

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

**TITLE: A STRATEGY TO REACH NUBIAN MUSLIMS WITH THE GOSPEL
IN KISII**

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The mission of the SDA church gives priority to evangelism to all people groups in the spirit of the great commission of Mathew 28: 18-19. The Nubian Muslim community lives only a kilometre away from the Seventh-day Adventist Church headquarters – South Kenya Conference in Kisii. To date, the Nubians remain unreached by any Christian denomination despite the fact that the Seventh-day Adventist mission has been in operation in Kisii since 1912. This study examined the factors causing slow pace in ministry to the Nubians in the past, the challenges faced by our pioneers in this line of service and makes recommendations on how best this could be done.

After an intensive literature review done as from April 2011 on how to reach the Nubian Muslims with the gospel, it was realised that there was no program developed for this ministry, thus both the laity and clergy were not equipped for it, therefore a manual was developed. Consequently a three months training was launched

in December 2012, for 40 volunteers to understand the Muslim culture and how cross-cultural ministry could be done for Muslims in Nubia. The existing structure on the ground Adventist Muslim Relations Department (AMR) was used as a bridge to start a dialogue with Nubia Muslims. The research aimed at empowering the AMR department rather than replacing it for effective service, this was so because the AMR department was not operational due to lack of training and user manual for ministry to Muslims.

Sensitization was done at a meeting of over 300 church elders attending a congress at Nyanchwa Teachers College in December 2012 where both church elders and pastors in the entire conference- were in attendance. This was necessary because most churches either had not heard of AMR or didn't know how it works and its relevance in missions. Relevant recommendations are made at the end of it all.

After intensive surveys carried out in the months of October to December 2012, Having established what was on the ground in terms of challenges and opportunities, the volunteers were encouraged to start building bridges of understanding with the Nubian community who are Muslims through friendships, studies on common subjects such as torah, gospel, prophets, *Isa* (Jesus), *tawhid* (oneness) of God in a manner that does not arouse controversy.

The study established that lack of training was the main reason for the apparent apathy in the ministry to Muslims. Lack of exposure and knowledge of the Nubian culture and attitude were among the challenges faced by the volunteers while the clergy seemed unconcerned with Muslims since it appeared to be a closed door society or group. To change that attitude was therefore necessary if effective results were to be realised. A non-combatant but accommodating approach, herein referred to as 'common-ground', dialogue of one's daily living, and a genuine concern for

Muslims were recommended for use among the Nubbians but Muhadhara and mujadala are to be used for purposes of apologetics. The results of the six months implementation strategy revealed three Muslims baptized while the AMR volunteers appeared more equipped as they have acquired each a Qur'an and other related literature. The volunteers have developed a deeper interest in Muslim work since they now attend a monthly on-going training at South Kenya Conference. They can now rise-up to answer Muslims whenever there is a Muhadhala-done that thrice in the year 2013 at Kisii town, Keroka, and Kilgoris. This is noticeable given in the past 10 years we had to call for speakers from either western Kenya, or Kenya coast to answer Muslims. It is the conclusion of this research that cross-cultural ministry to Muslims is challenging but it can now be done, it seems to be working.

Adventist University of Africa

A STRATEGY TO REACH THE NUBIA MUSLIMS
WITH THE GOSPEL IN KISII

A project
presented in partial fulfilment
of the requirement for the degree of
Master Arts in Missiology-Islamic Studies

by
Tom K. Miyienda

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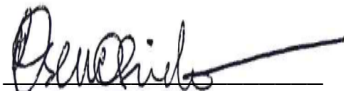
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I dedicate this work, first, to my God, without whom I could not be in this ministry and without whose grace I could not do anything, to him be the all glory. To my wife Sibiah Nyamoita Miyienda and our children: Becky, Sammy, Dorcas, and White for their understanding and tireless encouragement without which I could not have come thus far.

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CHAPTER1

INTRODUCTION

The Seventh-day Adventist church in Kisii –Kenya has been operating since 1912, and is regarded to be one of the key Christian denominations in the region as there is a church established within every three square kilometres. According to church administration, there are two units within the larger Kisii region, namely: South Kenya Conference (Kisii County & Transmara District of Narok County) with 144,653 members and Nyamira Conference of Nyamira County which had a membership of 125,752 by December 2013. Despite what appears to be a success, the ‘Nubian’ Muslim community staying one kilometre from the Conference headquarters, remains unreached. This community is said to have emigrated from southern Sudan during the construction of the Kenya –Uganda railway line where they served as soldiers, but they never returned back to their homeland, accordingly now they are Kenyans. The Adventist Church has no programme developed for the Nubba Muslim evangelism; the town has had only one Mosque until the year 2000, since then two other mosques have been erected. The town is an agro-based commercial centre. Although the 2009 Kenya census recorded the Nubba population to be 4703.63, the Muslim population appears to be on the increase as more and more traders from the Somalia tribe who are Muslim have moved in to do business in town.

Statement of the Problem

The Nubian Muslim community, though living Kisii town and its environs remains unreached. The number of Muslim evangelists coming to this town to preach has raised an alarm to the Christian Church in Kisii. The church has not developed a strategy to reach out to the Nubian Muslims who are working hard to get converts in Kisii. The SDA Christian Church community appears to be unaware of what Nubba Muslims beliefs are, and some seem to be unaware of any Muslim presence or may be considering them as un-reachable and thus efforts made towards reaching them are labelled to be a waste of both time and resources.

Purpose of the Study

The research intends to develop a programme for the South Kenya Conference of Seventh Day Adventist Church, to evangelize Muslims. The research will as well study the major reason as to why the Church has had little or no impact among Nubba Muslims for the last 100 years of its existence. It intends to provide a framework for inter-faith sharing. The researcher intends to develop a manual for Nubba Muslim evangelism for the Church in this region served by the Seventh Day Adventist Church for the two Counties. It intends to provide a frame-work for cross-cultural sharing of faith between Muslims and Christians.

Significance of the Study

This study will provide the skills and a framework for Nubba Muslim evangelism for the SDA Church in the greater Kisii region and also highlight on the challenges of such a mission. Recommendations will be made on the way forward for those who have a burden of evangelizing Nubba Muslims. However, this research intends to inspire Christians to launch campaigns for reaching out to Muslims which

at present is either not in place or too little and unorganised. The observations made during the public ‘Muhadhara’ initiated by Nubba Muslims are either ignored or not attended by the Christians. Even when attended the questions raised by Muslims often get Christian unprepared because they are not well versed with both the Quran and the Bible as Muslims are.

Limitations of the Study

There appears to be apathy on the part of the SDA Church and even among other Christians as well towards Nubba Muslim evangelism. Efforts made in this line were undocumented and scanty. The Nubba population is not highly educated as majority were standard eight (primary school) drop-outs, thus answering questionnaires independently was a challenge to some.

Delimitations of Study

Though Islam has challenged all other religions in the world, this research will limit its scope within the Kisii region.

Methodology

The Holy Bible and the Quran will be the main sacred books, while conducting Inter-faith, dialogue and public Muhadhara. Contextualization will be at the heart of sharing faith with Nubba Muslims because they are of the Wahhabi school of Islamic thought. The influence of globalization and its impact in Kisii will be taken into account. The studies so far done in Muslim evangelism will be highlighted to provide a framework, while considering the issues that are generally worth taking into account. Interviews shall be done in some cases, and questionnaires shall as well be given out to different groups in order to establish the picture, feeling, challenges, and recommendations where necessary. An elaborate empowerment

programme of training will be done focusing on the Conference and local church leadership through seminars and organised trainings for the main groups of the church: youth, women and men each group to reach to its kind because of cultural reasons-Muslims don't allow mixing of men with women publicly.

Both public dialogue and personal efforts will be done to share faith, a team of volunteers in Muslim evangelism will be identified for the purpose of this ministry who will be trained on how to use Muslim sources (Qur'an and Hadith) while maintaining a common-ground in both faiths in any dialogue or inter-faith sharing of beliefs, this will ensure continued mutual sharing while slowly going back to the Bible in the process. Sensitization of the local church members on Nubba Muslim evangelism shall be done in order to provide the much needed support for sharing faith with Nubba Muslims in line with Christ's great commission of reaching all tribes language and people groups .A pilot project of taking a few *Nubba* youths through our Church School –Nyanchwa Adventist Secondary School, through sponsorship by the church to be also tried. An evaluation instrument (questionnaire) shall be established to measure the impact of the project.

Definition of Terms

Nubba/Nubian	Muslim community being researched
<i>Muhadhala-</i>	Islamic evangelistic campaign
Mujadala-	Inter-faith dialogue
MBBS	Muslim Background Believers
SKC	South Kenya Conference
AMR	Adventist Muslim Relations a department dealing with Islamic Outreach in SDA Church
LCA	Life Challenge Africa

FDIC	Faith Development in Contest Approach
<i>Hadith-</i>	Other Muslim books written about the life and practices of the prophet Muhammad and his companions .It forms a major partof defining Islamic law andpractices.
<i>Sura-</i>	Qur'an verse
<i>Hannif-</i>	One who worship in the manner of Abraham
Mahakam section	Those sections that are clear to understand
Mutashaabhat sections	Those sections that are allegorical
<i>Nasikh</i>	Verses that are deemed to replace other earlier verses
Mansukh	Verses that are replaced though existing in the text

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the relevant literature regarding the theology of mission across cultures with particular reference to Muslims. Whereas much of what happens in Africa has remained undocumented yet opinions of the pioneers of this ministry and the missionaries to Muslim dominated regions can be of significant contribution to this research. This research seeks to provide a frame work for inter- faith dialogue between Muslims and Seventh Day Adventist Church members. It will highlight on the attempts made historically by Christians and also by Adventists to reach out to Muslims, the challenges of such a ministry especially among the Nubia Muslims of Kisii, the pillars of Islam, the major obstacles to Muslim evangelism, solutions for the same. The Biblical mandate for such an effort will be established; common- grounds sought as bridges to do cross-cultural ministry, the role of the Qur'an in this ministry will be studied, it will also delve into the role of dialogue as an approach in cross-cultural witnessing, the obstacles to effective dialogue with Muslims and the solutions sought. It will highlight what other scholars have done regarding witnessing to Muslims. Effort will be made to find out what the opinion of Nubia Muslims is towards the Seventh Day Adventist Church in Kisii. The study shall also establish who the Nubia Muslims are, their culture and beliefs.

Nubba Muslim evangelism, just like it is the case in other parts of the world where Muslims dominate, has proved to be a challenge. The main reason is that our conventional method of standing with the Bible trying to win them has seldom

worked because the Muslims have a blocked mind-set against the Bible; to them the Bible has been corrupted from what it was originally. Thus whatever comes of what is the Bible is both adulterated and corrupted and the Muslim cannot listen to it with an open mind to receiving the truth because truth is only in the Qur'an which is the last revelation. To a Muslim, the Bible is already replaced by the Qur'an, thus to witness to a Muslim exclusively from the Bible does not make sense. Therefore we must revise our strategy to speak to a Muslim using the Qur'an and Hadith sources, which are acceptable and relevant to them. Look for those elements that are common even beliefs that are shared but teach from the Qur'an only casually referring to the Bible and it opens a working and ground for future discussions with a Muslim. Start from the known as you gradually go to the unfamiliar themes because of the sensitivity of Muslims on some areas of faith.

Qurán/ Islamic Sources

When having a dialogue with a Muslim beware of the fact that some verses are abrogated (changing of the texts). The *Mansukh* verses are replaced *with Nasikh* verses but both texts remain in the Qur'an and these were done during the lifetime of Prophet Muhammad .It is also worth noting that the following five things are required by any Muslim of the Quran: Believe the Qur'an; Read it; understand it; act upon its teachings, and convey its teachings. Thus every word of the book is Allah's word. Therefore whatever the glorious Qur'an says use it to make an appeal to this Muslim to obey and act upon it, especially when it says of all scriptures previously revealed we make no difference, the *Taurat* (Torah), the *Zabur* (Psalms), and *Injil* (Gospel), are all applicable to a Muslim you can establish this then it gives you authority to read the Bible especially on the gospel as found in the new testament. There is a difference between the clear and provable (*Muhkam*) verses, and the allegorical verses

(*Mutashaabihat*) like Sura Tul Imran3:7. That is hard to interpret or is controversial in Islamic theology, it may be better to avoid such in the beginning.

There are other challenges too that go with both attitude and subsequently prioritising of missions within the Christian Church. A survey by Adventist Frontier Mission¹ indicates that: 1 in every 3 people world-wide have never heard the good News; out of 30 Christian missionaries sent, only 1 is sent to the un- entered territories; (people-groups). Out every 100 dollars raised for mission around the world, 1 cent is deployed for mission to unreached Adventist Frontier Missions (AFM) people groups. In both South Kenya Conference and Nyamira Conferences of SDA Church in Kisii, no budget meant for evangelism has ever been allocated in reaching out to Nubba Muslims, compared with what has been done to the Maasai community where efforts have been made so far 40 churches established but not a single such effort or fund made directly to reach out to the Nubba Muslims. When one asks why, both clergy and laity point out lack of training for Muslim evangelism to be the main obstacle, the elders of the church attending a congress at Nyanchwa Teachers college in December 14-20 pointed this to be the main reason but not funds at all. No wonder empowerment through training was identified in this research to be the highest and most urgent of the needs.

The World Vision International, in its compendium of 1978, Gospel and Islam in its preface states as follows:

The task of sharing the good news of Jesus Christ with Muslims has always been one of the greatest challenges facing the Christian church. Today that challenge is even more apparent as political events call attention to Muslim

¹www. Afmonline.org (Adventist Frontier Missions, accessed on 20th October 2012.

lands, and as a new openness to consider the claims of Christ is reported among a number of Muslim people.

Kenneth J. Collins² has observed the following fact about Islam: “Islam today is not only a major world religion with well over 1 billion adherents, stretching from the Middle East to South East Asia, but also is second only in numbers to Christianity. Contrary to popular misconceptions, this ranking is likely to continue well into the twenty first century, according to one estimate, by 2050, there should still be about three Christians to every two Muslims worldwide.” Whereas there are Christian missions that appear to be underrating the Muslims around them, research has shown that the Muslim challenge is to be taken seriously as Muslims are growing in numbers as Christianity seems to be declining in the west, and west Africa.

Michael Pocock and colleagues³ give alarming figures regarding the growth of Islam in comparison with Christianity around the globe, he asserts that the worldwide growth of Islam is currently well known because of contemporary political concerns. Islam is growing at 2.11 percent per year while Christianity is growing at a rate of only 1.27 percent, compared to a world population growth of 1.22 percent. In recent years, Islam has spread from its traditional domain, which stretches from North Africa South East Asia. Radical religious movements and the use of oil wealth to build mosques and finance missions have propelled Muslim growth from Sub Saharan

² Kenneth J. Collins. *The Theology of John Wesley, Holy Love and the Shape of Grace* (Nashville, TN: Abingdon Press, 2007), 246.

³ Pocock Michael; Gailyn Van Rheenen; and Douglass McConnell. *The Changing Face of World Missions, Engaging Contemporary Issues and Trends*, (Grand Rapids, MI: Baker Academic, 2005), 113.

⁴ William D. Taylor, ed. *Global Missiology for the 21st Century, the Iguassu Dialogue* (Grand Rapids MI: Baker Academic 2000), 106.

Africa to the burgeoning cities of Europe and North America. While much growth has resulted from high birth rates and migration, growth through conversion has been significant in West Africa, Indonesia, and the United States of America...The rapid growth of Islam continues to be the greatest challenge to Christianity.

The religion is growing faster than Christianity and if nothing is done to change the trend; the world may turn Muslim rather than Christian within the near future, since more Muslims are migrating to the west and Africa getting proselytes through da`wa (missions).As Christian missions we must act fast to counter this challenge and this is the purpose of this research. At present not much is happening; the picture may be clear from what William D Taylorhas researched on Christian missionaries in India, he writes:

Among the 125 member missions of IMA, only two or three, have had anything to do with Muslims. The reasons cited for this lack of ministry among theMuslims are that the main stream missions and the churches do not understand how to work among Muslims, nor are they burdened to work among them.In addition the missions have felt that the Muslims are hard to reach and are unresponsive to the gospel. Thus missions bypass Muslims to win the winnable who are ready to respond. ⁴

Taylor`s report is no exception here in Kenya and even among the Seventh-day Adventists, having operated in the country for now over 100 years have not had strong ministry to Muslims. The Adventist Muslim Relations (AMR) voted in about last 10 years but most churches and leaders have no skills in Muslim work and seem not to be burdened about this work. 90% of the elected AMR coordinators in South Kenya are not trained on AMR work, it is the purpose of this research to supply that need. It is hoped that the facts from this research will bring a paradigm shift in the attitude of the Christians regarding ministry among Muslims.

⁴ William D. Taylor, ed. *Global Missiology for the 21st Century, the Iguassu Dialogue* (Grand Rapids MI: Baker Academic2000), 106.

Hans Kung has pointed to an opening to reach out to Muslims; he says:

“despite many political acts of violence and wars, contempt for other religions, Islam is slowly giving way to understanding, ignorance to information, mission to dialogue. If the west changes its attitude to the Islamic world, that world will sooner or later change its attitude to the west.” Therefore time has come for the Christian missions to deliberately make strategies and allocate budgets for ministry among Muslims.⁵

William G Johnson in his article in the *Adventist Review* states:

Recently I received a call outside my frame of orientation; a leader of thousands of Muslims in several countries, a sheikh, stated that God had given him a vision about Adventists. He had made contacts with lay Adventists; now he was asking to meet with leaders from the General Conference... Sir, I asked, is it true that you had received a vision about Seventh-day Adventists? ‘*Not one but three*’ he replied. All had the same message: Seventh-day Adventists are the true people of the book. Adventists are already God’s people, so do not try to convert them but work with them.⁶

Amazing, can we wait yet the door is already open for us by God himself to minister to Muslims? God seems to be working in none conventional ways to virgin territories, as missionaries we must wake up and strategise on this work. There are a few questions for us to consider:

What are main beliefs or pillars of Islam? What issues are too sensitive to Muslims? It will be naive to plan a ministry to a people whose beliefs and practices you do not clearly understand.

⁵Hans Kung, *Islam, Present, and Future* (England, UK: Oxford University Press, 2007). 23.

⁶William G Johnson, “Adventists and Muslims: Five Convictions How to Build on What we Have in Common,” *Adventists Review*, February 2010: 11.

The Pillars of Islam

i) *Shahada*. This is a confession of faith or creed. Muslims must confess that “*Ashadu La ilaha illa , Muhammad rasul Allah,*” which means there is no God but Allah, and Muhammad is Allah’s apostle (messenger).

ii) *Salat*. This refers to the compulsory five times prayer any Muslim does daily according to a prescribed formula and rules, especially begin with reciting the first Sura of the Quran called *Al- Fatihah*.

iii) *Zakat*. This refers to the charity – giving of alms to the poor, is mandatory for every Muslim. When a Muslim owns 85 grams of gold or its equivalent in cash, 2.5% must be paid yearly. It is also due on all other properties as well.

iv) *Saum*. This refers to fasting during the holy month of Ramadhan *in* the Islamic calendar. One must abstain from food, water, sexual relations even with one’s own spouse from dawn to sunset.

v) *Hajji*: This pilgrimage to Mecca for every Muslim at least once in a lifetime. *Hajji* takes place at the beginning of the new moon, during the month of *Dhu’l Hijja*, the twelfth of the Muslim calendar year. Supposedly this has roots from the story in the Qur’an when God revealed the direction of *the ka’ba* to Abraham so that he might construct a sacred house for Allah.

vi) *Jihad*. Although not universally accepted, the *Shiite* Muslims include Jihad (holy war) as part of the main pillars in Islam. There are two types of *Jihad- major jihad* (use propaganda) and minor *jihad* (holy war).

The next main issue to consider could be the sacred (untouchables) in Islam, so that as you relate across the culture you may be aware of the lines that may break the bridges for dialogue with Muslims.

The Untouchables in Islam

These include: i) Islam; ii) Prophet Muhammad; iii) Allah; and iv) The Qur'an. These four are untouchable within and even outside Islam. Though some perceived debate or discussion may be done on these four, care must be exercised because a *fatwa* (legal declaration by a mufti for war or death) can be declared if one is deemed to have done an abomination (*kufr*) hence be very cautious on these issues. Be sensitive and cautious if you seek to witness to the Muslims, you must read and master the Qur'an and also know the things or common beliefs between Islam and Christianity which include:

- I) One God (*tawheed*). The concept of *Tawheed* (one God) is at the base of Islamic theology. It runs right across all the creed and teaching in Islam be ready to accept it verses the trinity in Christianity a word not found directly in scriptures.
- II) Angels. Islam describes the role of *angel Jibril* in bringing instructions to Muhammad also in the Quranic revelation too.
- III) Prophet. The religion of Islam has close to 124,000 prophets with 25 named ⁷

These include but are not limited to:

(Adam, Saleh, Lut (Lot), Hud, Jácub (Jacob), Ibrahim, Yunus (Jonah), Musa, David, Al-Yasa (Elisha) Zakara (Zacharia), Dhulkifi (Ezekiel), Isa (Jesus), Nuhu (Noah, Shu` aib, Isma` il (Ishmael), Yusuf (Joseph), Ishaq (Isaac), Harun (Aaron), Sulaiman (Solomon), Yahya (John the Baptist). Ayyub

⁷Katerega D Badru & D.W. Shenk, *A Muslim and Christian in Dialogue, Islam and Christianity* (Nairobi, Kenya: Pauline Publications, 1980), 35.

(Job)Ilyas (Elijah), Idrees, and Muhammad. Learn that their role is similar but not the same with what is in the Bible.

- IV) Scriptures. Islam accepts four books: *Taurat* (five books of Moses), *Zabur* (given to *Dawuud*), *the Injil* (given to prophet *Isa*), and the Qur'an (given to Muhammad).
- V) Day of Judgement. Islam teaches that those who have obeyed the command of Allah will go to heaven on the last day when the prophet Isa will come during the *qiyamma* (resurrection).

We notice the divergent views and understanding of these though found in both Islam and Christianity. Understand the six pillars of Islam. What could be the Biblical mandate for such a ministry? Does the God of the Christians endorse this kind of cross-cultural initiative? What are main factors to consider in such an effort? This shall be explored below.

Biblical Mandate

The Biblical Mandate to preach to all nations still calls us to preach to all people groups including Muslims. Mathew 28: 18-19; Revelation 14:6-12. The book of Acts is all about missionary efforts of the early church. It still stands that the only major reason delaying the return of Jesus a second time is in Mathew 24:14 “ And this gospel of the kingdom will be preached in the whole world as a testimony to all nations and then the end will come.” Christ returns to earth only after the gospel has gone to every people kindred and tongue for a witness therefore we cannot indulge ourselves in what we already have while we neglect the duty of preaching to other faiths. The Bible outlines an all for Christ approach: all should come to repentance

(2Pet3:9); none should perish (2 Pet 3:9); all men should be saved (1Tim 2:4); all should come to the knowledge of the truth (1Tim 2:4).

Gerhard Nehls and Walter Eric, who work for Life Challenge Africa, mainly as trainers for those engaged in Muslim evangelism in Kenya, outline the following Principles on Muslim evangelism:

- i) Master the Bible and particularly the gospel; ii) Communication what is truly understandable to outsiders; iii) The Muslim: the way he sees himself, the world around him and how he feels about his own faith as well as Christianity
- iv) Cultural and religious issues which inhibit the understanding of the gospel
- v) The spiritual battle we are engaged in when witnessing to Muslims.⁸

Three Pillars of Muslim Evangelism

Spirituality. That is one's personal sanctity and prayer-life- relationship with God is the foundation; Knowledge of the Bible, its major doctrines and the ability to substantiate truth, but also a fair knowledge of the Islam...experience, which cannot be obtained from a book or in a classroom. It comes by doing –even if we make mistakes – as long as we learn from that. All these factors above must work together as much as possible because none of them can work alone.

Contentious Issues. Aggressive methods in reaching out will invariably cause more harm than good. A Christian witnessing to Muslims should also be careful and wise when airing his/her political sentiments or convictions. To openly attack Islam, or

⁸Gerhard Nehls and Walter Eric. *Basic Aspects of Islam. Trainer's Text Book 1*. Nairobi Kenya: Life Challenge Africa, 2009.25

take sides against any Islamic leader like Osama bin Laden when he was alive serves little purpose and is not our task.

Don't openly ridicule Islam, its prophet Muhammad or the Qur'an.

Likewise a 'crusader mentality' is not befitting a Christian approach, be it in public rallies or in 'anti-*Halaal-Campaigns*' where Christians have been known to collect signatures against the almost exclusive sale of *halaal*(ritually clean meat in the butchery). That is hardly our calling. The reaction from such an approach can range from a counter-attack and even open rebellion and war with Muslims.

Common-Ground Approach

The most applicable approach that has tended to work in Kenya is the common-ground approach earlier on used by Bishop Adjai Crowther in West Africa. One starts by building on what the Qur'an says about the Bible. Gerald Nehls says: when four Jews of *Madina* asked Muhammad which of the prophets he believed in, he is reported (*Siratu'INabi*, vs.396) to have replied:

'We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the tribes given to Moses and Jesus and that given to all prophets from the Lord. We make no difference between one and another of them .And we bow to Allah' (Sura 2:136).

'O Ye who believe! Believe in Allah and his apostle, and the scriptures which he sent to those before (him).And who denied Allah, his angels, his apostles, and the day of Judgement, hath gone far, far astray' (Sura 4:136; See also Surah 5:44).

'And in their footsteps we sent Jesus the son of Mary, confirming the law that had come before him: we sent him the Gospels: therein was 'guidance and light. And

confirmation of the Law that had come before him. Guidance and an admonition to those who fear Allah (Surah 5:46)⁹

Further the Qur`an says:‘Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel (Surah 5:47; see also verse 48).

‘Say o people of the Book! Ye have no ground to stand upon unless ye stand fast by the law, the Gospel, and all the revelation that has come to you from your Lord. *Surah* 5:68. This Qur`an is not such as can be produced by other than Allah. On the contrary, it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book- wherein there is no doubt- from the Lord of the worlds. If thou art in doubt as to what we have revealed unto thee, then ask those who have been reading the Book from before thee. The truth hath indeed come to thee from thy Lord so be in no wise of those in doubt’ (Surah 10:37, 94). Say: Bring you the Law and study it, if you be men of the truth! (Surah 3; 93).

Would this have been suggested in regard to a corrupted Book?!

‘O ye people of the Book! Believe in what we have (now) revealed, confirming (what) was (already) with you’ (Surah 4:47).

Further, ‘Before thee we sent were but men, to whom we granted inspiration. If ye realise this not, ask of those who possess the message’ (Surah 21:7)

It will appear that at the time of Muhammad just like other times there were people who distorted the truth of the bible, no wonder Qur`an says:

‘There is among them a section who distorts the Book with their tongues; (as they read) you would think it is a part of the Book, but it is not part of the Book, but it

⁹Gerhard Nehls and Walter Eric. *Basic Aspects of Islam. Trainer’s Text Book2*. Nairobi Kenya: Life Challenge Africa, 2009.16.

is no part of the Book, and they say ‘that is from Allah. It is they who tell a lie against Allah, and (well) they know it’ (Surah 3:71-78).

The Qur`an says none can alter the words of Allah (Surah 6:34; 10:64). The Qur`an, thus, demands faith in the Bible, it is reasonable for Muslims to believe in the Bible as being the word of God. Since the Qur`an makes it clear that, God will not allow any change in His revelation, as the Qur`an distinctly states, hence the Bible could not have been changed. We should understand it when Muslims find it hard to relate to Allah as a father since Allah is considered to be *tanzih* (God is beyond anthropomorphic conception). Others have argued it was possibly changed after Muhammad. This cannot be, for thousands of Biblical manuscripts which predate time of Muhammad are still in our possession. This approach was used by Bishop Samuel Adjai Crowther, with much success in West Africa. After experimenting with a rather neutral, accommodating and mutual respect for other religions approach, he found out that an effective dialogue could be enhanced, which may lead to conversion of none Christians in Africa. Bishop Adjai Crowther strongly counselled missionaries to look for those themes common to both religions such as the role of Jesus as a prophet and his miraculous birth. In place of argument he cited in Africa, Bishop Samuel Adjai Crowther, was the first to labour among his own Yoruba People of West Africa, and wrote saying “the method of argument where one says Jesus is the Son of God while the other says no was of no value.” Crowther advanced the “*idea of common ground between Christianity and Islam*”. He quoted passages of scripture from the Bible, told stories as written, without dispute, objection, when asked questions he could refer to appropriate scriptures, no tempers no argument was made. He spoke in the Yoruba Language and had good success. He avoided denunciation of the Quran or the Prophet Muhammad. His approach was one of presenting

Christianity as a superior way and the fulfilment of Islam, not its opponent, contradiction, or enemy.¹⁰

Any research may not be valid without an attempt to find out historically what others have done in that field, it is when we learn what works and what could be improved, therefore we shall delve into the history of Christian missionaries to Muslims.

History of Christian Mission to Muslims

Writing on the history of Christian Mission to Muslims, Armour Rollin points to the attempt made by Christians to reach to Muslims in the past. He cites the various approaches made in the past to reach out to Muslims some with very disappointing results, from which we can learn on what may not work, or where one needs to be more cautious when dealing with Muslims especially the untouchables for Muslims, and the acceptable attitude and approaches that can be appropriate for ministry to Muslims here in Africa .The research will endeavour to highlight on the efforts made towards crossing the frontiers to the Muslim world.

Armour Rollin, the Christian attempt to reach Muslims goes back to the time of Pope Martin (649-653) who wrote to some Muslim authorities commending to them the Christian faith but this put him in bad books with his rulers.

Then not much is reported until about the tenth century when crusades started to recapture Jerusalem, Spain and Portugal .Christians tried by use of force but it never worked out as intended. The force was done to Jews and Muslims at Jerusalem. Those who refused were literary killed. Then the Franciscans and Dominicans organised missionary activities among Muslims during the 13th century at the time of

¹⁰ Armour Rollin. *Islam Christianity, and the West. A Troubled History.* (Maryknoll, New York: Orbis books, 2002). 86

the two main Mendicant orders. Then Thomas Aquinas in the thirteenth century rose and wrote against the use of force in matters of faith and religion, because that was an issue of conscience. That was anew development in missions. He argued that Jesus used miracles, not force in his work.¹¹

Seventh-day Adventists Work among Muslims

This work dates back to the mid –nineteenth century, when a man by the name of: Alexander Ribton, a doctor in Naples Italy started sending *Les signes de Temps* to an Italian Colony in Alexandria Egypt in 1876-1882 but he was killed by Muslims. In 1898 Elder H.P.Holser revived the work on Moslems in Egypt. He started a nursing home, a Bible school, colporteur work, and vegetarian cooking.

J.H. Krom started a hydro therapy school in Jaffa. And *Sheikh Shakir* a Muslim was converted through Krum's witness. Other believers were baptized but persecution forced them to relocate to Beirut the work on Moslems in Egypt. He started a nursing home, a Bible school, colporteur work, and vegetarian cooking. In 1901, *brother Awayda Abd al Shahid* of Luxor, a protestant minister became the first baptized Seventh-day Adventist.

In Asia work began among the Armenian Turks. Antony and Z.G. *Baharian* (General Conference Missionary Board) made efforts in reaching out to Muslims amid all manners of persecution but by end of the 19th Century several hundreds of Adventist believers were found in Turkey.

¹¹ Armour Rollin. *Islam Christianity, and the West. A Troubled History.* (Maryknoll, New York: Orbis books, 2002).88.

In 1901, elder Conrad established the first Seventh Day Adventist Church in Egypt. In 1908, George Keogh began working among the Coptic Fellahin people along the Nile. He advocated for an incarnation approach to the people of Eastern religions. He started the school of oriental studies in Cairo where missionaries were required to study both Arabic and Islam in order to labour in the Middle East. In 1908, W.K. Ising joined Keogh in Egypt briefly before moving on to Beirut where he gave Bible studies to four young men whom he later baptized in 1912, then trained them to become literature evangelists. He met *Shukri Nowfal* who studied the Bible and became the first Seventh day Adventist ordained minister to labour in Syria and Lebanon. Martin Luther also wrote against the use of force against the Ottoman Turks.¹²

Language Schools

Language schools were started in 1539 in France to study Arabic to enable people reach Muslims within their context by use of the Qur`an within Arabic culture. They founded several schools for studying Arabic and also learning some skills from their Christian masters.¹³ This may not work very well in Kenya where language schools for English are not necessary as English is the lingua franca of Kenya. I may not recommend investing in that but maybe church school in Kenya coast but not relevant in Kisii since we have one already.

¹² Armour Rollin. *Islam Christianity, and the West. A Troubled History.* (Maryknoll, New York: Orbis Books, 2002). 99.

¹³ Armour Rollin. *Islam Christianity, and the West. A Troubled History.* (Maryknoll, New York: Orbis books, 2002). 100

Dialogue

There is no method of doing a cross-cultural witness to people of different faiths, other than your own except through a 'dialogue' because their belief, world-views, philosophy of each religion is different. The etymology of words in each religion differs widely from other religions. This makes dialogue an indispensable tool in witnessing. By dialogue what do we mean? Anthropology reveals that people interpret data, language within the culture they live in, therefore words carry different meanings across culture, dialogue is thus the only way to reach other cultures. What is dialogue?

Dialogue can be defined to be a conversation between one person or more. It can be a conversation in form of: writing, phone call, internet (skype, email, or other social networks like face book and titter), drama, music, or poetry. Description, clarification and explanation are needed in any form of dialogue. There are four major types of dialogue:

- i) Dialogue of daily life; it is the most basic, concrete and widespread form of dialogue. It is casual and often unplanned for, therefore less expensive of all. Mathew 5:13-14 Jesus calls Christians the 'light of the word' and the 'salt of the earth.' One may begin by choosing to love and treat his Muslim neighbour with courtesy, love, greet with warmth and a smile and open a relationship with the Muslim. We can purpose to live a loving and loveable life which EG White says is the most attractive of all approaches to witnessing one's faith to others.
- ii) Dialogue of beliefs, theological doctrines, and philosophical ideas. Here we engage in an academic exercise where we expect to increase our knowledge. We enter into it with an open mind ready to learn from the other party as you share your faith.

iii) Dialogue of witnessing one's faith: in this method there is an invitation to conversion through *da'wa* or evangelism. The word dialogue is used here just to cover a non- dialogical agenda of witnessing. A passionate appeal is made for others to consider the new light and choose crossing the bridge if convicted otherwise.

iv) Dialogue of faith. It aims at deepening one another's faith as you interact in dialogue because God is silently working even among the other world religions to some degree (John 1:9). Here we encourage each faith to practice peace and social Justice in the face of persecution. The good example is ask a Muslim to consider the example of prophet Muhammad; who was persecuted in Mecca and fled to *Maddina*, when the angel asked what he can do to his persecutors he said do not destroy my people oh Allah.

The Obstacles to Effective Dialogue

i) Muslims do not accept some truths of the Bible especially on the trinity or the son ship of Jesus Christ and His atoning sacrifice (*Sura* 19:35, 4:169/171). Allah is *tanzih* therefore cannot be conceptualized anthropomorphically. But we do what Jesus did in Mathew 16:13-28 He said it is the Father who can convince men that Jesus was the Messiah , Son of God, so allow God to do the convicting do not force the truth home.

ii) The kingdom of heaven: The Muslim believes Jesus will come to rule the earth just as he went as a prophet of Allah, not as God. Take time to read Mathew 28:18-20, Mathew 3:16-20 just to show the God head though one has the Father, Son, and the Holy Spirit. Jesus said the parables were first for the insiders (Jews) then later for the rest of the world so there are issues that can be unveiled by and by.

iii) The third major block is: the death of Jesus Christ. They argue that historically it did not happen, morally it should not happen because Isa was a very good man Allah would not allow him to be humiliated on the cross, and theologically, it need not happen (God will have forgiven sin “without means”). We demonstrate the necessity of the cross for all had sinned (Romans 3:10) and that Jesus was a lamb slain before creation so came for that purpose (1 Peter 1:18-20).

iv) Group influence an example can be that of Nicodemus in John 3:1-3 who came to Jesus at night. The Muslims fear the consequence of group rejection and the rights they can miss once they decamp from Islam. The social pressure can be solved if Christians came together to assure social support to the Muslim background believers.

v) The fifth great stumbling block is the cost of discipleship: Jesus said if anyone wants to follow him he must consider the cost in Mathew 10:35-40). God will however not leave us nor forsake us in spite of the challenges we may face here on earth. With prayer and sacrifice, expect to make effective dialogue with Muslims for Jesus assures us of his presence and power all the way in Mathew 28:19-20).

Approach to Muslims

It appears that Christian missionaries have used two main approaches to reach Muslims; an open and direct approach supported by Borge Shantz where believers need to openly renounce and come out of Islam whatever the consequences. This has often resulted in the loss of lives in Muslim majority towns like Garissa in Kenya and Somalia; and a somewhat indirect approach (proposed by Whitehouse. Both have been used in Kenya with a degree of success such as in *Muhadhala* (public debate) and one on one ministry to Muslims where we have what has been called an insider ministry where Muslim background believers are allowed to practice their faith within

the *Umma* (a Muslim community)and even worship at a local Mosque. This poses challenges with regard to the danger of syncretism however it has been in practice in Kenya and Ethiopia.

There seems to be a need for a paradigm shift in the attitude of Christian missionaries towards Islam and Muslims, the prophet-hood of Muhammad, and the Quran. Though not everything can be accepted, we can be tolerant, understanding and sympathetic to their lack of proper light, by prayer, God will take away the veil from their eyes to see (Eph 1). One must be persuaded in the heart that what God has promised will surely come to pass (Matt 24:14).

Supporting Islam Rather Than Opposing

It may pay dividends to appear not to be opposed to Islam or antagonistic in approach to Muslims. Reginald Bosworth Smith, citing the above approach claims that Muhammad raised the moral level of Arabs, and thus bequeathing to Muslims a strong sense of ethical principles. He taught that Christianity was the pinnacle of all religions, an ally not an enemy of Islam, since both have sought the elevation of humanity. He advised the British to revise their approach to Islam and became the first Briton to refer to Muhammad as a prophet. He told the British to support Islam not to fight it because it will improve the life of the British people abroad. Such an approach may win or build a rapport with Muslims thus open a door to a meaningful dialogue with them.

Hendricks Kraemer in 1938 wrote a book, *The Christian message in a non – Christian World* wherein he tries to differentiate the human elements in religion from revelation. That is useful for all religions to focus on revelation rather than popular opinion not based on scriptures. There is a lot in many religions that may not be found in scripture, we need a forum to dialogue and weed such out while we seek to

understand the basis for some practices we see in today's world. Thus Islam has much more than what the Qur'an says.

Appreciate the Positive Aspects of Islam

Begin a dialogue by publicly stating what you like about Islam, the contribution of Islam towards world peace and universalism, unity and solidarity. Affirmation works wonders in the heart. Talk well of the prophet and his *Sunna*, look for any virtue in what Muhammad taught and how he conducted himself. Appreciate great themes in the Quran, the beauty of the Arabic language, the modesty in dress, *the hijab*, the simplicity of Islamic culture, and the pillars of Islam. This will build bridges and put you in a favourable light before the Muslim in front of you thus open doors for a dialogue.

Wilhelm Lesovsky- another pioneer among Muslims, who served in the years between,1920-1944, said to have admired the Bedouin lifestyle. He is reported to have said: "God has used Islam as a religious political and social reform movement ...seventh day Adventists should take up the role of Nazarenes who are recognized by the Quran to restore Islam to its original form given the keenness it possessed under the influence of the Nestorians"¹⁴

Study Centre for Islam

Because of our earlier orientation towards Christian-based missions; to reach Muslims may call for a study centre where their religion can be studied in depth. The

¹⁴ Armour Rollin *Islam, Christianity, and the West: A Troubled History* (Maryknoll, NY:NY Orbis Books, 2002. 197.

Seventh-day Adventists established such a facility, and here is a brief account of it: I recommend more training for volunteers who can integrate learning with praxis since we have ready personnel who can facilitate such but the ECD to establish such a centre at the Adventist University of Africa, in Nairobi. The world church established such a unit in England where Borge Shantz became the founding director of the global centre of Islamic studies in 1989, he advocated a direct approach on facing Muslims, had taken a strong stand that Muslim background believers must all, openly come out from Islam. He taught a class of Islamic studies in new bold College- England. These traditional methods have not translated into much evangelistic success.¹⁵

The theoretical work of Robert Daniel recommends the establishment of study centres for Islam and other religions around the world and to date we have centres for Islam, Buddhism, *Hinduism*, Judaism, and for both secular and post moderns

Faith Development in Context Approach (Fdic)

Jerald Whitehouse developed Faith Development in Context (FDIC), a method that has resulted to notable success. He proposes a system whereby new believers do not need to be extracted from their own culture, and remain within their Islamic context, learn more about God and worship as *hunafa* (those who worship in style of Abraham). This ministry begins from where the people are, leads them to believe the scriptures as the basis of faith and practice, then encourages people to accept *Isa* (Jesus) as their saviour while practicing their religious life within an Islamic context. It allows the use of the Quran as a source of spiritual inspiration General Conference

¹⁵ Oscar Osindo .MSSN 600 Lectures *Introduction to Islam* Adventist University of Africa, 2011

Adventist Muslim Relations department) (GC AMR) 2008: Faith Development in Context (FDIC, C1-C6), while moving them to accept the Bible as their ultimate authority. A gradual approach to conversion is encouraged. About 4000 souls come to Christ each year through this approach and by now we have over 30000 secret believers around the world, Kenya has over 2000 such believers.¹⁶ The main limitation with such an approach is the danger of syncretism. How far do you go without compromising your faith and yet items of a given culture have a unique meaning, how do you assign them a new one in the mind one brought up in that culture (Islam)?

Miracles of Jesus Approach

Bruce Bauer director for world Missions of the Seventh-day Adventist Church; says all human beings have needs, some needs are such as require divine intervention, therefore if we prayed for a Muslim and God does a miracle, we combine with what Jesus did, we can reach the heart of anyone in need of God in a permanent way although some may doubt yet many will believe us. We must beware of the magicians who can counter-faith miracles.

Muhadhala Approach

This public debate approach has been widely used in Eastern Africa with good results but in some parts not so good however it still remains a major way to defend Christianity, and win others as well. This has been used in Tanzania, Kenya and Uganda. We cannot shy away from the Muslim debates but rather train more volunteers to answer (apologetics) the Muslim claims and challenges, while knowing

¹⁶ Oscar Osindo MSSN 677 Lectures Adventist University of Africa, 2013.

that at times they raise very pertinent issues to Christians to answer. This style sometimes may result in arguments and souls cannot be won by argument but through love.

Camel Method of Evangelism

In this approach a Muslim is introduced to Isa in the Koran and you study only the Koran until it guides you to the earlier scriptures and the *Injil* which then leads to the study of the Bible finally establishing the Bible as the ultimate source of light. It focuses mainly on Jesus his life, death and atonement for the whole world. There are more issues Islam needs to be addressed than Isa, *Tawheed* makes it hard for a Muslim to picture Jesus as fully God yet fully man, and we can understand the cultural limitation.

Spiritual Needs Approach

Cross-cultural witnessing calls for a study of cultural anthropology as well as a needs assessment even if it be either emotional or spiritual needs of a given context or situation. Bethman authored the book *the Bridge to Islam in 1950*¹⁷ where he encourages a spiritual approach when working among Muslims. He later wrote *Christ on the Eastern road should be clad in Eastern garb in 1950*. He co-founded the *American friends for the Middle East* in 1991. All these encouraged missionaries to embrace contextualization in missions particularly to Muslims who

¹⁷Erich Waldemar Bethmann. *Bridge to Islam*, Nashville, Tennessee published by the Southern Publishing Association, 1950, 96.

perceive Arabic culture and language to be the language and culture of heaven. This underscores the need for cross-cultural witnessing to be within a given context:

Lois Smithson¹⁸ *raises the* issue of spiritual needs of women verses textual concerns. She points out that the heart of a woman can be accessed by reaching unto its needs which may not be theological in nature. Smithson points out a *spiritually focused approach* through which an individual, group or community connects with God at a deep spiritual level, thereby meeting their heart-felt needs. Spirituality or spiritual here is defined by Peterson to mean; “an operation of God in which our human lives are pulled into and made participants in the life of God.” Therefore, according to Smithson, spirituality here refers to something that is both transcendent and yet intimate, something that is living and transformational and totally focused on God, rather than on self. Smithson argues, and am persuaded she could be right, that the method of proof-texts which provide evidence or truth which is accepted or not at a cognitive level though important may not provide the road to reaching women. Does Smithson mean that women respond more at an emotional and spiritual level than at the cognitive level? She argues that women work more with feelings than just what is reported as truth at the intellectual cognitive dimension. This spiritual dimension transcends all cultures and is appreciated by woman irrespective of their religious persuasions. Smithson argues further that doctrines and theological explanations formulated in a foreign context do not weigh much in reaching women. Instead, it is a holistic spiritual growth process.

¹⁸Lois Smithson, *A Man of Passionate Reflections* (Department of World Missions, Andrews University, 2011), 403-459.

Smithson presents a spiritual dimension as being the deepest heart-felt need among Muslim women; this dimension is the major entry point to the heart of a Muslim woman. If this be of a magnitude she points to here, is to me debatable, because with education where 50% women have a graduate degree in countries like Saudi Arabia, I believe, the cognitive dimension may play a role too. Muslim women do not think that they are worthy of Allah's attention and fear that they will not be one of the *ashab-alijannah* (those who believe and do good deeds and are destined for paradise(Surah Al Baqarah 2:82). Thus Muslim women seem to be uncertain about their salvation at the end of time. That could be true since assurance of salvation in Islam seems to be a remote concept and foreign to Islamic theology. One must plan to spend time to show them that God is interested in both their everyday affairs, and their personal lives. The Quran says in Al Baqarah 2:186 that: "When my servants ask thee concerning me; I am close (to them). I listen to the prayer of every suppliant when he calleth on me: let them also, with a will, listen to my call, and believe in me: that they may walk in the right way." This is important as they prepare for *Yawm ad Din* (the day of judgement) and go to *Jannah* (paradise).

Bible Story Telling

The story of Hagar as found in the Bible appeals to women as they listen and identify with it at a deep spiritual level. In Hagar's time of deepest distress and suffering, when she had no status or basic necessities of life, she not only submitted to Allah, but also became the object of God's special care and attention in an exceptional way. Women in whichever culture, being both emotional and sentimental creatures, feel that if God can be close with someone of Hagar's status, He can be close to them too. God who seems far away at times now appears to be closer and interested in the affairs of women.

Both the Qur'an and the Holy Bible are used together interchangeably as Holy Scriptures without discrimination. If objections to the use of the Bible arise, then refer to the following verses: the Qur'an confirms (*musaddiqan*) the scriptures that came before (Surah Al Ma'idah 5:48) and affirms the validity of the previous revelations (Surah, Al Ma'idah 5:23, 24; Surah Yunus 10:94, Surah Al Kahf 18:27). The Quran speaks against those who try to change the meaning (*yuharifun*) of the previous revelation (Surah Al Nis' 446).

Spirituality, how to live a holy life before God, is a matter of great concern to women. Satan (*Iblis or shaytan*) tempts them daily to sin. The story of the fall of man in Genesis can be told to show the seriousness of sin. Then God's free gift of grace is shown slowly to make them have a paradigm shift from what human beings can do before an angry God, to a God who loves us to send Isa to die for our sin. God has not left us to struggle all alone which makes us to feel guilty and impure. He enables us live a holy life by giving to us the free gift of righteousness.

Prayer Initiative

The dynamic interaction between God and the community or individual through prayer is a major entry point for a woman. As women engage God in prayer notable miracles of healing both emotional and physical are experienced. Women are encouraged to perform *dua* (personal prayer) for their own needs and the needs of others. Communicating the gospel in stages; not all women can be the same stage so start with Islamic sources on spiritual life such as *taqwa* and *mutaqeen* but use the Bible to explore their real meaning. Stories from the bible are told with application to women like Mary who anointed Isa *Al Massih*, to show how even a woman defiled by men, condemned to die can be restored to community life, a position of honour and acceptance through her encounter with *Isa Al Massih* }.

Smithson concludes that reaching the heart of Muslim women and Muslims in general is the work of God himself rather than our work. However how you share *Isa Al Massih* depends on the level of openness in a group. secondly the issue of syncretism has been raised by Bruce Bauer as to how do we remain faithful to the Biblical truth yet at the same time open up the possibility of new locally sustainable and transmittable theological explanations being developed? Bauer has observed that syncretism is present every time a person begins the process of conversion and turns towards Christ.

This to me is true especially when reading the book, “*I Dared to Call Him Father*” by Bilquis Sheikh¹⁹, a Pakistan woman converted while reading both the Qur’an and the Bible, the Holy Spirit spoke to her and she saw the difference of the two books (Qur’an and Bible), therefore Lois Smithson may be right in this assertion.

Ellen G. White Writings

Ellen White encourages a global vision in evangelism although she does not mention Islam by name. In an article in the *Review and Herald* 30 October, 1894, she said: “The Church of Christ on earth was organized for missionary purposes.”²⁰ Elsewhere, she says that “God’s people are not to cease their labours until they shall encircle the whole world”²¹ Further, I saw jets of light shining from cities

¹⁹ Bilquis, Sheikh. *I Dared to Call Him Father*. Vereeniging- RSA, Christian Art Publishers, 2004, 8.

²⁰ Ellen G. White, *Review & Herald*, Hagerstown, MD: Review and Herald Publishing Association, 1894, 673.

²¹ Ellen G White, *Evangelism* (Washington DC: Review and Herald Publishing Association, 1970), 379.

and villages, and from the high places and the low places of the earth. God`s word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.²²

White encouraged the Church to send missionaries to reach African Americans in the south, witnessed others go to India, Africa (like Cascareno who came to Kenya) as early as 1906, South Africa in 1890s, EG White herself left the comfort of America, not with-standing the fact that she was by then a widow and went to both Australia and Europe as a missionary.²³

The mission of the Seventh-day Adventist Church in East Africa Union is to proclaim to all peoples within Kenya, and Somalia the everlasting gospel in the context of the three Angels` message of Revelation 14:6-12, leading them to accept Jesus Christ as their personal saviour and to unite with his church, nurturing them in preparation of His soon return.²⁴

The Seventh-day Adventist Church has always considered herself as a prophetic movement raised by God, to warn people, and prepare them for the soon return of Jesus Christ who has started the work of Pre advent judgement in the heavenly sanctuary, since 22nd October 1844. The three angels message of Rev.14:6-7, has remained to be the basis for our evangelistic work that made the church appear to be the single fastest growing church in the world in the last 25 years. But it is sad to say that not much has been done to reach Muslims.

²² Ellen G. White, *Testimonies for the Church vol.9* (Washington D C.: Review and Herald Publishing Association, 1970), 28, 29.

²³ Andrew Mutero, MSSN 631 Lectures Adventist University of Africa, 2012.

²⁴ East Africa Union *Employees Handbook* (Kendu Bay, Kenya Africa Herald Publishing House, 2000), 9.

Adventist Muslim Relations Department (AMR)

The Seventh-day Adventists Church introduced; Adventist Muslim Relations (AMR) Department, to work closely with the Adventist Mission Office to specifically train the church on cross-cultural witnessing to Muslims. The church has AMR co-ordinators in all its structures, some of them are very active while others are not very active because of lack of training on the same. This arm of the church must be equipped and strengthened by provision of adequate training. AMR workers are needed at church level because that is where evangelism is usually done.

Mvumbi, N. Frederic, has advised African missions to study Islam deeply for better dialogue with Muslims:

African Christians need to learn more about Islam and Muslims so as to arrive at an understanding that goes beyond hearsay. This way they will be better prepared to dialogue with their Muslim brothers. Here is a problem that could damage the African soul and its values if we do not provide lasting solutions: there is evidence that the different religions in Africa and the approaches they have adopted are a threat to unity and subsequently, the peace and development Africans long for. Therefore this research is done to equip the church with skills on how to deal with the challenge of Islam today.²⁵

Muvumbi, points out how such a task is gigantic given the rise of Islamic fundamentalism in the modern world, that threatens not only Muslim nations but also the none Muslims as well: Muslims are Muslims more by cultural factors 90%, while 10% by theological reasons. Thus it is not so much whether Islam is a true religion but a culture. A Muslim exists within the 'umma' (community), that is why it is hard to get one out of Islam since people have a culture that defines who they are. It give

²⁵FredrickNtedika Mvumbi. *Journey into Islam. An Attempt to Awaken Christians in Africa* (Nairobi, Kenya: Pauline Publications, 2008), 36.37.

identity to a peopled group, usually it is rather hard one to give their identity from one culture to another since no culture is superior to others, and each culture serves the people in terms of social needs. Mvumbi points out the abuse of religion that was meant to be a way of life, now it is just a tool.

The age of holy war is long past, that the wars of Muslim expansion, the crusades, and the religious wars of the seventeenth century are only historical interests. But the difference has been the twentieth century has seen too much bloodshed in wars in which religious difference has been a fundamental factor...in the light of these considerations it becomes clear that the relations between the religions of the world is decisive in the quest for world peace and community...Religion, which should be a way of life has become a tool of mass mobilisation for individuals, groups and associations; especially in the last two decades. Some of the escalating quarrel, conflicts, riots, wars, and massacres in Sudan, Northern Nigeria, Ivory Coast, and Kenya, are dramatic expressions of religious differences and misunderstandings.²⁶

Thus it is the opinion of Mvumbi that Christian workers, venturing to enter into the Muslim frontiers, need a method of preaching that will explain Christian doctrine and strengthen the faithful by making references to Islamic doctrines such as its teachings on God, Quranic Christology, Islamic view of Prophet-hood, the place of angels in Islam, its conception of man as well as the Muslim life of prayer, Alms-giving, and fasting. Therefore, it is Mvumbi's opinion that one needs to approach Muslims from the points that are clear and known by Islamic theology as a starting point as one advances to introduce Christian theology.

Adventist-Muslim Inter-Faith Dialogue

Engaging Muslims in dialogue you must start from the issues where we have common grounds. The use of the Bible is reserved until a later stage but share from

²⁶Fredrick Ntedika Mvumbi...*Journey Into Islam*. Nairobi, Kenya: Pauline Publication Africa, 2008,37.

the Muslim sources affirming that it is the same as found in the Bible. This opens a way to dialogue and creates a rapport with a Muslim. Believe in Jesus' second coming, end time judgement, and Paradise, *SABTIN* (Sabbath). The Muslims have a special regard for Isa as a unique prophet of God who performed many miracles. Do not introduce His divinity at this point but discuss Isa at their level first until it leads to the Bible when you want to talk about *the Inji l*(gospel) given to him. Start from the known as you move to the un- known especially on the *Injil* of Isa. Believe on the Patriarch Abraham as the father of faith and the special role of his sons Isaac and Ishmael. Prayer and fasting is a common ground too. Believe in Prophets, gives us room to study 'what Muslims' teach especially on the torah. Believe on the holy scriptures allows a study of both books although Muslims argue the Bible has been corrupted we can prove it`s trustworthiness by referring to the date of the current translations. Common lifestyle especially non use of pork, health-reform, abstinence from alcohol, and tobacco impresses Muslims. Cosmic conflict between good and evil of all events on earth (*God and Iblis –Satan*).The city of Jerusalem as a holy city yet Adventists are non partisan on the Arab –Israel conflict is commendable to Muslims. The *Sibghat Allah* verse of the Koran 2:138 say that Allah baptizes the true *Muttaqeen*. According to the research currently going on by Oscar Osindo AMR coordinator at the Islamic study centre in the USA, there is a tribe in Kenya called the Gurreh that baptizes it`s Muslim believers and study both the Koran and the black book(Bible).We can build on this and explore possibilities of teaching the same to Muslims.

The true *Korbani (qurbani)* represented by the animal sacrifices during the *Qurbani / Udhiya and Sacrifice of Jesus for Sin*The true *Korbani (qurbani)* represented by the animal sacrifices during the holy month of *Ramadhan* in Islam

represents Jesus Christ who died as a penalty for sin. The blood of Jesus has power to save. Jesus is the true *korbani* for the whole world. Although Allah provided a substitute for Abraham's son He does not stop Jesus from dying because all the sacrifices were pointing to the coming lamb. Why would Allah do that? God knows that there are many poor Muslims, poor Christians who can never afford their own *korbani*. No one can do enough *korbani* to cover their sins. Isa is the *Khalimatulla*-word of Allah in the Qur'an and the Bible, how does the word become Allah to a Muslim?

Summary

The Bible gives us a clear mandate to preach the gospel to all Peoples, tribes and nation of the world (Matt.28:18-19; and Revelation 14:6-7). Paul said woe unto me if I don't preach the gospel (1Cor9:16). Other writers are of the same opinion, to me this is an Idea whose time has come and none can stand on the way. The fact we have an 'Insider' Congregation in Kenya of Muslim background believers is a testimony of what God can do when one are willing to follow his leading for us in the use of both conventional and non-conventional Methods of evangelism. Spirit of prophecy and the Quran have room for this ministry. Nicodemus believed Jesus in secret; let us give room for either way. Time has come therefore for the church to draw strategies to evangelize Muslims, taking advantage of the current economic, social and religio-political situation within the Muslim world and plant seeds for Christ there. Globalization has opened the closed doors since internet has made the world into a small global village. We need to know the people groups that are not yet entered and draw strategies which are relevant to that unique group. Dayton R.

Edward and Frazer²⁷ argue in favour of understanding the dynamics of each people group:

To describe a people is one thing; to understand them is another.

Understanding is the chief currency of successful evangelism. It enables us to touch the inner springs of life and dramatize how Christ cares about the hurts and aspirations of every person in every cultural group. It enables us to say the right word at the right time because it opens channels of communication. It enables us learn as much from those we share Christ with as they learn from us. But it is not a currency that is easily earned.

Ellen White once said regarding the methods Jesus used thus; ‘He went about among them as one who desired their good’²⁸. Could this be at the root of our ministry to the Muslims? How will a Muslim receive the gospel if he has heard me or seen us treat him as a hurt-less rebel, terrorist, or barbaric! Genuine love and mutual respect will win the Muslim heart.

Hans Kung²⁹ has alluded to a paradigm shift in attitude among Muslim nations and calls for a change attitude from the west towards the Muslims. Sakae Kubo concludes that we have something to learn from other religions;³⁰ now we realise that we can learn from other religions and thus enrich our own. Non-Christian religions recognize the shortcomings of Christianity, its failures, and its squabbling and

²⁷Dayton R. Edward and David A. Frazer. *Planning Strategies for World Evangelization*. (Grand Rapids, MI: W.B. Erdmann’s, 1990), 146.

²⁸ Ellen G White. *Desire of Ages*. California, IL.(Pacific Press Publishing, 2006),13.

²⁹Hans Kung. *Islam Present and Future*. (Oxford, UK: One World, 2007),23.

³⁰Sakae Kubo. *The God of Relationships. How the Gospel helps us Reach across Barriers such as Race, Culture, and Gender* (Hagerstown, MD: Review and Herald Publishing Association, 1993), 132.

rivalries. For example, Christian people participated in the holocaust of the Jews (in Germany)... At any rate some are calling for a dialogue with the adherents of other religions rather than a militant missionary offensive.

In a dialogue both sides must “come with an openness to change: a willingness to be changed by the encounter, not merely a dedication to change others.” They begin with the assumption that none possess all truth, and therefore it is possible to learn from one another. Adventists have come to recognize that salvation is possible for non-Christians and for those who have never heard the name of Christ. Ellen White³¹ writes:

Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God....Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge...They are honest in heart and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law neither of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character. At times those who have no knowledge of God aside from that which they have received under the operations of divine grace have been kind to His servants. Heaven`s plan of salvation is broad enough to embrace the whole world...And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them, and bring deliverance and peace.

Ellen White concludes that, salvation is possible for one honest in heart who has never heard the name of Christ. However, she does not say that they can find salvation through their own religions. The fact that she points to a possibility of an honest in heart finding salvation even though they have not heard the name of Christ

³¹E. G. White. *Desire of Ages* (Nashville, TN: Southern Publishing Association.1967), 59-60.

precludes God`s presence among all the people in the world. His efforts are not limited and circumscribed, but universal. No barrier of Language, culture, or religion can stop the Holy Spirit in His efforts to reach the human heart. Why then do we need to send missionaries to preach? There are three reasons: One; God has commanded us to witness to all nations (Mathew 28:18-19). Two; we need to do it for our own good. By sharing the gospel we incorporate into our lives God`s quality of love, care, concern, and selflessness. Three; one may argue that those with just a spiritual candle might find it more difficult to reach their destinations given the many obstacles and hindrances along their spiritual path. The greater the light, the better they can avoid stumbling. By bringing them the gospel of Jesus Christ, we give them a better chance to find their way to the kingdom.... If the missionaries genuinely reflect the character of God and of Jesus Christ, the pagans will be more strongly attracted to the God of the universe. God has spoken in the past using different ways but in this last time He has spoken only through the life of His Son (Hebrews 1:1 paraphrase) .In cross-cultural witness; look at other people as fellow human beings- treatthem with respect and honour. Remember our true attitude to people will make them to accept us, and also make them feel accepted by us. Their ways of worship may be foreign to us but they could be sincere in their worship to their God –who may even be the same as ours. We need to approach them with openness, ready to listen and learn. In our finiteness we do not have all we need at any point in our experience. Different points of emphasis may help to strengthen our own experience. Nor should we apologize for what we believe or our conviction that we have truth in having Jesus Christ. Never should we hesitate to witness to another. But our efforts must always reflect humility and avoid a spirit of triumphalism or a subtle attitude of imperialism. With the help of the spirit, our witness must always be humble, positive, and Christ like. E.G. White

has rightly observed, “God has left footprints among all people groups in various forms” (White 1917:253). Start from the acceptable ground as you move to the unknown. Use of other scriptures is allowed while presenting Christianity as a superior way when reaching out to other faiths. The Gerald Whitehouse principle of starting from the Quran as inspiration then drive believers to slowly accept the Bible as the ultimate source of inspiration can be inter-twined in approaching

The next chapter describes the Kisii County where the research is conducted. It describes the people groups found here mainly Abagusii, Asians, Nubba, and others. It dwells on the Nubba people, their culture, religion, socio-economic activities and relationship with the Kisii people. Further the history of the Nubba people, challenges and plight in Kenya is highlighted as well.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Brief History of Kisii Town

Kisii¹ is a town found in South Western Kenya. Coordinates for the town is Coordinates: 0°41'S 34°46'E / 0.683°S 34.767°E / -0.683; 34.767 .The time zone is EAT (UTC+3) .The elevation level for the town is 1,700 m (5,577 ft). The postal code for the town is 40200 and telephone code is 058. The town was formerly the headquarters of the larger Kisii district before it was split to create Nyamira and Gucha districts. However, the town continues to serve these districts and the larger South Nyanza and Transmara region in terms of commerce. The larger Kisii district consists of four constituencies Nyaribari Chache, Kitutu Chache, Bonchari and Nyaribari Masaba.

According to the 2009 Kenya census² released on August 2010, the population of Gusii was estimated to be at 1.6 million with Kisii County alone consisting up to 1.1 million. This makes Kisii county to be one of Kenya's most populous counties. It is largely an agricultural town but over the recent years it has seen tremendous growth in other areas especially business. This has led to an influx in traders to the town especially Somali traders whose main occupations are the phones

¹*Encyclopaedia Britannica*. 'Gusii' accessed on April 21, 2012, [http:// www.britanica.com/EBchecked/topic/249756 Gusii](http://www.britanica.com/EBchecked/topic/249756/Gusii).

²Gusii. [www.encyclopedia of world cultures:](http://www.encyclopediaofworldcultures.com/)
Retrieved from <http://www.ssnet.ucla.edu/anthro/faculty/fiske/135b/gusii.htm>

shop and accessories, clothing and accessories businesses, MPESA businesses and hotels in major streets in the town. Kisii also has a considerable number of its tribesmen in the Diaspora; this has also greatly helped in the economic growth of the town with the remittances. It is also a centre town offering business connections to smaller towns in the region like Oyugis, Rongo, Nyamira, Keroka, Mosoch, and Suneka. It also boasts of small airstrip in Suneka though remains largely underutilized main use being landing of small aircraft for medical rescue operations and for high profile individuals visiting the region. Though largely inhabited by the Kisii, it also inhabited by other tribes mainly Luo, Kikuyu and Asians.

Nubian People Group

Nubians have become part of a growing number of stateless people. As a result, the community has been subjected to the persistent denial of access to employment, the right to vote, and the ability to work in the formal sector, leaving most Nubians trapped in poverty. The Nubba people live in two regions of Kisii town 'Lower Nubia and upper Nubia'. The town borders: Nyamira county , Migori, Homabay , Narok and Bomet counties as shown in Figure 1. Figure 1 is a map of Kisii town showing its location in the south western region of Kenya.



Figure 1. Map of Kisii

Kenya's Nubian population originally served as *Askaris* (colonial soldiers) in the British Army before being settled in Kenya. In 1912, the British government designated over 4,000 acres of land for the Nubians to settle, which they finally granted to the Askaris and their dependents in 1917. Kibera, the large urban slum on the outskirts of Kenya's capital Nairobi, grew out of the Nubian settlement – originally called *Kibra* by the Nubians, meaning 'land of forest.' Today, the majority of Nubians still live in the Kibera slums, with the rest scattered across other major towns.

But while they originally came from Nuba, the community has also earned considerable Kenyan credentials. As well as having lived in Kenya for over a century, Nubians, for instance, helped defend Kenya and East Africa during both World Wars

by serving in the King's African Rifles in countries such as Somalia, Abyssinia (now Ethiopia), Madagascar and Burma.

Nevertheless, the community's problems today perhaps start with ongoing portrayal as outsiders. Unlike the majority of Kenyans, Nubians are Muslim and speak Ki-Nubi, an Arabic creole, as their first language. "After the Nubians soldiers joined the military," Issa Abdul Faraj, chairman of the Kenyan Nubian Council of Elders (KENUCE), explained to Think Africa Press, "they had to understand the Arabic language, and in most cases would be instructed using the Arabic writings. This shows the legacy of the Arabic language among the Nubians, and that is why in the streets of Mombasa, most of the signs are written in Arabic." This legacy has lived on and maintaining their mother tongue is an important part of retaining the group's cultural identity. Unfortunately, however, Faraj pointed out, "Speaking the classic Arabic language has [presented] a big challenge for the Nubians community since most Kenyans from other tribes assume that they do not belong here".³

Shattered Dreams

The Kenyan government's designation of the Nubian community as detribalised natives rather than a Kenyan tribe – a classification the colonial British made originally – has repeatedly been used to deny the Nubians' claims to land, and they are now considered squatters in Kibera. Many other Kenyans have moved in to Kibera, transforming the area into one of Africa's largest slums. And now the Nubians face eviction by the Kenyan government, which is seeking to 'upgrade' the slums and who refuse to recognise the Nubians' rights to the area. With tribal

³ Samora Mwaura.ed. *The Nowhere People. Kenyan Nubians and their Strugglefor Acceptance*. Nairobi, Kenya. (Daily Nation, December 16, 2011).18.

association used to establish citizenship in Kenya, many Nubians have also found it very difficult to obtain passports and national identification. Adam Hussein Adam, who trained in chemistry at the Jomo Kenyatta University of Agriculture and Technology, is one of the few Nubians to have been afforded fuller access to education. He was offered a scholarship in New Zealand in 1992 and in the United States in 2008, but was denied a passport. After producing 13 documents to prove his identity, Adam was eventually invited for questioning by a vetting panel at Kenya's Ministry of Immigration, where he says he learnt that Nubians are not regarded as Kenyans. "The Kenyan government shattered my dreams deliberately, I have lost many international jobs in the Middle East and good opportunities to study abroad," he laments.

Similarly, Adam's sister apparently had to wait for 17 years for an identity card, something essential for any Kenyan citizen. Adam says that government committees are deliberately discriminatory and ask for a whole range of documents from Nubians to establish their status such as grandparents' birth certificates which other Kenyans were not required to provide. Many Nubians are unable to meet these demands as documents may have been lost over the years or never received in the first place. Adam says that "many Nubian youths are suffering. Some of them are afraid of being arrested by the immigration department because they do not have their National Identification."⁴

⁴ Samora Mwaura. *Kenyan Nubians and their struggle for Acceptance, the nowhere people*, www.standardmedia.co.ke [www.strategicnetwork.org-multiple e-zines](http://www.strategicnetwork.org-multiple-e-zines)

Plight of the Nubian Child

“Our children are suffering and as a result of that, cases of insecurity are on the rise,” Shafi Ali Hussein, the Chairman of the Nubian Rights Forum (NRF), tells Think Africa Press. “We want the Kenyan government to respond to our grievances.”

Hussein emphasised the need to demonstrate and organise to push the government to change its ways. He was part of a group which filed a case against the Kenyan government’s plans to upgrade the Kibera slums and delivered an ultimatum to the government over ID cards and the discriminatory vetting system. “The future of the girl and boy child is still uncertain”, he says, “We will not allow our children to suffer like us. We will seek attention from the highest authority.”

Hussein believes that cases of high school dropouts are high in *Kibera* because the majority of the Nubians cannot work and cannot afford to put their children through high school and college. He says that young children are engaged in drug peddling because problems with national identification documents mean they cannot find employment. “Our children have been denied a good educational foundation and we also lack direct representation in the government departments,” he explains.

Recently, a delegation from the African Committee of Experts on the Rights and Welfare of the Child led by the chairman *Benyam Sawit Mezmur* met with Nubian community leaders to discuss the plight of Nubian children and the Kenyan government’s lack of progress towards answering their grievances. The problems facing the Nubian community in Kenya are complex and manifold. They will no doubt take time to alleviate and correct. But Hussein sees one simple first step as

being self-apparent. “We have held talks with the government officials but nothing much is done,” he says. “Our problems will only end when we will be fully accepted as Kenyans.”⁵

The Nubian people of Kisii town number up to 4709.63 according to 2009 statistics of Kenya census. Nubia of Kisii has two sections lower nubia and upper Nubia within Kisii town, a town with a population of almost 100,000 people but the Nubian people are mostly Muslim. The Nubia people came from South Sudan before 1900. They have lived in Kisii for more than a century having come when the Kenya Uganda railway was under construction before 1901. They have one mosque at Daraja Mbili area but two others are now in the town; Mabatini and Jamia.⁶

Religious Affiliation

The Nubba Muslims are Sunni Muslims with a few who maybe folk Muslims. The present generation is a third generation of Muslims who were born Muslims. Their great grand parents came to work in Kenya but carried Islam as their religion which they have remained with till today. Those women who been married to Nubians have embraced Islam and those who have lived among them claiming to be Nubians but are Luos also profess to be Muslims. They interact freely with the local people and are not violent. The group is not listed among the 42 official tribes of Kenya.

⁵ Samora Mwaura. *Kenyan Nubians and their struggle for Acceptance, the nowhere people*, www.standardmedia.co.ke www.strategicnetwork.org-multiple e-zines.

⁶ “Kenya Population and Housing Census” <http://www.knps.or.ke/Population%20by%20Religious%20Affiliation%20and%20Province.php>(08 September,2012).

Socio-Economic Activities

The Nubian people in socio –economic activities, basically they are business people in the local markets of both Daraja Mbili and Municipal market. Their main school is Getembe primary and secondary schools. Few of them work in both private and civil service of Kenya. They maintain their own culture with minimum inter-marriage with local people. No farming is done as they own no land that is enough for such activity.

Relationship with Seventh-day Adventists

The relationship can be described to be peaceful but suspicious. The Nubians go medical services at Nyanchwa Mission Hospital, freely study a long side Adventist children in both Getembe primary or Nyanchwa Primary Schools. They are the commercial traders in the market.

Public Relations

The Nubians consider themselves to belong to Kisii, speak the Kisii language and Kiswahili and relate well with local people who fear them because they used to be fierce in the colonial days. There are no recorded cases of poor relations among them. They consider themselves natives; generally they co-exist with the *Abagusii* community of Kisii.

The next chapter deals with project design, implementation. And evaluation Thus we shall see how it was designed, and subsequently how it is implemented. Further an evaluation of its impact, and challenges if any experienced.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

In this chapter, research data collection instruments' such as observation, interviews, and questionnaires were employed from a random sample of 60 respondents. A training done based on the syllabus adopted from life challenge Africa (LCA); 40 volunteers identified from churches went to the field after the training. An evaluation of the effectiveness of the training was done, and up to date at least 2 former Muslims have been baptized while others are studying and preparing for baptism from Kisii town, Gucha and even Kilgoris.

Programme Design

The research took place in the period below:

2011 April –December Literature review

2012 Jan- June Mobilization of churches to get support and volunteers for training

2012 October-December training of volunteers

2013 January-April implementation of the program

2013 May-June analysis of data, which was followed by interpretation, conclusions and recommendations from the results.

There was no program in place within Kisii for mission work to Muslims in South Kenya Conference. A deliberate effort was made to establishment who the Nubians are; what is on the ground in terms of structures for witnessing, attitude in both Nubian and Christians. A brief survey done shows that AMR work is not only

unknown but also even those who were aware lacked skills on how to carry out its mission. Therefore a syllabus for training was adopted from life challenge Africa as captured in appendix IV. Then a sensitization initiative was made to the affected churches; *Botori, Kisii New life, Kisii Central, and Daraja Mbili Central*. However, an attempt to sensitize the whole conference would be done to create awareness for the need and role of AMR work in the churches. A random observation and interview to establish if the non- Adventist churches have AMR work shall be done. Further a survey to be carried out among the Nubba Muslims to establish their attitude towards the Seventh Day Adventist Mission in Kisii town. The next phase would be implementation of the training and fieldwork to survey, interview, observe and establish the facts; finally a synthesis and analysis of the data shall be done. Finally an objective evaluation of the research shall be carried out and interpretation of the data done. Conclusion will be drawn and recommendations made for the way forward.

June 2012 Awareness among the affected churches (those surrounded by Muslim presence). July design a syllabus for AMR training: A syllabus for AMR training was adopted from that of Life Challenge Africa June 2012 Awareness among the affected churches (those surrounded by Muslim presence). July design a syllabus for A M R.

A description of the requirements and objectives can be seen at the appendix iv at the end. August 2012 a survey among the non-Adventist churches: catholic, Pentecostal, Deliverance, Salvation Army, Full Gospel churches and Africa Inland church to see if they have a mission to Muslims in place. September 2012 a team of 40 volunteers cum AMR elected leaders was identified for training. Between October and November, training was conducted in Kisii town for the volunteers. Then a sensitization seminar conducted to prepare the churches by addressing the elders and

pastors and leaders within South Kenya Conference in December. In the months of January-March, 2013 an evaluation of the Programme was done. April-July analysis of data was done. Details of how this programme is to be implemented will be covered in the next phase in a nutshell. A public '*Mujadhala*' is to be done at a later stage.

Programme Implementation

The following initiatives were done by the volunteers

- i) Spend an afternoon (preferably on a Friday) in a friendly mosque;ask whether you could stay and watch their prayers. Seek to befriend the local Imam or chairman of the Mosque.
- ii)Use a questionnaire about the life cycle of a Muslim to get to know the situation in which the Muslims are .Try to study all age groups and both sexes. Iii) Find out all the different sects that may be involved in town. iv)Plan a door to door, trying to witness to Muslims. Observe how Muslims react the first day, second day, and the third day. How could you counter the negative reaction and also from the positive ones? Retreat if you find the situation being too sensitive. v) Give literature to Muslims, particularly to those who show interest in learning the Bible. vi) Establish close friendship with a Muslim. Pray for it to happen, and then spend time with her or him. Go to where devout Muslims are and ask them to explain Islam to you. viii) Discuss theological issues with the Muslim such as the concept of God, his revelation (trustworthiness of the Bible), trinity, the Son ship and crucifixion of Jesus Christ and atonement with small group and with individuals only. Notice their questions and then seek to get answers for your next encounter with them. ix) Adopt the mosque next to you begin praying earnestly for the leader and the members there, visit it regularly and establish a rapport with them. x) Invite some open Muslims to a Bible-study with you. Take the

gospel according to Luke and start with it .Permit the Muslims to respond in whichever way they want, then keep on with the study while slowly explaining how you understand it yourself.Xi) Organise a small seminar in church (for the youth, women, or men) establish a prayer group for Muslims. Use opportunities at church to create awareness and to motivate some Christians to pray for and eventually join the ministry you are involved in. Inform your pastor of what you are doing so he knows what is going on xii) Conduct prayer conferences then invite Muslims interests to attend to see and learn more.xii) Holy Spirit's leading: After meeting with Muslims for a long time you will discover by aid of the Holy Spirit new ways of ministering to the Muslims, use it for experience but be very sensitive to the feelings of Muslims around you.

iii) Share warmly your beliefs and convictions without forcing them on the Muslim, yet do not feel that you have to compromise your beliefs just to accommodate the other party.

iv)Learn the Biblical materials found in the Qur`an and look for the ways they may differ, like the miraculous birth of Jesus, the story of Abraham and his sacrifice of his son to God, the story of creation, the fall into sin, and prophets mentioned may not be exactly the same.

v) Do a bit of Quranic and Biblical exegesis and their missiological implications.

Example:*kalimatullah* (word of Allah), the Qurbani / Udhiya sacrifice and how it alludes to the true sacrifice of Jesus Christ.

vi) Begin common meetings with Muslim groups like women, youth, and men, addressing social issues affecting our communities like HIV/AIDS, commerce and economic development.

vii)A *mujadala/Muhadhala* is used wherever necessary for dialogue with Muslims.

viii) Church Schools: Encourage the taking up of Muslim background children in church schools where they can learn the Bible.

The program was mounted in the following stages:

- i) June 2012 A team of 20 volunteers (which) later increased to 40 in SKC) was selected from the nearby churches (Daraja Mbili Central SDA, Botori, Kisii Newlife, and Kisii Central SDA) that surround the Nubba area in Kisii town.
- ii) July- August. Sensitization and teaching was done to Daraja Mbili Central Church, Botori Church, Kisii New life Church, Nyanchwa and Kisii Central Church members in order to offer the necessary support to both volunteers and possible converts from a Muslim background.
- iii) September: a survey carried among non-Adventist churches and Muslim community to establish what is on the ground.
- iv) October- November. Training cum seminar on AMR was conducted and later voted to be an on-going process since the material was extensive and the volunteers are involved in their daily activities for their daily living.
- v) 300 church elders and leaders of the south Kenya conference leadership meeting in December 24-30, 2012 were instructed for mobilization and support for the project.
- vi) The members were encouraged to start a simple dialogue with a Muslim; starting prayer for the Muslim, and establish an on- going relationship with him or her, discuss the common grounds between Islam and Christianity.
- vii) Learn the Qur`an, the pillars of Islam, untouchables of Islam, the cultural dos and don`ts of Islam. ix) Learn apologetics in defense of the Bible truth.

Methodology

A 40-member team was randomly sampled on the basis of interest in Muslim work, then trained to meet Muslims using different approaches; that is, have youth trained for the youth, while women are trained to reach to women and men engage men cross-culturally.

60 Muslims were randomly sampled: 20 youth: male& female;20 women and 20 men. While 100 Seventh -day Adventist church members were randoly sampled for interviews too from the four churches: Botori, Daraja Mbili Central, Kisii New Life, Kisii central). An evaluation was done on the effectiveness of the training done then data was analysed.A multi-faceted approach was applied depending on a group, their needs, and school of thought.No single approach will suffice. There are many sects within Islam¹ and they don't agree, a study be done to learn how to reach each sect at their own entry point.

A Spiritual preparation is needed to reach Muslims because of the reality of spirits and demonic powers that go around with Muslims. Ephesians chapter 6:10-18 is very real here.The conventional arguments made by Christian missionaries to Muslims appear to be ineffective, so much so that: in the book “*Unveiled, A Christian Study to Islam,*”² the author argues that ‘Muslims are not usually won by clever arguments against Islam.’ It is better to approach Muslims with friendship, love them and demonstrate Christ’s love. Be genuinely interested in someone as a person rather than a potential convert. Muslims are ordinary human beings like you and I with

¹Azumah John Alembillah. *My Neighbour's Faith*. (Oxford, UK: One world, 2001), 47.

²Barnabas Fund, *A Christian Study Guide to Islam* (Oxford, UK: Isaac 2010), 9.

similar needs for social support. In Muslim cultures men and women must be kept apart from each other. Dress modestly among Muslims and but do not be too close or touch the opposite sex. It appears that Muslims in Kisii are longing for love and acceptance because they are labelled to be terrorists, if we show them genuine love, we can reach them.

Focus on the death and life of Jesus rather than discussing the negatives of Islam it seldom helps, magnify Christ instead and his goodness to us. An apologetic approach was done to make our teams to be ready to answer to any scripture resistance, particularly on the Qur'an and the Bible, beginning with what the Qur'an says about the earlier scriptures. But avoid controversy as much as you can.

The camel approach was used to launch a study on both the Qur'an and the Bible and with a Bible study. FDIC must be taken into account while reaching across to Muslims. There are so many dynamics to consider when receiving the Muslim background believers, such as privacy, provision of shelter, marriage because when may lose status unless whole families convert, absorption into our community because such loose both identity and belonging as soon as they cease to be Muslims.

It can however, be observed in Kisii that the forces of modernity have not left Nubians, at the Car-wash centres, and the markets of the town, one can hardly tell a Muslim man from a Christian as the dress code is the same except when they have special functions.

The Nubba-Christian relationship is generally peaceful; joint projects were done together by Daraja-Mbili Special Ministries of Seventh Day Adventists (DASM), and Call for Behaviour Change for Youth (CABECHA) groups in combating the Aids scourge (2002-2012) through, Bosongo Community Health

Organisation(BOCHOS).Interaction established friendships that have gone beyond the project as our Adventist Youth and Nubba youth jointly met either at the Mosque social Hall or at Church camp-grounds and at times in hotels to jointly discuss behaviour change as well as conduct joint abstinence campaigns among youth. The impact is that we were invited in the Mosque thrice to discuss the impact of Aids, and we were invited into seven homes to pray for the sick.

A survey was done among the Adventists to establish their attitude towards Muslims as well as the attitude of Muslims towards Adventist in town. Data has been analysed and presented in the following figures. The figure below describes the degree of challenge by Muslims per church, the effort made so far to counteract this challenge, the number of dialogues (muhadhala) done , and the attitude of church leadership and laity towards Muslim and ministry to Muslims, at each church among the Seventh-day Adventists .

Figure 1 shows that Daraj Mbili Central SDA(DCC) is located at Nubia, its effort to reach Nubians is below 40%, they have done close to 4 muhadhallas in last 10 years without much success to penetrate the Nubians. Botori SDA has faced a very high challenge from Muslims 65%; yet its effort to reach out to Nubians is under 50%.The number of volunteers in all churches to AMR work was male except DCC that has 1 committed girl working as a volunteer. However there appears to be a fair balance in age ranging from 25-70s.

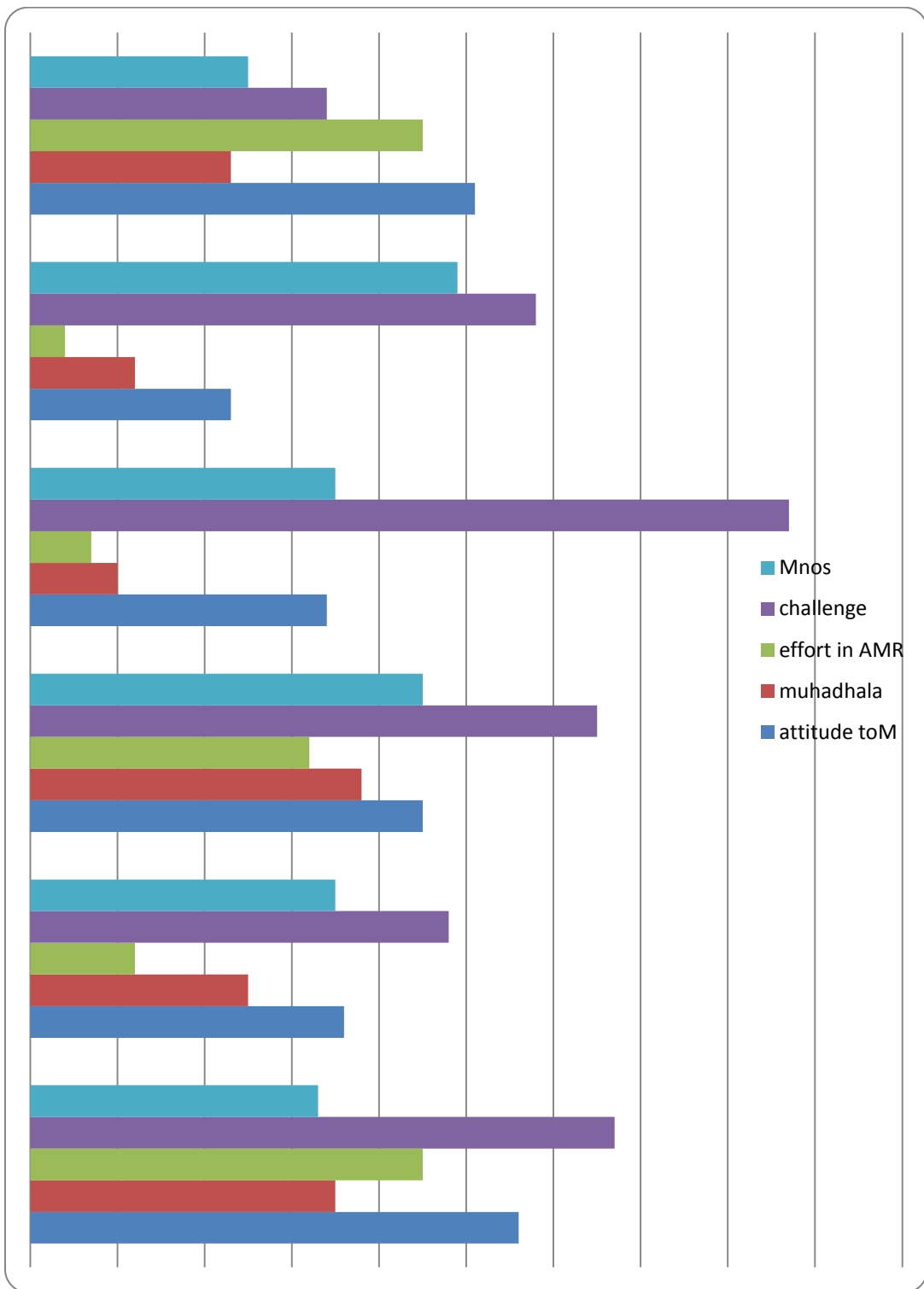


Figure 1. The Attitude of Christians to Muslims

The attitude of church members towards Muslims in Kisii appears fair (around 45%) and accommodating, the study recommended for the church to take advantage of this to recruit, sensitize churches on the role of AMR. The growth of Muslim numbers does not seem to be alarming to the churches as they still consider Muslims not a serious threat, compared with the competition they face from other church players on the ground. The use of Muhadhala and Mujadhala through the years (since 2004), its role has remained that of apologetics but not direct witnessing therefore no baptized Muslim is on record except this year when one man was baptized out of a one on one study.

The Daraja Mbili Special Ministries (DSM) established a link with Nubians which still exists; such a forum provides a ready avenue for dialogue with Muslims after such training.

The CABECHA (Call for Behaviour change for Adventists), a youth initiative is well placed to bridge the gap between the Muslim youth and the Christian youths. It is encouraged since it is already on the ground and working, where both groups meet to share the challenges of HIV/AIDS but is used as a forum where youth can share their faith in a cross-cultural way. So strong was this initiative that it gave Muslims favour on Adventists. The impact is that we were invited in the Mosque thrice to discuss the impact of Aids, and we were invited into seven homes to pray for the sick among Muslims

Figure 2 shows the level or capacity of the AMR volunteers before the project began as regards the ministry to Muslims. A questionnaire assessing the following aspects: Apologetics to defend their own faith, attitude towards the work, degree of alarm to them regarding the growth of Islam in Kenya and Kisi, readiness in terms of knowledge of Islam and Muslim culture in Kisii,

Figure 2 indicates the following the degree of readiness of AMR volunteers in 6 churches. It assessed readiness in Apologetics, awareness of the Muslim challenge in their area, attitude to Muslims, how they rated themselves as being able to deal with the Muslims.: Mission preparedness shown by 'M' in the figure.

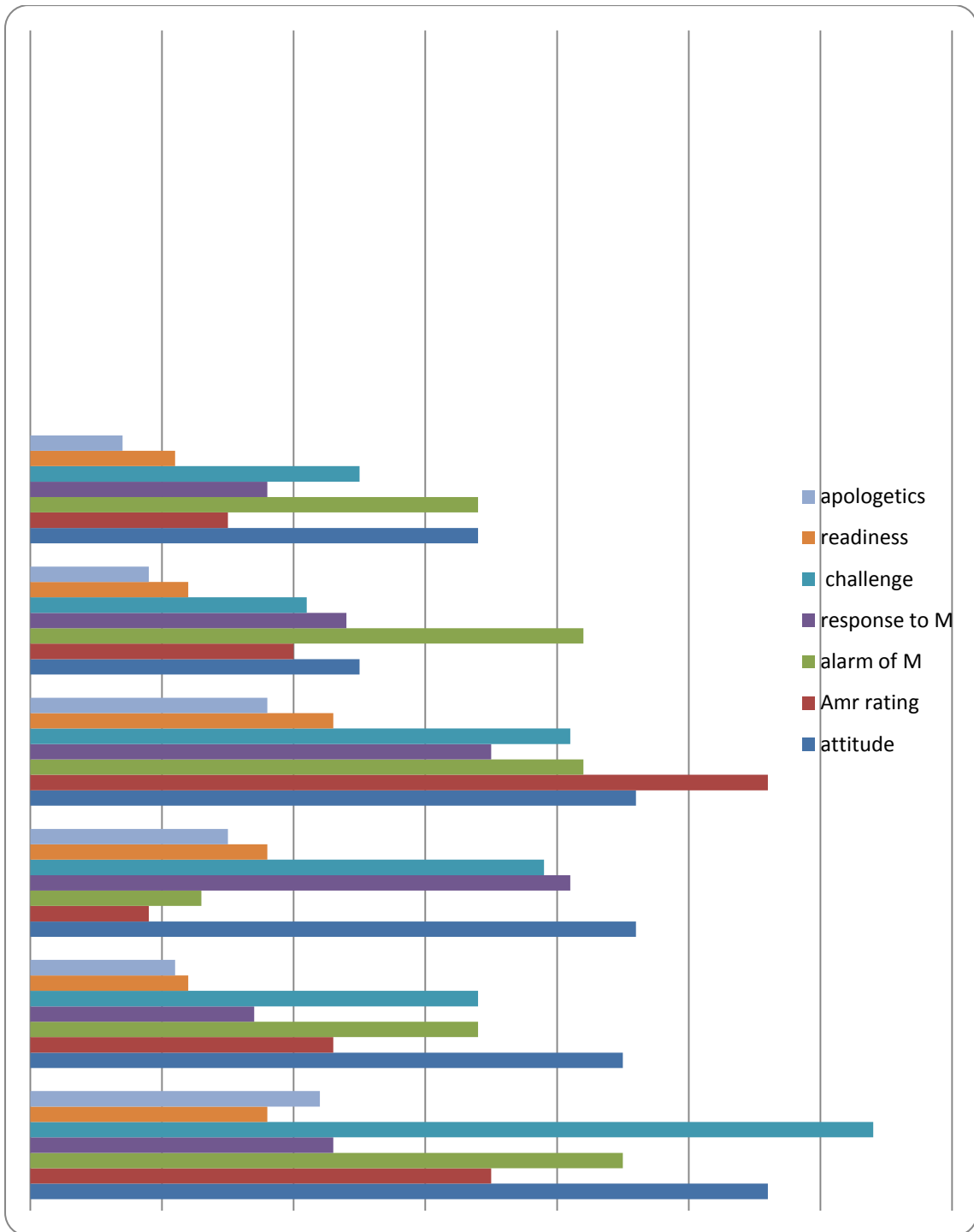


Figure 2. Capacity of the AMR Volunteers

The attitude of the volunteers was fair(46%), this is so because a number of them though ready to learn while scary of the Muslims because the news covered daily in the local media that has made some Kenyans to have a negative opinion of Muslims irrespective of where they are, and what they do. All churches scored poorly (under 20%) in apologetics, this is largely due to poor or lack of effective training, but willingness to learn is what we are taking advantage of to offer such facilities through this project.

Only SDA group of 7 churches were sampled for training because the research was focusing on the SDA church. The choice was based on their closeness to Nubians and activities in place. The response of all these churches to the Muslim challenge appears to be naive and below bar (under 30%). It is for this reason the research was done to reassert the role of AMR and also provide the materials for training of members to respond to the Muslim challenge in a more aggressive way than what is at present.

The churches seem not to be ready or well prepared in dealing with the issues that may arise with nurture of Muslim background believers because it may bring challenges not faced by the church before, ranging from security to material resources because of the implications such a change may bring on the new believers. The churches have not been sponsoring the volunteers in their training, it is hoped that with such awareness created through this research, more budgetary allocations will be made in the future by the church leadership from the local churches right up to the Conference level.

Evaluation

Three sets of questionnaires one for the 40 volunteers, an analysis was made based on the Muslim responses to establish if there has been a change of attitude

among Christians towards Muslims. Adventists needed to have an accommodative as well as tolerant spirit to the people of other religions. Note(a Muslim woman and one Muslim girl raised this in their responses: *Fatuma* (27 years old)³ said “Adventists love their own, if their member has a problem, they take it up as their own, but hardly care for a neighbour, let them know all people belong to God, and none is superior.” While giving this feedback to church, most members agreed that it was true; they looked down and cared less for the Nubian community. The purpose was establishing the facts as they are on the ground. Though the area of Islam is new in the church, there appears to be a marked interest in it now within the church members from the number of people volunteering to labour in this aspect of ministry.

The allocation of funds was not expressed to be a major problem as compared to availability of personnel to do this work and the appropriate materials needed for it, churches were willing to finance though in the past they admitted to have been sceptical and evasive to its viability and relevance.

Cross-Cultural Witness to Nubian Muslims

The Nubia Muslims are of the Wahhhabi school of Islamic thought.⁴ However the Nubba Muslims of Kisii has not appeared to have extremist views as is the case

³Fatuma-Pseudonym .Not an actual name since the questionnaires had no names given but gender and age were indicated.

⁴*wahhabism*. the religious system of the *wahhabi*, a muslim order founded by *muhammad* ibn-abdul wahhab. *Wahhabism* has been Saudi Arabia's dominant faith. It is an austere form of Islam that insists on a literal interpretation of the Koran. Strict Wahhabis believe that all those who don't practice their form of Islam are heathens and enemies. Critics say that Wahhabism's rigidity has led it to misinterpret and distort Islam, pointing to extremists such as Osama bin Laden and the Taliban. Wahhabism's explosive growth began in the 1970s when Saudi charities started funding Wahhabi schools (madrassas) and mosques from Islamabad to Culver City, California.

elsewhere, they are calm. When staging a witness among Muslims we were aware that their mindset could be different from that of Christians. The attitude of Christians was however found to be more hostile to Muslims and many count Muslims to be beyond salvation.

Figure 3 describes how different church responded in terms of budget for evangelism, hindrances, and awareness of Muslims. Then it shows that the Catholic Church had the highest budget for evangelism, up to 90%, but in actual activities it has done below 10 percent just because they had no skills for the work. Both New life SDA Church and DCC SDA church expressed the highest awareness of the challenge of Islam among them given each stands near a mosque, yet both could not register beyond 30 percent of efforts made towards reaching Muslims in fact all they ever did id conduct a Muhadhara where none has crossed fr0om the Muslim faith so far. Nyanchwa SDA church next the South Kenya Conference headquarters expressed fears and alluded to many other hindrances for the work for Nubian Muslims One can conclude that not much is going if the church at the headquarters was quiet then who will be working that means that even the directors of the mission were not adequately equipped for such a challenge.

Further the figure describes the results of an interview aimed at assessing the relationship and attitude of Christians and SDA church towards Muslims in Nubba.

The youth appeared to be more free and positive about their Muslim neighbours followed by women. The women wished the church were to be more inclusive than exclusive in approach to all communities of Kisii town especially in social issues

The Pentecostal church had no major activities across- the two cultures

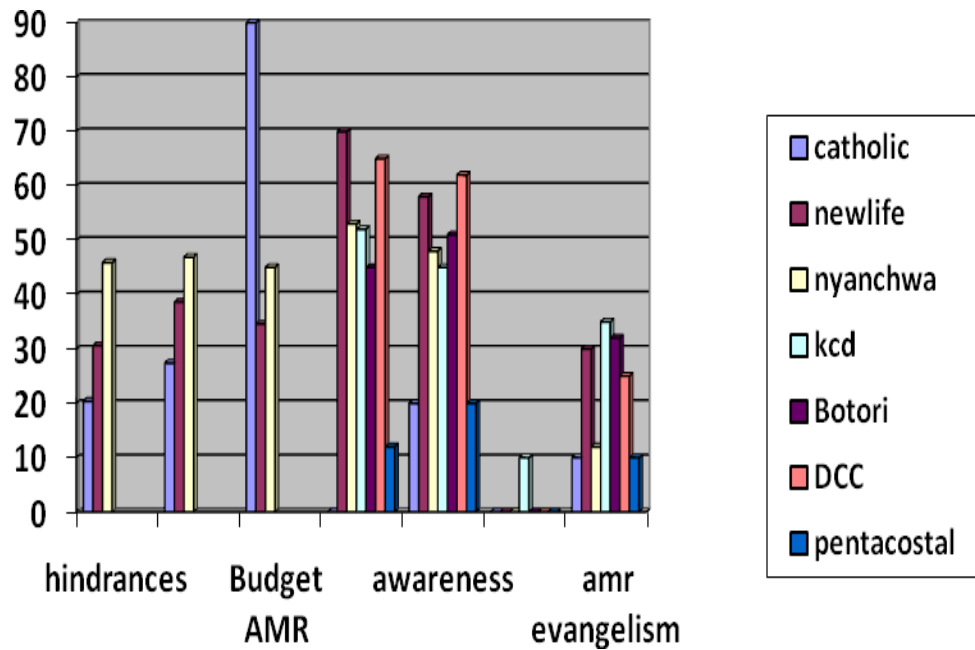


Figure 3. Observations on Christian Ministry to Muslims in Kisii

Figure 4 describes the impact of interaction in terms of gender and age groups between Christians and Muslims. KCC SDA Church, Botori SDA, And New Life churches reported under 30 percent of AMR evangelism to Nubians yet none had bone fruits

Secondly, it describes first, how the Nubba Muslim community responded regarding their opinion on the Adventist church members within their neighbourhood. The two communities i.e. Muslims and Christians interacted and relate 88 percent freely thus there were no barriers to hinder dialogue. The women and youth were the open groups thus the study recommends starting with them although it is a fact that in the Nubba culture women and youth can rarely stand on their own usually the decision of the man- father carries them along. Religious leaders also interact the SDA church by about 45 percent, yet we know they will be more resistant as learnt from the few Muhadhala done with them in the past. It shows where the Muslims felt

SDA church was weak, strong, where social issues were dividing them like marriage and burial rites, where the SDA was unique especially as regards the Sabbath as the Bible said, and health reform principles makes SDA church different from other Christians in town. Both gender and age were taken into account; women were concerned with relationships and admired Christian marriage and solidarity among church members in case of death of their own but advised them to be tolerant and attentive to those around them who are non-Adventistas the launch of this study.

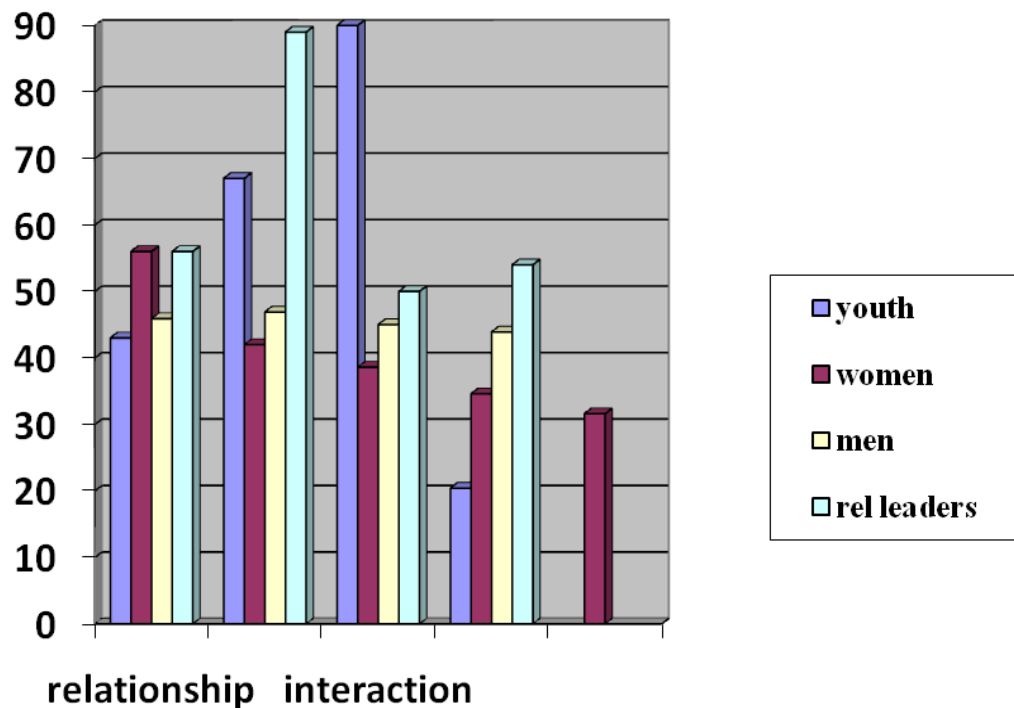


Figure 4. Impact of Adventists on the Nubia community

Figure5 describes the opinion of Nubia Muslims about SDA church in Kisii on different aspects. 85 percent of Nubian youth i.e. 15-30 years responded to be having a positive opinion about Adventists in Kisii But only 45 percent of those above 50 were positive to Adventist church, ,In terms of relationship , the youth responded by

75 percent to be friends with Adventist youth, as compared to only 20 percent of those above 50 years of age, thus if one wants to work, begin with the younger generation because they are open as compared to the older people..The number of those sampled among Muslims was sixty: 20 Youth i.e. male/female; 20 women young/old; 20 men young/old however in education only those found to be literate were sampled because of language limitations in answering the questionnaires .The interviews were done randomly without regard to literacy because the researcher used Kiswahili, a national language which all the Nubians are good at..

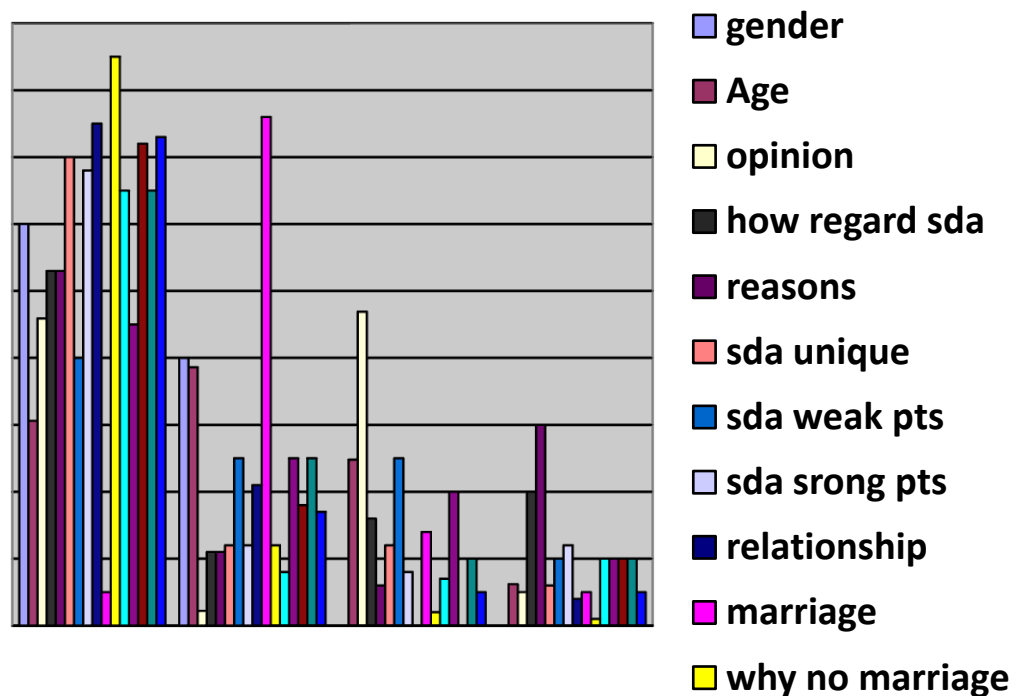


Figure 5. Rating the opinion of Nubian Muslims about the Adventist Christians in Kisii

Both qualitative and quantitative methods used: *interviews and participant observations* were used to gather information especially from the boys at car-wash, who gave out information freely which was recorded and then carefully analysed. 60 questionnaires were sent out for each category, 50 were returned filled 10 were deemed lost.

Data analysis shows the highest percentage of flexibility (75-80%) to be in the ages of 15-30 that means that the project should focus on this age bracket, when planning cross-cultural witnessing to Muslims. The age group that is above 50 years was seen to be resistant or closed to changes. The Nubian community doesn't regard Christians to be enemies. Capitalize on that to approach them for dialogue.

The Nubians regard Adventists to be the people of the Book. We can use that vantage point to share what the Holy Quran says about the *Al al kitab* (people of the book). They regard Adventists to be serious in following Sabbath worship (the Quran *in sabtin*: Sura 2:65; 4:154; 7:163-5; 16:124; 7:54).

The lifestyle of vegetarianism does not contravene the Muslim *halal* laws in diet. The Nubians admire or consider SDAs to be better in their support of their own members in social needs (funerals, fees, education, and marriage) that gives us an advantage to persuade them that Adventism is a better life in the community. The women also admire monogamous marriage of Christians compared to the polygamy practiced within Islam. They agree that SDAs need to improve in their regard of the people of other religions, treat them with honour, and also give them the benefit that they too have their strengths as a religion.

It was observed that schools and healthcare provision by Adventists has not had much impact on the Nubians, a further research to be done to find out why, (probably it is due to the poor state of those facilities or the quality of service

rendered i.e. school performance) but for our case that may not be a priority area since it is not major in the eyes of the Nubian Muslims at present.

Muslims are quite strict on marriage ,one must first convert to Islam, and that applies preferably to Christian men, some also felt SDAs hardly marry outside their faith so may be some Nubian women wish there was a window for them to cross over using marriage since they confess admiring family life among SDAs. There appears to be willingness for the Nubians to study Quranic and Biblical studies that gives us an opening to start a religious studies class among them which at the end the Holy Spirit may use to convict them of the truth.

Finally, what follows in Figure 6 indicates that the members of the churches in were generally aware of AMR although a number confessed that the department was none functional in their congregations. The churches of DCC and New life, KCC all SDA, the role of AMR was a dormant one. Catholic Church and the Pentecostals; scored poorest in AMR awareness and activities in town. Only Botori church members gave a 60% mark to AMR in their territory though confessing to its poor results.

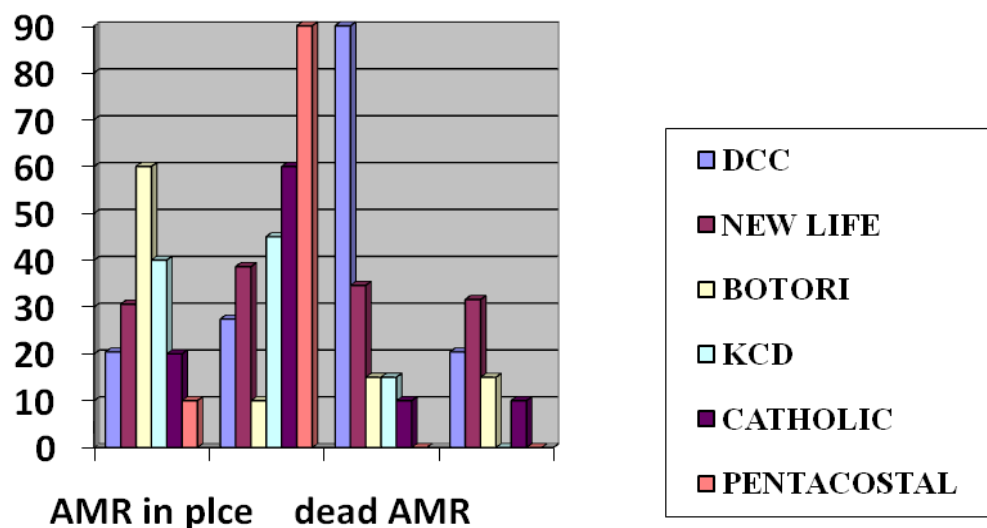


Figure 6. Establishing the Effectiveness of AMR among Christians

There was no one who claimed to be nurturing a Muslim background believer and none confessed to have seen a convert since the work began. There is an agent need for the establishment of AMR since its time had come. Lack of training featured to be main drawback for witnessing cross-culturally, from the interviews conducted and the AMR workshop conducted for the church elders in December 2012 at Nyanchwa Adventist College, 88% claimed that was the major drawback while 12% said there was no support from leadership at all church levels. 44% were willing to be trained for AMR while 48%, were scary of its challenges, and 8% felt it was way beyond their capacity to learn. There appears to be many challenges in AMR work, because it is new, requires specialized skills, nurturing the Muslim background believers remains a challenge.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The study was done to develop a program to evangelise the Nubian Muslim community in Kisii .Relevant literature was reviewed and facts established as to what was on the ground at Nubba. And why the Nubba community remains unreached though living in the neighbourhood of the SDA mission headquarters. Lack of training on cross-cultural ministry was found out to be the main reason for the apathy towards reaching the Nubians.

In 2012 both sensitization and surveys were done to find out what could be done to reach the Nubba people of Kisii.Volunteers were identified trained on how to work among Muslims, then sent to the field with the skills acquired through the training done. An evaluation was done and the data analysed to assess its worth, challenges are highlighted as well as recommendations made for future use

The research looked at what has been done to reach out to Nubia Muslims in Kisii town, how it could be done, the untouchable aspects within Islam to bear in mind while ministering to Muslim neighbours, the challenges of dialogue with Muslims, the picture on the ground, the recommendations for the way forward, a subject that has remained un- addressed for a century .The effort of cross-cultural witnessing to Muslims has often evoked mixed reactions from different quarters of the church; ranging from outright rejection as a waste of resources and time as Muslims will never be saved to, apathy as the ministry proves to be hard, time consuming and

costly as our manpower resources are scanty in this ministry to Muslims. It is however lack of training that has been singled out to be the one highest challenge in South Kenya Conference from both clergy and laity. With sensitization and training offered since 2012, Interest seems to be increasing for this ministry, though it is still scary to some who fear the Muslims because of the stigma generated by the rise of Muslim fundamentalism and radicalisation in Kenya today and the modern world.

AMR ministry in Kenya and in SKC for that matter faces the following challenges:

I. Attitude of both Christians and Muslims where both are very negative because the Hadith; Sahih Muslim 2167 says ‘do not initiate the greeting salaam wallekum to a Jew or Christian.’⁵ This describes that the attitude of Muslims could be very negative which complicates effective dialogue among Muslims.

As all Muslims should know, the Islamic greeting is 'Assalamu Alaykum WaRahmatullaahi wa barakato' (peace and mercy and blessings of God be upon you).

But the Qur’an in Sura al Nisa 4:86 says, answer the one who greets you the same way or even better than he did so then Muslims need to change the Bible also says “you are the light of the world or the salt of the world” Matt. 5:13-14. Therefore both sides need a paradigm shift in attitude towards the people of other religions. In this research, 40% of the respondents particularly women cited this about the SDA church members towards other believers; they said ‘they are proud, ego –centric and non-responsive to the needs of those outside the SDA communions’ therefore it is time to take stock of our weak points as a church in mission.

²⁴www.answering-christianity.com/bassam.../greeting_disbelievers.htm -

II. Lack of budgetary allocation. Funds must be improved to reflect the magnanimity of the challenge in our missions because so little goes to this ministry in our churches.

III. Lack of skilled manpower in ministry to Muslims. The Pastoral training programs of our seminaries does not cater for AMR enough so most pastors lack empowerment in this aspect, in the same way it follows that the church leaders and members of the church lack those skills. I would recommend immediate measures in this training even in service training to orient all pastors, church leaders, and members with the necessary skills for Muslim evangelism.

IV. Mindset and orientation of both Christians and Muslims is closed to each other, so much so that Yusuf Ali in his preface to the Qur'an begins by stating that the Bible has been corrupted and writes a lot against the Bible. The same is the case with the SDA Bible commentary to Revelation 8:10, it identifies the fallen star that strikes a third of the earth as the rise of Islam. Tolerance and openness to dialogue is the solution to this, after all Sakae Kubo has a point when he concludes that Christianity has something to learn from other religions of the world, in the book *God of Relationships*.

V. The Nubia Muslims are of non-Kenya descend since most people naturally are prone to reach out to their own kinsmen, it is possible that this may have contributed to the delay in witnessing to Muslim. The Nubia tribe is not among the 42 tribes of Kenya, they are marginalised in almost every way including religion as missions seldom mark them as un-reached people groups, they are referred to as 'others'. This research serves to draw attention to this Muslim community that has not been focused by any Christian denomination in Kisii.

VI. The SDA Church has a department of Adventist Muslim Relations, but the leaders are not trained and therefore the ministry is weak and remains ignored in many congregations. The research project aimed at both sensitization and empowerment of the church leaders in witnessing to Muslims.

VII. There are churches that do not see the need since Muslims in the area within Kisii are few, but the recent developments indicate an influx of many Muslims into Kisii in the name of trade, this poses a challenge to Christians because they keep on with their mission of da'wa to capture Christians in an unsuspecting manner.

Looking at the above challenges and approaches used by different groups to address the mission to Muslims, it is better to try whatever works better for you however the dialogue of daily living remains the strongest of all, lift up Jesus and dialogue along a Christ centred message to Muslims as there is a wide bridge to link to Him in the Qur'an, but note that the great commission to take the message to all people groups in Mathew 28:18-20, remains our motivation to go ahead for Jesus is with us all the way until the end.

Conclusion

Though Islam has in the past been a religion most Christians will just pass without concern or consequence because Muslims were few and without threat, today there are three Mosques in a small town of less than 100 thousand people.

Developments of terror attacks in Kenya in the recent past have sensitized the Christians of the challenge of Islam and the need to tame its growth. The Muslims are well spread within the county going right into the remote markets due to business. Muslims always carry their religion wherever they go. Today Muslims have good school at *Shartuka*, have established a significant presence in *Kilgoris*, *Nkararo*, *Lolgorian*, *keroka* just to mention a few, within south Kenya conference, if the trend

continues Muslims will soon be a force around, we must wake up and work, to counter this influence.

If the responses received so far are anything to go by then there is going to be an aggressive response from Adventist Christians. To date, two attempts have been made by Muslims to conduct a *Mujadala* at Keroka in January 2013, and April in Kisii town but our local AMR team was up to the task, they went up and answered the Muslim challenge, and in both Muslims were forced to back up and leave prematurely just after three days. We are planning for a major *Muhadhala* (public campaign) in December within Kisii and SKC, has pledged to fund it, something that has never happened since 2004 when I began working among Muslims. The interesting part is that the AMR team is confident to conduct it alone without aid from across the country mainly coast where in the past we had been borrowing personnel for our mission in the past. But still someone may ask why bother the Muslims, Kenya is a Christian nation?

Why is Islam a challenge in Kisii? The number of Mosques has grown from one, twelve years ago to five by 2012; that is: 3 in Kisii town, one at Nyamira County, and one at Kilgoris town.

At present it is thought to be growing much more through migrations into Kisii because of the booming commercial trade in town and biological reproduction. However judging from the global trends it will be prudent to study this challenge as well as to prepare to meet the challenge posed by Islam.

In 1993, a noted church growth consultant Lyle Schaller said that Hinduism, Islam and the culture of modern cities (post modernism) are the three great areas of our world which Christianity has not yet really penetrated. The top four countries where Islam is practiced are Indonesia, India, Pakistan, and Bangladesh account for

50% of all Muslims around the globe. According to the 'Atlas of global Christianity', there were 1.3 billion Muslims by 2007 in the world, this poses a major threat to Christianity and why we must study this religion and draw strategies on how to tame its growth. This is that explains why this research was initiated.

The conventional methods of evangelism have not been relevant in Muslim evangelism anywhere around the world, not even in Kisii. This has been rightly observed as follows:

Over the years while ministering among the Nubians, they often don't attend Christian evangelistic campaigns that are done in the conventional style, that is so because since 2002, ten evangelistic campaigns have been done within range of the Nubians community but they never came out to attend except during the *Mjadala-Muhadharas*, where they send a few of their scholars to go challenge the Christians, but women rarely come out and their old men, this calls for methods outside our conventional style used among Christian background groups.

A multi-approach strategy is recommended for the Muslim believers because a change may seriously affect their socio-economic status. Thus a scheme for nurture for Muslim background believers is needed, because a single convert at times might lose all their properties and wife (husband) and children. This fact was repeatedly quoted by the responders as the obvious consequence to a convert to Christianity.

Recommendations

A recommendation is made to South Kenya Conference to support two AMR co-ordinators. One to work at Kilgoris-Transmara District, and one for Kisii town. This will serve to foster growth in Muslim evangelism in South Kenya. This is because it was observed that though, both communities live together in peace yet

there was no close relationship among Christians and Nubba people. This clearly came out at the Daraja Mbili Central Church which is in the heartland of the Nubians. An on- going training for the church and volunteers was founded to be a must. An aggressive mobilization program of the entire church leadership was deemed necessary

The church elders and leaders of the south Kenya conference leadership meeting in December 24-30, 2012 was instructed for mobilization and support for the project. This is to be spread throughout the church's conference territory. A training syllabus material adopted for the training was a voted (adopted from life challenge Africa) see the copy provided.

An aggressive, one on one approach by Christians on the Nubians will be very appropriate since group thinking hinders the response of Muslims in embracing new faith. The Mjadhala-Mhadhala for apologetics will be continued but avoid being very polemical in approach to the Muslim faith.

A dialogue engagement at all levels: daily life, faith and theological levels.

A deliberate effort must be made to teach and revise the attitude of Christians to Muslims so that they become both accommodating and cautious to their Muslim neighbours. Treat them in love; integrate them in their community social functions, greetings of peace. For the Nubian Muslims of Kisii, who are Orthodox Wahhabi Muslims and love asking Christians to produce scriptural evidence for what they have to say, and accept the use of both the Bible and the Quran, am recommending the Bruce Bauer miracles of Jesus approach, where one allows Isa to demonstrate by acting today as He did before to those who are terminally ill. Bishop Samuel Adjai Crowther's proposes a middle-ground approach as the most ideal in our context to be used in our Radio & TV dialogues, one to one witnessing (an approach by Lois

Smithson), and Muhadhara(the popular East Africa approach) in the Christian witness to Muslims in the Kisii- Kenya

The school bursary method for the Nubian Children will at the end work very well, since education is the best approach because what a child learns early can be unlearnt only through education so take their children for both primary and secondary education. Note: 3 woman responders clearly stated: “i recommend for the SDA church to offer scholarships for education to Nubians even if they may have a hidden motive, as long as it is done, will still benefit our people many of our youth are primary school dropouts”. Publish books and provide seminar materials for Christians to learn what Muslims beliefs are, and how best to reach out to them, the camel method among others can be taught.

The delegates meeting at SKC in December 2012, mainly church elders and pastors demanded for AMR training and literature on mission to Muslims. I propose to publish materials on this subject that is as at present a grey area to Adventist church leaders. There was so much interest on AMR that the whole Sabbath afternoon was dedicated to AMR out of the request from the delegates. This was a major paradigm shift towards AMR, hitherto uncared for and unattended.

Invite Muslim women into Christian functions such as ‘End It Now’- fight against women abuse, FGM, Counselling on mother –adolescent relationships, and Marriage enrichment workshops. Youth involvement; already the CABECHA(Call for Behavioural For Change)youth initiative has been going among the Daraja-Mbili Adventist youths and Muslim youth, since they share freely and attend meetings jointly, we can train the Christian youth on how to share faith with Muslims so that some be won through such approach.

Improve on the Daraja-Mbill Special Ministries (DASM) Program run by Bosongo Community Health Organisation (BOCHOS), an inter-faith organisation that comprises of the SDA church, Lutheran Church, Catholic Nyabururu parish, the Baptist Church and the Muslim Daraja-Mbili Mosque. The objective was empowering faith communities on the fight against HIV/AIDS but with an objective of enhancing dialogue, since it is run by Adventists, it is an ideal forum to use in outreach to Muslims since they have been very open, and appreciated its work.

The study recommends more global pioneers to be hired to coordinate the Muslim ministry for the church in Kisii. Further, that SKC to promote, more training and awareness for both Transmara area and Gusii regions is a pointer to a future with better things for this AMR work, and as the scripture says ‘this gospel shall be preached to all people groups, kindred and tongue then the end shall come’ Mathew 24:14(paraphrased). Time for us to fulfil the scripture has come.

APPENDIX A

SURVEYS

Interview Questions for the SDA Church in Nubia Area-Kisii

1. Are you aware of the Muslim presence in the Nubba community?
2. Does your church have any programme in place for reaching out to Muslims?
3. Have you heard of AMR, in your church?
4. Do you have an AMR co-ordinator in your church?
5. Have you ever received a Muslim Background Believer in your church?
6. If yes above what challenge did that pose to you in nurturing?
7. Have you ever been trained or have volunteers trained in AMR?
8. What will you want the conference to do to equip you more in Ministering to Muslims?
9. What would you say to be the main challenge for your church in witnessing to Nubians. What holds you back?
10. Does your church have any budget for Muslim evangelism?

Interview Questions for the Nubba Muslim Community

1. How long have you lived in the community of Kisii?
2. What is your community's main occupation?
3. How many of your people work in the formal or informal sectors?
4. To what school of thought or sect of Muslims do you belong?
5. Are you aware of the Seventh Day Adventist Church in Kisii –Nyanchwa?
6. In what way have you as a community benefitted from the SDA church?
7. How is your relationship with Adventists in principle?
8. Where do you deal with Adventists most (at what point)?

APPENDIX B
QUESTIONNAIRES
Questionnaire1

THIS IS AN ACADEMIC DOCUMENT FOR A STUDENT OF THE ADVENTIST UNIVERSITY OF AFRICA (AUA) RESEARCHING ON INTER-CULTURAL STUDIES. CIRCLE THE CORRECT STATEMENT(S) GIVE AN HONEST ANSWER.

1). Gender : A) Male b) female

2). Age : a) under 25 b) 25-49, c) 50-70, d) over 70

3). What comes to your mind when you hear the name Christian?

Friend b) enemy c) infidel d) a fellow believer in one God

4). In your opinion are Christians the true people of Al-Ah Kitab? a) Yes b) don't know c) they seem confused d) they don't accept tawheed so they are can't be true mutaqueen.

5). If yes or no above, what would be your reasons?

A) they are strict followers of the bible, b) their scriptures have been corrupted c) their lifestyle is not in harmony with the Bible teachings, d) The Christians are never serious with their religion as Muslims are.

6) The seventh day Adventists in your neighbourhood, in what way are they different from other Christians in Kisii?

a) They keep true Sabbath (SABTIN in Arabic), b) have a unique lifestyle that does not go against Islamic practices. c) They look down upon other faiths other than their own

d) Peaceful and calm community

7) How would you help them to improve? a) tell them that all men are equal in the eyes of God b) we all belong the faith of Abraham and so accept opinions of others c) Ask them to practice what God says in the holy books, d) ask them to sponsor the poor and unfortunate youth to achieve their dream through education

8). Give the things you admire or like about SDAs in Kisii town

a) They are very supportive to their members in social needs like funerals,
b) Healthcare provision health centres –hospitals and their general lifestyle
c) Have educational schools and colleges, school feeding programme for street children at Getembe primary school. d) Engage Muslims in (public debates) Mhadhala and Mjadhala where they are usually very calm.

9).How would you describe the relationship of SDAs in Kisii with Muslims?
Mutual trust and peaceful b) suspicious & exclusive, c) hostile to each other,
d) Inclusive as same community

10).Marriage: can members of the two faiths inter-marry? A) yes without conditions,
b) yes but on condition the other converts to Islam, c) it will be complicated due to differences in faith, d) globalization and postmodernism has made all restrictions to marriage to be outdated.

11. If no above, what would be the reason? A) Islamic sharia law does not allow marriage with non- Muslims therefore they must convert first ,b) the Seventh Day Adventists Christians would never accept a spouse from other faiths, c)both faiths look at the other with despise, d) children will be confused in terms of which faith to embrace.

12 What would happen to a person who dares convert from Islam to Christianity?

The religious rites like marriage and burial will not be done for them, the property inheritance will not be done for them,

No serious consequence in the community since we live together in peace

C) it is an opportunity for the two communities to have a meaningful dialogue

d) there will be serious loss and rejection by the Muslim community

13. Have you ever studied the Bible and Qur`an with a non- Muslim? A) yes B)no c)

has not been necessary, d) no opportunity for such sharing

14 If yes what was the result?A) we could not agree b)it was educative) it was

helpful to both of us, d) it resulted in loss of mutual love and respect

15. Do you regard the Qur`án and the Bible to be sacred books? A) yes b)no c) the

Bible is corrupted so not acceptable, d) The Bible is relevant only in defence of Islam

16. Are you willing to be studying from both: the Qur`an & the Bible? A) Yes b)

no, c) not now, d) undecided

QuestionnaireII

To Establish The Sensitization And Effectiveness Of AMR In The Local Churches

This Is An Academic Research Questionnaire Being Conducted By A Student Of The

Adventist University Of Africa- Graduate School

Circle The Correct Answer That Describes Both Your Opinion And Feeling As

Honest As Possible.

Personal Information

1 a) age 18-25, b) 25-50, c)50-70, d) over 70

2 Marital status a) single b) married c)divorced/ widow d) single parent

3 church affiliation a) SDA b) evangelical c) independent d) catholic

4 Does your church have a ministry for Muslims; a) yes b) no c) individual effort, d) only pastor does it

5 if no, why do you think? A) the internal needs are too many to add others, b) our church is too small to have such a capacity just yet, c) they are already lost beyond redemption, d)we are not empowered to minister along such of the Quran as compared to reaching out to others using only the Bible

6 Do you have Muslims in your neighbourhood/ work place/ in your family? A) yes, b) no c) never seen any d) only see them in the main town

7 Have you been disturbed by questions Muslims raise against Christianity? A) yes b) not so much c) consider them out of their minds, d) they are too few to challenge us in this region

8 Would you be willing to train as Christian Muslim relations volunteer? A) yes b) no) not sure d) notready just yet

9 How long should such training take for your convenience? A) one week) two weeks, three weeks, d) four weeks

10 What has been hindering you from starting work among Muslims? A) exposure to its challenge, b) training c) lack of funds, d) lack of support from church leadership & administrators.

Questionnaire III

To Measure The Christian Involvement In Adventist Muslim Relations (Herein Referred To AS AMR).

This questionnaire is an academic research being conducted in your area by a student of AUA.

Circle an appropriate response and give any other written answer where needed, your name is not to be written

I Personal Information

(Tick as appropriate or write what is asked for)

1 Gender: a) Male b) Female

2. Age: a) 15-25 b) over 25

3. Education background a) secondary b) post-secondary

II Research Related Questions

1 Describe your attitude to Muslims in your community

a) they are God`s people, b) they are my friends c) they are terrorists d) don`t know
how to describe it but negative

2 AMR ministries, how will you rate its importance to your church?

a) Very important, b) important, c) kind of useful, d) not important at all

3 Muhadhara, and dialogue, describe its significance to you as a church member

a) very important, b) important, c) somewhat useful, d) waste of time and resources

4 Muslim presence in town, does it worry you?

a) Not alarming in any way, b) worrying, c) not worrying, d) not notice Muslims in
my town

5 If yes above, in what way does it worry you?

a) taking away our business, b) security concern, c) religious threat, d) am a debtor to
them to evangelize them

6 Describe the Muslim population in town

a) Growing fast, b) getting local converts from community, c) not disturbing, d) calm

7 What has your church done to enhance Muslim evangelism?

a) Started training workshops to empower the church in its witness, b) done door to
door campaigns among the Nubians, c) Does joint socio-economic initiatives to
bridge the gap between Nubians and our church, d) nothing

8 what would you consider to be the main challenge in Christian –Muslim dialogue in your area.

a) lack of preparedness in terms of training b) lack of funds, c) my church has not given this line of ministry a priority as other departments, d) the Muslims are consider to be unreachable

9 What provision have you made in your church to nurture a Muslim background believer?

a) set funds aside to handle any such eventualities as and when they arise b) the church members have been sensitized and trained on how to care for such a believer, c) the church is developing a policy framework for the ministry, d) nothing going on at present

10 Do Muslims still challenge your faith by the questions they ask? a) yes b) not so much, c) we don't interact, d) consider them to be insane.

Questionnaire IV

To Evaluate The Team That Was Trained For The Implimentation Of The Project

Personal Information

AGE A) UNDER 25 B) ABOVE 25

GENDER A) MALE B) FEMALE

Research Information

1. IN WEEKS how long was your training a) one week b) 2 weeks c) over 2 weeks

2. How would you rate the supportiveness of your church to AMR work ? a) very good b) good, c) fair d) negative

3. Which activities have you done so far for AMR work? A) muhadhara B) community service (AYS & dorcas) & witnessing

c) educational support

d) none of the above

4 In evaluating your readiness to engage a muslim on 1-1 discussion how would you rate yourself? A) very ready B) ready but not confident C) ready but have no time for witnessing, d) it feels scary

5 How prepared are you to participate in a Muslim out-reach campaign if organised by your church? a) sure to participate b) ill equipped as at now c) dont know where and how to do it d) fear the reaction of the muslims may be violent

6 Which areas are you prepared to participate in during a Muslim campaign? a) Muhadhara B) house to house witnessing through the camel method c) community service d) dialogue

7. What do you consider to be the most serious challenge in AMR work in Kisii?
a) the attitude of church leaders b) lack of funds c) lack of training d) lack of support from church leadership

8. How will you wish to be supported in the future of AMR work by the local conference? a) funding b) training c) mobilization & emphasis on its role d) strengthening the department through provision of a policy framework

9. In which areas do you require more support in terms of material and training? A) Apologetics, b) history & pillars of Islam, c) prophethood of Muhammad, d) Quranic exegesis

10. Where do you consider yourself to be well equipped? A) apologetics, b) Quranic teachings, c) hadith d) sharia law

Questionnaire V

To Evaluate The Team That Was Trained For The Implimentation Of The Project

Personal information

AGE A) UNDER 25 B) ABOVE 25

GENDER A) MALE B) FEMALE

Research Information

1. In Weeks how long was your training a) one week b) 2 weeks c) over 2 weeks

2. How would you rate the supportiveness of your church to AMR work ? a) very good
b) fair c) negative

3. Which activities have you done so far for AMR work? A) muhadhara B) community service (AYS & dorcas) & witnessing c) None to-date

4. In evaluating your readiness to engage a muslim on 1-1 discussion how would you rate yourself? A) very ready B) partially ready C) not ready at all

5. Would you be willing to participate in a Muslim out-reach campaign if organised by your church? A) Yes B) No C) not sure

6. Which areas are you prepared to participate in during a Muslim campaign? a) Muhadhara B) house to house witnessing through the camel method c) none

7. What do you consider to be the most serious challenge in AMR work in Kisii?
a) the attitude of church leaders b) lack of funds c) lack of training

8. How will you wish to be supported in the future of AMR WORK?

APPENDIX C
CORRESPONDENCE

Tom Kennedy Miyienda
P.O Box 22,Kisii. Kenya.
7/11/2012.

The Executive Secretary
South Kenya Conference
P. O Box 22, Kisii

Dear Sir,

**RE: Request for permission to conduct a research within South Kenya
Conference (Nubia) – Kisii town.**

I wish to ask for your permission to carry out my research within the conference for the period of six months; this is in fulfilment of the requirements for my MA Missiology-Islam.

Thanking you for your support.

Yours sincerely,

Tom Kennedy Miyienda

SKC



SEVENTH-DAY
ADVENTIST
CHURCH

South Kenya Conference
P.O. Box 22, Kisii - Kenya
Tel: 254-058-30703
Fax: 254-058-30524
Website: www.skca.adventist.org

February 7, 2013

Pr. Tom Kennedy Miyianda

Dear Sir,

RE: PERMISSION TO CONDUCT MA RESEARCH IN SKC

Christian greetings.

This is to let you know that your request to conduct a research within SKC (Nubia area) has been granted under Min KKC 474 of 4/12/2012.

May God bless you in your research.

Pr. Joseph Parmanyari
EXECUTIVE SECRETARY SKC

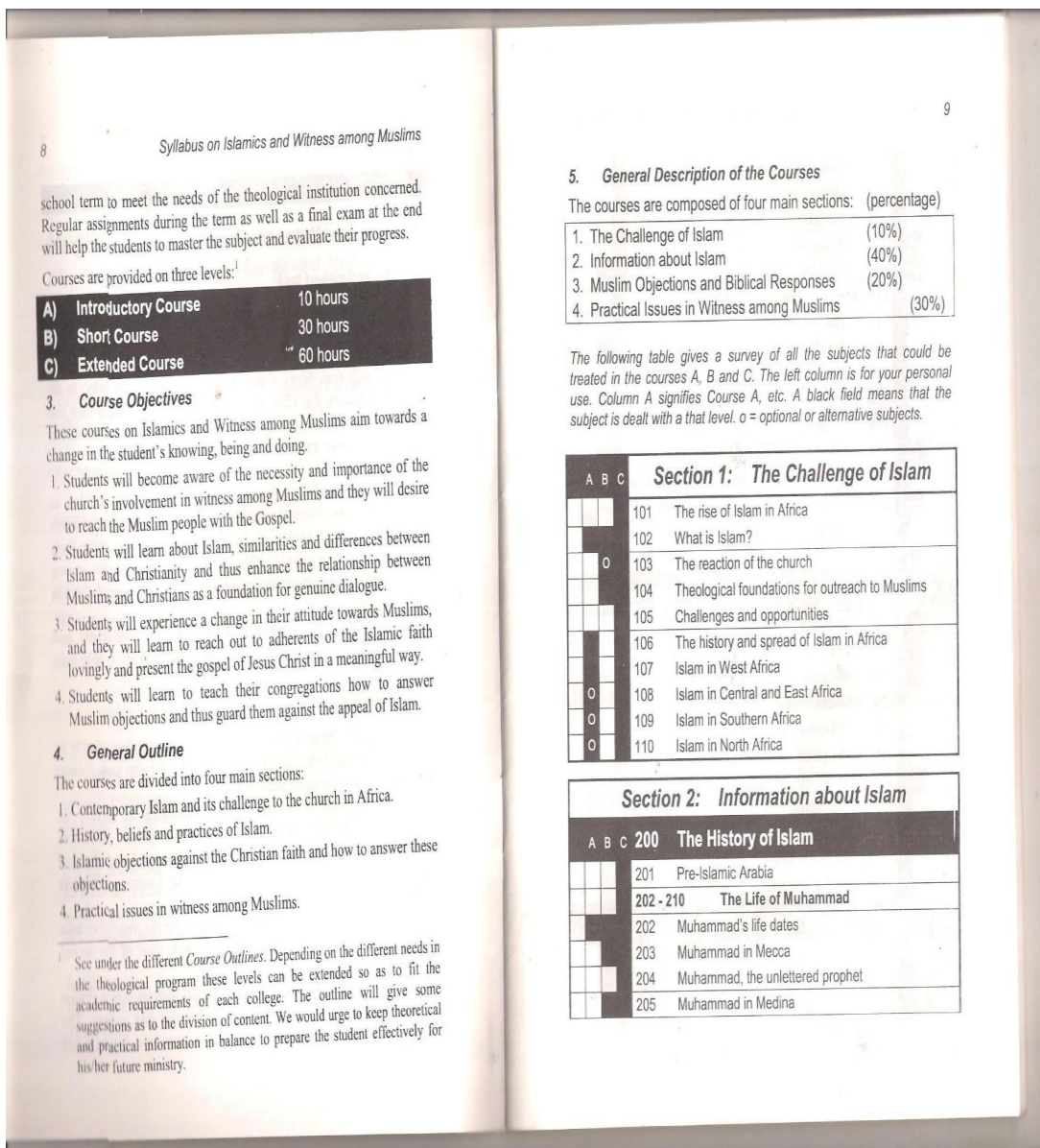
Cc: SKC Officers

APPENDIX D

TRAINING MATERIAL AND MANUAL

Syllabus for AMR work (Adopted from Life Challenge Africa)

Raw data



school term to meet the needs of the theological institution concerned. Regular assignments during the term as well as a final exam at the end will help the students to master the subject and evaluate their progress.

Courses are provided on three levels:¹

A) Introductory Course	10 hours
B) Short Course	30 hours
C) Extended Course	60 hours

3. Course Objectives

These courses on Islamics and Witness among Muslims aim towards a change in the student's knowing, being and doing.

- Students will become aware of the necessity and importance of the church's involvement in witness among Muslims and they will desire to reach the Muslim people with the Gospel.
- Students will learn about Islam, similarities and differences between Islam and Christianity and thus enhance the relationship between Muslims and Christians as a foundation for genuine dialogue.
- Students will experience a change in their attitude towards Muslims, and they will learn to reach out to adherents of the Islamic faith lovingly and present the gospel of Jesus Christ in a meaningful way.
- Students will learn to teach their congregations how to answer Muslim objections and thus guard them against the appeal of Islam.

4. General Outline

The courses are divided into four main sections:

- Contemporary Islam and its challenge to the church in Africa.
- History, beliefs and practices of Islam.
- Islamic objections against the Christian faith and how to answer these objections.
- Practical issues in witness among Muslims.

¹ See under the different *Course Outlines*. Depending on the different needs in the theological program these levels can be extended so as to fit the academic requirements of each college. The outline will give some suggestions as to the division of content. We would urge to keep theoretical and practical information in balance to prepare the student effectively for his/her future ministry.

5. General Description of the Courses

The courses are composed of four main sections: (percentage)

1. The Challenge of Islam	(10%)
2. Information about Islam	(40%)
3. Muslim Objections and Biblical Responses	(20%)
4. Practical Issues in Witness among Muslims	(30%)

The following table gives a survey of all the subjects that could be treated in the courses A, B and C. The left column is for your personal use. Column A signifies Course A, etc. A black field means that the subject is dealt with at that level. o = optional or alternative subjects.

A	B	C	Section 1: The Challenge of Islam	
			101	The rise of Islam in Africa
			102	What is Islam?
		O	103	The reaction of the church
			104	Theological foundations for outreach to Muslims
			105	Challenges and opportunities
			106	The history and spread of Islam in Africa
			107	Islam in West Africa
		O	108	Islam in Central and East Africa
		O	109	Islam in Southern Africa
		O	110	Islam in North Africa

Section 2: Information about Islam				
A	B	C	200 The History of Islam	
			201	Pre-Islamic Arabia
			202 - 210 The Life of Muhammad	
			202	Muhammad's life dates
			203	Muhammad in Mecca
			204	Muhammad, the unlettered prophet
			205	Muhammad in Medina

		206	Muhammad and his enemies
		207	Muhammad and his wives
		208	Muhammad towards the end of his life
		209	Biblical evaluation of Muhammad
		210	A comparison between Muhammad and Jesus
		211 - 216	The Spread of Islam
		211	The first four Khalifs
		212	The different dynasties
		213	The crusades
		214	The colonial period
		215	Other aspects of Islam in Africa
		216	Current trends of Islam in Africa
		217 - 219	The Sects and Movements within Islam
		217	A brief overview of the sects of Islam
		218	Sufism
		219	Folk Islam
		A B C 230	The Holy Books of Islam and the Sharia
		231	An introduction to the Qur'an
		232	The revelation of the Qur'an
		233	The sources of the Qur'an
		234	The compilation of the Qur'an
		235	The content of the Qur'an
		236	The problems in the Qur'an
		237	An introduction to the Hadith
		238	The content of the Hadith
		239	The Shariah
		240	The law of Dhimmitude and of apostasy
		241	Further subjects
		A B C 250	Beliefs and Practices of Islam
		251	An introduction to Islamic teaching
		252	Islamic practices
		253	The concept of god in Islam

		254	Further studies about the god of Islam
		255	Biblical evaluation of the god of Islam
		256	Islamic angeology and demonology
		257	Prophethood in Islam
		258	Predestination in Islam
		259	Islamic teaching on sin
		260	Islamic eschatology
		261	Salvation in Islam
		262	The influences of Islamic practices on Muslims
		A B C 270	Special Topics
		271	Women in Islam
		272	Islamic feasts
		273	Holy places in Islam
		274	Perspectives on jihad (war) and dawah ("missionary" activity)
		275	The life cycle of a Muslim

Section 3: Muslim Objections and Biblical Responses

		A B C 300	The Islamic - Christian Controversy
		301	An introduction to Christian apologetics
		302	An overview of main differences and problem areas
		303	Islamic allegations against the Bible
		304	Answering Islamic allegations against the Bible
		305	The Gospel of Barnabas
		306	Islamic allegations against the person of Jesus Christ
		307	Islamic allegations against the trinity
		308	Islamic allegations against the crucifixion of Jesus Christ
		309	Islamic allegations against the atoning work of Jesus Christ
		310	Islamic allegations against the universality of Jesus Christ

	311	The Islamic allegation that Paul invented Christianity
O	312	Is Muhammad prophesied in the Bible?
	313	More questions that demand an answer

Section 4:
Practical Issues in Witness among Muslims

A	B	C	400	Principles of Witness among Muslims
			401	Understanding Christian witness to Muslims
			402	Some basic requirements for the Christian witness
			403	Understanding communication
			404	Understanding evangelism
			405	Understanding spiritual warfare
			406	Understanding Muslims
			407	Contextualisation
			408	Methods of witnessing
			409	Gospel concepts
	O		410	More Gospel concepts
	O		411	An introduction to Chronological Bible Storytelling
			412	The use of illustrations in witness among Muslims
	O		413	Barriers in witness among Muslims
			414	Follow up of converts
			415	Discipleship programs
	O	O	416	The role of the church
			417	Motivating the believers
			418	Strategies for reaching Muslims
			419	Production of media
			420	Training the church in outreach
			421	Prayer for the Muslim world
			422	The Christian witness to the Muslims in history
			423	The use of the Qur'an in witnessing
			424	Church planting in Islamic communities
			425	The unfinished task of witness among Muslims

6. Course Requirements²

6.1 Participation in the Classroom Discussions

The student should actively take part in discussion during or after the presentation. He should be prepared to answer questions that show whether he has understood the material presented. Taking notes and reading the part discussed in the student handbook is considered a basic requirement for successfully completing the course.

6.2 Reading Assignments

A list of reading materials related to the different subjects of the course will be provided for all three levels. It is expected that the student will take as much time for reading as he spends in the classroom. He should make notes for his own benefit. The lecturer may help in directing the student to helpful and relevant literature (see Appendix 2 for further suggestions).

The video series *Battle for the Hearts* is designed to help the lecturer or trainer in his task. The twelve episodes follow roughly the program of this outline. It is strongly recommended to use this professional tool to add some additional aspects to the proposed subjects. We suggest, however, that the teacher watches the series first before using it in his class. This will enable him to pick and choose the segments that seem most helpful. The *Video Series' Trainer's Guide* (short: *Trainer's Guide*) will be helpful in organizing discussion groups and will open further study avenues.

6.3 Writing Assignments

It is required for each level to write a paper on one of the aspects of the course in close communication with the lecturer. This paper should have the standard form for scientific papers (A4, margin 2cm, double spaced, bibliography included, the number of pages varies according to the course level). Further written assignments may be given according to the need of the student (Appendix 5 may help).

² The proportion or percentage of each part will be discussed under *Assessment* in the detailed outlines of the different levels of the course.

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Educational Background

2011-2014	Master of Arts in Missiology (Adventist University of Africa)
2010-2012	Certificate in Leadership & Adventist Heritage (UEA Baraton)
1989-1994	BLA Theology (Spicer Memorial College)
1982-1983	KACE Ruiru High School
1978-1981	KCSE Gesusu High School
1977	KCPE Ibeno

Work Experience

2014-03-20	District Leader Suneka (South Kenya conference)
2005-2015	Station Director (pastors Representative) in SKC
1998-2000	Executive Secretary/Evangelism Director/Ministerial Director SKC

1994-1997 District leader : Matangi; Sironga(Nyamira Conference);
Nyanchwa ; Gekomu;Daraja MBil;Kisii Central, Kisii New
Life; Chaplain at Nyanchwa Adventist College.
1998-2006 Treasurer NASS Sacco &
1998-2007 Board chairman Matunwa sec school& Nyanchwa Medical
centre

Language Skills

English; Kiswahili; Ekegusii (both written and spoken) fluent; Arabic

Key skills

Certified, Counsellor by NASCOP; Organiser of evangelistic campaigns; team player;
leadership trainer, motivational speaker. TOT for ADRA.

Hobbies: Reading; riding; touring; Singing, Preaching; teaching; Training
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