

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

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

BY  
OSEJE LAWRENCE ODHIAMBO

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

JULY 2006

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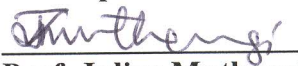
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**A STUDY OF THE MUSLIM CONCEPT OF HEREAFTER AND  
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WITNESS IN MIKINDANI-MOMBASA**

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

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

(Signed)



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Oseje Lawrence Odhiambo

July, 2006

## ABSTRACT

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

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

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

## **TO**

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

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## CHAPTER ONE

### INTRODUCTION

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

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

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

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