

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

THE ROLE OF MIRACLES IN THE PROCESS OF  
CONVERSION OF MUSLIMS FROM ISLAM TO  
CHRISTIANITY: A Case Study in Voi

BY  
EVANS KHISA MUTAMBA

A Thesis Submitted to the Graduate School in Partial  
Fulfillment of the Requirements for the Degree of Master  
of Arts in Missions

JULY 2007

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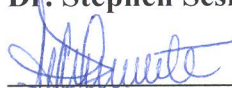
**Approved:**

**Supervisor:**



**Dr. Stephen Sesi**

**Second Reader:**



**Dr. Henry Mutua**

**External Reader:**



**Dr. Samuel Linge**

**July 2007**

## STUDENT'S D ECLARATION

### THE ROLE OF MIRACLES IN THE PROCESS OF CONVERSION OF MUSLIMS FROM ISLAM TO CHRISTINANITY: A CASE STUDY IN VOI

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  \_\_\_\_\_  
Evans Mutamba

July 2007

## ABSTRACT

This research stemmed up from the need of evangelizing Muslims. Muslims are known to be very resistant to the Gospel and hence the need to identify many possible ways in which Christians can lead Muslims to conversion is necessary. Folk Muslims are the majority of Muslims in Voi; these consult shamans, witchdoctors, and other groups of people who can provide solution for the problems that they do encounter in their day-to-day life.

In this study the researcher set out to seek to understand the role of miracles in the process of Muslim conversion in Voi town and its environs. As the research revealed, miracles contributes more than thirty seven percent towards conversion of Muslims. Most Muslims who converted had experienced miracles of healings and deliverance from demonic oppression. Also this research revealed that many Muslims experienced miracles that led to their conversion while in their own homes.

From this research, it was discovered that not all Muslims who experienced miracles converted to Christianity. This being the case, there is need to combine all methods of evangelism, which include witnessing, relationship and good conduct. Since this study established that Muslims have a good attitude towards miracles performed by Christians, Christians should seek more opportunities of visiting Muslims in their homes especially those who are in need to pray for them. However, reaching Muslims with the gospel and converting them to Christianity should be followed up with good discipleship so that there can be firm and established Christians who have converted from Islam.

## **TO**

I dedicate this work to all those with passion for Muslims whose desire is to win as many as possible to the kingdom of God. May you continuously strive to minister to the Muslims who are like sheep without a shepherd; they are bruised and crushed by demonic powers. Let the anointing of God rest on you to proclaim the freedom for the captives.

## ACKNOWLEDGEMENT

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Thanks to my parents and my parents' in-law, your prayers and financial support has been great. Last but not least, my brother and friend Albert your contribution in my life and family only eternity will tell. Special thanks to pastor Mamuli and Mbamalu for the spiritual and moral nourishment, May the Almighty God, the only wise God richly bless you all.

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## **CHAPTER ONE**

### **INTRODUCTION**

Christians have put in a lot of efforts to ensure that the Gospel has been preached to every person so that they have the opportunity of coming to the saving knowledge of the Lord Jesus Christ. The Lord left the commission to the disciples to preach this good news to the whole world before the end comes. Before Jesus commissioned his disciple he first promised them power and authority against the devil, evil spirits and their works; and in Islam the great need is protection against evil spirits and demons.

Many Muslims in Africa are not practicing what is known as orthodox Islam but rather folk Islam. This type of Islam is a mixture of Islam and African traditional practices. Many Africans have embraced this kind of Islam because it seeks to address their felt needs. For that reason the Muslims who follow folk Islam seek the witch doctors, sorcerers, mediums, diviners, fortunetellers and others of that kind. They do all these for purpose of finding solutions for their problems, seeking protection against evil eyes, and other felt needs of these people.

Since folk Muslims go to diviners and other spirits to seek help for their felt needs I strongly believe that the God of Christians is more relevant to them, in terms of ministering to their felt needs. Jesus knew in advance that people have got needs, which must be attended to. That is why when He began to preach the Gospel, He declared the spirit of the Lord is upon me; he has anointed me to preach good news, set captives free, and declare the acceptable year of the lord. Jesus came to minister to

the felt needs of humanity, of which the church is expected to continue as long as Jesus has not come back. Miracles of Jesus would be found to be very useful in offering help to this community.

#### Problem Statement

In this study the researcher has investigated the role of miracles in the process of conversion of Muslims from Islam to Christianity in Voi town and its environs.

#### Research Questions

1. What are the Muslims' perceptions of miracles?
2. To what extent have miracles contributed to conversion of Muslims to Christianity?
3. In what ways do Muslims respond to miracles when performed by Christians to intervene in their lives or situations?

#### The Purpose of Study

The purpose of this study was to establish the role and effectiveness of miracles in evangelizing Muslims. Once this is established then Christians will be challenged to pray for God's manifestation of miracles for the purpose of winning Muslims to Christ.

#### Significance

Given that this study was set to seek to understand the role of miracles in evangelizing Muslim in Voi, it is of significance to:

1. My missionary activities to Muslims in the East Africa coastal region, and even beyond.
2. This study will also be of significance to pastors in Voi who are endeavoring to Evangelize to Muslims in the region.
3. This study is also to be of significance to those who have a heart for mission to

Muslims in Coastal province of Kenya, East Africa, Africa and other parts of the world.

4. This study is of significance to other researchers who might be interested in addressing the role of miracles in evangelizing Muslims in other parts of the world.

### Objectives

1. To determine when the Muslims seek miracles.
2. To determine Muslims' response to miracles performed by Christians.
3. To determine the extend to which miracles influence Muslims to become Christians.

### Limitations and Delimitations

This interview was limited by the willingness of the pastors and converts to share out their experiences in relation to the role of miracles in the process of conversion of Muslims within Voi town and its environs. However, the researcher created a friendly atmosphere that enabled the participants to share out their experiences without fear or reservation. This study limited it self to five pastors who are doing their best to evangelize Muslims in Voi town and also ten converts from Islam to Christianity.

## Definition of Terms

**VISION/ DREAM:** In this study the researcher has used vision to refer to the mental pictures and voices that one experiences while a sleep or awake that makes him or her to seek to convert to Christianity.

**CONTEXT:** The researcher has used this word to refer to the environment where the miracle takes place.

**DELIVERANCE:** Is the manifestation of God's power to set a person free from demonic or jinn oppression.

**MUSLIM CONVERTS:** These are people who were previously Muslims but changed their religion to Christianity.

**CONVERSION:** In this study conversion is used to refer to a Muslim who ceases to believe in the Quran and begins to believe in Jesus Christ as the only way of salvation and joins a local church for fellowship and spiritual development.

**MIRACLES:** Are the acts performed by God through his servants to intervene in their situations to bring remedy or solutions; for example healings, answering prayer for given need, visions and dreams that bring both inner and outer change.

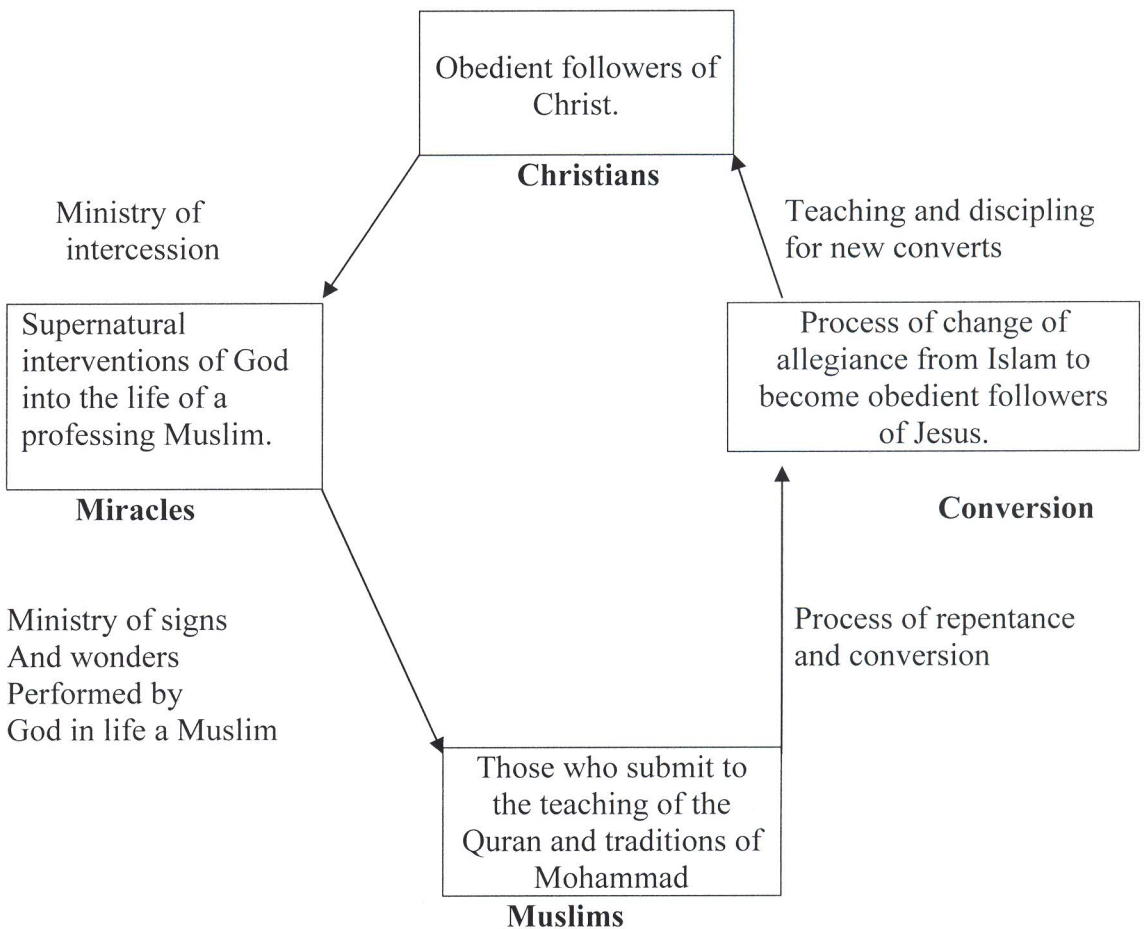
**MUSLIM:** This refers to anybody who believes in Allah and Muhammad as his only prophet and the Quran as the Word of Allah.

**CHRISTIAN:** This refers to anyone who believes in Jesus as the only way of salvation and is committed to obey him. The person also attends church fellowships.

## Conceptual Diagram of Conversion

Christians perform miracles, which Muslims seek. When Muslims experience the miracles, their felt needs are met. This makes them to believe in Jesus Christ preached by Christians thus leading to conversion. When they get converted, through teaching and discipleship they become obedient followers of Christ, thus Christians.

Figure 1



## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

In this chapter, literature has been reviewed under the following sub-topics: supernaturalism among Muslims, the role of miraculous healing in evangelizing Muslims, the role of miraculous answered prayer in evangelizing of Muslims, and the role of dreams and visions in conversion of Muslims. Visions and dreams were included because these are not just normal occurrence especially when they bring conviction that leads one seek conversion from Islam to Christianity.

#### Supernaturalism Among Muslims

In order for one to be an effective missionary to serve among Muslims there is need to understand the worldview of Muslims. The world of ordinary Muslims is characterized by supernaturalism. Concerning divination among Muslims Musk says:

Divination is seen as a powerful force giving access to the future. Various practitioners of the folk-Islamic world have authority because of their abilities in the art of divination.... Astrology is a related field and functions strongly in the processes of charm preparation and in the belief that individuals are moved by Stars, (1989,190).

Besides the practice of divination among Muslims they also use different amulets specialized in achieving different ends. Different Arabic words describe their functions, “they may be udha (from ‘to protect’), hijab (from ‘to shield like a



curtain'), hirz (from 'to guard against evil'), nafra (from 'to flee'), wadh (from 'to make distinct'), or tamima (from 'to be complete'), (Ibid, 187).

Charms are also frequently used to attain desired cause among Muslims. Charms are prepared by choosing different portions of Quran and other designs of animals especially reptiles to offer the desired purpose. Individuals for protection against their enemies use charms, some have charms to keep peace among their many wives, to ensure good fortune, and some to ward off evil spirits. "One charm which all seemed to possess in one form or another, was the 'medicine' (rariyar hannu) to assure them of the favor of Muhammad, when, at the judgment day, they would stand before him to be chosen to inherit heaven or hell"(Davis, 1964, 70-72).

In relation to magic and sorcery Musk states:

Magic and sorcery are recognized as potent forces in the folk-Islam world. Though magic is understood to be either spiritual or satanic, both benevolent and malevolent purposes are largely achieved by the same means: the use of the names of God, invoking angels or jinn, quoting sentences of Quran, and forming mysterious combinations of letters, figures or numbers.... Magic may be used for healing or to produce or cancel love, it may also be used to give supernatural strength to warriors. Sorcery, always evil in intent, is seen as a sinister power in reference to folk-Islamic concept of Causality, (1989, 190-191).

Since magic seem to offer what Muslims seek in terms of healing, production of love, or even strength for warriors then it becomes very clear to understand why they seek magical powers. From what Musk has said its possible to notice that most Muslims use sorcery to harm those they perceive to be their enemies. Therefore Muslims use both magic and sorcery for production and protection.

Waswahili of the coastal region Kim says:

Traditional healing practice or divination is frequently combined with Arabic magic such as *abjad*. Ancestor veneration is also combined with saint veneration. Waswahili visit their ancestors' graveyards as well as the tombs of the dead Muslim saints to pray for and gain *baraka* (power or blessings), (Kim 2004, 62).

Since ordinary Muslim is faced with many kinds of crisis he/she spends time to accumulate as much as bakara as possible. Muslims largely interpret Baraka as a power or force concentrates into an almost tangible form the experienced reality of positive power, (Musk 1989, 190).

Muslims are so scared of something popularly known to them as the evil eye. Musk in his book the unseen face of Islam writes in relation to the evil eye saying:

Ordinary Muslims recognize the power of the evil eye. Its force can devastate their lives-so much so that a humorous proverb from Palestine asserts that two-thirds of mankind dies from the attacking influence of the evil eye upon them. The remaining third dies because it is careless in protecting itself against the evil eye! ...The fundamental concept of the evil eye is that precious persons or things are constantly vulnerable to hurt or destruction caused by other people's envy.... often the Muslim sees himself as the victim of hostile activity by external beings and forces. He seeks explanation for what happens in his every day life in terms of such activity.... from the perspective of the ordinary Muslim, the evil eye of envy is a proven, authorized and potent contributor to the disintegration of his life, (1989, 26-30).

Musk exposes Muslims as people who are always living in fear of the evil eye.

Somebody of such background definitely operates under fear and feels helpless about his or her state. From Musk's work I see Muslims as people who are desperate and only at the mercy of those with evil eyes. I see this as bondage of the highest order.

Writing about the Muslims of the Eastern coastal region known as Waswahili, Kim notes:

Interacting with spirits has always been a complicated and risky experience if waswahili are to live in peace. In order to survive and resolve various afflictions and damages done by spirits, it is

indispensable for waswahili to have experts (shaman) on spirits in their communities. In most cases, the spirits that afflict waswahili with all kinds of misfortunes are jinn rather than mizimu.... The roles of the experts on jinn are so significant that their social position and power is significantly noticed in Swahili societies. The spiritual power of the shaman is always connected to the healing of human misfortunes and illnesses, both physical and mental, (2004, 122& 148).

Although jinn are used by some for gaining wealth and protection for their properties, but many Muslims live in fear of jinn. According to Kim these spirits are the ones, which in most cases cause affliction of all kinds, no wonder even witchdoctors use jinn in their wicked practices of harming other people.

#### The Role of Miraculous Healing in Evangelizing Muslims

Given the above understanding of Islam then one is left to think the kind of approach he or she has to take in order to reach Muslims for Christ. "In view of a greater synthesis of folk religion with orthodox teaching and practice and the hold of the occult, there is need for more than intellectual persuasion and head knowledge" (Woodberry 1987, 293). This is something important to take note of. However, it is unfortunate to know that many Christians simply want to engage Muslims in persuasion and head knowledge in the name of debates.

Safa says:

Signs and wonders confirm the word of God and the message of salvation. 'Prove to me that what you say is true'. Is the challenge from many Muslims. When you tell them that Jesus is risen from the dead, they want proof. Signs, wonders, miracles and the gifts of Spirit exist to confirm the Gospel. If you can prove to them what you say is the truth, then you will get their attention, (1996,123).

Woodberry concerning power demonstrations to meet people's felt needs especially healings says that can open many hearts of the Muslims to come to listen to the teaching of the Gospel. He says:

Power demonstrations related to consistent teaching are very convincing, especially when the teachers are members of a loving, spiritual community- the local body of Christ. Such a loving, extended spiritual family will draw in outsiders, as we have seen recently in one Muslim city where literally the lame walk, deaf hear and blind see (LK.7: 22). Many Muslims come for teaching, and healing services are held for all regularly.... In a remote part of an Asian Muslim country, Muslims and nominal Christians have found new life in Christ. Some were delivered from demons and others were healed from various illnesses, (Woodberry, 1992, 293).

It is interesting to note that many Muslims who attended the healing service and healed having been in some extent moved by the Holy Spirit to repent started to read the Bible and attend Bible study where it was available.

#### The Role of the Miraculous Answered Prayer in Conversion of Muslims

Prayer is one of the pillars of both Christian and Muslim faiths. Christians are assured in the Bible that when they pray in accordance to the will of God then He will answer their requests. When we seek to evangelize Muslims it is paramount to understand that the Christian God performs miracles by answering their prayers. Concerning prayer Safa says:

Our emphasis in prayer is that God will open the door supernaturally for the gospel. We pray that God's power will be manifested in signs and wonders and that the Holy Spirit will convict people of sin We bind the spirits of fear, sin, self-justification, hatred, revenge, death, bloodshed, lying and lust; in other words, the pillars of Islam. Then we proclaim freedom for the captives, (1996, 90).

When Christians take time to pray for Muslims God in His own way intervenes in their lives. Because of Christian prayers Muslims start experiencing the intervention of God in their situations, which may result into their conviction and conversion to Christianity. Gaudeul gives an example of an Iranian who was addicted to drugs quoted him saying, "for two years I had been taking drugs I wanted to stop but could

not. Then I prayed to Jesus for help and I managed to stop. This made me think that he could really rescue me. From this time I started to pray, very simply but from the heart,” (1999,39). When this Iranian Muslim experienced God’s answer to his prayer it made him to develop trust in Jesus. This shows what can happen when Muslims see their needs met through prayer in the name of Jesus Christ.

Livingstone giving an example of how the Baptist church started to grow in Mombasa says:

We started letting people know that if you have got a problem, Jesus has the answer. We started visiting Muslims in Mombasa, asking them if we could bring them a blessing (baraka) in the name of Jesus.... Muslims expressed a high regard for prayer in the name of Jesus and generally expected powerful results. The house churches among Muslims were formed after a Muslim experienced an answer to prayer. He could call the Christian back and relate the answer in the presence of his relatives and friends who would then celebrate together. The Christian would offer prayer for the whole group as well as an invitation to study the Bible, (Livingstone 1993, 60-61).

Woodberry shares how Muslims came to be converted to Christianity after being prayed for by one of the ministers called Inayat. He writes that when Inayat prayed for Muslims, they would seldom be healed instantly. Time was needed for teaching. But after the first prayers they received a touch from the Lord, which convinced them that they would be healed, and so they came regularly, sometimes from considerable distance and at much expense. They told others of the power of prayer in the name of Jesus the Messiah, (Woodberry 1992, 294-295).

### The Role of Dreams and Visions in the Conversion of Muslims

Muslims view dreams and visions as highly significant forces. Musk says, “They (dreams and visions) function in a strongly motivating way in most Muslim cultures.... Muhammad’s initial receiving of revelation came in a dream or vision,

during sleep... So too in contemporary times the call to be a practitioner of some sort often comes through the medium of dream," (1989, 186).

Muslim converts to Christianity often speak of their religious experiences in terms of visions and dreams. According to Gaudeul there are two possible explanations for that; first God's call is being repressed and pushed back into the subconscious. As a result, it has to raise its voice to make itself heard. Secondly the cultural background of most Muslim converts is very similar to that of the Bible where such experiences are considered normal, (1999, 223).

When one has had a dream or vision he or she knows that it is not a normal occurrence, therefore there must be a divine force behind it. Gaudeul says:

A dream experienced, a vision seen, or a word heard allows the subject to present their behavior as an act of obedience to a divine call. They are not acting on some personal caprice, but on the authority of God himself. God has taken the initiative. In this way the subjects are relieved of responsibility for their actions. If people want to complain, they should address their complain to God, (1999, 225-226).

It's important to understand that when Muslim experiences a dream or vision, he or she takes it very seriously. Muslims do not believe that Allah gives dreams or communicates with people, so when something like that happens to one of them, it is really out of the ordinary. Many people have been saved from the pit through dreams and visions, (Safa, 129-130). Safa giving the example of the happenings concerning that says:

I know of many Muslims who have had dreams and visions of Jesus, which resulted in their salvation, or edification of their faith in Christ... A few weeks prior to our crusade in Karakul, a city located in the eastern Kyrgyzstan near the border of china, God revealed Himself through dreams to two Kyrgyz men, both Muslims. In his dreams, each man was told that in the month of May a man would conduct some meetings in the football stadium. Each was told, ' go and listen to the message he brings,'(1996, 128).

Although in Safa's example of how God uses dreams and visions to bring people to conversion is not explicit that these people converted, but it is evident that God communicated to them while later due to their obedience they heard the message and got converted.

## **CHAPTER THREE**

### **METHODS AND PROCEDURES**

#### Introduction

This chapter gives a description of the process that was used in carrying out the study. It covers research design, data collection strategy and procedures, the study's timeframe, and data analysis strategies.

#### Research Design

In this study, the researcher chose to use in-depth interview. Concerning in-depth interview Seidman wrote: "At the root of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make out of that experience..." (Seidman 1998, 4-5).

The researcher interviewed five pastors who are doing ministry among Muslims in Voi town Taita Taveta district, coastal province. That gave the researcher chance to listen to their stories and the experiences they have had with Muslims' conversion. Besides five pastors, the researcher also interviewed ten converts from Islam. As a result of that, the researcher gained both insight and understanding to the role of miracles in Muslim conversion. Seidman said that as a method of inquiry, interviewing is the most consistent with people's ability to make meaning through language and that it affirms the significance of the individual without denigrating the possibility of community and collaboration, (Ibid., 7-8).



## Data Collection Strategy and Procedures

The researcher conducted interviews with five pastors and ten Christians converted from Islam in Voi town. Five pastors were purposely selected from five different Churches, these being Harvest Church, Full Gospel Churches of Kenya, Kenya Assemblies of God, Deliverance Church, and Hope Church. Those pastors are carrying out outreach among Muslims within Voi town and its surroundings. Since conversion is experienced differently from one person to another and also people are used differently in demonstration of miracles of healings and wonders, it was necessary to study these experiences by letting both pastors and converts to share out their own experiences. Two Muslim converts were taken from each selected churches. Interviews were carried out on individual basis.

### The Study's Timeframe

The timeframe of this study was four days beginning from 16<sup>th</sup> to 19<sup>th</sup> of February. The researcher personally went into the field to interview the informants. The researcher obtained his informants through the help of one pastor who is highly involved in Muslim evangelism. Arrangements were made to meet with pastors and interviewed them separately; the same procedure applied to the converts from Islam.

### The Instrument Design

The design instrument involved guiding questions aimed at getting the informant to reveal the account of life experiences that led them to experience miracles, under what context, the person involved in leading them to conversion plus other questions, (see Appendix 1). This was aimed at helping the researcher to understand the role of miracles in the process of conversion of Muslims to Christianity.

## Data Analysis Strategies

Concerning data analysis Creswell says:

Discussion of the plan of analyzing the data might have several components. The process of data analysis involves making out of text and image data. It involves preparing the data for analyzing, conducting different analyses, moving deeper and deeper into understanding the data, representing the data, and making an interpretation of the larger meaning of the data.... It is an on going process involving continual reflection about the data, asking analytic questions, and writing memos throughout the study, (Creswell 2003, 190).

Mugenda and Mugenda reveal that data analysis is the bringing of order to the collected data. In qualitative research, data analysis seeks to make general statements on how categories or themes of data are related. In studies the researcher is interested in analyzing information in a systematic way in order to come to some useful conclusions and recommendations, (Mugenda and Mugenda, 1999, 117). Descriptive statistics of means and percentages was used to describe and summarize the data. Tables were used to present the results. For quantitative data, coding and assigning of labels to various categories was done.

## Validity and Reliability

Validity is concerned with the extent to which a technique measures what it is intended to measure. Reliability is a measure of the degree to which a research instrument yields consistent results after repeated trials. In this study validity and reliability was ensured by contacting the expert in the area of study and pre-testing the instruments. The researcher worked hand in hand with Supervisor to ensure both reliability and validity of the data collected and analyzed.

## CHAPTER FOUR

### FINDINGS

This chapter deals with analysis of data obtained and description of the findings thereof. As mentioned in chapter one, this research has sought to answer the following questions:

1. What are the Muslims' perceptions of miracles?
2. To what extent have miracles contributed to conversion of Muslims to Christianity?
3. In what ways do Muslims respond to miracles when performed by Christians to intervene in their lives or situations?

#### Number of Respondents

The researcher interviewed fifteen people in total. These were mainly in two categories, the first category comprised of five pastors and the second category was comprised of ten Muslim converts to Christianity. This is shown in a table below:

Table 1: number of respondents

Total no. of respondents	No. of pastors	No. of Muslim converts
15	5	10
100%	33 %	67%

#### Muslim Converts

In pursuit to find out the extend miracles have led Muslims to conversion, the researcher first wanted to know from pastors' ministerial experience how many

Muslims have converted to Christianity and what made them to convert. Each pastor was interviewed separately and the results were tabulated as follows; total number of converts; converts due to miracles; convert due to preaching and convert due to observing lives of those people who converted from Islam. The researcher took the figures he was given to be true because he was told that those converts were in the churches those pastors were shepherding. This was verified by the representatives who came to be interviewed. The results from their response were tabled as indicated below.

Table 2. Muslim converts

Total Number of Muslim converts	Muslims converted due to miracles	Muslims converted due to preaching or witnessing	Muslims converted due to observing Christian's lives and relationships
101	37	42	22
100%	36.6%	41.6%	21.8%

From the above table it is very clear that many (41.6%) Muslims got converted when Christian pastors went to preach or witness the gospel to them. This reveals that preaching or witnessing is the most effective way of winning Muslims to Christianity in Voi town and its environs. Pastor Kasuku who has served among the Muslims for along time told the researcher that when Christians share the gospel and answer questions raised by Muslims in a friendly manner without engaging into arguments, then Muslims many times respond in a positive way. He emphasized that witnessing has to be done in a friendly way, without attacking Islamic beliefs.

The observation revealed that miracles were second (36.6%) in the process of Muslims' conversion. These findings reveal that when Muslims find solution for their problem from Christians they get attracted to Christianity, thus leading to their conversion. Reception of miracles and conversion show that Muslims desire their needs to be met and the conversion signify that Christianity offers something Muslims are in need of.

Christian life, conduct and relationships are ranked third (21.8%) in the process of Muslims' conversion. This shows that Muslims are equally attracted to Christianity when they observe Christians' lifestyle. The way Christians relate with Muslims influences to higher degree the Muslims' conversion to Christianity. The influence is most when a Christian was a Muslim before and is observed by the Muslims, the change in character makes Muslims to be attracted to the Christian faith.

#### The Effectiveness of Miracles in Muslim Conversion

The researcher wanted to establish the effectiveness of miracles in the role of Muslim conversion. Five pastors were interviewed to know the number of Muslims they have ever prayed for and experienced miracles. And out of those who experienced miracles the researcher also wanted to know the number of those who converted as the result of miracles. Some of those who had experienced miracles were also a part of respondents. From the findings the results were tabulated as shown on the table below.

Table 3. The effectiveness of miracles in Muslim conversion

Total number of Muslims who experienced miracles	Number of Muslims who got converted after experiencing miracles	Number of Muslims who experienced miracles but were never converted
123	37	86
100%	30.1%	69.9%

Most (69.9%) of the Muslims who experienced miracles did not get converted to Christianity. There are several reasons that contributed to their failure to be converted, this include: fear of rejection by the family members; fear of persecution by Muslim community in Voi and its environs; and others did not just want to move out of Islam because that was the religion they grew up in.

The Muslims who got converted (30.1%) felt that Christianity offered what Islam did not have, therefore they were willing to be converted in spite of rejection and persecutions. One couple after experiencing healing of stomach cancer openly said that Islam was not fit for them since it never delivered them from cancer but the Christian God did it. For that reason, they did not see any point of remaining in the Islamic faith rather than becoming Christians. The thirty percent had strong conviction that Christianity offered a solution for their needs where Islam could not. Miracles opened their inner eyes to accept Christianity as a true religion for them.

#### Kinds of Miracles that Led to Conversion

During the research it was important to establish the kind of miracles that contributed to the process of Muslims' conversion. Both pastors and Muslim converts were

interviewed to establish these kinds of miracles that led to conversion and outcomes were recorded. The table below shows the kinds of miracles and their frequencies.

Table 4. Kinds of miracles that led to conversion

Healing	Deliverance from demonic oppression	Marital problems solved	Employment	Visions and dreams
22	10	1	1	3
59.5%	27%	2.7%	2.7%	8.1%

According to the statistics, most (59.5%) Muslims who got converted to Christianity had experienced healing miracle. One of the respondents told the researcher that when healing takes place in the life of a Muslim after being prayed for by a Christian, a Muslim gets convicted and becomes easier to be converted. Pastor Juma (not the real name) shared with the researcher on how he prayed for a man who had been sick for a long time until his family had given up on him. He shared with that Muslim man and promised him that Jesus Christ was able to heal him even if it had taken long. The man accepted to be prayed for in the presence of his three wives and twelve children, after prayer the man asked for something to eat. Juma went away and promised to check on the man the following day, when he went back he found the family waiting for him and the man who had been sick testified that he was healed and therefore he wanted to become a Christian. Pastor Juma shared with him the gospel and on that day the man and his household accepted Jesus Christ as the savior and became a Christian.

Second to healing (27%) is the miracle of deliverance from demonic oppression.

Pastors who shared with the researcher said that many Muslims live in fear of jinn and

other spiritual forces. They said that many Muslims in Voi and its environs suffer from demonic activities. The researcher found that to be very true because where he went to sleep the owner of the house had run away because of demonic attacks at night. The researcher had to spent long hours in prayer that night before he could sleep because of the heavy presence of the evil forces.

One of the pastors told the researcher how he was called upon to go in the home of a Muslim, when he reached there he was told that the family had been under attack of jinn. The owners of the home being a young Muslim couple with only two children had tried all things within the Islam religion but could not be at peace. Pastor shared that that family could not cook food and eat without the soil or sand being poured in their food, nor could their first-born child go to school. He was told that whenever the child carried his books to go to school up on arrival at school he could not be in possession of books any more, but when he returned home he could find his books on the shelf. He was told that sometime people could beat them yet they could not see them.

The pastor took time to share the power that is in the name of Jesus Christ and promised them that if they could believe in Him, He could deliver them from the attacks. They believed and he prayed for them and there after anointed the house with oil as the symbol of the presence of the Holy Spirit. He went back after three days and the couple testified that since he left nothing had ever disturbed them. From that time the family has been committed to Christ.



Visions and dreams were third (8.1%) in ranking in the process of Muslims conversion. One of the converts told her story on how she got converted to Christianity; she said that one night she was sleeping she saw people being thrown in hell fire. In the process the voice told her to call on the name of Jesus so that she could not be thrown in hell fire. She resisted and immediately she woke up from the sleep trembling. After three days she was sitting alone under a tree in her compound and she saw somebody whose face was shiny. Suddenly, she heard a voice telling her to call that person she had seen Jesus. The vision was frightening, so she went to see one of the pastors who shared with her the way of salvation and she gave her life to Jesus.

Another convert shared his experience he had before conversion. He told the researcher that he was very sick to the point of death but did not have money to go to hospital for treatment. While sleeping during the day, he saw in a vision a man whose countenance was glorious who came and touched him. When the man touched him he said to the sick man that he was healed in the name of Jesus. The sick man felt peace he could not explain because he had suffered for quite sometime without sleeping peacefully. When he woke up from the sleep, he was free from pain. Straight away he went to tell the pastor who was living nearby who then prayed for him to receive salvation. Since then, the man is a strong Christian serving one of the churches as an elder.

Marital conflicts (2.7%) and unemployment (2.7%) had equal chances of causing Muslims to convert. Conflict in marriage is said to be very common but sometimes it goes beyond what one can bear. In such occasions some seek the assistance from

pastors. One of the respondents told the researcher about one family, which could not live in peace so they had to seek assistance from a pastor. After being counseled by the pastor, he prayed with them and since then, there has been no more serious conflict. The woman opted to become a Christian though the husband remained a Muslim but appreciates her going to church.

Many Muslims in Voi are not educated and yet the land is not very productive for serious farming. Therefore, they are involved in small businesses and employment as casual and manual laborers. The rate of losing jobs is very high and sometimes one becomes desperate until he goes to seek prayers from a pastor. One pastor told the researcher that he prayed for one Muslim who had stayed for long without a job. After those prayers, the man got employed in one of the institutes within Voi town, which made the man to convert to Christianity. Since then, many Muslims have gone to that pastor for prayers to be employed.

#### Context of Miracles and Conversion

Since context is very crucial when it comes to conversion, the researcher established the context where Muslims experienced miracles in Voi. In this particular case the researcher specifically interviewed Muslim converts to know the context they experienced miracles that led to their conversion. The table below shows the contexts and number of Muslims that experienced both miracles and conversion

Table 5. Context of miracles and conversion

Muslims' home	Pastors' home	Crusade or open air	Working place
4	2	2	1
44.4%	22.2%	22.2%	11.1%

There were more (44.4%) Muslims who experienced miracles in their homes than anywhere else. The explanation behind this is that Muslims felt secure in their homes because there was no body that could report them to other Muslims. The researcher was informed that Muslims fear persecution and rejection, they also fear Muslim leaders to know that they had fellowship with Christians. Most of the Muslims who experienced miracles at home were in a situation that threatened their lives, which directly affected their family members. Therefore the decision to call a Christian to pray for them was a family decision rather than personal. Whenever a family member experienced a miracle at home the entire family got converted to Christianity or the individual who experienced the miracle enjoyed the support of the family for the decision to be a Christian.

Besides their homes the other places that Muslims experienced miracles was in the home of pastors (22.2%) and open-air crusade (22.2%). Those who went to the home of pastor acted on trust that pastors could pray with them and that they could not expose them to any danger by reporting them to Muslim community. Those who were in need were also concerned about privacy, thus pastors' home was considered private enough for them.

Concerning those who experienced miracles in open-air meeting most of them never went in front of the multitude but stood in the midst where they felt that no one could spot them easily. They only shared their testimonies to ushers who informed the preachers. After experiencing the miracles in the open meeting most of them were counseled in a private place where they felt secure.

There was only one (11.1%) instance of a Muslim experiencing a miracle that led to his conversion in his working place. The reason behind the scarcity of miracles happening in the office is that most people do not consider an office to be a private place. Therefore they fear people who might come in the office and find them being prayed for. The person who experienced the miracle in the office should be looked at as one of the unique events that took place in a unique context.

#### Perception of Muslims Towards Miracles Performed by Christians

The researcher interviewed respondents to establish Muslims perception towards miracles performed by Christians. The researcher found his respondents to be qualified to answer this question because they had the Muslim background or had served among Muslims long enough. The findings were tabled as shown below.

Table 6. Perception of Muslims towards miracles performed by Christians

Miracles perceived as good therefore should be sought	Miracles perceived as bad should be avoided	Miracles perceived as neutral circumstance to dictate whether good or bad
8	5	2
53.3%	33.3%	13.4%

When the researcher asked concerning the perception of Muslims towards miracles performed by Christians, majority (53.3%) of respondents said that miracles are good. They said that though in the open most of the Muslims say that Christian miracles are bad, but when asked individually, they confess that indeed miracles performed by Christians are good. To justify their claim both pastors and Muslim converts said that when the situation is very critical Muslims who neighbor pastors who are known to be used by God to perform miracles, secretly go to them for help. Others call pastors in their homes the moments they cannot be found out to be prayed for. Many Muslims who hold this view believe that Christianity has something that Islam is lacking. This positive attitude towards miracles done by Christians is likely to lead to more converts to Christianity.

Other respondents shared with the researcher that Muslims dislike (33.3%) miracles performed by Christians, and they try as much as they can to stop Muslims from seeking Christian miracles. Most of the respondents who expressed this view said that the main reason for them considering miracles to be bad is that they are used as bait to woo Muslims to Christianity. Muslims who hold this view also persecute those Muslims who convert to Christianity.

Few (13.4%) Muslims think that miracles in themselves are neutral. However, they claim that miracles become evil only when they are performed with an intention of converting others from their religion. Those who hold this view they can go to a Christian and ask to be prayed for, but they cannot convert easily. Most of those in this category are nominal Muslims who would not want to change their religion. According to this group of Muslims, miracles can be good when they are performed

with the aim of alleviating human sufferings. They do not fear being spotted by Muslims when Christians pray for them. As the researcher has mentioned above there are few Muslims who belong to this category.

#### Moments Muslims Seek Miracles Most

The researcher found it crucial to identify moments Muslims seek miracles. This was done by asking pastors the moments Muslims came to them for help or the moments they were called upon to pray for Muslims. The number of the Muslims who experienced miracles was given by pastor respondents. The moments are tabulated in terms of problems experienced by Muslim seekers of miracles.

Table 7. Moments Muslims seek miracles most

Prolonged sickness	Demonic oppression	Marital conflict	Unemployment
66	31	10	6
58.4%	27.4%	8.9%	5.3%

Muslims seek miracles most (58.4%) when they are experiencing prolonged sickness in their lives. After trying other curative ways without success, which includes visiting the graves of the saints and consulting the shamans, the last group of people they turn to for help are Christians to pray for them. Sicknesses that do not respond to various medicines are believed to be caused by curse, witchcraft or failure to fulfill a vow. So before turning to Christians for help Muslims ensure that they have exhausted all possible alternatives. Therefore when Muslims come to Christian for healing they are desperate and have no otherwise. Many Muslims in Voi are poor,

thus cannot afford to take their family members to hospital for treatment. That is why most of them go to shamans who are cheaply paid or to the tombs of saints or pastor.

Voi is one small town that has diverse manifestations of demonic activities. The researcher in his process of data collection came across several mad men and women. He also interviewed some people whose family members are believed to have died of witchcraft. One young lady whose husband, father, mother, and elder brother died mysteriously within the interval of one week told the researcher that before all of them died the father had differed with one of the neighbors who threatened to kill them. When she saw her dear ones die she went to pastor to pray for her so that she could not die, at the same time she got converted to Christianity.

Pastor Suleiman told the researcher that many Muslims usually visit him at night requesting for prayers because they cannot sleep for jinn strangle them. One of the members in his church had gotten converted after experiencing freedom from being beaten and strangled by jinn at night after pastor Suleiman praying for him.

Respondents confirmed that many Muslims and other people who are not Christians live in fear of jinn in Voi. It does not take long for a visitor to discover that it is a place of high demonic activities for mad men and women are many.

There are many conflicts in marriages among Muslims in Voi. The researcher came across several divorced women while doing his research. Their husbands had divorced two of the respondents. Since Islam allows polygamy and accepts divorce these two things have encouraged instability in marriages. Given that women are the ones who loose whenever there is divorce or marriage of another wife, they are the ones who

usually seek help in case of conflict in their marriages. They try as much as they can to keep their marriage by use of charms and any other source of power that can hold the family. That is why when they get testimonies from their friends that pastor prayed for them and now they are living in peace they also go there for prayers.

Due to low level of education, unemployment is very high in Voi. Most men seek employment in Mombasa mainly as casual and manual laborers. Since the jobs that those men find are not permanent they keep on losing them. The older people face tough competition from youths who are energetic and require less pay. Many elderly people do not have employment yet they have large families to take care of. For these reasons, they also seek supernatural forces to help them get and keep their jobs. One pastor shared with the researcher that he prayed for three people who had searched for employment for long without success, after praying for them they were employed just within the town. Since then many people both Muslims and non-Muslims have been coming to him for prayers to be employed.

### Gender

The researcher wanted to establish the role of gender in the process of Muslim conversion to Christianity. Mainly Muslim converts were interviewed and the results were tabulated as indicated below.



Table 8. Gender

	Male	Female
	4	6
	40%	60%

There were more female (60%) who got converted than male (40%). Out of six women the researcher interviewed two were divorcees and one of them was a widow. Those three women who were married, their husbands were also converted to Christianity. Therefore married women made decision to convert basing on the decision of their husbands. Men made their independent decisions to convert to Christianity once they were convinced. The number of women is higher than men because of the abuses that women experience in Islam, especially the oppression of divorce. Divorcee women and widows make their own decisions concerning conversion to Christianity. This makes it clear that single mothers in Islam are more likely to be converted to Christianity when approached than married women.

#### Age of Conversion

In this study the researcher was out to find the relationship of age of Muslims to conversion to Christianity. The researcher found this necessary because people of different age are always likely to respond to certain things differently. This finding only targeted the Muslim converts who respondents. The findings were recorded in a table below.

Table 9. Age of conversion

Age 16-20	Age 21-25	Age 26-30
3	6	1
30%	60%	10%

Many (60%) Muslims converted to Christianity between age twenty-one and twenty five. This is the age many of them had become economically independent from their parents. At this age many of the Muslims want to make their own decisions that affect their own lives. Both male and female converted most at this age. Between age sixteen and twenty only thirty percent converted to Christianity, at this age they are just beginning to exercise their independence from parental influence. At this age they are beginning to make decisions since some of them are beginning to have financial autonomy. The least (10%) responsive age group was between twenty-six and thirty; at this age most Muslims are established in their faith and are not willing to change to any other religion.

#### Marital Status and Conversion

During the study the researcher found out that there were more married Muslim converts than divorcee and widowed. The relationship between marital status and conversion are shown in the table below.

Table 10. Marital status and conversion

Married	Divorced	Widow
7	2	1
70%	20%	10%

The highest percentage (70%) of Muslims who converted was married people. This reveals the influence of husbands in the family conversion from Islam to Christianity. The researcher established that most families where husbands converted first in most cases wives also got converted. Since in Muslim community the leader of the family is the husband then it becomes very clear that husbands have the upper hand in the conversion of their wives.

Divorced women were second in rating in conversion being twenty percent. The reason is that they felt let down by their husbands and thus they did not want to identify with the religion of their former husbands. They also saw that in Christianity there was stability of families and security of marriage, unlike in Islam where the husband can decide to pronounce *talak* at any time to end marriage. One of the divorcees shared with researcher that she just did not like oppression of Islam unlike the freedom she saw among Christians.

Widows were the last in ranking only ten percent of the total conversion. The widow convert said that she converted after her husband died. She was left with two children and Muslims were not available to support her during the grieving period. She told the researcher that during the grieving period Christians used to come to consol her; it is

during that time that she converted to Christianity because of the support she was given by Christians.

### Education

During the research the study revealed that there were more Muslim converts who had lower primary education. The respondents mainly were Muslim converts. The levels of education and conversion are presented in the table below.

Table 11. Education

Lower primary level	Upper primary level	Secondary level
5	4	1
50%	40%	10%

The research revealed that many Muslims don't go beyond primary education. It is also clear from the research that the level of education had some influence to conversion from Islam to Christianity.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

This research aimed at understanding the role of miracles in the process of Muslims' conversion in Voi town and its environs to Christianity. The research also sought to understand the context miracles take place most and the perception of Muslims towards miracles performed by Christians. Based on the findings, the researcher was able to draw important conclusions, concerning the role of miracles in the process of Muslim conversion and to make recommendations on combining all approaches for the purpose of effectively converting Muslims to Christianity. In this chapter also, the researcher makes recommendations for further research and study.

#### Conclusions

As this research revealed, miracles were second in leading Muslims to conversion after preaching and witnessing. The difference between witnessing and miracles was only five per cent. This means that miracles are equally very significant when it comes to the process of Muslim conversion. Although many scholars have advocated for relationships being most effective in leading Muslims to Christ, but that is not the case in Voi town and its environs.

Although miracles were second in ranking in the process of Muslims' conversion to Christianity, majority of them who experienced miracles did not convert. This means that a Muslim experiencing a miracle is not a guarantee that he or she will convert to Christianity. The major hindrance to their conversion is fear of persecution and

rejection from the Muslim community. Only thirty percent were willing to take risk of becoming Christians after experiencing miracles. When the number of those who did not convert is compared with those who converted after receiving miracles one can feel that the impact of miracle is not much but what he or she needs to remember is that getting one person becoming a Christian is a big thing. That is why Jesus gave a parable of the lost sheep and when the owner finds it, “ he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repents more than ninety and nine just persons, who need no repentance” (Luke 15: 5-7, KJV).

More than half of the Muslims who converted had experienced the miracle of healings. This means that health of a person is very important and that is why when one is in danger of death because of health failure he or she can embrace any thing that takes away that danger. No wonder the man who was born blind when he was healed of his blindness he expressed strong believe in Jesus. John recording the story of that says:

The man answered and said unto them, why, in this is a marvelous thing, that you know not from where he is, and yet he has opened my eyes. Now we know that God hears not sinners: but if any man be a worshiper of God, and does his will, him he hears. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing (John 9: 30-33,KJV).

A miracle of healing indeed touches the core of human life and that is why they are very effective in the process of conversion to Christianity.

The miracle of deliverance from demonic oppression is also very important in the process of conversion of Muslims in Voi, it comes after the miracle of healings. Since there is strong demonic manifestation in Voi and its environs, many people are demonically oppressed some are mad walking naked in town. But the most demonic manifestations are seen in homes when jinn are sent to attack a family or individuals in the family. So when people are delivered from such oppression, they fear experiencing the same next time and therefore they opt to become Christians. Mark gives such a story of a man who was mad and living in the tombs. He says:

And they came to Jesus, and saw him that was possessed with the demon, and had the legion, sitting, and clothed, and in his mind: and they were afraid. And they saw it told them what had happened to him that was possessed with the demon, and also concerning the swine. And when he was come into the ship, he that had been possessed with the demon asked him that he might be with him. But Jesus permitted him not, but said unto him, go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you. And he departed, and began to announce in Decapolis what great things Jesus had done for him: and all men did marvel (Mark 5: 15-20, KJV).

This story illustrates the effectiveness of the deliverance miracle. The man was willing to follow Jesus to wherever he was going. But when Christ gave him instructions to go and tell his entire friends at home he obeyed and did it. Once one has been delivered from demonic oppression he desires to abide with Christ.

Visions do not occur frequently but when they happen they play a role in the process of Muslim conversion. One cannot underestimate the contribution of vision in the process of Muslim conversion to Christianity. Research revealed that there are few visions that happen yet very effective to make Muslims seek the way to become Christians.

This research established that Muslims experience more miracles in their own homes than any other place. The researcher was informed that that was common because Muslims were more secure in their homes. At home one is sure that there are no traitors and therefore safe enough to accept whatever one thinks is best for him or her. Home context is a place one enjoys support of family members making it possible to accept prayers from Christians especially during moments of severe distress like in times of prolonged sickness or demonic attacks. Muslims also experience miracles in other contexts as pastor's homes and open-air crusade, though the frequencies are not as high as Muslim homes.

This study also revealed that more Muslims perceive miracles performed by Christians to be good. This attitude is influenced by what the Qur'an says, "and will make him ('Isa) a Messenger to the children of Israel: 'I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and becomes a bird by Allah's leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe'" (Sura 3: 49). Muslims appreciate miracles performed by Christians because their holy book testifies of miracles performed by Christ.

The study also established that Muslims seek miracles most when they are experiencing prolonged sickness in their lives or lives of family members and demonic oppression. Many seek miracles such times because of the desperation of the circumstances they go through. Since there is nothing that can be equaled to human life Muslims try their level best to see the recovery of their beloved ones. They begin



by other options that they know of, but when things seem not to work then they finally turn to Christians as the last resort. Such moments Muslims are desperate and if they experience healing or deliverance miracle from Christians the chances of converting are very high.

### Recommendations

There is need of reaching Muslims using all possible approaches that can lead to their maximum conversion to Christianity. Since different approaches are effective to a certain measure there is need to combine all of them so that there can be maximum results. Therefore the researcher is recommending that in order to have the highest number of Muslims getting converted, Christians should witness or preach to them in and out of season. They should also establish good relationship with Muslims as they exemplify their good Christian conduct and never to forget to demonstrate the power of God through miraculous signs and wonders. This combination will bring about the maximum number of Muslims to conversion.

Given that the highest number of Muslims who converted to Christianity had experienced the miracle of healings, Christians should never hesitate to reach out in prayer for the Muslims who are suffering from diverse diseases. Not only praying for the sick but also for those who are demonically oppressed. Once the prayers have been answered by the sick being healed and the demonically oppressed are delivered the opportunity of sharing the gospel and receptivity to it is very high. This is in accordance to the great commission as recorded by Mark:

And he said to them, go you into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be condemned. And these signs shall follow them that believe; in my name shall they cast out demons; they shall

speaking with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover (Mark 16: 15-18, KJV).

Jesus knew the importance of miracles in the process of conversion of non-believers that is why he promised his disciples power to heal the sick and cast out demons from the oppressed.

The research revealed that there were more Muslims who experience miracles in their own homes than any other place. Therefore in order to minister to Muslims in a manner that they will be comfortable and willing to respond more positively Christians should visit Muslims in their homes to pray with them for their needs. In most cases people who are suffering and unable to move are mostly at home, so by Christians visiting in the homes of Muslims with aim of praying for them and sharing the gospel with them will be more effective. Christians should not limit themselves to one context alone, even if more Muslims experienced more miracles at home but they should explore all contexts as much as possible because winning one soul for Christ at any place is a big thing to rejoice about.

The research established that Muslims seek miracles most when they are faced with prolonged sickness and during moments of demonic attacks. Since such moments Muslims are desperate, Christians should capitalize on such times to go to pray for them for deliverance and healing. Also as they pray for them they should be in a position to share the gospel, which is the power both to salvation and miracles.

From the study more than half of the Muslims in Voi have a positive attitude towards miracles performed by Christians. This being the case Christians should never fear to seek opportunities to pray for Muslims. Since Christians know that God answers

prayers, they should be passionate to go to Muslims to pray for them so that God can meet the Muslims' needs. This will create chances for Muslims conversion process to be higher than when Christians do not go to them. Christians in Voi should realize that Muslims have positive attitude towards miracle done by Christians and be ready to demonstrate these signs and wonders of the gospel by praying for Muslims.

#### Areas for Further Research

When the researcher was conducting his study he found out that most of Muslim converts had only primary education. The level of education was found to be very low, therefore the researcher is recommending further research to be conducted in Voi division to understand the factors behind poor education among Muslims. This will enable the government to come in and put some structures that may help the people of Voi to acquire higher and better education.

Moreover, a research should be carried out to establish the relationship between the level of Muslim education and conversion to Christianity. The researcher found out during the study that fifty percent of the converts had lower primary education forty percent had upper primary education and only ten percent had secondary education. The relationship between Muslim education and conversion once established will help the church in her strategy on reaching the Muslims with the gospel.

The other area that needs further research is to determine the effect of marital status among Muslims in conversion to Christianity. This is because seventy percent of the respondents happened to be married. Once this is established it will enable the church to know the most responsive group to target in out reach campaign.

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## APPENDIX 1

### Questions for the Muslim convert.

#### Demographic information

1. Gender of respondent (1) male \_\_\_\_\_ (2) Female
2. Age of respondent \_\_\_\_\_
3. Marital status of the respondent
  - a. Married \_\_\_\_\_
  - b. Single \_\_\_\_\_
  - c. Widowed \_\_\_\_\_
  - d. Divorced \_\_\_\_\_
  - e. Separated \_\_\_\_\_
4. Do you have children?
  - a. (1) Yes \_\_\_\_\_ (2) No \_\_\_\_\_
    - i. If yes, how many? \_\_\_\_\_
    - ii. Do your children go to school? (1) Yes \_\_\_\_\_ (2) No \_\_\_\_\_
    - iii. If yes, which level of school are they? (1) Nursery \_\_\_\_\_ (2) primary \_\_\_\_\_ (3) secondary \_\_\_\_\_ (4) college \_\_\_\_\_

#### The socioeconomic status questions

5. Educational background
  - a. Lower primary (STD 1-3) \_\_\_\_\_

b. Upper primary (STD 4-8) \_\_\_\_\_

c. Secondary \_\_\_\_\_

d. College/ university \_\_\_\_\_

6. What is your occupation? \_\_\_\_\_

7. Approximately how much do you earn on monthly basis?

Below 3,000/= \_\_\_\_\_

Between 3,000/= and 5,000/= \_\_\_\_\_

Between 5,000/= and 10,000/= \_\_\_\_\_

Above 10,000/= \_\_\_\_\_

8. What influenced your decision to become a Christian?

9. How old were you at the time of your conversion?

10. Under what circumstance were you at the time you decided to become a Christian?

11. Who led you to Christ?

12. Did something very unusual happen in your life, which made you think of changing religion?

13. If yes, can you describe what happened and how this made you to convert to Christianity?

14. Where were you on the day you got converted?



## Questions for Pastors

1. How many people have been converted to Christianity from Islam in your ministry?
2. According to your experience what contributed to the conversion of Muslims to Christianity?
3. How many people have been converted from Islam to Christianity as a result of miracles in your ministry?
4. Are there moments Muslims have been converted to Christianity due to dreams or vision?
5. Is there any part prayer has contributed to the conversion of Muslims?
6. From your experience, approximately how many Muslims have experienced miracles in your ministry?
7. From what you have observed, in what context do Muslims experienced miracles most?
8. What kind of miracles have led to the conversion of most Muslims?
9. How has been the perception of Muslims towards miracles performed by Christians?
10. Are there moments Muslims come to seek help (miracle) from you? If yes, what prompts them, and especially under what circumstance?