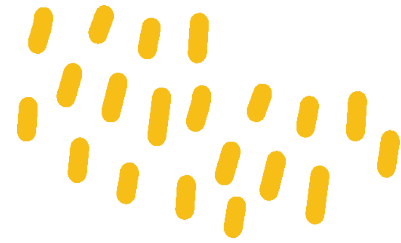
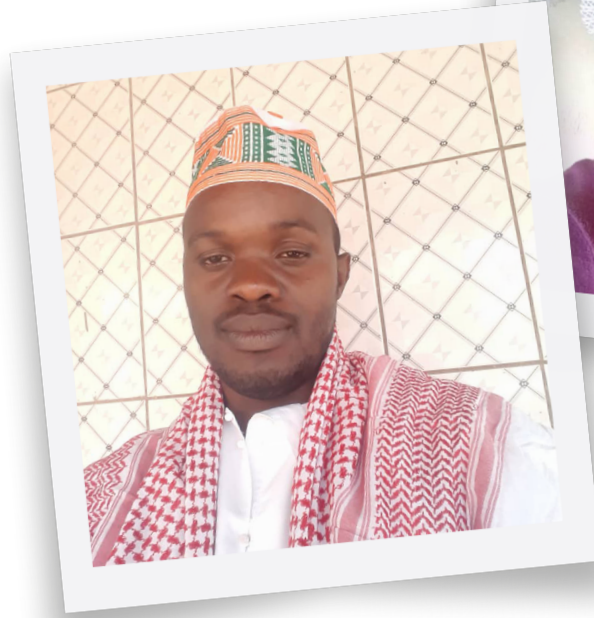




**NEW
COVENANT
MISSIONS**

REPUBLIC OF GUINEA



CHURCH PLANTER

Mamadou Saliou Diallo



TESTIMONY

Mamadou Saliou Diallo came from an entirely Muslim family, but was touched by an incident that took place in the life of one of his older brothers who was seriously ill and was taken to several hospitals, with no answer to his sickness. One of his friends told him about Christians who pray for the sick. His brother decided to go and see the Christians to ask for prayers for his healing. Mamadou had accompanied him and when the Christians prayed for his brother, after a month he recovered and was miraculously healed. Jesus Christ was the one to heal him. Mamadou realized that if he gave his life to Jesus, he can do many things through Him and that is how he accepted Jesus as his Savior and Lord.

EXPERIENCE

Mamadou Saliou Diallo was born in 1991 and belongs to the Fulani people group. He has taken Missiology lessons and his goal is to evangelize the people and build churches among the Fula Jalon of Guinea. Mamadou is married to Mariama Kesso Diallo.

FULA JALON OF GUINEA

Population 5,759,000	Main Language Pular
Largest Religion Islam (99.99%)	Christian 0.01%
Evangelical 0.00%	Progress  



The Fula Jalon of Guinea are Engaged yet Unreached. They are part of the Fulani / Fulbe people cluster within the Sub-Saharan African affinity bloc. Globally, this group totals 6,367,500 in 6 countries.

The Fula Jalon are a large people group located in the western African nations of Guinea, Sierra Leone, and Senegal. A small population resides in Guinea Bissau. The majority live in Middle Guinea, or the Fouta Djallon of Guinea. They speak a Niger-Congo language called Futa Jalo (or Pulaar).

Along the plateaus of Fouta Djallon, Fulani herders settled over 200 years ago and have since spread throughout western Africa. They are semi-nomadic and raise crops as well as livestock. The livelihood of the Fula Jalon is primarily based on farming and shepherding. Gathering forest produce, hunting, fishing, and trading are also part of their daily lives. Daughters remain with their mothers until they marry. However, as soon as a son reaches puberty, he leaves the family compound and lives alone in a nearby compound, usually with some cattle. This new compound becomes the home of the son and his future wife.

The first marriage of a man is usually arranged by the man's father. Polygyny (the practice of having more than one wife) is practiced, up to the Muslim limit of four wives. There is one chief wife, however, who has authority over the other wives. Children belong to "age-sets" until they marry. An age-set is grouped at three or four year intervals, with every child born in those years belonging to that set. The children in an age-set go to school together and may participate in community labor, or may help someone in their set with bride-service. Each age-set has a leader, a deputy, and a judge.

Although Fula Jalon villages are scattered, each village has a central court and a mosque. Houses belonging to the settled Fula Jalon are typically round with mud walls and thatched roofs. The nomadic Fula Jalon live in open, beehive-shaped huts without walls or verandahs. Each village has a headman who handles village affairs and answers to a paramount chief.

The Fula Jalon are almost completely Muslim, faithfully following the teachings of the Koran. They believe that Allah is the only God and that Mohammed is his prophet. Islamic schools are also set up for the children in some of the villages. Efforts to evangelize these people have resulted in only a very small number of Fula Jalon believers. They are very devoted to their Islamic religion and see it as a fulfillment of their needs. To win these people to Christ, further prayer is needed for God to open their hearts and eyes to the Truth.