

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

*The Effectiveness of the Christians Evangelistic Methods Used  
By the Nile Development Services Limited for Winning  
Muslims to Christ in Arusha, Tanzania*

BY  
WILLIAM KETTO RUMAN WANI

*A Thesis Submitted to the Graduate School in Partial  
Fulfilment of the Requirements for the Degree of Master of  
Arts in Missions Studies (Islamic Emphasis)*

JULY 2006



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July, 2006



## Student's Declaration

THE EFFECTIVENESS OF THE CHRISTIAN EVANGELISTIC METHODS  
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WINNING MUSLIMS TO CHRIST IN ARUSHA, TANZANIA

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed)   
William Ketto Ruman Wani

July 2006



## ABSTRACT

This study attempted to find out the effectiveness of Christian evangelistic methods used by NDSL to win Muslims to Christ in Arusha. The organization focuses on the preparation of servants of God to be self-supported in order to give care both spiritually and materially to the persecuted Muslims. This is done through friendly support, sponsoring income-generating projects and teaching.

Ten NDSL leaders and ten members with Muslim background were the main sources of information for this study. Four research questions were designed to help them assess the effectiveness of the said methods; these were guided by the following four research questions: (1) what are the main methods that the NDSL has adopted in Muslim evangelism to achieve the aims and objectives of the organization? (2) to what extent are the adopted methods effective in winning Muslims to Christ? (3) what are the factors that influences or hinder Muslim conversion to Christ when using the adopted methods? (4) what are the best methods recommended by converts with Muslim back-grounds for winning Muslims to Christ?

Results shows that all the methods adopted by NDSL are acceptable, but friendship evangelism, personal evangelism and evangelism through social services are highly favored. The gospel, love, knowledge and appreciation of the holy books remain the main factors of conversion. But again issues like finances, exclusion, persecutions and Muslims arrogance remain a drawback in the implementation of NDSL methods.

Based on these findings, it becomes necessary for NDSL leadership to emphasize more on training, teaching and equipping members for social actions. Also, the leadership should mobilize the sister organizations for team work since the command to preach, teach and baptize people is mandatory to the universal Church.



## **DEDICATION**

To late Eng. Keeling Anthony  
and  
Mrs. Rosemary Anthony, my sponsor for their love, caring hearts  
and funding my studies from undergraduate to graduate level,  
from them I learnt true Christian faith and love.



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## **LIST OF ABBREVIATIONS**

**APPRID:** Association pour la Promotion des Relations Inter-confessionnelles et de  
Development

**HOD:** Head of Department

**MMB:** Members with Muslim Backgrounds

**NEGST:** Nairobi Evangelical Graduate School of Theology

**NDSL:** Nile Development Services Limited



## CHAPTER 1

### INTRODUCTION

Islam is one of the major world religions after Christianity and Judaism. These three religions equally profess monotheism. However, they differ from one another by virtue of doctrinal teachings. In spite of the fact that the prophethood of Muhammad, the authenticity and authority of the Qur'an are questionable, yet Islam is on the increase. "An estimated 160 million Muslims, the vast majority of them Sunnis, live in Sub-Saharan Africa today, accounting for perhaps a third of the region's population" ([www.findarticles.com](http://www.findarticles.com), accessed on 8<sup>th</sup> Nov, 2005).

Islam is growing in places where Christianity existed for years. This has been mainly through immigration and socio-cultural interaction with people of other faiths. "It is estimated that by the year 2025, Muslims' world population would rise to 30% and in 2000 it was 19.2%. Islam is growing at about 2.9% per year, which is faster than the total world population which increases at about 2.3% annually" ([www.muslim-canada.org](http://www.muslim-canada.org), accessed on 8<sup>th</sup> Nov, 2005).

As Muslims grow in number, they also grow in power as well. Esposito affirms, "The size and geographic expanse of the Muslim world, and its emergence as a world economic power whose political stability is of increasing importance to the western world, have made understanding of events in the Muslims world a critical concern" (1983, 3). The latter calls for bridges that will link Christians with Muslims. Muslims believe that theirs is the only authentic faith, so they forbid Muslim conversion to Christianity; if this happens, it is referred to as 'murtad' meaning traitor

which is a capital crime and the penalty is death (Sura 47: 25). This penalty applies to either the preacher or the convert. This harsh judgment made many pastors and gospel preachers to refrain from witnessing to the Muslims. Meanwhile, Muslims instead have taken over the tools used by Christians such as charitable services, construction of hospitals, building schools (Madrasas / Kalwa), orphanages, and digging of boreholes. All the above are used as agents of Arabization and Islamization in Africa.

In spite of the doctrinal differences, and the violence and hostility practiced by Muslims against non-Muslims, the Gospel calls for forgiveness and love, love for our enemies (Matt 5: 44). How do we minister to people who differ with others in many ways? What is the appropriate and effective way of reaching them for Christ? This study answered the above questions by examining the evangelistic methods of Nile Development Services Limited.

### Background to the Study

The Nile Development Services Limited (NDSL) is a local evangelical organization based in Arusha, Tanzania. This organization started around 1900 in Cairo, Egypt. The founder was a Swiss tourist who met a street boy named Ali in Cairo. On realizing that the boy was a genius, he adopted him and took him to Switzerland where the boy obtained his primary, secondary, and university education. After graduation, Ali who had by that time been converted, baptized and named Samuel, after his conversion and baptism returned to Cairo where he started preaching the good news to his own people. Unfortunately, Samuel met big opposition from family members and relatives who discouraged him from the gospel ministry. Instead, he took up employment with the Post and Telecommunication Department in Egypt.

Nevertheless, it was not long before Samuel met a Christian businessman from

England. The two started a fellowship, after which Samuel notified his god-parents about the developments back home. Upon receiving the report, a meeting was held in Switzerland at which both the constitution and mission statement for NDSL were endorsed. According to the NDSL Tanzania country representative, the organization's name was derived from the Nile River which serves as the life-line for Egypt's life and economy. As a result of the meeting, a medical doctor was sent to Cairo and subsequently opened a clinic with the ultimate purpose of reaching the sick for Christ. He was to establish ministries along the Nile from Lake Victoria to the Mediterranean Sea. Since then, NDSL has penetrated into other countries like Kenya, Tanzania and Rwanda.

Though sharing the same aims and objectives, the organization has been known by different names throughout its history depending on the areas of operation. In Rwanda it is called, "Association pour la Promotion des Relations Inter-confessionnelles et de Development (APRID) which in English means Partnership of Inter-Religious Relations and Development (PPIRRD). In Kenya, it is called "Njia ya Uzima," while in Tanzania it was formerly called MINAN "Ministry Along the Nile" but later renamed NDSL.

According to NDSL Tanzania's country representative in Arusha, the founder of NDSL was once a Muslim. After conversion, he enrolled for theological training at Mount Meru University (the then International Baptist Theological Seminary of Eastern Africa). Towards the end of his three years of study at the seminary, he developed a strong desire to reach out to people in his former religion, the Muslims. In 1997, he wrote to the International Director in Switzerland who subsequently referred him to the East African Coordinator in Kenya. In 1997, Rev. Fadhili Rajab (not his real name) moved to Nairobi and worked with his Kenyan counterpart for a



year, and then he returned to Tanzania as a country director. While in Tanzania, he traveled and conducted seminars in different regions including Mwanza, Tabora, Morogoro, Kigoma, and Dar es Salaam.

### Aims and Objectives of NDSL

NDSL is one of a few local evangelical organizations which have responded to encounter the challenges posed by Muslims in Arusha. The increasing Muslim population made some to believe, “The increase in the population will have a significant impact in Muslim minority areas as well and in countries like Tanzania and Macedonia, the Muslims will become a majority within twenty years” (www.muslim-canada.org, accessed on 8<sup>th</sup> Nov, 2005).

However, “[Wherever] Islam was established in Africa, it left Africans poor and degraded. It promoted low morality-polygamy and easy divorce. It offered no love, no hope and no powerful vision to guide the future of Africa. If Africa was to be saved, and to be saved from Islam, a massive missionary effort would be needed” (Werner, Anderson and Wheeler 2000, 261). The concern raised above has been and is a burden to NDSL. Since its inception, NDSL has existed to empower Christian church leaders such as pastors, evangelists and elders to take up the task of winning Muslims to Christ. The organization does this by giving basic evangelism skills and teaching the basic beliefs and practices of Islam. Also, the organization aims at strengthening churches and their members economically in order to respond to similar social services rendered by Muslims to the Christian community within Arusha town.

To be able to achieve the objectives outlined above, NDSL has adopted the following approaches to communicate the gospel in the Muslim context:

1. Friendship evangelism.

2. Sponsoring income-generating projects.
3. Teachings / Seminars – this particularly aims at teaching Christians, including those with Islamic backgrounds, as evangelists so as to give them basic knowledge in the Islamic faith and skills to share their Christian faith in a more informed way because, “we cannot ignore it any longer: Reaching Muslims for Christ is the greatest challenge facing the Church in Africa today” (Nehls 1992a, iii).

Nowadays there are many methods used in evangelism. To what extent is NDSL successful in curbing the spread of Islam in Arusha? In view of the over all objectives of the organization, the evangelistic approach determines whether or not NDSL is achieving its aims and objectives.

#### Statement of the Problem

The study sought to describe and evaluate the effectiveness of the evangelistic methods used in Muslims evangelism by NDSL in Tanzania.

#### Thesis

The success to win Muslims to Christ by NDSL in Arusha, Tanzania depends on the active power of the Holy Spirit and contextual evangelistic methods employed.

#### Purpose of the Study

There are a considerable number of churches and para–church organizations that are actively involved in Muslim evangelism. However, very few Muslims are responding to the gospel message and have surrendered their lives to Jesus Christ. Understanding the effectiveness of Christian evangelistic methods is twofold: First, it

aims at evaluating the methods, and examining whether or not the organization's aims and objectives are achieved. Secondly, the results of the study will serve as objective tools for those serving in Muslim context.

### Significance of the Study

The study was of significance due to the fact that Muslim evangelism is mandatory. Muslim evangelism is a response to the Great Commission which is stipulated in Matt 28:18-20. NDSL's ventures through the years, from the time of its inception to date, calls for an evaluation. Greenway and Monsma says, "we cannot assume that our work is effective just because we love the Lord and want to do well. Research provides objective tools for evaluating the effectiveness of our work" (1989, 135). Therefore, the study examined the successes and failures of NDSL. The information that was gathered from the respondents examined in the light of the organization's aims and objectives were used to evaluate the usefulness of the adopted tools in the contemporary Muslim evangelism. The results served as a resource for those who are in the field or aspiring to serve in a similar context. Furthermore, based on the analysis of NDSL'S past work, recommendations were drawn thereafter which, if implemented, would improve and help NDSL to improve and reconstruct its strategy to better fulfill its objectives and purposes.

### Research Questions

The evaluation of the effectiveness of Christian evangelistic methods adopted by NDSL was guided by the following four research questions:

1. What are the main methods that the NDSL has adopted in Muslim evangelism to achieve the aims and objectives of the organization?

2. To what extent are the adopted methods effective in winning Muslims to Christ?
3. What are the factors that influence or hinder Muslim conversion to Christ when using the adopted methods?
4. What are the best methods recommended by members with Muslim backgrounds for winning Muslims to Christ?

### Scope of the Study

The scope of the study was limited in the following ways:

1. The study focused on the methods adopted by NDSL for winning Muslims to Christ within *Kwa-Idi* in Arusha. This is the area known to the researcher, who interviewed and interacted with the people in the locality. However, for security reasons, the researcher did not give true identity of the informants throughout the study. Hence, all the names that appeared in the report are fictitious.
2. The study examined the effectiveness and desirability of the methods by analyzing the information gathered from respondents drawn from two groups. These were: (i) The leadership of the organization, which included Pastors, evangelists, and other committed Church members. (ii) The Muslim converts who are registered church members in Arusha and mentored by one of the Churches in partnership with NDSL. Mutual relationships between Islam and Christianity enhance and promote effective of communication of the Gospel to the Muslims community, but due to time limitations, the researcher conducted interviews in three phases: First of all, the grand tour and survey observations were conducted between July-August, followed by the collection of data through interviews in December 2005 and April 2006.



## Delimitations of the Study

This study did not consider the views of other Muslims outside the Church. This was to avoid irrelevant issues such as doctrinal and theological differences between Islam and Christianity. Also, the historical setup of the two faiths in the region was not addressed as this was outside the scope of this study. Thirdly, to safeguard informant's rights and interest, some information remains anonymous.

## Definition of Key Terms

For the purposes of this study the following key terms are defined as follows:

1. **Christian Evangelistic Method:** Is the set of ways adopted by the Church of Christ in conducting her teaching or preaching ministries.
2. **Strategy:** Is a careful plan design by a particular organization to achieve certain objectives within prescribed period of time.
3. **Evangelism:** According to Perkins, "evangelism is not fast talk aimed at gaining 'converts'; it is a ministry of word and deed that leads people to the place where they can activate their faith in the person of Jesus" (1996, 84).
4. **Arusha:** Is a city in The United Republic of Tanzania and the Headquarters of the East African Community.
5. **Holistic Gospel:** Is the Jesus' style of evangelism whereby both physical and spiritual needs of listeners are attended to as recorded in Lk 9: 12-13.
6. **Development Services:** Is the activities adopted and rendered by NDSL to members with Muslim backgrounds to improve their living conditions.

## CHAPTER 2

### REVIEW OF THE RELATED LITERATURE

Many Religious Scholars have written about Muslim evangelism, however not much written about NDSL in Arusha. Therefore this review looked into some of the recorded data and information gathered from the field in relation to Christians witnessing to Muslims.

This chapter deals with the definition of Evangelism and discussed the rationale for evangelism, the theological perspectives of evangelism and development, from the historical context of this subject. The evangelistic methods, of NDSL evangelistic approach and the role of the Church in doing evangelism for holistic development were surveyed.

#### Definition(s) of Evangelism

Much has been said about evangelism and there are many definitions of the term “evangelism”. However, for the purpose of this study, Bosch’s definition has been adopted which states that:

[The] dimension and activity of the Church’s mission which, by word and deed and in the light ...and a particular context offers every person and community everywhere, to be directly challenged to a radical reorientation of their lives ... embracing as savior and Lord and ... being committed to God’s purpose of placing all things under the rules of Christ (Bosch 1998, 420).

The concern here according to Perkins is, “The world is on its way to hell and there is nothing to be done to make it better; we simply have to snatch as many people out of it as we can by preaching” (Perkins 1996 89). Irrespective of the relevant and

the appropriate methods of evangelism applied, this is so because evangelistic enterprise is God's initiative, and it is only God alone who prepares the hearts.

Perkins again points out, "evangelism is not fast talk aimed at gaining 'converts'; it is a ministry of word and deed that leads people to the place where they can activate their faith in the person of Jesus" (Perkins 1996, 84). It is therefore imperative for anyone, or organizations, to understand "Why evangelism?", or else, there would be a temptation to use the obstacles and challenges as an excuse for not preaching the word, to the non-believers and more specifically Muslims.

### Rationale for Evangelism

The Christian perception of evangelism stems from biblical teachings as from the beginning, when God created mankind to be faithful and do what is right and pleasing to Him. Because Adam and Eve sinned, they were judged, condemned and were expelled from the Garden of Eden, and God preached to them for confession and sought ways of reconciling them so as to bring Israel back to Him.

In reference to the New Testament, God commanded the Church to actively involve herself in reaching the lost, and Jesus Christ commissioned his disciples to "go into the world and preach the good news to all creation [including Muslims] so that whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mk 16: 15-16). Upon acknowledging Christ's Sonship and believing that He rose from the dead, we become new beings (2 Cor 5:17). Furthermore, Paul tells us that, "now you are the body of Christ and each one of you is part of it" (1Cor. 12:27 NIV). As a result of our identity with Christ, these facts according to Mueller points out 'Why we are concerned with evangelism'? And he says, "we are one with Christ. That makes us one with His mission for men. The compelling love of Christ

makes us yearn to do His will” (1965, 17).

Furthermore, evangelism is mandatory (Matt 28: 18-20) and is fundamental to Church growth; evangelism is a divine method (Acts 1: 8) and a covenant between man and his creator, hence it is an obligation.

### Theological Perspectives of Evangelism and Development

From the word go, God did evangelism and the Bible opens with the creation story, “In the beginning God created ...” and He announced it was good. So, God from the creation story made everything perfect, including man for specific reasons, to fellowship with Him and one another when God had a dialogue with Adam (Gen 3:9-10). Unfortunately, man chose to disobey, as a result God’s plan for man was distorted, resulting into the fall of man. The consequences of this are evident, according to Wood, “the three relationships were broken, God to human, humans to humans, and human to environments” (1999, 3). Therefore, Adam and Eve were barred from the Garden of Eden, exposing humanity to suffering, hunger, injustice, corruption and eventually death (Gen 3: 14-19). To make matters worse, man continued in his deceitful and rebellious life which angered God and moved Him into action by sweeping every living creature from the face of the earth (Gen 7: 4, 23).

The strong and close relationship that existed between God and man shows that it was not God’s plan for man to suffer. This is confirmed by Jeremiah’s prophecy, “For I know the plans I have for you, declares the Lord. Plans to prosper you and not to harm you, plans to give you hope and future. Then you will call upon me and come to pray to me, and I will listen to you” (Jer 29:11-12). The latter gives God’s past and future plan for mankind and demands total dependence upon Him all the time. To achieve the intended goals of both vertical and horizontal fellowship,



God elected Israel as His own to live distinct and exemplary life before other nations by worshiping the true living God. For He declares, “You are a people Holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of earth to be His people, His treasured possession” (Deut 7:6 NIV).

Today, the Church as the body of Christ is God’s model to the world, as Israel, whom God had chosen, as His model to the tribes around them. The Church is charged with the responsibility of preaching ministry and illumination of the world, “You are the salt of the earth..., and you are the light of the world...” (Matt 5: 13-14 NIV). The Church should liberate God’s people from the bondage of Satan and help them to grow in maturity.

Meanwhile, “Just as one could not speak of the Church without speaking of its mission, it was impossible to think of the Church without thinking in the same breath, of the world to which it is sent” (Bosch 1998, 377). There is a practical imperative for the Church to reach the world for Christ. The gospel saves and liberates without geographical and social boundaries. Just as one crosses from self righteousness and self centeredness to total dependence upon God, also the physical needs of the converts should be taken into consideration. This can be achieved only if we understand the reasons behind doing evangelism, as Packer has well pointed out: “There are, in fact, two motives that should spur us constantly to evangelize. The first is love to God and concern for His glory: the second is love to man and concern for his welfare” (1991, 73).

This implies that evangelism has two prongs. The first is liberation from the world and the awaiting judgment that will come upon those who do not believe in Jesus as Lord and Savior. The second is liberation from physical and moral decay to physical fitness and spiritual uprightness. It is necessary for the Church to work

towards fulfilling the two because, “a true Christian faith involves a practical and material dimension as well as a spiritual one (James 1:27). The two [factors] are inseparable” (Batchelor 1993, 154). Following these discussions, the Christians must take the responsibility to witness to our Muslim brothers and bring them out from the lost world.

Then, the need for Church and Church community support cannot be taken lightly. There is a need for the Church to draw up strategy and principles which will enhance the Church’s evangelistic approach and social services to those around her. Reed suggests, “Any organization, Church group, or religious organization with the desire and will to do so can create a food co-op [social activities] that suits their needs if they have the necessary information [potentials]” (1994, 95). This is true with Churches and development corporations, as Reed observed:

As Churches have become more progressive in their efforts to meet the needs of both the members of their Church and the surrounding area, the creation of Community Development Corporations (CDCs) have become the vehicle of choice to effectuate a positive outward ministry to create housing, economic development, and job opportunities (1994, 81).

Unfortunately, the CDCs approach may not be applicable in contemporary Africa. It would be truer to concur with Batchelor’s opinion that: “Becoming a Christian is confused with becoming a business partner. And self-help plans from the Church’s development programme are rejected” (1993, 35). On the contrary, the prophet Jeremiah says:

This is what the Lord Almighty, the God of Israel, says to all those I carried into exile from Jerusalem to Babylon: Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper (Jer 29:4-8 NIV).

According to Jeremiah, one may deduce that: God’s plan for mankind is two

fold: (i) Spiritual – man does not live on bread alone (Lk 4:4). (ii) Material – your clothes did not wear out and your feet did not swell” (Deut 8:4 NIV). Evangelism involves man’s holistic growth; hence, both the physical and the spiritual needs of the new converts have to be put into consideration, when laying evangelistic strategies to counteract Muslims Christian convert’s needs.

### Historical Context of Evangelism

The Church exists to glorify God and transforms or reconciles lives by preaching the good news, and teaching the converts biblical truth that enables them to be responsible members of His body – the Church. In view of this fact, evangelism becomes the basic tool for reaching out to people and introducing them to God. Knowing how this has been done throughout history enables us to identify our strengths and weaknesses so as to better plan for an aggressive evangelistic movement that enhances Church growth in the Muslim context.

Reid suggests, “one can trace the health of the Church throughout history by its commitment to evangelism” (1998, 58). Evangelism originates from God and according to the scriptures; God has constantly been revealing Himself to humanity so that they may know His will and improve the existing vertical and horizontal relationships. This was done through dreams and verbally (Is 6: 8; 11: 2), visions (Dan 1:1; Ezek 8:1), theophanies (Judg 6: 22), and circumstances (Dan 6: 21; Dan 3: 25; 1 Kgs 18: 38). The prophetic messages delivered by prophets through the anointing of the Holy Spirits, moved people to repentance and reconciliation with God (1 Kgs 8: 47- 49). In all these, “God is Sovereign and He is the Lord of history. He works in specific historical contexts so it is important for us to study the contexts in which He works” (Sesi 2005, 64). Therefore, reflecting on evangelism in the



Middle Ages, evangelism during the Reformation, and evangelism in contemporary days would reshape our thinking and sharpen our methods of evangelism as well.

According to Reid,

The Dark Ages were so named for many reasons. But from a spiritual vantage point, one can see the twilight of evangelistic conviction and work throughout much of the established church during this era. The rising dominance of the Roman Catholic Church brought a theological shift from biblical authority alone and a rise in ritualism (1998, 58).

Unlike the Old Testament's prophets, God raised up some individuals who conveyed the word across borders. Here are a few leaders who influenced their people and imparted their lives to them.

Ulfilas (318-388) reached his own people, the Goths, in the fourth century. Patrick of Ireland evangelized parts of Britain in the fifth century. Columba (521-597) was responsible for evangelism in Scotland in the sixth century. Near the end of the sixth century Augustine of Canterbury (545-605) evangelized Britain. And finally, Boniface preached the gospel first in Germany and Belgium. He became the first Bishop of Mainz. His ministry experienced what modern missiologists call "people movements"- a movement of entire communities to Christ at once (Reid 1998, 58-59).

God's revelation to His creation is never static; it is dynamic. The manifestation of God's nature through spoken words and circumstances has been misunderstood and misinterpreted (Gen 6: 6). To reach more with His gospel message, He endowed some faithful people with the spirit of discernment. The time of reformation was a time of spiritual revolution because it became the basis of Christian theology. Reid concedes to the latter by saying, "while the reformation was not primarily an evangelistic movement, it provided the theological basis for the spread of the gospel. Martin Luther (1486-1546) became convinced of the doctrine of justification by faith. His emphasis on salvation by faith pointed people to the error of the Catholic Church's salvation-by-works system of merit" (Reid 1998, 61).

Luther derived his theology of salvation by faith not by works from (Rom 1: 16). From this text, Luther identifies with the word of God as the source of power to



those who believe in God, assumes that dependence upon Jesus, makes one to be effective ministers and every member is responsible to share his/her faith with others. Luther's contemporaries in conducting the spiritual awakening were John Calvin and Balthasar Hubmair. History reveals that, whatever methods were used, the emphasis was personal encounter with God.

In the process of reformation, revival and spiritual awakening, God empowers His people to perform beyond their human abilities. God raises His servants to speak to a particular group of people on particular issues at a given time. Reid says, "Spiritual awakenings normally come after a time of spiritual decline in the Church and moral decay in the culture" (1998, 64). The main task of the Church has been and still is to preach and teach the word of God to people. Matt 20: 18-20 serves as a stepping pad for evangelism that is aimed at saving Jews, Samaritans and even Muslims.

Initially, Islam and Christianity had a good relationship. Thus, when faced with confrontations, "On one or two occasions he sent groups secretly across the Red Sea to the emperor's protection in Aksum, knowing that they would receive a good reception as fellow monotheists" (Robinson 2004, 111). Muslims' understanding of Christians is Qur'anic as they are cautioned not to argue with the people of the scriptures (Sura 9: 46). At the same time, Muslims are warned to disassociate with Christians (Sura 5: 54) and they are encouraged to kill those who question the authenticity and authority of Muhammad and the Qur'an which is Allah's revelation to his people (Sura 9: 29; 9: 5).

This renewed and sharpened evangelistic movement, "both Christians and Muslims have at different times taken to the sword both to defend themselves and their faith and to extend their power and influence" (Chapman 1998, 25). However,

experiences and history reveal that, “over the centuries ... domination by an alien religion had a wearing effect on the churches ... conversion was greatly advanced by the political and military predominance of Muslims” (Chapman 1998, 29). Such confusions in the spiritual realm demand structural strategy that sets standard for proper belief system. Paul says, “the hour has come for you to wake up from your slumber” (Rom 13: 11). By use of the many devices and methodologies in raising self-awareness and moral values that qualify one to be a true Christian, the historic relationship that existed between the two faiths, many Muslims should be reached with the gospel of Jesus Christ, and this is the core of the study.

### Contemporary Evangelistic Methods

This study has established that, different evangelists have adopted various evangelistic methods in reaching out to the changing world for Christ. It is therefore; appropriate to adopt methods that are relevant and effective for preaching, teaching and baptizing the whole world to accomplish God’s will (Matt 28: 18-20). Gustafson says, “the solution to reach an ever-changing world lies in a metamorphosis of methodologies, shaping contemporary strategies of evangelism without compromising our purpose and message” (1997, 69). Again on the same line Mwaura concludes by stating that, “There was no set pattern which should be a blue-print for evangelism in every generation. What is necessary however, is a kind of training either formal or informal” (2000, 20).

In relation to the purpose of this study, five methods were selected and reviewed. These included: (1) Person to person evangelism, (2) Literature evangelism, (3) Life-Style evangelism, (4) Public debate evangelism and, (5) Building continuing dialogue. From the five selected methods discussed in this study, observation,

recommendations have been suggested and conclusions made as stated in chapters Four and Five of this report.

***(1) Person to Person Evangelism Strategy***

Macaulay admits that, “not all can preach, not all can write, not all can sing, not all can act, not all can organize a camp, not all can teach a class, but all irrespective of age, sex, or ability, can do personal work” (1956, 53). It is God, who calls and empowers people for the ministry, then He can enable them to do things beyond their natural ability (Jer 33: 3; 1Cor 1: 27-29). Every believer is expected to shine and illumine the earth (Matt 5: 13). It is of significance to note that, “Christians and Muslims now live together in virtually every part of the world” (Brown 1994, 115), and we co exist as family members, relatives and friends. This makes the sharing of our views unavoidable. As Christians prepare for soul-winning, there is need to understand that “Muslims experience tremendous social pressure from fellow Muslims to conform and not to stray from their religious beliefs” (Reach out in friendship n.d., 20). This is a challenge, calling for a suitable approach for sharing our faith in the Muslim context. The methodology of person to person is the kind of evangelism technique carried out by individuals. It is done either formally or informally.

According to Reid, personal evangelism is scriptural; he backed his argument by reflecting on the early Church evangelistic strategy. For example, the angel assigned Philip to witness to the eunuch Acts 8:26. Ananias was assigned to talk to Saul (Acts 9: 10). Although Philip had been in Caesarea (Acts 8: 40), the Lord sent Peter to Caesarea to share Christ with Cornelius (Acts 10).



## ***(2) Literature Evangelism Strategy***

The effectiveness and success of literature evangelism largely depend on the rate of literacy and proper infrastructures in that particular locality. Although there are many churches using tracts as a means of communicating the gospel truth across cultures, Verwer has a different view. He says that:

Our evangelism by literature distributed might not be just a flash in the night ... This means that any literature evangelism program should be carried out in cooperation with local evangelical churches. Of course, if in your area absolutely no evangelical churches exist, the aim of your literature program should be the establishment of such churches (1980, 114).

The result of using tracts as a tool among Muslims is that, a good number of Muslims have encountered God through reading tracts and Christian booklets, yet this does not assume superiority over the other methods. Parshall states that, “I know of one Muslim who picked up a Christian tract from a pool of water by the roadside. He enthusiastically read John 8. This led directly to a salvation experience both for him and his family” (1994, 123). According to Miller, whether a Muslim comes to know Christ, “As a result of friendship and conversation with a Christian, or the reading of Christian literature, or something else that God has used to influence him, a Muslim may express a desire to understand Christianity better” (Miller 1976, 140). However, on the same issue, Miller observed that:

In recent years it has been found that Bible correspondence schools are able to give instruction to many thousands of Muslims in various countries, most of whom have been young people who live far from a Christian Church, or who prefer to study at home rather than to face possible trouble by going openly to a Christian center (1976, 141).

## ***(3) Life-Style Evangelism***

The findings of this inquiry have established that like Jesus, Christians need to incarnate the gospel message. Jesus abandoned his heavenly glory and, clothed himself with the sinful human flesh, and identified himself with the sinners and



outcasts in order to communicate the good news and liberate mankind from their sinful nature. Marsh believes that hospitality makes a difference in the world of Islam. “The Muslim can only be won for Christ by love. When he sees that someone cares enough for him to really sacrifice time in an effort to learn his tongue, it is the first step toward his conversion” (Marsh 1982, 60). This very idea is supported by Watkins who says, “Life-style evangelism is also an important aspect of the life and witness of social ministers. Social ministers not only talk the talk but they walk the talk of Christians. This includes consistent attitudes and acts of Christ-like acceptance of persons in need as well as living a life characterized by Christian moral ethics” (1994, 153).

#### ***(4) Public Debate Evangelism Strategy***

According to the revelation of this study it is worth noting that “the educated Muslim does not hesitate to make full use of higher criticism in his own critique of the Bible” (Madany 1981, 75). Register suggests that, “before entering into dialogue about spiritual matters you have an obligation to learn as much as possible about the Qur’an, the history of Islam, and what Muslims believe about Christianity” (1979, 18). Unfortunately, “many Christians have been somewhat embarrassed in debates with Muslims, because they find that their Muslim friends are confident of their faith while the Christians are only willing to speak tentatively” (Goldsmith 1989, 119).

Then:

It is important that the Christian preparing himself for outreach [by debating on difficult issues] obtains for himself, besides a sound biblical knowledge, a deep insight of thinking. He must be able to understand the faith of the Muslim without ridiculing it; must have a reasonable grasp of Islam as a religion; and know how a Muslim is likely to react to certain points (Nehls 1992b, 28).

### ***(5) Building Continuing Dialogue***

It is also important to record that dialogue plays an important role in the establishment of understanding between two divergent views. Dialogues are favored and encouraged in the resolutions of conflicts and differences in family and religious settings. Watt has argued that dialogue should be encouraged as, “in this world in which there are increasing contacts - many of them very friendly contacts - with followers of other religions it is the duty of every believer to improve his understanding of his own faith and also to try to gain a fuller positive appreciation of other faiths” (1983, 145-146).

In the course of this survey, it was also found that Christian-Muslims interaction while evangelizing Muslims are expected to deal with some of the difficult theological issues such as the denial of Christ’s crucifixion, the Sonship of Jesus, the authority of the Bible and the forgiveness of sins. According to Ridgeon, dialogue should be encouraged because “many Muslims faced the challenge posed to them by Christian evangelical activity not through violence, but engaging with Christians in theological argument” (2001, 2). This is a point Moucarry strongly supports as he points out that, “through open, some times heated, but friendly discussions, I realized that Muslims are equally keen to know more about Christianity” (2001, 15). Meanwhile, Ofuho and Brady in their book, ‘Building a Multi-Religious Society in the Context of Islamic Fundamentalism’ comments that, “dialogue demands openness, mutual respect, respect to differences and action” (2001, 101-102).

#### Nile Development Services Limited Evangelistic Approach

Through the literature review and personal contacts with NDSL associates it was discovered that, the ways in which Muslims behave and exercise their faith differ

from one locality to another. Therefore, there is no formula for Christian-Muslim evangelism but such opportunity should be determined by the Christian-Muslim relations. One of the common evangelistic methods used by NDSL is listed on page four of this thesis report. Selections were made on the merit of their immediate impact in the lives of those attended.

From the other hand, it should be acknowledged that the resistance of Muslims to the gospel is a reality. The existing doctrinal differences between Islam and Christianity, made many Christians believe that Muslims are not reachable. So it is a waste of time talking to Muslims in the hope of winning them to Christ. However, it was revealed that “Muslims needs someone who will warmly welcome and accept him - someone who will help but not take advantage of him, a person who will understand his problems. He needs a friend he can call upon and in whom he can confide” (Reach out in friendship n.d., 8). This offers opportunities for building possible contact points by since “most Muslims hold in the highest regard the true Christian because they know that he believes in God, has a Holy book, and lives a moral life” (n.d., 8). NDSL evangelists therefore try to relate with Muslims within their reach in order to share their faith in a friendly atmosphere.

NDSL’s second approach focuses on social services. NDSL small-scale income-generating projects sponsorship like running kiosks, barber shops, refreshment centers, and handicrafts. The reason for doing all these is two-pronged: (i) it supports Muslim converts struggling with life and trying to adjust to the new society in which they are strangers with no one to help in times of needs. Also, (ii) it can be used as a witnessing point. Witnessing through economic power is recommended by Hessel because he believes:

The focus shifts from dealing with the individual effects of the social system to the methods of action that empower people to redevelop a community that



knows liberation and justice. Attention also shifts from working for others to working with them in building awareness, resisting injustice, and organizing to gain the power and resources to be self-reliant and interdependent (1982, 155).

The researcher found out that advocating for community development, or organizing Church members for community service, demands some skills. Thus, all the NDSL officials serving in the organization's shops are trained to utilize every opportunity in sharing the good news through friendship and love action because "his basic needs are the same as yours. It is true that his cultural background may differ from yours, but that can be turned into a positive factor, if you are willing to try to understand and learn about another culture" (Reach out in friendship n.d., 9). This leaves no room for any excuse, instead it summons Christians and Muslims to encourage interaction, dialogue, and sharing experiences with Muslims under the guidance of the Holy Spirit for a productive outcome.

The third approach is through teaching ministry. Teaching should aim at bringing lasting change in the lives of the hearers. Jadeed confirms to the importance of teaching by saying:

The Qur'an also instructs the Muslim to go to the people of the book for clarification on matters which he cannot understand; for it says: "We sent not any before thee, except men to whom we revealed: 'Question the people of the remembrance if it should be that you do not know'" (Sura Al-Nahl 43)

The objective of Christian teachings is twofold: first of all, Christians are taught to understand biblical truth that will enable them to defend their faith as recorded, "but in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander" (1 Peter 3: 15-16 NIV). Secondly, Christians are taught in order to teach



others. “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tim 2: 15 NIV).

### The Role of the Church in Evangelism and Development

The effective role of the Church in the outreach ministry is best determined by her structure. Some churches operate as an institution and others operates like an organism, as Engel and Dyrness have observed:

The local Church is God’s chosen means for spreading the gospel through a ministry that radiates outward and multiplies from cells of the kingdom. This will take place only when churches are conceived as an organism built around community, which provides a genuine witness to a living Christ and presents an authentic and appealing option to those living by the standards of the world (Eph 5:1-21) (2000, 80).

To have a successful Christian ministry among Muslims, the whole Church as a community of congregations, must be involved in one way or another. The pastor and the congregation members must sponsor the ministry together with those involved in evangelistic outreach to Muslims. These would provide the spiritual and the physical needs of the new converts and the evangelists. Then, “a new paradigm is needed that restores our Lord’s mandate to make disciples among all peoples, disciples who manifest the full reality of the reign of Christ” (Engel and Dyrness 2000, 84).

- A tangible benefit of team work in Church ministry is that it exposes Church members to the ministry as they jointly contribute to the solutions, challenges and opportunities. Here, every member assumes responsibility and strives towards achieving the Church goals and objectives. The talents, endowed with spiritual gifts of preaching, teaching and mentoring, together with the professionals in the Church must be encouraged to strengthen the Church’s communal life (Acts 2: 45).

The Bible demands every believer to lead a life that reflects the Biblical morals. This is important because the gospel message preached gets consolidated by living the word. McGarvan and Arn support this theology with the following recommendation:

A responsible member discovers where he or she fits in the body, which is composed of many parts, each having its place. The Apostle Paul wrote that when each part works as it should, the whole body grows. God gives gifts to Christians for evangelism and ministry. As individual Christians discover their function, the lost are seen and found. Discovering and using one's gifts is part of being a responsible member (1977, 52).

The participation of the indigenous people undertaking of the gospel ministry is important. It enhances incorporation of cultural values into the gospel values to address the traditional beliefs and views of other cultures. This is in agreement with the thoughts of Phillips and Coote that: "Evangelistic mission will depend increasingly on the churches in the area rather than on overseas agencies and personnel. This has been said of the world wide become platitudinous, but it is nowhere more relevant than in the Middle East" (1998, 170).

The use of resources in a local context leaves tangible impacts in the lives of a believer and the name of Jesus Christ. Then, it is necessary for "the entire body of Christ must indeed be mobilized in order to reach a big number of non-believers, some of whom are also propagating their own conviction, such as the Muslims and the Jehovah's Witnesses" (Reed 1994, 11).

This brings God's mission to mankind into reality as his objectives of reconciliation are achieved either now or in the later days. The superiority of one religion over another in the midst of various religious group is shown by its doctrinal teaching and the distinctive moral values manifested by its members. According to Batchelor, "the Christian Church also is unique: She is in a position to respond to both the spiritual and the material nature of man. She is or should be more concerned with

people and their well-being than with things” (1993, 156).

### Holistic Ministry to the Muslims in Africa

Revelations and God’s mystery shows that God’s love to mankind is all-inclusive and total. Both the New and the Old Testaments point the Church to the needs of humanity as a whole. Jesus, who is a fulfillment of the Old Testament prophecies, affirmed this ministry, “He went out through Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matt 4: 23 NIV). The early Church had shown compassion and generosity (Acts 2: 44), the apostles did not overlook the material needs of the widows, they responded to their needs, (Acts 6: 16), and through their initiative, donations were sought to support the hunger-stricken brethren in Judea.

Although the Bible encourages Christians to do good to all men and especially to those who are of the household of faith (Gal 6:10), this appears to be a difficult task which the contemporary Church would not think of doing, as Rainer explains:

“Evangelicals began to build defenses against the social gospel. In doing so, evangelism was rightly affirming the importance of evangelism but wrongly avoiding any recognition of social ministries as being part of mission” (Rainer 1996, 136).

Nevertheless, the need for holistic ministry remains outstanding because of the contemporary situations in Africa. The need to addressing both physical and spiritual concerns is becoming more urgent. This has been an issue the Church strives to address, as Reed explains:

Holistic is a word mentioned frequently today whenever the ministry and mission of the black Church are discussed. What it means is that the black Church has begun to refocus its attention on the critical needs of the whole individual and the whole community rather than on just spiritual or religious needs (1994, 11).



The direct impact of offering such services is that it affects the lives of the local people and creates self worth and fellowship, and this should be the ultimate goal of the Church to impact the lives of God's people. This would counteract the presence and speedy expansion of Islamic faith across the continent which is a reality. They have taken over the social service activities and are extending their services to even Christian communities. "What is noteworthy is that when pagans became Muslims they became more polite than the normally polite Mossi [Muslims]. They consciously tried to show by their behavior that Islam had changed their lives, undoubtedly they hoped that, by so doing others might follow their way" (Lewis 1980, 361). This calls for the evangelical Christians to re-strategize and set some ways of reaching Muslims for Christ, and this is possible through a holistic approach because Muslims too are human beings; they have both needs and wants. Sider, Olson and Unruh explain the significance of holistic ministry: "Holistic ministry in the spirit of Christian servanthood challenges the unbelieving community's perception of the Church and Christianity by modeling a meaningful alternative. The holistic Church stands out like the 'city on a hill' that glorifies God, a beacon of integrity and hope" (2002, 43).

As soon as one accepts Jesus Christ as Lord and Savior, one is expected to influence the lives of those within one's reach: "Let your light shine before men" (Matt 5: 16 NIV). This should be every Christian's priority because the redemptive purpose encompasses all people regardless of who they are and where they come from. Therefore, it is important to identify and address the basic needs of Muslims to accommodate them in the Church of Christ. This should not sound as a trap to lure people to Christianity because "God's plan for every person and every fellowship of believers is that they individually and collectively, physically and verbally, present



the good news” (Hogue 1971, 18). This is one of the areas of ministry the evangelicals may need to reinforce, as Miller comments:

We are right to seek to care for the needy and bring them to Christ. But the needy don’t want our material gifts dropped in their laps, so to speak, from a speeding car! Our material gifts and our gifts of the gospel are accepted as we also offer ourselves to them in hospitality (1997, 76-78).

Christian evangelistic strategy in use must help us to penetrate areas dominated by Muslims and those living in dehumanizing conditions. It must address both physical and spiritual needs; then, the tool should remain as a tool, means and a partner but not an end.

### ***Church Leadership***

The success stories of an organization deeply depend on informed leadership and managerial structure. Thus, in contemporary Africa; both the secular and sacred realms seek competent, visionary and God-fearing leaders for good stewardship. However, this will also depend on good policies for holistic development. Though people democratically elect their leaders, the good and perfect call comes from God who blesses them with special gifts in order to accomplish the organization’s aims and objectives. Ver Straten in his book, *A Caring Church through Shepherding Ministries* suggests: “The place to begin [development and evangelism] is in the Christian community. Pastor and people must care, first for one another, then for those outside. Helping a few to care is a start toward a caring community” (1988, 67). Since leaders work with people and for people, collaboration and encouragement become essential for success and also experiences.

The latter seems to be appropriate because “Jesus himself is not doing it [evangelism] nor will He. He has chosen to delegate that responsibility to His followers. At one point He compared the lost people of the world to harvest fields and

commanded His disciples to pray the Lord of harvest to send laborers into the harvest Matt 9:38” (Wagner 1986, 19). According to Paul, leadership is service (1Cor 3: 5), therefore those who serve in the Church, the Bishops, pastors and the laity, needs to be active participants in the development and decision-making pertaining to the Church’s ministry.

### *The Laity*

Howington says, “The Church is a royal priesthood, a kingdom in which each subject serves as priests” (1986, 33). For the Church to be effective in witnessing, priests and the laity are required to demonstrate devotion and commitment in order to achieve maximum spiritual growth. However, “our point is not to look at the laity as objects, but as subjects and agents” (Kraemer 1958, 18-19). Thus, Jesus taught the Church about unity in the Church. The disciples demonstrated Jesus’ teaching by saying, “it would not be right for us to neglect the ministry of the word of God in order to wait on tables” (Acts 6: 2b, Acts 18, 18 NIV). The emphasis here is the Church’s concern for humanity in totality, spiritually and materially. To serve the Church better, the disciples demanded for ordination of laymen to minister to the needy. This is the area in which the Church has confused up her roles and has become too spiritual in her stewardship role as God given according to Batchelor; we realized that “the responsibility that rests on our shoulders is frightening. God has put so much into the hands of men and women; we can care for it or destroy it” (Batchelor 1993, 37). As a result, the Church has instead engaged in conflicts and segregations which does more harm to the Church than edifying it. However, Segler suggests that, “through [Laymen] the Church is daily projected into the world. Actually, they embody the meeting of the Church and world” (1960, 81). On the

same line Segler went on saying, “Laymen are the Church’s best representatives of the world because they are dispersed in and through the world, its institutions, enterprises, relationships, and pursuits” (Segler 1960, 81).

Then, like the early Church, the Church of Christ needs to involve every member, especially including the laity, and work en bloc for the purpose of winning Muslims to Christ and edifying one another. Menking suggests that, “helping laity to help others is significant ministry. You will never be able to do all you would like to do. Your hopes will exceed your achievements. Nevertheless, your ministry, linked with others, can be seen as one way the will of God is at work in the world” (1984, 12).

## **CHAPTER 3**

### **METHODOLOGY**

The research was an evaluative study in approach. The research aimed at evaluating the effectiveness of NDSL's evangelistic mission to the Muslim community of Arusha. The criterion that was used in evaluating the evangelistic methods in use was based on the responses of respondents. Therefore, the effectiveness of the evangelistic methods was determined by the respondents' views of the importance of the methods to them.

This research depended entirely on field data that included personal interviews though some relevant data from the library were surveyed and incorporated into the study. This chapter describes the population of the study and sampling, validity and reliability, entry, basic research design, procedure for collecting data, the procedure for analyzing the data and the structure of the Proposal.

#### **The Population of the Study**

NDSL leaders and workers were targeted in this evaluative study. This was so as Irving says, "the primary way a researcher can investigate an educational organization, Institution, or process is through the experience of individual people, the 'others' who make up the organization or carry out the process" (Irving 1998, 4).

NDSL has so far reached over seven hundred Muslims for Christ. Today, there are ten officials employed and paid for their services. Hence, to be fair in drawing judgment on whether NDSL's method are appropriate, relevant and successful in her



mission to Muslims or not, all those who are involved in the ministry were requested to respond to the inquiry. Therefore, the population of this study consisted of the workers, both in offices and those in the field, and those converts with Muslim backgrounds.

### Sampling

Besides the ten officials (Leaders, administrators and evangelists), the researcher selected ten members with Muslim backgrounds. Therefore, the ten NDSL officials plus the members with Muslim backgrounds represented the population under study. The two groups were the main source of data for this study.

### Validity and Reliability

Instruments such as questionnaires and interviews must meet the standards of validity and reliability that apply to data collection in educational research (Borg and Gall 1996, 290). In order for the research guide to retain credibility and gather reliable information, the researcher did the following:

First, the formulated research question guide was handed over to the supervisor for corrections and the comments and suggestions presented thereafter were incorporated. Secondly, the same research question guide was evaluated by NEGST students from the education department who have experience and knowledge of field research.

### Entry

The Researcher first obtained permission from the Head of the Department (HOD), who enabled him to contact the leadership of NDSL. The researcher's four

years' stay in Arusha while studying at Mount Meru University exposed him to NDSL ministry and to some of its founding members. This helped him to gain entry through formal discussion with the leadership. The researcher's aim and purpose of the study was made known to every informant.

### The Basic Research Design

This was an evaluative study. Thus, the primary tool that was used for gathering data were interviews, survey and participant observation. This was to measure the effectiveness of some evangelistic methods used in Muslim evangelism and to understand the factors leading to any failures of these methods in the ministry.

### Procedure for Collecting Data

The researcher designed interview questions which guided interviews with NDSL leaders, evangelists, and some committed believers in the organization. On the other hand, with the help of the NDSL leadership those converts with Muslim backgrounds' activities were observed and interviewed. Also, pertinent issues that would shed light on issues under study were discussed with the same people group in the course of the study.

### Procedure for Analyzing Data

Data obtained from prospective respondents was critically analyzed and reported on. The information gathered from discussions with NDSL leaders, and members with Muslim backgrounds, were interpreted. Based on the research results, answer to whether NDSL is fulfilling its aims and objectives were drawn from the findings.

## Contents of the Proposal

Section One presents the Problem Statement to be addressed in this study. Section Two describes both Substantive and Methodological reviews of scholarly literature on the subject.

Section Three, Methodology, describes the procedure for carrying out this research and spells out the criterion that was used for judgment. The evangelistic methods and strategies adopted by the NDSL were evaluated against respondents' perceptions and the importance of the methods to them.

Meanwhile, Section Four describes how the Findings were presented and how the Interpretation of the data was done. Section Five states how Summary, Conclusions and Recommendations of the study were made.



## **CHAPTER 4**

### **FINDINGS AND ANALYSIS**

The interview questions guide used for collecting data for this study was designed to examine the effectiveness of the Christian evangelistic methods (CEM) and investigate its contribution towards NDSL ministry among Muslim community in Arusha. This chapter report on the findings and analysis of the questions raised as a research question and answered by the respondents. The data is analyzed sequentially according to the research questions. The reports are presented in percentage and in tables.

#### **The Rate of Questionnaire Returns**

The researcher targeted ten NDSL officials and ten members with Muslim background to determine the workers' and converts' perception of the effectiveness of the Christian evangelistic methods in use. The researcher administered the questions personally in order to report respondents' views without alteration. Therefore, to fulfill the said objectives, appendix (B) was used to gather information from those who do not understand and can not express themselves in English language.

This study was carried and data were collected in the following intervals. Observations and study tour was first done on July 05, while interviews and data were collected between December 2005 to April 2006. Out of the population targeted, nineteen responded and answered to the questions completely, representing 95% of respondents. Only one evangelist was not interviewed because of his commitment to

other duties in the field while the research was conducted at the head office and the locality.

### Presentation of Respondents

In this study, respondents were identified by gender, level of education, experience in the ministry, length of time spent in the Church and Church affiliation.

Table 1. Presentation of respondents by gender

<b>Category</b>	<b>Number</b>	<b>Percentage</b>
Male	11	58.0
Female	8	42.0
<b>Total</b>	<b>19</b>	<b>100.0</b>

Table 2 above represents the respondents according to gender. Out of the nineteen respondents interviewed, men represent the highest percentage of the population which is 58%, while female had a smaller population of 42%.

Table 2. Presentation of respondents by academic level

<b>Academic Level</b>	<b>Number</b>	<b>Percentage</b>
Basic Education	4	21.0
'O' Level	6	31.6
'A' Level	1	5.3
Graduate	3	15.8
Post - Graduate	2	10.5
Others	3	15.8
<b>Total</b>	<b>19</b>	<b>100.0</b>

All the respondents had formal education before joining the organization, lowest level of education being basic education while the highest is post graduate

level. This shows that they have knowledge and better understanding of what they are doing in the field of evangelism.

Table 3. Presentation of respondents by time spent in the ministry

<b>Duration</b>	<b>Number</b>	<b>Percentage</b>
Less than one year	-	-
1-3 years	2	22.2
4-6 years	4	44.5
7-9 years	3	33.3
<b>Total</b>	<b>9</b>	<b>100.0</b>

The majority of the pastors, evangelists and Church workers have been in the ministry between four to six years; 22.2% of them have been in the ministry between one to three years. Meanwhile, 33.3% have served beyond seven years.

Table 4. Presentation of respondents by duration in the church

<b>Duration</b>	<b>Number</b>	<b>Percentage</b>
Less than one year	-	-
1-3 years	2	20
4-6 years	3	30
7-9 years	4	40
10 and above	1	10
<b>Total</b>	<b>10</b>	<b>100.0</b>

The majority of the members with Muslim background interviewed have been in the Church for between 7 to 9 years; those who fall between 4 to 6 years presented 30%. Those who have been in the Church for less than three represented 20%. Meanwhile, 10% appeared to have been in the Church for more than ten years but no one was below a year in Christian faith.



Table 5. Presentation of respondents by church affiliation

<b>Denomination</b>	<b>Number</b>	<b>Percentage</b>
Baptist	15	78.9
Lutheran	2	10.5
Tanzania Assemblies of God	1	5.3
Africa Inland Church (T)	1	5.3
<b>Total</b>	<b>19</b>	<b>100.0</b>

A large proportion of the respondents were Baptist Church members represented by 78.9%, followed by the evangelical Lutheran of Tanzania with 10.5%. Where as Tanzania Assemblies and African Inland Church were represented by 5.3% respectively.

#### Analysis of Interview with Pastors and Evangelists

Data collection guide 1 was designed to identify the type of evangelistic methods used by NDSL in mission among Muslims. The aim was to understand the perception of those evangelists regarding the effectiveness of those methods in practice.

#### ***Research Question One:***

What are the main methods that the NDSL has adopted in Muslim evangelism to achieve the aims and objectives of the organization?

In order to answer the above question, the researcher asked this question, “What evangelistic method(s) do you use as a tool for winning Muslims to Christ”? This question was answered by those who were personally involved in Muslim evangelism and members with Muslim background.

## Response to research question one

In response to the above question, evangelists who served among Muslims for years and won considerable number of Muslims to Christ expressed their experiences and convictions that the following methods are acceptable: Door-to-door evangelism, friendship evangelism, open air or crusade evangelism, teaching seminars and lifestyle evangelism. Others testified that the use of social services have been productive in the area of evangelism. On the other hand, while some emphasizes on healing or counseling ministries, a good number preferred contextualizing the gospel to fit their context.

## Analysis of Findings

NDSL evangelists and pastors are all out to reach people for God. Based on the response of those involved in the ministry, there is no standard method used for winning Muslims to Christ because strategies are designed according to the needs of the people or particular area. “The main strategy is to know what is and what type of Muslims we have in the area that we are called to evangelize.” The diverse methods employed in evangelism shows creativity and thirst for the lost souls. Winning souls to Christ is as important as meeting the needs of the inner selves. NDSL resorted to counseling or healing the disadvantaged. The latter carry direct impact on the lives of those ministered to as it directs their thinking to the true living God, who is concerned with our well being.

The use of some of the methods outlined above assumes reasons as to why they are in use today. For example, Eckman admits that:

Islam is one of the most difficult religions to penetrate with the gospel. For that reason, the establishment of a relationship with Muslim is imperative. Once trust and confidence are present, the Holy Spirit will have to move in the hearts of Muslims through us. We must know Islam, and we must be willing to

spend time with those who follow it (2004, 84).

The latter calls for Church leaders to use every opportunity as time would allow to the people of other faith. This could be the reason why different methods are engaged in communicating the gospel by different preachers in variation of context and time.

***Research Question Two:***

To what extent are the adopted methods effective in winning Muslims to Christ?

This research question seeks to determine the effectiveness of methods listed below and the rationale behind using each method(s) of choice in evangelism by NDSL participants. Interview questions from Appendix A number 7 and 8 were designed to answer this question.

Table 6. Rate of Christian evangelistic methods used by NDSL Evangelists

Category	Very effective	%	Effective	%	Not Sure	%	Ineffective	%	Very Ineffective	%
Door-to-door	-	-	-	-	2	10.5	13	68.4	4	20.1
Friendship	11	57.8	8	42.1	-	-	-	-	-	-
Public Debate	1	5.3	2	-	9	47.4	4	20.1	3	15.8
Literature Evangelism	-	-	9	47.4	1	5.3	-	-	-	-
Counseling	1	5.3	7	36.8	-	-	6	31.6	5	26.3
Media outreach	-	-	8	42.2	3	15.8	5	26.3	-	-
Discussion group	-	-	2	10.5	-	-	10	52.6	-	-
Personal Evangelism	3	15.8	16	84.2	-	-	6	31.6	-	-
Others	3	15.8	12	63.2	-	-	-	-	-	-



## Response to research question two

Out of the 19 people interviewed, eleven (57.8%) rated friendship evangelism as very effective, eight (42.1%) said it is effective. This is a collective idea drawn from both evangelists and members with Muslim backgrounds.

Two respondents were not sure of the effectiveness of door-to-door evangelism, but thirteen (84.5%) believed that door to door evangelism is ineffective especially in places where Muslims are dominant. Only one person believes that public debate is necessary. Nine (47.4%) are not sure whether it is effective or ineffective, but three respondents are convinced that public debate is very ineffective.

Meanwhile, nine (47.4%) rated literature evangelism effective, yet (5.3%) of the population doubted the power of literature in Muslim evangelism. One member believe that the use of counseling as evangelistic approach to communicating the saving knowledge is very effective, the same was supported by seven others (36.8%) who believed that counseling and power encounter ministry is very effective among Muslims. However, 57.9% of the respondents said counseling among Muslims does not work well because Muslims are closed community.

Media outreach rated 42.2% as effective, 15.8% and 26.3 as ineffective respectively. Discussion group like public debate had low percentage (10.5%) as effective and (52.6%) as ineffective. Three out of the population of nineteen people (15.8%) rated personal evangelism as very effective, sixteen (84.2%) believed it is effective. However, 79% preferred social actions approach as the best way of reaching the Muslims.

## Analysis of Findings

Different reasons were given to support the choice of methods in Muslim evangelism. Since Muslims are a closed community, the only way of breaking such a barrier is by establishing friendly contacts. It is recommended that before sharing the good news with a Muslim, it is important to know the person, identify his/her needs and above all show love and respect to him/her.

According to Mulla bin Mulla, “it is through friendship discussions that one could avoid irritating arguments, direct confrontations and at the same time establish environment that will address conflicting views like the Trinity, Sonship of Jesus or who is Jesus.”

Three people representing 15.8% of the population valued person-to-person evangelism because it provides opportunities to establish friendship for the proclamation of the good news. The researcher’s life experience among Muslims in Sudan reveals that sharing the gospel with Muslims in groups is very provocative. Those who objected to the use of public debate and discussion as evangelistic approach are trying to escape confrontations in such forums. It is a wise thing to do so because, “all experienced workers in the Arab world agree that oral controversy and debate must be avoided at all costs, because such techniques has ever proved to be an effective means of persuading Arabs” (Matheny 1981, 90). However, the respondent admitted that sometimes, public debate becomes necessary. According to the respondents, one should answer when one is asked but they do not recommend the method for witnessing in Muslim context.

For the NDSL officials and workers interviewed, friendship is appropriate and biblical because we are encouraged to love our neighbors as we love ourselves (Mark 12:31). Today, Muslims are our family members, co-workers, school mates and

friends. Our interactions with them must be looked at as an opportunity for communicating the saving knowledge of Jesus Christ.

The implication is that knowing one another does not only create trust but also reflects compassion and creates conducive environment for counseling services. Thus, some suggest that income generating projects should be initiated to meet the needs of those converted to Christianity. Also, teaching seminars should be made a priority because it clarifies doubts in the minds of Muslims about Jesus Christ. The possible areas of implementing personal evangelism are at the salon, Kiosk, and places of work or schools.

Those participating in such forums must be knowledgeable in both the Qur'an and the Bible. They must also have good public relations, oratory ability and must be people of integrity. For instance, Saal William states that "a big part of the gospel's power lies in the concreteness of their presentation of Jesus. They are full of little details about Him: His words, His activities, His attitudes, His responses to various situations and people" (1993, 136). Therefore, training in Islamic beliefs is important for effective evangelism.

### ***Research Question Three:***

What are the factors that influence or hinder Muslim conversion to Christ when using the adopted methods?

The probing questions designed (Appendix A) to answer the above question are question guide numbers 9 and 10. Meanwhile, question guide number 11 highlights some of the activities developed as a remedy to address the challenges faced by the organization in the field of Muslims evangelism.

## Response to research question three

Below is the summary of the perspective respondents.

Table 7. Factors that influence Muslim conversion to Christianity

<b>Factors</b>	<b>Number</b>	<b>Percentage</b>
Adaptations of converts	2	10.52
Spirits Possessions	8	42.10
Witchcrafts	4	21.05
Love	14	73.68
Counseling	1	5.26
The gospel	17	89.47
Appreciations of some of the Islamic teachings	3	15.78
Adequate knowledge of both Qur'an and the Bible	10	52.63
Peer influence	5	26.31

There are factors that are said to be influencing Muslims' conversion to Christianity. Both members with Muslim background and the NDSL evangelists agree that the gospel is very powerful and is able to convict and guide people to repentance which leads to life of faith in Christ Jesus. Results show that the gospel is rated high, 89.47% as the prime influencer of sinners to Christ. Thus, the majority conceded with Apostle Paul: "The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb 4: 12 NIV).

Meanwhile, the love that is being manifested by Christians to Muslims within their area of influence emerged another factor that draws Muslims to convert to Christianity (73.68%). In emulating the lifestyle of Jesus Christ, love, appreciation and forgiveness become one of the best methods of removing and bridging barriers in



cross-cultural evangelism. Also, 52.63% of the respondents believe adequate knowledge and good understanding of both the Qur'an and the Bible is valued in Muslim evangelism, while 15.78% perceived appreciation Muslims way of life and culture as the main contributor of the cause of conversion to Christianity.

Nevertheless, Muslims like any other religious group experience social and spiritual problems. This study reveals that 42.10% and 21.0% live in fear and bondage of evil spirits and witchcraft respectively. It is because of the attacks of evil spirits and practices of witchcraft some Muslims seeks for deliverance from Christian Church and those healed take the liberty of either remaining in their faith or following Jesus who granted healing and freedom from satanic forces. One person (5.26%) believes that counseling ministry is effective because it addresses the needs of members with spiritual problems. Yet the influence of peer in the neighborhood which is 26.31% cannot be ignored. Therefore, the call for Christians to be salt and light (Mt 5: 13-14) of the world seems productive and bearing fruits.

According to the results, NDSL does not only illumine, but also adopt and recruit converts to the Christian family. Those who believe the latter is a force of Muslim conversion to Christianity represent 10.52 percent of the population interviewed.

Table 8. Factors that hinder Muslim conversion to Christianity

<b>Factors</b>	<b>Number</b>	<b>Percentage</b>
Identity of Jesus Christ	17	89.5
Expulsion of converts to Christianity	18	94.7
Lack of sufficient funds	19	100
Caring for Muslim converts	13	68.4
Lack of co-operation from sister Churches	11	57.9
Fear and lack of knowledge	7	36.8
Faith in secrecy	4	21.1
Harsh responses from Muslims	16	84.2
Preaching denominations instead of the gospel	15	78.9
Persecutions	17	89.5
Death penalty (murtad)	10	52.6

Of equal significance are the factors harboring conversion from Islam to Christianity. Those interviewed expressed their experiences and the following factors were identified.

The above chart reveals that the organization's fund to run and support her ministry is inadequate. One hundred percent believed that the available fund is not sufficient to help NDSL implement some her plans as expected. Besides the scarcity of funds, those in the field are faced by provoking questions regarding the personality and deity of Jesus Christ. Since Muslims regard Jesus as one of the prophets, it becomes very difficult for them to accept the deity and humanity of Jesus in whom the Christian faith is centered. So, the identity of Jesus (89.5%) becomes one of the factors hindering Muslim conversion to Christianity.

Those who managed to surrender their Islamic faith in exchange of Christian faith are surprised by exclusion from the family and society by their relatives. This is because "Muslim families very often dishonored when one of their members converts

to Christianity” (Gaudeul 1999, 257). Results show that expulsions which represent 94.7% are the major problem for conversion. It must be understood that Islamic *ummah* (Muslim community) is very strong; it becomes very difficult for individuals to make independent decision as far as religious and social matters are concerned. Those who work contrary to the laws are subject to a persecution which is represented by a big number (89.5%) and sometimes are threatened by death penalty which is acceptable according to the Qur’an.

Although some preachers are discouraged in preaching to Muslims by harsh responses (84.2%), surprisingly some of the hindrances are from Christians themselves. It has been revealed that Christians preach denominations instead of the gospel, division instead of unity, and ministries are self-centered instead of edifying the Church of Christ. All the above factors are not healthy for conversion and the growth of the Church because in John 17 Jesus prays for unity but not for division. Amidst disintegrated community, supporting and caring for Muslim converts is another hindrance. 68.4% are facing this as a problem.

Meanwhile, all the mechanism reinforced to address the challenges are frustrated by lack of support from sister churches. This finding indicates that (57.9%) of the preachers face this problem and no suggestions are given in order to curb the problem. Instead, those in the Church are ministered to and are expected to move from one prayer center to another because of doctrinal differences. A Small population of the respondents (36.8%) attributes this act to fear, lack of knowledge and interest to work for God as commanded in the Great Commission (Mt 28: 18-19).

In some places where resistance or persecutions are high and where churches do not exist, Christ continued to reveal himself in mysterious ways as a result of studying the scripture; some Muslim have come to appreciate and understand the

gospel truth. In such as case, they maintain their status but believe in secret. Result shows that 21.1% of respondents represent individuals whose Christian beliefs and practices are not made public. This people group made mentoring and discipleship essential for maturity and growth in faith.

#### Efforts to Address the Challenges Faced by NDSL in Evangelism

The researcher found that NDSL's approach is holistic because it aimed to address both spiritual and social aspect. Study question guide B, numbers 5 and 7 asked for MMB to name their social and spiritual needs met by NDSL. Meanwhile, data guide numbers 6 and 8 probed the same group in listing down some of their social and spiritual expectations, which are not met by NDSL.

The study examined the effectiveness and ineffectiveness of the organization from MMB's perspective based on their understanding of how helpful the organization has been to them in relation to their spiritual and social needs.



Table 9. Members with Muslim background's needs met or not met by NDSL

<b>Social needs met</b>	<b>NO</b>	<b>%</b>	<b>Social needs not met</b>	<b>NO</b>	<b>%</b>
Material support from the Organization	4	40	-	-	-
Visitations	8	80	-	-	-
Encouragement	1	10	-	-	-
Not at all	4	40	-	-	-
<b>Spiritual needs met</b>	<b>NO</b>	<b>%</b>	<b>Spiritual needs not met</b>	<b>NO</b>	<b>%</b>
Bible study	3	30	In depth theological training	1	10
Advices	1	10	-	-	-
Counseling	1	10	-	-	-
Prayers	7	70	-	-	-
Catechetical teaching	3	30	-	-	-

The above table summarizes the responses of MMB regarding NDSL's effort in addressing the challenges faced by individuals as a result of their conversion to Christianity. Both needs met and not met have been recorded. Regarding the social needs met, (40%) of the respondents benefited from the material support given out to the needy, (80%) of the respondents expressed satisfaction as a result of home visitations, another (10%) of the respondents praised the counseling and encouragement ministry, and those who believe they did not receive any help from the organization represents 40%.

Regarding the spiritual needs met, MMB listed the following as needs that which have been addressed: Bible studies (30%), advices (10%), counseling (10%), prayers (70%) and teachings (30%). Only 10% of them believed that in-depth

theological training to needs to be reinforced to enhance spiritual growth and help members address the growing doctrinal differences in the community.

### Analysis of Findings

Just as human's physical body develops in stages, spiritual maturity equally demands care, guidance and nourishment in order to chew and shallow challenges faced in this modern era. The call to meet both physical and spiritual needs is fair and proper, but should not be an end but a means. It is evident that NDSL was providing holistic ministry. However, the material aid meant to support converts seems not to be serving its purpose because 40% of those interviewed reflects ignorance although another 40% expressed satisfaction to the social services given to them by NDSL. Yet the two-third of the budget from the shop in Kigoma, farm in Kigoma and hostel in Arusha was meant to support Muslim converts. Instead, visitation and prayers for the converts occupy equal proportion in NDSL.

Visiting converts and encouraging members to stand firm and face challenges positively is indisputable, for Heb 10: 25 calls for believers to remain united and focused because in fellowship, we encourage the discouraged and strengthen the stressed. Unfortunately, the individualistic view has diluted the golden command of love for neighbors as we love ourselves: It has been reduced to family cluster. Possibly the communal African lifestyle was meant to accommodate the poor, the needy and the orphans. But with the introduction of individualism ideology, the orphans, disabled and the poor has to look for alternative means to survive. Concerning the issue of care and support to the Muslim converts, it becomes a burden to attend to the needs of new converts. Meeting the needs of such people group should be viewed as a blessing because it is edifying the body of Christ. Today, very few

Church members invite MMB for fellowship in their homes.

The alternative force of engagement is prayer support by the Church. Prayer is an important tool for our success in day to day life, but not all prayers are answered instantly. Lack of support for MMB has forced some to renounce their Christian faith and go back to the old Islamic faith. It is therefore meaningful towards NDSL endeavors in suggesting a positive and achievable plan for leading MMB to Christian maturity. The issue of meeting social needs should go hand in hand with the teaching basic beliefs; this would help individual members in independent decision making while the material support help in day-to-day life. Guided discipleship and bi-vocational training will result into the converts' self-sustainability.

***Research Question Four:***

What are the best methods recommended by the converts with Muslim backgrounds for winning Muslims to Christ?

Data collection Question guide B number 9 sought to understand from MMB the most relevant and appropriate methods which they think should be used for winning Muslims to Christ.

Table 10. Recommended evangelistic methods for NDSL

<b>Responses</b>	<b>Number</b>	<b>Percentage</b>
Encourage women to witness to women group	9	90
Train MMB to preach to their Muslim friends	10	100
Teach difficult theological issues to answer questions posed by Muslims	2	20
Develop purposeful Bible study to ground and help convert grow in their faith	7	70
Know them well; learn from them what they know about Jesus.	3	30
Building friendship and trust with people of other faith	5	50
Secure a place and design a way of caring for converts	1	10

Response to research question four

Table 10 represents the view of respondents on how best we could reach out to Muslims with the gospel message. Out of the ten members with Muslim background interviewed, seven alternative methods were suggested that if used would enhance Christian witnessing to Muslims. And these were: Encouragement of witnessing within the same gender group (90%), people with Muslim background to reach others for Christ (100%), teaching difficult theological issues to address Muslim's quest for the truth (20%), developing purposeful Bible study (70%), knowing what they (Muslim) know (30%), building friendship (50%) and securing a place to maintain and nurturing those won to Christ.

#### Analysis of Findings

The impression from this study is that reaching Muslims for Christ is possible. But again it must be noted that the world is never static; people's attitudes and behaviors are challenged by modernism, secularism and religious standards. Amidst



these conflicting views, men ought to decide on what is right, fair and proper. Some of these changes are initiated by the changing society we live in, while some members are driven to critical thinking by crisis, others are moved by quest for the truth which ends into change of attitude and mind.

The desire to present the gospel in a culturally relevant manner prompted *MMB to propose that allowing one to preach to his/her own gender group* will bear much fruit. This is important because having come from Islamic background, it becomes easier to identify the areas of struggle and provide possible answers to the issues of concern. This then calls for recognition and respect in the way things are done in the Muslim community. Yet, the Bible says “A man reaps what he sows” (Gal 6: 7). In order to impact the lives of God’s people, allegiance must be paid to the Lord because He is the enabler and His Spirit illumines our minds and leads us to repentance.

Since God is the one who effect changes in people’s lives, then for those who believe and cast their trust in Him, special attention must be given to the scripture, for God to speak to us through His word. Through Bible study, we build upon what is already known to the targeted Muslim groups. This equally calls for cordial relationship between the scribes and the congregation.

It is important in this study to emphasize that excavating people out of pits and leaving them in darkness equally means no change in lifestyle. Thus, introducing a Muslim to Christ and letting him/her return to her faith of origin after a while bears two direct consequences. For the Bible says,

It is impossible for those who have once been enlightened, who have tested the heavenly gift, who have shared in the Holy Spirit, who have tested the goodness of the word of God and the power of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace” (Heb 6: 4-6 NIV).

We equally need to note with seriousness the fact that such believers do not only disgrace God, but also becomes a anti-Christ and work ways to derail every effort of conversion as means of justifying his/her lack of faith.

### Summary of Findings

The findings indicate NDSL's official's creativity to ensure that the gospel is passed across cultural boarder. Every effort is exerted to change people's lives; this was done through various means as listed in page thirty nine of this chapter. More so, personal lifestyles are expected to attract those in the neighborhoods to Christianity. Hence, this rules out any excuse for not reaching the Muslims because where it is difficult to penetrate, it becomes mandatory to live lives that reflect what is being preached.

Every evangelist engages in method that he/she believes is right, appropriate and acceptable to the target group. It is evident that NDSL evangelists and workers plus members with Muslim background favored friendship, person-to-person approach, public debate, counseling and social services because they provides excellent opportunities for evangelism, but also they help the new converts to understand other people's opinion and views, which are beneficial to the organization and those ministered to. Through interaction and providing solutions, experience is gained and better ways are sought, but also knowledge and understanding are gained on the other end.

The Bible says "It is not the healthy who need a doctor, but the sick" (Mt 9:12 NIV). Furthermore, Jesus emphasized, "For the Son of man came to seek and save what was lost" (Lk 19: 10 NIV). Although to many Muslims the Bible has been abrogated and has not binding authority on them, there are considerable amount of

Muslims who came to the saving truth as a result of healing power in the name of Jesus Christ. Also, others were convicted by the power of the gospel.

On the other hand, the appalling love of God to his people remains a moving force for the conversion of Muslims to Christianity. Often times it is enhanced by adequate knowledge and understanding of both the Qur'an and the Bible. Of course there are some shortcoming and obstacles that derail the expansion of God's kingdom here on earth. They are for example, suffering and physical afflictions, Muslims arrogance, lack of sufficient funds to facilitate evangelistic meetings and maintaining the expelled converts, issues of controversy such as the deity of Jesus and denominational conflicts. These are some of the concerns that the Church need to consider for an effective evangelistic ministry in the future.

Some NDSL members registered dissatisfaction in the areas of social and spiritual needs. Yet, the organization remains focused in achieving its aims and objectives through teachings. Results show that evangelists and workers made it a duty to do follow-ups, encourage, and pray for and with the new converts. By doing so, they are rooted in the scripture through catechetical and Bible teaching and counseling.

Though the methods in use are useful and productive, MMB suggest that a new strategy should be adopted whereby NDSL members can encourage them to influence their own sex group, train and equip those with Islamic background for the ministry. This is all possible through a mutual relationship and strong bond of relationship with Muslims.

## CHAPTER 5

### CONCLUSION

#### Summary of Findings

This study attempted to evaluate the effectiveness of NDSL Christian evangelistic methods used for winning Muslims to Christ. Critical judgment and analysis was done according to the respondent's perspectives. Four research questions were raised to examine whether the methods in use were productive or not. Following are the questions that guided the study:

4. What are the main methods that the NDSL has adopted in Muslim evangelism to achieve the aims and objectives of the organization?
5. To what extent are the adopted methods effective in winning Muslims to Christ?
6. What are the factors that influences or hinder Muslim conversion to Christ when using the adopted methods?
4. What are the best methods recommended by converts with Muslim backgrounds for winning Muslims to Christ?

To answer the above questions, two separate interviews were done; data research question guide (A) sought to investigate what methods are favored in witnessing to Muslims, what are the possible factors influencing or hinder Muslims conversion and why. Another data guide question (B) was designed to evaluate the NDSL's services to the community from insider's perspective. Based on the challenges faced by MMB and the effort made by the organization in resolving both



the social and spiritual needs of converts, NDSL's success or failure was drawn.

Results reveal that the Christian evangelistic methods adopted by NDSL proved effective. The three methods rated very effective are friendship, person-to-person and the social services rendered to the people in social and spiritual spheres. Those who support the above methods argue that friendly contacts remove cultural and communication barriers that could harbor witnessing. Secondly, friendly contacts open up doors for sharing experiences and testimonies and by living the gospel, change is imparted to people in person - to - person contacts and interactions. Meanwhile, meeting the needs of those won to Christ is necessary because it is the gospel in itself.

Concerning the factors influencing Muslim conversion to Christianity, several issues were identified. For the purpose of fair judgment, the four factors were considered: the gospel, love, adequate knowledge of the two books and suffering from witchcrafts and spirit possessions. The findings call for those local churches, to Para-Church organizations, and Church members to striving to get involve in Muslim evangelism. They should be filled of God's love; they must demonstrate excellent knowledge of the scripture and a gift of healing or power of exorcism.

Besides the influencing factors, there appear to be some hindrances to the gospel communication. Again the first four high percentages of respondents were noted. It becomes clearer that some Muslims shrink back to the gospel because they fear exclusion from the family and Muslim community. Also, lack of sufficient funds contributes to the low rate of conversion and high number of backsliders. But others fear witnessing to Muslims because of harsh responses and the following consequences when they dare continue witnessing.

Concerning the working mechanism employed by the organization in resolving the challenges, NDSL remain concerned with the social welfare and spiritual needs of her target group to safeguard the aims and objectives of the organization. Respondents confess that small segment of support are delivered while other needs remain unattended. But NDSL is excellent in follow up and disciple making.

Based on the perception of the respondents, NDSL's mission strategy to Muslims in Arusha was effective. However, the general impression is that working environment determines what methods and to use. Therefore, "the seriousness of our mission to make disciples of all nations should motivate us to strive for excellent methods, rather than settle for substandard or even average ones. Without such criteria, there is a tendency toward imprecision and ineffectiveness" (Gustafason 1997, 69). In view of this, the MMB's suggestions to encourage ministries with sex groups, train Christians with adequate in Islamic beliefs and practices are worth noting. It would improve the Muslim-Christian relationship and could impact lasting change in the lives of God's people.

### Implications of the Study and Recommendations

Critiquing and evaluating the pros and cons of every evangelistic method plays a vital role in creating a long lasting change. Due to the existing freedom and tolerance of religious right, witnessing to Muslims in Tanzania is not difficult compared to Sudan where life is difficult for Christian evangelists to share the Gospel message freely. In fact:

There has been much warfare and persecution of both Christians and moderate Muslims. A number of attempts have been made to eliminate a viable Christian presence in parts of the country through bombings and destruction of Churches and Christian villages, massacres with mass Crucifixions in some

areas, the killing of Christian Leaders, and a food for conversion policy for refugees banished to desert areas around Khartoum (Braswell 1996, 192-4).

NDSL methods are effective because it is practical and relevant. However, their good work is being obstructed by limited funds. The meager finances available make it difficult to productively implement the laid down plans and structures that made NDSL a registered company in the field of developmental services. Identifying with the needs of the people and providing some solutions to the challenges is one of the best methods in evangelism. Yet this remains a challenge indeed. “The evangelizers have an uphill task of incorporating spiritual and material values in their evangelization process to be constantly conscious of the diverse values of those being evangelized” (Wakarega 2005, 229). It is upon this understanding and conviction that missions among Muslims and the poor bear much fruit through the guidance of God’s mighty power.

Based on the findings, the following recommendations were made:

1. NDSL should invest more in order to strengthen members and Church fellowships by developing team work in witnessing to Muslims, with special emphasis on Islamic studies.
2. Train more officials to undertake Muslim Evangelism biblically and ethically in order to meet the needs and aspirations of Muslims.
3. Appeal for funds to support NDSL officials, workers and more meaningfully, for economic empowerment of Church members to adopt and accommodate those Muslim converts expelled by family, relatives and community members.
4. Seminar teaching should be reinforced and proper teaching curricula developed bearing in mind Muslims religious values, in the context of their culture in which the material will be presented.
5. Due to the existing Christian-Muslim relations, establishing contacts may not

be possible: however, this should not discourage friendship. Instead Christians should intercede for Muslim and allow the Lord to speak to the hearts of his people.

#### Recommendations for Further Study

For the continuity study, one might be interested to know the numerical growth of the Muslim Christian converts through NDSL from the time of inception to the time of writing this paper. The researcher hereby proposes areas that would answer such related queries.

1. An independent study to assess the impact of NDSL among Muslims of Arusha.
2. A study to compute the annual Muslim Christian-conversion rate in percentage to measure the population of MMB in churches within Arusha.



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- Fadili Juma, interview by author, tape recording, Arusha, Tanzania, 20 July 2005.
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- Jasmina Hassan, interview by author, notes, Senawari, Arusha, Tanzania, 24 July 2005.
- Mariam Raphael, interview by author, Ngaranero, notes Arusha, Tanzania, 25 July 2005.
- Maimuna Ali, interview by author, tape recording, Arusha, Tanzania. 25 July 2005.
- Hawa Suleiman, interview by author, notes, Naramtoni, Tanzania. 01 August, 2005.
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- Seida Suleiman, interview by author, notes, Arusha, Tanzania, 24 August 2005.
- Mahmoud Muhammad, interview by author, notes, Arusha, Tanzania. 24 August 2005.
- Ibrahim T. Abdullah, interview by author, notes, Kwa Idi. Arusha, Tanzania, 02 April 2006.

## APPENDIX A

### Data Collection Question Guide 1 (Pastors and Evangelists)

Dear Brethren,

The questions here below seek to investigate the effectiveness of Christian Evangelistic Methods used by NDSL in winning Muslims to Christ. I therefore, request you to respond to these questions based on your knowledge and personal convictions. Your answers to these questions will help the researcher in analyzing the of NDSL's evangelistic methods under study.

1. Date \_\_\_\_\_

2. Name \_\_\_\_\_

3. Gender: Male [  ], Female [  ]

4. What training did you obtain prior to your involvement to NDSL?

Basic Education [  ]

'O' Level [  ]

'A' Level [  ]

Graduate [  ]

Post- Graduate [  ]

Others Specify \_\_\_\_\_

5. How long have you been working with the NDSL?

Less than 1 year [  ]

1-3 years [  ]

4-6 years [  ]

7-9 years [  ]

6. What evangelistic method(s) do you use as a tool for winning Muslims to Christ?

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7. How would you rate the following Evangelistic methods in your ministry to Muslims?

Category	Very effective	Effective	Not Sure	Ineffective	Very Ineffective
Door-to-door					
Friendship					
Public Debate					
Literature					
Evangelism					
Counseling					
Media outreach					
Discussion group					
Personal					
Evangelism					

8. To question number seven above, substantiate your statement (choice).

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9. What are the factors that influence Muslim conversion to Christianity in Arusha?

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10. What are the factors that hinder Muslim conversion to Christianity in Arusha?

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11. What does NDSL do to address the needs of the Muslim converts? Name at least five ways.

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## APPENDIX B

### Data Collection Question Guide 2 (Converts from Islam)

Dear Brethren,

The questions here below seek to investigate the effectiveness of Christian Evangelistic Methods used by NDSL in winning Muslims to Christ. I therefore, request you to respond to these questions based on your knowledge and convictions. Your answers to these questions will help NDSL leaders in determining which method is more appropriate and effective in Muslim evangelism.

1. How long have you been a Christian? \_\_\_\_\_
2. Which Church do you attend? \_\_\_\_\_
3. What motivated you to become a Christian? \_\_\_\_\_

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4. What challenges did you face or are you facing after your conversion to Christianity?

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5. What are your social needs that are met by the NDSL? List the first five according to their importance to you?

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6. What are your social needs that are not met by the NDSL? List the first five according to their importance to you?

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7. What are the spiritual needs met by the NDSL? List five of them.



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8. What are the spiritual needs not met by the NDSL? List five of them.

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9. What are the evangelistic methods you would recommend for the NDSL to use in winning Muslims to Christ?

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## KIAMBATANISHO A

### Maswali ya Utafiti 1 (Wacungaji na Wainjilisti)

Ndugu,

Maswali yafuatayo yanalenga kutafiti mbinu za kiinjilisti za NDSL kwa Waislamu kama zinafaa. Kwahiyo, nakuomba ujibu maswali haya unavyoielewa kazi ya NDSL. Majibu yako yatamsaidia mtafiti kutathimini ufanisi wa mbinu hizo.

1. Tarehe \_\_\_\_\_

2. Jina \_\_\_\_\_

3. Jinsia: Mume [  ], Mke [  ]

4. Ulipata wapi mafunzo kabla hujajihusisha na NDSL?

Shule ya Msingi [  ]

Kidato cha nne [  ]

Kidato cha sita [  ]

Mhuhitimu ya shahada ya Kwanza [  ]

Mhuhitimu ya shahada ya Pili [  ]

Shahada Nyingine \_\_\_\_\_

5. Umefanya kazi na NDSL kwa muda gani?

Chini ya mwaka 1 [  ]

Kati ya mwaka 1-3 [  ]

Kati ya mwaka 4-6 [  ]

Kati ya mwaka 7-9 [  ]

6. Kwa kiwango gani wewe binafsi umejihusisha na unjilisti kwa Waislamu?

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7. Unaweza ukapimaje mbinu zifuatazo za uinjilisti katika huduma yako kwa Waislamu?

Kundi	Umefaulu Sana	Umefaulu	Sina uhakika	Haujafaulu	Haujafaulu kabisa
Nyumba kwa nyumba					
Urafiki					
Mdaharo wa hadhara					
Maandishi ya uinjilisti					
Ushauri					
Kuwafikia kwa Utangazaji					
Mijadala ya vikundi					
Uinjilisti Binafsi					
Megineyo					

8. Kwa swali namba la saba thibitisha usemi wako kwa maelezo (Chagua kipengele kimoja).

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9. Ni mambo gani yanayo shawishi Waislamu wabadili kuwa Wakristo katika Arusha?

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10. Ni mambo gani yanayo wazuia Waislamu kuwa Wakristo?

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11. Ni nini NDSL inafanya kutekeleza mahitaji ya waamini Wakiislamu? Taja angalau njia tano?

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## KIAMBATANISHO B

Maswali ya Utafiti 2 (Waislamu walio ongokea Ukristo)

Ndugu,

Maswali yafuatayo yanalenga kutafiti mbinu za uinjilisti kwa Waislamu zinazotumia na NDSL. Kwahiyo, ninakuomba ujibu maswali haya kufuatana na ufahamu wako juu ya kazi ya NDSL. Majibu yako yatasaidia viongozi wa NDSL kuangalia na kupanga mkakati mahsusi wa uinjilisti kwa Waislamu.

1. Umekuwa Mkristo kwa muda ani? \_\_\_\_\_

2. Ni Kanisa lipi unahudhuria? \_\_\_\_\_

3. Ni nini kilichokuvutia uwe kristo? \_\_\_\_\_

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4. Ni changamoto gani ulizopitia au unazopata baada ya kubadili kuwa Mkristo?

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5. Ni mahitaji yapi ya kimwili ambayo unatimizwa na NDSL? Orodhesha matano ukifuatishia umhimu wake kwako?

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6. Ni mahitaji yapi ya kimwili ambayo hayatimizwa na NDSL? Orodhesha matano ukifuata umihimu wake kwako?

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7. Ni mahitaji gani ya kiroho ambayo hutimizwa na NDSL? Orodhesha matano.

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8. Ni mahitaji yapi ya kimwili ambayo hayatimilizwi na NDSL? Orodhesha matano.

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9. Ni mbinu zipi za Uinjilisti ambazo unaweza ukapendekeza kwa NDSL ili zitumiwe kuwavuta Waislamu?

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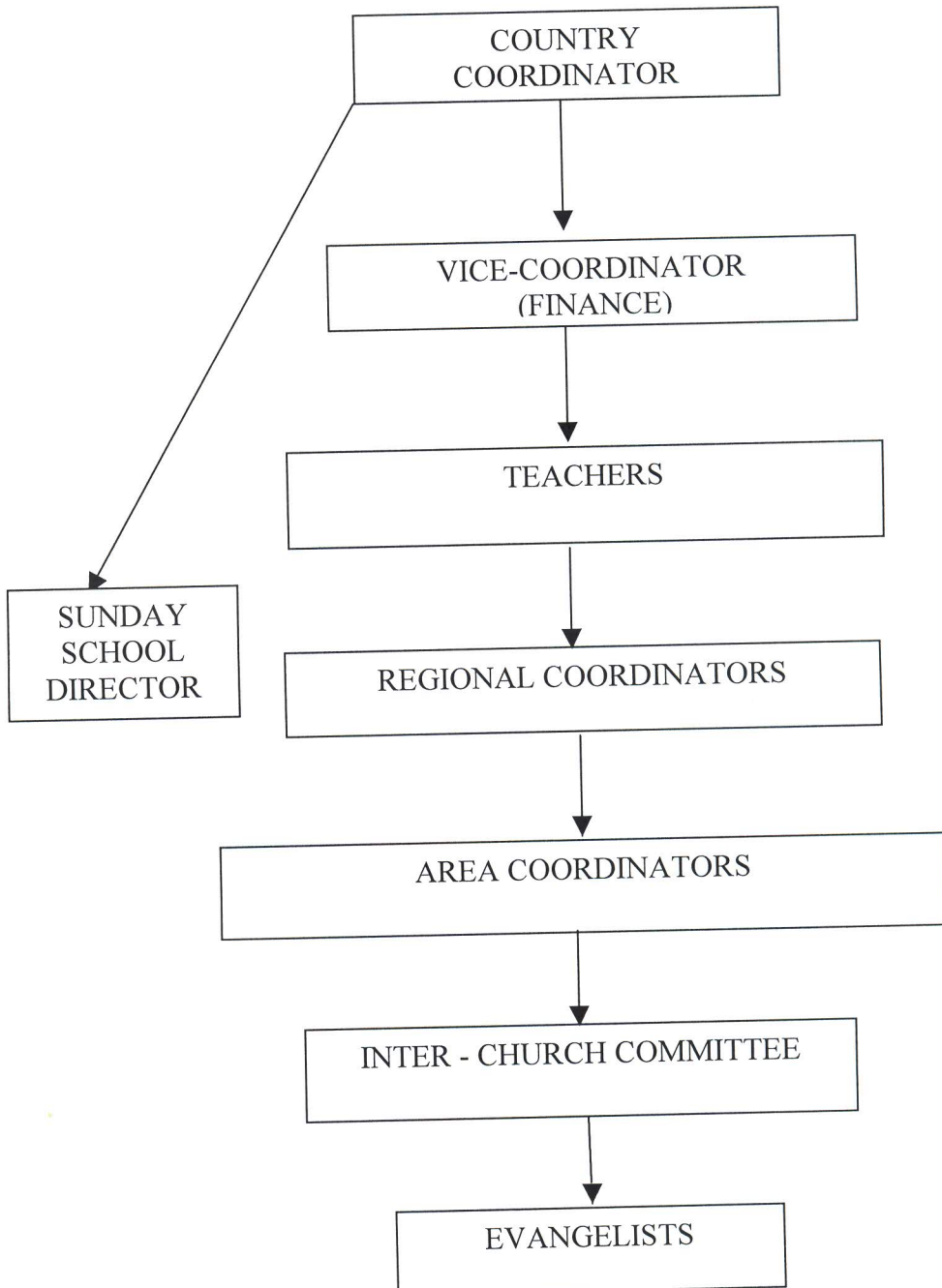
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## APPENDIX C

### NDSL Leadership Structure



## CURRICULUM VITAE

### **Personal Data**

Name: William Ketto Ruman Wani.

Date and Place of Birth: 1967, Juba Sudan.

Status: Married with four children, (Two daughters and two sons).

Address: Box 11574, Khartoum Sudan.

Telephone: + 249915060908

E-mail: [orikaraba@yahoo.com](mailto:orikaraba@yahoo.com) or [karaba@jesusanswers.com](mailto:karaba@jesusanswers.com)

### **Educational Background**

Primary Leaving Certificate: Kerepi Primary School, 1977 – 1982.

Intermediate Leaving Certificate: Kerepi Intermediate School, 1983 – 1985.

Sudan School Certificate: Loa Secondary School (Juba Commercial Complex) 1986 – 1990.

Sudan School Certificate: Imatong Secondary School, 1991 Omdruman

Diploma Business Accounting: Sudan University of Science and Technology, Dept of Business Studies 1991 – 1993, Khartoum Sudan.

Bachelor of Theology: Mount Meru University, 2000 – 2004 Arusha, Tanzania.

Master of Arts in Missions (Islamic Emphasis), The Nairobi Evangelical Graduate School of Theology, Nairobi Kenya.

### **Work Experience**

1992 – 1994: Assistant Treasurer, Africa Inland Church Khartoum National Youth Office, Khartoum.

1995 – 1997: Relief Officer – Africa Inland Church El Fitihab Local Church, Omdruman.

1991 – 2000: Cloth Fashion and Design, Lash Commercial Enterprises for Terrico and Ready made clothes Factory, Omdruman.

1997 - 2000: General Secretary, AIC Khartoum National Youth Office, Khartoum.

1998 - 2000: Accountant, Northern Region Development Project, AIC Khartoum.

2002 – 2003: Treasurer, Mount Meru University Student Union (MMUSU).

2003 – 2004: President Mount Meru University Student Union (MMUSU).

2001 – 2004: Associate Pastor, AIC (T) Majengo Arusha Pastorate, Tanzania.

2005 – 2006: Associate Pastor, AIC (K) Amani Fellowship – Karen, Nairobi.

### **Supervised Seminars and Workshop**

12<sup>th</sup> to 20<sup>th</sup> Sept 1996: Instructor/Trainer of Trainers. SCC-HIV/AIDS Campaign Programme, Khartoum.

06<sup>th</sup> Jan to 13<sup>th</sup> June 1997: Sudan Tribes Mission Certificate, Discipleship Training Course, Khartoum North.

04<sup>th</sup> Jan to 15<sup>th</sup> Jan 2000: Theoretical & Practical skills in evangelism & discipleship.

**Publication** Thesis entitled, “The Effect of Male Chauvinism in Africa Inland Local Churches in Khartoum, Sudan.”