

THE NEGATIVE EFFECTS OF MIHADHARA IN THE CONFLICT OF  
MUSLIMCHRISTIAN RELATIONSHIP: A CASE STUDY DONE AT SELECTED  
MOSQUES AND CHURCHS IN EASTLEIGH ESTATE OF NAIROBI CITY

BY

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**DECLARATION**

This Senior Project is my Original Work and has not been Presented for any Degree  
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**DEDICATION**

This senior project is dedicated to my sponsor Foekje Koresalem, my dear wife Phyllis Paul, my daughter Kowsar Mahad and not forgets Joyce and Allan Kiprop. Above all to the Almighty God who purchased me by the blood of His Son Jesus Christ my Lord and enable me to achieve and graduate with a Bachelor Degree in Theology.

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### **ABSTRACT**

The research was intended to establish the negative effects of Mihadhara in the conflict of Muslim-Christian relationship in Eastleigh Estate of Nairobi City. The central purpose of the study was to explore the degree to which Muslims and Christians carried out their religious role in handling the negative effects of Mihadhara in order to co-exist peacefully with engaging in a running battle all the times. The main objectives of the study was to establish the extent to which Muslim and Christian can peacefully co-exist while spreading their religious believes, instead of always causing havoc to each other.

A detailed literature review section highlighting finding from other authors that helped to establish the knowledge gap that the present study hoped to fill in regards to how the Christian church has been equipped in dealing with the negative effects of Mihadhara conflict in Muslim and Christian relationship and they can co-exist.

The theoretical frame work was established on the issues that cause the inter-religious conflict among the cosmopolitan population of Eastleigh and how to resolve conflict of Mihadhara origin in their relationship. The researcher also explores some of the effects caused by Mihadhara such as dialogue, converts from Muslim background, destruction of properties, displacement of non-Muslim among Muslim communities, discrimination in education, politics and intermarriage conflicts in Muslim-Christian relationship and how they can create fundamentalism with destruction to property and lives between the two communities. The theoretical framework is important for both Muslim and Christian open-air preachers to understand the importance of peaceful dialogue as we each spread our beliefs.

A questionnaire and interviews were administered to Christian Church leaders (pastor), their wives, and youth groups both from Muslim and Christian faith, Muslim religious leaders, and business people from both divide living in Eastleigh Estate of Nairobi city. The research findings indicated that there are so many negative effects of Mihadhara to Muslim-Christian relationship but yet Muslims and Christians can co-exist because they do many other things together and each meeting they meet is seen as Church-Mosque relationships, after all they live in the same country and religious tolerant is much needed in order to enhance their co-existence.

It also pointed out that since the 7<sup>th</sup> century Muslims and Christians have historically co-existed and there are many things in common we can learn from each other. Muslim preachers should stop ridiculing the Christian faith and concentrate on preaching from their own book. They should also respect the Christian book as they are commanded by their own book. The converts from Muslim background believers have freedom to belief the religion they wish and think will lead them to the true God. Their wish should be respect after all no Christians kill or force their beloved who turned to the Muslim faith. These findings and more can be help to the Muslim and Christian communities living in Eastleigh Estate to peacefully co-exist since both the Qur'an and the Christian Bible command their followers to peacefully, co-exist and become good citizens since both of them are living in the same district and country and none of them is ceasing their citizenship.

### **LIST OF ABBREVIATIONS**

Mihadhara	-	Muslim open-air preaching
Ex-Muslim	-	Converts from Muslim background believers
Hadith	-	The tradition of Islam
Tahrif –I-Lafzi,	-	Means that Bible is a book of corrupted words
Tahrif-I-Manawi	-	Means that the Bible contains corruption of the meaning.
Murtad	-	Means someone who has deserted his faith specially the Muslim faith and deserves to be killed

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Eastliegh as Location and Population

Eastliegh lies in the heart of Nairobi's Eastland. It was formed by the colonial government and was given to the civil servants who were mainly Asian origins. Today Eastliegh is mostly inhabited by Somalis, Muslim immigrants from Ethiopia, a few Asians and with other indigenous residents. Eastliegh is one of the fastest developing areas of Nairobi with majority of businesses run and owned by its Somali inhabitants.

According to one internet source (<http://www.ehow.facts conflict-theory-religion.html> accessed on (23/10/2012), "At the independence of Kenya in 1963 segregation of residential spaces along ethnic lines was abolished. As a result of this, the population of Nairobi increased considerably with most of the Somali traders moving to Eastliegh area. In 1993 the civil war broke out in Somalia resulting in an influx of Somali refugees in the Eastliegh neighborhood who immediately converted the lodges into business premises."

According to Wamunyinyi (2011) who serves as the Deputy Special Representative of the chairperson of the African Union Commission on Somalia, says "Today most of the suburb has been taken over by the Somalis who have been investing 1.5 billions dollars per year. The resulting businesses range from shopping malls to five star hotels with brand names such as Tawakal, Bangkok, Towqif, Day to Day, Sunrise Shopping Mall, Garissa Lodge, Kilimanjaro and Nomadic Palace which are stocked and furnished with luxury items imported from Dubai, China, Thailand".

Carrier and Emma (2012:33) says about life in Eastliegh, "Despite the proximity to the heart of Nairobi, many Kenyans speak of travelling to Eastliegh using the famous number 9 matatus as moving from the heart of Kenya into the heart of Somalia".

## **1.2 Background to the Study**

Mihadhara originates from the discussion and usage of the Quran and the Bible by Muslims and Christians in open-air preaching in the contemporary Islamic revitalizing Eastleigh. This is done by Muslim Associations such as Muslim Preachers Movement, the Ansar Muslim Youth of Kenya, Tanzanians Council of Quran Reading, the Tabliq Muslim Youth of Uganda and Youth Muslims Association of Kenya and Tanzania as well as the Ahmadiyya Muslim Mission of East African among other organized groups. All these organizations are inspired and influenced from outside this region, particularly by the South African preacher Ahmed H. Deedat. The Mihadhara preaching concept has been profoundly leading to either or both verbal and physical clashes and in some cases, leading to the destruction of places of worship and loss of lives.

The negative effects of Mihadhara are largely spiritual, physical and psychological to people, destruction of property, educational and political discrimination, violation of human rights, breakdown of cross-cultural marriages, and denial of religious freedom for the Muslim background believers in Christ.

## **1.3 Problem Statement**

In his thesis Mutei (2004:15) indicates that “the negative effects of Mihadhara have led to a discord in Muslim-Christian relations in Eastleigh and other areas that are principally inhabited by people from Somali origin. The effects of these meetings are far more reaching to Muslims who converts to Christianity. Whenever dialogue ensues between Muslims and Christians on matters of faith, those that have converted and the general population of Christian face the wrath of the Muslim Communities living around this area. In most of cases these individuals end up leaving these areas due to intimidation and to avoid loss or destruction of their property or physical attacks by the Mihadhara preachers and their adherents. Other far reaching effects are sociological and educational aspects to the conflict where children of Christian believers are forced to study Islam and to dress like Muslims”.

#### **1.4 The Purpose of the Study**

The main objective of this research is to carry out an investigation on the negative effects of Mihadhara on Muslim-Christian relations. Further to find out why their good relationship constantly turns into a negative conflict. The researcher will shade some light on the spiritual and physical effects of Mihadhara and how they affect the lives of Muslim-Christian community living in Eastliegh. The researcher will be involved personally in observing of Muslim-Christian relations and conducting interviews where it is appropriate.

#### **1.5 The Specific Objectives**

1. The objective of the study is to identify the root causes of conflicts that emerge from Mihadhara and the Muslim-Christian relations in Eastliegh.
2. The studies will identify effects of Mihadhara on Christian converts from Muslim background believers.
3. The study seeks to shade light on the reasons that lead to the destruction of property when Muslim-Christian conflicts erupt.
4. The study will identify the forms of political discrimination resulting from Mihadhara.
5. The study will finally highlight educational discrimination that results from Mihadhara.

#### **1.6 Research Questions and Hypotheses**

The study will seek to answer the following questions:

1. What are the effects of Mihadhara on Muslim-Christian relations?
2. How does Mihadhara affect Christian from Muslim background?
3. How does Mihadhara lead to the destruction of property when Muslim-Christian conflict occurs in Eastliegh?
4. How does Mihadhara spur the claim by Muslims of being politically discriminated in Eastliegh?
5. How does Mihadhara impinge on inter-marriage between Christian and Muslims?

### **1.7 The Significance of the Study**

This research will be a tool for the church leaders and scholars in Kenya and areas where Christian and Muslim interacts to learn on how to deal with the negative effects caused by Muslim Mihadhara which always result in stormy relations. The researcher hopes this study will provide bases for further research in the same area by scholars who are interested in Muslim-Christian relationships. The study will provide foundational knowledge for further research to Churches, Christian Institution of Higher Learning on the subject of the negative effects of Mihadhara in Muslim-Christian relationship.

The study will also help people of these faiths to change their behaviors towards each other which will enhance their co-existence and minimize conflicts between them. Although there has been no formal study of this nature done before, this study is significant in understanding and solving of conflicts that result from the interactions of Muslim and Christian.

### **1.8 The Scope of the Study**

The negative effect of Mihadhara in Muslim-Christian relationship fits in the nature of cultural conflicts that emerge and are played out within communities with different religious composition. These social groups tend to be of the same cultural and religious tradition, group identifications therefore will tend to overlap with religious identification, and thus the conflicts between religious groups are often based upon the groups themselves for reasons that vary from social to political, economic and religious affiliations. This is true especially where one religion dominates over others. A group's religious identification will thus act as an indicator of social status. A minority religious group, whether part of the same larger religious tradition will experience the social stigma in the same way as any other minority group, while incorporating the minority social status into its theology and religious worldview. Comparatively, the dominant group enjoys its social position while often absorbing the role of influence into its theology and religious worldview.

### **1.9 The Assumption**

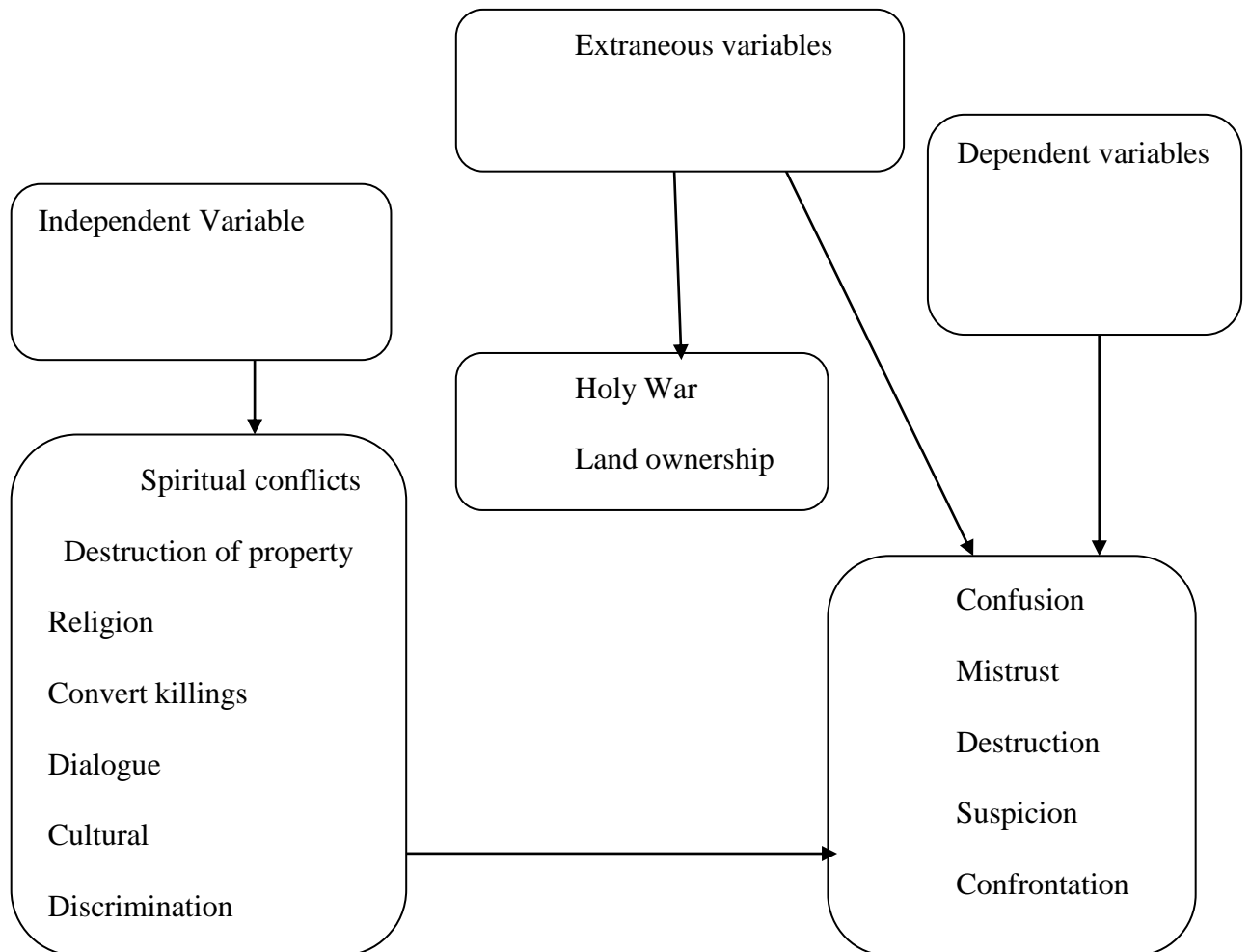
The Bible and the Quran both teaches their followers to tolerance but Muslim Open-air preaching conflict is rampant in the cosmopolitan Eastliegh Estate. Both Christian and Muslim beliefs are theism in nature but religious conflicts caused by Mihadhara have hampered their co-existence and relations, although even in the height of conflict they sometimes do many things together.

### **1.10 The Limitations**

The primary focus of the research is to identify the effects of open-air preaching conflicts in Muslim–Christian relation in Eastliegh Estate of Nairobi city. The study has to deal with large population of cosmopolitan area. It becomes very difficult to select the sample of only 60 individuals of all the population. In this research, the researcher has limitation to concentrated on one of the areas that is highly prone to Mihadhara conflict especially thus of Muslim–Christian relations. The second major limitation is the scope or the wideness of the topic and limiting to open-air preaching is a great challenge. Thirdly that accuracy of the information feedback the researcher is to get back from the field is another problem. Both Muslims and Christian may examine issues on their perspective, therefore the question how accuracy can the data be?

Fourthly, effects of social injustice over the years in this country's independence opens up a large gaps in both educational and development of infrastructures such as roads, educational facilitates and health facilitates are main issues which Muslims claims to have contributed to the effects of Muslim open-air preaching could not be discussed.

### 1.11 Theoretical Framework of the Study



### 1.12 The Conceptual Framework

The conceptual frame work identifies the negative effects of Mihadhara in the conflicts of Muslim-Christian relation in the Eastliegh and how it affects the different communities living in this area. It seeks to establish the issues that cause the inter-religious conflicts among the cosmopolitan population of Eastliegh and how to resolve conflicts of Mihadhara in their relationships. The researcher also explores some of the effects caused by Mihadhara such as dialogue, converts from Muslim background, destruction of properties, displacement of non-Muslim living among Muslims communities, discrimination in education and politics, and inter-marriage conflicts in Muslim-Christian relationships and how they can create

fundamentalism which causes destruction to property and loss of lives between the two communities.

### **1.13 Conclusion**

The negatives effects of Mihadhara in Eastliegh have reached its highest point in the last few years. In the past Mihadhara was something done for few hours in the afternoon or evening. Today 11<sup>th</sup> Street of Eastliegh is always busy with Muslim preachers who ridicule Christians and their faith hence causing conflict between Muslim-Christian communities as observed by the researcher. The effects of Mihadhara occurs when Muslim-Christian engage in dialogue, in what is commonly referred to as the battle of the books, hence causing physical confrontation, killing of converts, discrimination in political circles, educational discrimination and clashes in inter-marriages between the two communities. The dialogue and debates heated Muslim youth often turn their energy into destructive force and fundamentalism like what recently happened in St. Polycarp Anglican Church in Ushirika Estate of Eastliegh.

I belief Mihadhara is counter-productive. It causes hostility, mistrust, fear and enmity between the two faiths. Therefore, leaders of both religions should foster and address the dangers posed by this forms of relations and aim on a workable solution to promote peace rather than suspicion and conflicts.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

In this section, the research explores relevance of literature that has been written on subject of the effect of Mihadhara in Eastleigh Estate of Nairobi. The research also surveys effects of Mihadhara related conflicts on Muslim-Christian relations as written by other scholars.

#### 2.1 Definition of Key Words

Mackechnie (1979:383) “The English Webster dictionary” defines conflict as sharp disagreement or opposition as of interests, ideas or clashes.

The working definition of conflict is spiritual clashes and confusion caused by dialogue in Muslim-Christian open air preaching.

Mihadhara is the plural Swahili word Mihadhara meaning “lecture”, a public talk or discourse. According to Mutei (2006:31) and Chesworth (2006:9) the word has its origins in Arabic root “Hadhara”, which means to be present or to present a lecture. Two Swahili words also show the meaning of the term, the verb kuhudhuria “to attend” and the noun Mahudhurio “attendance”. Therefore, when issue is to be discussed publicly, it is conducted “Hadharani”.

#### 2.2 Mihadhara

Although Muslims and Christian use different approach in spreading their faith and belief through open-air preaching, but Muslim preachers and Imams use the Bible for the wrong reason. They question the inerrancy of the Bible and accusing Christians for corrupting the Bible. Sometimes Christians are forcefully placed on podium being mocked and ridiculed.

Hannon (2008: 96) writes that “Mihadhara originated from the discussion and usage of the Quran and the Bible by Muslims and Christians in open-air preaching in the contemporary Islamic revival in Eastleigh which, for instances, is characterized by Muslim Associations in East Africa such as Muslim Preachers

Movement, the Ansar Muslim Youth of Kenya, Tanzanians council of Quran reading, the Tabliq Muslim youth of Uganda and Youth Muslims Association of Kenya and Tanzania and Ahmadiyya Muslim Mission of East African countries of Kenya, Uganda and Tanzania. However, it is very clear that the influence from outside East Africa, particularly that of South African preacher Ahmed H. Deedat, has effected largely the clashes between Muslims and Christians in Eastliegh and the whole of East African countries because his profound open-air preaching influence Muslim preachers in the whole of East Africa”.

### **2.3 Mihadhara as Global Network**

As we have witnessed today, it is evident that the practice of Muslim Mihadhara in Eastliegh estate of Nairobi and in whole of East Africa has both local and international input. It may be the beginning of radicalism in East Africa. Chande (1991:349) puts it as follows, “We may place Mihadhara in the broader context of the emergence of Islamic radicalism in East Africa in recent decades which is galvanized by a vision of the universal Umma. This means that the three East African countries have experienced religious radicalism and marks the end of a period of religious tolerance of local Islam; this is because the East Africa has witnessed alarming and intensive preaching activities in the recent decades”.

The Mihadhara preaching we see in the streets of Eastliegh and other parts of East African country should be seen and understood in the light of global Islamic revivalism and reform. Mihadhara is international nature arises from the fact that Ahmed Deedat activities in publishing and preaching which has greatly influenced the practice of Muslim open-air Preaching in the whole of East Africa. Muslims use Mihadhara as a way of widening their discourses in Eastliegh in largely where Christians dominate and for their grievances against the government of Kenya. The activities of Muslim open-air preaching is widely localized, thus adopted and internalized to any given area of East Africa to suit their audience and language spoken by the native people. If the majority of the people are Somali, their vernacular language is used in the debates and through the understood language the preachers express their feeling of being marginalized in economic allocation and politics. This practice is common among the open-air preachers of Eastliegh.

## **2.4 Influence of Mihadhara in Muslim-Christian Relations**

Apart from few Mihadhara that are organized well and have Christians experts invited to make formal response, the rest of Mihadhara usually target ordinary Christians with very little understanding of the Bible and Christian faith and are not able to constructively respond to issues that Muslims are raising. This kind vulnerability shows how unbalance debates in Mihadhara are in Eastleigh Estate of Nairobi.

## **2.5 Spiritual Effects**

Mihadhara is important to both Muslims and Christians. Both Muslims and Christians use Mihadhara to win converts to their religion. In the daily Muslim preaching involves a spiritual effect to the both the Muslim listeners and non – Muslim audience too. Muslim preachers in Mihadhara choose ordinary lay Christian who has never received any theological training and pump big theological questions that they cannot answer with an aim of causing spiritual confusion to their non-Muslim listeners and indoctrinating their largely Muslim audience and creating so many questions in the mind of listeners from the both divide.

Muslim trying to discredit the Holy Bible preached the Good News of Jesus Christ hence causing spiritual confusion to their fellow Muslims. In Mihadhara, Muslim twists the truth of the Christian scripture creating spiritual poverty in both followers of the two books. This also created spiritual warfare between the good and evil.

According to Wunnink (2005:15-18), “My argument, therefore, is that notwithstanding its strong religious elements and devotion, Islam is the religion of the natural man in rebellion to the God who revealed Himself in Jesus Christ. In Pascal’s short reflections on Islam in his *Pensees* he lays his finger on the sore spot. He says, Muhammad chose the way of human success, Jesus Christ that of human defeat. But the key to the struggle with Islam is found in the invisible world. In the drama of world history or also called history of redemption, there are two powers engaged in a life and death struggle. We must recognize the reality of the spiritual realm, including Satan and demonic powers. The conflict with Satan and his powers

is at the very center of Christ's ministry. According to 1John 3: 8b, the reason the Son of God appeared was to destroy the devil's work. A spiritual battle is being waged between the kingdom of God and the god of this age, and demonic presence and activities are part of the non-Christian religions and ideologies".

## **2.6 The Bible**

Miller (1976:70) describes that "There are differences between Muslims and Christians in their attitude towards the Bible; the historic Christian belief is that the Bible as we now have it is God's word and is trustworthy. The Qur'an states that God gave books to some of the prophets, and Muslims accept these books of Moses and of David and Jesus and other prophets. When a copy of the Bible in his own language is put in his hand, the Muslim may reverently kiss it, and say this is the word of God which the Koran attests".

Often in Miadhara Muslims attacks the Christian scripture, the Holy Bible. They ridicule by saying that the Bible is corrupted by Christians and Jews, so it cannot be the word of God. Geisler (2002:213) says that "In order to support their claim that the Qur'an is the inspired word of God, superseding all the pervious revelations, Muslims sustain an attack upon all competing claims. For the most part their efforts are directed against their chief rival, the Bible. Their accusation fall into two basic categories: first, the text of the scripture has been changed or forged; secondly doctrinal mistakes have crept into Christian teaching, such as the belief in the incarnation of Christ, trinity of the Godhead, and the doctrine of the original sin".

Stenger (2008:33) describes that "Both the Bible and Quran teach their followers to tolerate and inter-act with each other peacefully showing good example. The prophet Mohammed used to interact with both Jews and Christians according to history. The two religious groups are referred to in the Qur'an as Ahela-Kitab (the people of book). Allah says in the Holy Qur'an say do you dispute with us about Allah and he is our Lord and Your Lord and we shall have our deeds and Yakub and the tribes were Jews or Christians say you better knowing or Allah is not at heedless of what you do. This is a people that have passed away, they shall have what they earned and you shall have what you have earned and you shall not be called upon to answer for what they did Quran Sura 2:139-141".

Kateregga (1981:53) notes that “Mihadhara preachers in Eastliegh has always reject the notion that among the books that Muslims must belief to be a good Muslim is the Holy Bible as it is from the Old and New Testament. Mihadhara preachers and Muslim society in general accused the Christian and Jew for corrupting the word of God. As it is a central part of our faith to belief in the four Holy books (Scriptures) of Allah. All these four books are Holy and originated from God. They are inscribed on eternal tablets in heaven. Exact copies of these divine heavenly scriptures have been sent down from God (Tanzil) from time to time. These revealed scriptures consist of four books. They have much in common and all four books have same purpose, to reform humankind. They confirm on another. Muslims are required to accept and believe in them completely”.

Zebiri (1997:53) says that “Muslims claims that the Bible has errors and they claim that the holy Bible predicts the coming of Muhammad their prophet. Much Muslim Biblical interpretation is on a fairly basic and unsophisticated level. The two areas of greatest continuity with the medieval period are the citation of alleged errors and contradictions in the Bible and the identification of verses which predict Muhammad. In view of the Qur’anic assertion that the former scriptures and Jesus himself foretold the coming of Muhammad (Quran 7:157. 61:6), there is widespread if not unanimous belief that the extant Bible contains verses predicting Muhammad’s mission. Lists of such verses are usually no different from those that were drawn up in the Medieval period. They are often the same verses that Christians have understood as referred to Jesus”.

## **2.7 The Use of Old Testament**

Ajjola (1978:79) explains that “Although there are so many similarities and closeness between the Qur’an and Old Testament scriptures Muslims scholars claim that it was corrupted by the human describes. They also claim that the original five books of the law are lost long time ago. “The first five books of the Old testament do not constitute the original Torah, but parts of the Torah have been mingled up with other narratives written by human being and the original guidance of the Lord is lost in that quagmire. Similarly the four Gospels of Christ are not the original Gospels as they came from the Prophet Jesus... the original and the factious the Divine and the

human are so intermingled that the grain cannot be separated from the chaff. The fact is that the original Word of God is persevered neither with the Jews nor the Christian. The Qur'an, on the other hand is fully preserved and not a jot or little has been changed or left out in it".

## **2.8 The Use of New Testament**

Ali (2002:287) says that "Muslims scholars in Mihadhara have not also spared the New Testament either. It is worthy to note were they saying. Muslim commentator Yussuf Ali contents that "the injil spoken of by the Qur'an is not the New Testament. It is not the four Gospels now received as canonical. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught. Fragments of it survive in the received canonical Gospels and in some others of which traces survive".

Waardenburg (1979:257) also writes "These includes the charges there have been a change and forgery of textual divine revelation, and that there have doctrinal mistakes such as the belief in the incarnation of Christ, the Trinity of the Godhead, and the doctrine of original sin".

According Gilchrist (1999:66) notes that "no matter what you say we are satisfied that the Old and New Testament are not the true Word of God. At some time in the centuries before Islam they must have been corrupted. Muslims have always unanimously held this view".

According to Register Jr (1979:30) "The Muslim contends that the "Original gospel" would certainly have predicted the coming of Muhammad. It would not have called Jesus the "Son of God." The Qur'an teaches that Jesus was not crucified. The Muslim believes that the original gospel, or injil, which God gave to Jesus, have been lost. Some Muslims say that the so-called Gospel of Barnabas is the true gospel".

## **2.9 Trinity of Godhead**

The Islamic scholars and the council of preachers in Eastliegh have resorted to destroy Christianity by attacking the doctrine of the Godhead. In Mihadhara the Trinity has always been one favorite subject of discussions. The Muslim preachers

would claim that Christians worship three different gods namely the Father, Son and Mary his mother.

Eric (2010:77) explains that “Trinity denotes an essential characteristic of God. Though the word Trinity is not found in the Bible, in stark contrast to that, Islamic theology holds to the concept of Tawhid, which declares that singleness of God. The doctrine has its roots in the rejection of polytheism (the assumption that there are many gods), but it is clearly used also in contrast to a misunderstood Trinitarian teaching. Incidentally, the term Tawhid is not found in the Qur’an, just as the term Trinity is not found in the Bible”

Michel (2003:65-66) writes that “To arrive at an idea of the relationship between Jesus and God, a Muslim might recall the concepts of Bulul (indwelling) and Ittibad (Ubion) spoken of by Sufi authors. Although most Muslims do not accept these concepts as correct expressions of Islamic tradition, the Christian Arab authors of the Middle Ages used these very terms to describe the relationship of Jesus to the Father “.

## **2.10 The Effects on Converts**

Pietzsch (2010:33) observes that “Most of the times the fate of ex-Muslim converted to Christianity are discussed in Mihadhara in the street of Eastliegh. They are called Murtad, (someone who have deserted the faith) infidels (someone who does not believe in anything) or Kafir meaning non-believer. In the Mihadhara Muslim street preachers raise awareness about the converts and they encourage faithful Muslims to fight against those who have left the faith. In the Mihadhara ex-Muslim background believers are frequently harassed and abused by the Muslim preachers which cause severe crisis in their lives, such as persecution, economical loss, financial pressure, court cases for the custody of children, even leading to divorces”.

Gaudeul (1999:267) highlighting some of the negative effects on Muslim convert this way, “One is struck in nearly all of the testimonies we have heard by the loneliness of the subjects. Whether at the beginning of the conversion process or at the end, Muslims called to become Christians find themselves on their own”.

In the Mihadhara Muslim family whose member has converted told what and how to treat their own children and relatives who have left the Muslim faith. They are told to treat them bad so that they can come back to the Islamic faith; if they do not come back the family members are told the next step is honorary killing. The educating Muslim Ummah on the treatment of non-Muslim is done in the Mihadhara in the street of Eastliegh.

Kinyua (2008:36) says that “Since Christian and Muslims in Kenya co-exist, cases of Muslims conversion to Christianity and Christian’s conversion to Islam occur very frequently. Conflicts arising from conversion are so many especially when the one who converts dies. Many a times both parties fight over the body of the deceased so as to bury it. In Embu a pastor’s daughter converted to Islam in 2003 and upon marriage to a Muslim the father disowned her. Unfortunately she died in early 2005. The father demanded to have the body to bury her following Christian customs.”

### **2.11 The Harmful Dialogue**

Since the first encounter of Islam and Christianity, Muslim–Christian dialogue in Mihadhara had negative effects in Eastliegh. The effects of Muslim-Christian dialogue have increased, although the faiths and people have a lot of similarities in beliefs and practice. The dialogue between Muslim and Christian always resulted in conflict which leads to war or clashes between two communities living in the same place. In the past twenty years or so Kenya Christians and Muslims debated hard on matters of faith such as the Bible as the word of God, the Trinity, Christ’s crucifixion, education and political discrimination as claimed by Muslims, fate of converts, inter-marriage and even the mode of dressing.

According to one website (<http://www.jknirp.com/mborr.htm>), “It would be wrong, however, to think that dialogue is easy. For while it is true that dialogue with Muslims, as indeed with Jews, is based on the common platform of biblical theism, it should not be forgotten that the image of God and connected values have been handed down to Christians and Muslims respectively through the historical mediation of Jesus and Muhammad, as to Jews through that of Moses. The spiritual outlook of Jesus is profoundly different from that of Muhammad. Consequently the

historical mediations of the founders stamp Islam and Christianity with characteristics which remain irreducible despite common spiritual structures. For this reason Christians who engage in dialogue often feel frustrated at the ambiguity of Islamic terminology, and Muslims have the same experience in dealing with Christians. Basic terms and concepts, such as faith, revelation, prophets, law, sacred books, freedom, human rights, ethics, and salvation, have different meanings and resonance in Christian and Muslim contexts. Hence there is a constant risk of misunderstanding and of reaching a point of incommunicability”.

Despite the fact that both Muslim-Christian spread their faith and gospel through dialogue and open air preaching, there are number of harmful effects that arise from dialogue if not done in the right way and not with respect. Today’s mode of Mihadhara in the streets of Eastliegh by Muslim preachers has caused several negative effects on both communities. Therefore, religious dialogues between the communities living in Nairobi’s Eastliegh Estate have not been fruitful due to the conflicts they caused among these communities.

## **2.12 Jesus Crucifixion**

Bennett (2008:169) says that “the crucifixion is one another major area of confrontation in Muslim-Christian relations. Ahmed Deedat ridicules Christians by asking them “Is it Crucifixion or cruci-fiction? Deedat speaks of how offensive he found missionaries who insisted, in their preaching that despite any good works a Muslim may perform, or despite the quality of the life they live, they are doomed to damnation unless they accept the redeeming blood of Jesus Christ, and take Jesus ... as personal savior”.

Deedat (1984:181) continues to say that “Christianity stands and falls on the Crucifixion, without which there would be no blood through which salvation could be obtained, because, said the missionaries, salvation comes “only through the blood of Jesus Christ”. In a nut shell, said Deedat, no Crucifixion – No Christianity. For Deedat, it is axiomatic that the Crucifixion did not occur because the Qur’an says that it did not happen. Citing the Qur’an 5:171, he concludes that those who claim that Jesus was crucified lack knowledge of what took place and followed instead their own conjecture. The gospels account of the Crucifixion is a “guess work”,

“fiction”. This also makes the resurrection a hoax and lie. The gospel writers, he said, invented shocking statement, and pass off flagrant. Muslims deliberate fabrications onto Christians. The gospels, he says, would not be accepted as evidence by any court of law, since they cannot be traced back to their original authors. Christians have unjustly persecuted Jews for 2,000 years for killing Jesus but for a surely they killed him not”.

Coplestone (2006:46) says that according to Muslims “Jesus was not crucified on the cross. Instead, Allah is supposed to have cast the likeness of Jesus on Judas whom the Jews then crucified. They reach this conclusion from the following Surah: That they said (in boast), We killed Christ the son of Mary, the Apostle of God, but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ there in are full of doubts, with no (certain) knowledge but only conjecture to follow, for of a surely they killed him not: Nay, God raised him up unto Himself, and God is exalted in power, wise, (Surah 4:158)”.

### **2.13 Physical Destruction of Property**

There are universal significance of Christianity and Islam create situations whereby Christians and Muslims import conflicts from other continents into the African continent and impose it on Africans who rise and fight one another over a conflict that is not home-grown. This kind of solidarity, argued the general adviser, is negative solidarity. He explained that negative solidarity in the context of Christian-Muslim relations entails being in solidarity with erring adherents of a religious tradition just because you are of the same faith tradition.

Most of the times anger aroused by Mihadhara results to physical damage to property in Eastliegh and even to other parts of Nairobi. This misinformed and brain washed energetic youth turn their energy to destroy property which has constructed with hard earned labor of the normal citizens hence damage and destroying business premises, religious worship place such as the of Queen of Apostles Catholic Church in South B and the Mosques in South C which also results to loss of lives in January 2001.

### **2.14 The Political Discrimination**

Since during the colonial period Muslim in Kenya has sighted political discrimination against them. They claimed that the colonial government discriminated against them and favored Christians. They say that Muslims were marginalized throughout the history of Kenya. The belief that they were are not given equal representation in civil seats, while religious mileage was given to Christianity which gave them an upper hand in spreading of their beliefs.

This has created conflicts and misunderstanding between Muslims and Christians. Muslims argue that Christians use their numbers as majority forcing and influencing the government to marginalize Muslim communities in Kenya. However, true or not this has no basis at all. This country has had secular government since independent and not one president who ruled Kenya have favored Christianity over Muslim and this should be verse visa.

### **2.15 The Referendum and the New Constitution**

In my observation the referendum on the constitution of August 4, 2010 has opened divisions in Kenya that are not likely not to disappear any time in the near future. Hurriedly signing of President Kibaki and Prime Minister Raila, MOU with Islamist has left Kenya divided into two camps: Minority Muslim and Majority Christian. This was the beginning of introduction to Sharia law and fulfillment of Islamic agenda for Africa which could have brought this country to its knees like Egypt.

### **2.16 The Displacement Non-Muslims**

In Mihadhara Muslims are encouraged to use their wealth in displacing non believers from their homes. In the Mihadhara they are told to pay off the wealth of Christian and non-believers. The Muslim wealthy men and women are encouraged to pay off the property of Christian living among them so that they should not influence their children from the faith. The Muslim preachers and Imams teach about the great toward for those who displace non-believers from among believers.

In Eastliegh with more Muslim immigrating from other part of the country and the more wealthy business refugee's men and women moving to Eastliegh, more

Christian property owners are lured with large sum of money to sell off their property. This is not they want to trade more than any other people but because they know what influence Christian and Christian faith is to them and to their children. Therefore, the situation in Eastliegh becomes as more Muslims move in more Christians moved out and are displaced from where they have been born.

According to Azumah (2008:87) “Three main religious traditions are known to have existed in Arabia at the time of emergence of Islam in the seventh century; Arab traditional religion, Judaism and Christianity. The Qur’an and the Sunna have much to say about other religions and about the development of Muhammad’s attitude towards them, which moves from affirmation and confirmation to correction, criticism and eventually on hostility”.

Azumah (2000:89) says that “The ways Muhammad related to people of other religions is very important for understanding official Muslim attitudes to and dealings with non-Muslims. His encounters with Arab traditional believers and with Jews and Christians in Mecca taken as the template for Muslim relation with non-Muslims worshippers for all time”.

### **2.17 The Educational Discrimination**

Muslims since the independent of Kenya have claimed that they have being discriminated in education. The government of Kenya has not built high schools in Muslim areas as compared to other part of the country, there are no universities built in the coast region and in the Northern Frontier District of Kenya because of Christian Government of Kenya discrimination in education. In the Mihadhara they claim that Muslim girls in Christian schools are forced to wear short skirt which is against their religious beliefs and practices.

### **2.18 Summary**

Although history show us the negatives effects of Muslim open-air preaching in Eastliegh, yet still Muslim preachers continually hold Mihadhara in the streets of Eastliegh which cause conflicts between Muslim-Christian relations such as physical harm to converts and property, psychological harm, abuse, misunderstanding, political and educational discrimination which cause serious conflict between the

community of faith and their co-existence of Muslim-Christian relationship. These conflicts already arise from the differences and similarities in the both beliefs.

### **2.19 Conclusion**

The effect of Muslim-Christian dialogue in Mihadhara causes harmful conflict. Muslim-Christian conflicts in Eastleigh have always raised eye brows. The areas of society that this conflict effects are converts, education, politics, dialogue, educational, physical harms to converts, rejection by their own family, children and society in general and destruction of property which causes damage to both property and people and intermarriage between individuals from the two societies and their rights are violated when they are forced to convert or their family denied their bodies even when they die. We should educate our children and they should educate their children. What they should wear and how they should wear. Should they wear short skirts or a long dress? And how should Muslim children in Christian school are treated and visa-vice. The researcher's remarks are to depict the effects of Mihadhara conflict which has even claimed the lives of people and destroyed property and how it affects the society as a whole. The effects on Muslim-Christian relations have been seen on how recently four Somali Christians have been shot point blank because they were converted to Christianity.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### **3.0 Introduction**

The purpose of this chapter is to show the details on how the methodology of this study was conducted. In this chapter the researcher describes the research design (including the research variables), study location, sample population, sampling procedure, research instruments, data collection, analysis and assumptions and limitations of the study. This will also deal with how the research instruments were conducted, their reliability, and where they were tested. Finally the chapter will conclude with data collection procedures and logistical and ethical considerations.

#### **3.1 Research Design**

This chapter is an explanation of the methodology applied by the researcher to find out the effects of conflict in open-air preaching on Muslim-Christian relations in Eastleigh. This applies to the factors that contribute to conflict and dangers to the good living and neighborhood. The researcher will apply qualitative approach as a research design. The structure of the research involves library research and survey research through questionnaire and where the need arises carry out interviews. For the purpose of collecting the secondary information relevant to the subject of the negative effects of Mihadhara in conflict of Muslim-Christian relations in Eastleigh, the research will consult various books and commentary written on the subject of open-air preaching by both Muslim and Christian scholars, newspaper articles, thesis written by other Christian scholars on similar subject, journals and even the Bible and Quran.

#### **3.2 Location; Population and Sampling**

The study was conducted or carried out in Eastleigh Estate of Nairobi Kenya. Qualitative and Stratified research sample was used to select 10% of the total population of (600,000), this 10% will be selected from the general population

representing both divided of Muslims-Christian in Eastliegh estate of Nairobi Kenya.

The sample of the population was divided into six categories;

Sample 1: Consisting of religious leaders of both divided of Muslim and Christian leaders such as Imam's and Sheikhs and Pastors and Evangelists from all section.

Sample 2: The study was composed of Missionaries working among this communities living in the Eastliegh Estate whether they living and work in this area.

Sample 3. The study was conducted among business men and women both Muslim and Christian who daily interacts with one another in Eastliegh shopping complexes.

Sample 4: The study was conducted particular youth groups in 8<sup>th</sup> Street Mennonite Mission centre, especially those who are formulate conflicts issues in Eastliegh and interacted with one another.

Sample 5: The fifth sample was conducted among Muslim background believers working among their own people living in Eastliegh particularly.

Sixth sample was conducted particular Imams in the Jam Street Al-hudah Mosque.

Each of the target groups are either affected by interfaith religious open air preaching conflict directly and indirectly. Among the affected are Christian Kenyans whose sons or daughters intermarried by either Swahili or Somali Muslims. These girls are forced to convert to Islam, although Christian parents rarely do to their daughter in-laws. In the open-air preaching Muslim parents with Christian children are encourage to force these children to come back to Islam by either threatened them with death or to be killed. Some are beaten for making their religious stand firm in their faith while others have lost their lives serving their Lord and Master such as Christian converted from Muslim background.

### **3.4 Target Population**

These research paper has targeted 60 individuals of the general population of the people in Eastliegh estate of Nairobi where the research was conducted consisting both Christian and Muslim, ex-Muslim background believers, businessmen and women, religious leaders such as imam's and pastor, missionaries working in the Eastliegh and the sporting youth in 8<sup>th</sup> Street Mennonite Centre are the major part of the study.

### **3.5 The Sample Techniques**

The researcher has undertake a stratified study of 60 individuals of the population living in Eastliegh Estate such as businessmen-women, ex-Muslim background believers, religious leaders, missionaries working among the Somali community and youths among other which was conducted the research through questionnaire and where possible or the need arises to carry out interviews. Fifty questionnaires will be randomly distributed to businessmen/women, religious leaders, youth and missionaries working among the Somali community and ex-Muslim background believers who have felt the effect of Muslim open-air preaching are in the conflict of Muslim Christian relationships.

To the respondents of questionnaires, the researcher has settled each groups separately because each groups of respondent may fear what his/ her fellow religious believers will say if he/she says negative things about the cause of conflict in their religion when they are filling the questionnaires.

This techniques was selected because it is the best way to ensure that no conflict arise as researcher conducts about the effects of Muslim open-air preaching caused by interfaith beliefs such as Christianity and Muslim dialogue in open-air preaching. It will ensure that no one becomes a victim interfaith conflict because of his opinion and no physical harm are caused during the data collection process.

### **3.6 Data Collection**

Kombo (2011:99) defines the term as data collection refers to gathering specific information aimed at proving or refuting some facts.

In data collection the researcher meet the identified group of the target groups such as businessmen and women, sporting youth groups, ex-Muslim background believers, Muslims and Christian clergy, missionaries working among the Somali community and civil servants working in Eastliegh are of Nairobi Eastland and highlight clearly the guiding questions and explain the reason why we are conducting this research.

The researcher distributed the survey questionnaires to each member of the groups. Fifty respondents from Eastliegh of Nairobi, the researcher then collected

the tools immediately to avoid loss or damage. This data the researcher distributes consisted of pre-written questionnaires with an opened end to the selected groups.

### **3.7 Pilot Study**

The pilot study for this research was conducted in International Leadership University among eight undergraduate students of Bible and Theology. The researcher choose Bible and Theology undergraduate students with the assumption that they study more Biblical theology more than all the others and would understand the subject of Mihadhara more any other undergraduate students from other department such as Education and Counseling and Leadership.

### **3.8 Reliability**

The study was carried out against the scenery of the understanding of the negative effects of Mihadhara conflict in Muslim-Christian relationship and a whole chapter of precedent literature. In addition, two communities and their two institutions were considered. The research conducted two fairly and reliable instrument of data collection namely, questionnaire and interview method where it was necessary.

### **3.9 The Data Analysis Procedure**

The collected data from the field questionnaires was analyzed using SPSS (Statistical Package for the Social Science) and presented in form of simple table data format and then pie charts and graphs with the aim of giving comprehensive and concise field data. The data obtained from the field questionnaires using codes categories in relations to the research purpose and questions. The recording and analyzing of data for observations was noted by the researcher in a notebook for compiling. The data analysis procedure, the collected data from the field will be presented in a table, graphs and pie charts with the aim of giving comprehensive concise field data.

### **3.10 Validity**

Pilot testing enabled the research to modify the tools of research so they could measure on what extend of Muslim-Christians understand the negative effects of Mihadhara conflict on Muslim-Christians relationships. Some changes become necessary based on the target groups questionnaire to guide after the pretesting in order to make the questions more clear.

### **3.11 Logistical and Ethical Considerations**

Permission was sought after from the pastors and Imams of the Churches and mosques involved so that questionnaires could be distributed out during Friday Mosques Prayer and during Sunday worship service time. Businessmen and women were likely kindly requested to fill the questionnaires. The questionnaires were anonymous. The information from individual respondents, churches, Mosques and businessmen and women were kept confidential. The questionnaires were given out to Muslims before the Friday Muslim prayers and Christians before Sunday worship service in order to allow the target individuals and groups to fill in the questionnaires and then hand them back to the researcher.

## CHAPTER FOUR

### FINDING AND DATA ANALYSIS

#### 4.0 Introduction

This chapter presents data analysis on various issues concerning the negative effect of Mihadhara conflict in Muslim-Christian relations in Eastleigh Estate of Nairobi City. The purpose of the field research was to find out how Muslims-Christians understand the negative effect of Mihadhara conflict in Muslim-Christian relationship. Their understanding will guide how Muslims-Christians can co-exist in midst of their differences in religious belief and methods of evangelism without causing harm to each other. The questionnaires were designed with four sections: the personal profile, religious affiliation, effect of Mihadhara on people, their property, education, and discrimination and how it affects people. The researcher sorted to know the negative effects of Mihadhara conflict in Muslim-Christian relationship and looks for a way forward.

All the target contacts were helpful with the research and had a high rate of return. The three target groups, the churches and mosques and the general public gave different feeling towards the study. Churches, mosques and general public were cooperative and out of the 60 questionnaires given out, 60 were returned (which is 100%).

#### 4.1 Data Presentation

This chapter addressed data presentation and discussion of the results. Data presentation consisted of description of the population, the impacts of conflict Muslim-Christian relations. Discussion of the results includes: the impacts of conflicts of Muslim-Christian relations and evaluation of the response. In addition it has presented the response of Muslim and Christian religious leaders such as imam and pastor, businessmen/businesswomen and youth groups in Eastleigh 8<sup>th</sup> Street Mennonite Centre, Ushirka St. Polycarp Church, Saint Teresa's Catholic Church, business community and general public concerning the negative effects of Mihadhara conflict on Muslim-Christian relations.

In this part of the research findings will be presented which consists of the description of the population, negative effects of Mihadhara conflicts on Muslims–Christians relationship in Eastliegh Estate.

#### **4.2 Description of the Population**

The research targeted 60% of the respondents from churches consisting of pastors; pastor's wives, youth, women and ex-Muslims and 50% from Muslim community consisting of Imams, Youth, women, and businessmen/women. But when the questionnaire was distributed the whole target groups of the respondents did return the questionnaire and 48.3% were male and 51.7% were female of the over 25 years and which was the limited age of the study. Table 3 below shows the respondents according their gender and their given brackets.

#### **4.3 Section A. Personal Religious profiles**

This section dealt with personal profile (gender), religious profiles (Muslim or Christian). The aim was to find out the religious affiliations of the people participating in the research. The aim was to find out which type of people were participating in the research; their positions in the churches and mosques and occupation and their gender. For religion; 45.8% were Muslims and 52.2% were Christian of either Protestant, Catholic and ex-Muslim background.

	Frequency	Percent	Valid Percent	Cumulative Percent
Muslim	27	45.0	45.8	45.8
Christian	32	53.3	54.2	100.0
Total	59	98.3	100.0	
Missing system	1	1.7		
Total	60	100.0		

**Table 1 shows the percentage of people's religious background.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Roman Catholic	3	5.0	9.7	9.7
Protestants	13	21.7	41.9	51.6
Muslim background believers	15	25.0	48.4	100.0
Total	31	51.7	100.0	
Missing System	29	48.3		
Total	60	100.0		

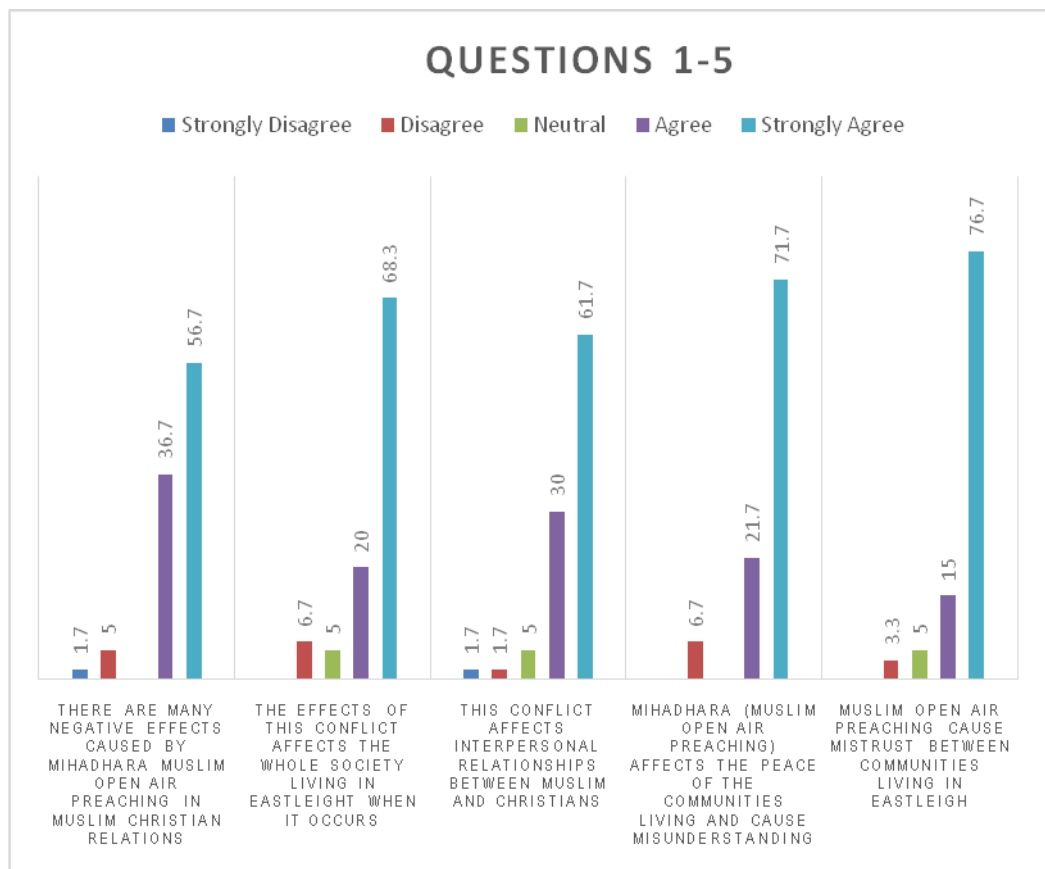
**Table 2 shows religious affiliations of the respondent**

Of the total respondents of converts 9.7% were Roman Catholics, 41.9% were Protestants and 48.4% were Muslim background believers which makes the given total of 100% of the target groups. Therefore, the study reveals that 58.1% of the respondent was Christians and 41.9% were of Muslim background believers.

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	29	48.3	48.3	48.3
Female	31	51.7	51.7	100.0
Total	60	100.0	100.0	

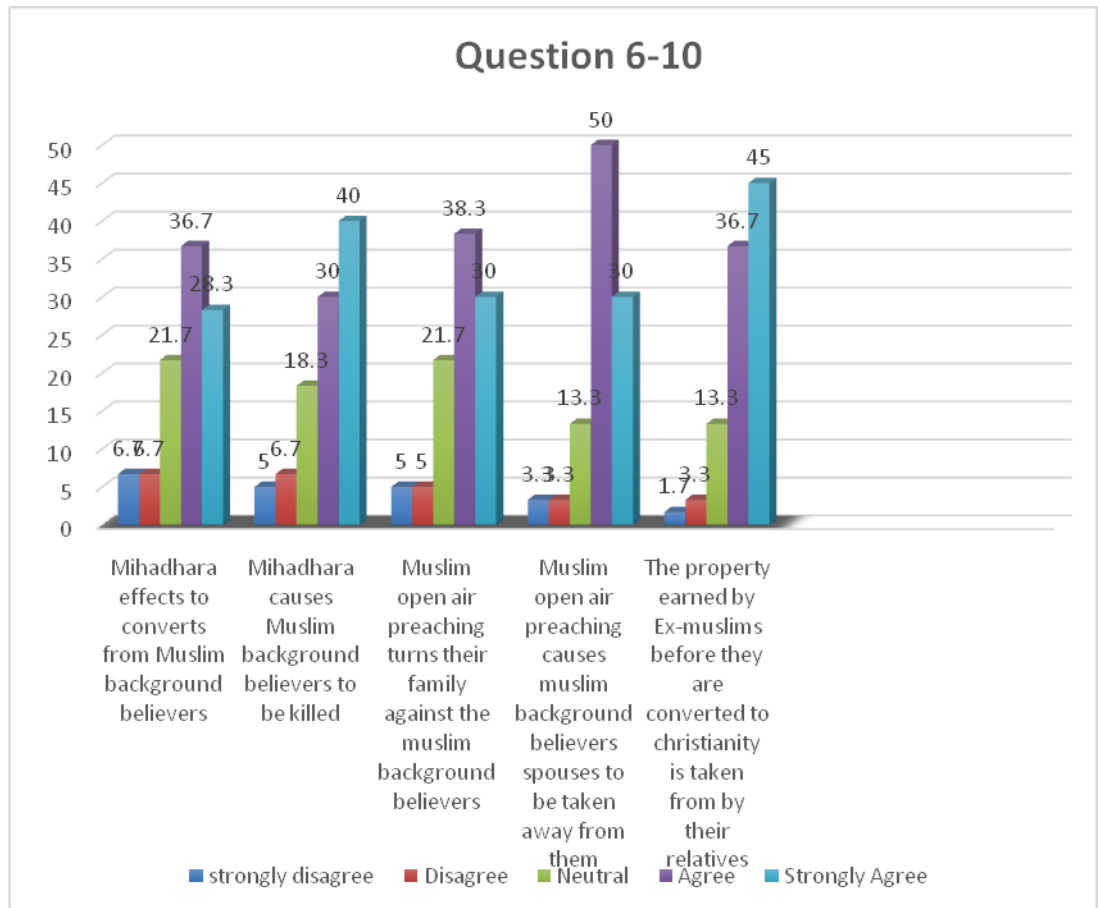
**Table 3** shows gender of the total respondents.

Of the total respondents for gender; 48.3% were male adults consisting of Muslims, Roman Catholics, Protestant Church and Muslim background believers and 51.7% were female of the same respectively. Therefore the study reveals that number of women respondent were higher than males.



**Figure 1** The question one was, “Are there many negative effects caused by Mihadhara in Muslim-Christians relations?” Of the total respondents 56 % strongly agreed, 36.7 % agreed; 5% disagreed and 1.7% strongly disagreed.

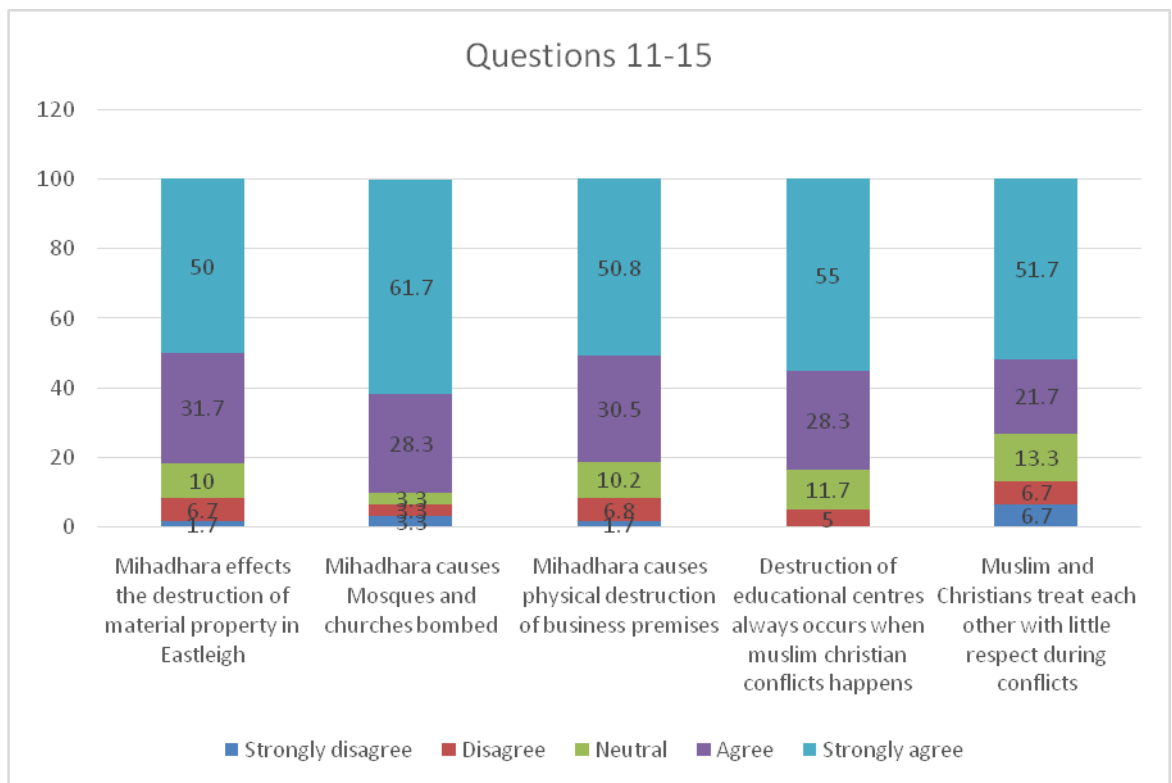
Therefore, the study reveals that 92.7 % agreed there are many negative effects caused by Mihadhara; 6.7% disagreed. Question two was, “is effect of this conflict affecting whole society living in Eastliegh when it occurs?” Of the total respondents 68.3% strongly agreed, 20% agreed; 5% are neutral; 6.7% disagreed. Therefore, the study reveals 88.3% agreed the effects of this conflict affect the whole society. 5% are neutral; 6.7% disagreed. Question three was, “Does this conflict affect inter personal relationships between Muslim and Christians”. Of the total respondents 65.7% of the total respondent strongly agreed; 30% agreed; 5% was neutral; 1.7% disagreed and 1.7% strongly disagreed; and 3.4% strongly disagreed. Therefore, the study reveals 95.7% of the respondent agreed that this conflict affects inter personal relationship, 5% was neutral; 1.7% disagreed; 1.7 strongly disagreed; and 3.4% strongly disagreed. Question four was, “Does Mihadhara affect the peace of the communities living and cause misunderstanding?” Of the total respondents 71.7% strongly agreed, 21.7% agreed, 3.3%; disagreed and 3.3% was neutral. Therefore, the study reveals 93.4% of the total respondents agreed; 3.3%; disagreed and 3.3% were neutral. Question five was, “Does Muslim open air preaching cause mistrust between communities living in Eastliegh?” Of the total respondents 76.7% strongly agreed; 15% agreed; 5% were neutral and 3.3% strongly disagreed. Therefore, the study reveals that 91.7% agreed; 5% are neutral and 3.3% disagreed.



**Figure2** Show the negative effect of Mihadhara on converts.

The Sixth question was, “how the converts from Muslim background believers are affected by Mihadhara?” 28.3% of the respondents strong agreed. Of the total respondents 36.7% agreed, 2.7% were neutral; 6.7% strongly disagreed and 6.7% totally disagreed. Therefore; the study reveals 65% of the total respondents agreed; 21.7% were neutral and 13.4% disagreed. The Seventh question was, “Does Mihadhara causes Muslim background believers to be killed?” Of the total respondents 40% of the total respondent strongly agreed; 30% agreed; 18.3% were neutral, 6.7% strongly; while 5% disagreed. Therefore, the study reveals 70% of the total respondent agreed; 18.3% were neutral and 11.7% disagreed. The eighth question was, “Does Muslim open-air preaching turns their family against the Muslim background believers?” Of the total respondents 30% of the total respondent strongly agreed; 38.3% agreed, 21.7% were neutral; 5% disagreed and 5% strongly disagreed. Therefore, the study reveals 68.3% agreed; 21.7% were neutral and 10% disagreed. Question nine was, “Does Muslim open-air preaching causes Muslim

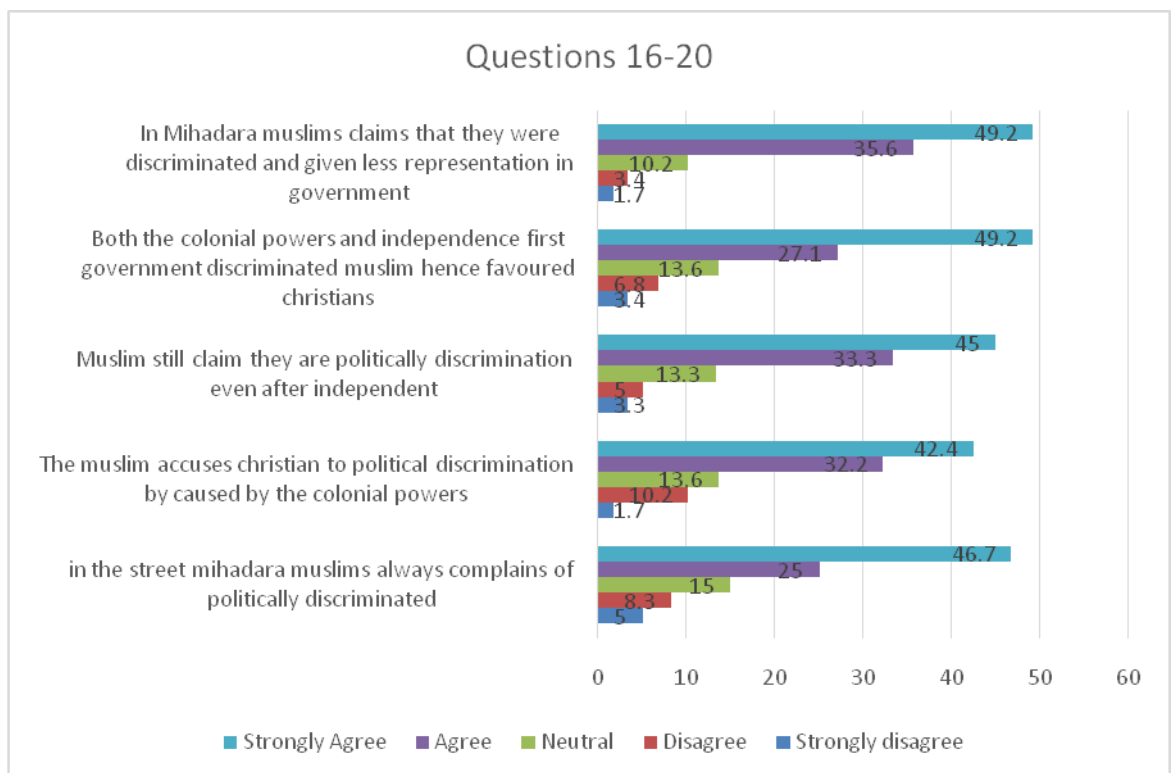
background believer spouses to be taken away from them?” Of the total respondents 30% of the total respondent strongly agreed 50% percent agreed; 13.3% were neutral; 3% disagreed and 3.3% strongly disagreed. Therefore, the study reveals 80% of the total respondents agreed; 13.3% were neutral and 6.3% disagreed. Question ten was, “Is the property earned by ex-Muslims before they are converted to Christianity taken from them by their relatives?” Of the total respondents 36.7% agreed, 45% strong agreed, 13.3 % were neutral, 3.3% disagreed and 1.7% strongly disagreed. Therefore, the study reveals 81.7% agreed; 13.3% were neutral and 5% totally disagreed.



**Figure 3** showing how people are effected by Mihadhara

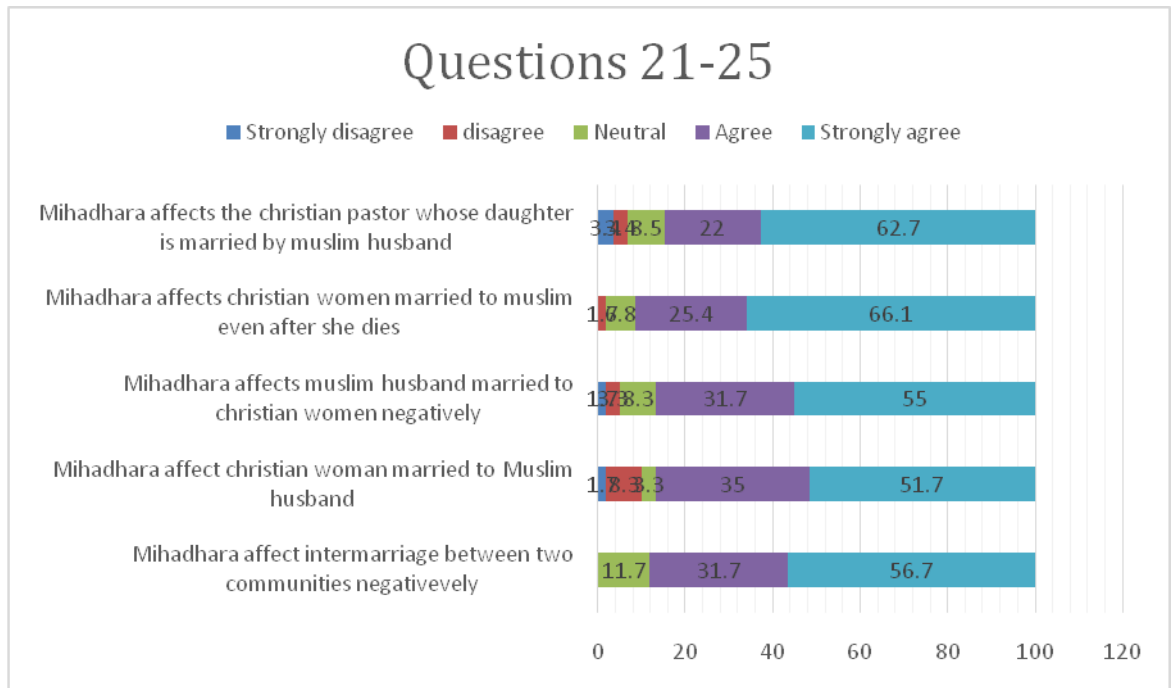
Question eleven was, “Have you been affected by Mihadhara in any way?” Of the total respondents 50% agreed, 31.7% strongly agreed; 10% were neutral, 6.2% strongly disagreed 1.7% disagreed. Therefore; the study reveals 81.7% agreed; 10% were neutral, and 7.9% disagreed. Question twelve was, “Does Mihadhara cause mosques and churches bombed and destroyed?” Of the total respondents 61.7% strongly agreed, 28.3% agreed, 3.3% were neutral, 3.3%disagreed, while

3.4% strongly disagreed. Therefore, the study reveals 90% of the total respondent agreed; 3.3% were neutral and 6.7% disagreed. Question thirteen was, “Does Mihadhara cause physical destruction of business premises?” Of the total respondents 50.8% of the respondent strongly agreed; 30.5% agreed; 10.2% were neutral; 6.8% disagreed, while 1.7% strongly disagreed. Therefore, the study reveals 81.2% agreed; 10.2 were neutral and 8.5% disagreed. Question fourteen was, “Do Destruction of educational centers always occurs when Muslim-Christian conflicts happens?” Of the total respondents 55% strongly agreed; 28.3% agreed; 11.7% were neutral; 5% disagreed. Therefore, the study reveals 83.3% agreed; 11.7% were neutral and 5% disagreed. Question fifteen was, “Do Muslims and Christians treat each other with little respect during conflicts?” Of the total respondents 51.7% of the respondent strongly agreed; 21.7 agreed; 13.3% were neutral, 6.7% disagreed; while 6.7% strongly disagreed. Therefore, the study reveals 73.4% of the total respondents agreed; 13.3% were neutral and 13.4% disagreed.



**Figure 4** showing how Mihadhara affect inter-marriage between the two communities negatively.

The summary of Question sixteen was, “how does Mihadhara spur the claim by Muslims of being politically discriminated in Eastliegh?” Of the total respondents 49.2% strongly agreed; 35.6% agreed; 10.2% were neutral; 3.4% disagreed; while 1.7% strongly disagreed. Therefore; the study reveals 84.8% agreed; 10.2% were neutral and 5.1% disagreed. Question seventeen was, “Do both the colonial powers and independence first government discriminate Muslims hence favored Christians?” Of the total respondents 49.2% strongly agreed; 27.1% agree; 13.6% were neutral; 6.8% disagreed and 3.4% strongly disagreed. Therefore; the study reveals 76.3% of the total respondents agreed; 13.6% were neutral and 10.2% disagreed. Question eighteen was about “Do Muslim still claim they are politically discriminated even after independent?”. Of the total respondents 45% strongly agreed; 33.3% agreed; 13.3% are neutral; 5% disagreed and 3.3% strongly disagreed. Therefore the study reveals 78.3% of the total respondents agreed; 13.3% were neutral and 8.3% disagreed. Question nineteen was about, “How both the colonial power and independence first government did discriminated Muslims hence favored Christians and Christianity?” Of the total respondents 42.4% strongly agreed; 32.2% agreed; 13.6% were neutral; 10.2% disagreed; and 1.7% strongly disagreed. Therefore, the study reveals 74.6% of the total respondents agreed; 13.6% were neutral and 11.9% disagreed. Question twenty was the Mihadhara Muslims claim that they were discriminated and given less representation in Government. Of the total respondents 46.7% strongly agreed; 25% agreed; 15% were neutral; 8.3 disagreed and while 5% strongly disagreed. Therefore, the study reveals 71.7% of the total respondents agreed, 15% were neutral and 13.3% disagreed.

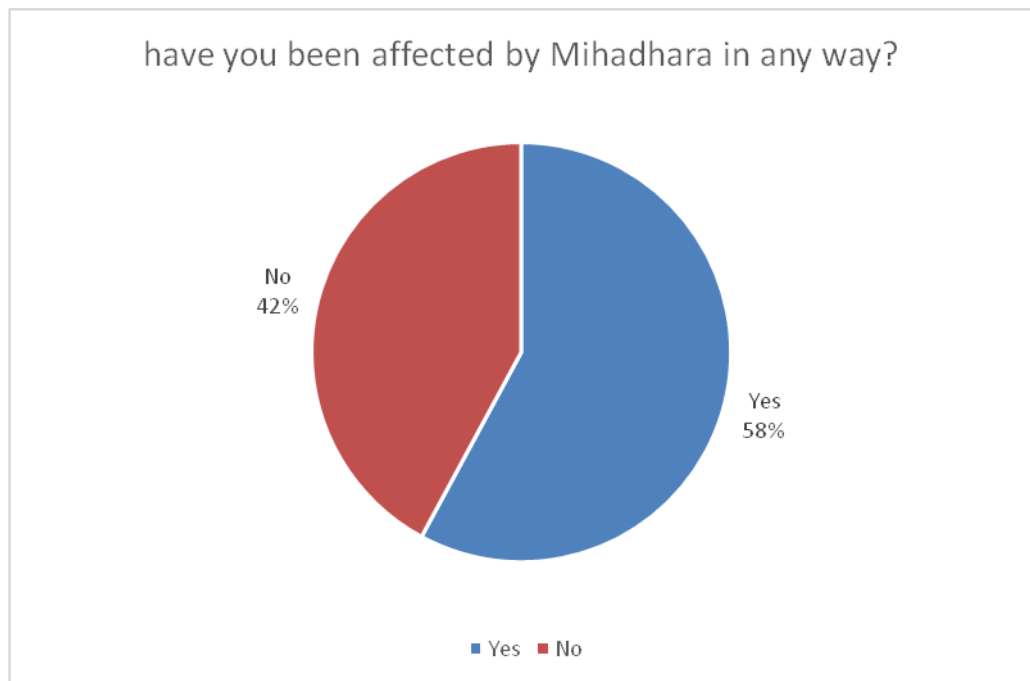


**Figure 5** showing how Mihadhara affects a Christian Pastor whose daughter is married to Muslim husband.

Figure 5 shows summary of the responses to the question dealing with “How Mihadhara affects a Christian Pastor whose daughter is married to Muslim husband?” Of the total respondents 62.7% strongly agreed; 22% agreed 8.5% were neutral; 3.4% disagreed; while 3.4% strongly disagreed. The study reveals that 84.7% agreed that Mihadhara affects inter-marriage between the two communities negatively, 8.5% were neutral and 6.8% disagreed. Question twenty two was about, “How Mihadhara affect Christian woman married to Muslim husband?”. Of the total respondents 66.1% strongly agreed; 25.4% agreed; 6.8% were neutral, and 1.7% disagreed. Therefore, the study reveals that 91.5% agreed, 6.8% were neutral and 1.7% disagreed. Question twenty three was, “Does dealing with Mihadhara affects Muslim husband married to Christian women negatively?” Of the total respondents 55% strongly agreed; 31.7% agreed, 8.3% were neutral; 7.3% disagreed and 3.3% strongly disagreed. Therefore, the study reveals that 86.7% of the respondent agreed, 8.3% were neutral and 10.6% disagreed. Question twenty four was, “Does dealing with Mihadhara affect Christian woman married to Muslim husband even after she dies?” Of the total respondents 51.7% strongly agreed, 35% agreed; 3.3% were

neutral; 8.3% disagreed and 1.7% strongly disagreed. Therefore, the study reveals that 86.7% of the respondent agreed, 3.3% were neutral and 10% disagreed.

Question twenty five was, “Does dealing with Mihadhara affect the Christian Pastor whose daughter is married by Muslim husband?” Of the total respondents 56.7% strongly agreed; 31.7% agreed and 11.7% were neutral. Therefore, the study reveals that 88.4% of the respondent and 11.7% were neutral.



**Figure 6** showing how Mihadhara affects people.

The question was, “Does dealing with have you been affected by Mihadhara in any way?” Therefore, the study reveals that 58% of the total respondents strongly agreed by saying yes and 42% disagreed by saying no.

	Frequency	Percent	Valid Percent	Cumulative Percent
Killings	2	3.3	6.7	6.7
Rape	2	3.3	6.7	13.3
No friends	1	1.7	3.3	16.7
Fear	3	5.0	10.0	26.7
stabbed/Shot	2	3.3	6.7	33.3
Abuse/Beaten	10	16.7	33.3	66.7
Church bombed	4	6.7	13.3	80.0
Incitement	1	1.7	3.3	83.3
Burnt	2	3.3	6.7	90.0
Arrested	1	1.7	3.3	93.3
property Looted	2	3.3	6.7	100.0
Total	30	50.0	100.0	
Missing System	30	50.0		
Total	60	100.0		

**Table4 showing how people explained the affects of Mihadhara.**

The question was dealing “How people were affected?” Please explain. 6.7% of respondents said their family members were killed, 6.7% were raped, 3.3% were treated unfriendly ways; 10.7% were threatened and fear for their lives; 6.7% were either stabbed or shot; 33.3 were abused; 13.3% responded that churches were bombed; 3.3% said Mihadhara incite people; 1.7% responded were either burnt or their property burned; 3.3% responded they were arrested and 100% respondent said their property was looted. Therefore, majority of the respondents agreed that Mihadhara affected their lives in more than one way.

#### 4.4 Summary

The finding of the study strongly indicate that there are many negative effects of Mihadhara conflicts which affects Muslim and Christian alike. The study show clashes between Muslim and Christian resulting Mihadhara preaching by Muslim clergy causes many negative effects in Muslim-Christians relations. The respondent confirmed Mihadhara cause many harm when Muslim and Christian disagree in Mihadhara and then clashes. The societies living can survive without Mihadhara and easy spread their religious conviction without causing hatred among them and can peacefully co-exist.

The respondents have therefore agreed that there are many negative effects caused by Mihadhara Muslim open air preaching in Muslim-Christians relations. These effects impact both society (Muslim-Christian) in many negative ways such as destruction of property, killing of Muslim background believers, Psychological abuse and trauma, physical abuse, disagreement to who will bury the relatives who were converted to either Muslim or Christianity.

Majority of the respondent also agreed that Mihadhara affects converts of Muslim background believers. Mihadhara subjects the converts to physical and spiritual abuse, threats and psychological and mental harm due to the abuse and physical they are subjected to all kinds of abuse. The wife of an ex-Muslim turns back to Islam, Muslim relatives who also want to draw the husband (Muslim background believers) put pressure to leave his new faith and go back to Islam.

The respondents agreed that Mihadhara spur the claim by Muslims of being politically discriminated in Eastliegh. Muslim community in Eastliegh like the rest of Ummah in Kenya claims, both the colonial and Independent government have discriminated the Muslim and hence they are marginalized in education and development.

The majority of the respondents agreed that Mihadhara affects inter-marriage between the two communities negatively. The Christian women married to Muslim husband are always forced to convert or leave her home and children. The husbands' relatives always force and treat her in inhumane manner. She becomes the slave of the home who cleans and cooks for everybody and she is always abused. Whenever she asks why is treated badly, she is threatened with divorce. Even when she dies,

she becomes a battle ground between the Muslim husbands' family and her father's family who are Christians.

Majority of respondents agreed they have been affected by Mihadhara. Many of the respondents said their relatives were abused, jailed, killed or physically harmed and abused. Some said their property was looted, burned, others were beaten, some were stabbed while others were shot and other churches and mosques the place of worship were bombed. Therefore, the study reveals that 58% of the total respondents strongly agreed by saying yes and 42% disagreed by saying no. That Mihadhara causes negative conflicts and disturbances the relation between Muslims and Christians.

## CHAPTER 5

### SUMMARY AND CONCLUSION

#### 5.0 Introduction

The purpose of this chapter is to give a comprehensive discussion on the interpretation of the finding of the study and the outcome result in the light of the research questions and questionnaire returned to the researcher. The study focused on the negative effects of Mihadhara conflicts on Muslim-Christian relationships in Eastliegh Estate of Nairobi city.

#### 5.1 Discussion of the Major Finding

The summary of the question whether Muslims and Christians living in Eastliegh Estate knew that there are many negative effects caused by Mihadhara Muslim open-air preaching in Muslim-Christians relations? The study showed that both Muslims and Christians and mosques and churches were targeted on different aspects of fundamentalism and struggled with aftermath of their effect. The religious affiliations of the respondents was 45.8% were Muslims and 54.2% were Christian background consisting of Roman Catholics, Protestants and ex-Muslim background believers of the both divide. (See table 2). Both Muslims and Christian responded to the study was as follows: 92.7% agreed that there are many negative effects caused by Mihadhara Muslim open-air preaching in Eastliegh and 6.7% disagreed. The Question two of the study was, “what are the effects of this conflict and how does it affect whole society living in Eastliegh when it occurs?” The study reveals that 88.3% agreed and 5% are neutral; 6.7% disagreed that the effects of this conflict affect the whole society. Question three “Was this conflict affects inter personal relationships between Muslim and Christians”. 95.7% of the respondent agreed that this conflict affects interpersonal relationship, 3.4% disagreed. Question four was, “Does Mihadhara affects the peace of the communities living and cause misunderstanding?” 93.3% of the total respondents agreed; 3.3%; disagreed and 3.4% were neutral. Question five was, “Does Muslim open-air preaching cause

mistrust between communities living in Eastliegh?” 91.7% agreed; and 3.3% disagreed. (See figure2).

To summaries Question 6-10, the study finding was: The Sixth question was, “how the converts from Muslim background believers are affected by Mihadhara?” The study reveals that 86.7% of the total respondents agreed; and 13.4% disagreed. The Seventh question was, “Does Mihadhara causes Muslim background believers to be killed?” 70% of the total respondent agreed” and 11.7% disagreed. The eighth question was, “Does Muslim open-air preaching turns their family against the Muslim background believers?” The study reveals that out of the total respondents 68.3% agreed; 10% disagreed. Question nine was, “Does Muslim open-air preaching cause Muslim background believers’ spouses to be taken away from them?” The study reveals that 80% of the total respondents agreed and 6.3% disagreed. Question ten was, “is the property earned by ex-Muslims before they are converted to Christianity is taken from them by their relatives?” The study reveals 81.7% of the total respondent agreed and 5% disagreed.

The summary of Question eleven was “Have you been affected by Mihadhara in any way?” The study reveals 81.7% agreed and 7.9% disagreed. Question twelve was “Does Mihadhara causes Mosques and churches bombed and destroyed?” The study reveals 90% of the total respondent agreed; and 6.7% disagreed. Question thirteen was” Does Mihadhara cause physical destruction of business premises?” The study reveals 81.2% agreed and 8.5% disagreed. Question fourteen was “Do destruction of educational centers always occur when Muslim-Christian conflicts happens?” The study reveals 83.3% agreed and 5% disagreed. Question fifteen was “Do Muslims and Christians treat each other with little respect during conflicts?” The study reveals, 73.4% agreed and 13.4% disagreed.

The summary of Question sixteen was” how does, Mihadhara spur the claim by Muslims of being politically discriminated in Eastliegh?” The study reveals 84.8% of the total respondent agreed and 5.1% disagreed. Question seventeen wash “had both the colonial powers and independent first government discriminated Muslims hence favored Christians?” The study reveals 76.3% of the total respondents agreed and 10.2% disagreed. Question eighteen was, “Do Muslims still claim they are politically discrimination even after independent?” The study reveals

78.3% of the total respondents agreed and 8.3% disagreed. Question nineteen was “Had both the colonial powers and independence first government discriminated Muslim hence favored Christians and Christianity?” The study reveals 74.6% of the total respondents agreed and 11.9% disagreed. Question twenty was, “in the Mihadhara do Muslims claim that they were discriminated and given less representation in Government” The study reveals 71.7% of the total respondents agreed and 13.3% disagreed.

To summarize the responses to question twenty one, which deals with the negative effect of Mihadhara on inter-marriage between the two communities negatively?” The study reveals that 84.7% agreed and 6.8% disagreed. Question twenty two was “Does Mihadhara affect Christian woman married to Muslim husband?” The study reveals 91.5% agreed and 1.7% disagreed. Question twenty three was, “dealing with Mihadhara affect Muslim husband married to Christian women negatively” The study reveals that 86.7% agreed and 10.6% disagreed. Question twenty four was, “Does with Mihadhara affect Christian woman married to Muslim husband even after she dies?” The study reveals that 86.7% of the respondent agreed and 10% disagreed. Question twenty five was “Does Mihadhara affects the Christian Pastor whose daughter is married by Muslim husband”. The study reveals that 88.4% of the respondent agreed and 11.7% were neutral.

One question is asked “Have you been affected by Mihadhara in anyway?” The study reveals that 58% of the total respondents strongly agreed by saying yes and 42% disagreed by saying no (see figure 6).

When it was asked “How” Please explain that 6.7% of respondents said their family members were killed, 13.3% said that they were raped; 16.7% were treated unfriendly way’s; 26.7% were threatened and fear for their lives; 33.3% were either stabbed or shot; 66.7 were abused; 80% responded that churches were bombed; 83.3% said Mihadhara incite people; 90% responded were either burnt or their property burned; 93.3% responded they were arrested and all respondents said their properties were looted (See table 3).

## 5.2 Implications

The research was majored on factors associated with the negative effects of Mihadhara conflict in Muslim-Christian relationship. This negative effects cause Muslim-Christian relation to be stormy one and even lead to loss of lives and destruction of property. It was necessary for Muslim and Christian to understand what causes their relationship to conflicts and how to build a mutual understanding and co-existence among them.

Muslim and Christian should change their perception towards one another and towards their religious books because the more one attack the other belief system the relations become open to misunderstanding and negative conflict becomes inevitable.

In relation to the negative effects of Mihadhara, 65% of total respondents said that Mihadhara affect converts from Muslim background. According to the findings Mihadhara affect every aspect of Muslim background believers by subjecting them to physical abuse, physical harm, finance crisis, threatening with Honorary killing, and long court battle on custody of children.

When asked “does Mihadhara causes Muslim background believers to be killed?” Of the total respondents 70% of the total respondents agreed; 18.3.7% were neutral and 11.7% disagreed. According to the finding majority of death to Muslim background believers occur due to honorary killing related to Mihadhara. Many Somali Christians have been constantly beheaded by heroes encouraged in Muslim Mihadhara because they have been converted to Christianity and are no longer Muslims.

The study reveals of the total respondents 68.3% agreed; 21.7% were neutral and 10% disagreed that Muslim open air preaching turns their family against the Muslim background believers. The family of the ex-Muslims converts due to fear of the general Muslim Ummah the family members and relatives of the converts are nightmare to them. Muslim cleric and council of preachers encourages family whom their children were converted to Christianity to get rid of them or allow the Muslim Public to kill this Murtads before they convert others.

According to the research 80% of the total respondents agreed; 13.3% were neutral and 6.3% disagreed, said that Muslim open-air preaching causes Muslim background believers spouses to be taken away from them. My former wife after been married to her for 4 years and she has been in the church for 12 years attended Mihadhara in Eastliegh and after she heard what was been said she approached the preachers and they took her back to the Mosques and left me after she was promised six million shillings, a car and good paying job with Muslim organization working in Nairobi.

According to the findings the property earned by ex-Muslims before they are converted to Christianity are taken from them by their relatives. Of the total respondents 81.7% agreed; 13.3% were neutral and 5% disagreed. This subjects the converts to hardship and financial constrain which sometimes force the faint hearted to return back to the Muslim faith.

Another finding study reveals that the majority of respondents have been affected by Mihadhara in one way or another. The study reveals that more than half of the total respondents (58%) strongly agreed by saying yes that they have been affected directly and 42% disagreed by saying no they have not been affected directly.

The research reveals how Mihadhara affected the respondents. Of the total respondents 6.7% said their family members were killed 13.3% said they were raped, 16.7% were categorically treated unfriendly ways; 26.7% were threatened and fear for their lives; 33.3% were either stabbed or shot by their own family members; 66.7 were abused, called names, 80% responded that their churches and Mosques were bombed; 83.3% said Mihadhara incite people against them; 90% of responded were either burnt or their property burned; 93.3% responded they were arrested and 100% respondent said their property was looted.

### **5.3 Conclusion**

In general the streets of Eastliegh are prone to Mihadhara which causes many negative effects to the communities living in this area. The many negative effects of Mihadhara arise from the Muslim use of the Christian Bible and their mode of preaching, instead of using their own Qur'an. They quote from the Bible and

misinterpret the scriptures. In their Mihadhara preaching the Muslims say that the Bible was corrupted by the Jews and Christian and is not a reliable book. Their claim of that Bible we have today is not the original Bible (Taurat and Injil).

McDowell (1981:182-183) writes, “As mentioned before, the Muslim Holy books include the sayings of Moses the prophets, David, Jesus and Muhammad. However, Muslims believe that all of previous sayings have been lost or corrupted and that the Quran alone has been preserved free from error. It claims to supersede the previous revelations as well. Remember, the Holy books mentioned in Islam are not exactly like our Biblical Scriptures”.

Muslim scholars and Street preachers judge the Bible to be defective on two accounts. According to Josh McDowell “the technical terms used by Muslim scholars to signify corruption of the Bible is “Tahrif” It is believed to be of two kinds: namely, “Tahrif –I-Lafzi,” a corruption of words, and Tahrif-I-Manawi, corruption of the meaning only. The early commentators of the Koran and doctrine of Islam who did have a firsthand knowledge of the Bible believed in “Tahrif-I-Manawi only”.

The Mihadhara affects Christian from Muslim background in many ways. The Muslim preachers put the Muslim background believers in to several circle of abuse and persecution. They take the property the convert got before they become Christian. The converts are left with nothing which cause them financial constrains as they begin their walk with Christ. The convert also undergo a circle of physical abuse and body harm caused by their family so that they can come back to Muslim faith. They throw a breakable objects on wall next to them to jolt them to rethink. The family members and other relatives abuse them with words to provoke the convert into action. The fate of Muslim background believers are sealed in Mihadhara and the family members are encouraged to carry honorary killing on them. His Muslim wife is encouraged in the Mihadhara to leave him and marry another man in his presence, while his own children are forced to disobey their father.

The negative effects of Mihadhara can bring destruction of property when a young energetic youth from both side of the divided clash because dispute arising from Mihadhara. This has been witnessed in Eastliegh in the past when several

shopping malls were burnt down by clashing youth from 11<sup>th</sup> Street. There are other times when clashes that began in Eastleigh resulted to the burning of multi-million worth churches and Mosques in other parts of Nairobi city. These include the burning of the Catholic Church in South B and Riyadh Mosques in South C. In such clashes many businesses are looted and the owners lose their livelihood business which they have built for a long time.

The Muslim claim in Mihadhara is that they are politically discriminated. They claim that both the colonial government and independent Kenyan government of the first two presidents who have ruled this country have done that. They always say that they were not given equal representation. Fifty years of independence there is no development of infrastructure in Muslim dominated areas. Eastleigh cannot be said as a part of Nairobi or even in wider sense coast region and the Northern frontier districts which have no single inches of tarmac road and no university.

Educational discrimination is another major claim by Muslim. Muslim students studying in Christian schools are forced to wear short dressing which does not confirm to their religious beliefs. They also claim that they are not forced to learn Christian Religious study as opposite to Islam religious study. Muslim children are not given the exact representation same as those given to Christian children.

Mihadhara impedes on inter-marriage between Christian and Muslims and has been a major cause of divorce in Eastleigh. When a Christian lady marries a young Muslim husband as agreed by majority of the respondents end up in divorce and a long court battle. The researcher has severed such cases which took a bit longer than 6 years to be solved. Like vice versa when a loving Christian husband marries a young girl from Muslim family, she will be disowned by her parents first.

The research study on the negative effects of Mihadhara conflicts on Muslim-Christian relationships was supported by previous works done in the same field, enabled the researcher to conclude the findings.

Frequently, the Muslims use of the Bible as a means of evangelism in Mihadhara by questioning and ridiculing the Christian faith has created and caused conflict in Muslim-Christian relationships. Ahmed Deedat who debated with Josh McDowell in Durban South Africa states that Christians are brainwashed and programmed. He continues to say that Jesus Christ was neither killed nor crucified

by the Jews. Ahmed Deedat quoting Quran Sura 4:157-158 says “that (the Jews) said in boast we killed Christ Jesus the son of Mary, the Messenger of Allah, but they killed Him not, nor crucified him but so it was made to appear to them, and those who offer therein are full of doubts with no certain knowledge but only conjecture to follow. For of a surely they (the Jews) killed him (Christ Jesus) not?”

According to McDowell (1983), “The Muslim preachers and imams challenge Christian and Christian believes. They claim that the Bible is not a reliable book because of the different versions. It was corrupted by Jews and Christian and what we have today is not the original Bible. Muslim apologist, Ahmed Deedat attempts to discredit the Bibles’ reliability. His thinking is a representative of the Islamic anti-Biblical argument”.

McDowell (1983:36) argues that “the majority of Muslim scholars and preachers like Deedat deny that the Jewish and Christian Scriptures constituting the Holy Bible are those honor by the Qur’an as the Taurat and Injil respectively (the Law and the Gospel-i.e., the Old and New Testament). “Instead he suggests that” the real Taurat and Injil were different books entirely which were allegedly revealed to Moses and Jesus”.

According to Horst (2010: 67), “Mihadhara causes much negative effect to Muslim Background believers such as: emotional abuse, the name calling, mocking, accusing, blaming, yelling, swearing, and making humiliating remarks or gestures. Physical abuse: destruction of objects, damaging; possessions; punching walls throwing and breaking objects at the converts”.

#### **5.4 Recommendation**

The communities living in Eastliegh are suffering under the weight of the negative effect of Mihadhara conflict in Muslim-Christian relationship as Muslim preachers continues to preach and distortion from the Holy Bible in the Streets of Eastliegh. Muslims and Christians should consider the historical relationships and co-existence between Muslim and Christian that existed at the beginning of Islam in the seventh century.

Kenya belongs to Muslims and Christians alike and as each propagates their faith. They should treat each other with respect without attacking the Holy Scriptures and

the beliefs of the other. Muslims should preach from their book (Qur'an), begin to Honoring the Bible as their own Qur'an commands them.

Muslims and Christians share so much together in common beliefs and every they do together is considered as Mosques verse a Church projects. Whether it is an educational project or any other community development projects is neither a Muslim project nor a Christian because they live in the same country and neighborhood together. Whether digging a community well or dispensary it all serves both Muslims and Christians.

The Christian schools in Kenya are not only serving Christians but also Muslim children. Although most of the times Muslim and children who study in Christian school, their parents always claim that their children are not treated equal to Christian children been educated in the school and they claim that their daughters are forced to wear short skirt and learn Christian religious education. They also say their children are not located a place for prayers hence they accuse Christians of forcefully converting their children to Christianity. Christian children going to Muslim schools are abused, called names and are treated as unclean and Muslim children learning in the same institution are discouraged to share thing with or even eat with them. Therefore, Muslims and Christians should learn that they are all created by the same Almighty God and no one is born well than the other. My recommendation is to co-exist and accept one Another as we are.

Another recommendation is that every day any Christian converts to Muslim their parent and the general Christian community does not kill them or rob their property, but when a Muslim converts to Christianity he/she is robbed and killed because of what he/she is convicted is right way that leads to his maker. I would highly recommend that Muslims stop persecuting Muslim background believers converted to Christianity.

Dialogue between Muslims and Christians is supposed to be fruitful but most the times it is not as it is supposed to be peaceful. The more dialogue occurs between Muslim and Christians clashes between Muslims and Christians increases. The more it increases the lesser their relationship becomes inflamed. Clashes between the two group's results to losses of lives, destruction of property such as business premises, churches, Mosques and even educational centers. Dialogue between Muslims and

Christians should be mutual and respect each other. Therefore, Dialogue should be done with respect and understanding of the other party.

Since the research was carried out in Eastleigh Estate of Nairobi City, the researcher recommends a further study to be conducted in the whole country of Kenya in order to understand the negative effect of Mihadhara conflict in Muslim-Christian relationship.

1. Muslims and Christians have other factors and similarities that unite them. They should put aside the little differences and focus on the large issues which unite us. Muslims and Christians are both Kenyan and will not leave this country so we should live together and co-exist.
2. Muslims know that Taurat, Sabbur and Injil are the word of God and in the Qur'an are commanded to respect the book and the people of the books (Jews and Christians). And Christians should learn the Muslim book (Quran) in order to understand where Muslims are coming from and if what they say that their book says are correct.
3. Both Muslims and Christians should engage in meaningful dialogue. It should be constructive, mutual and balanced. Muslim preachers and scholars should engage in dialogue or debates with their equals but not new converts or lay people.
4. The Muslim Mihadhara should control their followers and Muslim listeners in scene of the dialogue and should shunt violence which destroys property and cause loss of lives. It is of no benefit to anyone to loot shops and individual attending to their daily businesses.
5. Mihadhara preachers should avoid from inciting of their followers to harm and mistreat converts from Muslim background believers. They should stop promoting hate completely because Christians are not harming or mistreating convert from Christianity to Islam.
6. Muslim students in Christian schools are treated like any other students in the school. There is no direct discrimination towards them. Our Muslim brothers should know that the schools have rules that govern them and must be applied to all students studying in any particular school whether a

government school or a private. The Muslims claims of discrimination educationally are not true by any means.

7. The Muslim community in Kenya was by no one time denied to elect their own leaders. Since the independence of this country Muslims had their own representatives in Kenyan National Assembly. There was no time they were represented by someone else from Nyanza or Central region. Therefore, the researcher recommends that the Muslims stop rootless claims and focus on things that are of contractive and beneficial to them as citizens of this country.
8. Muslims in Kenya should resist from attacking Christians and Christian beliefs such as the Trinity if they do not want people of other faith to say something about their book and prophet. If they don't stop this, it could only lead to conflict in Muslim Christian relationship.
9. Christians should know the hidden agenda motive behind Muslim Mihadhara as a part of Islamization of Africa and they are targeting Kenya for its economic prosperity and stability. Christians should learn to take their challenge seriously and reach their Muslim neighbors with the gospel.
10. The researcher recommends for a further study of this topic should be done, not only in Eastliegh but in our country as a whole, in order to establish the magnitude of the negative effects of Mihadhara in Muslim-Christian relationship.

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APPENDIX A

**Questionnaire**

*My name is Mahad Hillow Birik; I am fourth year student in International Leadership University. I am investigating and researching on the effects of Mihadhara (Muslims Open Air preaching) in the conflicts of Muslim –Christian relations in Eastliegh of Nairobi. The researcher is not working for any Government organization or any other strategic agent of any kind, It is purely academic and only for educational purposes. Please answer all questions and do not indicate your name. Tick only one answer where the answers to the question are multiple choices.*

**Please tick your religious background**

**Muslim**      
 **Christian**      
 **Converts : Romans Catholic**   
   
 **Protestants**   
   
 **Muslim Background believers**

**Gender: Male**      
 **Female**

On a scale of 1-5 please rate the following table; where 1 – Strongly disagree, 2 – disagree, 3- Neutral, 4- Agree and 5 Strongly Agree

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. There are many negative effects caused by Mihadhara Muslim Open Air preaching in Muslim-Christians relations?					

2.	The effects of this conflict affect whole society living in Eastliegh when it occurs.					
3.	This conflict affects inter personal relationships between Muslim and Christians					
4.	Mihadhara (Muslim open Air preaching) affects the peace of the communities living and cause misunderstanding.					
5.	Muslim Open Air preaching cause mistrust between communities living in Eastliegh.					
6.	Mihadhara effects to Converts from Muslim background believers.					
7.	Mihadhara causes Muslim background believers to be killed.					
8.	Muslim open Air preaching turns their family against the Muslim background believers.					
9.	Muslim Open Air preaching causes Muslim background believers spouses to be taken away from them.					
10.	The property earned by Ex-Muslims before they are converted to Christianity is taken from by their relatives.					
11.	Mihadhara (Muslims Open Air preaching) effects the destruction of material Property in Eastliegh					
12.	Mihadhara causes Mosques and church are bombed and destroyed.					
13.	Mihadhara cause physical destruction of Business premises.					
14.	Destruction of educational centers always occurs when Muslim-Christian conflicts happens.					
15.	Muslims and Christians treat each other with little respect during conflicts					
16.	In the Street Mihadhara Muslims always complains of politically discriminated.					
17.	The Muslim accuses Christian to political discrimination by caused by the colonial powers					
18.	Muslim still claim they are politically discrimination even after independent					

19.	Both the colonial powers and independence first government discriminated Muslim hence favored Christians and Christianity.					
20.	In the Mihadhara Muslims claims that they were discriminated and given less representation in Government.					
21.	Mihadhara affect inter-marriage between the two communities negatively.					
22.	Mihadhara affects Christian woman married to Muslim husband.					
23.	Mihadhara affects Muslim husband married to a Christian women negatively.					
24.	Mihadhara affects Christian woman married to Muslim even after she dies.					
25.	Mihadhara affects the Christian Pastor whose daughter is married by Muslim husband.					

Have you been affected by Mihadhara in any way?

Yes

No

How? Please explain

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APPENDIX B  
FREQUENCY TABLE

**Occupation**

	Frequency	Percent
Imam	5	14.3
Civil servant	5	14.3
Businesswoman	5	14.3
Pastor's wife	6	17.1
Pastor	6	17.1
Youth	3	8.6
House wife	5	14.3
Total	35	100.0

**1. Have you been affected by religious conflicts?**

	Frequency	Percent
Yes	32	91.4
No	3	8.6
Total	35	100.0

**2. If yes how has it affected you?**

	Frequency	Percent
Beaten	11	31.4
Burnt my Religious books	2	5.7
Abused	6	17.1
Property burnt	8	22.9
Family members are killed	8	22.9
Total	35	100.0

**3. Are any of your relatives affected by Muslim -Christian conflicts?**

	Frequency	Percent
Yes	32	91.4
No	3	8.6
Total	35	100.0

**4. If yes, were they affected badly?**

	Frequency	Percent
Strongly disagree	1	2.9
Disagree	26	74.3
Undecided	7	20.0
Agree	1	2.9
Total	35	100.0

**5. How many of your family members are killed in Muslim –Christian conflicts?**

	Frequency	Percent
1-3	19	54.3
4-6	15	42.9
11-15	1	2.9
Total	35	100.0

**6. How do street preachers contribute to Muslim –Christian conflicts?**

	Frequency	Percent
Incites people	22	62.9
Attack other faith	10	28.6
Defend their faith	2	5.7
They do not contribute at all	1	2.9
Total	35	100.0

**7. Eastliegh estate is frequently prone to Muslim –Christian conflicts**

	Frequency	Percent
Strongly disagree	1	2.9
Disagree	3	8.6
Undecided	29	82.9
Agree	2	5.7
Total	35	100.0

**8. What kind of conflicts is Muslim –Christian in nature?**

	Frequency	Percent
Convert killing	19	54.3
Attacking people of other faith	6	17.1
Attacking their beliefs	2	5.7
Converting them by forces	1	2.9
Burning their place of worship	2	5.7
Burning their businesses	3	8.6
Threatening converts to other religions from your faith	2	5.7
Total	35	100.0

**9. Clergies are always behind religious conflicts.**

	Frequency	Percent
Strongly disagree	2	5.7
Disagree	1	2.9
Undecided	26	74.3
Agree	5	14.3
Strongly Agree	1	2.9
Total	35	100.0

**10. How religious conflict does affects converts from Christian to Muslim?**

	Frequency	Percent
Not at all	4	11.4
Disowned	1	2.9
Threatened with dead	1	2.9
Free to choice	23	65.7
Wife and children taken	1	2.9
To be killed	2	5.7
Seen as cursed	3	8.6
Total	35	100.0

**11. How does religious conflict affect converts from Muslim to Christian?**

	Frequency	Percent
Not at all	1	2.9
Disowned	1	2.9
Free to choice	3	8.6
To be killed	30	85.7
Total	35	100.0

**12. Conflict affects more the most vulnerable members of the society.**

	Frequency	Percent
Strongly disagree	1	2.9
Disagree	1	2.9
Neutral	1	2.9
Agree	17	48.6
Strongly Agree	15	42.9
Total	35	100.0

**13. These conflicts affect women from the Muslim society.**

	Frequency	Percent
Disagree	1	2.9
Agree	17	48.6
Strongly Agree	17	48.6
Total	35	100.0

**14. These conflicts affect women from the Christian society**

	Frequency	Percent
Strongly disagree	1	2.9
Neutral	3	8.6
Agree	14	40.0
Strongly Agree	17	48.6
Total	35	100.0

**15. Religious conflicts affect children from Muslim mother and Christian father or vice versa.**

	Frequency	Percent
Neutral	4	11.4
Agree	15	42.9
Strongly Agree	16	45.7
Total	35	100.0

**16. Religious conflicts do affect businesses and business people**

	Frequency	Percent
Disagree	1	2.9
Neutral	5	14.3
Agree	11	31.4
Strongly Agree	18	51.4
Total	35	100.0

**17. Conflicts do affect other aspects of life such as inter marriage and living together in good neighborhood**

	Frequency	Percent
Neutral	4	11.4
Agree	10	28.6
Strongly Agree	21	60.0
Total	35	100.0

**18. Conflicts affect the religious clergy whose daughter or son is married by a Muslim or Christian husband or wife.**

	Frequency	Percent
Neutral	4	11.4
Agree	9	25.7
Strongly Agree	22	62.9
Total	35	100.0

**19. The above conflicts affect other members of the family.**

	Frequency	Percent
Neutral	5	14.3
Agree	11	31.4
Strongly Agree	19	54.3
Total	35	100.0

**20. In your opinion, does this conflict affect converts from one religion to the other even when they die**

	Frequency	Percent
Strongly disagree	1	2.9
Disagree	2	5.7
Neutral	5	14.3
Agree	9	25.7
Strongly Agree	18	51.4
Total	35	100.0

**21. Religious conflicts do affect religious institutions such as churches and Mosques**

	Frequency	Percent
Strongly disagree	2	5.7
Disagree	3	8.6
Neutral	2	5.7
Agree	6	17.1
Strongly Agree	22	62.9
Total	35	100.0

**22. In your opinion, Is Muslim-Christians allowed to burn any house of worship**

	Frequency	Percent
Strongly disagree	7	20.0
Disagree	4	11.4
Neutral	1	2.9
Agree	7	20.0
Strongly Agree	16	45.7
Total	35	100.0

**23. Both the Quran and Bible teach their followers to avoid Muslim – Christian conflicts**

	Frequency	Percent
Strongly disagree	3	8.6
Disagree	3	8.6
Neutral	2	5.7
Agree	7	20.0
Strongly Agree	20	57.1

Total	35	100.0
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**24. In your opinion, Muslim–Christian conflicts is old as their encounter.**

	Frequency	Percent
Strongly disagree	10	28.6
Disagree	5	14.3
Neutral	4	11.4
Agree	4	11.4
Strongly Agree	12	34.3
Total	35	100.0

**25. Religious minority groups are discriminated because of religious affiliations in any aspect of life.**

	Frequency	Percent
Strongly disagree	16	45.7
Disagree	4	11.4
Neutral	4	11.4
Agree	7	20.0
Strongly Agree	4	11.4
Total	35	100.0

**26. Muslims and Christians treat each other with respect during conflicts**

	Frequency	Percent
Strongly disagree	21	60.0
Disagree	2	5.7
Neutral	4	11.4
Agree	2	5.7
Strongly Agree	6	17.1
Total	35	100.0

## APPENDIX C

## LETTER OF AUTHORIZATION



November 29, 2012

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**REF: MAHAD HILLOW BIRIK – REG. NO. 1900**

This is to certify that Mahad Hillow Birik is a Bachelor of Theology Student here at the International Leadership University (ILU) formerly Nairobi International School of Theology (NIST).

In order to qualify for the degree, he needs permission to carry out research and data collection pertaining to his final project- *“The Negative effects of Mihadhara conflict in Muslim Christian Relationship in Eastleigh”*

Your assistance to enable him carry out his research is highly appreciated.

Yours Sincerely,

*fu* Ms. Rosemary Gitonga  
**Registrar**

