

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO EVANGELIZE MUSLIMS IN KITUI TOWN,
EAST KENYA UNION CONFERENCE

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The church of Christ on earth was organized for missionary purpose, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor may hear the message of truth.¹ Therefore, the Seventh-day Adventist Church gives the priority to evangelism in the spirit of the Great Commission in Matthew 28:18-20.

While Islam seems to be one of the major non-Christian religions in Kitui town, its adherents are languishing without a clear knowledge of the gospel of Jesus Christ despite efforts by the pastors who served in this town before. This study examined the factors causing reluctance in evangelizing Muslims in Kitui town and, using the findings thereof, developed a strategy to be used to evangelize to Muslims in this town.

¹Ellen G. White, *Christian service* (Hagerstown, MD: Review and Herald, 1925), 72.

In order to achieve the purpose of this study of developing a strategy to evangelize Muslims in Kitui town, this researcher studied relevant literature on Islam and on evangelism and laid a basis for the study. Both qualitative and quantitative techniques were applied in an attempt to reach a conclusion and analysis of the results analyzed.²

A survey was carried out using a random sample drawn from Seventh-day Adventist Church members in Kitui to establish factors which affect evangelism to the Muslims in Kitui town. The survey revealed that fear was a major factor in approaching Muslims for evangelistic purposes. After an analysis of the questionnaires, this research revealed that a negative attitude was present among the members toward Islam and they thought of it as “a religion of violence.” The survey also established that many members had no knowledge of Islam culture and teachings.

This led the researcher to prepare a program to equip the members for evangelism. An eight-day training was organized from 25th September to 2nd October 2011. After the training, the zeal for evangelism was aroused and the church was involved in action, which led to the organization of a *Muhadhara*.

²Nancy Jean Vyhmeister, *Quality Research Papers*, 2nd ed. (Grand Rapids, MI: Zondervan, 2008), 163.

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A STRATEGY TO EVANGELIZE MUSLIMS IN KITUI TOWN,
EAST KENYA UNION CONFERENCE

A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Missiology

by

Julius Munuve Mbai

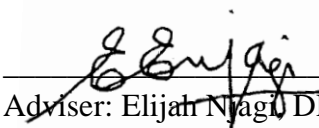
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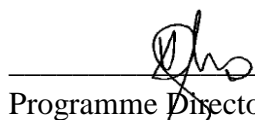
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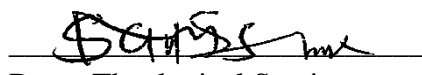
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Dedicated to my dear wife, Miriam, who has been an understanding and helpful mate during my studies, to my dear children, Faith, Isaac, Joshua, Sarah, and Esther who bore with me when I was away because of studies, and to all those who contributed towards this research, as well as those with the zeal of Christ's mission.

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LIST OF ABBREVIATIONS

AMR	Adventist Muslim Relations
EKUC	East Kenya Union Conference
NT	New Testament
OT	Old Testament
SDA	Seventh-day Adventist
SWOT	Strength, Weakness, Opportunities, Threats

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CHAPTER 1

INTRODUCTION

Jesus Christ commissioned His disciples to go to the world and make disciples of all the people, baptizing them in the Name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things which He had told them (Matt 28:19, 20). While commenting on this passage, White Ellen says,

To us also the commission is given. We are bidden to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ's abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, lo! I am with you always, even unto the end of the world.¹

Giving this command, the Lord had in mind every inhabitant of the earth, and the words of John in the book of Revelation make this clear “to those who live on the earth—to every nation, tribe, language, and people” (Rev 14:6). Those to be evangelized include those most resistant to the gospel, and Muslims fit into this category.²

Background of the Study

For any strategy to succeed, one has to know the tools one is going to work with. For the case of evangelism, one has to prepare oneself and the church members for the work. This can be done through, organizing prayer bands, and training the church members on how to present themselves before the community they are planning to give the message. The

¹Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 15.

²Borge Schantz, *Your Muslim Neighbor and You* (Berkshire, England: Seventh-day Adventist Global Center for Islamic Studies, 1993), 6.

evangelist should know the general and the immediate background of that community at the given locality of evangelism and should have an understanding of their leadership, faith, and beliefs.³

On the other hand, for Muslim evangelistic strategy to succeed, there is need for building bridges between Muslims and Christians because the enemy of the Muslim is not the believing Christian, but the larger society that has lost its values.⁴ These bridges will enable the church to communicate in a mutual way the everlasting gospel of God's love as it is relayed in Revelation 14:6-12, which should lead them to accept Christ as their personal Savior and Lord and prepare them for the Lord's second coming. As Bruce Bauer highlights, if the church is to be effective in reaching out to the Muslims, she must first of all understand the Muslims and their faith. She should also strive to understand Islam from its perspective, and know their historical background, in its development.⁵

Statement of the Problem

Despite the efforts of the Kenya Union Mission to initiate an AMR department in the local churches in Kitui town, an evangelistic strategy has not been developed. This is despite the fact that Kitui has a large Muslim population, relative to other towns in Kenya outside of the coast.⁶

³Ron Rhodes, *The 10 Things You Need to Know about Islam* (Eugene, OR: Harvest House, 2007), 129.

⁴Bruce L. Bauer, "Bridges to Islam: Helping Christians Understand Islamic Culture and Values," *International Fellowship of Adventist Mission Studies* 1 (2005):66.

⁵Ibid., 50.

⁶Accessed on 16 May 2016, <http://planesgainesandautomobiles.com/africa/kenya/kitui/spending-christmas-in-kitui-kenya-with-ndukus-extended-family/#sthash.9RXkDY0x.dpuf>.

Purpose of the Study

The aim of this study was to develop a Muslim evangelism strategy for Seventh-day Adventist Church in Kitui town. By studying the evangelism environment in Kitui town, this research sought to analyze the data collected and develop a strategy for Muslim evangelism.

Justification of the Study

Upon completion of this study, church leaders and members will be provided with a guide for evangelism in Kitui town and other areas where Islam is spreading quickly. Notable here is the fact that Islam is a very evangelistic religion. As it is expounded in the Qur'an, "Allah invites (all) to the way of the Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious" Q 16:125. This statement agree with one found in the Bible (Matt 28:19-20, NKJV), which states that, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you". This message from the Bible and Quran prompted the researcher to look for ways and means of coming closer to this community.

Limitations

While Islam is widely spread in Kitui County, this research was limited to Kitui town which is the headquarters of this county and has a significant Muslim concentration.

Definition of Terms

Allah: Translated as God, Divine being who creates.⁷

Da'wah: An Arabic word meaning an invitation to become a Muslim.

⁷Ali Unal, *The Qur'an with Annotated Interpretation in Modern English* (Somerset, NJ: Tughra Books, 2008), 1319.

- Dawlah:** An Arabic word meaning extension of Muslim political control over a region.
- Evangelize:** To try to persuade people to become Christians.⁸
- Hadhithi:** The recorded sayings and deeds of Prophet Muhammad.
- Mzee:** Elder
- Muhadhara:** Swahili word for Public Meeting and Islamic setting for public evangelism.⁹
- Strategy:** Plan that is intended to achieve a particular purpose.¹⁰
- Sunnah:** The saying and deeds of Muhammad.¹¹
- Ummah:** An Arabic word meaning the Muslim community.
- Ustadhi:** A teacher
- Wahadhiri:** Preachers

Methodology

The program development project model of research has been used for this study. In this kind of research, the need for the program is determined, its theoretical base established, objectives sort before designing, then implementing and evaluating its results.¹² Both qualitative and quantitative techniques were applied in an attempt to reach a conclusion.

⁸Unal, *The Qur'an with Annotated Interpretation in Modern English*, 396.

⁹Oscar Osindo, class notes for ISLM 620 Introduction to Islam, Adventist University of Africa, Nairobi, Kenya, 2012.

¹⁰Random House Webster's College Dictionary (2001), s.v. "Strategy."

¹¹Ziauddin Sardar, and A. Malik Zafar, *Introducing Islam* (Royston, UK: Icon Books, 2004).

¹²Nancy Jean Vyhmeister, *Quality Research Papers*, 2nd ed. (Grand Rapids, MI: Zondervan, 2008), 163.

The study has been organized into five chapters in which Chapter 1 includes the introduction, background of the study, the statement of the problem, the purpose of the study, justification of the study, limitations of the study, definition of terms used in the study, and the methodology used.

Chapter 2 includes literature review of different sources. The Bible and Quran together with other historical and scholarly works were consulted with a view of establishing an in-depth theoretical basis for the study.

In chapter 3, the use of questionnaires, interviews, surveys, and personal observation was employed and strength, weakness, opportunity, and threat (SWOT) analysis was applied with the aim of acquiring the in-depth in knowledge of the local setting of the community under the study. This helped to develop a suitable program to mobilize the Kitui Seventh-day Adventist (SDA) Church members to evangelize the Muslims in Kitui town.

In chapter 4, program design, implementation and evaluation were done. The results acquired from chapter 3 were analyzed. The members were trained, then a *Muhadhara* was conducted and the results thereafter analyzed. Chapter 5 gave the summary, conclusion, and recommendations reached.

CHAPTER 2

THEORETICAL STUDY

This chapter reviews the relevant literatures regarding strategies used by the Bible, Qur'an, Christian authors, and other authors in reference of evangelizing other nations.

The Old Testament Strategies of Evangelism

Although in the Old Testament the Bible does not mention Muslims directly, the story of Abram and his two sons Isaac and Ishmael give us a glimpse of two kinds of religions which sprung from this family (Gen 15-17) although before then there were other nations. God through His Word, the Bible, has used many strategies to reach both the Israelites and the nations around them which included the Ishmaels' Some of these strategies which God instructed the Israelites to use can be of help in evangelizing Muslims in Kitui town, because they were effective. The Bible points out a few of these strategies. A good example is found in the book of Isaiah, God asked the nation of Israel to "feed the hungry, provide shelter to the homeless and to cloth those who have nothing to wear."¹

In the book of Exodus 12:41-47, Israel's nation was destined to be a blessing to the nations around them. It was not expected by God to assume an exclusive attitude towards the foreigners. They were to welcome those who desired to join them in the worship and service of God. They were also to be accepted religiously through the rites of circumcision, thus becoming one with God's people. As such, they were permitted to participate in the Passover

¹[Isaiah 58:6-8], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1977), 4:306.

ritual.² This method of inclusiveness won many to the worship of the true God. The same method can be used by inviting our Muslim neighbors in our homes and to our church.

Commenting on this, the *Seventh-day Adventist Bible Commentary* states that, “religion is not a mere theory; it is intensely practical. God’s people must be orthodox in conduct as well as in doctrine before God can work through them for the conversion of others.”³ Thus a great work of reformation is necessary before God can work through Christians to bring into fellowship other people in the commonwealth of Israel and the strangers to the covenant promise. Christianity should reflect on those around them in order for them to accept the message they profess.

Missionary strategy was also used by God. In the book of Jonah, we find the story of the servant of God who was sent to the Ninevites. The act of God in sending Jonah to heathens is a clear indication that God wants everyone to be saved. Like God did, Jesus Christ sends us in Matthew 28:19-20 to go to the world and proclaim the same message of salvation to the Muslims. A good example is the many missionaries from different places of the world who have been sent to many places by the Seventh-day Adventist World Church in order to spread this gospel.⁴

The New Testament Strategies of Evangelism

The Strategies Jesus Used

When Jesus was in this world, He used different strategies to evangelize the people of that time and some of these strategies are discussed on the next page.

²[Exodus 12:41-47], *SDABC*, 1:557.

³“Keep Ye Judgement, And Do Justice” [Isaiah 56:1], *SDABC*, 4:299.

⁴Accessed 16 May 2016, <https://www.adventistmission.org/>- This website gives an elaborate structure used by the Seventh-day Adventist Church to recruit and disperse missionaries to all parts of the world.

Small group strategy: When Jesus began His ministry, the Bible tells us that, He went up on the mountain and called to Himself those whom He wanted. He chose a small group of twelve from the multitude to be with Him that he might send them to preach. (Mark 3:13, 14).

Two by two strategy: The Bible tells us that He called the twelve to Himself and sent them out two by two, giving them power over unclean spirits (Mark 6:7)

Healing ministry strategy: The Bible gives accounts of Jesus healing individuals with different ailments. Many of those people healed were not Jews but gentiles. For instance we have the story of the widow's son of Nain whom Jesus raised from death (Luke: 7:11-16), the great multitude from Judea and Jerusalem and from seacoast of Tyre and Sidon (Luke 5:17), and the centurion's servant (Matt 8:5-13) who were healed.

House to house strategy: Jesus used a house to house approach to reach people. In the book of Luke, Jesus visited the family of Zacchaeus (Luke 19:1-10) and the home of Peter, where He healed his mother-in-law (Luke 4:38-39).

Person to person strategy: In the gospel according to John, Jesus met a Samaritan woman, and preached to her while at the well. The woman believed and became a channel of evangelism to the rest of the Samaritan community, who in turn believed in Jesus (John 4:1-41).

The New Testament reveals clearly that Jesus did not use one method to win people to Himself. Thus it can be noted here that a strategy to evangelize Muslims may require diverse ways for maximum results.

Strategies of Evangelism in Pauline Epistles

The Apostle Paul was the early Christian church's great missionary to the world and he came into contact with men of many nations and different cultural and religious backgrounds. In Acts 9:15, when Paul encountered Jesus on His way to Damascus, He commissioned him to preach to the gentiles. 2 Corinthians 11:32 shows us that He ministered

in Damascus, and Galatians 1:17 shows that He ministered to the people in Arabia. This seems to indicate that God is concerned with all people who are without the truth of the gospel and therefore desires that those who believe in Him be ready to minister to other people with different religious inclinations.

Again Paul ministered to the Jews of Thessalonica. The Scripture briefly describes the method of approach he used among them. It reads, “And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, ‘This Jesus, whom I proclaim to you, is the Christ’” (Acts 17:2-3, Acts 19:8).

According to this passage, Paul used the dialogue method to reach to the Jews in Thessalonica, because, he reasoned with them from the Scriptures, explaining and proving that Jesus was Christ. It can be concluded that Paul used reasoning, explaining and proving the truth using scriptural strategies to evangelize the Jews a method which seemed to yield much in his effort to spread the Gospel. J. I. Packei, in his comment on the missionary work of Paul, notes that this commission to spread the word to the whole world was not confined to the apostles alone. It is a work that rests upon the whole Church collectively and upon each Christian individually.⁵

We need to develop a spirit of gentle aggressiveness to "show perfect courtesy toward all men" (Titus 3:2), and yet, to speak with such boldness and confidence that those who dispute with us will not be able, as the Jews were with Stephen, to “withstand the wisdom and the Spirit with which he spoke" (Acts 6:10). Stephen had the right approach—he was

⁵J. I. Packei, *Evangelism and the Sovereignty of God* (England: Inter-University Press, 1961).

"full of grace *and* power" (Acts 6:8)—and we need to be likewise in our approach to Muslims.⁶

The Last-day Church has a message to give to the world as recorded in Revelation 14:6-12. The angels represent those who have received the truth, and with power, open the gospel to the world.

Evangelism—Christian Approaches to the Muslim World

According to Caleb Shul-Soo Kim in the book *Christian Missiology*, many prominent historians and Missiologists in the west have rightly observed that for the latter half of the last century, we have been living in an epoch in which Eurocentric “Christendom” has been drastically replaced by polycentric “World Christianity.” The term, “World Christianity,” depicts a trend of today’s Christianity—a phenomenon quite different from what it used to be.⁷

Explaining this further, Shul-Soo points out that, owing to both past and current painful experience between the West and the Muslim World, Muslims have tended to be perceived by most Westerners as perilous and dangerous. Such a perception is mostly based on innumerable fitful outbursts by Muslims extremists. Again, Christians in the west were apt to view Islam through a political lens shaped by the indelible sense of enmity historically built between Christendom in the West and Muslim world.⁸ Such a negative view of Islam and Muslims has been extensively spread throughout the Christian world, and the

⁶John Gilchrist, *The Christian Witness to the Muslim* (Benoni, South Africa: Jesus to the Muslims, 1988), chapter 3, accessed 4 July 2013, <http://www.answering-islam.org/Gilchrist/vol2/index.html>.

⁷Stephen Mutuku Sesu et al., eds., *African Missiology: Contribution of Contemporary Thoughts* (Nairobi, Kenya: Uzima, 2009), 225-226.

⁸*Ibid.*, 228.

unfavorable sentiments against them has actually been one of the most hindering obstacles for sharing the gospel among Muslims in the last few centuries.⁹

Quoting Shenk, Shul-Soo observes that living in unprecedented global culture today in which “Christendom as a historical reality is finished,” Christian from all global regions, East, West, South, and North should find a new way to present Christianity to the world—one that is better than portrayed by Eurocentric Christendom.¹⁰ In this regard, Churches in the majority of the world (that is, Africa as well as Asian and Latin American Churches) that have emerged as new mission forces in the last few decades must own the Christian responsibility for this critical task. They should develop an effective missionary approach especially when relating to the Muslim world.¹¹

Finally, for us to be effective in winning Muslims to Christ, Shul-Soo suggested four areas that he feels the majority world church should consider in regard to God’s Mission for Muslims today. First he emphasizes that we should have a positive perspective not to Islam but to Muslims. This is to say that, when approaching Muslims, we should not mostly deal with doctrinal issues but with the Muslim mind. Secondly, Our Dialogue should be filled with Sympathy and Empathy. Thirdly, we should use healing approaches and finally, we should use cultural advantages and translation of Jesus. That is, we should learn to appreciate other people’s culture.¹²

⁹Sesi et al., eds., *African Missiology: Contribution of Contemporary Thoughts*, 228.

¹⁰*Ibid.*, 227.

¹¹*Ibid.*

¹²*Ibid.*, 234-241.

Adventist Muslim Relations; A Seventh-day Adventist Strategy of Evangelism

The Great Commission Christ gave to the church to go to the world and make disciples in (Matt 28:19-20) did not fall on deaf ears to the Seventh-day Adventist Church because she emphasizes that, “God’s mission for this world motivates and informs our mission. For this reason, mission is the lifeblood of the Seventh-day Adventist Church. Mission is woven into our identity; mission defines who we are and why we exist. Early in our movement, we took the Great Commission as our divine mandate motivated by the vision of the everlasting gospel reaching every nation, tribe, language, and people.”¹³

The mission of the Church is centered on God's loving gift of His Son to be the Savior of the world. We are to share this good news with all people, telling them that "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12), and that "whoever believes in Him shall not perish but will have eternal life" (John 3:16).¹⁴

The church mission is comprehensive in its scope. It involves proclaiming the good news to the whole world (Matt 24:14), making disciples of all nations by taking the Gospel to the world, baptizing, and teaching them (Matt 28:18-20), and inviting them into the remnant church—the end-time community of believers in Jesus who worship God the Creator and Redeemer (Rev 12:17, 14:6-7).¹⁵

¹³General Conference of the Seventh-day Adventist Church, Roadmap for Mission, accessed 26 June 2015, <http://www.adventist.org/information/official-statements/documents/article/go/o>.

¹⁴Ibid.

¹⁵General Conference of Seventh-day Adventists, Roadmap for Mission, accessed 26 June 2015.

Some of the approaches which the Seventh-day Adventist Church have used in reaching the Muslims with the Gospel are (a) uplifting Jesus as mankind's only hope without fear, (b) the use of other religious writings which are useful in building bridges by pointing to elements of truth that find their fulfillment in the Bible, but making the Scriptures a priority in our proclamation, (c) the use of contextualization approach and openness and identity approach (this is carrying out our mission and identifying ourselves as SDA in a manner that avoids creating formidable business).¹⁶ Marcelo Dias and Wagner Kuhn in Ministry Magazine have suggested several approaches (strategies) which can also be applied in Muslim evangelism. These include personal involvement whereby awareness about opportunities are brought to church members and leaders such as Global mission pioneer programs in which the pioneers understand the culture, speak the local language and live and work within their own culture to establish new believers.¹⁷

The introduction of international cross-cultural communication is also another strategy. These encompass the use of media, such as Adventist television and internet ministries, which enable the church to communicate its core beliefs using clear and inclusive language. Graduate programs on mission studies are also being established in continents where Adventist colleges and Universities traditionally had little to offer.”¹⁸ A good example is the Adventist University of Africa in Kenya which has done a tremendous work to the African people in equipping those who have zeal to reach Muslims with the gospel.

¹⁶General Conference of Seventh-day Adventists, Roadmap for Mission, accessed 26 June 2015.

¹⁷Marcelo Dias, Wagner Kuhn, “Adventist mission: From awareness to engagement,” accessed 7 March 2016, <https://www.ministrymagazine.org/archive/2015/09 /adventist-mission-from-awareness-to-engagement>.

¹⁸Ibid.

Health message has also been used as a strategy for evangelism. “Missiologists have stressed the need of an approach consistent with the wholistic Adventists view of human beings. In this regard the church has announced the first phase of a comprehensive approach to health outreach, whereby Adventist churches open doors to teach wellness.”¹⁹

Mission from everywhere to everywhere has been introduced and recommended. Example of this form of mission is tent making strategies which have seen Hundreds of Adventist lay people who have already moved to emerging job markets seek to share their faith in these new contexts. Others fund trainings for certain group or make donations for the same.²⁰ This strategy seem to have given positive results in Kenya especially in towns like Kitui where the Seventh-day Adventist Church membership comprise of a majority of people who are working or have come to do business in the town. Such people support evangelistic Mihadhara in these areas.

Adventist World Radio has also been used as an arm of evangelism to share the Adventist hope in Christ. One objective is designed with the hardest-to-reach people groups living in 72 countries within the 10/40 window, which contains two third of the world’s population. Less than two percent are Christians.²¹ Community service has also been used as a strategy of evangelism. Departments such as Adventist Development and Relief Agency (ADRA) which offer free services to the communities in form of relief to disaster stricken victims, have done a lot in areas where it might be difficult to penetrate with the gospel.²²

¹⁹Marcelo Dias, Wagner Kuhn, “Adventist mission: From awareness to engagement,” accessed 7 March 2016, <https://www.ministrymagazine.org/archive/2015/09 /adventist-mission-from-awareness-to-engagement>.

²⁰Ibid.

²¹General Conference of Seventh-day Adventists, *Minister’s Handbook* (Silver Spring, ML: General Conference of Seventh-day Adventist, Ministerial Association, 2009), 59.

²²General Conference of Seventh-day Adventists, *Minister’s Handbook*, 59.

Other departments such as the Dorcas society, the community service women's ministry wing of the church, have also been involved in reaching to special groups in many compassionate ways.²³

The Qur'an Strategies of Evangelism

According to Muslims, the Qur'an is the word of God (Allah), the highest authority on earth by which to regulate one's life.²⁴ It is the scripture given from Allah through the angel Gabriel.²⁵ Then the question we should ask is, "Does the Qur'an talk of Evangelism? Absolutely yes, as you will see in the following quotes from the Qur'an, spreading of Islam is definitely taught and encouraged.

Propagating Through Da'wah

Quoting on evangelism, the Qur'an says;

O ye who believe! What is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. "For Allah hath power over all things. (Surah 9:38-39). See also Surah 4:74-76; 61:10-12.

According to this quotation from the Qur'an, the commission given to Muslims is the same mission given to Christians in the Bible (Matt 28:19-20). So, when going to Muslims we should not fear because we have a common agenda.

²³General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: Review and Herald, 2010), 98.

²⁴Mateen Ellass, *Understanding the Koran: A Quick Christian Guide to the Muslim Holy Book* (Grand Rapids, MI: Zondervan, 2004), 7.

²⁵*Ibid.*, 9.

Evangelizing Through Jihad

According to Mathewson Denny, Islam is spread through jihad, ‘Striving in the way of God’. The west translates the word Jihad as “holy war,” which is only one aspect of its meaning. Muslims recognizes a greater and a lesser jihad. The greater is individual’s personal struggle with his or her base instinct and lack of faith and devotion. The lesser jihad involves if necessary armed struggle against the enemies of Islam although it should be for self-defense.²⁶

He says therefore the Qur’an commands that

there shall be no compulsion in the religion” (2:256). So the Jihad is definitely aimed at the spread of Islam, but by peaceful means like preaching, travel, establishing education institutions and setting good example. Therefore the devotional life of Muslims is not essentially an external pattern of the ritual integral and continuous frame of mind and habits that expresses itself in worship, fasting, almsgiving and the other acts.²⁷

The quotation above outlines four methods of evangelism. These are preaching, doing missionary work, establishing educational facilities and setting good example to those around you.

The Qur’an promotes community service as a strategy of evangelism. Sura 89:17-20 “Nay, nay! But ye honor not the orphans! Nor do ye encourage one another to feed the poor!” Sura 90:8-16, says “Have we not made for him two pair of eyes? and a tongue, and a pair of lips? And show him the two highways? But he hath made not the haste on the path that is steep. And what will explain to thee the path that is steep? (It is :) freeing the bondman: or

²⁶Frederick Mathewson Denny, *Introduction to Islam*, 4th ed. (Upper Saddle River, NJ: Pearson Prentice hall, 2011), 128.

²⁷*Ibid.*, 365-374.

giving of food in a day of privation, to the orphans with claim of relationship, or to the indigent (down) in the dust.” Sura 107, 4:36 also emphasizes on community service.

Hadith Strategies of Evangelism (Jihad)

The “Hadith” are the recorded sayings and deeds of the Prophet Muhammad. It is second in authority only to the Qur'an and is often used to clarify things not specified in the Qur'an. What did Muhammad say about Jihad as recorded in the Hadith?

Emphasizing on evangelism through jihad the Prophet said,

“The person who participates in Jihad (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any Sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.”²⁸

In another hadith, Muhammad is quoted saying, “I have been commanded to fight against people till they testify the fact that, there is no god but Allah, and believe in me (that I am the messenger (from the Lord) and in all that I have taught.”²⁹ Thus it can be rightly concluded that Muhammad taught that, Holy War was an acceptable and good thing to do. To clarify, he even stated that if a Muslim were to die in battle, fighting for the cause of Allah, that he would be guaranteed to go to Paradise.³⁰

Besides the above strategies, there are other strategies which are also effective and Muslims use them as tools of evangelism. The formation of the Islam Africa organization (IAO), with the agendas of unifying all Muslims throughout Africa, putting away of artificial

²⁸Abu Huraira::Book 2: volume1::Hadith35.

²⁹*Sahih Muslim*, vol. 1, p. 17.

³⁰Matt Slick, “Jihad Holy Struggle-Holy war,” accessed 25 May 2011, <http://carm.org/religious-movements/islam/jihad-holy-struggle-or-holy>.

boundaries and the reinstating of a strong and united ‘Ummah’ with purpose of fulfilling the commands of Allah is another Muslim strategy of evangelism.³¹

Ellen G. White Guidelines on the Strategy of Evangelism

According to Ellen White, one of the prominent authors of the Seventh-day Adventist Church, “Evangelism is the theme of primary importance to those called to herald God’s last warning to the doomed world. We are in times closing hours, and the advent message for our Lord’s return must swell to a loud cry reaching the uttermost part of the earth.”³²

Highlighting on strategies which can be used in evangelism, White says that, “The workers in foreign fields will come in to conduct with all classes of people and all varieties of minds, and they will find that, different methods of labor are required to meet the needs of this people.”³³ She notes that, Christ used various methods including community service, to reach out to the less privileged in the community. Further, she says, “Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the lowliest. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed.”³⁴

Emphasizing on community service, the book of James states that, “pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from the world.”(James 1:27). This acts of hospitality can be used as a tool to win many to Jesus Christ. Commenting further on

³¹Frederick Mathewson Denny, *Introduction to Islam*, 365-374.

³²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 6.

³³Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 468.

³⁴Ellen G. White, *Welfare Ministry* (Washington, DC: Review and Herald, 1952), 52.

community service, Robert Pearson emphasizes that, “this is a very interesting way of being involved in community service-developing a program for a particular place and for a particular people to bring out better results in evangelism or witnessing.”³⁵

On the other hand White recommends the use of sound arguments (dialogue) as a strategy for evangelism. She says, “We should present sound arguments that will not only silence our opponents, but will bear the closest and most searching scrutiny.”³⁶ Further she recommends house to house as a strategy of evangelism. She states that, “work in the homes of the people is of equal importance as public effort and in large cities there are certain classes of people that cannot be reached by public meetings. These must be searched out as shepherd searches for the lost sheep diligently and personal efforts must be put forth in their behalf.”³⁷ Emphasizing on these she further says,

Let those workers go from house to house, helping where help is needed and as opportunity offers, telling the story of cross. Christ is to be their text. They need not to dwell upon doctrinal subjects, let them speak of the work and the sacrifice of Christ. Let them hold up his righteousness in their lives, revealing His purity.³⁸

Finally, White recommends personal interview as a strategy of evangelism, on these, she says; “The work of Christ was largely made up of personal interviews. He had faithful regards for the one soul audience. From that soul the intelligence received was carried to thousands. He was faint and weary yet did not neglect the opportunity of speaking to one woman though she was a stranger an alien from Israeli and living in open sin.”³⁹

³⁵H. Robert Pearson, *Miracles Happen Every Day* (Mountain View, CA: Pacific press, 1983), 16.

³⁶Ellen G. White, *Testimonies for the Church* (Washington, DC: Review and Herald, 1889), 5:708.

³⁷Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 2002), 113.

³⁸White, *Testimonies for the Church* (Seoul, Korea: Everlasting Gospel, 2006), 7:228.

³⁹Ellen G. White, *Desire of Ages* (Washington, DC: Review and Herald, 1898), 194.

Seventh day Adventist Authors and Strategies of Evangelism

According to Monte Sahlin, Christ's method of evangelism alone will give success in reaching the people. Quoting E. G. White, he points out that

“The Savior mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs and won their confidence then he bade them, follow me. Our Lord ‘mingled’ with worldly men and women. He listened and observed. He became acquainted with their customs, habits and culture. He gleaned knowledge about their inner thoughts and feelings from the music, art and literature they produced.”⁴⁰

To communicate the Gospel, we must know two things, namely, the Gospel must have a real experience in our lives and we must know the world and have a real knowledge of those who need the Gospel. Monte says that, “before we launch out an evangelization project, we need to do research. Our efforts will be more effective if we have a factual profile of our target audience. Our personal ministry will be much more Christ like if we take the time to know more about the people we are seeking to win”.⁴¹ He points out that “The chief purpose in all evangelism should be to get people saved. The gospel is power of God; unto salvation and any evangelistic effort that leaves the people in an unsaved condition fails to accomplish its highest purpose.”⁴²

In summary, Monte points out three strategies of evangelism which can be used to reach out the unreached from the writings of Ellen G. White. These are

- Mingling with men.
- Sympathizing with them.
- Ministering to their needs.

⁴⁰Monte Sahlin, *Sharing Our Faith with Friends, without Losing Either* (Washington, DC: Review and Herald, 1990), 31.

⁴¹Monte Sahlin, *Sharing Our Faith with Friends, without Losing Either*, 32.

⁴²General Conference of Seventh-day Adventists, *Lift Him Up* (Washington, DC: Review and Herald, 1951).

In his book, *I Must Preach This Gospel*, Gebre Worancha outlines thirteen strategies of evangelism which can also be applied when evangelizing the Muslims. A few of these strategies are the following.

Prayer as a Strategy of Evangelism

Prayer is a strategic and foundational aspect of sharing the good news of Jesus Christ with the world. Before Jesus ascended to heaven, He told his disciples that, they would be his witnesses “to the end of the earth” (Act 1:8). The disciples and the early church did not run off half cooked to start evangelizing. First, they prayed and after the prayer, the place where they were meeting was shaken. And they were filled with Holy Spirit and spoke the word of God boldly. “As a result, “more men and women believed in the Lord and were added to their number” (Act 5:14). Our commission and strategy as Christians remain the same.⁴³

When we witness (evangelize) we plant the seed of the gospel, but it is God who causes the growth (1 Cor 3:6, 7). In prayer, we ask God to give that growth and in prayer we ask God to convict the unrepentant sinners of their sins and awaken in them the need for salvation.⁴⁴

House to House as a Strategy of Evangelism

House to house is intended to assist others to find Jesus via believers’ extending their time, talent and means in glorifying God and God mission. Throughout the Bible history, we learn that, God has been a constant visitor to mankind (Luke 1:68, 78; 7:16) and it is God’s plan that we should visit one another.⁴⁵

⁴³Gebre Worancha, *I Must Preach this Gospel* (South Korea: Everlasting Gospel, 2009), 60.

⁴⁴Gebre Worancha, *I Must Preach this Gospel*, 57.

⁴⁵*Ibid.*, 77.

Livelihood as a Strategy of Evangelism

Worancha defined the word *livelihood* as a “means of living or supporting life and meeting individual and community needs.” This can be a good means of reaching to other people by aligning our life to the needs of the Gospel.

Other Non-Adventist Authors and Strategy to Evangelism

Martin Goldsmith in the book *Islam and Christian Witness* points out some key strategies to consider in evangelizing the Muslims. These include the following:

Knowing the people we want to evangelize

Emphasizing on this fact, Goldsmith states that “there can be no possibility of witness as long as we all remain within our narrow circle without really meeting with others. The first stage in witness is to get to know the Muslims, and every opportunity should be taken to talk and share with them. This may come about through studying together or helping them with their studies.”⁴⁶In getting to know the Muslims, we shall of course learn increasingly about their culture, their way of thinking and their religion. Asking friendly questions, they will be delighted to share with us about their faith and their way of life.⁴⁷

Loving them

In loving your neighbor, Goldsmith points out that, people quickly sense whether we really love them. Christian love will be expressed in generous hospitality and the New Testament emphasizes that hospitality as a mark of Christian spirituality (Rom 12:13, 1 Tim

⁴⁶Martin Goldsmith, *Islam and Christian Witness: Sharing the Faith with Muslims* (Bromley, Kent: OM, 1991), 108.

⁴⁷*Ibid.*, 108.

3:2). So if the witness of Christian is to attract, it must be expressed in connection with hospitality.⁴⁸

Inviting them to the Church

When Muslims begin to relax with us and feel at ease, they may well be interested to see what goes on in a Christian church meeting. We should take initiative in inviting them to speak to the members about their faith. They feel honored and glad to share their faith with us and this will make them also feel far less threatened as they venture into a new foreign environment.⁴⁹

Distribution of Literature

Since both Christians and Muslims believe in revelation through books, the use of literature has obviously played a considerable part in Christian Mission among Muslims. Others have rather preferred to restrict their distribution of Christian literature to a few people whom they know personally and with whom they can study and discuss the contents.⁵⁰

Using Medical and Educational institution.

Christian missionaries have pioneered medical and educational work in many countries throughout the world. Such institutions have not only aimed at preaching the Gospel, but have also been true expression of Christian love.

⁴⁸Goldsmith, *Islam and Christian Witness: Sharing the Faith with Muslims*, 109.

⁴⁹Ibid., 110.

⁵⁰Ibid.

Through such indirect means people can see the outworking of the Christian faith and ask questions when curiosity or spiritual hunger is aroused and thus come to understand who Jesus is and what he has done.⁵¹

According to David W. Sherik, half of the people on earth are either Muslim or Christian. That reality is a revelation of the energetic missionary nature of these two global communities: the Muslim *Ummah* and the Christian church. As missionary movements, the *Ummah* and the church are in competition. The Muslim mission is global and to all people. In that spirit Muslim traders and missionaries have spread the Muslim faith into non-Christian areas of Asia and Africa quite effectively, even in the absence of political power.⁵²

Discussing further, David states that, Muslims have sought political power to assist in fulfilling the mission of the Muslim *Ummah*. Sometimes this has taken on a jihadist militant expansion of the dar-al-Islam. Noteworthy are the eighteenth and the nineteenth century West African *jihads* that extended Muslim military power and authority over vast regions of sub-Saharan West Africa.⁵³ He points out that Muslim mission is twofold: Da'wah and *Dawlah*. Da'wah is witness and invitation. This Mission of Muslim is expressed five times daily as the *adhan* (call to prayer) is proclaimed from hundreds of thousand minarets around the world. There is no compulsion in this mission. It is a witness boldly and confidently proclaimed. It is a forthright invitation. The one who hears this witness and invitation must decide whether to come or to remain distant.⁵⁴

⁵¹Goldsmith, *Islam and Christian Witness: Sharing the Faith* with, 107.

⁵²David W. Shenk, *Journeys of the Muslim Nation and the Christian Church* (Scottsdale, PA: Herald Press, 2003), 223.

⁵³*Ibid.*, 224.

⁵⁴*Ibid.*, 225.

Dawlah is the second dimension of Muslim mission. This is the political and the territorial mission of *Ummah*. So *Dawlah*, is the commitment to use the instrument of political power to bring all area of life under the authority of Islam.⁵⁵ Muslims believe that, during the time of testing, on earth, all people should submit to Islam, the guidance of merciful God. So the mission of *Ummah* is to give witness to the guidance and urge people everywhere to submit to the perfect law of God as revealed in the Qur'an and Hadith and defined in the Sharia.⁵⁶

Finally He States that, Muslim commitment is to become faithful witness over the nations, calling all people to submit to Islam and experience the peace of submission to the eternal will of God. And their mission is to submit every area of life to the will of God.⁵⁷

In summary the chapter was meant to show the strategies used in the Bible, the Qur'an, the hadith, the Ellen G, White writings, the Seventh day Adventist Authors and other authors.

⁵⁵Shenk, *Journeys of the Muslim Nation and the Christian Church*, 225.

⁵⁶*Ibid.*, 230.

⁵⁷*Ibid.*, 240.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

This chapter describes the setting of the community under study. It places that community in the larger perspective such as geographical, political, social, economic and religious background. Besides general description, the community is described in- depth with the help of tools such as quantitative (surveys) and qualitative (documents, interview, personal observation) research tools. A SWOT analysis has also been employed in order to take the study to further depths. This chapter is foundational for the identification of needs and problems for which the following chapter must find the solution.¹

Geographical Setting of Kitui County

Kitui County is located in the former Eastern province of Kenya, about 160 km east of Nairobi. It is one of the largest Counties in the Country covering an area of 30496.5 km². Kitui shares its borders with seven counties. These are Tharaka Nthi and Meru to the north, Embu to the north West, Machakos and Makueni to the west, Tana River to the east and south east and Taita Taveta to the south.

The name *Kitui* means a place where iron goods are made. The Kamba iron-smith who settled in this county many years before the colonial period are the ones who named the area Kitui.² Figure 1, in appendix A. shows the location of Kitui County in the map of Kenya.

¹Andrew Mutero, Gheorghe Razmerita, *Abstract, Adventist University of Africa Standards for Written Work* (Nairobi, Kenya: Adventist University of Africa, 2010), 6.

²Kitui County, "Kenya Information Guide," accessed 14 November 2014, <http://www.kenya-information-guide.com/kitui-county.html>.

Political Setting

Kitui County constitutes of 8 constituencies namely, Mwingi north, Mwingi west, Mwingi central, Kitui west, Kitui rural, Kitui central, Mutito and Kitui south.³ This is well shown in figure 2, in Appendix A.

Population Density of Kitui

Kitui County has a population of 1,012,709 and population density of 33 people per square km, approximately 3% nationally.⁴ That is 48% of the population are male and 52% of the population are females according to the national census of 2009. The main residents are the Kamba people, the fifth largest tribe in Kenya making about 11% of the Kenyan population. The other Kenyan tribes who live in this county are Meru, Embu, Gikuyu and Somali tribes. These groups primarily do business and others are engaged in informal employment.

The population distribution of the county is as follows: Mwingi North, 139,967, Mwingi East, 122,361, Mwingi West, 122,620, Kitui West, 102,314, Kitui Central, 131,715, Kitui Rural, 104,443, Kitui East, 123,239, and Kitui South, 166,050.⁵

Economic Setting

Agriculture is the backbone of Kitui County. In the highlands of Kitui, farmers are involved in subsistence agriculture, mainly growing cotton, sisal, mangoes, maize beans,

³Kitui County, "Kenya Information Guide," accessed 14 November 2014, <http://www.kenya-information-guide.com/kitui-county.html>.

⁴"Kenya Population and Housing Census," accessed 13 December 2014, <http://www.myaspirantmyleader.com>, 2013.

⁵Kitui County, "Kenya Information Guide," accessed 2 December 2014, <http://www.kenya-information-guide.com/kitui-county.html>.

cassava, sorghum, millet and pigeon peas. In lowlands, farmers keep livestock-mainly cattle, sheep, goat and chickens as a means to supplement crop farming as their source of income.

Tourism is a low-key economic activity with some of the residents building hotels and lodges that serve the visitors coming to the main towns for business and leisure. Mwingi national reserve, South Kitui reserves as well as the Tsavo East National Park serve as tourist attractions. These tourist attractions also offer a thriving market for local artifacts such as basket making and soapstone/wood carving as another major source of revenue to the people of the county. Kitui is served by several commercial banks including The Kenya Commercial bank, Equity bank, and The National bank of Kenya.⁶

Religious Setting

Through observation, majority of the people living in Kitui County are Christians, Islam has posed a major challenge in Kitui town. The population of this community is growing rapidly, evident by number of mosques elected in the town. The town has eight mosques while other Christian denominations have only one Church building.

History of the SDA Church in Kitui Town

An interview was conducted to establish how the Seventh-day Adventist Church found its presence in Kitui town, and the strategies they used to evangelize the community. Two people were interviewed. Silas Sila Kioko and Job Kivava, who were members by at that time. The format of the interviews is found in Appendix C.

According to the interview, the Adventist message in Kitui town came in the year 1980. This was through Pastor Silas Sila Kioko and Pastor Samuel Kitonga Kyunguti who

⁶Kitui County, "Kenya Information Guide," accessed 2 December 2014, <http://www.kenya-information-guide.com/kitui-county.html>.

were literature evangelists. The strategy they used to evangelize was one on one, door to door and distribution of literature materials. This work was done to the community including Muslims, although they faced a lot of challenges of illiteracy among many people in the community, but this did not stop their work until they had a congregation of worshippers in the town.⁷

In the year 1990, Pastor Fredrick Wangai felt the need of evangelizing the Muslim community in the area, but because he had no knowledge on how to do it, he invited Pastor Oscar Osindo to train the members. Members were trained but they did not take the initiative to apply the knowledge practically.

The first AMR pioneer to Kitui town was posted the year 2006, by EKUC of the Seventh- day Adventist Church. By then, the church in Kitui had a school which had attracted the Muslim community because of its performance. The pioneer used the opportunity to train the church members and the teachers on how to do evangelism to Muslims. After the training, they organized the first *Muhadhara* in Kitui town which was stopped because of insecurity. Due to this, many members were discouraged and a negative attitude encroached upon the members, leading to withdrawal from evangelizing the community.⁸

History of the Muslim Community in Kitui Town

A Muslim member was interviewed, as per Appendix C, in order to establish how Islam reached Kitui Town. According to the interviewee, Mzee Kasimu Taibari, the onset of Islam in Kitui could be traced to around 1800. It was brought by Arabs who came to do business in the area like Abuddula Juaji who started Kitui cotton factory. The first mosque

⁷Silas S. Kioko, manager, Wikwatyo Radio Station, interview by the author, Kitui, Kenya, 26 July 2011.

⁸Job Kivava, church elder, Kitui Central Seventh-day Adventist Church, interview by the author, Nairobi, Kenya, 20 July 2011.

was built in the town center, the first Imam was Sheik Ali, the second was Sheik Salim and the third was Sheik Omal.

Islam in Kitui was spread through employment, intermarriage, sponsorship, and invitations to people from other areas to come hold Muhadhara. Kitui Town has two sects of Muslims; Boora and Sufi and they worship indifferent Mosques. The Sufi's have seven mosques and the Boora have one mosque. The goal of Muslims in this area is to make Kitui an Islamic town.⁹

Evaluation of Kitui Central and Great Hope SDA Church Members' Knowledge in Muslim Evangelism

After the interviews were done, Church members of Kitui central and Great Hope were further interviewed with the help of questionnaires to evaluate their level of involvement in Muslim evangelism. It was on Sabbath of 18th June 2011, when the Members of both churches were congregating together because it was evangelism Sabbath day for the two congregations. The topic of the day was "how to evangelize non-Christian communities around us." Questionnaires were distributed to around 80 members to respond.

The questionnaires were divided into four sections. Section A, had four questions which required the respondent profile and the department in the church in which he/she belongs. Section B, had fifteen questions which assessed the mission awareness. Section C had eight questions which assessed the level of understanding of Islam teachings and Christian teaching.

The last section, Section D, tested the knowledge of the respondent on why he/she thought the church was reluctant to take the Adventist message to Muslims, the best method

⁹Kasimu Taibari, church member, Kitui Town, interview by the author, Kitui, Kenya, 21 July 2011.

he/she thought were best to reach the Muslims and what one could do to keep a Muslim convert in the Christian faith.

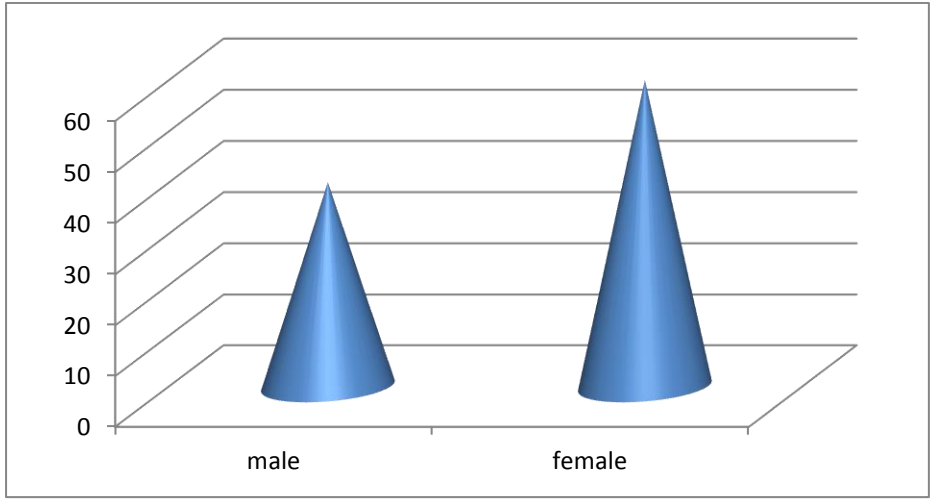


Figure 1. Respondents by Gender

Figure 1 Shows gender respondents in percentage who participated in the program. When questionnaires were collected and analyzed, 60% of the respondents were female, and 40% were male. This disparity is due to the fact that, by observation females tend to embrace spiritual matters more than males. Again female membership is more than male membership.

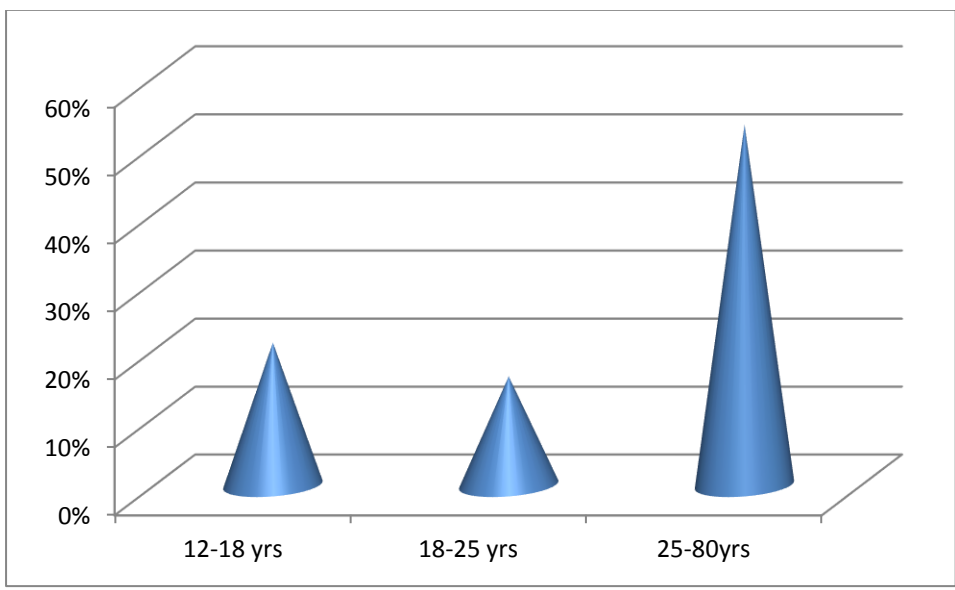


Figure 2. Age Distribution of Respondents

After analyzing the result of figure 2, the study noted that, out of 80% of the respondents, 21% were in the age bracket 12-18 years, 16% were in the age bracket 18-25 years, and 53% of the respondents were in the age bracket 26-80 years. The distribution clearly shows that, 21% of the membership are in pathfinder and ambassadors club. This group can be of great help in the strategy because as they interact with Muslim friends in school, having knowledge of their beliefs, they can be able to share their faith with them. The same applies for youths in age group bracket (18-25 years) who are in universities. The last group of age bracket 26-80 years can be used in sponsoring the programs, participating in planning of the visitation and *Mihadharas*.

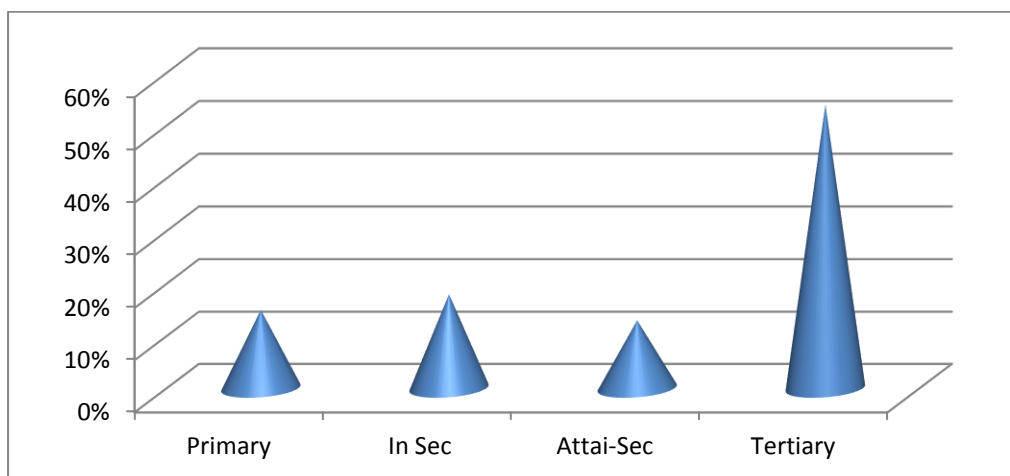


Figure 3. Education Level of Respondents

On the educational, 15% of the respondents had attained primary education, 18% of the respondents were still in secondary school, whereas 13% of the respondents had gone through secondary education and 54% of the respondents were in the level of tertiary and above. Having known the educational levels of the membership, helped the research in placement of each group in their suitable place of participation in the strategy.

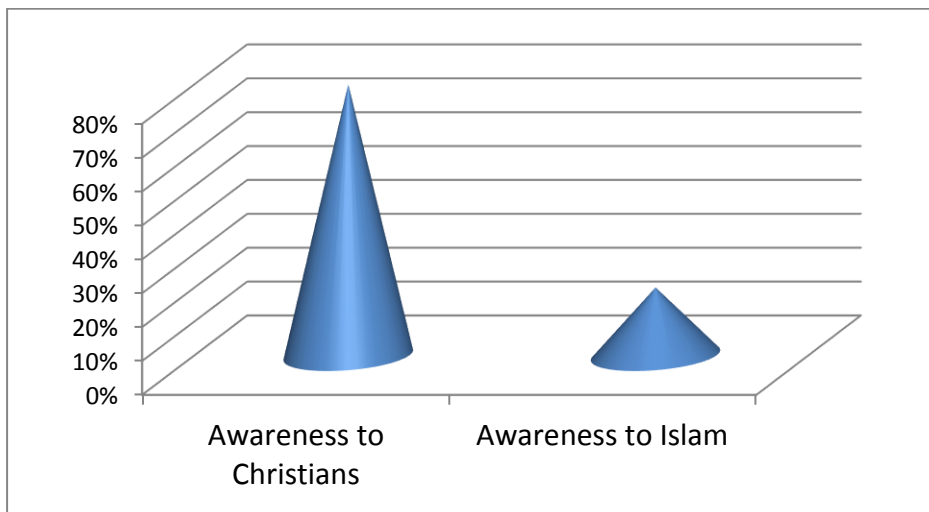


Figure 4. Respondent Awareness to Both Religions

In figure 4, SWOT analysis findings showed that the strength of the church membership in mission awareness is on other non-Adventist Christians denominations, which is represented by 80% while those who have awareness to Islam is represented by 20%. These findings showed that there was a lack of awareness on Muslim evangelism and a lot was needed to be done to prepare the membership on how to evangelize to Muslims.

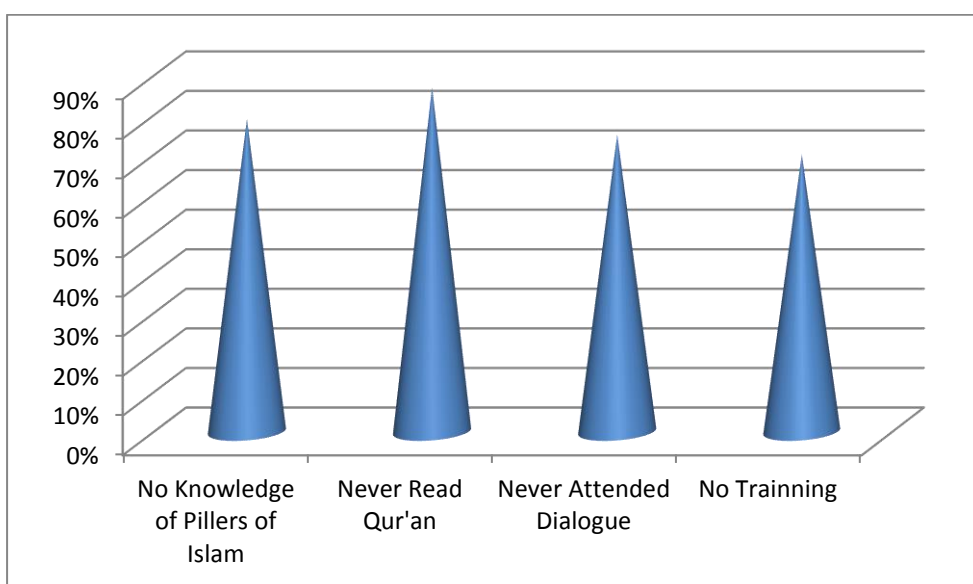


Figure 5. Respondent Knowledge of Islam

Figure 5 showed that, many members of the church did not know what Islam is all about, 79% of the members did not know the pillars of Islam which means only 21% were aware of the same. A total of 87% of the membership had never read the Qur'an, only 13% of the membership had read it. Another 75% had never attended any dialogue between Muslims and Christians, 70 % had never been trained on how to evangelize Muslims. This showed that training was direly needed for the strategy to succeed.

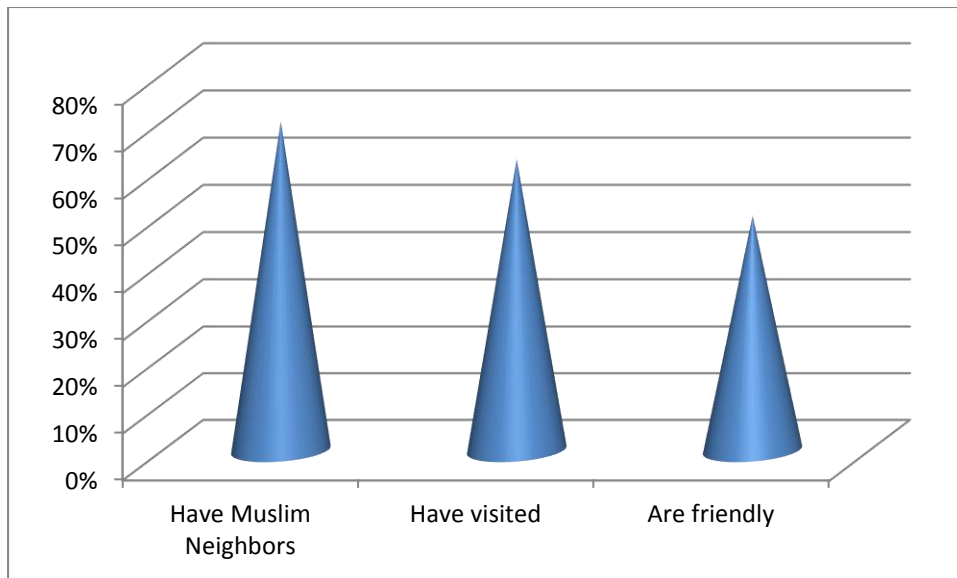


Figure 6. Opportunities for Mission to Muslims

The opportunities to evangelize this group was distributed as shown in figure 8. 70% of the respondents indicated that they had Muslim neighbors around their homestead. A total of 62% indicated that they visited them in their homes and 50% indicated that they were friendly. This indicates that when we get to action we will have no problem in interaction with the Muslims.

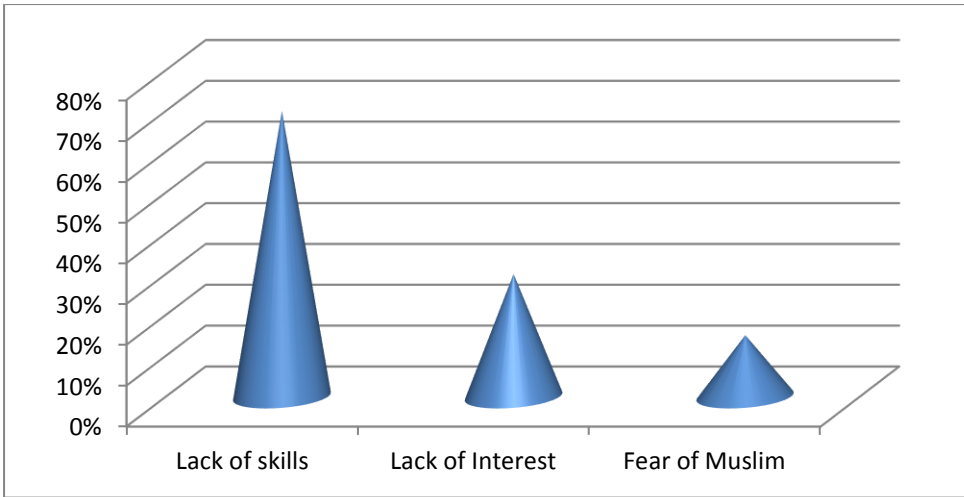


Figure 7. Threats to Muslim Evangelism

In regard to threats, 70% lacked skills, 30% indicated that they lacked interest and 15% indicated that they feared Muslims as indicated in Figure 7. This called for more encouragement to the members and training seminars to prepare and equip them for evangelism.

The study continued as per analysis shown on the table below to test the knowledge of the members on the issue of the doctrine between the Christians and Muslims whereby 4—stands for those who strongly agrees with the statement, 3—for those who agree, 2—for those who disagree, and 1—for those who strongly disagree.

Table 1. Muhammad and Jesus are Messengers of God

Responses	Frequency	Percent
Strongly Agree	50	60%
Agree	21	26%
Disagree	10	13%
Strongly Disagree	9	11%
Total	80	100%

Table 1, shows how the respondents understood Muhammad and Jesus, 50% of the respondents strongly agreed that Muhammad and Jesus are both messengers of God, (26%) agreed, (13%) disagreed and only (11%) strongly disagree. This showed that the respondents needed a seminar in order to study about the two messengers because the way they responded showed many were not sure on what they were responding to.

Table 2. The Atonement of Jesus' Blood was for All People

Responses	Frequency	Percent
Strongly Agree	50	62%
Agree	20	25%
Disagree	6	8%
Strongly Disagree	4	5%
Total	80	100%

Table 2 shows the atonement of Jesus blood was for all people, (62%) strongly agreed (25%) agreed, (8%) disagreed, while (5%) strongly disagreed. The way the respondents responded to the statement showed that, a big percentage had understood it. An indication that, if a program is designed, doubts will be polished from a few who seem not to understand.

Table 3. Muslim Allah and Christian God are the Same

Responses	Frequency	Percent
Strongly Agree	15	18%
Agree	40	50%
Disagree	10	10%
Strongly Disagree	15	15%
Total	80	100%

Table 3, shows that (18%) of the respondents strongly agreed that Muslim Allah and Christian God are the same. (50%) agreed, (13%) disagreed, while (18%) strongly disagreed. This gave an indication that a lot of study was needed before the respondents went out to evangelize Muslims in Kitui town.

Table 4. Islam Religion Has Many Divisions

Responses	Frequency	Percent
Strongly Agree	5	6%
Agree	10	13%
Disagree	30	38%
Strongly Disagree	65	82%
Total	80	100%

The table 4 shows how the respondents understood the two religions. (6%) of the respondents strongly agreed that, Islam religion like the Christian religion has many divisions, (13%) of the respondent agreed, (38%) disagreed while (44%) strongly disagreed.

This shows that (19%) of the respondents agreed that, the Islam religion like the Christian religion has many divisions, while (82%) disagreed which is an indication that, there was need of training to the respondents in order to be able to understand Islam well.

Table 5. Muslim Men and Women are Equal before God as it is in Christianity

Responses	Frequency	Percent
Strongly Agree	50	63%
Agree	10	13%
Disagree	15	19%
Strongly Disagree	5	6%
Total	80	100%

Table 5 showing that in Islam religion men and women are equal before God as it is in Christianity indicates that, (63%) strongly agreed that, they are equal, (13%) agreed, (19%) disagreed and (6%) strongly disagreed. This showed that (76%) the respondent agreed that in the Islam religion men and women are equal, while (15%) disagreed with the statement. This indicates that, the respondents have not studied the Islam religion to know the difference between the two genders, so there is a need for a seminar.

Table 6. Muslims and Christians Have Some Things in Common Which Can be Used as Bridges for Dialogue

Responses	Frequency	Percent
Strongly Agree	15	19%
Agree	10	13%
Disagree	30	38%
Strongly Disagree	25	31%
Total	80	100%

Table 6, showing that Muslims and Christians have some things in common which can be used as bridges for dialogue, indicates that (19%) of the respondents strongly agreed with the statement, (13%) agreed, (38%) disagreed , while (31%) strongly disagreed.

The analysis shows that (32%) of the respondents agreed, while (69%) of the respondents disagreed with the statement, an indication that a lot of training is needed for the respondents to know things which are common in Islam and in Christianity that can be used to have a meaningful dialogue.

Table 7. The Methods Which Muslims Use to Spread Islam are the Same as Christian Methods

Responses	Frequency	Percent
Strongly Agree	40	50%
Agree	15	19%
Disagree	10	13%
Strongly Disagree	15	19%
Total	80	100%

Table 7 showing the methods used by Muslims to spread Islam as the same as Christian methods, showed that, (50%) strongly agreed with the statement, (19%) agreed, (13%) disagreed and (19%) strongly disagreed.

After analyzing the figure, the researcher found that, (69%) of the respondents agreed with the statement, while (32%) disagreed with the same statement. This indicates that a program should be drawn to educate the respondents on the same.

Table 8. SDA Church Leadership in Kitui Town Supports Muslim Evangelism

Responses	Frequency	Percent
Strongly Agree	5	6%
Agree	20	28%
Disagree	25	31%
Strongly Disagree	30	38%
Total	80	100%

Table 8, showing S.D.A Church leadership in Kitui town supports Muslims Evangelism indicates that, (6%) of the respondents strongly agreed with the statement, (28%) agreed, (31%) disagreed while (38%) disagreed.

After analyzing the results from the questionnaires, the research found out that, there was a need to design a program to train the church members about Islam and the suitable methods they should use to evangelize the Muslims.

Summary

The chapter was made to describe the setting of the community under the study, which placed the community in large perspective such as geographical, political, social, economic, and religious background.

It also focused on how Adventism found its presence in Kitui town, and the strategies used to spread the Adventist message. It gave the analysis of the further interviews and questionnaires. The chapter is foundational for the identification of the needs and problems for which the following chapter must find a solution.

CHAPTER 4

PROGRAM DEVELOPMENT: DESIGN, IMPLEMENTATION, AND EVALUATION

According to the analysis done in chapter three, I seemed necessary to develop and implement a program to equip the members of Kitui Seventh-day Adventist Church with skills to enable them reach their Muslim friends with the Gospel.

This chapter presents the program development in three phases: the program design which sets the preparation of the program, the implementation and the evaluation of the program.

Program Design

This section describes the preparation made before the implementation of the program. It was divided in to three parts namely, training, interview, and personal observation.

Through consultation with the local church elders, some training materials were prepared and printed for the training of the church members concerning Islam and how to reach Muslims with the Gospel of Jesus. Below is the outline of lessons prepared for the program.

Program Implementation

On September 10th 2011, before the training session began, I convened a church board to arrange how the program will be carried out. The board went through the prepared lessons and approved them. They also voted that, the Personal Ministries director was to sit with his committee and plan when the seminars would start and for how long.

By 17th September 2011, the committee had already finished its assignment and handed over the report to the elders. Through the elders, the church was made aware of the program and agreed that the next Sabbath of 24th September 2011 the afternoon session would be used to introduce the program.

That afternoon, I was invited to introduce the program to the members. During the introduction, members raised many questions which were discussed and at the end of the meeting, many members accepted to be trained and suggested that we have an eight day seminar.

On the first day of the seminar which was the afternoon of 25th of September 2011, we went through lesson one which tackled what Islam is, who Muslims are, where they came from, and what they believe.

According to Muslims, Islam is the last revealed religion which confirms the basic doctrines preached by the earlier Prophets but renewed by the last Prophet (Qur'an 43:13-15). The word "Islam" originally comes from an Arabic term (peace) and with time it came to acquire the current meaning of submission to the will of Allah. So Islam means peace attained through voluntary self-surrender to God.¹

Therefore a Muslim is one who strives to submit himself to Allah; Islam is a faith, a rite, a law, and ethics. Islam is a political institution; it is a culture and also spirituality. According to the Qur'an, Islam is a religion of submission to the will of Allah.²

Ziaddin Sardar states that, Islam does not claim to be a new religion. It presents itself as a continuation of the religious tradition established by Abraham, and it goes back to

¹Frederic Ntedika Mvumbi, *Journey into Islam: an Attempt to Awaken Christians in Africa* (Nairobi, Kenya: Paulines Publications Africa, 2011), 15.

²Ibid.

Adam.³ Like in Christianity, they believe in the unity of God (Tawheed), Angels who are purely spiritual beings, the books of God for guidance, Prophets of God, and the Day of Judgment and the destiny.⁴ After the study, members appreciated the lessons and promised to invite those who did not attend.

On the second day, we went through lessons two and three which discussed who Muhammad and his disciples were. The objective of the lessons was meant to make the members know who Muhammad was in relation to Islam, as well as those who succeeded him after his death, and what happened during their reign.

According to Muslims, Muhammad is more than a messenger. He is the prophet of Islam. He is the seal of the prophets, born in AD 570 to Abdallah and Amina. He married in AD 590. In AD 610 he received the first revelation which marked the beginning of Islam.⁵

Muhammad followers were Abu Bakr (632-634) whose mission was to consolidate the community dislocated after the prophet died. Umar (634-644) was the second successor. His mission was to expand Islam outside Arabia. Uthman (644-650) was the third but he faced many tensions. His reign was filled with dissatisfactions. Ali (656-661) came last and his reign witnessed a civil war, which set the ground for the numerous sects of Islam such as Sunnism, Shi'ism, and Kharigism.⁶

On the third day, we went through lessons four and five on what the Quran and Sunnah were. Qur'an is believed to be the word of God. It is the written record of the

³Ziauddin Sardar, *What do Muslims Believe? The Roots and Realities of Modern Islam* (NY: Walker, 2007), 5.

⁴Ibid., 43-46.

⁵Frederic Ntedika Mvumbi, *Journey into Islam: an Attempt to Awaken Christians in Africa*, 20.

⁶Ibid., 21.

revelation made to Prophet Muhammad in Arabic, over a 23 year period from AD 610 to AD 632. Sunnah is what Prophet Muhammad said and did.⁷ The objective of this lesson was to help the members know the Qur'an, its claim, and how Muslims view it. On Sunnah, the lesson was meant to make the members know what Muhammad said, did and agreed, in relation to the Islam religion.

On the fourth day, 28th September 2011, I went through lesson six and seven, which tackled the Sharia and Islam sects. Shariah is “the path leading to waters” or “the highway to a good life.” Religiously, it has come to be equated with Islamic law. It has been derived from the Qur'an and is believed to be ordained by God.⁸

Islam has two major groups, the Shia and the Sunnis. Shia believes in hereditary spiritual leadership. They insist that only members of the prophets' family have the right to be leaders. They believe that the prophet should have been succeeded by Ali, his cousin and son-in-law. The Shia argues that the prophet chose Ali as his successor. Sunnis rejects the authenticity of Ali. Other minor sects are Sufis who believe in Hassan al-Basri, Puritans, and Reformers.⁹

The objective of this lesson was meant to make the members aware that Islam as a religion has its own religious law as well as political laws apart from the ones governing the country. It was also meant to show the members that Islam like Christian religion has many divisions, like the Sunnis, Shiites, Sufis, Puritans and Reformers.

On the fifth day, we went through lessons eight and nine, which dealt with the five pillars and the status of women in Islam.

⁷Ziauddin Sardar, *What do Muslims Believe? The Roots and Realities of Modern Islam*, 5.

⁸Ibid., 51.

⁹ Ibid., 59-63.

We found out that the five pillars demonstrate submission to the will of God.

These are

- *Faith*—which all Muslim must subscribe to. It is the creedal statement that there is no God but Allah and that Muhammad is his prophet.
- *Prayer*—to be offered five times a day.
- *Fasting*—which takes place in the month of Ramadan each year. During this time, all Muslims are supposed to refrain from allowing anything to pass their throat during the hours of the daylight but at dawn and after sundown they may eat and drink to their hearts content.¹⁰
- *Zakat*—is paid during the month of Ramadan. Muslims pay their obligation to their obligator, the annual poor tax. Zakat is paid at the rate of 2.5 percent. It is tax on one's income and wealth. It is paid on all liquid and fixed assets, including property, jewelry, saving accounts shares bonds, or agricultural products. It is not indiscriminate tax. It is not levied on anything intended for consumption; it is an act of worship.¹¹
- *Hajj*—is the fifth obligation of a Muslim. At least once in a life time, those with the financial means must perform the hajj, the sacred journey to Mecca. The word hajj means “effort” and the pilgrimage requires both physical and spiritual efforts. One should go for hajj when in prime life.¹²

¹⁰Ziauddin Sardar, *What do Muslims Believe? The Roots and Realities of Modern Islam*, 5.

¹¹*Ibid.*, 69.

¹²Ziauddin Sardar, *What do Muslims Believe? The Roots and Realities of Modern Islam*, 71.

- Jihad—this is the sixth pillar, included in discussion of *Ibadat* (act of worship). It is translated in English as “holy war,” is a perverse reduction of a highly spiritual, intellectual and social concept. In certain circles of Islam it has been reduced to mean war by any method, including terrorism. But according to Prophet Muhammad, it is to “strive, to try one’s utmost.”¹³

On the status of women in Islam, we found that in the Eastern communist world or the democratic nations, the woman is not really in a happy position. Her status is not enviable. She has to work so hard to live and sometimes she may be doing the same work that a man does but her wage is less than his.¹⁴ She enjoys a kind of liberty which in the same cases amounts to libertinism. The objective of the lessons was meant to make the members know the obligation of each Muslim pertaining to religious life and know who the status of women in the Islam religion.

On the sixth day, 30th September 2011, we tackled lesson ten, which dealt with Adventist Muslim Relations (AMR). The objective of this lesson was meant to help the members know the mission, vision, and goals of Seventh-day Adventist World Church in relation to Muslim Evangelism.

On the seventh day, 1st October 2011, I took the members through lesson eleven, which dealt with the methods of reaching Muslims, the untouchables in Islam and common beliefs between Islam and Christianity which can be used as a bridge to dialogue.

On the last day, 2nd October 2011, I took the members through lesson twelve on how to care for Muslim converts. This was to help them know what they should do to keep the new convert strong in the Adventist faith.

¹³Frederick Mathewson Denny, *Introduction to Islam*, 128.

¹⁴Hammudah Abdulat, *Islam in Focus* (Beltsville, MD: Amana, 1998), 182-190.

When the whole training program was done, members resolved that the church should buy some Qur'ans to help them have at least some verses to quote when communicating the Gospel to Muslims and also initiate an AMR department in the Church and choose a leader to

- Serve as the AMR Local Church Committee Chairperson.
- Promote mutual relationship between the Church and the Muslim Community within the locality.
- Promote and Co-ordinate AMR activities in the local Church.
- Carry out a survey of Muslims population within the territory.
- Carry out any other duty assigned by the AMR Conference Co-ordinator or the Local Church Pastor.¹⁵

They also proposed departmental leader of Adventist men, women ministries, and others from Sabbath School department such as outreach leader, a fellowship leader, and an intercessory prayer sub-committee leader, to come together and form a team to oversee the Muslims Evangelism work.

Program Evaluation

After the training, I gave out the same questionnaires I used in chapter three to recheck their level of understanding on Islam. Comparing the information gathered in the questionnaires of chapter three and the ones distributed after the training in the implementation part, it became evident that much improvement was realized on member's awareness to Muslim evangelism.

The number of people who attended the meeting increased from 80 people to 90 people. A total of 67% of the respondents were females: an improvement from 60% who

¹⁵Samuel Lumwe, *AMR Training Notes, East Kenya Union Conference, Nairobi, Kenya, April 2011.*

registered from the beginning. An improvement was also realized on the side of males of 44% from 39% of those registered in the beginning.

On *the age* also, there was an improvement. I noted an increment of 24 % from 21% of the respondents who registered in the beginning who were in the age bracket of 12-18 years. 18% from 16% of those of age bracket of 18-25 years of age, and 66% from 64% of those with age bracket of 26 years and above.

On the side of education, there was also improvement. On primary level 17% was realized from 15% who had registered before the training, while those still in secondary level increased from 19% to 23%. Those who had gone through secondary increased from 12% to 15% and those who had gone through tertiary education and above increased from 54% to 56%. This was a clear indication that, the program had significantly impacted the whole church membership.

On section B, there was also much improvement because the respondents showed that they had understood what Islam was. A total of 91% of the respondents indicated that, they knew the Pillars of Islam, an improvement from 80% who were registered before the training was conducted. At least 85% indicated that they had read the Qur'an an improvement from 65% which had registered before the training.

Those who indicated that they had not attended any dialogue dropped tremendously to 68% from 75%. 68% indicated that they had attended the one conducted in the month of December 2011. On the side of training, 88% of the respondents indicated that they had received training an improvement from 70% of those who had indicated so earlier.

Percentage of those who indicated that they had Muslim neighbors around their homestead increased from 70% to 73%, those who indicated that they had visited their neighbors in their homes increased from 61% to 68%, those who realized that they were friendly to Muslims increased from 50% to 65%.

On *the threats*, those who indicated that they lacked skill dropped from 46% to 14%, those who indicated they lacked interest dropped from 30% to 10 % and those who indicated fear dropped from 15% to 5% an indication that the training was important and it had achieved its purpose.

Evangelistic Program Implementation

In consultation with church leadership, the AMR coordinator and Personal Ministry leader, I organized a one week dialogue and Islamic leaders in Kitui were informed to prepare for the same and agreed. The church invited Wahadhiri (preachers). Those invited were Ustadhi Timothy Awadhi, Ustadhi Albinas Mule, and Ustadhi Fredrick Onyango. This Muhadhara was done from December 4th-10th, 2011 one month after the training.

The dialogue was successful to the extent that, a Muslim family of five converted to Adventism. The three children from the family were recruited in to the pathfinder club and became active members of Kitui pathfinder club. The father of the family had some challenges because he had been working in the mosque. I baptized his wife who became an active church member. The church members participated by helping the family with some basic commodities because their Muslim friends had left them. The pathfinders organized themselves and bought uniforms to the children.

From time to time church members used to visit the family for prayers, Bible study and fellowship, up to the time when the family relocated to Mombasa.

Summary and conclusion

This Chapter was divided into three parts, Program Design, Implementation and Evaluation. The proposed program design was done after which implementation of the program took place. During the implementation members resolved to have an AMR department in the church and proposed a committee of departmental leaders.

After the implementation of the training stage, I evaluated the members' understanding of the Islam by distributing the same questionnaires used in the previous chapter and found out that, there was significant improvement. This led the church members to organize a dialogue (Muhadhara) which was significantly successful.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATION

Summary

Although Islam evangelism was introduced to Kitui Central Seventh day Adventist Church in the early 1990's, there was a gross unawareness and reluctance about reaching the Muslims in the town. Yet it posed intense challenge to the mission of the church. Their presence and rapid growth in the town was enough indication that the church needed to wake up and take the Gospel truth to them.

Due to this, I was forced to look for a relevant solution of the problem and thought of coming up with a strategy to solve the problem. Consequently a program entitled "A Strategy to Evangelize the Muslims in Kitui Town, in East Kenya Union Conference was developed."

The study was developed into five chapters, Chapter one comprised an introduction which stated the mission of the Christian church as it was stipulated by Jesus Christ in Matthew 28:19-20, followed by the background of the study, which showed what would make the strategy succeed. The statement of the problem stated the reason for the strategy. The purpose of the study, described the aim of the study¹ and the justification of the study, showed why the study was chosen and its importance. Delimitations, defined the parameter of the study, Limitation which showed the limits (obstacles) imposed on the study, definition of terms indicated the precise meaning of terms that might not be common to the reader or

¹Andrew Mutero and Gheorghe Razmerita, *Abstract, Adventist University of Africa Standards for Written Work* (Nairobi, Kenya: Adventist University of Africa, 2010), 20.

might have more than one meaning, and the methodology proposed methods and procedures that were to be used to complete the study.²

Chapter 2 involved a review of related literature of different sources. These included, The Bible and The Qur'an. Other sources from other writers were also used to find out what they had said about evangelism and the methods to be used to evangelize Muslims and recommendations they had made for the same.

Chapter 3, described the local setting of Kitui County, which included; the geographical setting, the political setting which covered the population density and distribution of Kitui County, the religious setting of Kitui town, the history of the SDA Church and the history of Islamic religion in Kitui County and in the town. The tools of quantitative and qualitative research and their analysis were done in this chapter.

Chapter 4 presented program development, which included, program design, its implementation and evaluation. In the program design, I prepared a curriculum which was to be used during the training. The implementation created awareness to the members, educated them, and initiated a vision and passion for the work. The evaluation provided a practical information and guidance needed to awaken mission desire into meaningful involvement. Lastly, the survey done showed an improvement in relevant sphere of mission particularly to the Muslim community in Kitui town.

After the training much improvement was realized among the members, because the zeal for evangelism was aroused and they got involved in to action.

A dialogue was organized which resulted in the conversion of a Muslim family to Christianity. This proved that evangelism to Muslim is possible if well organized.

²Nancy Jean Vyhmeister, *Quality Research Papers*, 2nd ed. (Grand Rapids, MI: Zondervan, 2008), 40.

Further it was noted that, every Christian involved in dialogue and witnessing to Muslims needed to know and understand the basic tenets of Islam. This helped him/her to understand how

Islam developed; gave him/her an understanding of the life of the prophet of Islam and helped him/her to grasp the importance of the Qur'an and its theology to Muslims.

I also observed that for a Christian to be able to evangelize Muslims he/she needs to read the Qur'an to find out what it teaches. This is because those engaged in Muslim evangelism and are coming to the Qur'an for the first time will find that they are looking at an entirely different kind of literature than the Bible.

Apart from the Quran, the Hadith is undoubtedly the greatest authority in Islam and needs to be evaluated in order to get a true appreciation of Muhammad and Islam. The Quran's obscurities become clearer when we understand the Tradition. In our hadith section, we included hadiths concerning Muhammad's claim to be the Messenger of Allah, his alleged miracles and his assertion to be the Seal of the Prophets. Other hadiths can also be found here which concern such matters as Muslim's view of Jesus Christ, the alleged corruption of Scripture, and Muslim understanding of sin and prayer.³

Conclusion

Although Islam evangelism was introduced to the Seventh-day Adventist Church of Kitui in the early 1990s, there was a gross unawareness and reluctance about reaching Muslims. Yet it poses intense challenge to the mission of the church. Her persistent

³*What does Qur'an says about evangelism*, accessed 15 May 2011, <http://www.google.co.ke>.

presence and rapid growth in the town is enough indication that the Church needs to wake up and spread the Gospel truth to the community.

After the training much improvement was realized from the members because their zeal for evangelism was aroused and they got involved. A Muhadhara was organized, at the end of which a family of five members of Islam faith were converted to Christianity. This proved that evangelism to Muslim is possible if well organized.

Recommendation

The world church should put more emphasis on Evangelism to all non-Christian religions, through allocating funds to sponsor pastors who may want to study but lack finances.

Our university institutions should develop major courses on major world religions to enable; those who may want to further their studies on them to do so and help in training others in the same fields of the study.

The Central Kenya Conference leadership should encourage and support AMR Department in all levels of the church leadership. This can be done through arranging seminars and training forums for Pastors and lay preachers.

District pastors should support the AMR coordinators elected in their churches in planning seminars and trainings the church members in order to reach the Muslims communities around their localities.

Every local church should serve as a training center for those who show interest in Muslim evangelism, through inviting qualified personnel to train and prepare them for the work.

Mission oriented researchers should focus their study on strategies to reach non-Christian religions and recommend them to those who may have interest of reaching these people with the Gospel of Christ.

APPENDIXES

APPENDIX A

MAPS



Figure 1. Map of Kenya showing Kitui County

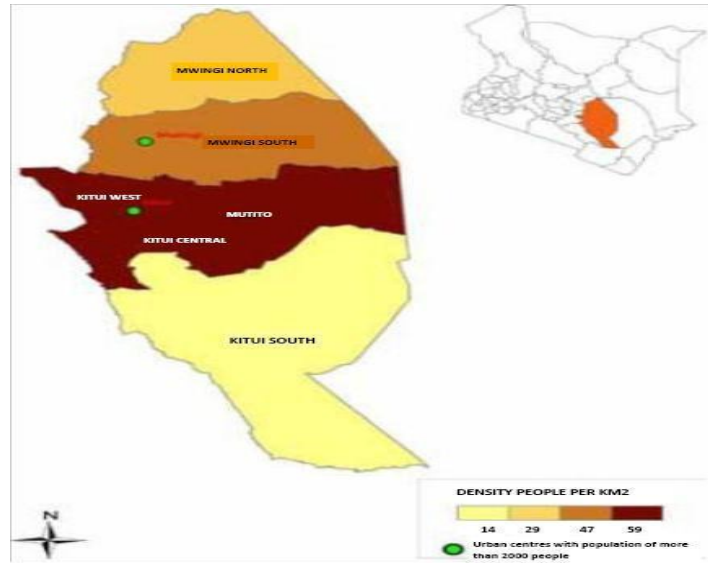


Figure 2. A map of Kitui County showing the constituencies

APPENDIX. B

LESSON OUTLINE

Lesson 1

- What is Islam?
- Who are Muslims?
- Where do they come from?
- What do Muslim believe?

Lesson2

- Who was the prophet Muhammad?
- Who were Muhammad's main disciples?

Lesson3

- Articles of faith?

Lesson4

- What is Qur'an?

Lesson5

- What is Sunnah?

Lesson 6

- What is sharia?

Lesson 7

- Islam sects

Lesson8

- The Five Pillars of Islam

- Prayer
- Fasting
- Zakat
- Hajj
- Jihad

Lesson 9

- Status of Women in Islam

Lesson10

- AMR (Adventist Muslim Relations)
 - Role of AMR
 - Purpose
 - Vision
 - Mission
 - Goal

Lesson11.

- Methods of reaching Muslims
- The untouchables in Islam
- Common beliefs between Muslims and Christians

Lesson12.

- How to care for Muslim converts

APPENDIX C

SURVEYS

Interview Questions on how the SDA Church Entered Kitui Town

1. When did the message of SDA church come to Kitui?
2. Which year?
3. Who brought it?
4. Which methods did they use to spread the Adventism?
5. Did they get converts?
6. Where did they use to worship?
7. Were there Muslims in the area?
9. Did they preach to the Muslims?
10. What was their response to the Message?

Interview Questions on How Islam Came to Kitui

1. How did Islam come to Kitui?
2. Who brought it?
3. Which year?
4. Which methods did they use to spread Islam?
5. How many types of Muslim do we have in Kitui Town?
6. How many Mosques are there in Kitui Town?
7. What are the goals of Islam faithful of Kitui Town?

APPENDIX D
QUESTIONNAIRES

TOPIC: Strategy to Evangelize Muslim in Kitui Town

INSTRUCTIONS

1. Answer all the questions as honestly as possible.
2. Fill in the questionnaire by putting a tick [√] in the box provided or writing the required information in the spaces provided.
3. Do not write your name

N/B: All the information obtained will be treated as confidential and will only be used for this study.

SECTION A:

The Respondents Background

1. Gender: Male [] Female []
2. Age 12-18 [] 19-25 [] 26 and above []
3. Church Department: Pathfinder [], Youth [], Women [] Adventist Men
4. Education Level: Primary [], Secondary [], Tertiary and above []

SECTION B:

Understanding the Adventists and Muslims

1. Do you have Muslims around your homestead? Yes [], No [].
2. Have you ever visited them? Yes [], No []
3. Are they friendly? Yes [], No []
4. Do you know the mission of the SDA church? Yes [], No []
5. Do we have responsibility to evangelize Muslims? Yes [], No []
6. Have you ever heard of Adventist Muslim Relations? Yes [], No []
7. Do you have interest in witnessing to Muslims? Yes [], No []
8. Have you read Quran? Yes [], No []
9. Do you understand what Islam is? Yes [], No []
10. Do you know the pillars of Islam? Yes [], No []
11. Do you know some beliefs and practices of Islam Yes [], No []
12. Have you ever shared your faith with the Muslims? Yes [], No []
13. Have you ever been trained on how to reach Muslims? Yes [], No []
14. Would you like to be trained? Yes [], No []

15. Have you ever attended any dialogue or Muhadhara between Muslims and Christians?
 Yes [], No []

SECTION C

A Test on the Degree of Understanding Islam Doctrines

For each item from the section, please indicate the extent to which you agree or disagree with the statement. Tick what applies to you. Whereby 4-Strongly Agree, 3-Agree, 2-Disagree, 1-Strongly Disagree.

	4	3	2	1
Mohammed and Jesus are Messengers of God				
The blood of Jesus was an atonement for all people including Muslims				
Muslim Allah and Christian God are the same				
Islam religion like Christianity has many divisions				
In Islam religion ,men and women are equal before God as it is in Christianity				
Islam and Christians have something's which are common and can be use as bridges for dialogue				
The methods which Muslims use to spread Islam are same as Christian methods				
The church leadership in Kitui Town supports Muslim Evangelism				

SECTION.D

To Evaluate the Respondent on the Nurture and Retention

1. What tools do you think are best in evangelizing Muslims?
2. What should we do to keep Muslim converts strong in Christian faith?
3. Why is the church reluctant to evangelize in the Muslims?

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