

An Annotated Bibliography of Christian Interaction with Islam in Africa

Grace Ramey

Due to the overlapping of religious communities in Africa, interactions between Christians and Muslims have consistently occurred throughout time, whether they were good or bad. Throughout the DACB, there are biographies of people who foster these interactions. I have organized these people into one of six categories; the Nigeria Inter-Religious Council, Christianity, Islam, and Conversion, Translators and Teachers, Missionaries to Muslims, Christian-Muslim Dialogue, and Religious Conflict.

Nigeria Inter-Religious Council

The Nigeria Inter-Religious Council was formed in 1999 to address the ethno-religious crises that were having an impact on the sociopolitical landscape in the country. It is a voluntary organization that consists of thirty Christian representatives and thirty Muslim representatives who meet with the intention to promote interaction and understanding among followers of the two religions. With support from the president of Nigeria and the federal government, the Council's goal remains to lay foundations for sustainable peace and religious harmony through an established dialogue. Those who sit on the council belong to a small subset of people who are willing to work towards religious equity in an environment that is historically fought-over.

- [Alabi](#), Zacchaeus Abere-Ona (1927-2008, The Apostolic Church, Nigeria)
Alabi was appointed by the federal government of Nigeria as a member of the "Nigeria Inter-Religious Council" (NIREC) for his work as a member of his church's National Executive Council and as a chairperson of the governing council of the church's theological seminaries in Ilesa.
- [Otubu](#), Godfrey Itse Mene (1924-2004, Eternal Sacred Order of the Cherubim and Seraphim Church, Nigeria)
Godfrey Otubu served in a variety of ecumenical roles as a member of the National Association of Religious Tolerance, the Advisory Council for Religious Affairs, the Christian Association of Nigeria, and the Nigeria Inter-Religious Council.
- [Windibiziri](#), David Lonkibiri (1934-2014, Lutheran Church of Christ in Nigeria, Nigeria)
Finding success in his pastoral life and becoming the second archbishop of the Lutheran Church of Christ in Nigeria, Windibiziri helped to establish an Interfaith Dialogue Center for Christians and Muslims to converse on matters of mutual interest. These conversations led to conferences on Interfaith relations, and eventually led to an expansion on the ideas of Windibiziri that in turn created the foundation for the NIREC.

Christianity, Islam, and Conversion

Through the work of Christian missions and the establishments of Christian schools and communities, it is not uncommon for Muslims in Africa to convert to Christianity. Conversion of individuals is sometimes met with support from family and peers; however, it is often the case that abandoning one set of religious beliefs for another causes strife when there is no familial support. No matter the success of the transition, an individual's relationship with their past manifests itself later in their life and dependent on the person, it has the potential to sway their actions in the future.

- [Fahmi](#), Ahmed (1875, Presbyterian, Egypt)

Ahmed Fahmi was raised in a Muslim family and did not convert to Christianity until the end of his course at a Christian mission school. Following his graduation, he became an Arabic teacher at the school to help prepare Christians going on missions to Arabic-speaking communities and eventually converted to Christianity himself. However, his conversion from Islam greatly upset his family, leading him to temporarily revert back to Islam in order to appease [them](#).

- [Abdullahi](#) Yousif Sha ed Din, Musa (1928-2005, Independent, Sudan)
Growing up in the majority Muslim country of Sudan, Musa Abdullahi developed a strong dislike of the religion and its practices. As a young man, he cautioned people against the dangers of Islam and warned people specifically about the Muslim tradition of *zakat*.
- [Alabi](#), Zacchaeus Abere-Ona (1927-2008, The Apostolic Church, Nigeria)
Despite being born into a Muslim household and attending a Quranic school, Alabi converted to Christianity after opting to attend a Christian school that boasted strong Western education programs. His father was demoralized and confused by his son's conversion, and eventually Alabi was adopted by a Christian man so that he could practice his faith with his family.
- [Muhando](#), Daudi (1895-1966, Anglican Communion, Tanzania)
- [Alangasa](#), John (1948-1988, United Missionary Church of Africa, Nigeria)
- [El-Masih](#), Ibrahim 'Abdu (1855-1935, Evangelical, Sudan)
- [Adeyemo](#), Tokunboh (1944-2010, Evangelical, Nigeria)
- [Fabunmi](#), Samuel Kolawole (1933-2000, Christ Apostolic Church of Glory, Nigeria)
- [Kivebulaya](#), Apolo (1854-1933, Anglican Communion, Uganda, Democratic Republic of Congo)

Translators and Teachers

A crucial part of Christian missionary work is making available the resources needed for people to understand the teachings and beliefs of the Bible. Translators of the Bible and teachers of the faith hold an imperative role in bringing awareness of the benefits and blessings of believing to non-Christians. By making resources available to people in their own languages, translators are able to create a bridge for people to expand their understanding of Christianity and accept it into their lives.

- [Anawati](#), Georges Chehata (1905-1994, Catholic Church (Dominican), Egypt)
A Dominican scholar of Islam, Georges Anawati developed a center for creating dialogue between Christians and Muslims and recreated the intellectual discourse between Arabic-speaking Muslims and Christians which had been a feature of medieval learning. His work influenced the Second Vatican Council's ideas regarding relationships between Christianity and other [religions](#).
- [Padwick](#), Constance Evelyn (1886-1968, Anglican Communion, Sudan)
As a missionary in the Church Missionary Society, Evelyn Padwick served as the Secretary of the Central Committee for Muslim Literature and was asked to go to the Nuba Mountains in Sudan to write and provide Christian material in Arabic for the Nubian peoples.
- [Kamala](#), Christina (1930-2008, Anglican Communion, Sudan)
Christina Kamala took part in an evangelistic revival mission to Muslim-majority North Sudan and brought the Bible to Nubia which, at the time, was Islamized territory. Her character was well received but she did not have sufficient funds to continue her work. Although she could not move forward in Nubia, the work she did in her time there was still met with success.
- [Dibble](#), Raymond T. (1900-1967, Protestant, Nigeria)
- [Zimmerman](#), Johannes (1825-1876, Basel Mission, Ghana)

Missionaries to Muslims

Establishing missions in areas with large Muslim populations proved to be an effective method for Christians to target isolated populations of people that they could teach about the Bible and spread their faith. Missionaries who proved successful in reaching out to people from different walks of life specialized in these areas and were sent to Muslim majority areas on account of their profound ability to make spiritual connections with those who had not yet established a relationship with God.

- [Bullen](#), Herbert Guy (1896-1937, Anglican Communion (Episcopal), Sudan)
After World War I, Missionary work among Muslims in Northern Nigeria after World War I, Guy Bullen went to Nigeria with the task of bringing missionary work to a Muslim majority community. After his mission was deemed successful and at end, the Church Missionary Society recognized his noble task by appointing him the assistant bishop in Sudan.
- [Gairdner](#), William Henry Temple (1873-1928, Anglican Communion, Egypt)
William Gairdner was a Church Missionary Society missionary in Egypt and seminal figure in Christian-Muslim relations. While in Cairo, he worked with his friend, Douglas M. Thornton, to reach educated Muslims and spread the word of the gospel through meetings in his home and published [periodicals](#).
- [Lull](#), Ramón (1235-1315, Catholic Church, Algeria)
Ramón Lull was a martyred missionary to Muslims, making four missionary journeys, three of which were to North Africa and the fourth being to Cyprus. His life goal was to convert non-believers to Christianity and establish a specific monastery for missionaries to [Muslims](#).
- [Benignus](#), Pierre (1912-1963, Reformed, Madagascar)
Pierre Benignus was a prominent missionary in Madagascar who went to great lengths to facilitate positive Christian-Muslim relationships. He was called to Paris to serve as secretary for missionary and ecumenical relationships in the Paris Evangelical Missionary Society, and his experience with Christian-Muslim relations inspired the foundation of the 'Islam in Africa' Project in 1960.
- [Thornton](#), Douglas Montagu (1873-1907, Anglican Communion, Egypt)
Douglas was an Anglican missionary in Cairo who dedicated his mission to Islam and created a magazine called Orient and Occident that was heavily circulated in Muslim communities.
- [Fasiladas](#) (1600's, Orthodox Church, Ethiopia)
- [Munyewe](#), Mathias J. (1955-1991, Evangelical Baptist Church of Malawi, Malawi)
- [Johnson](#), Thomas Sylvester Claudius (1873-1955, Anglican Communion, Sierra Leone)
- [Sangowole](#), Daniel Adediran (1900-1944, Nigerian Baptist Convention, Nigeria)
- [Cheese](#), John Ethelstan (1877-1959, Independent, Somalia)
- [Lavignerie](#), Charles Martial Allemand (1825-1892, Catholic Church, Algeria and Tunisia)
- [Keough](#), George Dorkin (1882-1971, Seven Day Adventist, Egypt)
- [Giffen](#), John Kelly (1853-1932, Presbyterian, Egypt)
- [Cary](#), Maude (1878-1967, Gospel Missionary Union, Morocco)
- [Athanasius](#) el-Assiuty (1825-1916, Coptic Church, Presbyterian, Anglican Communion, Egypt)

Christian-Muslim Dialogue

Considering that Christianity and Islam are both Abrahamic religions, there is significant overlap in the stories each sacred book tells and the teachings that they promote. Even so, there are distinguishing features of each that separates them from each other and make them more desirable to their believers. Historically,

Christian scholars and theologians have taken great interest in understanding both the Bible and the Quran in order to call upon specific works in their mission to convert Muslims to Christianity.

- [Dandaura](#), Haruna Jacob (1921, Anglican Communion, Nigeria)
Raised in a Christian household among a Muslim community, Dandaura was drawn to gather an understanding of the Quran so he could learn about the people around him. Ultimately deciding to stay committed to his Christian faith, he called for religious harmony and mutual understanding of conflicting Christian and Muslim beliefs.
- [Crowther](#), Samuel Ajayi (1807-1891, Anglican Communion, Nigeria)
Worked to create an accurate translation of the Bible into Yoruba and sought to find common ground between Muslims and Christians through both the Quran and the [Bible](#). He focused on using the language of the books to make arguments for themselves and sway people's interest to the word of the Bible.
- [Hussein](#), Suzanne Taha (1895-1989, Catholic Church and Islam, Egypt)
Suzanne and Taha were an interfaith couple who celebrated the bridge between Muslims and Christians and invited their scholarly friends of all religions and traditions to partake in inter-religious conversations in their [home](#).
- [Zwemer](#), Samuel Marinus (1867-1952, Reformed, Egypt)
Samuel Zwemer was a Protestant missionary known as an 'apostle to Islam' and one of the most prominent missionaries of the twentieth century, serving for thirty-eight years in Egypt and [Arabia](#). He established the American Arabian Mission which allowed him to work specifically with Muslims and was later sponsored by the Reformed Church.
- [Zakaryas](#), Shaikh (1845-1920, Orthodox Church, Ethiopia)
Shaikh Zakaryas was a Muslim prophet in Ethiopia who rose up as an influential teacher in the Muslim [community](#). His prophetic visions about Islam and Christianity led to one of the largest groups of converts from Islam to Christianity.
- [Sawiros](#) (1000's, Orthodox Church, Egypt and Ethiopia)
- [Massignon](#), Louis (1883-1962, Catholic Church, Non-Africa)
- [Claverie](#), Pierre (1938-1996, Catholic Church, Algeria)
- [Lavigerie](#), Charles Martial Allemand (1825-1892, Catholic Church, Algeria and Tunisia)
- [Shukai](#), Butrus Tia (1931-1985, Anglican Communion, Sudan)
- [Sanneh](#), Lamin (1942-2019, Catholic Church, Gambia)
- [Allison](#), Oliver C. (1908-1989, Anglican Communion, Sudan)

Religious Conflict

Although Christianity and Islam are not without similarities, their differences have been the root of conflict between followers of both religions for as long as they have coexisted. Misunderstanding between Christians and Muslims as well as their tendencies to compete against each other for land, power, and influence have driven them to work against each other in communities that they share.

- [Gindiri](#), Paul Gofu Gunen (1935-1996, Evangelical Church of West Africa , New Life for All , Gospel Team, Nigeria)
- [Duta](#), Henry Wright (1800's, Anglican Community, Uganda)
- [Krapf](#), Johann Ludwig (1810-1887, Anglican Communion, Ethiopia, Kenya, Tanzania)
- [Lourdel](#), Siméon (1853-1890, Catholic Church, Uganda)
- [Da Silveira](#), Gonçalo (1526-1561, Catholic Church, Zimbabwe)

- [Mackay](#), Alexander M. (1849-1890, Anglican Communion, Uganda)
- [Shukai](#), Butrus Tia (1931-1985, Anglican Communion, Sudan)
- [McCormack](#), John (1791-1865, Free-will Baptist Church, Sierra Leone)
- [Michael](#) I (700's, Orthodox Church, Ethiopia)
- [Orojimi](#), David Orotosho (1886-2006, Nigerian Baptist Convention, Nigeria)
- [Sabiya](#), Wilson Rajil (1938-2004, Lutheran Church of Christ in Nigeria, Nigeria)
- [Lavigerie](#), Charles Martial Allemand (1825-1892, Catholic Church, Uganda, Algeria, Tunisia)

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 - b. <https://www.ncronline.org/news/people/nigerias-interfaith-council-fosters-peaceful-christian-muslim-relations>
2. Vatican II: Called for ecumenism, interreligious dialogue, and cooperation among religions
 - a. <https://www.npr.org/2012/10/10/162573716/why-is-vatican-ii-so-important>
 - b. http://www.vatican.va/jubilee_2000/magazine/documents/ju_mag_01051997_p-21_en.html