

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*A Study of the Muslim Concept of Hereafter and Its
Missiological Implications for Christian Witness in
Mikindani-Mombasa*

BY
OSEJE LAWRENCE ODHIAMBO

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

JULY 2006

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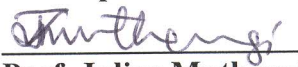
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Student's declaration

**A STUDY OF THE MUSLIM CONCEPT OF HEREAFTER AND
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WITNESS IN MIKINDANI-MOMBASA**

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 the Nairobi Evangelical Graduate School of Theology or the Examiners

(Signed)



Oseje Lawrence Odhiambo

July, 2006

ABSTRACT

After September 11th 2001, terrorism attack in New York City, the world's attention was drawn to the Muslim 'world'. The need to reach the Muslims became a reality. It is in this lime light of event that the researcher attempts to explore one aspect in the Muslim worldview that can adequately be resourceful to the Christian church of all ages as far as Muslim evangelism is concerned.

Qualitative research methodology was applied in this study. Data was collected through open-ended interviews and moderate participant observation. It was then analyzed and interpreted. The findings revealed the reality of death in Islam and how they deal with the issues pertaining to the hereafter. The findings also revealed themes such as five 'pillars' and articles of faith which are foundational as far as Muslim beliefs and practices are concerned. It was discovered that faith in Islam finds its true expression through prescribed practices (five pillars of Islam) such as recitation of creed, prayer, fasting, alms-giving and pilgrimage to Mecca. Such practices coupled with belief in the unity of God *Tawhid*, make Muslims hopeful and prepare them for hereafter. But still, despite one's effort in keeping with the good deeds as prescribed in their religion, there is no surety of going to heaven except by the will of Allah.

Such impeding dilemma in Islam makes it necessary for the Christian church to develop a meaningful missiological relationship that will provide hope to the Muslim in their quest for the life to come.

TO

My beloved wife Dorcas and our lovely children Jael and Emmanuel who graciously allowed me to study and have endured my long absence from home. It is also dedicated to all Christian workers whose passion is to reach Muslims with the gospel of our Lord Jesus Christ.

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CHAPTER ONE

INTRODUCTION

As it has been said, Islam is the fastest growing religion in the world today. There was a time in history that not much emphasis was taken towards Islamic growth. It was not until the September 11th 2001 terrorism attack in New York City that the world's attention was turned towards Islam as a reality. Equally disturbing is the fact that the Church has never been interested in the movement of Islam as confirmed by Zwemer. "The Christian Churches of the world have never seriously undertaken the task of evangelizing Muslim people" (2002, 56). Challen also shares the same sentiment when he says: "The history of the out-working of the Lord's commission to the Christian sadly demonstrates the fact that there has been very little meaningful contact with the World of Islam" (1988, 17). One of the reasons that have led to the failure of the Church in Muslim evangelism is their failure to understand the Muslim worldview as Kim equally states:

A proper understanding of a people and their cultural milieu lays the foundation upon which any further academic discussions (as well as their applications) can be made. Understanding a people is, however, a demanding task that calls for a careful study of their world-view assumptions, values, and the allegiances that underlie their ordinary existence (2004, 196).

The understanding of the Muslim worldview with an aim for Christian witness seems to be an endless task without any specific area of interest as Cooper explains: "There is a need to recognize the distinctive features of Islam which provide a unique opportunity for Christian witness" (1985, 166). One such area in Islam that the researcher has identified is the study of the Muslim concept of hereafter.

Even though the Qur'an states that whoever believes in Allah and the Last Day has

nothing to fear (Sura 2:62), the issues of life after death disturb the Muslims. Chapman confirms this fact when he says: “Even though Islam is a religion that is marked by ‘good deeds’ to earn eternal life, the issue of ‘hereafter’ bothers all. Fear, despondency and insecurity are evident even among the great man of Islam on their death beds.” (1995, 253-254). Gaudeul gives a story of how the fear of death and the uncertainty of hereafter grips human heart:

At the time of great controversy with Christians in 1854, Imad-ud-Din had been appointed preacher in the principal Mosque of Akbarabad. He continued to preach there, but a particular verse in the Koran kept coming back to haunt him: ‘[Gehenna:] Not one of you there is but he shall go down to it; that for thy Lord is a thing decreed, determined’ (Sura 19:71). All human beings then, including Muslims, would be thrown into hell, and then God would have mercy on such as he chose...But now and again, when I thought about death, the time and departure from this world and the day of the Lord’s Judgment, my spirit was as if it were standing alone, helpless and needy in a place filled with great dread and horror (1999, 159-160).

Historical Background

In reaching Muslims Nehls states: “We cannot ignore it any longer: Reaching Muslims for Christ is the greatest challenge the Church in Africa is facing today” (Nehls 1988, iii). Mombasa in Kenya is one of the cities in Africa that is in dire need of Christian evangelism to the Muslims. Statistics indicate that by the year 2003, the Muslim population in Kenya was 6.32% (<http://www.Islamic population.com>). According to the report released in May, 2005, the Muslim population in Kenya was about 9 % (<http://www.usip.org>). Even though the researcher is not carrying out a demographic study, there is obviously a concern about the growth of Islam especially in Kenya. The Muslim population in Kenya is widely distributed in the North Eastern and Coast provinces of Kenya. The researcher has interest with the study of Islam in Mombasa, which is at the Coast province. However, since Mombasa is a very wide province, the researcher’s attention will be focused in Mikindani which is one of the regions on the

West side of Mombasa. The researcher's main interest in the study of Islam in Mikindani is due to the fact that it has been a place of ministry for him since 1992.

What is puzzling is the fact that although churches were planted over ten years ago in Mikindani, they have never been effective in reaching the Muslims. Several attempts have been made by Christians in the Living Word Center in conducting 'crusades' (open air meetings) and person to person evangelism but still very little or nothing has been achieved. Tensions have been built between Christians and Muslims. This has made it almost impossible for Christians to think of evangelizing the Muslims. However, the Church stands responsible to be held by our Lord Jesus Christ if she ignores the very souls that Jesus died for as echoed by Sweeting: "It is often said that if a man has a soul; and he has, and if that soul can be won or lost for eternity, and it can; then the most important work in the world is to bring men and women to Jesus Christ" (1978, 101). It is in respect to the fulfillment of the great commission that the researcher will attempt to explore ways that can be used by the Church for effective ministry to the Muslims. But before this can be achieved, it is important to define the Islamic group under study while also asking questions that can guide in the understanding of their world view as Kim puts:

Understanding Islam is so great a task that anyone who pursues it must first define which type of Islamic study is to be carried out...Therefore, certain critical questions that show the relationships between Islamic ideology and praxis, that is, the relationships between "Islam" and "Muslim", need to be dealt with in Islamic studies. Such critical questions include the following; How are orthodox beliefs and doctrines lived out at the practical level in Muslims' lives? How have Islamic and local traditional worldviews been integrated to produce a local Islam in a particular cultural context? How do local ordinary Muslims solve their life problems? These questions must be answered in order to understand Islamic phenomena in a given place and Muslims as real people (2004, 1-3).

Following the concerns of Kim, the researcher's target group of study among the Muslims living in Mikindani will be the ordinary Muslims who, while practicing Islam,

have also integrated traditional world view in their religious practices. While one would expect these African ordinary Muslims to embrace Christianity easily, this has hardly been the case. By the study of the Muslim concept of hereafter, the researcher anticipates to unravel the problem.

Purpose of the Study

The purpose of this phenomenological study is to describe the concept of hereafter of Muslims living in Mikindani- Mombasa and to help Christians find answers that might be useful for effective Muslim evangelism.

Objectives of the Study

The objectives derived from this study are:-

1. Gaining of insight and understanding of the Muslim concept of hereafter and their cultural worldview in general. This is helpful in building relationships with them.
2. Formulating missiological strategies that would be useful for Christians to use in meeting the felt needs of Muslims.

Significance of the Study

The results of this study are very significant in a number of ways. Firstly, the findings are an answer to the researcher's prayers that have been prayed for a long time in order to reach the Muslims in the neighbourhood effectively. By these findings, the researcher is able to make an important discovery as far as Christian witness is concerned in Mikindani. Secondly, it is anticipated that Christians in the Living Word center will adopt the content of this study in their evangelistic entrepreneurship to the Muslims for effective results. Last but not least, the findings of this study will also provide a

considerable step as far as developing a missionary strategy is concerned that can be used not only by those training in the Bible schools but also by missionaries working among Muslims.

Problem Statement

The focus of this study is to examine how Muslims living in Mikindani-Mombasa view hereafter in their religion which in turn might impact Christian witness.

Research Questions

RQ 1. How do Muslims in Mikindani understand hereafter according to their religion?

RQ 2. How does the concept of hereafter affect their ordinary lives?

RQ 3. What could be the Christian answers to the Muslim concept of hereafter to meet their felt needs?

Limitations

The researcher carried out a study of ordinary Muslims and their way of life. By ordinary Muslims the researcher means those Muslims who profess Islamic faith but at the same time practice and perform traditional rituals as a way of life. Since there are so many Muslims in that category in Mombasa, the researcher was only able to study the Muslims in Mikindani due to the limited time and space. The researcher also regrets that due to the limited financial resources the study only covers the region of Mikindani. He was also limited to the use of the Kiswahili language which is being spoken by many Muslims in Mikindani region and therefore was from time to time using an interpreter in communicating to the informants who were not conversant with English and Kiswahili. The interpreter spoke not only English and Kiswahili but also the informants' vernacular. He was brought up in Mikindani and was once a Muslim before he got converted to

Christianity. He therefore understands most of the cultural practices of Muslims in Mikindani.

Delimitations

Ahmad and Salem appropriately state: “The best method of studying Islam is to start by understanding its all-embracing concept of Divinity, the universe, life and humanity before going on to study its views on politics or economics or the relationship between society and man” (1988,118). However, the detailed studies of these concepts are beyond the present study. This study focuses only on the Muslim concept of hereafter and its relationship to their beliefs and activities particularly with special reference to those Muslims in Mikindani-Mombasa.

Assumptions

The researcher as a Christian holds the same view with the Muslims that there is life after death. But on the other hand, the researcher holds a Christian view that eternal life can only come through a personal relationship with Jesus. The researcher also holds the view that there are some good in every culture that Christians can use as points of contact in sharing the gospel. The researcher also holds an assumption that the belief of ordinary Muslims in the hereafter affects their daily lives and activities both in a positive and in a negative way.

Definition of Terms

The terms used in this paper is italicized and defined as follow:-

1. *Worldview*: “Culturally structured assumptions, values, and commitments/ allegiances underlying a people’s perception of reality and their responses to those perceptions” (Kraft 1996, 52).

2. *Jinn/Jinni; Jini/Majini*- These terms which are in both singular and plural are used in the Muslim concept in relation to the supernatural world of spirits which can either be good or bad.
3. *Culture*- This is the way of life of any given community.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, the researcher reviews and discusses some of the literature that are related to the topic at hand. Hiebert points out: “Muslims’ resistance to the gospel is due not only to their creedal simplicity and historical confrontations, but to Christians’ failure to deal with the common people’s felt need” (1989, 45). The study under this section is therefore very significant since it will help Christians to have a broad and full understanding of the Muslim concept of hereafter for effective evangelism to Muslims. The researcher first examines the Muslims’ understanding of hereafter since their way of life and activities are greatly influenced by that understanding. Secondly, he also seeks to see how that understanding has affected their ordinary life, and thirdly, the researcher also examined how Christians can effectively share the gospel to meet the felt-needs of the Muslims in this area.

The Muslim Understanding of Hereafter

In almost all the religions of the world, the concept of life after death is strongly embraced. Islam is among the religions concerned with the aspect of hereafter. This has been observed by a number of authors, one of them being Sanneh who explains: “The distance frontier of Africa would participate in this vigorous culture of Islam as a religion concerned with this world and the hereafter” (1997, 30). However, there are variations of opinion in regard to the manner in which the hereafter can be achieved and what exactly takes place in the hereafter.

The researcher finds it helpful to grasp the understanding of hereafter from Muslim perspective. Cragg and Speight bring this understanding by comparing the aspect of hereafter in both Islam and Christianity: “All men must die before there can be a resurrection, contrary to Christian belief, which speaks of some who will remain alive at the end and who will be raised after the dead (1 Thess. 4:15-17 NIV)” [1980, 122]. Following the argument of Cragg and Speight, it is clear that death is a very important issue in Islam since it is viewed as a passage to hereafter for all people. This perspective was kept in mind in the area of research. However, the researcher will still need to further examine the concept of death in relation to hereafter in Islam. What other authors say about this concept of death will be helpful in relating it with the actual concept of the informants in Mikindani.

Concept of Death in Islam

Musk in his book; *The Unseen Face of Islam* states:

Beliefs and activities involved in death rites lean heavily on the folk-Islamic view of the world. The dying person is turned towards Mecca in the last moments of life to enable an easier passing. Often the dying person or surrounding family members call upon a saint to sustain him during the coming transition. [Death] is viewed as the permanent withdrawal of the soul from the body, although that withdrawal maybe quite prolonged (1989, 135-136).

The issue of death as covered by Musk shows very clearly the seriousness by which it was held. Apart from the fact that death is perceived to be from the will of Allah (Sura 6:2), it is still feared and people have to be very cautious even when visiting the sick as Musk further mentions: “Muslims believe they must take care when visiting the sick or those near death, because of the presence there of other beings whose actions are influenced by the words of the visitor. Death is not mentioned (for example) lest that invite its premature occurrence. Rather, focus is made upon positive words, even if the sick person is actually dying” (1989, 101). The mystery surrounding death and the fact

that people are not supposed to mention it for the fear of causing premature death is an all embracing concept common in many traditional societies.

Riddell and Cotterell, in their analysis state: “A crucial concern of all people is sickness and the threat of death. If orthodox medical treatment fails or is unavailable, then the ailing must have resource to other treatments. In folk Islam there is no mere accident: accidents and illnesses have causes, not merely physical causes but spiritual causes” (2004, 56). From that argument, it seems that the problem of sickness and death puts the life of an ordinary Muslim in a creative tension that might lead him to seek for solutions from the witchdoctors. This is evident in the fact that according to the Muslims as it has been mentioned, sicknesses and death are caused by spiritual and physical forces. As to what these spiritual forces that cause sickness might be, Musk shares: “Clearly, jinn form a strong component in the folk-Islamic concept causality. Certain conditions of death, paralysis or illness may be attributable to named jinn...Sudden death from an unknown cause is likely to be attributed to the work of an *afrit* (species of jinn; from root meaning ‘to roll in the dust’)” [1989, 40-41].

From the above sentiment, according to the ordinary Muslim, death does not just happen but rather is caused to happen mostly by jinni. Traditionally, it is believed that there are some bad and good jinn. All sicknesses leading to death are attributed to be caused by bad jinn. In a situation where death is diagnosed and found to have been caused by the jinni, the next step is to appease that spirit so that no more deaths would result. However, apart from diagnosing the cause of death, the Muslim community has also to establish why the jinni has caused death. This is done because of the belief that there must have been something that is very unpleasant not only to the spirits but also to Allah (God). In most cases, it is believed that whenever Allah is displeased and wants to punish the community, he may use bad spirits which in turn would cause sicknesses and death.

One very important vice that is seriously condemned and believed to cause Allah to send the *majinni* that could cause sicknesses and death is sin. Sin is a very serious offence in the community and is entirely against the will of Allah. It is therefore very interesting to explore how sin is dealt with in the Islamic context so as not to cause Allah to take away life through deaths. However, this can only be explored by first giving the understanding of sin according to Islam.

The Muslim Understanding of Sin

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According to Adeyemo, in Islam, “Sin is acquirable through choice, but also avoidable through knowledge and true guidance from God” (1989, 225). This means that even though sin can be environmentally acquired, man has a choice to make. However, according to the Qur’an, Allah has promised to forgive sins as he wills: “He will forgive you your sins, and admit you into the Gardens under which rivers flow, and pleasant dwellings in ‘*Adn*, paradise; that is indeed the great success” (Sura 61:12). As to the nature of sin, Abdul-Haqq states: “To discharge the debt man owes to God is a virtue, whereas a failure to do so is sin. Hence it is good business to be good” (1980, 160). According to Abdul-Haqq, in Islam, one is termed ‘good’ and probably sinless if he can pay the debts he owes God without fail. The Qur’an further simplifies what these debts could be: “O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives: that will be better for you, if you know!” (Sura 61:10-11). The said debts are therefore good deeds one does to others in the name of Allah and also giving ones life to death for the right cause of Islam. However, these debts which are equated as sin can be categorised accordingly as Abdul-Haqq states:

The debt which man owes to God may be reduced to three categories: What is owed directly to God, what is owed to the Koran, what is owed to the creatures. The things which a Muslim owes to God are :(A) Acts of the heart-faith, repentance, submission (Islam), and obedience. (B) Acts of the tongue-praise to God, intercession of Him, seeking refuge with Him, supplication and prayer. (C) Acts of the person (bodily acts)-ritual worship, ablutions, purifications acts, attendants at the mosque and fasting. (D) Acts of property-statutory alms and pilgrimage to Mecca (160-161).

Following this equation of sin as a debt, the researcher would find it interesting to look at how it is dealt with in the Muslim context. This is in reference to the fact that every Muslim looks forward for hereafter. It is anticipated that sin is dealt with, apart from the fact that the aspect of hereafter solely rests on the will of Allah.

How Sin is Dealt with in Islam

One way to deal with sin is by reciting the Qur'an as the traditions say: "The messenger of Allah said; 'whoever recites two hundred times every day the Sura, 'say He is God alone, the sins of fifty years will be erased from him, unless he had a debt'" (Abdul-Haqq 1980, 161). This means that reciting Qur'an even without understanding is believed to lead to the forgiveness of sins. However, even though the reciting of the Qur'an leads to forgiveness of sins, it cannot completely cover the debts owed to God. One must ask Allah to forgive him: "And turn in repentance and obedience with true Faith to your Lord and submit to Him before the torment comes upon you, then you will not be helped" (Sura 39:54). Allah who alone is the Forgiver of sins accepts such repentance. "The Forgiver of sins, the Acceptor of repentance, the Severe in punishment, the Bestower, to Him is the final return" (Sura 40:3). However, there are further conditions for forgiveness as confirmed by Abdul-Haqq from the Qur'an: "There are conditions to the forgiveness of God such as: following the Prophet (Sura 3:29; 57:28; 46:30;71:4), conversion to Islam (Sura 9:5; 49:14; 9:12), forsaking polytheism (5:78;

33:73; 4:51), making an explanation of breaking the ceremonial law (5:96-98; 58:3) and award of good actions (64:17; 9:100; 3:27)” (1980, 161).

Even though forgiveness is available after fulfilling the prescribed conditions in the Qur’an, there is still no guarantee of being forgiven since Allah’s will is sovereign, and he forgives whoever he chooses to forgive: “If Allah had willed, they would not have fought against one another, but Allah does what He wills” (2:253). Abdul-Haqq further states: “While all these conditions are fulfilled, even then forgiveness remains an eschatological hope. All major sins can be forgiven only in the hereafter. Moreover...the forgiveness of God depends entirely on His arbitrary will. It is not rooted in His nature or in the condition of the sinner, ultimately” (1980, 161).

Forgiveness of sins in Islam is entirely the work of Allah and not even the prayers of Prophet Muhammad can change the mind of Allah: “The pity is that even the intercession of anybody is not going to be of any help for the salvation of the soul, not even that of Muhammad” (Deshmukh 1982, 259). In fact, Muhammad himself confesses in the Qur’an of his inability to forgive, save or protect: “Say: I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the *Ghaib*, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe” (Sura 7:188; cf, 11:34; 4:123; 16:37; 9:80; 39:44). Following the argument that even Prophet Muhammad has no power to forgive sins, certainly Muslims cannot believe that somebody else including Jesus can forgive as Christians claim except Allah. Whereas Muslims believe in Jesus, they believe in him not as a forgiver of sins but as a good man, one of the prophets and a messenger of Allah. Apart from the fact that no man can forgive sins except Allah, Muslims also do not believe that Jesus died for the sins of mankind for

this would contradict the true character of Allah who cannot allow a good man like Jesus to be subjected in a humiliating death such as death on the cross:

And because of their saying, ‘We killed the Messiah Isa, son of Maryam, the messenger of Allah,’-but they killed him not, nor crucified him, but it appeared so to them, and those who differ therein are full of doubts. They have no knowledge, they follow nothing but conjecture. For surely; they killed him not, son of Maryam. But Allah raised him up unto himself. And Allah is Ever All-Powerful, All-wise (Sura 4:157-158; cf. 3:55; 19:33; 5:120).

The exegesis of this passage is that whereas Jews were proud that they had killed Jesus; it was not true of their claim since Allah raised Jesus to Himself and somebody else died on the cross. Register expresses this concept:

Traditional Muslim interpretation of these verses teaches that God would not allow a sinless Prophet like Jesus to be crucified. He tricked the Jews by casting Jesus likeness or appearance upon Judas Iscariot, Simon of Cyrene, or some from the crowd, who was crucified instead of Jesus. God raised Jesus up to himself. He is alive in heaven and will return to the earth someday to marry and have children. Then he will die and be judged with other men (1979, 43-44).

It is clear from the above expression that one of the areas of argument by Muslims is on the crucifixion of Jesus. This point as brought out by Register is helpful to the researcher in linking the gospel to the Muslims in Mikindani. Deriving from Register’s point of view, it is not that Muslims do not believe in Jesus but rather God could not allow a good man like Jesus to be killed and hanged on the cross. This is a very genuine reasoning that can equally be expressed by anybody in his right mind. The truth as expressed that Muslims too believe that Jesus is alive in heaven and will return on earth someday is very important and can be majored on in the gospel sharing. Marsh also brings out a similar Muslim perspective in regard to what Muslims believe about the death of Jesus: “It is immoral to think that a good man should die for guilty sinners...Most Muslims believe that God took Jesus to heaven just before crucifixion and that a substitute, perhaps Judas, was crucified in his place. They really feel that they

hono[u]r Jesus more by accepting this myth than by believing the fact that He died for our sins” (1975, 54).

Following Marsh’s argument, it is evident that the Muslim perception about Christ death and crucifixion is more culturally oriented than theological especially when they mention something to do with honour. This is very helpful in understanding the Muslims within their context. They do not only believe that God could not allow Jesus to die on the cross but also death on the cross was a very humiliating death and they only associated it with those whose deeds were evil. The honour that Muslims accredit to Jesus is further confirmed by the fact that Muslims believe that Jesus was a miracle worker and that he did the miracles by Allah’s enablement, as Kateregga and Shenk state: “The Prophet Isa, like many Prophets before him, performed miracles, e.g curing the insane and the blind, curing the lepers and raising the dead. He did these miracles by Allah’s will...The important role bestowed on the Prophet Isa did not make him son of God” (1980, 141).

In trying to understand the role of sacrifices which are usually being carried out during death and other misfortunate, Gaudeul sheds light on this in his book; *Called From Islam To Christ: Why Muslims become Christians*. He gives a similar event in a certain Muslim community: “One Muslim said; ‘We Senufu are a people full of fear’. Even our Muslim parents cannot trust in God alone. They make sacrifices and consult diviners. We are afraid of death, of being poisoned, of evil spirits. We consult diviners to foresee dangers and find remedies to avert them. We try and chase misfortunate away by offering sacrifices” (1999, 49). While it is true that sacrifice is offered as it has been mentioned, there is no mention of its role in the hereafter. The hereafter is the concern of the researcher since as it has been mentioned elsewhere; the main focus in Islam lies not so much on the present time but rather on the future. Martin responds to this concern by

giving a profound insight in regard to the relationship that exists between life here on earth and the hereafter:

Muslims, believe that the world as we know it will end in divine destruction followed by a Day of Resurrection at which all of humankind, past and present, will be brought to strict account for the degree to which they kept the faith and practice enjoined upon them by their prophets. Those who obeyed God and his messengers will henceforth enjoy paradise; those who did not will suffer in hell. Those who had *iman* 'faith' but who nonetheless sinned in significant ways will suffer temporarily before attaining paradise (1982, 17).

This glimpse of what happens after death as discussed by Martin is necessary for the understanding of how Muslims live and carry out their activities in preparation of that life to come.

The Muslim Perception of life beyond Death

As it has always been said that after every effort has been made, hope of living seems not to be there any more, finally, a Muslim gives in to the will of Allah as he faces death. Contrary to the teaching in Christianity, death in Islam seems to be something that "all men must face" (Cragg and Speight 1980, 122). But though death is inevitable to all men, the dying individual is given the necessary preparation and support that he needs by his friends and relatives as Parshall narrates:

As a Muslim approaches death, he is encouraged to repeat his affirmation of faith in Allah. If he is unable to do this because of the advanced state of his illness, a friend or relative may do it for him. At the moment of death all those who are nearby begin to wail and recite the Qur'an. The dead person's feet must then be turned so they face Mecca. The mouth and the eyes are closed properly. Perfume is sprinkled on the body. The washing of the body is extremely important. It may be done by relatives or by specially appointed people. There are customs that regulate which parts of the body are to be turned over. All is done very carefully as it is believed that the body is still sensitive to pain in the first hours of death. The religious service will generally not be held in the mosque. It can be conducted in an open field near the mosque or close to the person's home. Prayers are said on behalf of the departed soul (1980, 127).

Cragg in his book, *The Call of The Minaret* concurs with Parshall concerning the burial rites accorded to a deceased Muslim. He states:

At death there are prayers over the dead body in the mosque or dwelling or at the graveside, after the corpse has first been thoroughly washed, beginning with those parts that are customarily cleansed in the ‘wudu’ before prayer. The Imam and those present recite the takbir and dhikr of the prophet with variant forms of intercession in which there will be phrases such as the following: Forgive, O God, our dead and living, cause him who is alive among us to live in Islam, and he whom Thou takes to Thyself let him die in the faith. Do not forbid him his reward; make gracious his reception and spacious his coming in. Cleanse him with water, with snow and with ice, and purge him of sins as thou cleanest a white cloth of its stain (1985, 100).

Nehls similarly mentions: “Muslims bury their dead as soon as this is possible, preferably the same day, or at the latest the following day. [T]he last service of the relatives or friends to the dying person is that they try to keep his eyes open and show him the erect index finger to remind him that there is one God only” (1988, 116). In giving the reason why burial in Islam is conducted as soon as possible, Parshall has this to say: “When a person dies, the angels come to ask him about his earthly deeds. He must therefore be buried as soon as possible lest they be kept waiting. The grave is dug in accordance with certain specifications concerning direction, length, and depth. Coffins are seldom used. The dead are buried in a white shroud” (1980, 217). As for the names and the work of the angels who come immediately a Muslim has been buried, Nehls states:

As soon as the body is buried (on its side, face looking to Mecca) and the people have left the grave yard, Mankar and Nakir come into the grave. These are questioning angels, who eat themselves through the earth to the grave. One records the good and one the bad deeds of the deceased. They will ask four questions: 1. Who is your God? 2. Who is your prophet? 3. Which is your religion? 4. Which is your qibla? After that, he (the dead) will fall into a deep sleep until resurrection (1988, 116).

Asking the dead questions is a clear indication of the perception that the Muslims have that even though one is dead he is still perceived to be living and has feelings too. This explains why much attention is given to the dead since according to the Muslims, unless this is done, the dead can turn against them and cause deaths in the community. In describing the subject of the dead which is perceived to be living by the Muslims, Bremer

et al state: “As soon as the dead person has been buried, God restores to him his soul and therefore, his senses and his reason, but only to the extent that he is able to understand words spoken to him, to reply to them, and to feel pain and pleasure” (1994, 223).

Bremer also gives a detailed description of resurrection and judgement that will follow all those who have died and buried. In his description he says:

After along time, the second Blast of the Trumpet will resound, at which all the dead are resurrected. They will come out of their graves and be gathered on the place of standing (al-mawqif) to await judgement. This is an episode full of terrifying occurrences. They are to stand and wait for a very long time, while the sun as drawn near and stands only a mile above their heads. The heat will make exude sweat that sticks more than a cadaver. They will be nearly immersed in this malodorous liquid, the height of which varies individually depending on the deeds one has committed (1994, 224-225).

The Qur’an also affirms that there is a resurrection of the dead (Sura 69:13-18; 55:26-27). The serving of food to the dead on his grave side is probably due to the fact that the dead has to stand for a long time under the intense heat of the sun while waiting for the judgement. Bremer further describes the process of judgement:

The judgement begins with an interrogation by the angels. Those interrogated will not be able to lie since their limbs, their skin and even the earth will testify to what they have done in their life time. Prophets, holy men (awliya), companions of the prophet and other pious people may intercede for individuals. Then the angels will give each of them in his right hand the book in which good deeds have been written-down. Thereupon, God will settle accounts with them, i.e He will tell every person about any single deed whether it was good or bad. For each person the books will be weighed in the scale (al-mizan). After the reckoning, all creatures must proceed over the Bridge (al-Sirat) which extends over the abyss of the blaze (*al-Nar, or Jahannam*, i.e hell) and at the end of which awaits the Garden (al-Janna, i.e paradise)” (1994, 225).

Life either in heaven (paradise) or hell will depend on the deeds of an individual which must be weighed as Clark states: “The book: or the deeds themselves are put on the balance scales of judgement and the result determines the final fate of the person. Good deeds weigh more than bad deeds and one must achieve a minimal weight known only to God to be worthy of entrance into paradise”(2003, 71). Every human being has a desire to

go to heaven when he dies. The description of heaven from the Muslims' perspective creates the understanding of why Muslims strive to do good deeds. However, while that description of heaven is necessary as a motivational factor for good deeds, it should be remembered that the whole decision of entry to heaven rests solely on the will of Allah, as Parshall states: "There is no assurance of eternal life until Muslim reaches the day of judgement at which it is commonly understood that all will be made to walk over the thin edge of a sword across a deep abyss. Those who succeed will enjoy an eternity of sensual paradise. Those who fail will be consigned to torment in the raging fires of hell" (1980, 78). This is further supported by Miller: "[T]he Muslim lives and dies, not sure of his final salvation. He can only hope for the mercy of God, hope that the angels or the prophets will intercede for him in the last day, and he will be saved from hell" (1980, 83). Based on the insights of Parshall and Miller, the researcher will therefore give a description of heaven as held by Muslims which is also very significant as far as their ultimate goal of eternity is concerned.

The Muslim Concept of Heaven

The concept of heaven and its description in Islam is as real as in Christianity. The word "heaven" and "paradise" will be used interchangeable referring to one and the same thing. In his description of heaven, Challen states:

Heaven is a sensuous place where men's desires are satisfied; a place of shades and fountains, with such an abundance of fruits as the heart may desire, not to speak of the beautiful maidens who delight a man's heart! There are said to be seven divisions in heaven, the highest being called paradise; and God's throne is above them all (1988, 46-7).

This Islamic description of heaven is likened with the Garden of Eden in the Bible (Gen 1:29-30), which was full of all kinds of fruits and animals for man to enjoy. Bremer also gives a similar description of paradise: "The Garden is represented as a large orchard with fruit trees, little rivers and big pond. Those who have been saved from the Blaze, sit

there-eating fruits and drinking wine that causes no intoxication or headache. Around them are beautiful girls to give them sexual pleasure” (1994, 225). One significant difference between Christianity and Islam concerning the description of heaven is that, in Islam women are said to be present as objects of pleasure but in Christianity, there is no marriage and such sexual pleasures in heaven (Matt 22:19-30).

Paradise will be a place of happiness and rewards for those who will have won the will of Allah through their righteous deeds, as the Qur’an states: “And they will say: ‘All praise and thanks are Allah’s who has fulfilled His promise to us and has made us inherit land. We can dwell in paradise where we will; how excellent a reward for the workers. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord...’ (39:74-75). However, the joy in heaven will also depend on the will of God: “The joys of the life after death are also subject to God’s will, but with respect to those God’s will has been announced; they are a ‘gift that shall not be cut off’ (11:109). For the righteous there is unending reward (95:7)” (Khan 1962, 196). Different people will be rewarded differently in heaven for the vital roles they played. “A wife of unbeliever-pharaoh’s wife-gains entrance to heaven because of her saving Moses...God has promised martyrs such as (Palestinian Hamas) themselves...[T]o virgins in paradise” (Clark 2003,74). All people both men and women whose lifestyle has been marked by good deeds will enter heaven, as Miller puts it:

Believers, both men and women, who have feared God and been humble and charitable, and have suffered for God’s sake, will be welcomed to paradise. There they will dwell forever by flowing rivers, reclining on silken couches, praising God, and enjoying heavenly food and drink in company with eyed maidens. But the unbelieving and the worshipers of other gods will abide in the fires of hell forever, fed with boiling water (1980, 56).

Heaven is a place flowing with milk, water and fruits and would be enjoyed by those who have found favour before Allah (Sura 47:15). On the other hand, hell is a place of torment. “Like those who shall dwell forever in the fire and be given to drink boiling

water so that it cuts up their bowels?” (47:15). In his description of heaven in terms of cosmology, Musk states: “ The heavens are spoken of as being seven in number (Sura 78:12), created one above another ‘in storeys’ (Sura 67:3). The lowest heaven is adorned with lights functioning as ‘projectiles for the satans’ (sura 67:5)” (1989, 226). While it is in the interest of every Muslim to go to heaven, unfortunately hell will be the ultimate end for some. It is therefore expedient to give a brief description of hell.

The Muslim Concept of Hell

Hell is a place for those without righteous deeds. It is a place of suffering, as stated by Khan: “The Qur’an states that punishment of evil doers will appear to be unending, but it will in fact be terminated when God wills” (1962, 196). The Qur’an equally states that it shall be through the will of Allah that suffering in hell will cease (11:108). It is perceived in Islam that women are the majority in hell compared to men. This perception is well held by Muhammad among others, as Dagher explains: “Muhammad explains in the hadith why women are more in hell by saying; ‘I have seen you being the majority in hell because you curse frequently and are ungrateful to your husbands’. Abdullah Ibn Amr narrated: ‘O woman!’ Give alms and ask pardon [from God] frequently, as I have seen that the majority of dwellers of hell were you” (1995, 109). The reality of hell is also confirmed by the Qur’an (Sura 6:39; 79:29, 30; 13:33).

The way Muslims view death, heaven and hell have a strong bearing not only in their own personal life but also in the way they conduct their activities. The researcher will therefore attempt to explore the effects and the bearing that the belief in death, heaven and hell have toward the life and activities of ordinary Muslims. This will further help Christians in identifying bridges that are necessary for Muslim evangelism.

The Effects of Hereafter in the Lives of Muslims

The thought of dying coupled with the uncertainty of life after death is the concern of every Muslim. Whereas it is well stated in the Qur'an, "Those who believe and do the righteous good deeds, they are dwellers of paradise, they will dwell therein forever" (Sura 2:82), Muslims are very uncertain about their final destiny and only Allah can decide. However, this does not mean that since their fate is in the hands of Allah they make no effort to attain acceptance to paradise and escape hell after death. The way one lives and carries out his/her activities is the key determinant for the life to come. The researcher will hence highlight those conducts and activities that are intended to bring happiness and satisfaction in the hereafter.

Actions and deeds are the gateways to either paradise or hell and are therefore highly practiced, as Elder narrates:

The ordinary Muslim does believe that his actions count for or against him (Sura 7:7; 21:48). This, a pious Muslim is constantly performing acts which he explains by saying, "sarab darad" (It is meritorious). Thus, he saves for most of his life time to make the Meccan pilgrimage; he gives money to help erect a mosque, he faithfully reads the Qur'an even though it be in language he does not understand; and prays the prescribed Arabic prayers. He goes right after night in the Shi'a world to hear recitals of the sufferings of Hussain, and weeps-copious tears, being told that three tears for Hussain will wipe out all the sins of the past year. He wears blue beads and talismans to ward off the evil eye. On the margin of his Qur'an he finds such comments in Persian as, "It was said by the apostle that whoever reads this Sura (the Sura Nur, or light)...at the time of his death, seventy thousand angels will go before him and all together will provide forgiveness for him" (1978, 95-96).

As Elder points out, the reality of death, hell and heaven make an ordinary Muslim be conscious of his actions and performance in life. These realities become a driving force that pushes the Muslims to do good deeds that merit life in heaven and escape from torment in hell. Indeed it is very remarkable that Muslims strive to do good deeds as a reward for paradise despite the fact that their fate is in the hands of Allah who does according to his will. The aspect of repeated prayers comes out very strongly in the

according to his will. The aspect of repeated prayers comes out very strongly in the Muslim context as one of the acts of good deeds in preparation for the hereafter. In response to the acts of good deeds and the uncertainty that clouds the future, Miller states:

Since many Muslims realize that they are not even half good, they recite extra prayers in addition to those required for each day, they make gifts of charity, and on pilgrimages not only to Mecca but also if possible balance their account with God. But since God does not make known how the accounts of his servants stand, a Muslim facing death does not know whether he is to go to paradise or to hell. After all, the decision is made by the arbitrary will of God, and no one can predict what the decision will be (1980, 82-83).

Although a Muslim is expected to observe the fasting month of Ramadan as part of his/her allegiance to Allah and to gain acceptance in the life to come, Ahmad and Azzam give additional thoughts:

The human individual can strive for the Hereafter, not only when he fasts and denies himself all kinds of pleasurable things, but also when he breaks his fast and enjoys all the good things of life-so long as he does either of these two things with his heart firmly directed towards God. And thus the life of this world, with all its prayer and its work, all its enjoyments and its deprivations, is the only way to the next world, with its Heaven and its Hell, its punishment and its reward (1988, 124).

Qur'an is a very respectable and special book in Islam because it conveys all the messages of Allah to his people. One is therefore expected to recite it throughout his life. There are other purposes that the Qur'an accomplishes, as Riddell and Cotterell explain:

The Qur'an is a potent resource: recitation of the Qur'an and particularly repetition of the Ninety-Nine wonderful Names of Allah may bring help. A passage of the Qur'an written down and tied round the wrist or neck may help. Sometimes people write a verse of the Qur'an on paper, place the paper in water so that the ink of the writing is dissolved, and then drink the solution. People seek help through dreams and visions, exorcism, and even astrology (2004, 56).

The tying of the passages of the Qur'an around the neck, dissolving it in water and drinking, seeking for external help through visions and dreams and so forth, are ways Muslims try to seek the assurance of hereafter even though that assurance is impossible to obtain. Miller, in his response to the Muslim quest for paradise, argues that Muslims are

expected to: “Believe in God and in his Apostle Muhammad, and do what God requires, and if God so wills he will accept you” (1980, 81). Even though receiving acceptance into paradise by Allah sounds simple and obvious, still the entrance to paradise lies only in the will of Allah. Gabriel, in his book, *Islam and Terrorism* brings out the concept of good deeds in Islam with its absurdity of no assurance to heaven:

Why is it important that Muslims do what Allah wants? It is because Islam is a religion of works. Entrance to paradise (heaven) must be earned. The sad part is that Muslims can never have assurance of salvation when they die; they believe that they go to the grave, where they wait their judgement at resurrection day. When judgement day comes, Allah weighs the good works and the bad works and decides their fate. There is no guarantee of paradise even if you do good works all your life. It all depends on what Allah decides (2002, 27).

Even though the term salvation has rarely been used in the Qur'an, it is used by Gabriel in a Christian sense to refer to acceptance by God on the basis of his grace. This could be the equivalent of the Muslim acceptance by God on the basis of his good deeds and Allah's ultimate will. As it has been stated, Islam is basically a religion of works. Looking at the specific works in Islam that could guarantee one into paradise, Saal states: “Islamic law prescribes five Acts of worship *Ibadat* that each Muslim is obligated to perform; the preconditions and rituals required are generally quite detailed. By participating in the prescribed manner, Muslims are thought to be actualizing the will of God and working for eventual entry into paradise” (1993, 157). In his thesis about the life and the culture of the Senegambians, Maranz observes clearly what characterizes their lives: “Working for the future life as taught by Islam means practicing the five pillars of Islam. This is concise evidence that many Senegambians accept Islam as the means to gain paradise” (1993, 89). These five acts of worship or pillars of Islam as mentioned by Saal (1993, 157), basically include: Prayers, fasting, alms-giving, *shahadah*, pilgrimage to Mecca and holy war. In addition to those acts of worship (pillars of Islam) performed as means to paradise, Abdalati further states: “He who believes in

God and the last Day of Judgement is forbidden to cause any harm to his neighbour, is to be kind to his guests-specially the strangers, and is to say the truth or else abstain” (Abdalati 1975, 25). Woodberry also states: “The functions of the ablutions is purity from defilement (4:43/46; 5:6/8-9; 87:14-15), and water from heaven is also “to put way...the defilement of satan” (8:110). The intention is inward purity which is seen as both an act of God (5:6/9; 24:21) and of the worshippers themselves (9:108/109) resulting in paradise 20:76/78)” (1989, 290).

Musk discusses what entails entrance to paradise as it is practised among Muslims in Pakistan: “Shrines patronised in Pakistan include that of Baba Farid at Pakpattan with its special feature of the Door to Heaven. During the annual pilgrimage, the educated and uneducated queue up in thousands to enter this door. On offer to all who pass through it during the festival season is a secure entrance to heaven on their deaths” (1998, 52). Even though this is an offer, only a few among the many Muslims who strive to enter after along time of waiting in the queue could probably be the ones to receive the acceptance to paradise. However, even with that, there is still no guarantee to paradise. The remembrance of God in the rituals of Muslims is also regarded as one of the ways of being conscious of hereafter as Chittick explains:

People must remember God *dhikri* because true life-life with God in the next world-depends upon it...The Hadith literature provides a wealth of material that corroborates the Koranic picture and emphasizes the benefits of *dhikri* beyond the grave. The prophet calls *dhikri* the act of worship. Every word a person utters in this life will be [counted] against him or her in the next life, except bidding to honor *amrbi'l-mar'ruf*, forbidding dishonor *nahy an al-munkar*, and remembering God (2001, 54-55).

As Chittick has clearly portrayed, Muslims are careful in their speech and deeds since these would testify for or against him/her in the next life. The Qur'an also discloses that God's name is remembered before sacrifices (Sura 2:152, 5:4, 6:118). This observation as presented by Chittick is very helpful in providing link in gospel sharing to Muslims.

this response should be non-discriminative in regard to race, colour and religion. Evangelism, according to Wood, means: “The offering of Christ to men so that they may accept him” (1966, 23). It however has been greatly ignored by Christians. Wood further states: “The greatest sin of the Church is that she withholds the Gospel from herself and from the world” (1966, 10). The researcher therefore seeks to reinstate the lost position of the Church in evangelism, especially among Muslims.

Missiological Implications

In order for Christians to provide answers to meet the felt-needs of Muslims, the researcher concurs with Musk (1989, 260) on the need to recognise the ‘world’ of ordinary Muslims. A closer look at the Muslim ‘world’ as far as hereafter is concern reveals their deep felt-needs. Christians therefore need to adopt both theological and social perspectives in their approach to Muslim evangelism. The researcher in turn examines each of these perspectives for the sake of clarity.

Theological Perspective

The Bible is the foundational basis of argument as far as the doctrine of God, man and other creatures are concerned. This being the truth, man’s position in creation is very unique as the Bible asserts: “He was created in the image of God” (Gen.1:27). Man became a living being when God breathed into his nostrils the breath of life (Gen. 2:7). Being created in God’s image coupled with the fact that man is a living being, imply that he is distinct from the other creation. This distinction is evident in the sense that man was created with a will that causes him to choose right or wrong (Gen 2: 16-17-NIV). It is therefore very clear in the Bible that the concept of original sin is a wholesomely human responsibility. However, this seems to be contrary with the Qur’anic teachings as Abdul-Haqq states: “In the Qur’an it is based on the ‘will of God” (1980, 159).

responsibility. However, this seems to be contrary with the Qur'anic teachings as Abdul-Haqq states: "In the Qur'an it is based on the 'will of God'" (1980, 159).

Other biblical passages further indicate the sole responsibility of man in choosing that which will affect his destiny either positively or negatively (Rom. 10:9-10). The good deeds that are required by Islam as a means to heaven if Allah wills, are only meaningful in the Bible following one's confession of Christ as his or her personal Saviour (Rom. 10:9-10; Eph. 2:8-9). Upon this confession, James further reiterates that a Christian needs to prove his or her faith by good deeds (Jas. 2:14-18). As it has been noted, Muslims attribute sin to environment contrary to the Christian teaching that all have sinned (Rom. 3:23). This biblical teaching in itself is derived from the fact that when the first man, Adam sinned, all humanity acquired that sin. Therefore, in their approach to Muslims, Christians need to clarify the aspect of sin not as environmentally acquired but as inherited from Adam. Whereas in Islam, sin can only be forgiven by Allah to whosoever he chooses, the Bible assures forgiveness upon realization and confession of sins (1Jn. 1:9). According to the Bible, upon receiving forgiveness from sins, one experiences not only freedom from sins but also an assurance of eternal life in the hereafter (Jn. 6:47).

The understanding of the cross which symbolises suffering, death and resurrection of Christ is very pivotal in Christianity as the basis of eternal life: "Without the cross there can be no resurrection" (Register 1979, 43). Evangelism to the Muslims therefore can only be effective when such subjects as surrounding birth, suffering and death of Christ on the cross are addressed from a biblical-theological perspective. This is due to the fact that these subjects usually appear to be very controversial in Christian-Muslim discussions. In regard to Christ' death on the cross, the Qur'an clearly articulate that there is no way a holy God could have allowed a righteous man like Jesus to suffer shame and even death on the cross (Sura 4: 157-158). Based on that point of argument,

Christians should point to the fact that Christ' death is recorded in the *injl* (the Gospels) [Matt. 27; Mk. 15; Lk. 23], which Muslims usually consider to be reliable. It can also be said that just as much as the birth of Christ was a mystery to which Muslims also believe, the same applied to his death. The basis for this sentiment lies in the fact that God, as perceived by both Christians and Muslims, is all powerful and can do anything in accordance to his will. Understanding God in that manner therefore means that God; who is all-merciful and loving contrary to human reasoning, allowed Christ to die on the cross in order to secure salvation to all humanity regardless of their ethnic and religious boundaries (Jn. 3:16). Christians also need to emphasis the fact that it is not the death of Christ that they celebrate but rather, his resurrection from the dead. Whoever accepts and believes in these facts secures eternal life. It is only after embracing such truth that the practice of good deeds as pointed out in the Bible (Jas. 2:14-20) bears meaning.

Social Perspective

In any given community, the social aspect of life is always regarded as very vital. This is also equally true among the Muslims where individuals have a sense of belonging within the community. The Christians therefore can only be effective in Muslim evangelism by reflecting this communal identity in both their words and deeds. Zwemer (2002, 55-56) in his scholarly work, points out this vitality of Christian living as a demonstration of Christ-like life that can draw many Muslims to the gospel. In his statement (paraphrased), he further argues that when Christians reflect Christ in their daily lives and in their personal relationships with each other in the community, the radiant light of Christ is shaded abroad; hence attract many for salvation. This brings to mind about what the Bible states concerning Christians being the light of the world (Matt. 5: 16). This light needs to shine so as to bring Muslims to Christ.

Whenever Christians practice community life, Muslims are able to identify with it since this is a common phenomenon which is also known as *ummah* (community) in Islam. The importance of this is that, in such a community context where everybody feels a sense of belonging, sharing the gospel becomes very natural. It is also most likely that in such a coherent community it is much easier to identify the felt-needs of Muslims especially in the area under study and address them appropriately. Dialogue normally comes out naturally in an atmosphere where every one identifies himself or herself with the group. In his response, Register underlies the importance of such a dialogue as far as Christian witness is concerned:

An understanding of this mystery can unite both Christians and Muslims through dialogue... True dialogue will lead us both to a new understanding of Christ and unite us as brethren. For true dialogue can open both in a new way to the Spirit that unites us and enables us to re-interpret those truths that once separated us... Experience has shown that the Muslim can also be brought into a new understanding of the cross through clarification of the difference in the work of Jesus' body and the work of the Spirit (1979, 49-50).

As Register has analyzed, it is therefore reasonable to say that dialogue brings understanding of the biblical truths through the Holy Spirit in a way that cannot be realized by any other means. It is also in such a social context that theological issues surrounding the concept of sin, death and hereafter can be adequately addressed. Contributing on the subject of dialogue, Werff (1989, 178) further indicates that listening to a Muslim in a dialogue helps the Christian witness to respond positively to his or her felt-needs.

In a dialogue context, Shenk (1989, 10) introduces the aspect of biblical story-telling that can be enriching to Christians in Muslim evangelism. Biblical stories especially from the Old Testament are useful in Christian witness to the Muslims because of characters who are also found in the Qur'an such as, Abraham, Noah, Joseph, Adam and Eve. Their experiences as narrated both in the Bible and in the Qur'an sound familiar to the Muslims.

Such stories in the Old Testament can be used as bridges to introduce the gospel and the account of Jesus in the salvation process of all humanity. Marsh (1975, 55), also suggests that biblical stories can also be told to the Muslims in regarding the passion of Christ. Such stories as he suggests, have the capacity to capture their attention when told in love and reverence. Going with Marsh' suggestion, love is the primary foundation that needs to be cultivated by Christians in their dialogue with the Muslims. This love as evident in the Bible should be the underlying motive in Christian relationships with the Muslims regardless of their ethnicity and religious affiliations (Lk. 6:27ff).

CHAPTER THREE

METHODOLOGY

In examining the Muslim concept of hereafter, the researcher has adopted a qualitative approach. As Crewsell puts it, a qualitative approach is: “One in which the inquirer often makes knowledge claims based primarily on constructivist perspectives...It also uses strategies of inquiry such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies. The researcher collected open-ended, emerging data with the primary intent of developing themes from data” (2003, 18). However, since the qualitative study is such a wide approach, the researcher has opted to use an anthropological approach which is a branch of qualitative research study. In this anthropological study, the researcher went to the people he had intended to learn from, as Spradley indicates: “[T]he anthropologist goes to where people live and ‘does fieldwork’ This means participating in activities, asking questions, eating strange foods, learning a new language, watching ceremonies, taking field notes, washing clothes, writing letters home, tracing out genealogies, observing play, interviewing informants and hundreds of other things” (1980, 3).

Locating a Social Situation

As Spradley explains , a social situation: “Can be identified by three primary elements: a place, actors, and activities” (1980, 39). The researcher visited different parts of Mikindani where the ordinary Muslim informants live, interacting and asking them questions related to the study at hand. But the researcher sought for their permission first.

The Design Instrument

“Ethnography is the work of describing a culture. The central aim of ethnography is to understand another way of life from the native point of view” (Spradley 1980, 30). The best way to understand another person’s way of life is to be physically present. Therefore the researcher himself was the design instrument: “Doing ethnography differs from many other kinds of research in that you, the ethnographer, become a major research instrument” (1980, 71-2).

Collecting Ethnographic Data

The researcher himself being present in the social situation was able to observe, participate and ask questions that were relevant to his research questions. Since Kiswahili language, which is widely used as an official language of communication in Mombasa, is not the researcher’s mother-tongue, he was assisted by an interpreter who was not only fluent in Kiswahili but had been also once a Muslim. The assistant also understood a bit of the local languages of the informants who were not even in a position to communicate in Kiswahili. The researcher adopted moderate participation when collecting data. “Moderate participation occurs when the ethnographer seeks to maintain a balance between being an insider and an outsider, between participation and observation” (Spradley 1980, 60). The questions were administered to some twenty ordinary Muslims living in Mikindani of varied ethnic origins, with or without formal education, and of varied ages. The informants included men, women and youths.

Ethnographic Data Recording

An ethnographic data recording as suggested by Creswell consists of the use of an observational protocol, interviewing, and taking notes (Creswell 2003, 189-90). In

recording the data, the researcher was very keen to identify and record the forms of language used by the informants: “Identify the language (folk terms) used for each field note entry” (Spradley 1979, 71).

Population

The population of this present study consists of twenty men, women and youths, randomly sampled, and they are ordinary Muslims residing in Mikindani. The choice of this diverse group of Muslims was undertaken to avoid dominance of thought about hereafter by one social group. The researcher also wanted to find out if the diversity of the group would affect their knowledge and understanding of hereafter. Furthermore, the researcher had a limited number of informants because of the difficulties in getting them since many of them had to walk from place to place in search of casual jobs and this sometimes could take the whole day.

Library Research

In addition to the data collected from the social situation, the researcher also gained some insights from the library research on the works done in the field of the present topic. The library sources of information included relevant books, journals, magazines, websites and theses. Tony Memorial Library at NEGST, Life challenge Africa, Nairobi University and National Library-Mombasa branch were the researcher’s sources of materials.

Ethnographic Data Analysis

“In ethnographic inquiry, analysis is a process of question discovery. The ethnographer analyzes the field data compiled from participant observation to discover questions” (Spradley 1980, 33). The researcher was able to analyse the data obtained

obtained through participant observation and ethnographic interviews following the proposed steps of Creswell (2003, 191-195). His steps involve the following:

1. Organize and prepare the data for analysis.
2. Read through the data.
3. Begin detailed analysis with a coding process.
4. Use the coding process to generate a description of the setting or people as well as categories or themes for analysis.
5. Advance how the description and themes will be presented in the qualitative narrative.
6. A final step in data analysis involves making an interpretation or meaning of the data.

The above methodology together with Spradley's developmental research sequence (D.R.S) has been adopted and aimed at answering research questions one and two (RQ1, RQ2) from the "emic" (insider's) perspective. Research question three (RQ3) has been answered from the "etic" (outsider's) perspective. In analyzing research question three (RQ3) which is meant to respond to the felt-needs of Muslims as found in Mikindani, the researcher has adopted Kraft's anthropological understanding of culture as he states: "We need to recognize that cultures are essentially equal (rather than superior or inferior to each other) with respect to at least three things: (1) their adequacy for those immersed in them, (2) the pervasiveness of the expression of human sinfulness manifested in and through them, and (3) their potential usefulness as vehicles of God's interaction with humanity" (Kraft 1979, 52).

CHAPTER FOUR

ETHNOGRAPHIC FINDINGS AND INTERPRETATIONS

Concerning data analysis, Creswell states: “The process of data analysis involves making sense out of text and image data...It involves using open-ended data for the most part. This requires asking general questions and developing an analysis from the information supplied by participants” (2003, 190). The data was collected in Mikindani-Mombasa between 8th to 31st December 2005. The data was gathered from twenty informants living in different parts of Mikindani through open-ended interviews and moderate participant observation was adopted (Spradley 1980, 60). The data was then analyzed following the methodology of Creswell (2003, 191-195). Analysis was done in order to answer the research questions about the Muslim concept of hereafter in Mikindani. The findings were then interpreted so as to help Christians in Living Word Center to have a clear understanding of Muslims in their attempt to reach them with the gospel. In the data analysis, several themes have emerged which are helpful in answering the research questions. The themes are therefore discussed in line with the research questions indicated in this study (p.5).

Findings

Mikindani Muslims’ Belief in Hereafter

Several themes have emerged from the informants’ response to the first research question. Their answers clearly indicate the Muslims’ believe in hereafter (*peponi*). These themes are subdivided into different sub-headings for clarity as follow:

Birth

According to one of my informants, the concept of hereafter begins right from the time one is conceived in his or her mother's womb and is born with an already pre-determined destiny. This was well stated by Mama Rajab (her famous name): "Death is brought about by oneself while in the mother's womb. The angel *Malaika* asks the infant what he was going to do on earth. When born the sense of death is removed so that nobody knows when he or she will die" (2005). Malim gave a descriptive nature of birth in relation to the hereafter: "A person is water while in the womb. After forty days water turns into blood and blood after forty days turns into flesh. After forty days flesh produces hands. After five months, the person is formed in the womb without the soul. Allah puts a soul. Allah then gives that person days here on earth. Everything has been planned by Allah concerning what he will become and what will kill him" (2005). In response to a predetermined destiny of every individual, Riziki (2005) explains: There are three things written while one is in the mother's womb:-

1. *Ajali yako* (cause of your death)
2. Whether one will be a good person or a bad one
3. Age determined-how long one will live.

Machiza added that when one is born he writes for how long he will stay on earth (2005). Even though Muslims are aware of the fact that everything that happens including death have been predetermined by Allah even before one is born, there are a number of rituals conducted at various stages of human life and death to ensure good life in the hereafter. It is therefore important to examine these concepts and their accompanying rituals in different stages.

Death, its Causes and Rituals

As it has been stated above, it is believed that death is determined by Allah while one is in his mother's womb. Muhammad expressed this sentiment: "When a child is about four months in the womb, everything is written for him; what will kill him and when. There is nothing to do to stop death. Allah plans for everybody and it is his will. 'Allah says that there are those that we take while young and others while old'. It is according to the will of Allah" (2005). According to another informant: "Allah has created man and has put death to be secret. The one to bring death is angel Izrail" (Musa 2005). Ali also states: "Death is planned by Allah *Mwenyezi Mungu*. He knows what will kill you. Whether death by sickness or accident. When one is born everything has been planned for him" (2005). Death is understood to be compulsory for everyone: "Everybody who was created will taste death. It is the will of Allah" (Mwinyi 2005).

Since death is caused by Allah, it can come in different forms. One very common way is through sickness. Muhammad narrates this: "When one is sick to the point of not drinking water, 'the angel says that I have travel all over the world with no water for you to drink'" (2005). It is therefore understood that when a sick person comes into that stage of not drinking water, he will eventually die. Amin however believes that one dies when his earthly food ceases: "Riziki yangu duniani ikiisha roho yangu inaenda (when my earthly food is over, my soul departs)" (2005). Even though death is a reality, Muslims also believe that prayer *dua* as offered by *Sheikh* or *Maalim* can prevent death, especially such deaths that are caused by witchdoctors. However, since it was predestined by Allah for one to die, then, neither *Sheikh* nor *Maalim* can change his will. This is usually evident when prayers have been offered to the sick but eventually he ends up dying. At such stage, it is believed that one's appointed time for death has come and therefore even

the most powerful witchdoctor in the community cannot reverse that situation. But when one's time to die has not yet reached and the sickness is believed to be caused by a witchdoctor, then prayers made through recitation of the Qur'an by the *Sheikh* or *Maalim* dispel the power of witchcraft and the sick recover. The power of witchcraft that is meant to harm people turns against their enemy. In referring to this practice, Mama Rajab states that a certain kind of prayer (*Dua*) known as *albadir mayana* when prayed in a form of reading has the power to reverse the witches to the enemy who ends up becoming mad (2005). Raziki also states that if a witchdoctor attempts to kill a person whose time to die has not yet arrived, that person will surely not die (2005). Concerning the timing of death, Malim states: "At the time of death, the dead person is brought to two angels, who tell him that 'we have gone throughout the world with no water, no food. Breathing we have missed'; hence, the person dies...Allah brings something like a television to the dead to see where his soul will be" (2005).

Once one has died, there are certain rituals which are performed on the dead body before burial. All the rituals are done on the deceased in preparation for the hereafter. Machiza narrates: "The dead is squeezed as a means of sanctification to remove the unclean things in the body. He is now clean. This ritual is done at home before taking him to the mosque" (2005). Omar likewise states that the dead is squeezed (*kumkafinia*) for purification, the body is then washed and applied with oil before making a prayer of forgiveness for the dead (2005). Concerning the washing of the body, Isa adds that the dead is washed with warm water to feel comfortable (2005). The washing of the body as Omar reports is for the purpose of removing the dirt so as to go to heaven clean (2005). The body is wrapped with *sanda* (white clothe) which signifies peace. It also reminds the dead of *Kiama* (Judgment). The researcher has also noted that during burials, Muslims do not use coffins as it is the custom of many societies. Omar explains why the use of coffin

is missing in Islam: “All human beings come from the soil and buried without a coffin to signify that a human being is nothing even if proud. A person is buried on the soil because he came from the soil” (2005). Juma also states that burying with a coffin is like taking the dead to *Jehanam* (hell) direct (2005). In Islam, mourning of the dead is not allowed. This explains why women are not allowed to accompany the dead to the mosque since they are very emotional as Machiza narrates: “Women are not allowed to go to the Mosque because they are emotional and the Muslims believe that tears are used to burn the dead” (2005). Similarly, it was also reported that Allah does not want mourning since going back to him is a must (Salim 2005). Contributing on the same, Riziki states: “Mourning is not allowed because it is caused by *Ibilis* (Satan) who misleads people” (Riziki 2005). Riziki further summarizes what she believes to be the fate of the dead in terms of his or her relationship with the living and the wealth he or she might have left behind. Riziki does this by stating that there are three things about the dead:-

1. His or her book is closed-His or her guardian angels have no work.
2. His or her children (incase the dead had children) will pray and the blessing reach him or her.
3. ‘*Amali*’ (good deeds) follow him or her.

It is also apparent that in Islam burial is usually conducted immediately after death. This has religious, social and economic significance as the researcher will later examine.

Burial and its Rituals

Burial in Islam takes the shortest period of time possible. Different views were given by the informants concerning the agency of the matter. According to Suleiman who was once a Christian but became a Muslim after the death of his parents in order to get

means of sustenance, narrates that burying somebody late is like *kumtesa* (making the dead suffer) (2005). Kadiri also points out that when one dies he is buried very fast in order to enhance his journey depending on his deeds on earth (2005). However, Juma argues that early burial is because of what has already been written in the books that the dead should not stay more than one day (2005). Muhammad equally states: “The curtain is open for him (the dead) to see everything including the angels. He is to be buried quickly to meet with the good or the bad he did. The more you delay him the more pain he feels” (2005). Ali also states that the quick burial is necessary because of a bad disease which can spread (2005).

After other rituals have been done on the dead in the mosque, the body is now ready for burial. According to this observation, the grave is normally made in two layers. The informants call it ‘bedroom and seating room’ respectively. The dead is buried facing Mecca-the greatest religious centre of Muslims. The facing of Mecca also signifies a direct link to heaven. Once somebody has been buried, there are usually two angels that appear on the grave with questions to ask the dead as Malim (2005) narrates: “When one dies, two angels come on the grave, namely, *Rakib* and *Atid*. One sits on the right and the other one on the left of the dead. The questions they ask are:-

1. Who was your God?
2. Who created you?
3. Which book were you using?
4. (Kibla chako ni kipi?) Which direction were you facing while praying?

In addition to the above, the question as to who was your prophet is also asked by these two angels (Uthman 2005). Anderson in his book, *Islam in the Modern World: A Christian Perspective* narrates a similar episode of two angels that appear at death in the grave and their mission:

Two recording angels attend on every man; the one on his right records his good deeds, and the one on his left his sins. There are also two angels called Munkir and Nakir, who visit every newly-buried corpse in the grave. Making the angel to sit up, these angels examine it in the faith. If the replies are satisfactory it is allowed to sleep in peace, but if it does not confess the apostle they beat it severely, some say until the day of resurrection (1990, 26).

Inquiring as to whether it is possible for the living to memorize these questions and answer them correctly when he dies, one of the informants states that people will answer the questions according to their deeds. Those who do evil deeds will automatically answer those questions wrongly. It is also clear from what Machiza (2005) narrates that if one is a sinner the grave will squeeze him or her until the goat's ears stand still. This means that goats' ears are keenly observed a few days after the burial to tell the fate of the dead. However, this view is not common among informants. The soul of the dead is believed to be taken to either paradise or hell to wait for the Last Day of Judgment.

Belief in the Day of Judgment

The Muslim concept of hereafter hangs in balance without a proper understanding of the Last Day of Judgment: "The last day (the resurrection and the Judgment) figures prominently in Muslim thought" (Anderson 1990, 27). According to one of the informants, "Allah's angel will blow the trumpet in the last day in which some will go to paradise while others to hell" (Machiza 2005). It is also expressed that in the last day all will resurrect and wait for the judgment of Allah. All will be given a screen like television to show them their deeds before being rewarded either with paradise or hell. Juma and Amin (2005) also express that every faculty of the body will talk and say how it was used while on the earth. As it were, the last day carries a very painful punishment to those committing adultery as Amin further notes: "During the Judgment all the pennies of men who had slept with the adulterous woman will stick all around her body" (2005). According to Ali (2005), there will be two trumpets. At the sound of the first trumpet

everybody who will be alive will die while at the sound of the second trumpet there will be resurrection including the dead. That which is included in the last day is the belief that Jesus will come back again to bring the people to faith. However, concerning the death of Jesus, informants believe that Jesus did not die as it is claimed by Christians but Allah took him away and he will come back to marry and have children and then die just like the other apostles and prophets like Muhammad and Abraham. The Judgment, as Uthman alludes, starts from the grave: “The grave will squeeze those who were found to be doing bad deeds” (2005). Since there is a reward of paradise and hell in the last day, a brief description of both from the informants’ perspective is necessary.

Paradise and Hell

According to informants, paradise is the ultimate goal for every Muslim. One is expected to do good deeds like helping the poor in order to go to paradise. However others state categorically that while good deeds are encouraged in Islam, one cannot still be sure of going to paradise (*peponi*) except by the will of Allah. According to Uthman: “If your deeds were evil you pass in hell but do not remain there forever. One is judged and transferred to *peponi*” (2005). There is drinking in heaven of good wine but not like the alcohol here on earth. On the other hand people with bad deeds will go to hell (*motoni*) which burns with unquenchable fire (Ali 2005). “The snake bites you every time until resurrection” (Muhammad 2005).

The Effects of Hereafter on the Lives of Muslims in Mikindani

The Muslim concept of hereafter as discovered above has a profound significance on the life of a Muslim and affects his or her belief system and practices as Chapman confers: “Belief in *Akhirah* (life after death) has a profound impact on the life of a believer. We are accountable to Allah on the Day of Judgment, when we will be judged

according to how we lived our lives. A person who obeys and worships Allah will be rewarded with a permanent place of happiness in paradise (*Jannah*); the person who does not will be sent to Hell (*Jahannam*), a place of punishment and suffering” (1995, 71). This analysis therefore has exposed several themes relating to the beliefs and practices of Muslims in Mikindani. These themes, commonly known as *nguzo tano* (five pillars), emerge from the fact that in Islam a Muslim is aware that he can die anytime. That awareness makes him do good deeds all the time and also makes him or her fear God (Mwinyi 2005). In his comment about the five pillars of Islam, Anderson gives the underlying assumptions of these pillars:

It is these five pillars, and particularly the profession of the creed and the performance of prayer and fasting, which chiefly make up the practice of Islam to the average Muslim. He who acknowledges the unity and transcendence of God, pays him his due in prayer and fast, and accepts Muhammad as the last and the greatest of the prophets, may well, indeed, have to taste the fire, but hopes that he will not, like the infidel, remain in it for ever-through the timely intercession of the prophet (1990, 29).

From the findings, the five pillars as Anderson mentions above include: - *Shahadah* (recitation of the creed), *Salah* (prayer), *Sawm* (fasting), *Hajj* (pilgrimage to Mecca) and *Zakah* (almsgiving). These five pillars are categorized under three major sub-headings, namely, religious, social and economic effects. Each sub-heading is to be examined separately in turn in order to answer the second research question.

Religious Effects

The thought of hereafter and its subsequent rewards of either heaven or hell cause Muslims to do religious duties that are believed to create hope in their anticipation for life after death. Under this category the religious duties which were found to be performed by the informants are: - *Shahadah*, *Salah*, *Sawm* and *Hajj*. The researcher will further examine each of these religious duties as they relate with the daily lives of Muslims.

Shahadah

This is the confession that there is no other god but Allah and Muhammad is his prophet. According to informants, this confession characterizes the entire life of a Muslim and it is required to recite all the time regardless of where one is. In fact, Ali explains that even when somebody is at his death point he is required to recite the creed. The benefit of recitation is that perhaps Allah might have mercy on the individual when he dies and admit him to heaven. One informant states: “There are those who had confessed that there is only one God and Muhammad is his prophet. Such people will pass through hell but finally go to heaven” (Muhammad 2005). There is a clear show of the power of recitation. However, one wonders what would happen to someone who is sick and cannot recite the creed. In that case as the researcher came to learn, one of the Muslim leaders has to be called and recite the creed on behalf of the sick person. *Shahadah's* relevance to the hereafter is also evident in what Waines states: “The prophet is said to have told his companion Abu Dharr that whoever died believing that there was no God but Allah would enter paradise. Abu Dharr asked, ‘Even if he commits fornication and even if he steals?’ and the prophet confirmed that this was so” (2003, 106). It is believed that repeated recitation of the creed leads to believing that there is no other god except Allah. This is key to paradise.

Salah

This prayer according to the informants must be made five times a day. Uthman (2005) states that praying five times a day makes it completely impossible for one to be tempted and to sin against Allah since he is kept busy with such kind of regular prayers. He also states that in such environment it is hard for one to commit adultery- a sin which is punishable by hell fire. Prayer therefore is part of the good deeds that every Muslim is

required to observe in order to have hope of going to heaven when he dies as Juma (2005) recounts. Muslim also spells out this very vital aspect of prayer:

Prayer is the soul of religion. Where there is no prayer, there can be no purification of the soul. The non-praying man is rightly considered to be a soulless man. Take prayer out of the world, and it is over with religion because it is with prayer that man has the consciousness of God and selfless love for humanity and inner sense of piety. Prayer is, therefore, the first, the highest, and the most solemn phenomenon and manifestation of religion (1971, 206).

Juma notes that while prayers are required every time, much emphasis is put on the Friday (*Ijuma'a*) prayer. This, according to him, is accepted before Allah as long as there are forty people and above. Such prayers reach God very fast (2005). Such major prayers are expected at the Mosque, but other prayers are also done in other places like the grave side asking God to accept the dead on the basis of his deeds while on earth. Prayers are also made in order to bring comfort to the bereaved. Juma however points out that even though prayer (*Salah*) coupled with faith (*iman*) is required of every Muslim; there is no guarantee of one going to heaven except by Allah's will. According to Mwinyi (2005) the five kinds of prayers offered daily are classified as:-

1. *Fajri*- Morning prayer
2. *Dhuhuri* - Noon prayer
3. *Asri*- Afternoon prayer
4. *Maghrib*- Evening prayer (8pm)
5. *Isha*- Night prayer (10pm)

This is similar to Chapman's classification of these daily prayers (1995, 73).

Before carrying out such prayers, one is expected to purify himself as Braswell (1996, 62-63) also asserts:

Before praying one must make ablution. At the Mosque there is a source of water, often a pool or basin. The following functions of purification are:

1. Wash the hands up to the wrist three times.
2. Rinse out the mouth three times.
3. Clean the nostrils by sniffing water three times.

4. Wash the face from forehead to chin and from ear to ear.
5. Wash the forearms up to the elbows three times.
6. Pass a wet hand over the whole of the head.
7. Wash the feet up to the ankles three times, the right then the left.

According to Mwinyi, the five pillars are the key to everything in Islam just as much as the head is to the body. Omar on the other hand compares the five pillars with faith and good works. In his argument he gives an example in Islam where one is expected to wash his private parts after visiting the toilet and before going *kusali* (prayer), because *kuna mashetani kwa vyoo* (there are demons in the toilets) that makes one unclean. Riziki (2005), comments that if one fails to pray five times a day as it is required, there is a snake which will be sent to bite him five times when he dies to remind him of his noble obligation of prayer he had neglected. Prayer is also believed to protect one from evil and there is no hope of going to heaven for a prayerless person.

Sawm

This is fasting which is usually observed by every Muslim in the month of Ramadan (9th month in the Muslim lunar calendar). According to Mwinyi (2005), fasting period is a time when God tests human faith. According to the informants, fasting is also believed to be curative against diabetes. In the period of Ramadan, every Muslim is expected to fast the whole day until sunset when meals can be eaten. People who are exempted from fasting are expectant women, the sick and women who are in their periods. As Riziki reports, during fasting men are not allowed to have sexual intercourse with their wives since that makes them impure. One is also not allowed to abuse other people during this special month of fasting. Every individual is expected to concentrate in fasting as a means of one's soul getting absorbed in the presence and the knowledge of Allah. Braswell further outlines the religious benefit of fasting in Islam: "Fasting (Sawm) is a screen (from Hell) and there are two joys for a fasting person, one at the time of

breaking his fast, and the second at the time when he will meet his Lord” (1996, 67). The meeting with the Lord is supposedly during the time of Judgment when people will account for their deeds. One who commits falsehood is also expected to fast three times besides the regular fasting period of Ramadan as means of cleansing from such falsehood.

Hajj

This is a pilgrimage made by Muslims to Mecca at least once in a year in one’s life time. *Hajj* is only for those who are financially able to travel to Mecca. “If you go to Mecca, let not your family borrow even salt” (Mwinyi 2005). It is believed that when somebody dies during hajj he goes to heaven directly since he has died while doing the deeds of righteousness that Allah demands. It is also believed that anybody who regularly observes *al-hajj* readily prepares himself or herself for paradise.

Social Effects

Zakah (also known as *Zakat*) is one of the five pillars of Islam practiced by my informants. In his comment about *Zakat*, Braswell states: “*Zakat* in the Qur’an is associated with practicing regular charity and the gaining of paradise” (1996, 65). In regard to the social effect, Braswell again states: “Muslims view *Zakat* as developing a sense of social responsibility as well as a duty which God requires of those who submit” (Ibid., 65-66). The comments of Braswell relate well with the underlying social implications of *Zakat* as found among my Muslim informants. *Zakat* as a charity is expected of every Muslim as the Qur’an also records it (Sura 9:60). One has to give a portion of his wealth to the poor and other needy people in the society. “*Zakah* is giving somebody something reasonable and the left hand should not know what the right hand has done, vice versa” (Mwinyi 2005). Something reasonable, as Omar (2005) indicates can be in the form of giving food to the hungry (these kinds of people are viewed in Islam

as neighbours). Salim also comments that *jirani ameshinda ndugu* (your neighbour is better than a brother). Echoing to the same sentiment, Malim adds that educating the family of the poor is part of good deeds required by Allah (2005). These good deeds have a reward of paradise by Allah. Ali also indicates that Allah created human beings to do *ibaada* (helping people).

The observation made indicates that Muslims have equal regard to humanity especially when it comes to burial. “Muslims are buried in the same way wrapped with *sanda* (white) whether poor or rich” (Mwinyi 2005). The social ties not only find its expression in human relationship but also between man and God as Mwinyi (2005) further comments: “If you have done bad deeds, ask for forgiveness to God and God will forgive you. He does not want his people to suffer. The only thing that God does not forgive is to *Kumkasirisha* (to annoy God). Muslims have a commendable social support to the bereaved family. Immediately one dies, the news of his death is broadcasted by friends and relatives including the use of horn-speakers in the Mosque. The presence of several Muslims in the home of the bereaved ensures emotional support. This tends to take several days as the bereaved family is consoled by prayer and supplied with food until that period ends which, according to one of the informants, takes forty days. During that period of time different rituals are carried out communally for the sake of the dead and his family.

Economic Effects

In the researcher’s moderate observation of the funeral procession among the Muslims in Mikindani, he came to realize that they do not bury the dead in a coffin. Apart from some religious reasons against this practice, it was suffice to note that coffins are regarded as expensive for nothing as one of the informant reported (Mwinyi 2005). It was also worth to note that instead of buying coffin and taking the body to the mortuary

awaiting burial after collecting enough money to transport the body home as it is done in other communities, Muslims seemly pull their resources together to assist the bereaved families. Another economic effect of pilgrimage to Mecca is that whoever goes there must have enough money both for transport and to leave behind for his family enough for them until he comes back. This however is nothing compared to the spiritual benefits one is said to receive in Mecca. When one dies while on this pilgrimage, he undoubtedly goes to heaven. These effects as have been observed above imply that Muslims have felt-needs which call for Christian response. The researcher has therefore developed a missiological approaches that can be adopted by Christians in their Muslim evangelism in Mikindani.

Christian Approaches Muslims in Mikindani

The success of the church as far as Muslim evangelism is concern lies primarily in the understanding of the Muslim worldview as Musk remarks: “Our look at the lives of ordinary Muslims has prompted some uncomfortable questions about our success or failure as missionaries to such people. For the most part, perhaps, we have not even recognised the ‘world’ in which many Muslims are living” (1989, 260). The findings drawn from the informants reveal the ‘world’ of Muslims in regard to the concept of hereafter. The findings have revealed that the concept of hereafter among Muslims living in Mikindani requires biblical, social and Christian training approach. An examination in details of each approach is necessary as a response to the felt-needs of Muslims as indicated in the research question three (RQ3).

Biblical Approach

As it has been observed from the informants, the question about hereafter entirely depends on the will of Allah. Human beings therefore have no choice of their destiny. However, in the biblical account of creation, man was created in the image of God

(Gen1:27). This image is in respect to the moral aspect of man. Man is a tripartite being with a body, spirit and soul. It is in the soulish part of man that gives him the will to choose what is right or wrong as God directed Adam in the Garden of Eden: “And the LORD commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die’” (Gen 2:16-17). Man was therefore responsible in choosing either to obey or disobey God in regard to eating the forbidden fruit. This is contrary to the Qur’anic teaching as Abdul-Haqq compares: “Biblical concept of the original sin ‘involves human responsibility for sin through and through’...In the Qur’an it is based on the ‘will of God’” (Abdul-Haqq 1980, 159). According to the Bible, man is morally responsible for his destiny and the decisions he makes while here on earth. Salvation only comes by believing in Jesus and confession of sins to him (Rom 10:9-10).

It was also noted among the informants that much emphasis is put on good deeds in terms of their beliefs and practices as a means to heaven if Allah wills. The Christians need to teach on the aspect of good deeds in a believer’s life. However, it should be emphasised that the good deeds that are required should be a product and not a ticket for one’s salvation as the Bible records: “For it is by grace you have been saved, through faith-and this not from yourselves, it is the gift of God-not by works, so that no one can boast” (Eph. 2:8-9). As it has been pointed out, faith in Christ needs to be proved by good deeds (Jas. 2:14-18). The Bible clearly states that no one was born righteous due to the inherited sin of Adam. “For all have sinned and fall short of the glory of God” (Rom. 3:23). This is in contrast to the informants’ belief that a child is born sinless and only becomes sinful when corrupted by the environment. Sins are only forgiven by Jesus who is also the way, the truth and the life (Jn. 14:6). The informants also argue that one can never be sure of receiving eternal life even after confessing his or her sins to God. In the

contrary, the Bible assures us of the forgiveness we receive from Jesus in confession of our sins (1Jn. 1:9). Christians are also assured of eternal life if one believes in Jesus (Jn. 6:47).

Once one dies, he will either go to heaven or hell depending on whether he had received Jesus while on earth and not even the prayers of the *Sheikh* or *Maalim* as the informants report can change the destiny of an individual. Christians need to demonstrate the power of the cross both in their words and in their deeds since this is central to Christianity as Register explains: “The cross is the pivotal point of history for Christians. Without the cross there can be no resurrection [1 Cor 15:14b]” (1979, 43). As to the nature of Jesus, Muhammad responds: “We believe in Jesus as a good man, as one of the Prophets and a messenger of God” (2005). Given such response, it should be pointed out that in Christianity Jesus is more than that. He is the son of God eternally, yet he was once born as a human being in history not of the will of man but of God through the power of the Holy Spirit and has become the saviour of the world (Lk. 1: 29-33 cf., Matt. 1:21). One of the questions raised by the informants is in regard to the Christian claim on the death of Christ. In response, it is appropriate to note that biblically, the death of Jesus on the cross was a mystery just like his birth was. Even Mary the mother of Jesus was perplexed by the message of the angel that she would bear a son. She asked: “How will this be...since I am a virgin?” (Lk. 1:34). The angel told her that it would be through the power of the Holy Spirit. The things of God appear foolish unless we have his Spirit to understand his mysteries on earth.

The understanding of Jesus’ death may require that we understand the character of God in depth. God is love (1Jn. 4:8). The best expression of love is that love is self-giving (1 Cor. 13:4-8). This finds its full expression when God (Love) gave his only Son that whoever believes in him should not perish but have everlasting life (Jn. 3:16). The only

way God demonstrated his love to mankind is by allowing his only Son to die on the cross (Matt. 27:50). It should also be emphasised that Jesus died just like any other hero such as Muhammad except that he was hung on the cross. The death of the cross was in itself the Roman tradition of executing death to persons who had committed the offence of treason. Since Muslims believe that Jesus was a good man, it should be pointed out how Jesus was wrongfully accused of treason among other charges (Lk. 23:5) but he forgave those who wrongfully accused him (Lk. 23:34).

Whereas Jesus died on the cross, it is not on the nature and the style of death that Christians emphasize as the informant indicate but rather on the fact that he rose again from the dead on the third day. This is the hope of the Church that there is life after death. The cross is symbolic of the sufferings of Jesus. This is also true even in the Arabic language: “The Arabic translation of the New Testament uses the Arabic root of the word ‘shibh’ in a number of verses that refer to the suffering of Jesus. In every life this word is used in some way to describe the death of Jesus on the cross” (Register 1979, 47).

Social Approach

“First take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye” (Matt 7:5). This should be the starting point for Christians in their attempt to reach the Muslims with the gospel. In the course of the research, it has been learnt from the informants who argue that Christians are divided and that they do not show love to their neighbours who are in need. Effective Muslim evangelism therefore can only be achieved by the demonstration of Christian unity and love both to themselves and to the community. It is through such demonstration of Christ-like life that Muslims can be drawn to Christ (Matt. 5:16). This practical living among Christians is further reinforced by Zwemer: “Christ’s way of life in Muslim lands has never won multitudes because it has never been lived among on a noble scale over a

considerable period of time. Christ's word stands: 'And I, if I be lifted up, will draw men unto me'" (2002, 56). Christians therefore need to be consistent in reflecting the image of Christ in their own personal lives as Zwemer further demonstrates: "As we seek to confront Muslims with Jesus, we must rely upon the dynamic fascination of radiant, Christ-like living. This is the one single invincible thing about our Christian faith. It is more subtle than reasoned argument, more persuasive than an educational enterprise, and more effective than any amount of formal religious instruction" (2002, 55-56).

Reflecting the Christ-like life among Christians is a sure testimony to the Muslims. This is well exemplified by Chapman in his story about an Anglican missionary: "Gairdner was an Anglican missionary who worked in Cairo for thirty-one years...In his work with Muslims he believed that what was most needed for the redemption of Islam was living exemplification of Christian brotherhood... His approach to Islam and Muslims has been summed up in the words, 'other teachers taught us how to refute Islam,' he taught us how to love Muslims" (1995, 213). Dialogue between Christians and Muslims in a friendly atmosphere can be very helpful in understanding of both worldviews in order to find some common ground for the gospel sharing:

An understanding of this mystery can unite both Christians and Muslims through dialogue...True dialogue will lead us both to a new understanding of Christ and unite us as brethren. For true dialogue can open both in a new way to the Spirit that unites us and enables us to re-interpret those truths that once separated us...Experience has shown that the Muslim can also be brought into a new understanding of the cross through clarification of the difference in the work of Jesus' body and the work of the Spirit (Register 1979, 49-50).

The call for dialogue should emerge from our deep and personal relationship with Christ, who in his transforming work of grace enables us to take our time in listening and communicating with the Muslims. Werff puts it better when he says:

Those who would witness must be in dialogue with Muslims, listening to their longing after God, their struggles and their statements of conviction. Witnesses to Christ must speak of the realities of God, his grace and redemptive rule in Jesus. This may take the form of mere conversational exchange, best attained in

everyday contact. Those who would witness of Christ to Muslims must develop an intimate walk with God, a deep spiritual dedication and devotion. Only from that reference point can one recognize a Muslim's hunger for God and address it (1989, 178).

In this dialogue process with the Muslims, Christians need to be wise and avoid certain subjects or issues that are regarded as controversial or life-threatening: "When first speaking on this subject (the cross) it may be advisable to avoid the use of the word 'death' and to use a wider vocabulary" (Marsh 1975, 55). Biblical-story-telling can also be used as a powerful tool in sharing the gospel with Muslims. The story can begin from the Old Testament account and relate it with the New Testament, as Shenk clearly demonstrates: "Let us tell of God's acts, and invite Muslims to explore with us the reality revealed in these accounts: Adam and Eve, Noah, Abraham, Ishmael and Isaac, Jeremiah, the Acts of the Apostles, but especially the accounts concerning Jesus who has revealed God to us as Abba" (1989, 10). Marsh also asserts: "Every Christian witness to Muslim should be able to tell the story of our Lord's passion and victory over death in simple words. There is nothing which holds their attention than does this wonderful story simply told with reverence, love, and deep concern. Always end with the story of resurrection" (1975, 55).

The main reason for developing dialogue with a Muslim is for the purpose of understanding his 'world' before presenting the gospel to him. In his contribution to call for dialogue, Chapman states: "The only alternative available to mankind is dialogue in a framework of contact, communication and the free exchange of ideas. It is only through such, debate and dialogue that different moral, social, and cultural alternatives can be presented in the world of today and appropriate choices made" (1998, 189). The story of Jesus is very important especially when we consider the fact that even prophet Muhammad recognized his greatness as Nehls affirms:

He (Muhammad) esteemed Jesus as the highest of all Prophets he no doubt had a very high opinion of Him... To Muhammad, Jesus was a very great person. This is supported by the fact that of all the Prophets, Jesus, according to Muhammad's teaching, was the only one that was born of a virgin; raised to heaven alive; is to come back; was sinless; is called 'the word of God' and a 'Spirit from God; and is illustrious in the world and the hereafter (1988, 97).

However, Nehls' view point seems to contradict the general belief of many Muslims about Jesus as learnt in the research. Caution must be therefore exercised by Christians when dealing with the story about Jesus. Nehls further states: "Muhammad had not been made aware of the atoning work that Christ came to do, without which his death on the cross cannot be understood" (1988, 97). Parshall lays out the very basic foundation of love to Muslims when he says: "The Muslims and other non-Christians can only be won with love not force. Flies come to honey, not to vinegar" (1980, 225). This love can find its expression in providing essential social services to the people. This has been found to be an effective tool of evangelism, as Goldsmith concludes: "Christian missions have pioneered Medical and educational work in many countries throughout the world. Such institutions have not only aimed at preaching of the Gospel, but have also been true expressions of Christian love" (1982, 109). Such institutions are good grounds to meet and initiate dialogue with Muslims as Christians provide their services to them.

Christian Training Approach

One lacking element among the Christians in Mikindani is the knowledge about Islam and the Muslim life in general. Christian training prior to missions among the Muslims should therefore be considered as a necessity. Goldsmith, in stressing this point, states: "Christians who are going to work in Muslim countries need to get some training beforehand in biblical and theological studies as well as in communication of the Christian faith in Muslim context" (1982, 111). In the researcher's context, Kiswahili could be very necessary to learn since this is an official language of communication in the

area. Having knowledge in the Qur'an is also very helpful since it brings out very clearly some truths which are normally disputed by the Muslims especially about Jesus (4:159). The study of the culture of the Muslims which is core towards the understanding of their worldview should also be undertaken. This is in line with Nehls' argument: "We must first learn the basics of his cultural background, his religion and his disposition to the Christian faith, but also to actually approach him, reason and communicate with him" (1988, 35). The need for study of the Muslim culture and doctrine is also exemplified by Miller who states: "It is not possible for a Christian to present the truths of the gospel to Muslims effectively unless he is acquainted with the doctrines and duties inculcated by Islam" (1980, 43). Whereas the study of Muslim culture and doctrines are important in Muslim evangelism, Christians should not forget to study the Bible as Nehls points out: "A genuine deep spirituality coupled with a thorough comprehension of the Bible must be the target of every Christian, particularly of those who wish to share their faith with Muslims" (1988, 35).

Other secondary resource materials have further proved to be useful in Muslim evangelism especially among the literate Muslims, as Goldsmith equally indicates: "As Christians and Muslims believe in revelation through a book, the use of literature has obviously played a considerable part in Christian mission among Muslims" (1982, 109). As it has been evident in the Muslim 'world' in regard to their strict observance of the five pillars of Islam as means to paradise, Christians need to identify forms and practices that are related to both religions and to adopt them in their worship services in an Islamic context. This idea is well expressed by Cooper:

The Islamic faith in divine unity, the emphasis on man's obligation to render God a right worship, and the utter rejection of idolatry could also be regarded a being in line with God's purpose for human life as revealed in Jesus Christ. Contemporary witnesses should learn humbly and expectantly to identify, appreciate and illuminate these values. They should also wrestle for the transformation, and, where possible,

integration-of all that is relevant in Islamic worship, prayer, fasting, art, architecture, and calligraphy (1985, 166).

In our Christian attempt to reach Muslims, we need to exercise a lot of patience. This emanates from what Abdul-Haqq states: “The whole life of a Muslim is regulated by the code (sharia). In terms of the ‘sharia’ a believer comes to be related to God via His creatures” (1980, 161). Christians must realize that even though our ultimate goal in Muslim evangelism is to see them saved, there is a great need of patience and sacrifice and above all to offer hope. In regard to the study of Islam, Clarke notes: “Islam reincarnation is anathema. Man is born, lives his life in accordance with or in opposition to divine law, dies, is judged and rewarded with paradise or punished with hell. He has no second chance; hence that stress placed upon scrupulous observance of rituals and taboos expressed with a self-discipline which outside observers have often castigated as fanaticism” (1990, 177).

Following the above insight, our task as Christians is not to debate or win arguments but rather find some contact points that can help us relate the gospel in a way that our Muslim friends will be able to understand. Register gives insight to this when he says: “The burden then lies upon the Christian to relate to the Muslim the truth of the cross in such a way that the Muslim can come to a new understanding of God’s love revealed in the cross of Christ” (1979, 43). There are some similar truths from both religion such as belief in resurrection (Sura 69:13-18; cf. 1Thess 4:16-17). These truths can be used to impart hope upon the Muslims concerning the resurrection of the righteous in the last days. One of the reasons why the Church has not made much progress in Muslim evangelism is the high standard in which the gospel has been presented to the ordinary Muslims such that they cannot live up to it. The gospel therefore needs to be presented in simplicity and in the cultural context of the Muslims. Mohammed gives an example in the early missionary work: “Almost the first Christian attempt to use a

missionary method to convert the Muslims was that of St. Francis of Assisi (1182-1226) at the beginning of the thirteenth century. He was convinced that if Muslims were not converted, it was because the gospel had not been presented to them in its simplicity and beauty” (Mohammed 1999, 47).

Interpretations

The findings on the Muslim concept of hereafter have tremendously revealed the reasons behind their beliefs and practices. Anderson equally shares the very essence of the life of a Muslim: “The faith and practices of Islam are governed by the two great branches of Muslim learning; theology and jurisprudence. Muslim theology (usually called *Tawhid* from its central doctrine of the unity of the Godhead) defines all that a man should believe, while the law (*Sharia*) prescribes everything that he should do” (1990, 24-25). In order to bring proper understanding and interpretation of the whole concept of hereafter, the researcher has adopted the methodology of development research sequence (D.R.S) as used by Spradley (1980, 175-176). In applying this methodology, the researcher, through participant observations and interviews, came up with what is familiarly termed as ‘cultural domain’. Spradley defines cultural domain as: “A category of cultural meaning that includes other smaller categories” (1980, 88). The researcher has further worked through taxonomic analysis: “which involves a search for the way cultural domains are organized” and finally componential analysis-‘which involves a search for the attributes of terms in each domain” (Spradley 1980, 87). Taxonomic analysis was able to reveal that Islam is a religion with a set of beliefs and practices which are fundamental as far as the hereafter is concerned.

The researcher has also discovered in his findings that everything hangs or falls depending on the will of Allah including hereafter. Even though one has to do good deeds

as required by Allah in order to go to heaven, no Muslim is sure of that except by the will of Allah. This is in contrast with what is in Christianity where there is an assurance of eternal life (Jn. 6:47). The Muslims work round the clock in their beliefs and practices hoping to be rewarded with life in heaven when his or her earthly life is over. This is also coupled with the fear of hell which is reserved for the evildoers. With the help of a diagram (the next page), the researcher has summarized the fundamental worldview of Muslims as found in Mikindani. It was discovered that first, Islam constitutes of *Tawhid* (unity of God) which consists of Beliefs (Articles of faith) such as belief in God, His angels, His Books, His messengers, the Last Day Resurrection and Predestination. Secondly, it constitutes of *Shariah* (Practices). This *Shariah* finds its expression in the Five Pillars namely: - recitation of creed (Shahadah), prayers (*Salat*), fasting (*Sawm*), alms-giving (*Zakat*) and pilgrimage (*Hajj*). A true Muslim therefore is expected to follow both the Beliefs and Practices as a preparation for the hereafter. Death, according to the informants is a must for everyone. It is after death that both good and bad deeds are weighed by God. The good deeds will merit heaven while the bad deeds will merit hell. Since hell is a place of torment, Muslims are very committed in their beliefs and practices so that by so doing they may go to heaven rather than hell when they die. However, there is no assurance of going to heaven when one dies except by the will of Allah.

It also believed that those who die in a war while defending Allah and Islamic religion automatically go to heaven as martyrs. This might explain the apologetic zeal many Muslims have toward their religion and are ready to die for the faith they profess. Muslims are also very conscious of the fact that they can die anytime and after death, comes God's Judgment where each one's deeds are to be weighed and rewarded accordingly. The findings also revealed that whereas deeds will be rewarded with either heaven or hell depending on whether they were good or bad, majority of the informants

conceded that all people with the exception of the martyrs will pass through hell. Allah will then determine the final destiny of the dead. In general, the entire life of a Muslim both here on earth and after as it has been discovered, entirely depends on the will of God (*Inshallah*). Adeney, shares this same sentiment: “‘God’s will’ is a phrase Muslims use frequently. ‘Inshallah’-‘If God wills’ is an expression common throughout the Muslim world” (2002, 90). The diagram below is a summary of the content of beliefs and practices as they relate to the Muslims and their perception of hereafter.

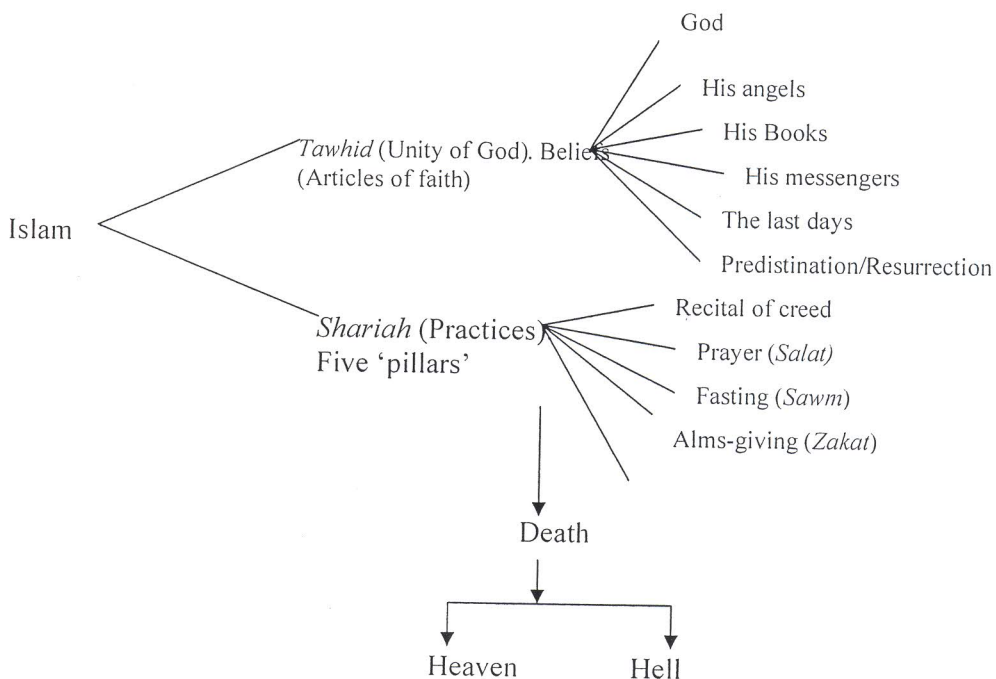


Figure 1. Islamic Beliefs and Practices in Mikindani-Mombasa

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this research was to describe the Muslim concept of hereafter so as to provide missiological implications for Christian witness in Mikindani. In so doing, it has been established that there is a great link between the Muslim faith and his or her practices which are interwoven in the whole concept of hereafter. Islam, as the researcher came to realize, is not just a religion but life in itself as Chapman equally remarks: “Islam is a complete way of life. It tells man about the purpose of his creation and existence, his ultimate destiny, his place among other creatures and, most importantly, it provides him with guidance to lead a balanced and purposeful life which will enable him to avoid the Hell-fire and be rewarded with a place in paradise in the life after death” (1995, 69).

There are several themes that have captured the researcher’s attention which have some missiological implications necessary for Christians to grasp for effective evangelism. One noted factor is that deeds are very important in the Muslim cycle. James also shares the same sentiment in the Bible: “In the same way, faith by itself, if it is not accompanied by action, is dead” (Jms. 2:17 NIV). Witnessing to Muslims will therefore require that Christians first and foremost be a people of good deeds that are as a result of their faith in Christ. As one of the informant reports, it was through good deeds of Muslims that attracted him to Islam after losing both of his parents in his young age. Even though he was brought up as a Christian, the Muslim neighbours took him and educated him as their own.

The good deeds as it has been observed have religious, social and economic effects in the lives of ordinary Muslims. If such good deeds are very significant in their lives, it goes without saying that performing the good deeds to our Muslim neighbours can be opportunities to share the gospel with them. Such good deeds include: - providing food, education and hospital facilities for the needy and the Muslim community as a whole. As the researcher has noted, the Muslim's innermost desire is to please Allah and to win his favour in preparation for eternity. Issues surrounding death and hereafter are therefore very real to every Muslim and keep him thinking about them. Christians therefore need to have a working knowledge of the scriptures and adequately apply them in order to answer the spiritual quest of Muslims in regard to eternity.

In Islam, angels have various ministries and are highly esteemed. They keep the records of man's actions as Chapman also alludes: "Allah knows man's every thought and inner-most intention, and angels are recording all his actions; if he always keeps in mind that he will be judged on his actions, he will try to make sure that he acts according to the will of Allah" (1995, 71). Therefore, a biblical theology of angels needs to be developed by Christians that will enrich their gospel sharing with Muslims by properly identifying and applying the ministry of angels especially in regard to hereafter. One very serious allegation against Christians as reported by the informants is that Christians do not follow what is in the Bible. A good example cited is the issue of entering the church with the shoes while in the biblical account, Moses was commanded by God to remove his shoes (Ex.3: 5). Even though this allegation has got nothing to do with the Christian understanding of the Muslim concept of hereafter for witness, Christian workers living among the Muslims need to contextualize what they practice in order to help Muslims to identify with Christians hence opening up for the gospel.

The researcher has found it very interesting concerning the Muslim belief about the second coming of Jesus as one informant puts it: “We believe in *Isa* (Jesus) the son of Mary and that he will come back again in the Last Day on earth to marry, have children, destroy Satan and then die just like the other prophets” (Muhammad 2005). As to the circumstances surrounding the death of Jesus, Muslims are of the belief that Jesus never died on the cross as Christians claim. However, even though Muslims believe that Jesus never died and that Allah took him away, their belief in his second coming on earth to destroy Satan needs to be further studied. This is because of the fundamental position that the doctrine of eschatology holds as far as Christian faith and practices are concerned. The hope of Christianity lies on the second coming of Jesus and therefore carrying out such a study provides relevance and hope to the Muslims as far as hereafter.

The researcher would have further wished to study the dynamics of Christian-Muslim relations in a cross-cultural context. This is because effective Muslim evangelism solely depends on this relationship. A lot that have been expressed by the informants in regard to their relationships with the Christians suggest the need to undertake such a reconciliatory study for effective evangelism among the Muslims.

Further to this, there is a need to study the Muslim concept of sin. The reason behind this is the sense that as the researcher has established from his informants, sin is not actuated in the same way in Islam as it is in Christianity. In Islam, sin is acquired environmentally while in Christianity, it is inherit from the first man, Adam. Developing a theology that addresses the concept of sin is therefore necessary for the understanding of redemption in Christ. This theology will also help to ascertain the fact that good deeds are not good enough to merit salvation which is purely by the grace of God.

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APPENDIX
INTERVIEW QUESTIONS GUIDE

NAME _____

AGE _____

TRIBE _____

DATE _____

1. What is your opinion about life after death?
2. What are the courses of death according to your understanding?
3. When somebody dies where does he/she go to?
4. What in this life determine where one will go to when he dies?
5. What are the processes of preparing for burial and their significance?
6. Why do you conduct such a quick burial once somebody dies?
7. Death being real, what do you do as a means of preparing yourself for death and life after death?
8. What made you to become a Muslim?
9. What kinds of rituals do you perform as a Muslim and what are their significances in this life and the life to come?
10. What is your belief about the death of Christ and his second coming?
11. How is one's destiny determined?
12. What are some of the ways you prevent death in Islam?
13. How do you conduct your funeral services starting from the time one dies to burial?
14. What is the significance of angels in the whole concept of your belief in hereafter?
15. In matters concerning burial, how do you position the dead and what is the relevance of it?

VITA

PERSONAL DATA

Name: Lawrence Odhiambo Oseje

Date of Birth: January 3, 1970

Marital Status: Married

Gender: Male

Nationality: Kenyan

EDUCATIONAL BACKGROUND

- 2004-2006 Master of Arts (Missions)- Islamic Emphasis, NEGST
- 1996-2002 B.A in Bible and Theology, ICI, University
- 2001 Certificate-Leadership Development, Dayster University
- 1993-1996 Post-Secondary Diploma in Bible and Theology, East Africa School of Theology
- 1986-1989 KSCE, Maranda High School

PROFESSIONAL EXPERIENCE

- 2004- 2006 Class Representative (Student Council), NEGST
- 2005-2006 Grace Group Leader; IT Lab Assistant Leader.
- 2003-2004 Chairman-School Committee, Living Word Educational Centre
- 1996-2004 Assistant-Dean-Living Word Bible Centre
- 1996-2004 Associate Pastor-Living Word Centre-Church
- 1992-1993 Machine Operator- Mombasa Towel Company