

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: AN EVALUATION OF THE EFFECTIVENESS OF *MUHADHARA* (DEBATE) AS A WAY OF EVANGELIZING MUSLIMS: A CASE STUDY OF THE MUSLIMS IN KITALE TOWN DISTRICT OF THE SEVENTH-DAY ADVENTIST CHURCH

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One of the main tasks that face the Adventist's message presenter to Muslims is to study the current Islamic style of spreading its teachings and be able to understand its religious practices so that he/she can share with the Muslims the Advent end time message. This study has evaluated the effectiveness of *Muhadhara* (debate) as a way of evangelizing Muslims: a case study of the Muslims in Kitale town district of the Seventh-day Adventist Church. Using data drawn from books, periodicals, the Internet, and oral interviews that addressed *Muhadhara* (Debate), the researcher established that traditional methods of presenting the gospel through public crusades neither addressed nor met the need of Muslims to make them

embrace the gospel (*Injil*) as the saving power of God, but *Muhadhara* proved to be effective.

This research sought to know the outcome (conversions) of previous *Muhadhara*. In General, the *Muhadhara* approach has succeeded to bring four Muslims to the Adventist church in Kitale SDA Church and not only the Muslim community but also from other Christian denomination as well as the so called 'pagans.' How has been the nurturing of the new converts from Muslims background to Adventism previously? This has not been well conducted since Adventist members fear those from Muslims background. The perception of Christians on using *Muhadhara* rather than crusade to Evangelize Muslims has now changed positively. There was a common notion that *Mihadhara* could easily confuse members who were not properly grounded in their fundamental Christian beliefs, but this study confirmed the opposite.

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SEVENTH-DAY ADVENTIST CHURCH

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Missiology

by:

Samuel M. Mbugua

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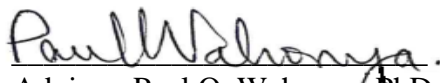
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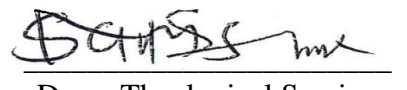
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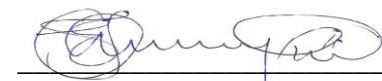
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This is dedicated to all who love Muslim Evangelism.

It is my desire and prayer that through this Ministry,
our beloved brethren the Muslims may fully experience
the saving grace of Jesus Christ (*Issa al-Masihi*).

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LIST OF ABBREVIATIONS

AMR	Adventist Muslims Relations
CMR	Christian Muslims Relationship
DVD	Digital Video disc or Digital Versatile disc
EA	East African countries (Kenya, Uganda, Tanzania)
KANU	Kenya African National Union
KARI	Kenya Agriculture Research Instituted
KCC	Kenya Co-operative Creameries
KFA	Kenya Farmers Association
NGOs	Non-Governmental Organization
NIV	New International Bible Version
NT	New Testament
OT	Old Testament
PEFA	Pentecostal Evangelism Fellowship of Africa
SDA	Seventh-day Adventist
SDABC	Seventh –day Adventist Bible Commentary
WKC	Western Kenya Conference

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CHAPTER 1

BACKGROUND OF THE STUDY

*Muhadhara*¹(Debate) has not been a new phenomenon in Kitale town district of the Seventh-day Adventist Church. It has been used in this area for the past 10 years. Its main objective has been to facilitate the conversion of Muslims to Christianity and generally to promote sound and healthy relationship between Muslims and Christians. The aim of the Adventist Church was to carry out the great commission of Matt28:18-20² in a more effective way. It was hard to measure the effectiveness of *Muhadhara* (debate), in enhancing the conversion of Muslims by the minimum growth of Muslims to Christianity. A system has been to put in place to review, monitor and identify problems in carrying out *Muhadhara* (debate). Reaching Muslims with the Gospel of Christ was a difficult task. Their attitude towards Christianity was negative and thus posing a barrier to this exercise.

¹*Muhadhara* is a public meeting (debate) in Islamic concept; See diagram of *Muhadhara* setting in Appendix B.

²All biblical references will be from the New International Version unless otherwise specified.

The Seventh-day Adventist Church in Kitale town District has been conducting a series of the *Mihadhara* (debates) with Muslims for the last ten years as a way of evangelizing them but with very little success. For all this period only four Muslims have been converted to the Seventh- day Adventist Church,¹ a figure that was observed by many as insignificant.

The history of the early church showed that *Muhadhara*² has been used as a way of leading people to Christ Acts 17:17. This method has also been used as an apologetic and as Luke reports, “And a certain man named Apollos, born in Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus...And he began to speak boldly in the Synagogue... he mightily convinced the Jews, and that publicly showing by the Scriptures that Jesus is the Christ” (Acts 18:24, 26, 28). This showed that for people to be convinced about Christ those who spoke about Him must speak with authority.

The English-Swahili Dictionary indicates that “another term that relates to *Muhadhara* is *Mjadala* or *Mdahalo*, a Swahili word for the (public debate) *Mijadala*.”³ For the purpose of this paper these words are going to be used simultaneously, since in a *Muhadhara* the two interact. *Mjadala* is apologetic in nature which forces one to defend the truth.

¹ The picture showing *Mihadhara* and Baptism conducted, See Appendix F.

² Since this word is central to this research and appears frequently it shall no longer appear in italics.

³ *English-Swahili Dictionary*, 3rd ed.,(2006), s.v. “*Muhadhara*”.

Muhadhara and *Mjadala*⁴ are related to apologetic. The researcher agreed with Philip's observation "Attempt to render the Christian faith persuasive to contemporary individual faiths. For unbelievers, it is a belief forming; that helps to defend attacks upon Christianity and to establish Christianity credible by giving intellectual support to the explanatory value of biblical world view. For believers, it is a belief sustaining: it nurtures the Christian faith by calling believers to love their Lord with their mind (Matt 23:37)".⁵ Christian should be like their master Jesus Christ in answering anyone who asks them about their faith.

While *Muhadhara* is both apologetic and polemic⁶ in its nature, *Mjadala*⁷ is apologetic. The Bible encourages Christians to be apologetic. The apostle Peter in the (1 Pet 3:15) urged us to always be ready to defend our faith by giving an answer to anyone who sought to know the reason for our belief.

When a Muslim on debate asks a question on our faith and our hope in Jesus Christ, William Mcwee Miller, in his comment on above text mentioned that "it is obligatory for the Christian in the Spirit of love to give

⁴*Mjadala* is also a Swahili word meaning debate.

⁵ W. Gary Philips, "Apologetics vs. Polemics vs. Both | Return to Biblicism", (May 2008):1, Accessed 22 March 2014, [biblicism.wordpress.com / 2008/05/20/apologetics](http://biblicism.wordpress.com/2008/05/20/apologetics).

⁶*Muhadhara* has apologetic and polemic nature since the person presenting or teaching in a debate, is forced to defend his faith and also respond to the opponent's beliefs'.

⁷*Mjadala* is dialogue in a *Muhadhara*; debate and dialogue are joined together.

reason for our faith... This may lead to controversy, but the result may be deliverance of the Muslim from misunderstanding and error”⁸ The method classically dealt with reason and evidence.

The objective of *Muhadhara* and *Mjadala* was to preach the gospel and prepare people for the kingdom of God, in fulfillment of the commission of Jesus Christ Mark 16:15-17. Muslims who attended these *Mihadhara*, came with the intention of winning the debate, but to their surprise they lost and when they saw their own leaders standing speechless, they started doubting their established pillars hence some of them decided to join the church.

Statement of the Problem

There was inefficiency of *Muhadhara* (Debate) to Evangelizing Muslims and this had affected the conversion of Muslims to Christianity. It had also affected the general relationship between Christians and Muslims. Therefore there was need for proper Evaluation.

Purpose of the Study

This research sought to evaluate the method of *Muhadhara* to determine whether the SDA Church should continue using it, modify or look for some other methods of evangelizing Muslims. This research sought to know the outcome (conversions) of previous *Muhadhara*, nurturing of the new converts and the perception of Christians on using *Muhadhara* rather than crusade to Evangelize Muslims.

⁸William Miller Mcwee, *A Christians Response to Islam* (Phillipsburg: NJ, Presbyterian and Reformed publishing, 1976), 148.

Significance of the Study

In as much as authors like John Anthony Chesworthy has written in his Dissertation on the use of Scripture in Swahili and Tracts distribution by Muslims and Christians in *Muhadhara* in East Africa, he has not researched at all the effectiveness of *Muhadhara* as way of evangelizing Muslims. Joseph Wandera too has researched on Muslim Co-existence in the Light of Sacred Texts and Present Contexts with Special Reference to *Mihadhara*, yet he has also not shown the effectiveness of *Muhadhara* as a way of evangelizing Muslims. The researcher decided to research on the Effectiveness of *Muhadhara* as a way of Evangelizing Muslims in Kitale Town.

This study would enable the Church members to improve the quality of *Muhadhara* (Debates). The study would further add an insight to the Church members on how to conduct *Muhadhara* (debate). Further the study could be used by other districts or Conference as a model effectiveness of *Muhadhara*. Finally it could serve as a basis improving *Muhadhara* and as a foundation for future study.

Delimitations

Although this research would be profitable to the whole church in Kenya, this research would be applied to the Kitale Town Churches of the Seventh-day Adventist churches because of time and financial limitation that would involve movements and other expenses, so as to carry out exhaustive study in this line of specialization and the results of the study would be sampled to represent the larger area.

Definitions

Al- Masihi Messiah

Da-awa A call to other people to join Islam, Quran Surah 16:125, is Muslims Mission.

Injil Is the gospel of Jesus Christ as mentioned in the Holy Qur'an

Issa Arabic for Jesus

Issa-Al-Masihi Is Arabic name for Jesus Christ (Messiah)

Muhadhara Dialogue, debate/ Public Meeting or Preaching

Mihadhara Plural (Debates)

Wahadhiri Presenter or debater at the *Muhadhara*

Methodology

Ten Adventist Organized Churches in Kitale Town District comprising of one thousand seven hundred Church Members took part in this study.⁹ A Random survey was done as a pilot study, whereby fifty church leaders-including WKC and Muslim leaders were interviewed using written

⁹Kitale Central SDA Church, SDA Church Amazing discovery, SDA Church Power of Truth, in Eastern side of Kitale Town we are, SDA Church Bidii, SDA Church Naisambu, SDA Church Old Path, SDA Church Makunga, in the western side we have, SDA Church Rafiki. In the North of Town we have the following Churches, SDA Church Umoja, SDA Church Blessed Hope, and SDA Church Liavo.

questionnaires. Furthermore, by application of random sampling method¹⁰, ordinary church members were engaged in this process. The researcher designed and employed a descriptive Survey¹¹.

The clear statement of the problem, purpose of the study, significance, delimitations and research procedures are outlined in chapter one. Chapter two lays down the theoretical foundation which revolves around the Bible,¹² Quran,¹³ Ellen G. White writings,¹⁴ and other authors-

¹⁰ Random Sampling means questionnaire were not given to all members at the time they were not given to specific People but to whoever picked it from the distributor's hand.

¹¹ Descriptive survey was also type of questioners.

¹²For references on the Old Testament and *Mihadhara* see Gen 22:17-18; Ex 12:40-47; Isa 56:6-8; 60:1-4, 8-11; Jonah 1:2; 3:1-2. These verses show that from the beginning God had a purpose for the Gentiles. The Jews were to debate with the aim of bringing the Gentiles to the worship of the heavenly God. For examples of debates in the New Testament see Matt 28:18-20; John 4:1-42, Acts 17:4-31, 18:24-28; 21:37-40; 22:1-2.

¹³The Holy Qura'an seeks to build bridges with the people of the 'book.' Referring to Jews and Christians it gives room for *Muhadhara* (debates) and Dialogue. For some references on this see Qura'n 3:64; Surah 5:48; Surah 16:125. Surah 4:171; Surah: 4:136; 29:5. The Holy Qur'an is calling the faithful Muslims to participate in "Da-awa" Islamic Mission.

¹⁴ Ellen G. White gave some counsel that we should come with new methods on how to reach people where they are. See for example Ellen G. White *Gospel Workers* (Washington, DC: Review and Herald Publishing Association, 1915), 468,297-298; *Evangelism* (Washington, DC: Review and Herald, 1946), 31, 59, 60; *Ministry of Healing* (Washington, DC: Review and Herald, 1946),143; *Selected Messages, Vol 3.* (Washington, DC: Review and Herald, 1958),29; *The Desire of Ages* (Mountain View: CA, Pacific Press Publishing Association, 1898), 33, 153,323,356,822; *Testimonies for the Church Vol.8* (Mountain View: CA, Pacific Press Publishing Association, 1898) 246; *Testimonies for the Church Vol.9* (Mountain View: CA, Pacific Press Publishing Association, 1898) 188.

both Christians¹⁵ and Muslims¹⁶ Chapter three describes the local setting

where the study was conducted. These included the geographical, historical,

¹⁵There has been the attempt to reach other Cultures with the message of Salvation. Proper methods of understanding Muslims is needed so that meaningful debates and dialogues can take place. For details about this see John Paulien, “The Unpredictable God: Creative Mission and the Biblical Testimony,” in *a Man of Passionate Reflection A Festschrift Honoring Jerald Whitehouse*, ed. Bruce L. Bauer (Berrien Springs: MI, Andrews University Patterson Printers, 2011), 85-101; William G. Johnsson, “Dialogue with Muslims: A Personal Journey,” *In a Man of Passionate Reflection*, ed. Bruce L. Bauer (Berrien Springs: MI, Andrews University Patterson Printers, 2011), 377-386; Joseph Wandera, *Christian - Muslim Co-existence in the Light of Sacred texts and Present Contexts with Special Reference to Mihadhara*, 1,2, Nairobi: Kenya, University of Nairobi. Foreigner and strangers” [Ex 12:43-44]; *Seventh-day Adventist Bible Commentary* (SDABC), rev. ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-1980), 1:557; Oscar Osindo. *Relating to Mohammad & Mosque, in faith Development in Context: Presenting Christ in Creative Ways*. ed. Bruce L. Bauer; Berrien Springs: MI, Andrews University, 2005; Oscar Osindo, Class notes for ISLM 620 Introduction to Islam. Adventist University of Africa, Nairobi, Kenya, April 2011. Badru, D. Kateregga and David W. Shenk, *Islam and Christianity: A Muslim and a Christian Dialogue* (Nairobi: Kenya, Uzima Press, 2004), 82-88, 102; John Anthony Chesworth. “The Use of Scripture in Swahili Tracts by Muslims and Christians in East Africa” PhD Thesis, University of Birmingham. 2007, 37. Accessed 24 April, 2011. <http://www.academia.edu/478451/>, Oscar Osindo .Narrated Story of A.M.R Ministry in East Africa. Unpublished Material, Nairobi, Kenya, April 2011.

¹⁶The Muslim Authors agree that the spirit of understanding and tolerance should govern debates and dialogues. For some of these views see Mahmoud Ayoub, “Christian-Muslim dialogue: Goals and Obstacles.” *University of Pennsylvania* 94 (2004): 314-315; Mahmoud Ayoub. “Islam and Christianity” in *A Muslim View of Christianity: Essays on Dialogue*. Ed. Irfan A. Omar. (Mary Koll: New York, Orbis Books, 2007), 32, 33, 64, 66-67, Badru D. Kateregga, and David W. Shenk, *Islam and Christianity: A Muslim and a Christian Dialogue* (Nairobi: Kenya, Uzima Press, 2004), 1-8, 25, 26, 38; Kheir Sheikh Abdallah, A. *Essential Islamic Studies* vol.4. (Nairobi: Kenya, Ummah Foundations, 2007), 81, 85. Fazlur Rahman, *Major Themes of the Qur'an* (Minneapolis: MN, Bibliotheca Islamica inc., 1994), 23-24.

political, religious and social activities within Kitale region and its environs. The program development is dealt with in chapter four which shows how research assistants were identified, trained and research instruments constructed. Data was collected and then analyzed using graphs, pie charts and tables. Finally, the summary, conclusion and recommendations have been discussed in details in chapter five of this research document

CHAPTER 2

THEORETICAL FOUNDATIONS ON *MUHADHARA*

As it has been described in the early chapter, in Methodology section, It laid down foundation of chapter two. The researcher sought from other authors what they had written on *Muhadhara* in order to have theoretical foundation on *Muhadhara*

The Background of *Muhadhara* in Kitale town

The *Muhadhara* approach in Kenya takes us back to the 1990's when the church started to witness a great propagation of Islam doctrines. The Muslim pioneers were distributing books like "Let the Bible speak"¹ and "Islam in the Bible"² in an open forum. It sounded a workable approach and later the Adventists in particular decided to borrow the tenets of such approach in order to counteract Islam religion and at the same time proselyte them. As one of the Adventist pioneers for *Muhadhara*, Oscar Osindo, made a remarkable contribution in spearheading this strategy. In part he

¹Walter Eric, *Let the Bible Speak for it Self*(Nairobi: Kenya Life Challenge Africa, 1988); See sample in Appendix C.

²Ngariba Musa Fundi and Kwamba Mohamed Ali, *Islam in Bible* (Zazibar: Al-Khayria Press, 1987).

commented, “we witnessed the Islamic movement that was moving around holding *Mihadhara* all over Kenyan Towns with a slogan, ‘Let the Bible Speak,’ and their main aim was to convert Christians to Islam religion.”³ However, the movement of these Muslims did not meet enough opposition from Christianity. Neither Church members nor pastors and bishops were able to challenge Muslims. This was not affecting one denomination but it was aimed at challenging Christians from all denominations, because this group was using both the Bible and the Quran in their arguments to defend Islam and offend Christianity.

In some parts of Kenya, especially in Mombasa, Pastor Oscar Osindo and his group started developing programs and methods to counter Islamic opposition also used the Bible and the Quran⁴. This brought in a new dawn of attacks of Muslims to the Christian church; because the group was now able to answer those attacks. Prior to this, some preachers used ‘crude methods’ to attack Muslims. They went to the extent of calling the Holy Qur’an Satanic Book and therefore calling Muslims to come out of the religion of Muhammad and join the religion of Jesus Christ. For example, in 1998 at Kitale town, a preacher by the name Hosea Masud who had zeal to preach to Muslim was contracted by the SDA Church-Kitale to conduct a

³ Oscar Osindo, Narrated Story of A.M.R Ministry in East Africa. “Unpublished Material” Adventist University of Africa, Nairobi, Kenya, April 2011, 1-3.

⁴Oscar Osindo, Class notes for ISLM 620 Introduction to Islam ,Adventist University of Africa, Nairobi, Kenya, April 2011, 2,4.

crusade in Kitale Town (Chunuka ground). Although Masud had some Muslim background, the meeting which was to last for two weeks almost aborted because the Muslims community was up in arms to kill him. The preacher used the above mentioned method (the crude method). The Church was therefore forced to invite another preacher the late Pastor John Toya from Mombasa who used the right method of reaching Muslims and finished the meeting successfully⁵.

The Osindo's group began to hold Christian *Mihadhara* in many parts of the country, such as Western Kenya where there were those who were working and trying to reach Muslims with the gospel of Christ, although they were using crude methods of attacking Muslims because the system was still new and foreign to the Adventist.⁶ Before Adventists adopted *Mihadhara* as a method of preaching to Muslims, there were chores and fighting at the public preaching as they were trying to reach Muslims, One good example is the incident that Osindo reports "took place in Mumias town where Pastor Josephat Inyangala was almost killed after being attacked by Muslims in a public meeting."⁷ This was as a result of improper way of reaching Muslims, also being unable to understand their worldview and the untouchable⁸ in Islam.

⁵Christopher Onkoba, Church Elder, Seventh day Adventist Church Kitale Central, interview by author, Kitale, 20 March, 2012.

⁷Oscar Osindo, Narrated Story of A.M.R Ministry in East Africa, "Unpublished Material", Nairobi, Kenya, April 2011,1.

⁸ Untouchable in Islam, this is the area considered by Muslims as blasphemy when miss handled (Allah, Prophet Mohammed, Holy Qur'an and Islam Religion).

Pastor Bakasa, who was the local church pastor at the time of this commotion, said that the Adventist believers in Mumias Town placed a service request to call Pastor Osindo and the late Pastor John Toya from Mombasa to come with their group and use an approach that sought for a common ground between Adventists and Muslims.⁹ The approach that this team took was the Jesus' model when He was beaten and crucified; a method that never involved violence to counterattack, the violence. It was on that line that Jerald Whitehouse observed that; The non-violent resistance of Jesus at the cross offers a counter-model for challenging violence, but even more important it clarifies Jesus' command to offer the other cheek when one has already been slapped by the offender and not to resist an evildoer' (Matt 5:38-42). "Jesus replied, if I said anything wrong you must prove it. But if I am speaking the truth, why are you beating me?" (John 18:23, emphasis mine). To offer the second cheek is to confront evil without succumbing to it. Jesus' question, "why are you beating me"? Was an invitation to his persecutors to stop, to ponder, to face the consequence of their actions to change and be redeemed.

This approach was meant to show Muslims in Mumias that violence does not solve spiritual warfare. This in line with the comments of Bruce L. Bauer and Oscar Osindo who observed "Spiritual truth must be presented through spiritual process...into the background in order to approach Islam within its cultural context ...only the Muslim could be approached and a

⁹Sammy Bakasa, AMR Director, Western Kenya Conference, interview by the Author, Eldoret, May 25, 2011.

bridge to their faith established.”¹⁰ Allen Roland¹¹ supported the idea of reaching the Muslims in their context to avoid confrontation. It is an approach that meets people where they are, so that in that very context the gospel has to be shared without offending the opponent.

Muhadhara in the Old Testament

Immediately after the fall of Adam and in the Garden of Eden God began the mission of searching the fallen Creature and so Mission is God’s agenda.¹² His business in His eternal plan is to redeem and to restore His creation back to what He intended it to be. It had been His design from the beginning to unveil the plan of salvation immediately after the fall of man (Gen3:8-10). Later God chose Abraham and indicated that all nations of the earth would be blessed through him (Gen 18:18; 22:18).

The way God works is far much different from the human beings work and especially when it comes to the issue of reaching out to other cultures. God’s ways are not our ways and his thoughts are not our thoughts as recorded in book of Isaiah 55:8-10. This is one of the statements that moved the researcher to agree with John Paulien who said “sometimes we

¹⁰ Oscar Osindo, ed. *Reflecting to Muhammad and Mosque in Faith Development in Context: Presenting Christ in Creative Ways*. ed. Bruce L. Bauer(Berrien Springs: MI, Andrews University, 2005), 99.

¹¹ Roland Allen, *Missionary Methods: St Paul’s or Ours?* (Grand Rapids: MI, Eerdmans Publishing, 1962), 147.

¹² Rebecca L. Omwenga, *The Theology of Mission*, Unpublished Material, 2008, 1.

may fight with God like the way Prophet Jonah fought with God's Mission to Gentiles."¹³ Wayne Jackson further showed that "God intended the Israelite to be an example to others, so that everyone would hear about God and be saved"¹⁴ though Gentiles were not required but had the privilege of joining the Hebrew family through the proselyte process (Acts 2:10; 13:16)¹⁵. He further argued that "there were many instructions in Moses' Law designed to benefit the "Strangers" (Gentiles) who came among the people of Israel (Lev 19:33ff)."¹⁶ God has many ways of reaching Gentiles whichever methods that could have been used to bring them to him were to be guarded and not to be mistreated ¹⁷as in Isaiah 56:6-8 and God counts them as His own people.

God has a concern for both Gentiles and Israelites since, He is God of Mission. This is exemplified in His message to Jonah when He sent him

¹³ John Paulien, "The Unpredictable God: Creative Mission and the Biblical Testimony," *In a Man of Passionate Reflection*, ed. Bruce L. Bauer A Festschrift Honoring Jerald Whitehouse, Department of World Mission (Berrien Springs: MI, Andrews University, 2011), 85; Angel Hayim, "Jonah's Conflicted with God's Mercy Toward Even The Most Worthy of Pagans". *Jewish Bible Quarterly* 34 2006):114.

¹⁴Jackson Wayne, Exclusion of Gentiles in the Old Testament, (January 2013):1, Accessed 4 April 2013. www.rationalchristianity.net/gentiles.html .

¹⁵ Wayne, Did the Gentiles have the hope of Salvation,2014,1,accessed 7 May 2014.www.christiancourier.com/articles/1475.

¹⁶Jackson Wayne. Did the Ancient Gentiles Have the Hope of Salvation?2014,1 Accessed 6 May 2014.www.Truediscipleship.org/Biblical%20subjects/subjects278.htm.

¹⁷ Mathew V. Novenson," The Jewish Messiahs, the Pauline Christ, and the Gentile Question," *Journal of Biblical Literature* 128 (2009): 363.

saying, “Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me” (John.1:2 KJV). The repetition of the words ‘Arise and go’ in chapter three showed the importance attached. Commenting on the book of Jonah, Archer said that the theme of the book of Jonah “is that God’s mercy and compassion extend even to the heathen nations on condition of their repentance, Jonah is sometimes called the first apostle to the Gentiles.”¹⁸ This implication is that God is interested in seeing people from all nations being reached with His saving message, Gentiles accepted to join the Israelites. The SDABC has the following comment;

Israel was not to assume an exclusive attitude toward foreigners. They were to welcome those who desired to join them in the worship and service of God. Being incorporated politically and economically, these ‘strangers’ were also to be accepted religiously through the rite of circumcision. thus they became one with God’s people and were permitted to participate in the Passover ritual’ When Moses was giving instructions for the Passover to the Israelites, he indicated that “when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him near and keep it; and he shall be as one born in the land: for no uncircumcised person shall eat thereof. The Law shall be to him that is home born, and unto the stranger that sojourn among you” (Exod12:44, 48, 49). This clearly shows that the law given to the Israelites had a universal application. Moses said, “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say surely this great nation is a wise and understanding people...Love ye therefore the stranger for ye were strangers in the land of Egypt” (Deut4:6, 10:19). In Leviticus, Moses asserted, “And if a stranger sojourns with thee in your land, ye shall not vex him. But the stranger that dwells with you shall be unto you as one born among you, and thou shall love him as thyself; for ye were strangers in the land of Egypt.”¹⁹

¹⁸G.L Archer, “Gentiles Have the Hope of Salvation”, *Jewish Bible Quarterly*4 (Jan-Marc 2006):109-110.
<http://www.Christiancourier.com/articles/1475>.

The researcher presumed that the Islamic religion is another culture and as it were in the time of the Prophets Jeremiah and Ezekiel, so it should be in our modern days (Jer12:16; Ez36:22, 23). God's salvation message is universal and it cuts across all cultures regardless of the background associated. What is basically required is the usage of the best approach possible that can minimize confrontation and resistance from the recipients. The researcher is giving special attention to pre-exilic period within the Old Testament

Pre-exilic period and *Muhadhara*

The researcher would like to have special moment and find out how God intended His people the Jewish and the Gentiles to relate in the period before the Exile. Whoever would see the love of God and miraculous things and be drawn to Him would be counted among God's people. The prayer of Solomon at the dedication of the Temple in Jerusalem proved this because he asserted that, "Moreover, concerning a foreigner, who is not your people Israel, but has come from a far country for your name's sake (for they will hear of your great name and your strong hand and your outstretched arm), when he comes and prays toward this Temple, hear in heaven your dwelling place, and do according to all for which the foreigner calls you to, that all peoples of the earth may know that this Temple which I have built is called by your name" (1Kgs 8:41-43NKV). Of course there are foreigners that are

¹⁹“Foreigners and Strangers” [Ex 12:43-44], *Seventh-day Adventist Bible Commentary* (SDABC), rev. ed. Francis Nichol D. (Washington, DC: Review and Herald, 1976-1980), 1:557.

seeking God even today. The appeal to reach out to other Nations by Israelites was being spoken by almost all prophets and more specifically Isaiah. For example concerning the Sabbath message, it was not only relevant to the Israelites alone but also to people so long as they were determined to keep it and not defile. Whoever did this was accepted in the Mountain of the Lord according to Prophet Isaiah (Isa56:6-8). God had a room for the foreigners and Strangers.

These were very clear words that left no room for doubt. God wanted His house to be a house of prayer for all nations. This was why beside the Israelites, He promised to gather foreigners with those already gathered. He has never stopped gathering Gentiles, and He will never stop. When Muslims are attracted to God through *Muhadhara*, they would be gathered to Him too. We have discovered that there was a room for the gentiles in the Old Testament, but does the New Testament have any provision for the Gentiles?²⁰ The Lord God of Heaven instructed his chosen people, that they had the light and they should Arise and shine, prophet Isaiah Echoed this more clearly and pointed out how Gentiles [descendants]’ of Ishmael would come and join them in the worship of God. In reaching Muslims with the

²⁰ The day to day life was a very great and meaningful debate, that was to influence the Gentile positively or negatively .Wherever there was an interaction between Jews and Gentiles and when Gentile were influenced positively they joined Jewish in worship of YAHWEH God of Israel. Ayoub in his book has observed that there are four types of dialogues [debates] one of them being the dialogue of daily life the way we interact with our neighbors. The dialogue of day today Gentiles were attracted to observe the Sabbath as recorded by prophet Isaiah56: 6-7. Mahmoud Ayoub,“Christian-Muslim

gospel, the church must hearken to the voice of Isaiah that, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. “For, behold, the darkness shall cover the earth, and deep darkness the people; But the Lord will arise over you, And His glory will be seen upon you, the Gentiles shall come to your light, and kings to the brightness of thy rising. Lift up your eyes all round and see: they all gather together, they come to you: your son shall come from far and your daughters shall be nursed at your side... And the sons of foreigners shall build up your walls, and their kings shall minister to you: For in My wrath I struck you, but in my favor have I have had mercy on you. Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring to you the wealth of the Gentiles, And their Kings in procession... Look to me, and be saved, all the ends of the earth: For I Am God, and there is none else” (Isa 60:1-4, 10, 11; 45:22 NKJV) as the Prophet Isaiah prophesied Jews were supposed to interact with the Gentiles and attract them to the Love of God since God wanted Gentiles to know Him too.

These provisions showed that God loved the Gentiles, and that gentiles accepted to join the Israelites. This was further proved by the fact that there are four Gentile’ women who were woven into the genealogical fabric of the Messiah in the New Testament,²¹ They are mentioned to in the Genealogy of Jesus Christ, In their period they had opportunity to interact

Dialogue Goals and Obstacles” in *A Muslim View of Christianity: Essays on Dialogue* (Mary Knoll: New York, Orbis Books, 2007), 68.

²¹Jackson Weyne, Did the Ancient Gentiles Have the Hope of Salvation, Accessed, 20 May 2013 www.christiancourier.com/articles/1475.

with Jews and that is what the researcher is calling *Muhadhara* method at their time, Examples of those women are Rahab, Josh 2:1-24, 6:1-1, Ruth, Ruth1:1-22, and Bathsheba, 2Sam11:2.²² The women mentioned here were Gentiles but on the process of dialogue they joined the Jews in serving God. In the New Testaments the Son of God initiated the Mission to the Gentiles.

Muhadhara in the New Testament

After the resurrection, Jesus was given an extraordinary power which was to be extended to His disciples. The three gospels record the message that later the church echoed as the great commission compelling her to take the message to the whole world. Critical analysis of the message especially as it is recorded in Matthew 28:18-20 implies that a serious dialogue has been done by those who take the message and those who receive it. The recipients must be convinced for them to believe it. This is not to belittle the work of the Holy Spirit, but to emphasize on the usage of the rightful methodology. To make disciples of all nations was the commission of Jesus to His disciples'. This is very clear that Jesus sent his disciples to all humanity in the whole world.

The gospel of Mark records the following:”He said to them, “Go into the entire world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned” (Mark 16:15-16). Jesus made it clear that “the son of man came

²²Jackson Weyne, Did the Ancient Gentiles Have the Hope of Salvation, Accessed, 20 May 2013 [www .christiancourier com/ articles/1475](http://www.christiancourier.com/articles/1475).

to seek and to save what was lost” (Luke 19:10). This shows that His mission is to rescue and to save. And Muslims are part of the world that is supposed to be reached with the Gospel.

Jesus further said, “Peace is with you! As the father sent me, I am sending you. And with that he breathed on them and said, receive the Holy Spirit. If you forgive anyone’s sins their sins are forgiven; if you do not forgive them, they are not forgiven” (John 20:21-23). God’s people are being sent to go seek for the lost and bring them back to the Savior.

The Great commission that Jesus gave does not outline methods of how it could be accomplished, implying that each missionary had to come out with his or her best method that could apply to his or her own context²³. For example, for Jesus to reach everyone in the human family, He was incarnated. He took upon Himself the fallen body of sin so as to meet man where he was. In the book of Acts and the Epistles we find the picture of *Muhadhara* coming clearer in the defense of Apollo and Paul in their ministry.

The Apostle Paul and *Muhadhara*

The apostle Paul in his Epistles had so many debates in the synagogues and in the market place that explain the theology of *Muhadhara* in the Mission fulfillments, as he was making defense of his faith in Jesus (Acts 22:2), Wayne Jackson showed “God has called every Christian to be

²³Nancy J. Vyhmeister. “Who are Seventh-day Adventists?” In *Handbook of Seventh-day Adventist Theology*, Vol.12, ed. Raoul Dederen, Hagerstown: MD, Review and Herald, 2000,15.

prepared to make a defense of his/her faith with gentleness and respect.”²⁴ Christians should not engage in arrogant arguments, get angry, or be disrespectful. We should have a loving Christ-like attitude when discussing our beliefs with others. As Christ’s ambassadors, we are not here to win arguments but to preach the Gospel (1Cor 2:1-5), remembering that our faith is a gift from God, Eph 2:8-9. We were saved not by our good works but by grace of God, It is God’s insightful toward humanity.

We can find an example of *Mihadhara* from the way Paul defended his faith in Jesus, whom he had persecuted before his conversion, as follows; “So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was great silence he spoke to them in Hebrew Language, saying, “Brethren and fathers hear my defense before you now.” And when they heard that he spoke to them in Hebrew language they kept all the more silence” (Acts21:40-22:2).

Harriet Jane Olson observes that,

The use of language played a strategic role in Paul’s story, when he shifts from the Greek language he had used to gain the attention of his Roman captors (Acts 21:37-38) to Hebrew in order to win the sympathy of his people, the Hebrews. Then (his exordium) identifies his speech as a “self- defense” (an apologia). In an oral culture, as Paul’s surely was, authors would be accustomed to hearing orators speak and could follow the form and related function of their speeches. An apologia spoken in the vernacular would certainly have been apropos to Paul’s situation in addressing a hostile crowd.

²⁴Jason A. Staples. “What do Gentiles have to With ‘All Israel’? A Fresh look at Romans 11:15-27.” *Journal of Biblical Literature* 130 (2011): 379.

Moreover, the use of Hebrew would have appealed to the crowd's nationalistic & ethnic passions.²⁵

Olson further said that “Acts 21:40 in his exchange with Lydia, Paul identified himself as a Jew from Tarsus, which was also how he began his speech to Jerusalem's Jews”²⁶. He climaxes his apologia by claiming that God commissioned him to go “far away to the Gentiles (Acts22:21).”²⁷ This is proof of Paul's own declaration that “I am a debtor both to Greeks and Barbarians, both to the wise and unwise”(Rom1:14). With that conviction Paul shared the message of salvation to the Gentiles.

Apollo used *Muhadhara* approach in the New Testament though he did not have enough information about Jesus. Luke recorded that “So he began to speak boldly in the Synagogue. When Aquila and Priscilla heard him they took him aside and explained to him the way of God more accurately” (Acts18:26 NKJV). This showed that although he knew the Scriptures well he lacked full understanding of what he was teaching, but after being guided by Aquila and Pricilla he got the picture of who Jesus was.

Luke further wrote that “When he desired to cross to Achaia, the brethren wrote exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly showing from the Scriptures that Jesus was the

²⁵Harriet Jane Olson, *Acts, Roman, I Corinthian*, The New Interpreter's Bible a Commentary 10.(Nashville: TN, Abingdon press, 2002), 305.

²⁶ Ibid.

²⁷ Ibid, 304-305.

Christ” (Acts18:27-28). From this passage the picture of “*Muhadhara*” is clear because it uses the word proving from the scripture; God’s truth centered in the person of Jesus Christ our Savior.

Another example of *Muhadhara* is when Paul went to Athens. Here Luke recorded; “Therefore he reasoned in the Synagogue with the Jews and the Gentile worshipers, and in the marketplace daily those who happened to be there...then Paul stood in the midst of the Areopagus and said, men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I found an alter with this inscription: TO THE UNKNOWN GOD. Therefore the one you worship without knowing, Him I proclaim to you” (Acts17:16, 22-23). “Paul” argued with them from the Scriptures, explaining and proving that it was necessary for the messiah to suffer (Acts17:39).

This kind of argument during Paul’s time was an implication of the usage of term *Muhadhara* as used in this paper. There were two sides with divergent belief systems-Paul’s camp and the Gentiles on another camp. Paul tried to prove from scriptures the true nature of the true God who should be worshiped by all. Another connotation could be depicted from the same book (Acts17:11), whereby the Bereans were searching Scriptures to ascertain the authenticity of Paul’s teachings. This is what was exactly done during the *Muhadhara* occasion. The participants read and proofread until an argument was settled in favor or in disfavor of one group or the other. The day of Pentecost was an inauguration of the great work to all nations. As we read that all nations worldwide were represented and all heard the word of

salvation communicated to them in their own context and language, and in fact they gave their life to Jesus (Acts 2:1-12), after Peter proved to the crowd that the Jesus they had crucified was the promised messiah.

Ellen G. White's Approach To *Muhadhara*

It is evident in almost all Ellen White's writing that reaching the world with the gospel message must be the work of all believers²⁸. This work must be done in a more aggressive way than the way it is sometimes done in indolent. All must be reached in all corners of the world and specifically to the "un-worked fields."²⁹ This study makes inference of un-worked fields to involve other cultures anti-Christian like Islam. In many occasions, evangelistic meetings organized by Christians do not factor in the hardliners like the Muslims and even the traditionalists. Although Ellen G. White did not mention the word *Muhadhara*, but in her writing, this aspects comes out very clearly especially when she commented that:

Diligent work is now called for. In this crisis, no halfhearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where

²⁸ All believers are shining stone reflecting light to the world. Ellen G. White, Testmony Vol.8 (Mountain view: CA, Pacific Press, 1948), 246.

²⁹ Ellen G. White, *Evangelism* (Washington D.C: Review & Herald, 1946), 59.

the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one.³⁰

The reason for doing this is to spare no chance that can be utilized to carry the gospel to all the people of the world. Muslims being among the above groups it is important that a method that fits them is sought a method that would go deep in Islam and get them in the net of salvation. Since *Muhadhara* tends to dig deep into Islam religion it brings Muslims on board through debates, a thing that Ellen White observes:

In some cases, it may be necessary to meet a proud boaster against the truth of God in open debate; but generally these discussions, either oral or written, result in more harm than good. Discussions cannot always be avoided . . . People who love to see opponents combat, may clamor for discussion. Others, who have a desire to hear the evidences on both sides, may urge discussion in all honesty of motive; but whenever discussions can be avoided, they should be. . . God is seldom glorified or the truth advanced in these combats. Opposers Must Sometimes Be Met. There are occasions where their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly, and we should then pass on to our work. . . In the presentation of unpopular truth, which involves a heavy cross, preachers should be careful that every word is as God would have it. Their words should never cut. They should present the truth in humility, with the deepest love for souls, and an earnest desire for their salvation, and let the truth cut.³¹

The love for souls led the researcher to further agree with Ellen White that, “whenever it is necessary for the advancement of the cause of truth and the glory of God, that an opponent be met, how carefully, and with what humility should they [the advocates of truth] go into the conflict...”³² This definitely called for a workable approach that used to minimize confrontation

³⁰ White, *Evangelism*, 59-60.

³¹ White, *Evangelism*, 59-60.

³² *Ibid.*

and other unnecessary fights. And for this reason, *Muhadhara* if properly planned, it would accomplish this noble job. Preaching to the Muslims is a very delicate venture. The missionaries could easily endanger their lives or the lives of the proselytes if proper strategies were not put in place. There are those who view *Muhadhara* as a dangerous way of preaching maybe because of the heated arguments generated, but at times this is also necessary. The fishermen of Christ were called upon to launch in deep [where the souls are in this context Muslims brothers and sisters] and as Ellen White stated in her counsel to those planning an expanding Evangelism saying: “They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and their net where the fish is”.³³ This helped us to know that only one method in evangelism would not always give the expected results.

Other Christian authors And *Muhadhara*

Other writers that have contributed to this debate include William J. Danker observed that, “If the coming of the son of man includes a judgment upon all nations, then it also demands as presuppositions that opportunity has been given to all men appropriation to salvation and that thereby they are put

³³ Ellen G. White, *Evangelism* (Washington, D.C: Review & Herald, 1946), 59- 60.

into a position of responsibility.”³⁴ In this he agrees with the words of Jesus that “this gospel of the kingdom will be preached in all the world as witness to all, and then the end will come” (Matt 24:14). This study compliments these arguments by stating further that the whole world must include the Islamic world and that they too must be reached with the gospel in order for them to evade impending judgment. In this regard therefore *Muhadhara* and sophisticated strategies must be applied rightfully in order to bear some fruits.

David W. Shenk who is a Christian and Badru D. Kateregga who is a Muslim have been challenging one another on their faith without offending one another. In their book, *Islam and Christianity: A Muslim and Christian in Dialogue*, they have listed so many subjects on doctrine issues and in it both of them have defended their faith Precisely they began by “the doctrine of God in the understanding of the two religions”³⁵. It is a cross culture debate that brings understanding of the two religions with the purpose of witnessing to mankind.

The gospel is the good news of Christ’s saving grace that Paul declares that, “The grace of God of that brings salvation has appeared to all men” (Tit 2:11), is the focus of evangelism. Danker further reveals that, “Through His blood that was shed on the cross of Calvary for all nations

³⁴ William J. Danker, ed., *The Mission of God* (Saint Louis: MO, Concordia Publishing House, 1965), 42.

³⁵Badru D. Kateregga and David W. Shenk, *Islam and Christianity: A Muslim and Christian in Dialogue* (Nairobi: Kenya, Uzima Press, 2004), 1-8, 82-88.

made”, Jesus declares that “all power in heaven and earth is now given over to the son of man” (Dan 7:13-14; Matt 28:18). The service to the nations now belongs to His triumph. His glory has begun (Mat 16:27; 26:62)³⁶ Scott J. Jones asserts that, “God’s mission is to save the world from sin and evil and to recreate it according to God’s intention.”³⁷ This agrees with Jesus’ words that “For God so loved the world that He gave His only begotten Son that whoever believes in Him Should not perish but have everlasting life. God did not send His son into the world to condemn the world, but that the world through Him might be saved” (John 3:16-17). The missionaries have a biblical mandate to propagate the message to the whole world and use Missiological approaches to achieve this goal.

The above texts portray God as a loving father who does not take interest in condemning the world but as one who is out to save sinners from all backgrounds. Eckhard J. Schnabel declared that “In the world where one’s neighbors are likely to include Budhists, Mormons, Muslims, Hindus, and wiccans as well as Christians, it is important to know them well. That means understating their religions with all of their religious variations. Such understanding can contribute to a spirit of tolerance that allows genuine dialogue and pave the way for faithful evangelism.”³⁸ The interaction of Jews

³⁶ William J. Danker, ed., *The Mission of God* (Saint Louis: Concordia Publishing House, 1965), 42.

³⁷ Scott J. Jones, *The Evangelistic Love of God and Neighbor* (Nashville: Abingdon Press, 2003), 16.

³⁸ Eckhard J. Schnabel. *Early Christian Mission 2* (England: Intervarsity, 2002), 1582; Badru D. Kateregga, David W Shenk,

and the Gentiles was intended to attract them to the God of Israel. As Jason A. Staples, observed that “I will call those who are not my people, my people. It is precisely at this point that Paul is simultaneously most continuous to preach Gods special election of Israel, the lasting value of Israel; but extends this elects to the Gentiles without any requirement of circumcision, food laws.”³⁹. This showed that Paul in his debates had included the Jews in the promises of God of inheritance through Christ.

Muslims are candidates for heaven. We should see them as deserving salvation as any other person without prejudice and this could only happen when we engage Muslims in dialogue. Johnsson reports that

The beginning of 2007 we saw a new Adventist trust in dialogue, however, General Conference President Jan Paulsen decided that the time had come for the Seventh-day Adventist Church to give official recognition to dialogue with the world religions. For twenty years the Church had other Christian denomination in conversations- Dr. Bert B. Beach initiated these encounters and chaired the Adventist side- but now, the with the Adventist Church growing rapidly around the globe and members occupying the same ground with Muslims,

Islam and Christianity: A Muslim and a Christian in Dialogue (Nairobi: Kenya, Uzima Press, 2004), ix.

³⁹ Jason A. Staples, “What do Gentiles Have to With ‘All Israel’? A Fresh Look at Romans 11:15-27.” *Journal of Biblical Literature* 130 (2011): 372.

Buddhist, Hindus, Sikhs, and so on, it simply made sense that Adventists should be proactive towards these faiths.⁴⁰

The department of Adventist –Muslims relations in East Africa Union⁴¹ in a *Muhadhara* they witnessed to the Muslim brothers on their faith and believes at *Muhadhara* that was conducted at Ukunda, Mombasa, Kenya and ended in a peaceful way.⁴² From this study it is clear that Jesus did not give a particular pattern to follow as a method to communicate the gospel. This meant that we should be creative enough to be able to reach as many people as possible. When Paul went to Corinth he declared that, “When I came to you, I did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and, and Him crucified” (1Cor 2:1-2). Gottfried Osterwal observed that “We must develop new forms of mission, new methods, and new strategies.”⁴³ The holy Bible has given us

⁴⁰William G. Johnsson,” Dialogue with Muslims: A Personal Journey,” in *a Man of Passionate Reflection*, ed. Bruce L. Bauer (Berrien Springs: MI, Andrews University Patterson Printers, 2011), 378.

⁴¹ East African Union, Now divided in to two sections, East Kenya Union Conference and West Kenya Union Conference, *Muhadhara at Ukunda in Mombasa, Kenya*, DVD vol.1-8, Nairobi: Kenya, 2009.

⁴² East African Union, Now divided in to two sections, East Kenya Union Conference and West Kenya Union Conference, *Muhadhara at Ukunda in Mombasa, Kenya*, DVD vol.1-8, Nairobi: Kenya, 2009.

⁴³Gottfried Osterwal, *Mission Possible* (Nashville: Tennessee South Publishing Association, 1972).

command to communicate the love of God to all people. Ellen White and other authors supported the idea of sharing the message of the gospel with others, we are now going to study the Holy Quran and see whether there are grounds for *Muhadhara*.

Qur'anic Foundations Of *Muhadhara*

The Qur'an invites adherents of the Judeo-Christian tradition, challenging them to consider its message (Surah, 4:171). The Qur'an seeks to build bridges with 'the people of the book,' a title it accords to Jews and Christians (Sura, 4:136; 29:5) 21:7. This means that the Quran promotes dialogue very well and that is why Muslims respond positively in attending such meetings (*Mihadhara*).

Pillars of Friendship for *Muhadhara* in Qur'an

In the Qur'anic Pillars of Friendship, "Muslims are challenged to find a better formula by holding discussions with Christians on the matter of faith (Surah 3:64)."⁴⁴ The Qur'an records that "God deliberately created these religious differences, so that Muslims can have the opportunity to show goodness. In essence they are required to continue in dialoging with Christians in matters of faith" (Surah 5:48). It further reveals that through reasoning with them in better ways (Surah 16:125), the propagation of Islam

⁴⁴ Muslims are being asked to invite the people of the book (Christians) to debate together. Oscar Osindo, "Apologetics" in Class notes for ISLM 620 Introduction to Islam, Adventist University of Africa, Nairobi, Kenya, April 2011; Mahmoud Ayoub, "Christian-Muslim Dialogue: Goals and Obstacles," University of Pennsylvania 94 (July 2004): 313-314.

has to be done in a peaceful manner. From the above mentioned Surah and verses we have established that the Holy Qur'an gives Muslims the basis, and invites Christians in debate and that also opens the way for Christian/Muslim relations, and thus, the opening for evangelism. Because of these verses, Muslims will hold *Muhadhara* and challenge Christians.

From the Islamic view, the way to truth for humanity shows that Muslims, both as individuals and as a community, have certain goals to achieve thus: "communicating Islam to others, conveying the truth to everyone"⁴⁵ This means in context that Islam is ethical, and usually has played an important part in spreading the faith to as many who believe in it. *Muhadhara* then, as a way of evangelizing Muslims, has proved successful since it has silenced Muslim teachers who had become notorious in using the Bible to attack Christians. Bearing in mind that four former Muslims had joined the church it could not go unnoticed because there is joy in heaven when one sinner turns to God through repentance. Jesus said that the gospel of the kingdom would be preached to the world as witness, and then the end would come. This means that, the preaching of the gospel does not aim at converting the whole world, but rather, it is preached to be a witness to the world. When conducting *Muhadhara* one should remember that Mission flows from God, from His nature, His love and His sovereign rule over the whole universe.

Muslims authors and Muhadhara.

Most of the Muslims authors⁴⁶ agree that Muslims are good in organizing and holding debates. In most cases, it usually begins by having relations, tolerance and acceptance. For example Mahmoud Ayoub wrote

⁴⁵ A. J. Arberry, "The Main Dynamics Of The Rapid Spread Of Islam" April 2002, 1, Accessed March 2014. www.thewaytotruth.org/islam-humanity/rapidspreadofislam.html.

⁴⁶ Christian Muslim relations we see reflected the principles of religious tolerance and even mutual acceptance and understanding, on the one hand, and of polemical debate, repudiation." Mahmoud Ayoub, "Christian-Muslim dialogue: Goals and Obstacles." University of Pennsylvania, *the Muslim World* 94 (July 2014): 317.

“the goal of debates in all faiths is to bring Men and women to an understanding, listen and obey the voice of God as it speaks to all communities through the Holy Scriptures.”⁴⁷ This has motivated young Muslim graduates to engage in *Mihadhara* as they participate in *Da’awa*⁴⁸ especially here in Kenya. They get this training from the Arabic countries on how to hold *Mihadhara* and other dialogues.⁴⁹ Also the Christian Muslim Digest has recorded that the dialogues is between Muslims and the followers of other religions, especially Christianity. This has led to polemical public debates (*Mihadhara*) in big Towns like Nairobi, Mombasa to mention but a few⁵⁰.

In conclusion in this Chapter we have discovered that in the Holy Scriptures both the Bible and Qur’an are in support of *Mihadhara* (debates/ dialogue). It has been used as a way of reaching other Cultures with the

⁴⁷ Mahmoud Ayoub, “Martyrdom in Christianity and Islam” in *A Muslim view of Christianity: Essays on Dialogue*, ed. Irfan A. Omar, (Mary Koll: New York, Orbis Books, 200), 86.

⁴⁸*Da-awa* is A Call to other people to join the Islamic faith, as it is required to all Muslims by the Holy Qur’an [this is Islamic Mission]. Surah Al-Nahl 16:125.

⁴⁹John Anthony Chesworth ed., “Network for Interfaith Concern”, in *The Christian Muslim Digest Issue*, Oxford: Network for Inter Faith Concerns, 2009, Accessed 19 June, 2013. www.networkofinterfaithconcern.com. Islam and Christianity in Kenya and Tanzania.

⁵⁰There has been *Mihadhara* in Towns like Nairobi, Mombasa, Nakuru and other places using foreign preachers from Tanzania and Muslim preachers have been using *Mihadhara* from 1984 onward as a method of comparative religious study; this followed a visit to Dares salaam in 1984 by the South African Muslim polemicist. Ahamed Deedat, *Digest Muslim Outreach*, 1918-2005):2-3.

Mission of Salvation. Christians and Muslims are using that method in order to interact with people of other religions. Though methods may differ from one community to the other, from culture to culture and generation to generation, interaction of God's people and the Gentiles has brought hope to the hopeless. In the following Chapter the researcher will describe the local setting of this research.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The study was conducted in Kitale District of SDA Church, located in Kitale Town, the headquarter Town of Trans-Nzoia County. The researcher was conducting his research in the local setting described in order to establish the effectiveness of Muhadhara since it has been conducted several times. The researcher was familiar with the area of study since he has been pastoring in the said district for many years. The area was also near to the researchers place of Residence, thus saved time and other resources to conduct the study. Also in Kitale District¹ numerous training seminars on Adventist Muslims relations had been conducted.

The target population of study was Adventist believers who were regular church members and of Adventist Muslims relations teaching (*Wahadhiri*)² and participating in debates at Kitale district of Seventh-day Adventist Church has 10 Churches³ and out of these 7 Churches⁴ were

¹Kitale Town District of SDA Church is located in Trans-Nzoia County in Rift Valley Province.

² Presenters in the debate or the teachers at the *Muhadhara* are the called in Swahili word Wahadhiri. (is an Islamic terminology).

³ See appendix E.

⁴ The seven selected Churches for sampling are.1. Kitale Central SDA Church 2. Amazing Discovery SDA Church 3. Power of truth, 4. Bidii SDA Church 5. Naisambu SDA Church. 6. Rafiki SDA Church 7. Umoja S DA Church.

selected since they had more regular training and more number of AMR *Wahadhiri*.⁵The Researcher in the design of the study would utilize census to conduct a study in Kitale Town.

Geographical Setting of Kitale Town

Kitale town is the Headquarters of Trans-Nzoia County. This county is cosmopolitan. It is found in the highlands of Kenya. It is about 380 km from Nairobi in the North West of Kenya. It was established at about 1909 as a colonial settler's town.

Trans Nzoia County is situated between Mt. Elgon to the West toward Uganda, Cherangani Hills to the East, West- Pokot to the north and Bungoma counties to the South West, and Uasin-gishu County to the South. Trans Nzoia County is the country's granary since it produces a lot of maize in Kenya and the Kenya Seed Company is located in Kitale Town. It has fertile, well drained volcanic soils with a cool and wet climate which favors agriculture of all types. The great north road passes through Kitale Town to Cairo Egypt. The Kenya prison service are there in Kitale it has medium prison in town and main prison in the southern side of the Town.

Population Density and Distribution

Population refers to the total number of people living in a place. Kitale town has a population of about 220,000⁶ people as by 2010. Most of them

⁵ See appendix E.

live in the slums. It consists of the following estates: *Milimani* – which as the name depicts is for the high class people or the rich. To the north of the Town is Lessos – which is divided into two i.e. lower Lessos where we have slums and upper Lessos where the rich also live. This estate is found on the Northern part of Kitale town. Gatua village is found to the far south Eastern part along Kitale- Eldoret road. These two are recent estates which have sprung up as a result of new immigrants who have settled in this beautiful town. It hosts a lot of people. The Municipality has set up estates – Tom Mboya, *ShauriMoyo*, Pangani, Bondeni, Soweto, Masaba phase I and II, Matano, Mumias Section six, Webuye gardens and K.F.A. They contain many people due to fair house rent charged. Mitume, Kipsongo, Shaurimoyo, Likhuna, Tuwan, Matisi, Falklands are slum estates. They contain the highest population density within Kitale Town.

Line Members & Tenant Hire purchase estates were built by the National Housing Corporation then sold to the public. They house middle class as well as the rich population in this Town. Lovington is another estate found to the South –Western part of the town near KARI. It houses middle class and rich. Bidii and Kibomet are in the eastern side of Kitale Town.

Trans Nzoia County has the highest population density in centers like Sikhendu, Kiminini, Saboti, Cherangani, Maili Saba, Maili Nane and Endebess due to favorable climate and security. Some areas in Kwana for example Kolongolo, Kapkoi, Luya, keeze and Chepchoina have low population due to high rate of insecurity.

⁶Tourist Information, Kitale Town Kenya, accessed, 15 may 2014www.

Historical Setting of Kitale Town

Kitale town started as a settler town in about 1909⁷. The name Kitale was derived from the word Kataalel which means long acacia thorns (white thorn tree)⁸ The original inhabitants of this area were the Kony (Elgonyi)⁹ who were evicted in 1932 to pave way for the settlers in the town¹⁰. Initially the Town was meant to be built at Amagoro near Moi's Bridge but the present site was chosen due to its central location and beautiful landscape.

The Bukusu also claim to have been the first inhabitants of this place but were moved to native reserves to create room for settlement. Some people opted to remain and worked for the settlers. This was the beginning of squatters in Trans Nzoia County.

The first foreign settlers were the British and in Kitale there was evidence of war cemetery bearing their names. They took all the land in this county and divided it among themselves. Africans were never allowed to own any land or a plot within Town. The settlers had their own set up of

TouristLink/Kitale net.

⁷ Wilberforce Kisiero, the Sabaot historian, was interviewed by the researcher in Kitale on 17 June 2013, Also tourism information has the same information, that Kitale town was established at about 1909 Tourist Information, Kitale Town Kenya, accessed, 15 may 2014 www. TouristLink/Kitale net .

⁸ Kisiero.

⁹ Ibid.

¹⁰ Ibid.

administration. It was only at the local level that the African were allowed to be administrators like chiefs and village elders.

The major physical features surrounding Kitale town are: Mt. Elgon in western side, Cherangani hills in Eastern side, River Suam (Turkwel) in the North West, River Sabwani in Northern side of Kitale, River Nzoia in the Eastern. It is from this River that Trans-Nzoia-County got its name. River Kiminini in the South West, Saiwa Swamps, National park to the East, and Kitale Forest in the Eastern side.

Kitale Town has the following major industries, New Kenya Cooperative Creameries. This deals with milk processing and packing. Kenya seed – deals with seed processing. It is the largest seed processing factory in East Africa with branches in each county. Food processing–Kitale industries processes maize and wheat flour. Western seed– processes seed for planting and also animal feeds. There are also Bakeries such as Suam, Super Loaf, Khetia, Trans -mattress. *Jua Kali*¹¹ industries which deal with a variety of items are also present.

Political Setting

At independence in 1963 Kitale or Trans- Nzoia had two constituencies namely, Kitale East and, Kitale West. Kitale East was represented by the Veteran politician Hon. MasindeMuliro. Kitale West was

¹¹*Jua kali* is a Swahili name means the small groups' industries in an open market setting.

represented by Senator William Wamalwa who was the father of the late Vice President Hon. Michael Wamalwa Kijana.

In 1974, Kitale West was represented by Wafula Wabuge who shifted his political base from Nakuru town to Trans-Nzoia. Kitale East continued to be represented by Hon. Masinde Muliro who was rigged out during the infamous Mlolongo¹² system of electing during the KANU leadership. Kitale West was later to be represented by Hon. M.W. Kijana.

Trans Nzoia County as of now has five electoral constituencies namely:

- a) Kwanza to the North
- b) Endebess in north west
- c) Cherengani – to the east
- d) Saboti – to the West
- e) Kiminini – to the South

There are fifteen (15) county electoral areas. Kitale town houses the Mayor's seat. These have been matched to form the new County government with the head quarters in Kitale town. The county government is led by a governor who was elected by the people of the county during the 2013 general election. The political representation is multi ethnic since this is a cosmopolitan area. The Luhya community dominates the political scene of Trans –Nzoia –County since they are the majority inhabitants.

¹²*Mlolongo* is Swahili word meaning queuing, a system of conduction elections during the KANU leadership in 1980s and 1990s in Kenya.

Social Setting

Kitale town started as a settler town and people were classified per their social station. The British (Europeans) occupied the Central Businesses distinct there by controlling most of them. The Asian (Indians & Pakistanis) who built the Kenya- Uganda railway remained in Kitale and opened up some businesses not in the center of the town but on the outskirts along line Moja street. Africans were not allowed to run businesses.

The Europeans built different school for different groups of people. The British had Kitale School as their own. It was a high cost and well-built primary school. Manor house the current Agriculture Training College was their secondary school. The Asians had Trans Nzoia primary and central primary school, The Africans had African union school and St Columbus. These schools were not well equipped and only taught how to read and write. They also had different estates for different places like Milimani for the whites, Section 19 for Asians ShauriMoyo, Bondeni, and Mumias for Africans. These estates had tiny rooms. They didn't have all the facilities. In short, Europeans practiced racial segregation.

This was abolished when Kenya attained its independence in 1963. Children now learn in any school, people also live in any estate and conduct business in any part of the Town lawfully. Kitale Town has so many Primary and Secondary Schools, Among them we have Kitale school, St. Antony, St. Brigids, St. Joseph's just to name a few. We also have tertiary institutions of international standards for example Kitale Technical Training Institute (KTTI) and another one which is private like Kitale polytechnic at Bondeni.

Kitale town also hosts campuses for both private and public universities like Mt. Kenya (Private), Jomo Kenyatta University of science & Technology, University of Nairobi, Moi University, Egerton University (all public). Kitale District hospital is a social amenity found in this town. It's a referral hospital for S. Sudan, E. Uganda, Turkana, West Pokot and Trans Nzoia Counties. KARI (Kenya Agriculture Research Institute) is in Kitale. It acts as a research and learning centre. There are also rehabilitation centers to cater for street children. Orphanages have also been built by churches or individuals to care for orphans.

By 2014, Kitale town had the following communities; (i) Nilotes (ii) Bantu (iii) Cushites (iv) Semites (v) Asians. The Nilotes found here are; Plains Nilotes – These are Turkana, Teso. Highland Nilotes – Sabaot, Nandi, Marakwet, Keiyo Tugen, Nandi, Kipsigis River /lake Nilotes Luo – The Bantu's found here are the Luhya, Kisii, Kikuyu, Meru and Kamba. Most of them own farms and practice farming while others are engaged in business in town. Cushites communities are the Somali and Boran. They are part of the population of this Town. They are mainly business people.¹³ Semites present in the Town are Arabs though very few.

Asians contribute a lot in economy of the town. These consist of the following: Indians, Pakistanis and Chinese. The Indians and Pakistanis are involved in trade within Kitale town. The Chinese are involved in road construction sometimes, when *Muhadhara* is on, you can see them standing very far listening to the debate keenly. Others include people from the

Western part of the world. These are missionaries from Europe and America. The British and Americans that stay in this Town are either working for NGOs or are Missionaries.

Cultural Setting

The people living in Kitale town have various cultures. The Nilotes especially the highland Nilotes practice circumcision of both male and female. Though female circumcision is currently, out lawed, some people still practice it secretly. The plain Nilotes for example; Turkana and Tesos do not circumcise their males. However for health reasons and influence from their Bantu communities, especially the Bukusu a sub tribe, of the Luhyas, many are resorting to the practice. The Bantu do circumcise their males but some like the Kisii and the Meru do circumcise their females secretly since the practice has been banned in Kenya as being unhealthy. The Asians and Semites circumcise too. Since Kitale town is multi-ethnic, many communities have multi-cultures like wedding, burial rites. The communities embrace various cultures, and they co-exist peacefully which is quite commendable.

Kitale town boasts of many businesses like hotels, shops, supermarkets, open air markets, Matatu¹⁴ hardware, and banking. Big businesses in town are mainly controlled by Asians plus a few Africans. Kitale also boasts of having multinational banks e.g. standard, Barclays, Kenya commercial, Eco Bank, K-rep, and Equity among others.

¹³Somalis are doing business here in this Town and some of them are refugee because of insecurity in their country.

Roads are good to enhance business; Hotels are a big business here. The town has a historical site, a big Museum and snake park which attracts tourists. Vio-agroforest Centre and treasurer Museum are also other attractions sites in this town

Religious Settings

There are three major Religions in Kitale namely Islam, Christianity and Hinduism. Christianity is scattered in to denominations as it is going to be described further. Each religion considers their beliefs to be superior to the other. This is well demonstrated at the *Mihadhara*.

History of Muslims

Islamic religion was introduced in Kitale by the Semites and Cushites those are Arabs. Asians and Somalis, during the railway construction. The presence of the Nubian people who are mainly Muslims contributed to its presence. Muslims in Kitale are in two groups, Shiite Muslims¹⁵ and Sunni Muslims¹⁶.The majority of the Muslims belong to the Sunni sect. The Muslims in Kitale have Mosques along LainiMoja, Mitume in the North West

¹⁴*Matatu* is passengers carrying vehicles, commonly as known in Kenya.

¹⁵Shi'a is one of two largest Sects of Islam Religion. The division between Sunni and Shi'a Muslims, date s the death of prophet Mohamed, Shi'a follow Ali, the closest relative of Mohamed's, as Mohamed successor. Hassan Roronyo, The Mojar sect s of Islam, 1, unpublished Material.

¹⁶ Sunni Muslims are the main group sect. Sunni Islam claim to be continuation of Islam as it was defined through the revelations

of the town, Meru Farm, in the South Eastern part. Muslims use the holy Quran as their holy book. Their mode of dressing is different from Christians for example men put on *Kanzu (gown)* while women wear *Buibi.(veil)*.

History of the SDA Church in Kitale Town

The Seventh Day Adventist church was introduced in Kitale town by the settlers 1930s Their worship centre was at the current Baptist church near Kitale showground. At independence there were no Adventists in Kitale. Since the S.D.A Church members were whites who left for Europe (Britain), the said Church premises is occupied by Baptist Church until now the year 2014.

After independence, there was a rush to acquire farms in the former white highlands. The new immigrants came from Western, Nyanza, central and all over the country. Those who came from Kisii were mainly SDA members. So they started worship centre (Churches) e.g. Goseta, Nyabomo, Kitale. By early 1980's Kitale had very few churches and members. By 2013 Kitale town alone had over 11 churches. This was due to frequent gospel campaigns that were carried out in that region. The churches are:¹⁷ Kitale central SDA Church, Amazing Discovery SDA Church, and SDA Church Power of Truth. In eastern side of Kitale we have SDA Church Naisambu, SDA Church Bidii, SDA Church Old path, SDA Church Makunga. On the western side there are the following Churches, SDA Church Rafiki In the

given to Mohamed and his life. Hassan Roronyo, The Mojar sect s of Islam, 1, unpublished Material.

¹⁷ See WKC. Secretary Statistical Report. Appendix D.

north of town there are SDA Church Umoja and SDA Church Liavo and on southern side SDA Church Great News.

The SDA church in Kitale is one of the fastest growing in the Town and the county as a whole. Some of the pioneers of Adventists in Kitale town are the late Mzee Shephan Lunani, Mzee¹⁸ John Giriama, Ochieng's family, Mogusu's family, Jacob Ng'ang'a just to name but a few.

There are so many Christian denominations in Kitale town. These include protestant churches, like Anglican, Full Gospel, PEFA, Deliverance, Friends to mentioned but a few. There are also other small splinter protestant groups which are quite many like Winner Chapel, Repentant and Holyness. The Roman Catholic Church has a heavy presence in Kitale town with the major one being *Mitume* and immaculate. This church also sponsors most of the schools in Trans – Nzoia-County. There is a diocese in Kitale led by Bishop Crowley in 2014. The Asians have Hinduism as their religion. They worship in temples at Line Moja Street. In conclusion Kitale town is one of the fastest growing towns in Kenya though earlier on it was at a standstill.

In this town AMR group has been conducting *Muhadhara* and the inhabitants of this place have been attending the meeting in large numbers regardless of their faith and denominations. Some of them have given their lives to Jesus. In Kitale town instead of *Muhadhara* being a property of AMR it is a Christian Muslim Relation (CMR)¹⁹, even those without any

¹⁸*Mzee* is a Swahili word meaning Elder.

¹⁹CMR means Christian Muslims Relationship. Believers of other denominations even the Pastors and Bishops from other churches come to support the Adventists and praying for them.

denomination after listening to the presentations accept Jesus Christ as their personal savior.

CHAPTER 4

PROGRAMME DEVELOPMENT, IMPLEMENTATION AND EVALUATION

The purpose of this study was to establish the effectiveness of *Muhadhara* as away to preach and convert Muslims to Christianity and to explore how knowledgeable church members were About Muhadhara programme. Furthermore, the study was also intended to determine if it was possible for *Muhadhara* to continue being used as a tool to meet the objective.

The researcher used both primary and secondary sources of data collection. First, the use of internet was a source from which the researcher collected some intellectual data¹this was a secondary data that was gathered for the researchers' specific purpose on the issues being investigated. This was the starting point that provided some essential data which the researcher used but was not sufficient enough and therefore the researcher also conducted primary data collection for accuracy and reliability².

¹Intellectual data this analyzed information or facts collected from internet or modern technology.

² Primary data was basic facts or information collected from the pioneers.

Members of Kitale District Churches were a total population from whom the sample was chosen and were the respondents for the researcher's investigation. A total of 100 respondents were contacted through various research approaches that the researcher used as mentioned below.

The researcher used two ways in primary data collection. The results of the study were obtained from a structured survey/questionnaire and interview on focus groups from the selected population of Kitale SDA District Churches. Some WKC officers were also contacted. Some Muslims faith were also invited and interviewed. The WKC officers and Muslims preachers (*Wahadhiri*)¹ were not selected randomly but non random since the sample size was too small. In the Kitale District SDA Churches, the respondents were chosen randomly in every church depending on the size and setting arrangements. In every seat (bench), two of the six were randomly chosen. This represented a stratified size of the sample that was investigated.

The characteristics of the respondents were also considered in relation to gender, age, knowledge and preferences. All these were measured in the general population during the investigation. Therefore in preparation, the researcher designed an implementation schedule that was to guide, the research assistants during research session, this was to eliminate or limit alternative hypotheses that might explain the results.

The researcher had a choice of only one instrument that was used to collect the data. Questionnaires were the main instruments used to collect

¹ See Questioner Appendix A.

primary data². The Questionnaire designed consisted of a set of questions presented to respondents for their answers. Questions were carefully chosen and focused on the researcher's objective. The form, wording and sequence of the questionnaire format were appropriately considered. Closed ended questions were included, and these were to pre specify the possible answers. Some open ended questions were also included in the questionnaire. These were used purposely to get the respondents insight on *Muhadhara* as a way of preaching to Muslims rather than in measuring how many people thought about other ways.

The questions used were simple and unbiased. Wording was pre-tested on a sample of respondents before it was used. Personal questions were also asked relating to gender, age, and education level.

After the researcher had decided on the research approaches and chosen research instruments, he designed a sampling plan that called for three main decisions. The researcher was to decide on the sampling unit, size and procedure.

Members of Kitale SDA District Church formed the population to be investigated. A sample size was chosen from this population, the population consisted of 100 members whose quarter was chosen to be the sample population. Men and women plus children of 12yrs and above were all included in the sample unit randomly.

Fifty (50) people were to be interviewed. This was substantial portion so that the researcher could achieve reliable results. This was 3% of

² See Questions that were in the questioner in Appendix A.

the population, through different churches had different sizes of population but they were totaled up as a district of SDA Church.

Probability sample of the population was drawn. Simple random sampling³ and stratified random sampling⁴ were used at different stages of the procedure. Because of the cost involved, Purposive/Judgemental sampling⁵ was also used especially to the WKC officers and the Muslims preachers (*Wahadhiri*). Competent researcher assistants were located in different churches in Kitale district of SDA Church and distributed the questionnaires. The research assistants guided and supervised the respondents. The researcher booked appointments with the co-ordinator and WKC officers for interviews.

The results of the study were obtained from a structured survey and interview with 100 respondents from Kitale Seventh Day Adventist Church Western Kenya Conference officers inclusive. The implementation schedule was designed in preparation of data collection.

³ Simple random Sample. This is where a number of people or things taken from a larger group and used in tests to provide information about particular group without deciding in advance what is going to happen.

⁴ Stratified random Sampling- is a sample selected so that certain Characteristics are represented in the sample in the same proportion as they occur in the population. Tom Nsubuga and Paul Katamba, *Basic Research Simplified for University Students* 1.ed, (Kampala: Uganda, Newgo Publishers, 2013,) 85.

⁵ Purposive/ Judgemental sampling- A purposive sampling is selected because the individuals have special qualifications of some sort, or because of prior evidence of representativeness or by the virtue of their office. Tom Nsubuga and Paul Katamba, *Basic Research Simplified for University Students* 1.ed, (Kampala: Uganda, Newgo Publishers, 2013), 88.

The characteristics of the respondents were considered in relation to their gender. The focus was also on the years they have stayed in Kitale as well as their age levels. Aspects to why *Muhadhara* should continue or not was considered, besides an investigation into their interest in supporting *Muhadhara* initiative were also done. The respondents' inception was also looked at in terms of those who had been Adventist and those who came from Islam. The table 1 below presents summarized steps the researcher used during implementation.

Table 1: Implementation Schedule

Steps	1	2	3	4	5
Details	Preparation of questionnaires	Distribution of questionnaires to various churches	Research assistants issuing question to responder	Collections of the questions	Data analysis

Table 2 indicates that the majority (58%) of the respondents were female. This can be attributed to the number of females increasing in support and getting knowledgeable about *Muhadhara*.

Table 2 gender characteristic of the respondent

Gender	Distribution	%
Male	42	42
Female	58	58
Number	100	100%

According to table 3, majority of church members who form (42%) fall in the age range of 20-39 this indicates that the Church has youth people who support Muslim evangelism, seconded by those in age 40 and above. The researcher found out that 20% of the population constituted Children between 12-19 and were of the same opinion as parents, those children under 12 years do not participate nor support *Muhadhara*.

Table 3: percentage per Age levels

Age	Distribution	%
40 and above	36	36
20-39	42	42
12-19	20	20
Up to 11	2	2
Number	64	100%

The table 4 below, shows percentages of the despondence who were for *Muhadhara* and those who were not for *Muhadhara* to continual in Kitale District and other places.

Table 4: Response towards being in support of continuity of *Muhadhara* in Kitale District and other places

Response	Distribution	%
Yes	87	87
No	13	13
Number	100	100%

Table 4 shows that (87%) of the respondents were for the continuity of *Muhadhara* sessions in Kitale town. Only a few (13%) indicated otherwise.

The trend can be attributed to the fact that Kitale town has had a number of *Mihadhara* which were witnessed by most of the respondents (exhibit in the appendix F).

This section was designed to determine the effectiveness of *Muhadhara* from the data collected. It was established that the population from which the subjects were drawn based on the variable observed indicated that more females had knowledge of *Muhadhara* than before which was encouraging based on the population. 87% of the respondents supported *Muhadhara*. It indicates that, *Muhadhara* was seen to be an effective method of evangelizing the Muslims in Kitale town than other methods.

Below figure indicates increasing number of women who are supporting *Muhadhara* as compared to men.

Figure 1 Gender

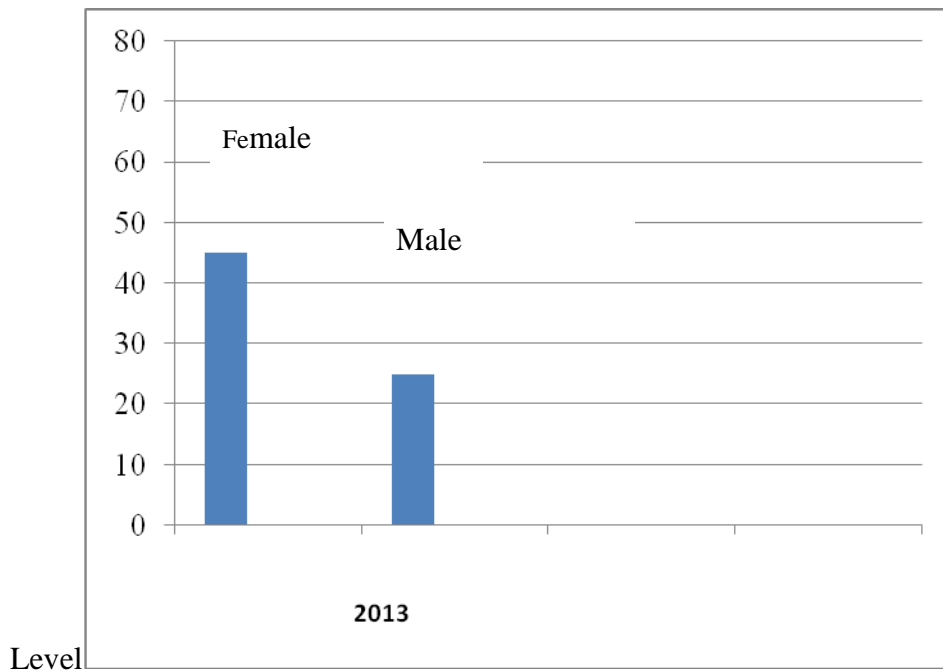


Figure 1 shows the number of women got knowledge about *Muhadhara* was increasing and was in support of it at ration of 4:2 respectively. Based on its evaluation; it indicated that, if *Muhadhara* would continue, there was a likelihood of increasing the number of female Muslims being converted to Christianity. The hypothesis was that when one Muslim man was converted, there was a possibility of getting two Muslim women being converted. The logic was that Islam allows polygamy thus one man would come with two or three or more of his wives. That marked three souls won simultaneously which was justifiable.

The figure below shows the age groups that highly support *Muhadhara*.

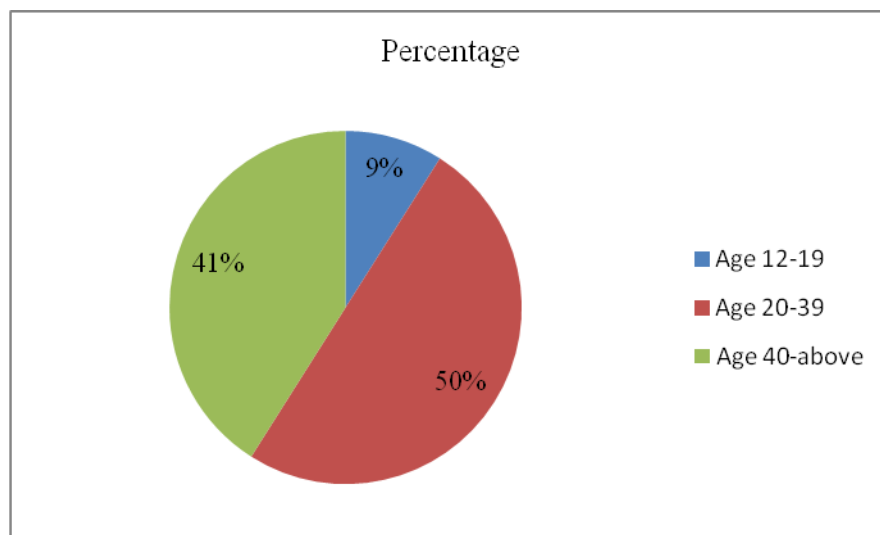


Figure2. Percentage of each age group proposed to *Muhadhara*

Figure 2 show that 50% of the population is between ages 20-39.

Which indicates that, if they are empowered through capacity building they can do a great work in Muslim evangelism? The majority are energetic and youthful. 41% comprise of men and women with a lot of responsibilities that may not have enough time to participate fully but are able to give heavy support in terms of financing the programme. 9% comprise of young youth who are still in school and dependents. They form a prospective team who can be relied upon in future if they can be introduced to *Muhadhara* at this early stage.

The chart below shows the percentage of those who are for *Muhadhara* and those who are not for it.

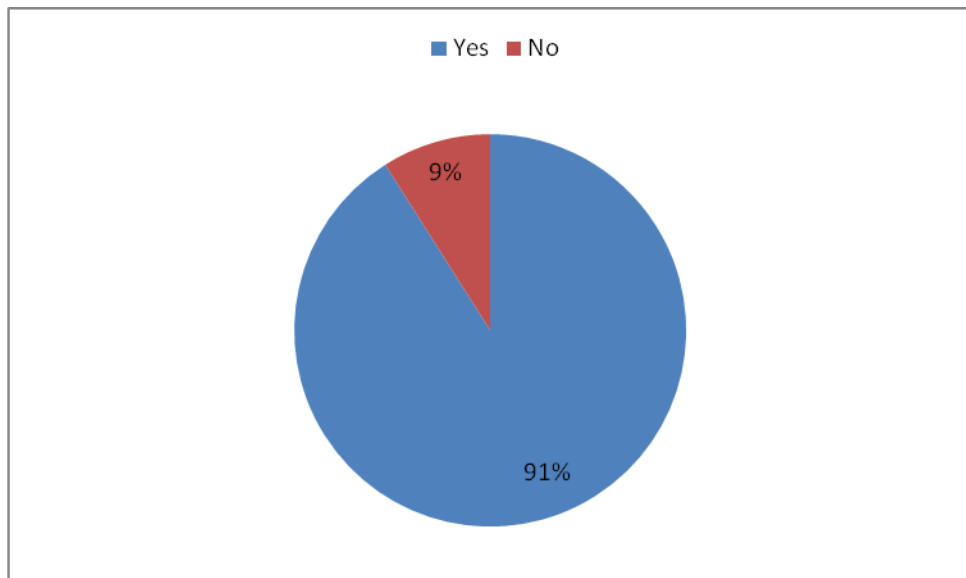


Chart 3. Those Wants *Muhadhara* Continues or Not

The chart shows that 91% of the populations are for *Muhadhara* programme to continue while 9% percentage who voted against were new converts faced by *Muhadhara* and could be against it. Otherwise the rest of the population considered it to be a win, win game. Therefore, based on the above analyzed data the evaluation was graded positive.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

In summary, this study has found out that there was enough sensitization concerning Muslim evangelism through *Muhadhara*. However, there were numbers of challenges especially in the local Church when it tried to implement that. First and foremost there were no enough *Wahadhiri* and even those who existed were retreating because of the following: lack of financial support, volatile approach from the Muslim community, lack of regular workshops and training. Secondly, planning for an effective *Muhadhara* was an expensive venture considering tools required. This meant that only self reliant churches could manage to plan for that program. The Local churches in the suburbs shyed off, because of financial constraints. Thirdly, the Muslims Elites had changed tactics, for example when they realized that they could not withstand the presentation they declined from attending.

Furthermore, this study had found out that the level of education of members directly affected the running of *Mihadhara*, the more they were informed the more they participated and even attended.

There was a common notion that *Mihadhara* could easily confuse members who were not properly grounded in their fundamental Christian beliefs, but this study confirmed the opposite. What might be required is that before the local church goes out for the same there must be training within the church premises to have a preamble of what is expected and if possible some of the topics be reiterated for the common good of all. Members must be properly oriented and if possible get some books which talk more about *Mihadhara* and even Muslim doctrines and teachings and also on how to respond to the questions that might arise. This is because the study found out that in often cases the members sometimes are caught in surprise when a Biblical text is read and interpreted in the manner they have never heard before. So the purpose of the study was to establish and seek to evaluate the method *Muhadhara*, also to determine whether the Seventh-Day Adventist Church should continue using it or look for other ways of evangelizing to Muslims.

The population consisted of all the church members within Kitale District of Seventh-Day Adventist. It also extended to Western Kenya Conference officers and some Muslims believers within Kitale forum. A stratified sampling technique was used to select the respondents from the target population. Structured interview using questionnaires that were distributed to 100 respondents from various Seventh - day Adventist churches in Kitale District provided the results of the study. Further information was obtained through interviewing the Western Kenya Conference Muslim evangelism co-coordinator as well as Western Kenya

Conference officers¹. Frequency distributions, percentages and charts were used to analyze the data.

This section provides a discussion of the findings. It is divided into two parts corresponding to the three research objectives.

Characteristics of the respondents. The results of the study revealed that the majority of the respondents were female. This agrees with the statistics in table 2. The number of female who supported the continuity of *Muhadhara* was increasing as to men. The results of this study indicated that the majority of the respondents were for *Muhadhara* programme. Though some limitations logistics problems, funding were observed on about *Muhadhara*.

The fact that the majority of the population are of age 20-39 could be taken to indicate that most of them are in the youthful age. If only they could be empowered and be fully made knowledgeable, there are high hopes of achieving the researcher's objectives in future.

1. Evaluation

The results of the study revealed that *Muhadhara* is seen to be an effective way of reaching and evangelizing the Muslims in Kitale town as well the whole of in Kenya and beyond. The results of the study also found out that a 91% of the population wants *Muhadhara* to continue in Kitale town. The evaluation was based on the data collected and analyzed.

¹ Officers - are Executive Director, Executive Secretary and

Conclusion

In conclusion, this study has found out that indeed, from the time the local church embraced the *Muhadhara* approach, the propagation of the Muslim doctrines have reduced significantly. At the same time their zeal for evangelizing Christians has subsidized. General, the *Muhadhara* approach has succeeded to bring four Muslims to the Adventist church and not only Muslim community but also from other Christian denomination as well as the so called 'pagans.'

The purpose of the study was to seek to evaluate the method of *Muhadhara* and to determine whether the Seventh-Day Adventist Church should continue using it or look for some other ways of reaching or evangelizing Muslims.

The following are the conclusions based on the findings

1. The majority of the population of Seventh-day Adventist members in Kitale town were women ratio 4:2
2. Between ages 20-39 participate fully in *Mihadhara* and the number was likely to increase.
3. Most of *Mihadhara* sessions had had some challenges that needed to be addressed by the organizers.
4. By identifying all the existing opportunities in the *Muhadhara* process of evangelizing to Muslims it would enhance conversion of most Muslims in Kitale Town,

Treasurer of the Conference.

5. Most of the church members expressed the desired to go about *Mihadhara* sessions in Kitale Town. In fact most of them were ‘*Wahadhiri*’ debaters.

Recommendations

The researcher recommends that an elaborate program be established that can be utilized by the local church without further interpretation. This could entail the required details and measures required as the *Mihadhara* are being organized. At the same time, the local Conference should come up with training centers whereby local *Wahadhiri* can be trained for their effectiveness. A small fund can be set aside for their upkeep as they venture into this noble work. Knowledgeable people should write books and pamphlet which would be used by the laity to understand more about the Muslims and their doctrines and how to approach them from the Christian perspective. Western Kenya Conference of SDA Church to implement this Project. More research to be conducted determines whether *Muhadhara* is useful within Christian denominations. Further research must be carried out in order to give more insight of the information which was not dealt with in details in this study.

APPENDICES
APPENDIX A 1

QUESTIONNAIRE

Kitale Town district of SDA Church

Hallo, good morning/Afternoon, I am Samuel M. Mbugua of Adventist University of Africa .I am carrying out research on the impact of *Muhadhara/* Debate. Please fill this questionnaire to the best of your knowledge. Don't put your name or your contact. Tick where appropriate. For those with no choices, please insert your response in the spaces provided.

There are no right Questions or wrong answers. We are interested in your opinion and ideas. All the information provided is confidential and will be published only in summary form. NOTE; you will not be identified in any way. Immediately you are done with the questioner' please return it.

Thank you so for your cooperation and sacrifice.

1. What is your gender a)male b) Female
2. Age 12-20 20-39 above 40
3. Have you heard of AMR (Adventist Muslims Relationship)?
 - a. Yes
 - b. No

c. I don't know

4. Do you know what *Muhadhara* is?

a. Yes

b. No

c. Somehow

5. Have you once participated in *Muhadhara*?

a. Yes

b. No

If the answer is yes, for how long have you participated in

Muhadhara?

a. More than 10 years

b. More than 5 years

c. less than 5 years

6. Has *Muhadhara* received any support (Financially, morally etc) from church members?

a. Yes

b. No

c. Any other-----

Basing on above answer what level of support

do you think was received from church members

since?

a. High

b. Average

c. Very low

7. Have you witnessed Muslims being converted to Christian churches?

a. Yes

b. No

8. How can you tell that the Muslim have converted to Christianity?

a. Baptism

b. Testimonies

c. Church

Please explain

briefly _____

9. Personally, do you appreciate *Muhadhara* as a way to evangelize Muslims?

a. Yes

b. No

as per your answer above at what level

a. Average

b. Low

10. Do you like *Muhadhara* presentation

a. Yes

b. No

c. I don't know

If you like it, state which area?

a. Presentation of the word of God and answering questions

b. The crowd that attend

c. I don't like anything

d. Any other area state-----

11. What improvement do you suggest on *Muhadhara* presentation?

a. topic of the meeting

b. PA system

c. Time management

d. Any other.....

12. Do you think there are challenges of *Muhadhara* as a way of evangelizing Muslims?

a. Yes

b. No

c. I don't know

If it is yes which level are the challenges?

a. High

b. Average

c. Low

13. Which areas do you wish the *Muhadhara* presenter should emphasize in the teaching?

a. Areas of salvations

b. Contradiction of Holy books

c. Family life

14. Do you think there is any need to care and nurture new converts from Muslim religion?

- a. Yes
- b. No

As per your answer what level should they be cared and nurtured?

- a. Highly
- b. Averagely
- c. At least

15. From your experience, how do you care Muslims convert in your church to manage transition to the new faith?

- a. Excellent
- b. Average
- c. Very poor

16. Do you get any support from head office (WKC)

- a. Yes
- b. No

If yes explain-

17. What any other assistance to do you need from your church, head office to effectively Muslim evangelism?

18. Can you recommend to other Adventist churches outside Kitale district to use *Muhadhara* to reaching Muslims?

- a. Highly recommend
- b. Somehow
- c. I don't recommend

APPENDIX B2

WESTERN KENYA CONFERENCE OFFICERS

Hallo, good morning/Afternoon, I am Samuel M. Mbugua of Adventist University of Africa .I am carrying out research on the impact of *Muhadhara*/ Debate. Please fill this questionnaire to the best of your knowledge. Don't put your name or your contact. Tick where appropriate. For those with no choices, please insert your response in the spaces provided.

There are no right Questions or wrong answers. We are interested in your opinion and ideas. All the information you provided is confidential and will be published only in summary form. NOTE; you will not be identified in any way. Immediately you are done with the questioner' please return it.

Thank you so for your cooperation and sacrifice.

1. Gender

a) Male

b) Female

2. Have you heard of AMR in Western Kenya Conference?

- a) Yes
- b) No.

3. Can you tell of the impact of *Muhadhara*?

- a) High
- b) Average
- c) Relatively low

4. *Muhadhara* an effective way of reaching Muslims?

- a) Yes
- b) No
- c) I don't know

5. What achievement has *Muhadhara* made in the last 10 years within Western Kenya Conference? (Especially Kitale)

- a) Great
- b) Relatively
- c) Minimal

6. Does Western Kenya Conference have positive support for this program?

- a) Yes
- b) No

As per your answer above what level of support has given out?

- a) High
- b) Average

7. Minimum Does AMR programme have slot in the annual budget of Western Kenya Conference?

a) Yes

b) No

If yes what percentage
(%)? _____

8. Do you recommend this programme to other part of the conference
beside Kitale Town District?

a) YES

b) NO

9. As to your view, what challenges does AMR program have to the head
office explain

10 What obligations do you think should the conference do to
overcome those challenges if any
comment. _____

11 What is your opinion on AMR programme in Western Kenya
Conference especially in Kitale Town? Give your comments

APPENDIX B3

WESTERN KENYA CONFERENCE AMR COORDINATOR

Hallo, good morning/Afternoon, I am Samuel M. Mbugua of Adventist University of Africa .I am carrying out interview on the impact of *Muhadhara/* Debate. Please answer the following questions to the best of your knowledge. Don't put your name or your contact. Tick where appropriate. For those with no choices, please tell me your response I will fill in the spaces provided.

There are no right Questions or wrong answers. We are interested in your opinion and ideas. All the information you provided is **confidential** and will be published only in summary form. NOTE; you will not be identified in any way. Immediately you are done with the questioner' please return

Thank you so for your cooperation and sacrifice.

1. Gender

a) Male

b) Female

2. How long has AMR program been in Western Kenya Conference?

a) 5 years

b) 10 years

c) More than 10 years

3. Which progress have this programme made since established in Western Kenya Conference? In the light of Kitale.

4. Which challenges have been faced at the head office on AMR programme?

5. How does your office intend to support this programme progressively?

6. Does AMR programme have slot in the annual budget of
Western Kenya Conference?

c) Yes

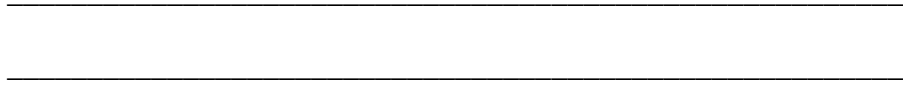
d) No

If yes what percentage (%)?

7. Do you recommend this programme to other part of the
conference beside North Rift (Kitale)

8. What are your futures plans regarding AMR programme in
Western Kenya Conference especially (*Muhadhara*)?

9. Before and this age of *Mihadhara* when is the preaching to Muslims
easier? _____



APPENDIX B4

AMR WAHADHIRI INTERVIEW

Hallo, good morning/Afternoon, I am Samuel M. Mbugua of Adventist University of Africa .I am carrying out interview on the impact of *Muhadhara/* Debate. Please answer the following questions to the best of your knowledge. Don't put your name or your contact. Tick where appropriate. For those with no choices, please tell me your response I will fill in the spaces provided.

There are no right Questions or wrong answers. We are interested in your opinion and ideas. All the information you provided is confidential and will be published only in summary form. NOTE; you will not be identified in any way. Immediately you are done with the questioner' please return it. Thank you so for your cooperation and sacrifice.

1. For how long have you been doing *Muhadhara*?

A) More than 10 years

b) More than five years

c) Less than five years

2. How many Muslims have been converted into Christian Churches?

Give figures

a) Those that joined SDA Church through baptism.....

b) Attending Church.....

c) Those who joined other denomination.....

3. How do you care for Muslim converts?

- a) high
- b) Average
- c) Low

4 do you get support from Church Members to facilitate

- a) Yes
- b) No

5 do you gate support from H/Office?

- a) Yes
- b) no

6 if yes what support do you gate at what level?

- a) High
- b) Average
- c) Low

7 What support do you need in order to make *Muhadhara* more effective?

Your

coments.....

.....

.....

.....
.....
8 you personally can you recommend to other Churches outside Kitale district to use *Muhadhara* as a way of evangelizing Muslims?

a)yes

b) no

If yes, at what level?

a) Highly recommend

b) Average

c) low

9 which area do you think we you should emphasis in teachings so that *Muhadhara* can be effective in reaching Muslims?

a) Salvation

b) Contradiction of the books

c) Family life

APPENDIX B5

Imam Kitale mosque interview

Hallo, good morning/Afternoon, I am Samuel M. Mbugua of Adventist University of Africa .I am carrying out interview on the impact of *Muhadhara/* Debate. Please answer the following questions to the best of your knowledge. Don't put your name or your contact. Tick where appropriate. For those with no choices, please tell me your response I will fill in the spaces provided.

There are no right Questions or wrong answers. We are interested in your opinion and ideas. All the information you provided is confidential and will be published only in summary form. NOTE; you will not be identified in any way. Immediately you are done with the questioner' please return it. Thank you so for your cooperation and sacrifice.

1 For how long have you been holding *Mihadhara*

A ,more than 15 years -----

B, Ten years -----

C, Five years -----

2 Are you in support continuity of *Mihadhara*?

A, YES-----

B, NO-----

3 Would you encourage Muslims to join Adventist "Christians" for debate?

A, YES -----

B, NO-----

Why do you give that answer above? -----

4 Does Holy Qur'an in Support of *Mihadhara*(debate) ?

A, YES -----

B, NO -----

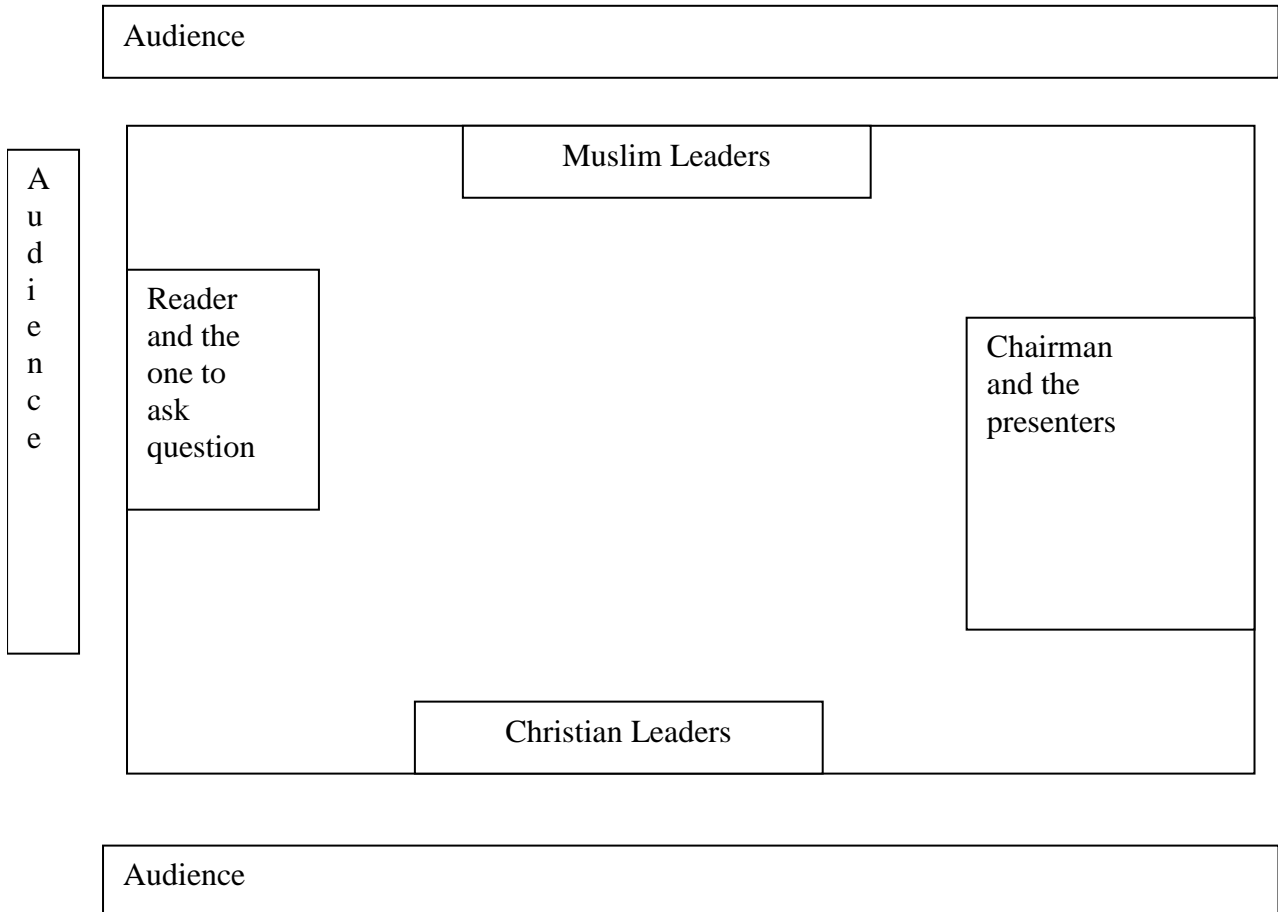
5 Has *Mihadhara* succeeded in spread of *Da -awa*?

A, YES -----

B, NO -----

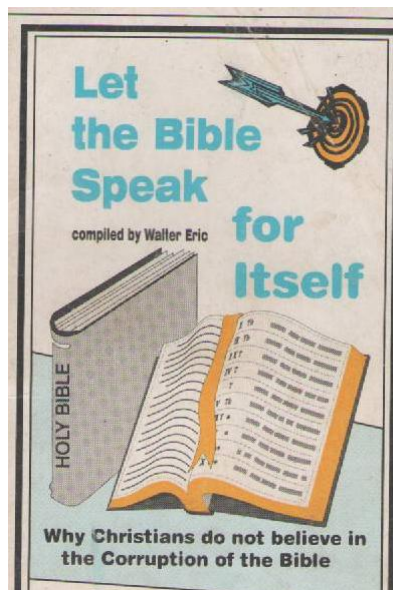
Appendix B

AMR: Diagram 1 shows the *Muhadhara* Setting



Appendix C

The Christian Wahadhiri, they were giving out booklet such as this to count attack Muslims in a *Muhadhara*.



Appendix D

The above statistical record showing the Kitale town district, name of SDA churches and their Membership as per WKC secretary office.

SEVENTH-DAY ADVENTIST CHURCH
KITALE TOWN DISTRICT IN NORTHERN STATION OF WESTERN KENYA CONFERENCE

PASTORS' NAME		NAMES OF CHURCHES	COMPANIES	MEMBERSHIP PER CHURCH
R. NYONGESA	1	KITALE CENTRAL	3	379
	2	OLD PATH	1	53
	3	AMAZING DISCOVERY	1	248
	4	GREAT NEWS	1	44
	5	BIDII	3	280
	6	MAKUNGA	1	69
	7	LIYAVO	2	26
	8	NAISAMBU	2	154
	9	RAFIKI	2	113
	10	UMOJA	4	249
TOTAL MEMBERSHIP				1,615



Appendix E

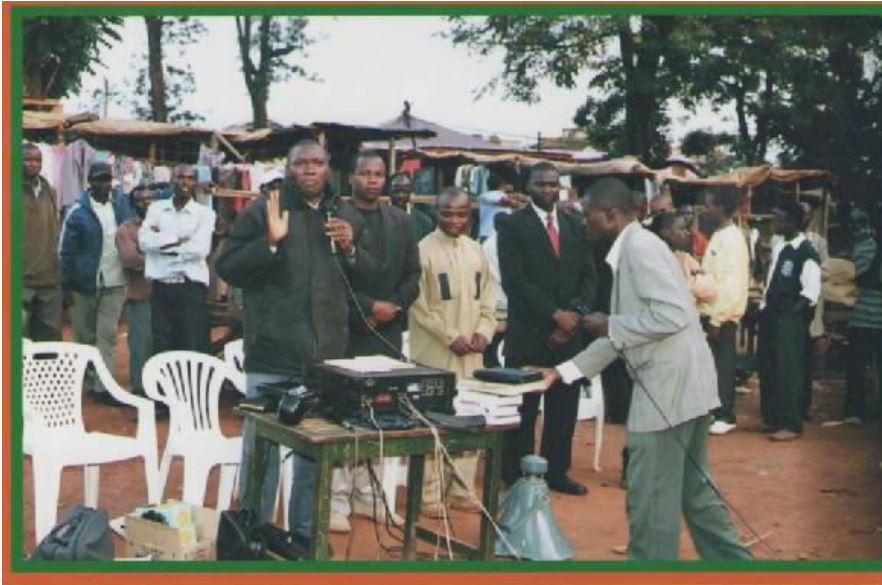
Table ¹

Name of Church	Number of Membership	Number Trained in Muslim Evangelism	Number of Muslim Christian <i>Mihadhara</i> debates	Number of Muslims Converted
Kitale	379	6	12	4
Central				
Old Path	53			
Amazing	248	2		
Discovery				
Great	4			
News				
Bidii	280	3		
Makunga	69			
Liavo	26			
Naisambu	54	2		
Rafiki	113	4		
Umoja	249	3		
Total	1615	24	12	4

¹ The Kitale Town Churches has been conducting *Mihadhara* Jointly as one group under one Pastor.

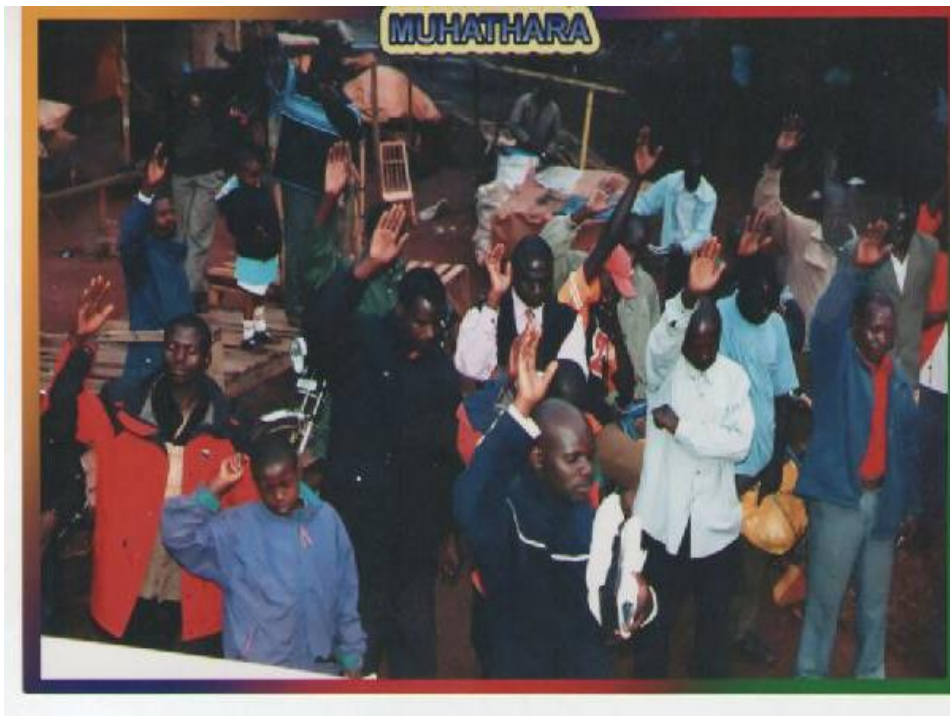
Appendix F1

Pastor Samuel Mbugua (hand raised) clarifying an issue during a *Muhadhara* meeting and making an alter call in the presence of other teachers (Wahadhiri).



Appendix F2

Respondents raise their hands in a *Muhadhara* as they are being prayed for.



AppendixF3

The holy Bible presented to Muslim presenter (Muhadhiri, Alii) during Kitale town *Muhadhara*-at Kamukunji ground as the two weeks program was closing.



Appendix F4

Pastor S. Mbugua baptizing a Muslim convert in baptismal pool at Kitale central SDA church, as a result of *Muhadhara* that was conducted in Kitale Town Kamukunji ground October 2010.



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