

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*Factors That Affect Muslim Evangelism in Kigoma,
Tanzania: with Implications for Contextualization*

BY

EMMANUEL LOUIS MSAMBYA

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

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2005

JULY 2005

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Approved:

Supervisor:



Dr. Stephen Sesi

Second Reader:



Dr. Caleb Kim

External Reader:



Prof. Julius Muthengi

July, 2005

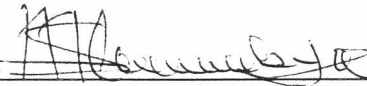
Student's Declaration

FACTORS THAT AFFECT MUSLIM EVANGELISM IN KIGOMA, TANZANIA:
WITH IMPLICATIONS FOR CONTEXTUALIZATION

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)



Emmanuel Louis Msambya

July 9, 2005

ABSTRACT

The objective of this study was to interview the pastors involved in Muslim evangelism in Kigoma, Tanzania in order to understand their perception of effective evangelism to Muslims. The interview covered the pastors doing Muslim evangelism and a few Muslim converts.

The purpose of this study was to listen to those pastors as they explained their understanding of and effective Muslim evangelism in Kigoma town.

This study was important because it sought:

1. To be helpful to my missionary activities to Muslims in Kigoma, as well as to other Muslims in other parts of Tanzania.
2. To be of significance to my local church in Kigoma, Tanzania which has been involved in Muslim evangelism.
3. To be of significance to other pastors, churches and evangelistic teams that have heart for Muslims in Kigoma and in Tanzania at large.
4. To have missiological significance to those who have heart for mission to Muslims in Tanzania, East Africa, Africa at large as well as other parts of the world.
5. To be of significance to other researchers who might be interested in addressing factors affecting Muslim evangelism in other parts of the world with Muslims of similar kind.

The collection of data through interview allowed the researcher to listen to pastors doing Muslim evangelism in Kigoma, as they shared their experience in Muslim evangelism. Three points emerged from that experience. (1) the necessity to carry on with sharing the message of salvation with Muslims regardless whatever the cost it might be, (2) the need for holistic ministry in terms of meeting other important needs that Muslims have as physical needs, spiritual needs, emotional needs, (3) the need to improve better contextualized approach in Muslim evangelism in order to address their felt need and to make the message of the gospel meaningful to them following the example of Jesus Christ.

Literature supported the experience of pastors doing Muslim evangelism in Kigoma. In summary, both the findings and the previous studies concurred that there is a big need for Muslims to be reached with the gospel of forgiveness of sin, healing, love, compassion, friendship and genuine acceptance when they come to Christ.

Some recommendations for further studies were made in chapter five that studies should be carried on about:

1. Better methods and approach to Muslim evangelism.
2. Contextualized basic training on Muslim evangelism.

To

My father late Rev. Louis Ibrahim, who through his teaching, patience and guidance I was able to know the Lord.

ACKNOWLEDGEMENT

I would like to express my gratitude to my God who has enabled me to achieve this study to the end. The Lord has been gracious to make this happen and I give him all the glory.

I also want to acknowledge my wife and the children who in the midst of my studies at N.E.G.S.T. were a great encouragement and a great pillar of strength even when I was at the verge of giving up. My daughter Beatrice who constantly kept telling me that they are praying for me encouraged me to strive on the completion of this work.

My appreciation also goes to my mentor, Dr. Stephen Sesi, who was very patient with me and encouraged me as I toiled writing this thesis. Dr. Caleb Kim who graciously agreed to be my second reader and his input to perfect this thesis. I cannot forget Dr. Henry Mutua whose merciful words pulled me up when I first came to N.E.G.S.T.

Many thanks goes to The Vice-Chancellor, on behalf of N.E.G.S.T. faculty members and all lecturers I have been under their hand in classes for hard work of instilling in me precious treasure that will never be stolen from me.

My gratitude also goes to my sponsor through whose effort and help I was able to join N.E.G.S.T. I will not do justice if I forget to appreciate all staff, and students of N.E.G.S.T., for encouraging me all through my studies. You were always there for me when I needed help.

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CHAPTER 1

INTRODUCTION

The great commission of Jesus to his church “Therefore go and make disciples of all nations...” (Mat 28:19, New International Version) communicates God’s will for the world. He wants all to hear the Good News and to be made disciples of Jesus Christ. For this reason the church needs to wake up, and take initiative to reach the unreached. The church needs to have in mind the sense of “all nations,” meaning people of all ethnic groups, people of all races, and people of all religions. In so doing, the church will have fulfilled the great commission, which goes together with the coming of the end (Mat 24:14).

For sometime evangelistic missions in Kigoma, Tanzania have not put adequate emphasis on reaching Muslims with the Gospel. Although many other groups of people have been reached through open air meeting, crusades and personal evangelism, the Muslim community has been put aside in terms of church missionary activities and evangelism.

Because of this weakness which has been in the church of God in Kigoma for years, some evangelistic teams in Kigoma, have now come up with a kind of awakening in terms of Muslim evangelism. This is one step that should be congratulated for I believe with all my heart that it is not the will of God that some people should be reached with the Gospel while others are not.

However, along with a new awakening in Muslim evangelism done by pastors and evangelistic teams in Kigoma, there have been factors that affect Muslim evangelism and the whole issue of mission to Muslims. I believe that these factors

should not be ignored; rather, they should be noted for the sake of the Gospel and for the expansion of the kingdom of God here on earth.

Statement of Problem

Recently, evangelistic teams in Kigoma, Tanzania have come to realize that Muslims should not be marginalized in terms of their evangelistic activities. With this new trend in evangelism in Kigoma, there have been a lot of activities in reaching Muslims with the Gospel such as open dialogue, house to house evangelism, open air meetings, distributing tracts, etc. All this has come as a result of a new evangelistic resolution that Muslims are to be reached with Good News as well as many others who have been reached. However, while this is taking place, there are factors that have been affecting the attempt of those who have been committing themselves to telling the Muslims the Good News of salvation and how Jesus loves them the same way he loves all other people on earth.

In the first place there are religious factors that have been affecting Muslim evangelism in Kigoma. This is because the way Muslims teach doctrine of humanity is completely different from how Christians teach. Muslims neither teach nor believe in original sin. Therefore they teach that human being is not an original sinner; rather, his or her works will determine his or her being accepted by Allah.

Again to a large extent there has been an underground confrontation almost every time Christian workers visit Muslims with the message of the gospel. This is because Muslims are permanently taught and reminded that there is adversity between them and Christians and that Christians are unclean and infidels.

Christian factors are also affecting Muslim evangelism in Kigoma. Evangelistic teams use unfriendly methods to witness to Muslims. Debates between Christians and Muslims are very common in Kigoma. Most of these debates have not been fruitful in terms of conversion from Islam to Christianity. They even seem to be a good opportunity for Muslims to make all kinds of jokes against Christian faith.

Again many pastors and evangelistic teams involved in Muslim evangelism in Kigoma, do not understand a Muslim person. They normally approach Muslims with a Christian perspective not understanding the deep level of a Muslim world. This is due to lack of training for pastors and evangelistic teams before they launch out into Muslim evangelism.

Lack of prayer affects Muslim evangelism in Kigoma as well. Many seminars have been done on the Qur'an and the Bible as a way of giving answers to Muslim questions. As a result of these seminars evangelistic groups have been formed in order to reach out to Muslims. To a large extent prayer is not even mentioned.

This study was to examine those factors affecting Muslim evangelism in Kigoma, Tanzania for the purpose of developing better contextualized methods that suit the Muslims in Kigoma.

Significance of the Study

Since this study sought to understand and explain factors that affect Muslim evangelism in Kigoma, it has the following significance:

1. This study is important to redefine my missionary activities to Muslims in Kigoma, as well as to other Muslims in Tanzania at large.
2. This study is also of significance to my local church in Kigoma, Tanzania which has been involved in Muslim evangelism.

3. This study is also of significance to other pastors, churches and evangelistic teams that have a heart for Muslims in Kigoma and in Tanzania at large.
4. Also this study has missiological significance to those who have heart for mission to Muslims in Tanzania, East Africa, Africa at large as well as other parts of the world.
5. Also this study is of significance to other researchers who are interested in addressing factors affecting Muslim evangelism in other parts of the world with Muslims of similar kind.

Purpose of the Study

The purpose of this phenomenological study is to understand and explain factors affecting Muslim evangelism in Kigoma, Tanzania.

The Grand Tour Question

What factors affect Muslim evangelism in Kigoma, Tanzania?

Sub Questions

1. What religious factors affect Muslim evangelism in Kigoma?
2. What Christian factors affect Muslim evangelism in Kigoma?
3. How have Muslims responded to Christian efforts to evangelize them in Kigoma?

Delimitation and Limitations

Initially, this study was confined to interviewing nine pastors who are involved in Muslim evangelism in Kigoma town. The interview was also limited by the willingness of the nine pastors to share their experience in Muslim evangelism and the factors that have been affecting Muslim evangelism as they carried on the message of the Gospel to the Muslims in Kigoma town.

Also this study was limited to those Muslims who have been reached by the Gospel through personal evangelism, debates, and open dialogue.

CHAPTER 2

LITERATURE REVIEW

This chapter contained a review or substantive literature relevant to the topic being studied. The aim was to incorporate into this study what other men of ideas and experts in Muslim evangelism had said on this subject. In this section the researcher was acquainted with previous studies about Muslim evangelism.

The literature reviewed for this study was divided into five sections: (1) our understanding of Muslim world, (2) our dependency on the word of God, (3) addressing Muslims' felt need, (4) good plans for Muslim converts, (5) praying for Muslims.

In this study four books were basal books on my topic. The first one was "Cross and Crescent" by Chapman Colin. This book calls Christians to wake up and know that they are faced by a big challenge, Islam. A call in this book calls God's people to not only know the challenge they are faced with but also, to do something about it:

We cannot remain neutral and are forced to react in one way or another, since ignoring or refusing the challenge amounts to surrender, and making an inadequate response means certain defeat. Christians in the Western world, who are gradually becoming aware of the growing Muslims communities in their inner cities and the increasing number of Mosques, can easily be threatened by what they see as an alien religion. They cannot avoid asking fundamental questions about the uniqueness of the Christian faith, and wondering if Islam is set to win the world (Chapman 1995, 8).

Another book was "Muslims and Christians on the Emmaus Road" edited by Dudley Woodberry. This book calls Christians to put on the full armor of God if at all they are going to reach out to Muslims. It reveals the other part of Islam which has to do with supernatural powers. Paul Hiebert wrote:

To understand power encounter in the Muslim context, we need to understand the role of power in folk Islam. We can then move beyond phenomenology to a Christian critique and a missiological response. The domain of folk Islam includes such things as *jinn*, saints, sacred animals and shrines, evil eye, omens divination, amulets and magic (Hiebert 1989, 45-47).

Another book was "New Paths in Muslim Evangelism" by Phil Parshall. This book deals with contextualization as one of better means in Muslim evangelism:

Contextualization is a word which has recently come into popular usage among evangelicals. The word itself directs our attention to context. In the Bible we observe a wide array of approaches to people. The aim of the communicator was to maximize the impact of the gospel upon the receptor community (Parshall 1980, 31).

Yet another book was "Planting Churches in Muslim cities" by Greg Livingstone. It focuses on planting churches in Muslim areas as a means of bringing them to Christ:

Another instance of church growth among Muslims has occurred in the last four years in Mombasa, Kenya. Christians praying for Muslims established a new bond between them. 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 could then celebrate together. The Christian would offer prayer for the whole group, as well as invitation to study the Bible (Livingstone 1993, 60-61).

The literature underscored the importance of Christian evangelists to first of all, understand the Muslim world. Bill Musk, for instance, stated:

Our look at the lives of ordinary Muslims have prompted some uncomfortable questions about our success or failures as missionaries to such people. For the most part, perhaps, we have not even recognized the world in which Muslims are living (Musk 1989, 260).

This same idea is also supported by Miller who pointed out that our close friendship with Muslims can open the door for them to listen to what we have to tell them, thus giving an opportunity for the Gospel to penetrate their hearts:

First of all to influence Muslims one must know them, if we are in personal touch with them, we must remember that they are people like us, with their joys and sorrows, their failures and their sins. We should seek to know them so well that they will trust us, and will open their hearts and tell us their deepest needs (Miller 1976, 131-132).

Our Understanding of Muslim World is necessary for Muslim Evangelism

Understanding Muslims' world is as important as Christians' commitment to Muslim evangelism. According to Colin Chapman, understanding the Muslim world is very crucial for missionary activities to Muslims. Chapman wrote:

We can take it for granted that Paul has had enough first-hand contact with the religions of the Mediterranean world to understand what he sees in Athens. He observes the folk religion that is being practiced all around him. One might similarly assume that Christian missionaries among Muslim world have the same kind of understanding of Muslims, their culture, their world view and their religion. Unfortunately, however, this has not always been the case (Chapman 1989, 108-109).

However, understanding Muslim world should not be regarded as the only thing to be done by Christian workers and evangelists in Muslim evangelism. Love should be given priority. According to Fry and King (1980, 149-150) we have the paradox that no one should try as a missionary to go to the Muslim world who does not himself or herself love Muslim people and their Culture.

The whole concept of sin as is understood by Muslims could be another factor that would be put into consideration. Muslims believe that they don't need to be born again since according to them, man is born in a natural state of purity. According to Abdalati (1975, 32) the idea of original sin or hereditary criminality has no room in the teachings of Islam ...man is born in a natural state of purity of fitrah, that is Islam or Submission to the will of law and of God.

Likewise, Abdul comments on Muslims' false belief that their sins will be forgiven through their prophet's intercession on their behalf on the last Day:

When the fast of Ramadan and other exercises are believed to be of atoning value, then there should be no need for an intercessor here or in the hereafter. Yet they believe that their prophet will intercede, on their behalf, with God on the last Day. In other words, if fasting, prayer, or other ritual exercises are expected to wipe away sins of the Muslims, they could, at best, be minor sins only. Their major sins must wait for the prophetic intercession of the last Day (Abdul 1980, 143).

Again, Christian belief in God begetting His Son Jesus Christ and the whole issue of unity of God should be taken seriously by Christians in their evangelism to Muslims since according to them, God begetting a child is blasphemous. Commenting on this Ali wrote:

Throughout, the emphasis on the unity of God and blasphemous beliefs about God begetting children etc. are concerned. Initially this latter condemnation was directed against the cult of daughters of Allah but latter it was applied against the Christians as well (Ali 1983, 29).

Another factor might be that of the Qur'an being perceived by Muslims as being written to confirm and to correct scriptures of Christians. According to Guillaume (1954, 198) if only because the Qur'an claims to confirm and to correct the earlier scriptures of the Jews and Christians.

Again, the whole issue of evangelism has to do with the cross of Jesus Christ and his death that has brought salvation and new life to mankind. This being the foundation of Christian faith, and our fuel for evangelism, it is completely misunderstood by Muslims to the point that it is even an offense to them. According to Parshall (1985, 178) the offense of the cross and the divinity of Christ remain as major stumbling blocks to the Muslims.

Our Dependency on the Word of God is Important

However, Christians should always depend on the message of the truth that they are proclaiming to Muslims. Knowing and believing that there is power in it, that is able to change their cultural beliefs, their thinking, and their assumptions. According to Musk (1989, 259) the Gospel of the kingdom of God will have ramifications throughout a culture allegiances are transferred, as the demonic is exposed and dealt with, and assumptions are confirmed or transformed by the Author of absolute truth.

Muslim Evangelism Should Address Their Felt Needs

Again our message and our Muslim evangelism should also be able to address Muslims' felt needs. This should require our spiritual sensitivity, and our being filled with the power of the Holy Spirit in our evangelistic activities. Metheny puts it this way:

These generalizations on the role of the change agent in the innovation decision process provide theoretical evidence that the evangelist will be more successful if he properly identifies with the local people, if he makes Christianity relevant to their felt needs, and if he utilizes the proper opinion leaders (Matheny 1981, 109).

Good Plans Should be set For Muslim Converts

Above all, Christian evangelists to Muslims and their teams should be well organized and have good plans especially when it comes to Muslim converts. They should not be stranded after they have come to Christ; rather, they should be accepted and grounded in the word of God so as to make them firm in faith and also to make them know their new faith and its requirements. Musk comments on this:

There consequently needs to be a major emphasis on the teaching of the word among those Muslims whose relationship with Jesus Christ begins in power encounter. The fruit of genuine encounter in experience will be an openness to new realization at a cerebral level. Grounding in the faith, anchoring of experience in biblical truth, will be crucial for new believers in Christ who come to faith via process of power encounter (Musk 1989, 252).

In addition to that, it should always be remembered by pastors, evangelists and other Christian workers in Muslim evangelism that growth among the Muslim converts should not be expected to happen rapidly. It will take time, and this will ultimately call for patience and long time of spiritual nurturing for a new convert to become mature in Christ. The hope should always be there that God will eventually and gradually bring them up in faith and he will even use them for His own glory. Ali comments on this:

There seems to be little desire to understand the Muslim mind and to create as few stumblingblocks as possible...in view of these difficulties some Christian thinkers have declared that it is impossible to integrate Muslim converts into the existing churches and have advocated the establishment of separate 'convert-churches' for Muslim converts. In these churches Muslim converts would be able to maintain a certain amount of continuity with their culture and would be able to order their worship and witness in ways appropriate to them (Ali 1983, 158).

Praying for Muslims is very Essential

Prayer should be given priority in Christian missionary activities as well as in Muslim evangelism. Nothing should be taken for granted, for methods of evangelism, and our biblical knowledge. They should be supported by prayer, as a primary means of evangelism. We should depend on prayer, giving God a room to intervene in the lives of Muslims, convicting them of sin and of judgment. Wilson wrote:

In Islam we are faced with an impossible task and an inadequate force where the Laborers indeed are few. Therefore we must call on the God of impossible to accomplish His revealed will. In our Lord's statement that this gospel of the kingdom will be preached in the entire world as a witness to all people groups (*taethne*) (Mat. 24:14), eventually be evangelized. But prayer is the primary means for this to be done (Wilson 1989, 323).

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CHAPTER 3

METHODS AND PROCEDURES

This section outlined the methods used to understand factors that affect Muslim evangelism in Kigoma and the perception of the pastors involved in Muslim evangelism in Kigoma, Tanzania.

Entry Procedure

First and second reader approved this study, and the researcher went ahead to introduce himself to pastors doing Muslim evangelism in Kigoma. Thus the entry procedure was carried out through friendship and help of 9 pastors in Kigoma.

Phenomenological Study

The field work was preceded by visiting debate areas, and getting involved in some of them. The purpose was for the researcher to get acquainted to the real situation of Muslim evangelism in Kigoma town. According to Creswell (2003, 181) qualitative research takes place in the natural setting. The qualitative researcher often goes to the site (home, office) of the participant to conduct the research. This enables the researcher to develop a level of detail about the individual or place and to be highly involved in actual experiences of the participant. The information from the phenomenological study has been integrated in the findings.

Research Design

Interviews were conducted to collect data on the experience of the pastors doing Muslim evangelism in Kigoma. Data was collected through qualitative interview with 9 pastors participating in Muslim evangelism in Kigoma.

An appointment was made with each interviewee for one meeting which was divided into two parts. The first part was a pre-interview conversation of fifteen minutes, aiming at briefing the respondents about the objectives of the study, enquiring informants' participation in Muslim evangelism, and everything related to negative and positive elements in Muslim evangelism. Second part was the actual interview of thirty to ninety minutes and focused on the personal experience in doing Muslim evangelism and the achievements that have been reached so far.

Interviews started in August 2004 and ended in December 2004. Interviews were preceded by a simple friendly conversation which helped the researcher to determine pastors who were competent informants. According to Creswell (2003, 182) the qualitative research systematically reflects on who he or she is in the inquiry and is sensitive to his or her personal biography and how it shapes the study. This introspection and acknowledgement of biases, values and interests (*or reflexivity*) typifies qualitative research today. It also represents honesty and openness to research.

Interviews

Interviews were used to capture the most significant experience of the pastors doing Muslim evangelism in Kigoma. Each interview lasted thirty to ninety minutes. An open-ended question was framed and used for all respondents, but other questions came from the interviewee's testimonies. Weiss (1994, 66) wrote that the most

significant events of people's lives could become known only through interviews because they are internal events of thought and feelings.

Validity and Reliability

Selection for participation in the interviews was based on the following criteria to ensure the validity and reliability of the exercise.

1. Long time participation of a pastor in Muslim evangelism.
2. Biblical knowledge of a participating pastor.
3. Commitment, willingness and openness of a pastor.

Data Analysis Procedures

The process of analyzing data consisted various steps including transcribing from tapes, grouping words and ideas of the same meaning, then letting categories emerge from the shared and transcribed experiences of individual pastors doing Muslim evangelism. Finally, a theme was given to each cluster of ideas. Weiss (1994, 154) wrote that the idea of coding is to link what the respondent says in his or her interview to the concepts and categories that will appear in the report.

CHAPTER 4

FINDINGS AND DATA ANALYSIS

This chapter is divided into two sections, “Findings” and “Data analysis and Literature Review Integration.” The data presented in this chapter stemmed from the structured interview with the nine pastors who are involved in Muslim evangelism in Kigoma.

Findings

As nine pastors shared their experiences about Muslim evangelism in Kigoma, Tanzania, several challenges appeared to be the most common ones as follows: (1) a common opposition to the gospel, (2) poor understanding of Muslim world, (3) being misunderstood by Muslims, (4) confrontation with the powers, (5) poor approach, (6) lack of prayer, (7) poor plans for Muslim converts.

A Common Opposition to the Gospel

The pastors who are involved in Muslim evangelism in Kigoma were excited and enthusiastic to share experiences that they undergo in their mission to Muslims. However, they made it very clear that in most cases there is a common opposition that they face from Muslims. For instance, one of them said:

There is something that Muslims have in common that we Christians don't seem to have. They have oneness and strong solidarity especially when it comes to oppose an evangelist and his message of the gospel. All of them; men, women and children stand as one team making sure that if possible they defeat you (Translated from interview 1).

Another pastor said that sometime Muslims' opposition to an evangelist and the message of the gospel is higher to the point that they can even fight. He talked about an experience they went through, when they had gone to a house to house evangelism in Kigoma town. They went to one Muslims' house and they were welcomed. But when they said that they had gone to talk about the good news of Jesus Christ, immediately the father of the family stood up and asked them to leave as soon as possible. They tried to appeal so that they could be able to talk for at least a few minutes, but they were commanded to leave before they talked. This pastor said:

As I was still thinking why we are being chased away like that, that father of the house called for his two young men as he was leaving. He ordered them to make sure that we leave without question. These two young men did exactly what their father told them to and they commanded us to leave. The situation was now like if we didn't leave something else was going to happen. I was so much ashamed in my heart to be done like this in the presence of my church members. But since I was now sure that the danger was inevitable, I asked my group to leave and we left (Translated from interview 2).

Another pastor narrated of how he and the other pastor were opposed by a group of Muslim young people at a market place. He said that that time they had gone to that particular market purposely for most of hawkers there are Muslims. He added:

After connecting and setting our instruments we prayed, sang a few songs after which we explained why we had gone there. As soon as we finished introducing ourselves, a group of Muslim young people took big speakers from their shops and they began playing music to the top of the volume. Very quickly we understood that they were oppsing us and the message of the gospel we had taken to them. One of us asked them to stop playing music or to reduce the volume, but they did not agree. In fact, this time even though we kept preaching, it was not successful (Translated from interview 3).

Misunderstanding Muslim World

Another pastor said that he did not understand why Muslims did not understand him and other pastors and evangelists who were involved in Muslim evangelism. He said:

The message of salvation is clear. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. Whoever does not believe stands condemned already. I don't know why they don't see this (Translated from interview 4).

The pastors said that they were amazed by the confidence that Muslims seemed to have and a common contempt they had towards an evangelist that they showed at the very first minute of discussion. They said it always sounded like there was something that they depended on. One of the pastors said:

To some extent Muslims assume that they are safer than Christians. This might be so perhaps because they lean on the visible things like charms, witchdoctors and magic (Translated from interview 2).

Another pastor narrated of how his mind was bewitched by Muslims when he had gone to share the good news with them at the market place. He said:

I left my home and went to the market place to share the good news with Muslims. When I got to the place I found them drinking coffee in a little hut as they always do. I opened my Bible, prayed and began to preach the good news of salvation to them. All of a sudden, and without my knowledge I began to insult people instead of preaching. In fact, I spoke very dirty words to the point of mentioning genital organs while the Muslims around me were now supporting me by saying "preach, preach" (Translated from interview 6).

This pastor went on to say how his senses came back after insulting people at the market place. He said:

After this, I went back home. When I got to my house I felt like going to bed. I went to bed and began to remember what I had done. I was like somebody who has woken up from sleep. I remembered that I had gone to the market to share good news with Muslims. And that after preaching a few words, I lost my senses and I began to insult instead of preaching. I remembered all the dirty words I had spoken. I was sorrowful and I felt very bad about it (Translated from interview 6).

Another pastor narrated of what happened to him when he went to a Muslim house to share good news. He said:

I went to their house and I was welcomed. I went into the house and I was given a seat. I told them that I came to tell them about good news of salvation, so asked permission to share the gospel with them. In fact they agreed that I would tell them more about salvation. So I decided to pray before going on. As soon as I finished prayer I lost my voice and I could not speak. Very quickly, I realized that I was already in the battle field. I began rebuking evil powers silently in my heart. After rebuking, my voice was released and I was able to speak again (Translated from interview 7).

Yet another pastor narrated of what happened to him when he was involved in debate with Muslims at a market place. He said that when he got to market he found two evangelists who were put in a corner by a group of Muslims by not being able to answer their questions. He said that Muslims were shouting and clapping their hands as a sign of victory over these two evangelists. This pastor said that he felt very bad about this. Therefore he decided to stop and help those two evangelists. As soon as he involved himself in the debate, these two evangelists left and he was now left alone. He went on saying:

I began by answering their question. 'How is Jesus the Savior of the world?' I gave many illustrations which they seemed to agree with. I once understood that they were getting my point. But suddenly I changed direction and I began to miss words. I missed my point and I was now taken back and forth by their misleading arguments and questions. At last, they began to shout and laugh at me as they did to those two evangelists (Translated from interview 8).

Being Misunderstood by Muslims

The pastors responded that to a large extent Muslims misunderstand them when they share good news with them. They said that in the first place, Muslims tend to have more respect to the word gospel than to the word salvation. For instance, one pastor said:

Sometimes when you tell them that I am coming to tell you about good news of salvation, the common question that they will ask you is, 'Are you sure that you are saved?' If you say, yes I am sure that I am saved, then second question will be, 'Are you sure that you have no sin?' (Translated from interview 9).

This same pastor said that on the other hand, Muslims regarded Christians to be disobedient people who didn't hold on to the teaching of Jesus. They say that Jesus washed his disciples' feet, but Christians do not wash their feet when they enter the church. Jesus used to wear a gown, but Christians do not. Jesus said that he came only for the lost house of the Israelites, but Christians say that he came for them (Translated from interview 9).

Another pastor said that Muslims do not understand why Christians believe in monogamy. He said that one day during his debate with Muslims he was asked this question by a Muslim Sheik, "Why is it that you Christians teach your followers to have only one wife? Your Bible tells you and us that Abraham, David and Solomon had many wives. Were they not God's servants?" (Translated from interview 1).

Another pastor said that Muslims did not understand why Jesus had been baptized by John the Baptist, since John's baptism was for remission of sin. He said that he was one time asked by Muslims. Why is it that Jesus was baptized by John the Baptist if he had no sin at all? These Muslims also asked whether Jesus' baptism was a sign of his confession of sin for Jesus told people to not call him good, because no one is good except God (Translated from interview 2).

Another pastor said that he had been asked many times by Muslims about participation of Christian women in many Christian religious affairs including speaking in public. He said, "Muslims argue that our Bible forbids women to speak in Christian assembly, but we don't obey that" (Translated from interview 5).

Also this same pastor said about the question he was asked by a Muslim Imam concerning the word "Christians":

Why is it that you Christians call yourself Christians while your Master Jesus was not a Christian, and he didn't even give that name to his followers? And why is it that you call your Master Christ while he himself rejected that name? Jesus said that in the last days false prophets will come in his name claiming that, "I am the Christ," which means, Christ is not his name. Even when he was called "Christ" by Peter, he warned his disciples not to tell anyone that he was the Christ (Translated from interview 5).

Another pastor said that he was once asked by Muslims to whom he was sharing good news about the heaven. They said, "Will Christians at all go to heaven because in the kingdom of God there are twelve gates after the names of twelve tribes of Israel? But it does not say anything about the gate of the Christians" (Translated from interview 6).

Another pastor said that to a large extent, Muslims did not respect our Bible. He said that one time he was asked by a Muslim with whom he was sharing the gospel, to tell him what version of the Bible he was reading from. He said:

He asked me, What version of the Bible are you reading from? Do you believe that that version is correct? I said, yes, I believe that this version is correct. Then he asked, What about other versions, are they also correct? I said yes, they are also correct. He looked at me and smiled. Then he said, you Christians must be having a very big problem with your Bible (Translated from interview 9).

Another pastor said that many Muslims asked about the validity of Paul as the apostle of God. He said that in many debates when they knew that he was reading from Paul's letter, they asked, "Who wrote that letter?" If he told them that the letter was written by Paul, they laughed and made noise saying that Paul was neither one of the disciples, nor was he commissioned by Jesus to be an apostle. He simply appointed himself and he called himself an apostle. They asked, "Why is it that we Christians have accepted this kind of a man?" (Translated from interview 3).

Yet, another pastor said that he was once told by the Muslims that nowadays Christians were no longer Christians, they were something else. He said that Muslims were amazed by modern Christian women's fashions. According to the Muslims, they

didn't portray Christian faith. He said that one day he went to his Muslim neighbor's funeral bereavement. Suddenly, they began asking him questions about Christian faith and what was the difference between today's Christianity and past Christianity. He said:

They asked me, What is wrong with you Christians nowadays? Has your Holy Spirit ceased working? These days there is no difference between us and you. We are the same. Your women drerss half naked. They make up like any other women. You can no longer differentiate between a Christian woman, a Muslim woman and a street woman (Translated from interview 4).

Another pastor said that one day he had a long conversation with a Muslim trying to explain to him the theological differences between Islam and Christianity, and that Muslim was doing the same thing to him. After one hour of that conversation that Muslim got exasperated when the pastor said, "What then is the difference between Islam and Christianity?" The Muslim answered, "The difference between Christianity and Islam is that our women dress modestly and your women don't" (Translated from interview 8).

Poor Muslim Evangelism Approach

The pastors shared their experience in what has been taking place in Muslim evangelism in Kigoma town. They said that from their experiences, there has been a poor approach in reaching out to Muslims especially when it came to open air evangelistic meetings that took place in Kigoma town. One of them said that arrogant and aggressive terms that were being used by Christian evangelists against Islam did not attract Muslims. He said:

Every now and then you will hear an evangelist saying, "Whether they believe it or not, nobody else rose from the dead except Jesus. Whether they like it or not, Jesus rose from the dead. Whether they like or not, we are going to heaven." Such words are always followed by clapping of hands and shouting from a big crowd of Christians as a sign of their victory over the opposite side (Trsnalated from interview 1).

This same pastor said that Christians deceived themselves by thinking that by clapping their hands and shouting against the opposite faith, they won the battle. He said:

It is so amazing to see that Christians do not know that by doing this, Muslims feel like they are not welcome to these crusades. You will always see Muslims sitting in the back far away from the meeting. And it is more amazing to see that even those who go forward to receive Christ during the altar call, are Christians not Muslims (Translated from interview 1).

Another pastor talked about lack of knowledge of the Qur'an to be another trouble in his Muslim evangelism. He said:

I know that their own book the Qur'an says a lot concerning how sinless Jesus is, and how he will come again to execute the last judgment. But I am not able to precisely quote and explain from the Qur'an (Translated from interview 2).

This same pastor talked about how he felt that his ministry to Muslims was not effective because of poor approach. He said:

Many times I have been sharing good news to Muslims in buses, in the train, and to a group of Muslims. I have come to realize that this approach is not effective at all. It gives them chances to mock, to laugh, and to ask funny questions which an individual Muslim could not have asked (Translated from interview 2).

Another pastor talked about how he felt that his Muslim evangelism ministry had failed by not being able to reach the top leaders of Muslims. He said that according to his experience, there were Muslims who were willing to convert to Christianity, but they were afraid of what could be done to them by their leaders. He said:

One day we went to Muslims' home to share good news with them. The mother and her three daughters were very happy to know that we had gone to tell them of good news of salvation. They gave us seats and we sat down. We began telling them about Jesus Christ and his power of saving people from their sins. This mother and her daughters were so much excited and attentive to hear about this. Suddenly, the father of the house came in and commanded us to leave (Translated from interview 3).

This same pastor said about what he was told by one Muslim woman when he shared good news with her. He said:

I told her about Jesus' love and his readiness to forgive people any time they come to him. This woman was willing to receive Jesus, but she told me that she could not do that because if she did receive Jesus and became a Christian, she was sure that her husband would divorce her (Translated from interview 3).

Another pastor talked about what he was told by his Muslim student when he shared good news with her. He said:

I requested her to remain so that we could talk. In our discussion I asked her why she was a Muslim, she said she didn't know except that it was a religion of her parents. I told her about Jesus and salvation that is found in him. In the end of our discussion I asked whether she would be willing to receive Jesus. She said she could receive Jesus, but she could not do that because of her parents (Translated from interview 5).

This same pastor talked about what happened when he attended debate between Muslims and Christians. He said that what he observed that day was that many Muslims neither knew their belief very well, nor did they know Christian faith. They were hungry desiring to know more, except that they were completely obedient and afraid of their leaders, husbands, family leaders, relatives and friends. He said:

I was given microphone so that I could ask my question. I kindly asked them to prove to me how Muslims go to paradise through Muhammad their honorable prophet. Two Sheikhs who were leading the debate could not prove this. They said Muslims will go to heaven not through Muhammad, but through their own religious activities. Then I asked them, how do their religious activities give them access to paradise since all human beings are sinners? They were stuck with the microphones in their hands and could not give the right answer

This pastor said that after this, he was amazed to notice that some Muslims were now beginning to support him. He said:

It was now very clear that those two Sheikhs did not have the right answer to my question. I noticed that two Muslim men sitting in the front near those Sheikhs smiling, and saying in Swahili (leo ni leo) meaning "today is today." Meanwhile, I heard noise from my left side. Another group of Muslims were whispering saying a Swahili proverb (wamekutana na mwenzao) meaning "they have met with their fellow." In other words, "he is telling them the truth." (Translated from interview 5).

Another pastor shared his experience in his ministry to Muslims. He said that contrary to what other people might be thinking towards Muslims, many of them would like to hear about good news of salvation. He said:

I think we often times reach out to common Muslims because we assume they are more ready to hear about good news than their leaders. In fact, that is what it sounds like in the first step. But if you talk to their leaders in privacy, you will realize a vacuum that is in their hearts and a desire to know more (Translated from interview 7).

The pastors explained more about weaknesses that they have realized in their Muslim evangelism. One of them talked about topics that he was using in debates and in personal evangelism, not to be fruitful. He said:

For a long time I have been so much interested in discussing with them about the trinity, the divine nature of Jesus, the Sonship of Jesus, and the death of Jesus on the cross. It took me sometime to realize that these are the very topics Muslims are interested in, in order to laugh, to mock, and to frustrate Christians (Translated from interview 7).

Another pastor shared his experience in sharing good news with Muslims using certain topics. He said:

In fact, many Muslims like topics like, Jesus is God, Jesus is the Son of God, Jesus died on the cross for our sins, and the sinlessness of the Christians. In fact, they like these topics, not for good purpose, but for evil intentions (Translated from interview 9).

Yet another pastor shared his experience from his discussions with Muslims to whom he has been sharing good news. He said:

Words "gospel" and "good news" are very attractive to Muslims. They seem to be attentive when you tell them, 'I am coming to tell you of good news of the gospel.' God seems to be generally accepted, Holy Spirit is not a big problem, but Jesus is all together a stumbling block (Translated from interview 4).

Also the pastors shared their experience about debate approach. Some of them recommended debates as one way of carrying the message of the gospel to Muslims, while others didn't. For instance, one pastor said:

My goal in having debates with them is to let them know that the Bible has answers to their questions, and to their rejection of the gift of salvation. I didn't want them to think that they have answers to their ignorance about the truth, or that they are right at all (Translated from interview 1).

Another pastor talked about how he was convinced that debates were fruitful in his evangelism to Muslims. He said:

They are lost. They are on the wrong way, but they pretend that they are not. I go to their mosque's areas to debate with them in order to show them the way. When I tell them that Jesus is the way to paradise they don't deny it because they know it is true. They are not able even to prove the other way, except that they depend on their own religious activities yet, they don't prove how those activities give them access to heaven. They are not sure of going to paradise at all. I know that they get the message (Translated from interview 2).

Yet, another pastor talked about how he believed that debates were good opportunities of letting common Muslims know how much they were deceived by their leaders. He said:

Despite everything that we can do, it will always be difficulty to reach every Muslim's home with the gospel. There are many of them who don't even know why they are Muslims. There are many of them who don't know that they are deceived. When I debate with them, hundreds of them hear the message through their own microphones and speakers. Whether they take it seriously or not, the fact is, they get the message (Translated from interview 3).

Other pastors talked about their belief that debates were very detrimental to the message of the gospel and its core meaning. One Pastor said:

I used to have many debates with Muslims. I debated with them for many hours concerning different biblical issues and Islam issues as well. In the first place, I thought I was doing the right thing. But later on, I realized that, they don't take it seriously. They are not even convinced by the gospel through their own speakers. In fact, they do it simply, for their own gratification (Translated from interview 4).

Another pastor shared his experience in debates. He said that he believed that debates didn't produce good fruit; rather, they only gave chance to mockers of the gospel to make funny of the gospel and the gift of salvation. He said:

They come to the debate table not because they are convinced of their evil ways, but because they want to compete with Christians. They misuse us by

using debate time to collect offering from their followers. In fact, it is only a debate which gives a Muslim an opportunity to mock, to laugh, to shout and to say anything they want against Christianity (Translated from interview 5).

Another pastor shared of what happened one time when he was having debate with Muslims. He said:

I asked them to prove to me, how can one be sure of having eternal life in case one happens to be a Muslim. In fact, they did not answer this question. When they tried to take me to a different topic, I insisted that we should finish this topic first. After sometime, I realized that they were now getting irritable for not being able to answer my question. Suddenly, one of the Imam who was leading the debate rose up and said, "Now I am going to tell you what your Bible is all about".

This pastor went on explaining mockery and contempt that was done to the gospel by this Imam. He said:

The Imam took microphone and said, "let me tell you people what Christians' Bible is all about. It is all about women. Go and read the book of Song of Songs, and you will see. Their prophet Solomon talks about a very beautiful woman who has attractive eyes, thin neck, sweet lips, and a hot chest. This woman walks slowly and proudly like a pea-hen. When she walks, all people around her are attracted and stare at her buttock"

This pastor went on saying about how he felt after this. He said:

This time, a big crowd of Muslims around us started shouting very loudly. They clapped their hands and shouted joyfully like what happens when one football team scores the other. I was very much ashamed and so disappointed. I was now pointless and I didn't know what to say next. I said to myself, this is completely meaningless (Translated from interview 6).

Another pastor shared his experience in his debates with Muslims. He talked about how frustrating debates were, and how they turned the meaning of the gospel into something else. He said:

We try to prove to them logic points and arguments, but that is nothing to them. We talk to them kindly and politely, but their response is harsh and aggressive. We try to prove to them the meaning of the gospel, but to them it is a laughing stock. Debates have no room for meaning and logic. They give chance to mockery, ridicule and contempt (Translated from interview 7).

From the sharing of the pastors on debate, two third of the pastors interviewed were dissatisfied with debate approach and indicated that it is not fruitful. Either, one third

were satisfied with debate approach indicating that it was useful and easy means of communicating the gospel to many Muslims at one time.

Despite the general dissatisfaction of some pastors on debate approach, some acknowledged that it was still needful. Two categories of the respondents emerged from the data: the satisfied and the dissatisfied. The distinguishing feature between the two groups was their view of evangelism as something that must be replaced by any means.

Poor Plans For Muslim Converts

Also the pastors shared their experience with regards to what they saw taking place when a Muslim converted to Christianity. For instance, one pastor said:

It is a pity to see that most of the struggles we put in Muslim evangelism do not have a good end. Our people are neither trained nor prepared to receive Muslim converts. This brings about a big loss after hard work of bringing one Muslim convert to Christ (Translated from interview 8).

Another pastor narrated of what happened to one Muslim convert he had witnessed to in personal evangelism. He said:

I witnessed to that lady in one of our discussions with Muslims. Consequently, she agreed to receive Jesus as her personal Saviour, and by the next Sunday she came to church. Then I left for a trip, and came back after two weeks. I was surprised to find that the lady I had brought to Christ, was no longer coming to church

This pastor explained that in his absence, one of his church elder rebuked that Muslim convert for wearing a short skirt. He said:

Then I decided to find out why that lady was not coming to church. I asked my church elders about it, but they didn't tell me the whole story. Then one of my church members told me that so and so rebuked that lady on one of the Sundays after service, because she was wearing a short skirt. Since then, she has not come to church anymore (Translated from interview 9).

Another pastor shared his experience from what he saw happening to a Muslim convert after sharing good news with him. He said:

I witnessed to that man and he agreed to receive Jesus and came to church. Then I just asked myself, why is it that I had not prepared my people to receive such kind of a man? By the way, I just decided to introduce the man before the congregation and I encouraged them to receive him as a brother. In fact, this did not happen. I soon realized that my church members were not ready to talk to this man, leave alone taking him to their houses (Translated from interview 2).

Another pastor talked about immature responsibilities that some Muslim converts were given, and they did not do them good. He said:

A Muslim leader was visited by Jesus in a dream, and after struggling with his dream for some time, he decided to receive Jesus. Immediately after his conversion, church administration allowed him to share his testimony in churches as well as to teach seminars in which he was once in a while heard saying, "I don't know what these Christians think; these Christian women behave strangely, these Christians are very strange" (Translated from interview 3).

Another pastor narrated of what happened to a Christian woman who married a Muslim leader who got converted to Christianity. He said:

This woman had gone to her pastor several times explaining to him an evil behavior that this Muslim convert had. He was every now and then asking that they do sex in sodomy way. This woman kept refusing, but a Muslim convert kept insisting that, that was a must since she as his wife was under his law. When a conflict became higher, the woman decided to leave (Translated from interview 8).

Another pastor talked about how unprepared Christians were when they came to receive Muslim converts. He said:

There is a general attitude that most Christians have towards Muslims. They assume that there is a big gap between us and Muslims. This attitude is clearly seen when a Muslim is converted to Christianity. Many of Jesus' followers are not ready to associate with this new brother just as their Master Jesus did to sinners of his day (Translated from interview 4).

Data Analysis and Literature Review Integration

According to Yin (1994, 103) various techniques could be used to group the data, including putting information into arrays, making a matrix of categories and placing

the evidence within such categories, creating data displays for examining the data, tabulating the frequency of different events, and so on. Thus, based on the research question, the factors taken into consideration were from the description of the pastors who are involved in Muslim evangelism in Kigoma, Tanzania on (1) evangelism that they do to Muslims in Kigoma, Tanzania, (2) their experience in challenges and factors that affect their Muslim evangelism, (3) religious factors that affect Muslim evangelism, (4) Christian factors that affect Muslim evangelism, (5) Muslims' response to their evangelism, (6) evaluation of Muslim evangelism approach that they have been using, (7) better ways and plans in future Muslim evangelism in Kigoma.

From all that, the pastors said that an effective ministry to Muslims would be defined as holistic ministry, which means ministering to a Muslims in a holistic way, putting in consideration, their felt needs as human beings, their physical needs, their emotional needs, their spiritual needs, and their mental needs.

A Common Opposition to The Gospel

Hiebert (1989, 45) said that in part, this resistance is due to the creedal simplicity of Islam, and to the historical confrontations that have taken place between Islam and Christianity. In part also, it is due to the fact that Christians too often have not dealt with the felt needs of the common people addressed by folk Islam. While responding to questions raised by orthodox Islam, we have overlooked the fact that most Muslims turn to a mixture of Muslim and animistic practices for the answers to everyday problems.

According to Hiebert's observation, Christians participating in Muslim evangelism should not expect easy response; rather, they should prepare themselves to meet oppo-

sition since they are considered by Muslims as people who don't have answers to their problems.

Indeed, the literature has shown that confrontation between Christians and Muslims is inevitable simply because Christians seek to win Muslims to Christ. For instance Hiebert (1989, 51) wrote:

We are concerned here with certain types of power confrontations, namely those that take place between two religions, specifically between Christianity and Islam as Christians seek to win Muslims to Christ. These include *jihads* and crusades in which believers try to convert unbelievers by military force; opposition such as government officials prohibiting missionaries from preaching and persecution of those who convert to Christianity.

It is also clear from the literature that what is being done to Muslims who get converted to Christian faith is another factor that causes opposition. For instance, Chapman (1995, 270) wrote:

It is a sad fact that in spite of its tolerant attitude in many areas, Islam does not find it easy to accept the idea of Muslims becoming Christians. Conversion to Christianity (or to any other religion) is generally regarded as a betrayal of family and community, and as apostasy which deserve the severest punishment.

Misunderstanding The Muslim World

In reviewing literature written on understanding of Christians on Muslim world, it becomes clear that Many Christians do not have adequate information of what Islam is, and do not have enough knowledge of a Muslim at large. For instance, Parshall (1980, 128) wrote:

The question "What is Islam?" and "Who was the prophet Muhammad?" brought forth some interesting answers. One of our members thought that Islam was a "game of chance similar to bridge." Another said that it was "a mysterious sect founded in the South by the Ku Klux Klan." One gentleman believed it to be "an organization of American Masons who dress in strange costumes." The prophet Muhammad was thought to be a man who "wrote the *Arabian Nights*." Another said he was "an American Negro minister who was in competition with Father Divine in New York City."

Parshall, also talks about the need for Christians to understand the Muslim's world in a broader sense. He wrote:

We must attempt to understand the Muslim's world-view from a broader perspective than merely his religious orientation. A total understanding of a people's way of life includes much more. And an effective presentation of the message of Jesus Christ must be based on an appeal to felt needs that pervade a Muslim's total life and thought (Parshall 1980, 65).

Kim talks about the powers that must be realized if at all Christians are going to reach out to Muslims. He wrote:

I have mentioned that Muslim beliefs in jinn are essentially based upon the Islamic-canonical accounts of jinn. This activity of evil jinn has always been one of the most important topics among all Muslims, beginning with prophet Muhammad himself. Previously we quoted the Hadith (Chapter 5) that "Satan reaches everywhere in the human body as blood reaches everywhere in one's body" (2001, 176).

He adds that not only should the gospel carriers share with Muslims the message of salvation alone. For Christians to minister to Muslims in a better way, they should learn and understand and address the problems of supernatural powers that surround Muslim world. He wrote:

Therefore, anthropological hermeneutics of spirit possession cults should consider this spiritual dimension carefully and pay more attention to the insider's (*emic*) perception and the experiences of spirits than to the outsider's science-centered analysis (Kim 2001, 332).

Chapman talks about how the gospel preacher should reach out to Muslims not only with the attitude of healing of the soul, but also with the attitude of healing of the souls, the body and the mind as well. He wrote:

This book is about weary and burdened human beings. They constitute the 'ordinary people' of the Muslim world. As with the Jewish 'crowds' of Jesus' time, to whom his familiar words of invitation were initially addressed, so the masses of Muslims today. The aim of these chapters is to explore and explain the beliefs and practices of ordinary Muslims. The objective in such a beneath the surface of religious behavior is to understand the particular weariness and burdens of contemporary Muslims (Chapman 1995, 121-122).

Poor Muslim Evangelism Approach

The pastors involved in Muslim evangelism in Kigoma realized the need for the message of the gospel carried out to Muslims to be contextualized for it to be relevant to the Muslim mind and to his world-view (Translated from interview 5). Charles Taber quoted by Parshall (1980, 32) wrote:

Contextualization... is the effort to understand and take seriously the specific context of each human group and person on its own terms and all its dimensions-cultural, religious, social, political, economic-and to discern what the gospel says to people in that context. This requires a profound empirical analysis of the context in place of flip or *a priori* judgments. Contextualization tries to discover in the Scriptures what God is saying to these people. In other words, contextualization takes very seriously the example of Jesus in the sensitive and careful way he offered each person a gospel tailored to his or her own context.

Also Chapman invites Christians to be wise in their evangelistic discussions with Muslims. He wrote:

Resist the temptation to criticize Islam. The words of Jesus about standing in judgment on other people are surely relevant to our dealings with Muslims: "Do not judge, or you too will be judged. For in the same way as you judge others, you will be judged, and with the measure you use, it will be measured to you" (Matthew 7:1-2). In other words, if we criticize Islam, its civilization, its beliefs and its whole way of life, we may be inviting Muslims to do the same to us and our faith (Chapman 1995, 182).

Also Parshall calls Christians who participate in Muslim evangelism to know what they are doing in terms of having enough knowledge of where to start. He wrote:

In the Bible we observe a wide array of approaches to people. The aim of the communicator was to maximize the impact of the gospel upon the receptor community. A basic principle was to start where the person was in his own orientation to life. The woman at the well was witnessed in a very different manner than was Nicodemus (Parshall 1980, 31).

Poor Plans For Muslim Converts

According to Musk (1989, 252) there consequently needs to be a major emphasis on the teaching of the word among those Muslims whose relationship with Jesus Christ begins in power encounter. The fruit of genuine encounter in experience will be

an openness to new realization at a cerebral level. Grounding in the faith, anchoring of experience in biblical truth, will be crucial for new believers in Christ who come to faith via process of power encounter.

In addition to that, literature review also shows that pastors, evangelists and other Christian workers in Muslim evangelism should always remember that growth among the Muslim converts should not be expected to happen rapidly, for the converts to become mature in faith and in Christ. For instance, Masih wrote:

A young convert is still by far not a perfect Christian. Likewise we are still growing. We should not watch newly-won believers from Islam with the eyes of a policeman but with the view of a mother who washes and nurses her small child several times a day. It takes years of patience while the sub conscience of a former Muslim is filled with Christian thoughts. The old spirit must leave, and the new one must enter (Masih, 29).

It is also clear from the literature review that gospel carriers to Muslims should always have hope in the sense that God wants all people in his kingdom. Talking on this, Livingstone writes:

However, based on the hermeneutic principle of understanding Scripture at face value in its most natural mode, we assume that the early Christians understood “make disciples of all *ethnos*” to mean it would indeed occur-no exceptions. Therefore, they did not need to discern where God was not working. It is unlikely that early Christians interpreted lack of response to God’s abandonment of a people. Possibly some of their undaunted optimism was due to John’s Revelation (5:9; 7:9) that there would indeed be persons reconciled to God from every kindred, tribe, *ethnos*, or people group. This would include every Muslim people group. Therefore unresponsiveness among Muslims in any given city is not God’s faulty (Livingstone 1993, 36).

Contrasting Views

The contrasting views of the pastors involved in Muslim evangelism in Kigoma can be interpreted as a sign that there is need for harmonization of understanding between approaches of Muslim evangelism in Kigoma. The contrast between the two views suggested that there is no existing formal definition of Muslim evangelism for the pastors in Kigoma, Tanzania.

Desire for Improvement of Evangelism to Muslims

All pastors realized the need for improvement of the existing methods and approaches of Muslim evangelism in Kigoma. This also means that in one way or another, the mission to Muslims, though existing, has some shortcomings which call for pastors, evangelists and other Christian workers in Kigoma to work as one team and structure better ways of reaching out to Muslims.

CHAPTER 5

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

The experience shared by the pastors involved in Muslim evangelism in Kigoma, Tanzania is an indication that evangelism to Muslims should be considered as the fundamental element of church life as it is stated clearly in the Lords command in (Matthew 28:19-20).

Conclusion

This is a reminder of the previous chapters, a summary of the findings, and recommendations for the local churches in Kigoma town, and for further studies. The purpose of the study was to allow the pastors involved in Muslim evangelism in Kigoma to express their perception of the factors affecting their Muslim evangelism.

The pastors indicated that Muslim evangelism should be given equal priority like evangelism that is being done to non-Muslims since God's plan is to have people from all ethnic groups in his kingdom. For Muslim evangelism in Kigoma, Tanzania to be effectively done, different needs emerged.

The need to mobilize more Christians in Kigoma for simple ways of doing Muslim evangelism like making friendship with Muslim neighbors, sharing Good News with them in daily discussion at homes, at market places, at schools, and at other places where Muslims and Christians meet.

The need is to exhort Christians in Kigoma to live a life that portrays love and life of their Master Jesus Christ who was found sinless by his enemies. Some Muslim

converts who were interviewed expressed their amazement to some of the things that Christians were doing nowadays in the name of modernity and new fashions. Christlike life is recommended to be a useful instrument for Muslim evangelism.

There is also the need for Christians in Kigoma to learn the world of a Muslim for missiological and contextualization intention. Muslim converts who were interviewed indicated their hatred to the past life in Islam religion saying that it was full of darkness and many types of evil actions. Proper knowledge and understanding of Islam and Muslims at large will make Christians in Kigoma find better ways and methods of reaching out to lost souls of Muslims.

It is also necessary for Christians in Kigoma to reach out to Muslims with holistic approach. Schools, hospitals, computers, English classes, poly technic schools, women organizations, nursery schools, micro projects and development associations were recommended by the pastors to be a means through which Muslims would be reached.

Another need is for prayer and fasting. It was found out that many of the encounters between the pastors doing Muslim evangelism in Kigoma and Muslims take place when the pastors have not prayed enough, or they have not prayed at all. A call for prayer and fasting is a reminder to Christians who reach out to Muslims in Kigoma to know that they are in the battle field any time they launch out to Muslims.

There is also a need for conducting training and seminars on true Christian love and how to do Muslim evangelism. It was found that Muslims in Kigoma, have a deep desire to know more despite a common opposition that they might show to the gospel. Proper training will equip Christians in Kigoma and will prepare them to give answers to Muslim questions.

It is also very important for Christians in Kigoma to depend on God and leave room for God to intervene and convict Muslims of their guilt and show them the light so that they can forsake their evil ways and come to Jesus.

Also it is crucial for the church of Christ in Tanzania to be mobilized and equipped for reaching out to Muslims as the command to go out and make disciples of all nations is for all Christians.

The most important elements of Muslim evangelism depicted by the pastors involved in Muslim evangelism were

A common opposition to the gospel. This consists of a common opposition that Muslims have to Christianity, Christians and their message of the gospel. However, the other type of opposition is that of the unseen supernatural powers that are against the gospel.

Misunderstanding Muslim world. This has to do with poor understanding of the Muslim and his or her world that the pastors have in terms of his or her daily problems and his or her deep need of deliverance from supernatural powers despite his or her resistance of the gospel.

Being misunderstood by Muslims. This consists of misconception of Muslims with regards to obeying some of Jesus' teaching to his followers. It also has to do with how Christians are viewed by Muslims today, specifically, when it comes to the way of dressing and modest.

Poor evangelism approach. This consists of the methods that the pastors are using in their evangelism to Muslims in Kigoma. It mainly has to do with debates, personal evangelism, house to house evangelism, crusades and open air meetings. However, the approach should be contextualized to Muslim contexts. Evangelism to

Muslims is something that must be carried on in obedience to the Lord's command to go and make disciples of all nations.

Recommendations

This study shows that Muslim evangelism is very crucial and it should be given a place of importance as far as the Lord's command is concerned. The researcher makes three sets of recommendations: for the local church, for other pastors, evangelists and Christian workers in Tanzania and for further research.

Recommendations To The Local Church

Based on the experience of the pastors involved in Muslim evangelism in Kigoma, the researcher recommends that the church should change her negative attitude towards Muslims, and wake up in terms of Muslim evangelism. For the church to implement her mission to Muslims she must give priority to prayer so that she can be spiritually armed to launch out to the lost souls of Muslims.

Likewise, the church should organize seminars with the objective of equipping, and preparing the church members to consider Muslims as their fellow human beings created in the image of God who are in need of the same deliverance and salvation that the church has. Therefore, making friendship with Muslim neighbors and receiving them with a genuine heart when they come to Christ, is of great importance and Christ like.

Recommendations To Other Pastors, Evangelistic Teams and Christian Workers in Tanzania

Based on the experience of the pastors involved in Muslim evangelism in Kigoma, the researcher recommends that the whole body of Jesus Christ in Tanzania should

wake up, know their role and responsibility in reaching out to Muslims. Never should any one in the Body of Christ in Tanzania assume that he or she is exempted reaching out to Muslims, since the challenge is with all of us as Chapman puts it:

The word 'challenge' appears in the sub-title of this book. It is a popular word which we use in sport, politics and many other areas of life. It conveys the feelings that we are being invited to contest or a duel...If we are thinking in terms of *numbers*, the feeling is that 'Islam is growing and spreading'...Muslims claim that Islam is the fastest-growing religion in the world, with about 1,000 million adherents, and that it is now poised for the conversion of Europe and North America. Here then, in what is said to be a pluralist world, we have a missionary religion which would like to convert the world; and while the Christian church seems to be contracting in the West, Islam seems to be expanding (Chapman 1995, 8-9).

Again, the church of Jesus in Tanzania should be among other things, missionary oriented. Thus, training and equip pastors, evangelistic teams and other Christian workers for Muslim evangelism. Having in mind a lot which is still to be done in the area of mission to Muslims and the positive attitude that the same God of the Christians wants Muslims in his kingdom as well as Livingstone puts it:

Among many societies of the Muslim world the church of Jesus Christ has become distinct. Or it is a tiny group in isolation. Among many Muslim people's, it has been prevented from ever getting rooted...Is God active in the process of bringing tens of thousands of Muslims under the lordship of Christ? We assume that God is effective carrying out his role. The would-be missionary must be aware of what the Bible teaches about the divine factors involved in apostolic church planting (Livingstone 1993, 9-25).

Recommendations For Further Research

Among the shared experiences there were events which seemed unique and which called for further investigation. Studies should be carried on determining better methods and approach to Muslim evangelism. Christians should carry out their role in reaching out to Muslims with learning attitude so that they can contextualize the gospel within Muslim context.

The experiences shared by the pastors involved in Muslim evangelism in Kigoma indicate that Muslim evangelism is very fundamental in church life and mission, and yet, it has been carried out by a few pastors and a few evangelists. This factor seems to be real in many local churches in Tanzania as well as in most African local churches. It is therefore suggested that further studies to analyze ways of carrying out relevant contextualized basic training on Muslim evangelism would be beneficial. Most of trained pastors, evangelists and bishops come out of theological training colleges with very little preparation for Muslim evangelism.

Conclusion of Recommendation

The local church is responsible to organize and to structure Muslim evangelism program, and train all church members about how to carry the message of the gospel to Muslims. Bible colleges and other institutions which train pastors and other Christian workers are recommended to equip students with skills in reaching out to the souls of Muslims.

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INTERVIEWS

- Participant 1. *Interviewed by author, 13 August 2004, Kigoma.* Tape recording.
- Participant 2. *Interviewed by author, 14 August 2004, Kigoma.* Tape recording.
- Participant 3. *Interviewed by author, 19 August 2004, Kigoma.* Tape recording.
- Participant 4. *Interviewed by author, 24 August 2004, Kigoma.* Tape recording.
- Participant 5. *Interviewed by author, 15 December 2004, Kigoma.* Tape recording.
- Participant 6. *Interviewed by author, 16 December 2004, Kigoma.* Tape recording.
- Participant 7. *Interviewed by author, 19 December 2004, Kigoma.* Tape recording.
- Participant 8. *Interviewed by author 20 December 2004, Kigoma.* Tape recording.
- Participant 9. *Interviewed by author 22 December 2004, Kigoma.* Tape recording.

Appendix 1

Guidelines for Interview

The interview derived from research questions found in chapter 1 and is attached to this study (appendix1). The participants were first assured of confidentiality of any information they would give to the interviewer.

The interview had five sections as follows:

- A. Verification of pastor's participation in Muslim evangelism.
- B. Muslim evangelism status related questions.
- C. Observation of the pastor's experience in Muslim evangelism.
- D. Perception of the pastors of Muslims' response to the gospel.
- E. Experience of Muslim converts.

Interview Outline

Introduction

We are conducting this interview in order to help the church improve its mission Muslims. This interview may take 30 to 90 minutes. Would you help us by responding to the following questions?

A. Verification of Pastor's Participation in Muslim Evangelism

1. We are surrounded by many Muslims around our place. What do you think about it?
2. Do you think that it is a high time that we reach out to Muslims in our area?
3. For how long have you been involved in Muslim evangelism?

B. Muslim Evangelism Status Related Questions

1. How do you do Muslim evangelism?
2. What is the church doing in general with regard to Muslim evangelism in Kigoma town?
3. What do you think are positive and negative things about doing Muslim evangelism in Kigoma town?

C. Observation of The Pastors Experience in Muslim Evangelism.

1. Does Muslim evangelism pose any challenge on you? If any explain.
2. What do you think are the factors that cause those challenges?
3. What do you think should be done to address those factors?

D. Perception of The Pastors of Muslim Response to The Gospel

1. What is your observation with regard to Muslims getting converted to Christianity?
2. What do you think are the hindrances to the Muslims' response to the gospel?
3. What do you think should be done to address those hindrances?

E. Experience of Muslim Converts

1. What do you think is the difference between Christianity and Islam?
2. Why some Muslims oppose the gospel?
3. How did you perceive evangelists before you became a Christian and why?
4. What do you think should be done to bring more Muslims to Christ?
5. Could you give more details on Christianity and Christians at large from your own experience since you became a Christians?

Appendix 2

Interview Questions

Questions to Ten Pastors

1. How do you do Muslim evangelism?
2. Does Muslim evangelism pose any challenge to you? If any explain.
3. What do you think are the positive things about doing Muslim evangelism in Kigoma town, and what do you think are the negative things about it?
4. What is the church doing to deal with the negative aspects of Muslim evangelism if any?
5. What do you think should be done to improve Muslim evangelism in Kigoma town?

Questions to Muslim Converts

1. What do you think is the difference between Christianity and Islam?
2. Why some Muslims oppose the gospel?
3. How did you view evangelists before you became a Christian and why?
4. What do you think should be done in order to bring more Muslims to Christ?
5. Could you give more details on Christinity and Christians at large from your experience since you became a Christian?

Interview 1: Questions to Participant 1

1. Mchungaji, unadhani mtazamo wa Waislamu unakuwaje unapowashuhudia habari njema?
2. Kuna mambo yoyote katika Biblia yanayowatatanisha?

3. Hivi unadhani ni njia gani unazotumia kuwashuhudia Waislamu ambazo zinafaa zaidi?
4. Na kiwango cha Waislamu kuokoka kikoje?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 2: Questions to Participant 2

1. Hivi hali inakuwaje mnapoenda kwenye nyumba za Waislamu kuwashuhudia?
2. Wao wanamchukuliaje Yesu wakati mnapowaambia habari zake?
3. Kuna mambo mengine yoyote ambayo unaweza kuelezea?
4. Ni mbinu gani unazotumia katika kuwashuhudia ambazo unadhani zinafaa zaidi?
5. Mtazamo wa Wakristo kwa Waislamu wanaokoka ukoje?
6. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 3: Questions to Participant 3

1. Hivi mchungaji ebu nieleze. Kunakuwepo na upinzani wowote mnaokumbana nao katika huduma yenu ya kuwashuhudia Waislamu?
2. Ni mambo gani hasa ambayo kwao yanakuwa kikwazo?
3. Ni mbinu gani ya kuhushuhudia ambayo unadhani ni bora?
4. Kuna maandalizi gani unayoyafanya kwa Waislamu wanaokoka?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 4: Questions to Participant 4

1. Unadhani Waislamu wanakuelewa wewe pamoja na ujumbe unaowapelekea?
2. Kwanza mtazamo wao kuhusu Wakristo unakuwaje?
3. Ni mbinu gani unazotumia kuwashuhudia Waislamu ambazo unadhani zinafaa zaidi?
4. Kuna maandalizi gani unayoyafanya kwa Waislamu wanaokoka?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 5: questions to Participant 5

1. Hivi Waislamu wanakuwa na mwelekeo wa kuwaelewa ninyi pamoja na ujumbe manaowapelekea?
2. Unadhani ni rahisi wao kushuhudiwa na wanawake wa Kikristo?
3. Na kiwango cha Waislamu kuokoka kikoje?
4. Kuna mengine unayoweza kueleza hasa kutokana na uzoefu wao katika kuwashuhudia Waislamu?
5. Ni mbinu gani unazotumia kuwashuhudia Waislamu ambazo unadhani zinafaa

zaidi?

6. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 6: Questions to Participant 6

1. Tuseme kwamba kunakuwepo makabiliano yoyote na nguvu za giza wakati mnapowapelekea Waislamu habari njema?
2. Ilikuwa je baadaye ulipokuwa umepatwa na hali hiyo?
3. Kuna mambo gani zaidi ambayo unaweza kuelezea?
4. Ni mbinu gani unazotumia kuwashuhudia Waislamu ambazo unadhani zinafaa zaidi?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 7: Questions to Participant 7

1. Umeshawahi kukabiliwa na upinzani wowote wa nguvu za giza katika huduma yako ya kuwashuhudia Waislamu?
2. Ni Waislamu wa aina gani mnaowashuhudia?
3. Ni mambo gani ambayo wangependa kuyasikia na ambayo wasingependa kuyasikia katika kuwashuhudia?
4. Ni mbinu gani unazotumia kuwashuhudia Waislamu ambazo unadhani zinafaa zaidi?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 8: Questions to Participant 8

1. Kuna mwitikio wa aina gani unaokuwepo katika kufanya mahajiano au midahalo na Waislamu?
2. Unaonaje kama tukiwatuma wanawake wetu wakawashuhudie?
3. Mtazamo wa Wakristo kwa Waislamu wanaoookoka ukoje?
4. Kuna maandalizi gani unayoyafanya kwa Waislamu wanaoookoka?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

Interview 9: Questions to Participant 9

1. Lakini wanakuelewa mchungaji?
2. Na tuseme mtazamo wao kwa Wakristo unakuwaje kwa ujumla?
3. Unadhani kuna mambo yoyote ambayo yanakuwa kikwazo kwa Waislamu mnapowashuhudia?
4. Mtazamo wa Wakristo kwa Waislamu wanaoookoka ukoje?
5. Ni mambo gani hasa yanayoathiri huduma ya kushuhudia Waislamu hapa Kigoma mjini?

CURRICULUM VITAE

Personal and Family History:

Name: Emmanuel Louis Msambya

Date of Birth: February 02, 1966

Place of Birth: Kigoma, Tanzania

Marital Status: Married

Name of Spouse: Esther Emmanuel Msambya

Number of children: Five Names: Beatrice Emmanuel Msambya
Riziki Emmanuel Msambya
Maria Emmanuel Msambya
Louis Emmanuel Msambya
Samuel Emmanuel Msambya

Educational History:

1971-1977 Kagunga Primary School
1981-1982 Dar es Salaam Technical College
1990-1992 Nairobi Pentecostal Bible College
Oct-Nov, 1995 Haggai Institute (Singapore)
2000-2001 Lake Tanganyika Christian College

Work Experience:

1984-1989 Youth Leader with (PEFA) in Kigoma
1993-1995 Pastor/ Part time Bible School Teacher
1993-2000 Conducted Christian seminars in Western Province with (PEFA)
2003 Acting Secretary General with (PEFA) Kigoma District
2001-2005 Youth Pastor with (PEFA) Kigoma District
2001-2005 Member of District Council (PEFA) Kigoma District
2003-2005 Sunday School Supervisor in Western Province with (PEFA)

Currently a student at the Nairobi Evangelical Graduate School of Theology awaiting graduation in July 2005, by the grace of God.