the Mande world; former Director of the LS Senghor Foundation in Dakar said: “After 10 centuries, Islam should be given citizenship in Africa”.

Islam in sub-Saharan Africa is growing in size and influence. Accurate statistics on religious affiliation are difficult to get. They are too sensitive for governments with mixed populations. But most experts agree that Islam is spreading very fast in Sub-Saharan Africa.

I. DEVELOPMENT & OBJECTIVES

Islam entered Africa within decades after its foundation in the seventh century. This encounter between Africa and Islam goes back to 615 CE when the first Islamic migration to Abyssinia, now called Ethiopia, took place, though its impact there at this early period is not clear. The spreading of Islam beyond the Arabian Peninsula to other regions, including North Africa to the borders of the Sahara, was done by Muhammad’s successors.

The growth of Islam in Sub-Saharan Africa today is evident when we look at the numerous projects, including clinics, schools, village wells and farming assistance, that have been funded across the region these past 10 years. It is not possible to travel in Sub-Saharan Africa countries without encountering evidence of a vigorously resurgent Islam.

For example, in most countries one lost count of the new mosques that have sprung up in cities and villages; some of these villages are even very small. The mosques are well built. In the villages, these mosques are not far from the roads and brightly painted. They are a visible sign that the village has accepted Islam.

The poverty is obvious and always on the increase. Islam offers a ray of hope in a world where quality of life is rarely considered. Men are given the opportunity of starting businesses in Mali, Senegal, Burkina Faso, Côte d’Ivoire, Benin, Niger, etc. with a loan from a Muslim bank. When they cannot repay the loan, they are simply asked to become a Muslim, if they were not.

Muslim businesses and businessmen are prospering. They encourage the more fortunate person to help those who are struggling. If it is done in the name of Islam, then it will bring the doer favour.

There is a clear and well defined agenda of Muslim that is being implementing in Sub-Saharan Africa.

The World Islamic Organization adopted a program at its conference, in 1974, in Mecca¹. This program says:

- Muslim organizations should set up centers to resist Christian missionary activities.
- Islamic radio and TV stations should be established.
- All Christian activities, no matter the secular expression, should be stopped.
- Christian hospitals, orphanages, schools and universities should be taken over.
- Muslim organizations should set up Intelligence Centers about Christian activities.

1 http://www.frontline.org.za/news/resisting_sharia.htm

- All Christian literature should be banned in Muslim countries.

In Sub-Saharan Africa, this program is being implementing since then. In some countries, like Nigeria, many streets bearing Christian names were changed to Muslim names. Christian schools and hospitals were taken over by the state. Arabic inscriptions and emblems began to appear on currency notes and on emblems of the country.

In November 1989, the Islam in Africa Organization held the Islam in Africa Conference in Abuja². The Resolution issued at the end of the conference declared their determination, among other things:

- to support the establishment and application of the Shari'a ...
- to ensure the appointment of only Muslims into strategic national and international posts of member nations.
- to eradicate in all its forms and ramifications all non-Muslim religions in member nations (such religions shall include Christianity ...)
- to ensure that only Muslims are elected to political posts of all member nations.
- to ensure the ultimate replacement of all Western forms of legal and judicial systems with the Shari'a in all member nations ...
- to write the history of Islam in Africa and of Muslims and their institutions from authentic Islamic viewpoint ...
- to propagate the knowledge of Islam throughout the continent ...
- to call on Muslims to review the syllabi in the various educational institutions with a view to bringing them into conformity with Islamic ideals, goals and principles and to serve the needs of their community ...
- to encourage the teaching of Arabic language, which is the language of the Quran as well as the lingua-franca of the continent and to strive for the restoration of the use of Arabic...
- to establish strong economic ties between African Islamic countries and other parts of the Muslim world in order to facilitate mutual assistance and co-operation ... based on Islamic principles." Issued 28 November 1989 (1 Jumada al Awwal, 1410).

II. RAISONS WHY ISLAM IS SO ROOTED IN AFRICA

It is undeniable that Islam is deep rooted in African populations. Considering that this religion is apparently far away from the traditional aspirations of Africans in general, the question of knowing why and how it could find largely and deeply its place is posed. Sheik Hamidou Kane wrote in the Bulletin of the Muslim Association of the African Students of Dakar:

If Islam is not the only religion of West Africa, it is the first by the importance. I want to also say that it seems to me that it is the religion of its heart.³

Monteil sees eight principal causes of such a success of Islam in Africa. He wrote:

There is initially... the dislocation of the animistic society, under the blows of the European technique. The adoption of Islam opens new prospects: it allows a true reorganization... In the second place, Islam is presented in the form of a simple, clear and solid faith: it is enough, to adhere to it, to believe in the unicity of God and the mission of the Prophet... Third factor: flexibility of adaptation to Africa, in other words, Africanization of Islam... The share should be made also to the prestige of a religion which represents a social rise... The feeling of Muslim fraternity also strongly plays, since the Muslim feels << at home >> everywhere where co-

2 Idem

3 Vincent-Mansour MONTEIL L'Islam noir: Une religion à la conquête de l'Afrique, (Paris: Editions du Seuil, 1986, 4^e éd.) p.64.

religionists are... The propagation by the Africans themselves, of course, has its importance: it contributes to remove from Islam its character of foreign religion... The fear of slavery was decisive in many cases... Into the economic field finally, the Muslim tradesman introduces the saving in draft; its example involved the introduction of new cultures... by the traffic caravaner will open new prospects.⁴

He added that “none of these factors is, undoubtedly, in oneself, sufficient: their conjunction involves an irresistible movement.”⁵

Rene Moreau, as for him, sees three significant factors of the rooting of Islam in the African context. These three factors are:

[Firstly] the analogy between the mission of Muhammad in the middle of his contemporaries known as << pagan >> and what occurred to Africa; secondly... propagation by men of the oral word and not by literary theologians; thirdly, because of the priority of the oral word, the stress laid on a religion of the transcendent force collected by the knowledge.⁶

He specified that “these three factors put the Quran in the middle of the life of people, but not initially by the study of its understandable contents.”⁷

The factors raised to explain the influence of Islam on the African world do not seem all determining, even if the combination of all these factors is considered. One can however raise six factors which seem to better explain the success of Islam in Africa in general. It is: (1) its adaptation to the African context, (2) its propagation by men of the word, (3) its propagation by Africans, (4) its presentation like a religion of transcendent power, (5) the social prestige attached to it and (6) its community nature.

1. The adaptation of Islam to the African context

Islam did not arrive on a neutral ground in Africa. The populations were marked by cultural, social and religious values different from those brought by Islam. For example, the Islamic monotheism is foreign with the design of God in the traditional religions. But, with a great flexibility, this religion adapted and then rooted in this milieu.

An attentive reading of the Quran shows how the testifying of a unique God does not “skim the ground” of the old religious world of Arabia, but organized differently the sacred (cf. Surat 27.91; 53.19-22; the ka’aba; the pilgrimage; and others). Islam thus draws its capacity of adaptation from its experiment with the Arab animist milieu of before its birth. Moreover, it contains many elements which were already practiced by the African populations.

For example, although it condemns the polytheism, Islam accepts the existence of goods and bad spirits. It recognizes their influence in the life of the men, and it admits that the dreams and the visions are a real contact with the spiritual world. The consultation of the soothsayers and the practices of magic for all kinds of reasons, which is a feature characteristic of the African tradition, are recognized by Islam.

4 MONTEIL, pp.76-77.

5 Ibid.

6 René Luc MOREAU Africains musulmans (Abidjan/Paris: INADES Edition/Présence Africaine, 1982), p.50.

7 Ibid.

Also, polygamy is one of these traditional elements accepted by Islam. Monteil declared with reason: “conversion [to Islam] hardly involves rupture with the habit, that on the contrary... [it] stabilizes.”⁸

2. Islam, a religion of orality

Although Islam is a religion with a book, it is especially by the oral proclamation that it was transmitted. It is always by this mode that it is still propagated today. As of the beginning, the first agents of islamization on the African ground were more of people of the word than of the writing, more of spiritual and the guides who transmitted the heritage received from their masters than that from professors of university.⁹

This phenomenon is significant when it is known that the cultures of Africa in general are always a culture of orality. It is enough to see the importance that hold, for example, the “griots”¹⁰ in the society.

The populations being illiterate, this teaching mode of memorizing and reciting that propagators of Islam used, was very effective.

Although the fact of knowing to read and write spreads today, this teaching mode is always effectively used by Muslims. The Muslim must memorize the Quran and be able to recite it and use his contents according to his needs. Islam is before all an oral religion and the African culture stresses more the oral than on the writing.

3. Propagation by Africans

The penetration of Islam on the territory of the Sub-Saharan Africa was the work of the Arab and islamized Berber tradesmen of North Africa.¹¹ But thereafter, its propagation was the work of African tradesmen, preachers and reformers. This fact is of capital importance. Monteil pointed out precisely that this fact “[contributed] to remove from Islam its character of foreign religion.”¹² Today still much of Africans, even intellectual, regard Islam as an African religion. One sees how much this factor contributed to the rooting of Islam in the Sub-Saharan African context.

4. Islam, a religion of transcendent power

As of the beginnings of Islam in Sub-Saharan Africa, the role of the Arab, Berber and African “marabouts”¹³ was dominating. Clarke reports that the king of the empire of Mali (XI century) and its people converted to Islam because a Muslim missionary prayed for the rain whereas a dryness was endured on the country. The invocation of the local divinities had not changed anything. But after the prayer of this marabout, the rain would have come.¹⁴ Moreau wrote:

These men had easily access to the local chiefs as prayers endowed with particularly effective gifts both for the rain and for successes for war. All started, and all can start in certain areas, by a competition between traditional forces and Islamic capacities, between the local priest and the

8 MONTEIL, p.76.

9 MOREAU, p.56.

10 The “griot” is, in Africa, a traveling poet and musician, considered as agent of the oral tradition.

11 MONTEIL, pp.80-99 and Peter B. CLARKE West Africa and Islam: A Study of Religious Development from the 8th to the 20th Century (Londres: Edward Arnold Publishers Ltd, 1982), pp.7ss.

12 MONTEIL, p.77.

13 In Sub-Saharan Africa, a **marabout** is a character to whom one lends multiple capacities. He could using talismans restore health or the social order. These magic practices are criticized by the orthodox Muslims.

14 CLARKE, p.41.

marabouts... Many chiefs accommodated maraboutic families in their entourage to profit from their blessing (luck), for health, peace, success in the fights of competition.¹⁵

Amon D'Aby from Côte d'Ivoire says that the essential concern of the animist¹⁶ is summarized in his life on earth, which he would like as long and as happy as possible. Such is the essential problem which arises for him and whose solution must bring peace and serenity to him. To discover this solution, he addresses to the forces of nature, questions the destiny, adores deaths, and others.¹⁷

With this expectation, the work of the marabouts could only facilitate the acceptance and the integration of Islam by the African populations.

5. Islam, a religion of social prestige

The growth of Islam went hand in hand with that, extraordinary, of this new social force; Islam developed in its centre, playing a role of binder there, that it is for an association of mutual protection and support or for the benefit of the collective success.¹⁸

Monteil described this as the "prestige of a religion which represents a social rise."¹⁹ Muslim of the middle social class did not choose Islam for religious reasons but for socio-economic reasons. Very few people of the middle social class and higher practice their religion. They are there because of their socio-economic wellbeing is related to the Muslim community.

The trade is still today the means for growing much rich. However, it is held and controlled by Muslims. Conversion to Islam then becomes the way to be able to enter this milieu. For these tradesmen, the religion represents a way, a fraternal solidarity, perhaps a capacity likely to be moneyed in amulets, in divinatory practices in order to secure a socio-economic wellbeing.

Islam is thus not only one means to grow rich by the trade but also the way to acquire supernatural capacities in order to secure a social notoriety.

6. Community nature of Islam

From the very beginning, Muhammad wanted to turn Muslims into a single and fraternal community: *the umma*. Although the various groups and tendencies within Islam show that this *umma* was not carried out, there is however a social cohesion. One can speak about the existence of a Muslim solidarity. The greatest attraction of Islam lies in its Community solidarity. It is a super-tribe²⁰

Kraemer wrote:

Islam has the strongest influence on its members... because it [sic] gives them the unshakable feeling of their solidarity with the Islamic community which is, according to the tradition, the best community of the world.²¹

15 MOREAU, pp.58-59.

16 It speaks here about the populations in their traditional context.

17 F.J. AMON OF ABY "Attitude of the animist vis-a-vis Islam and to Christianity" in Mr. CHAILLEY et al.. Notes and studies on Islam in Black Africa (coll Research and Documents, N° 1, published by the CHEAAAM; Paris: J Peyronnet & C^{IE}, 1962), p.107.

18 MOREAU, p.76.

19 MONTEIL, p.76.

20 Joseph KENNY "the Church and Islam in West Africa at the XXnd century" in Church and history of the Church in Africa: Acts of the conference of Bologna of October 22-25, 1988 (Paris: Beauchesne, 1988) p.192.

21 Hendrick KRAEMER "Islam, a religion, a way of life" in the Review of the Evangelization, N° 87;

And, speaking about the attraction of Islam on the African kings and princes, Clarke wrote:

[Islam] had also an international dimension and integrative qualities which made it attractive for the leaders of broad empires where there were pluralism and a considerable cultural, religious and politics diversity.²²

Thus, this community nature of Islam was, and is still today, a socio-politic factor of its rooting in the African context in general. The community bond is a very significant socio-cultural element in Africa. Islam came with this value and contributed to maintain it during one time when individualism and selfishness seem to want to set up in value with the modernism.

In short, it is the conjugation of these factors which allowed the rooting of Islam in Africa. In fact, the factors for me were determining, because they made Islam a religion according to the heart of the populations of many Africans.

III. CHALLENGES

In Sub-Saharan Africa, Islam is a challenge to the Church in many ways:

- Missionary religion
- Militant religion
- Persecution and discrimination
- Inducements
- Doctrinal and intellectual challenges
- Seduction of supernatural power

1. Missionary Religion

Islam is a religion with missions at its heart. Every Muslim should strive to please Allah and to offer Allah's religion to others. Islam has been able to cross geographical and cultural divides to gain followers and to make certain adaptations to other cultures for its success.

Islam is a missionary religion. It is energized by its theocratic world vision and mission. All of life should be subsumed under the laws of Allah: personal life, family life, culture, society, religion, government. The roots of the vision are in the Quran; therefore, Muslims are under a mandate to establish this vision wherever Islam is present. Muslims are on a mission. Islam is a mobile religion. It can be carried across populations and cultures.

Islam's origins in a tribal society made its attributes, notably its patriarchal family and polygamy, applicable to African tribes.

Muslim traders carried Islam to Africa, and it adapted to the cultural layers of African Traditional Religions in African societies. The simplicity of belief and the practice of the pillars of Islam have made it appealing and approachable across cultures.

2. Militant Religion

Islam is a militant religion. "Jihad" is an important concept. It has two aspects:

January-February 1960; p.34.

22 CLARKE, p.261. Our translation.

- the Islamic requirements that the individual must practice to be a worthy Muslim;
- the warfare of the community against infidels and those who attack or resist Islam.

All Muslims are under mandate to practice jihad because they believe that Islam is the correct and perfect religion and that all other religions are inferior.

Not only are they to follow the teachings of the Quran, but they are also to emulate the model of their prophet Muhammad, who led his fighting forces into battle to defend Islam and to make Islam dominant. Waging community or national warfare must follow certain rules interpreted and provided by religious leadership.

Thus, Islam as a missionary, mobile, and militant religion has become one of the fastest growing religions worldwide. It has become a religious and political force in Africa, has risen to challenge Christianity as the first largest religion in many West African countries and in all North Africa countries. Muslims have sent missionaries and monies to bring about Islamic revival and has continued to expand across Africa.

Muslims must Islamize non-Muslims by persuasion and conversion. Sometimes force has been a method. If non-Muslims do not accept Islam, they must submit to Islamic authority and rule.

3. Persecution and discrimination

Sporadic violence against Christians and Jews has been a constant feature of Islamic history. The greatest contemporary example is the suffering inflicted on Christians in Sudan by fanatics who insist on imposing Sharia law on the whole country. In Nigeria the Muslims who push for Sharia insist that it is only for themselves, but most Christians realize that it affects them too, and see the Sharia drive as part of a plan to make Nigeria an Islamic state, with Christians in a second-class position. If the Quran is ambiguous about the position of Christians in an Islamic society, some important medieval treatises on constitutional theory are very plain: Christians are not free to manifest their faith publicly or to evangelize. Any Muslim who becomes a Christian would be put to death etc.

Countless deaths and untold suffering has been inflicted on Christians in many countries by fanatics who insist on imposing Sharia law on the whole country. Muslims who push for Sharia in these countries insist that it is only for themselves, but most Christians do not believe them, and see the Sharia drive as part of a plan to make the country an Islamic state, with Christians in a second-class position.

4. Inducements

Christians in some countries see their Muslim mates advanced to high positions in civil service, while them themselves, often with better qualifications, are left behind. Major contracts are awarded to Muslims, while Christians can only get subcontracts to do the real work but not get the returns. The invitation is sometimes bluntly made: Become a Muslim and all this wealth and position will be yours. A number of them succumb.

Many women marry prominent Muslim men who can sometimes be reasonable husbands. There is no Sharia requirement that a Christian wife must become a Muslim, only that the children follow the father, but very commonly these women do become Muslim. Very often the marriage is because of love, but sometimes Christian girls are attracted by the promise of a high life style.

5. Doctrinal and intellectual challenges

Islam denies the Christian beliefs of:

- the Trinity,
- the divinity of Jesus Christ,
- the crucifixion and death of Jesus for the sins of the world,
- the resurrection of Jesus from the tomb.

Islam has attacked Christianity for its polytheism and corruption of the Scriptures.

Apologetical arguments are another way that Muslims try to make headway among Christians. The late Ahmed Didat of Durban was a leader of that and he has many disciples.

The following are some of the stock arguments that Muslims use to attack Christian beliefs and establish their position.

- a. Against the Trinity, they accuse us of polytheism.
- b. Against the divinity of Jesus, Muslims point with delight to the abundant evidence that he was really human. One Muslim placard read: "Allah never dies, not even for three days".
- c. Muslims say that Muhammad was a prophet, and that the Bible foretold him.
- d. Muslims argue that the Quran recognizes the Torah, the Psalms and the Gospel, but they say the originals have been lost and only corrupted versions circulate today. So whatever in the Bible agrees with the Quran they accept as authentic; whatever contradicts the Quran they reject as a corruption.

Muslim intellectual arguments against Christianity and for their own case are rather weak and unconvincing. But they do like to debate, and a Christian who is disillusioned with the Church or has some ulterior motive might accept the arguments, especially if he has been poorly thought in his faith.

6. The seduction of supernatural power

I get the impression that people rarely convert to Christ or to Islam but rather join the Church or Islam. It seems that most people do not inquire what is the true religion or the true Church, but ask where will my needs be satisfied, where will I get my miracle, where will I feel at home and listen to preaching that tickles my ears.

There are many members of churches who shop around prophetic churches, evangelical revivalists and even *marabouts* for healing or various other favours. The unifying factor in all this is the search for power to be well, to succeed, to resist enemies etc. It is not surprising that such people should patronize Muslims as well if they have any reputation for supernatural power.

In West Africa a tradition has grown up over the centuries of religious medicine. Charms are made from Quranic verses or from various other words that amount to "writing in tongues"; the ink of Quranic writing is washed off and made into a drink; certain men are reputed to have come very close to God and therefore have access to divine power or blessing (*baraka*). So people come to them for prayers and instructions about certain rituals they must carry out (including offerings) to get what they want.

There is a phenomenon that is developing and that is totally new and unique in the Muslim world. It is religious rallies modeled after Christian ones, with hand-clapping, choruses, drumming and dance, and advertisements for all to come and get their miracle. Prayers and rituals are prescribed or carried out with all the expectation of results that characterizes Christian assemblies.

Muslim involvement in healing ministry will reach those Christians who are making the rounds to get what they want, but it has an empty and flat echo in the contemporary competitive world of spiritual power.

IV. RESPONSE OF THE CHURCH

Christians, with few exceptions, have maintained their distance from Muslims. They have done little to understand Muslims, to prepare to send missionaries to Muslim people, and to develop a Christian apologetic for Muslims. Christians have continued to be unfamiliar with Muslims and their religion. Mass media has associated the words jihad, terrorism, Al-Kaida, etc. with Islam. Muslims are stereotyped as warlike, savage, and uncivilized.

Some opinion leaders have talked/written of the coming clash of civilizations between the Islamic world and the Christian world. Christian churches and mission agencies are awakening to the presence and strength of Islam, to its missions in Africa, and to its agenda to become the dominant religious and cultural expression. Christian mission agencies are restructuring their strategies to include the unreached Muslim people groups.

Many strategies have been developed and being implemented here and there. Some of these approaches have being used for years now. The Church's effort to reach Muslims is still to make a breakthrough.

Muslims are very resistance people to the Gospel. I have met many missionaries working among Muslims and using the traditional missionary approaches. Most of them are frustrated, discouraged because they are not seeing fruits of their efforts. I have even heard some Church leaders saying that the work among Muslims is an undoable task.

The Church Planting Movements (CPM) approach can help the Church in Africa address effectively the challenges it faces in reaching out Muslims. It can help the Church in Africa be better equipped for that work?

David Watson captures the Church Planting Movements when he wrote: "Local churches within a people group rapidly and regularly planting multiple new churches within the same people group as a normal part of being and doing church."²³

David Garrison wrote, "A Church Planting Movement is *a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.*"²⁴

Jerry Trousedale did the following description: "These movements, by definition, are based on highly transformational, "every-member" discipleship. They require targeted intercession, relentless rejection of foreign culture, focus on finding a man or woman of peace, family-based evangelism, and intentional local leadership development, among other critical elements."²⁵

All these definitions contain the key elements that I see in a Church Planting Movement. They are:

- *Reproduction* – churches planting churches, churches that reproduce themselves
- *Multiplication* – it is not addition of new churches to existing ones, but multiplication

23 David Watson, Workshop Notes, not published.

24 David Garrison *Church Planting Movement: How God is Redeeming a Lost World* (Midlothian: WIG-Take Resources, 2004) p.21

25 Jerry Trousedale, in a City Team International internal document.

- *Culturally relevant* – churches that are culturally rooted in the context.
- *Transformational and every-member discipleship*
- *Local leadership*
- *Family-based evangelism*

There are elements in Church Planting Movement that will help address the resistance of Muslims to the Gospel.

1. CPM addresses the issue of closed doors: There are places today where Islamic people groups and communities have been penetrated through compassionate service. When the Church demonstrates the love of Jesus in practical ways it will have access to these resistant “unreached” peoples. In general these peoples are the most impoverished and damaged peoples (e.g. war, poverty, disease, etc.) Addressing their need with love will open their hearts. Then relationships of trust will be built that will lead to bringing them to Christ.

Another element of the Church Planting Movement that addresses this issue is the presence of a man or woman of peace. This is the proof that God is at work in the area and also that He has prepared at least someone who will be willing to learn, teach, obey, and bridge the Gospel to his community.

2. CPM addresses the community nature of the Islamic culture: The CPM is a family-based house churches and avoid, as much as possible, church buildings. So it keeps a strong community character that suit the Muslim context in Africa.

3. CPM addresses the need to see supernatural power at work: In a CPM process, God is at work and where He is at work, one sees His mighty deeds. There are many powerful testimonies of God operating miracles in a CPM process. David Garrison wrote that power in the spirit realm is a consistent factor in the success of CPMs today. He quotes one missionary as saying “All the Church Planting Movements I have seen in China are full of healings, miracles, and even resurrections.”²⁶ In Sierra Leone where there is a successful CPM going, there are testimonies of such miracles.

4. CPM addresses the cultural issues: In CPM, autonomous house churches are established and led by local leaders. Thus there will be a cultural continuity. As David Watson said, the lay leaders help insure cultural continuity in natural way.

CONCLUSION

Muslims are growing in numbers and influence. They offer religious help to millions. They have a religious, social, and political agenda. They present one of the greatest challenges to Christianity and to Christians.

Despite of all that, the promise of God for the posterity of Ishmael will be fulfilled.

Gen 25:13 And these *are* the names of the sons of Ishmael, by their names, according to their generations. The first-born of Ishmael was Nebajoth; and Kedar, and Adbeel, and Mibsam

Isa 42:11-12 Let the wilderness and its cities lift up *their voice*, the villages where Kedar dwells. Let the dwellers of the rock sing, let them shout from the mountain tops. Give glory to Jehovah and declare His praise in the coastlands.

*SA06: WEA Mission Commission Global Issues Summit
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Isa 60:7 All the flocks of Kedar shall be gathered together to you; the rams of Nebaioth shall minister to you. They shall come up on My altar pleasing Me, and I will glorify the house of My glory.

Ishmael's spiritual posterity will glorify God. He is expecting the Church to make that happen.