THEADVENTISTS' AND MUSLIMS' SABBATH CONCEPT AS A BASIS FORADVENTIST MUSLIM RELATIONS-EASTLEIGH, NAIROBI

BY

LUSASI, ABEL MUTOKO

ICMR/LMR/2912/16

This dissertation is submitted in Partial fulfilment of the requirements for the award of A Master of Art in Islam and Christian Muslim Relations (ICMR) From St. Paul's University, Limuru

MAY, 2017

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Declaration

Studentdeclaration

This Dissertation is a product of my own work and is not the result of anything doneincollaboration. It contains 20,476words and has not been previously presented to anyotherinstitution.Iagreethatthisdissertationmaybeavailableforreferenceandphotocopying,at thediscretion of St Paul'sUniversity.

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1st Supervisor'ssignature _____

Date_____

2nd Supervisor'ssignature_____

Date_____

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Dedication

I dedicate this research to my beloved wife Susan and our two daughters Ann and Irene, for their moral support and encouragement all along my studies. These were of great immeasurable help, even when I experienced difficult moments to cope with my studies. I therefore pray the almighty God of whole universe, to bless and give them long life to live and enjoy the fruits of their labour.

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May the good lord, the almighty and God the father and creator of the universe bless all of you in abundance.

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Abstract

This study examined the Adventists' and Muslims' day of worship with special reference to Sabbath concept as a basis for Christian-Muslim Relationsin Eastleigh Nairobi-Kenya. This study aimed a topic which could be seen from both sides, hopefully would contribute to the improvement of Adventist and Muslim relations. The whole study was connected to one major objective which sought on how Adventists' Muslims' relations could be enhanced by mutual understanding of their day of worship with special reference given to the Sabbath as a relational tool. By doing this the study observed that it would reduce mistrust and increase the culture of tolerance among their followers. The study was based on qualitative technique of data collection, whereby a survey was done to a population of Adventists and Muslims in regards to their understanding of theirdays of worship among their followers in Eastleigh-Nairobi Kenya. After the process of data collection which was done by the help of administration of questionnaires, observationand in-depth interviews, descriptive technique was employed on data analysis and findings presented in form of graphs, charts and tables with descriptive information. It is by mutual engagement of Adventists and Muslims into common social activities and welfare that could determine their relational growth which is rarely experiencedamong their followers as per the findings of this study. Thestudy established that, the misunderstandings of the day of worship among Adventists and Muslims would have been the cause of mistrust and misrepresentation which deterred their mutual relational growth and destructed the progress in which their relations would have been embraced and felt in the society. This study established that proper understanding of Adventists' and Muslims understanding of the Sabbath as a day of worship would improve their relations, contribute to the promotion of respect towards one day of worship and as a result, balance and harmony would be experienced among their followers.

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Abbreviations

AMR- Adventist Muslim Relations

CMR- Christian Muslim Relations

GC- General Conference of Adventist Church

ICMR- Islamic Christian Muslim Relations

SDA-Seventh Day Adventist Church

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Glossary

Adhan- Islamic call for prayer

Idi ulfitr- Islamic celebration that mark the end of fasting

Al Ummi- the unlettered

Allah- God

Dhuhr-Noon

Ghusil- Complete Ablution

Hadith- the sayingof the prophet

Hanif- Abraham's faith

Hijra- Process of Muslims moving from mecca to medina in 622 AD

Ibn- Son

Jizyah –state tax

Juma'ah- Friday

Ka'bah-Muslim shrine in Mecca into which is built black stone

KulSabt- Every Sabbath

Maghrib- period after Sun down to twilight

Maskh-Metamorphosis

Maulid- celebration of Muhammad' birth

Qasas-Islamic narratives used as illustrations

Ramadhan- Month of fasting

Sheikh- Islamic scholar

Swalat- formal Islamic prayer

Sunna- deeds of Prophet Muhammad

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Sunni- The greatest Islamic sect with its presence in Kenya

Umma-Islamic Community

Wajib- Obligatory

YaumilQiyammat- the Day of judgement

YaumilSabt- Saturday

Yaum- Day

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CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Religious grievances among different communities are rampant in Kenya. According to International Religious freedom Report (IRF 2012) Many difficulties and bitter experiences like abuse of religious powers, discrimination based on one's religious affiliations, violation of one's rights and freedom of worship, misconception of religious perspectives, mistrust among the followers of different religious background are just a few to mention among many unhealthy practices that religions suffer in Kenya.

Onreflection of relations between Christianity as a main stream and Islam, Historically, bitter experiences of crusades were left as marks to remember killings of thousands of Muslims and Jews by Christian's crusaders (Gibbon, 1952, p. 401). Bijlefeld (1996) argues that, "even at the end of twentieth century the Christian altitude towards Islam is characterised by fear" (Bijlefeld, 1996, pp. 53-54)any attempt to forget the past will not be working for either good of Christians nor Muslims.

In recognition of the true Christian believers Allah in the Qur'an state that "Not all of them are alike: Of the People of the Book are a portion that stand (right)" (Al-I-Imran 3:113-115).

In earlier ministry of Muhammad contact with Christians including his wife's relative Waraka Bin Naful, and a Christian monk Bahiraare described with positive terms(Farah, 1994, p. 40)and was evident on how Muhammad tried to work for relations among Christians and Muslims.

Biblically, we find many instances of relations between people of the East (Arabs), Jews and Christians, who shared experiences like common religious ordinances like burials and other activities which brought them together. For instance, Abraham lived peacefully in a strange land and his burial was attended and officiated by both Isaac's and Ishmael's households

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(Gen 25:9), Jacob affairs with his wives maidens from Egypt, the queen of Shebawho came for wisdom from King Solomon (2 chronicles 9:1-11) and Jesus birth which hosted wise men from the Far East who worshiped and served him with gifts (Math 2, Luke 2). These are few of biblical evidence that shows monotheistic religions practiced relations right from their inception.

Adventist and Muslim relations in particular is not exceptional or left out in the process of struggle for relational improvement besides the main stream of Christian Muslim relations in Kenya. According to Adventist's and Muslim's teachings and practices, it is the same commandment that exhort on time and day of worship that appeals of observance of times and days to labour (Exodus 20:8-11) thus both ought to learn how to balance work and worship since they go together.

Both Adventists and Muslims struggle with perception against each other that if they share on common social activities and welfare with their opponent brothers, their freedom and right of their day of worship would be violated and then jeopardised. Adventist feelings on this was that, their Muslims Brothers regard their rights and freedom of their day of worship to be of no importance thus being discriminated under this grounds compared to other Christian denominations. Muslim also feels that the government favours more Adventist Christian by appointment to higher government positions which might be used to enforce Adventism in favour of their people. This strong fear and lack of trust between Adventists and Muslims adherents seems to pose threat on their relations and demands investigation in order to determine the back born of the problem and suggest the remedy.

According to Adventist tradition "Sabbath is the day of worship "and run through the whole Saturday, whereby is observed only for worship and rest and no any other form of work should be done" (Exodus 20:8-11). These make Muslims experience to be quite different

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from that of Adventists where congregational prayer on Fridays, is only meant to be brief and short at midday of Friday (Quran 62:9-10). Saturday is mentioned in the Qur'an as a Sabbath day which was meant for worship (Qur'an 4:47). For both Muslims and Adventist interestingly, Friday is a normal working day with a slight difference of an hour committed to Islamic prayer.

Being a multi religion nation with identical number of Christian and Muslims, Kenya comes under this inevitable question of the Sabbath as a day of worship. In recent days, great discourses to debate the Sabbath as a day of worship have been spilling over in public spheres and religious platforms. For instance the stand of Chief JusticeMaragawho argued that "northing could deter him from attending the Sabbath worship even if it will cost him to lose the appointment of chief Justice office" this was just before his appointment.

Adventists also have been heard claiming of their children being intimidated in public schools. Principals and some staffs were not left apart, for the church blamed them of enforcing their children either to attend classes or sometimes subject them to take exams on Sabbath.Often the church blamed these institutions of breaching the constitution of which gives every citizen rights on freedom of worship.

It is discouraging and so sad to realise in most cases, even news of difficult and bitter life experiences such as sicknesses, deaths and burials of neighbour from opposite religious traditions,happenswithout the knowledge of the other which worsen even more the taste of interfaith relations.

Having a subject of the day of worship among Adventists and Muslims as a topic which can be seen from both sides of their different religious spectrum, and having both Friday and Saturday as a climax of times and days of worship among Adventist and Muslims, then the study was critically crucial in light of Muslims' and Adventists' views on Sabbath and how

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would the concept beused to enhance the Adventist Muslim relations in Eastleigh?

1.2 Statement of the Problem

This thesis explores the day of worship for Christians and Muslims with a special reference to the concept ofSabbath as views of Adventists and Muslims in order to enhance the Adventist-Muslim relations in Eastleigh-Nairobi. In recent days,Adventist and Muslim relations seemed staggering each trying to pull on their side in defence of their day of worship. The reaction crippled interest in sharing common activities and social welfare leaving their followers relations wavering. As the result lack of confidence,fear and mistrust affected their followers'relationsto keep distancebeing left as the only option for their adherents to protect their rights and constitutional freedom subject totheir day of worship againstviolation.

1.3 Objectives of the study

The research aimed to meet the following objectives:

1) To explore scriptural basis for Adventists' and Muslims' day of worship in accordance to their respective sacred texts.
2) To examine the practices and teachings of Adventists and Muslims on the day of worship in favour or contrary to the other.
3) To assess the use of the Sabbath concept as a relational tool for Adventist Muslim relations in Eastleigh-Nairobi.

1.4 Research Questions

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1) What is the scriptural basis for Adventists' and Muslims' day of worship in accordance to their respective sacred texts?
2) What practices and teachings do Adventists and Muslims demonstrate on the question of one's' day of worship in favour or contrary to the other?
3) How could the Adventists' and Muslims' concept of the Sabbath be used as a relational tool for Adventist Muslim relations in Eastleigh- Nairobi?

1.5 Hypothesis of the study

The study investigates the following hypothesis that due to the strict adherence of members of the two traditions on the days of worship, this could be a clear pointer and animportant relational tool that both Adventists and Muslims can relate.

1.6 Justification and significance of the Study

The significance of the day of worship among Adventists and Muslims in Christian muslin relations has not been adequately addressed as a relational tool that could be used by their follower to bring balance and harmony among themselves. Many scholars and authors have deliberately written on one side, which paramount to one's day of worship becoming seemingly superior to the other resulting in creating differences.

In this age of globalisation where things comes closer every gap must be bridged and therefore the gap between Adventists and Muslims must be as well bridged. In this study one of the major avenues looked at in order to bridge the Adventist and Muslim social gap is by finding a common ground between them and here this particular study looked at one such common ground which is the Sabbath concept among Adventists and Muslims as a means of enhancing relations by pulling together. Being aware that there are many avenues that we call

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common grounds and some of those common grounds are different but a particular one that we are discussing among common grounds is the day of worship as a means of enhancing Adventist Muslims relations.

This study is timely helpful for thus it highlights significant of Sabbath concept for Adventists and Muslims relations. This work bridges the gap of understanding that people will be able to come to it in order to understand that there is a way in which people who are so close in there days of worship can also relate. The research can also be taken as a tool of social interaction in order to avoid religious antagonism, litigations or hostilities between Adventists and Muslims.

1.7 Scope and delimitation of the Study

The scope of the study covers details related to Christians' and Muslims' day of worship and in particular exclusivelySunni and Adventist understanding for theperiod 1994 to date. For sure this was a massive period but the researcher sampled some specific information and statements done by Adventists and Muslims in regard to their day of worship. It was as well limited to Eastleigh region of Nairobi-Kenya which is a bit smaller and workable area to manage as compared to the whole city of Nairobi Kenya.

Emma and Carrier (2012) speaking of Wamunyinyi (2011) report argue that "the life in Eastleigh despite the proximity to the centre on the city of Nairobi, Eastleigh is well established by wealthy Muslims…but other communities are as well represented" (Neil Carrier and Emma Lochery, 2012).

Eastleigh is predominately an Islamic majority Zone as compared to Christianity where six Adventist's congregations were sampled against six randomly identified Mosques within the area. According to Pr Julius the current regional Adventist's pastor serving the six

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congregations said "Muslims' population is estimated to be above six thousands against Adventist's membership which is slightly over one thousands five hundred. By the fact of humble presence of enough population of Adventists and Muslims and both mixture of cultures and religions these made Eastleigh most appropriate place to conduct this kind of study.

1.8 Limitations of the Study

Whereas the researcher was aware of how divergent the Christian's teachings are on the matter of the day of worship, this study exclusively was limited to the understanding, practice and teachings of Adventists and Muslims in regard to the subject of their day of worship.

The research was done under several assumptions that believed to have surrounded and threatened the success of this study. The following are some of those assumptions and how they were overcome in order to succeed and acquired these credible results.

First: there was a fear of limited access to crucial information about the religious groups under this study. This was simply because the common simple members are not allowed to disclose the privacy of their religious organization or make official statements for credibility reasons. To overcome this, the researcher involved as much as possible all level of followers including their leaders within a given religious structure.

Secondly, there was an assumption of a fear that, the researcher will not easily verify whether the information given was true or not on contemporary teachings done by clerics in mosques on the matter of the day of worship. This was under fact that, Islam has never made an official statement on this matter. The assumption was founded because both Friday and Sabbath (Saturday), are all mentioned in the Qur'an and never criticized by Muhammad thus making scholars tend to avoid contradictions by doing a lot of teachings on the subject

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matter. To overcome this, the researcher did a lot of readings possibly to gather enough information from any relevant data found from achieves which assisted in making conclusions of this study.

Thirdly, in consideration that questionnaires and interviews were the tools in which data was collected, initially, was a fear of respondents not to return some of the questionnaires or opt to return unduly answered sheets. This challenge was overcome by distribution of many questionnaires in order to meet the goal which was eighty and above questionnaires return for the exercise to count successful. Apart from questionnaire the researcher also introduced the use of interviews for those simple respondents who could not understand English or where more explanation was needed. This was assurance of if one method of data collection would have failed, then the other could have worked.

Then was a fear of respondents' tendency in cases where some respondents happen to ignore reception of calls meant for follow-up and as a means to initiate interviews to those who were not possible to find them in face to face contact. Having this as a most essential part of the process of data collection, the researcher opted to distribute as many possible copies of questionnaires and encouraged the respondent to fill and return them back immediately.

Lastly there was a fear of scarcity of resources where at times, limited exposure of gathering more information was experienced. By use of documented information found in university library, web, Journals, articles and relevant data collected in the field, the researcher was able to find enough and relevant data used to make a precious and humble conclusion of the whole study.

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CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter was a review of relevant literature where the main objectives of the study were looked at. The components of this chapter includes: review of Adventists' and Muslims' respective sacred text on the day of worship, practice and teachings of Adventists and Muslims in regard to the day of worship, use of the Adventists' and Muslims' concept ofSabbath a day of worship as a tool for Adventist Muslim relation, conceptual framework and lastly the study was able to identify the intellectual gap that it opted to fill.

2.2 ADVENTISTS' AND MUSLIMS' SACRED TEXTS ON THE DAY OF WORSHIP

2.2.1 Biblical view on the day of worship

Following the Biblical story of creation, after the six days of God's work appears the seventh day of the week in the first instance; "heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and he rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it"(Genesis 2:1-3).Andrews (1873) argues that "the Sabbath, lies at the very foundation of divine worship…and the true ground of a divine worship, not of that on the seventh day merely, but of all worship is found in the distinction between the creator and his creatures(Andrews, 1873, p. 575)"

According to (Exodus 30:10) the bible specifies that people should cease their secular work, avoid all manner of work that done in order to earn a living and all business transactions (Nehemiah 10:29-31, 13:15-22). The emphasis here is that people ought to honour God by "Not doing their own ways, nor finding their own pressure, nor speaking their own words

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(Isaiah 58:13)" Adventist's understanding is that "God's rest was not as the result of neither exhaustion nor fatigue, but a cessation his previous occupation of creation(Ministerial Association of GC of SDA Church, 2005, p. 282). The Injunction of the Sabbath is very highly esteemed as biding in accordance to Exodus 20:8_11;

> Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do not work . . . (Exodus 20:8-11)[1].

This text shows explicitly that God institutedboth six days of work and Sabbath commandment which is a seventh day of the creation week many years back before the birth of any ancient nation of Israel. Thus the Israelites were only told to "Remember the Sabbath" (Exodus 20:8). They were punished with destruction and captivity as the result of violating it (Nehemiah 13:17, 18; Ezekiel 20:13) and they were as well abundantly blessed for observing it (Isaiah 58:13, 14). Nor can it be said that only Israel needed to rest and devote the day to the worship but even the Creator of the universe had enjoined Himself in order to enjoy divine blessings. In the New Testament Jesus is depicted saying that "Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath (mark 2:27-28)" it is for the goodness of man was the Sabbath made and is an instrument made to support man at the level of his need. Paul in Hebrew argues that:

> Therefore remains a Sabbath rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief(Hebrew 4:9-11).

Jesus also is observed being his custom that he kept the Sabbath holy by attending the synagogue services as the following text shows:

> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read (Luke 4:16).

[1] All Biblical references from(King James Version, 1999)

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Therefore, Sabbath has a long historical background according to the teachings of the Bible where these are just a few of what the literal eye can observe.

2.2.2 Qur'anic View on the Day of Worship

As-sabt(Sabbath) is given a notable preference in the Qur'an as compared to*al Jumuah*(Friday). Qur'an mentions*Al-Jumuah* only once (Qur'an 62:9-10), while *As-sabt*is given notable preferences in many Qur'anic passages and heavily detailed (Qur'an 2:65-68' 4:47, 7:163-166). To understand this, Qur'an introduces creational ideal of six literal days and thereafter God established himself on his throne In the first place;

> It is Allah Who has created the heavens and the earth, and all between them, in six days, then He established Himself on the throne (of authority); ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition? (Al-Sajda 32:4)[2](Yusuf-Ali, 2002).

It's logical that the day that a king or national leader likes president is enthroned by ascending in power and authority that particular day becomes a national holiday. Then if this apply to men it may be as well logically suggest of God that that after the sixth day of his creation the Seventh day became holy-day for God ascended on his throne immediately after his creative work.Allah ascended on His throne of authority over everything he created immediately after the sixth day. Therefore the insight here might be understood supposedly that the seventh day became God's day of ascension on his throne.

Qur'an 7:163-166gives a prelude to introduce the story about a group of fishermen who lived in a village by the side of the sea. This people as the story goes, went fishing every day except on *Yaumulsabt*. The magic in the sea was that, fish seemed to have known the difference between*As-sabt*and other common days, for during other days of the week fishes did not jump much around on the waters, and the people had a very hard time to find them. But during the

[2]All Qur'anic references are from (Yusuf-Ali, 2002)

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days of their Sabbaths, they could see the fish jumping and coming in all over the place while they were sitting at village homes. So by this God brought them a test.

> Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep the Sabbath came they not unto them. Thus did we try them for they were evil doers (Al-Ar'af 7:163).

It is even out of this experience some people decided, even against the pleading of their friends, to go ahead and do fishing on Sabbath. They were punished for being disobedient and lacking faith by being changed into apes, with emphasis "Be Apes"

> Remember when we made a Covenant with you and caused Mt. Sinai to tower over you and we said 'Hold fast and remember what's in that covenant'. And you know, those of you who broke the Sabbath, how we said to them, 'Be apes, despised and hated,' and we made it an example to their own and to succeeding generations and an admonition to those who fear God(Al-Baqarah 2:65, 66).

Interestingly, the Qur'an tells the story of the people who broke the *As-sabt*and how the curse was administered on the transgressors. In several Qur'anic texts, we are told ofhow God transformed sinners into animals. Qur'an 2:65 says that Sabbath breakers were transformed into apes, while Qur'an 5:60 sinners were translated into monkeys and pigs. The Qur'an ascertains that this was made to be a warning to the Jews and an example to the generations to come after them, who are Muslims(Qur'an 2:66). In Yusuf Alitext, translation and commentary of the Qur'an (1934) he believes the phrase 'Be Apes" as it appear in Qur'an 2:65 and 7: 165 does not signify that the transgressors were literally changed to apes but rather, their behaviours and habits were likened to that of ape. Newby (2002) argues that;

> Commentators confronted with the reality of the Qur'a ˆnic statements and with the pre-Islamic legend.., discussed both the theology and the physics of such transformations. Some, noting that no transformations had occurred after the rise of Islam, concluded that this was not a punishment used by God in this era(Newby, 2002, p. 144).

Cook (2003) says that the legendof the Sabbath transaction was connected to the scandal of Rabbi Elfiazar ben Azariah's cow. This cow used to go out on the Sabbath a practice Rabbi

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Elfiazar deemed it permissible. Cook suggests that the cow was not in fact Rabbi Elfiazar's but rather the property of a female neighbor; it was because of his failure to warn that the cow was accounted to be his (cook, 2003, p. 153).

To understandQur'anic passage its read "God made a covenant with the children of Israel and they broke their covenant" and then it goes on to describe exactly how they broke the covenant. It says, "They forgot that of which they were reminded" (Qur'an 5:12-13). It is already known what that phrase means, because it's found there in the story of the village where they broke the *As-Sabt*. "They broke the covenant; they forgot that which they were reminded of, and among them, you will not cease to discover treachery apart from a few" (Qur'an 7:163-167)

The Qur'anic argument of the *As-sabt* presuppose that, the Sabbath (Saturday) in itself is not bad or wrong for worship but only people used to break it against God's will. Khan (1994) report that,"customarily, Muhammad used to visit the mosque of Quba every Saturday for devotion. *Ibin* Umar his immediate companion and the second caliph imitated the tradition and advocated for the practice(Khan, 1994, p. 312). This may be the reason why Allah in Qur'an 16:123-124 commands Muhammad to;

> Follow the ways of Abraham the true in faith and he joined not gods with Allah. The Sabbath was prescribed onlyfor those people who differed in it, but your lord will certainly judge between them on the day of resurrection in those matters which they used to differ (An-Nahl 16:123-124).

Jews, Christians and Muslims do differ on the issue of the Sabbath which might be the reason to the statement that the lord will judge between them on the day of resurrection in matters they differed. In conclusion, the issue of Sabbath in Islam cannot merely be refuted or assumed as if not important, generally it is one of controversialsubject among scholars of both religions whether the Sabbath still bid or not. One thing which has come out clearly here is that Muhammad had a culture of giving special attention to Saturday.

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2.3 TEACHINGS AND PRACTICES OF ADVENTISTS AND MUSLIMS ON THE DAY OF WORSHIP

2.3.1 General Definition of worship and a place of the day of worship among Adventists and Muslims.

Worship is a central common theme that is highly esteemed by both Adventist's and Muslim's followers. The Macmillan dictionary defines worship as "The activity of showing love and respect to god, by singing or praying or to feel or show respect and love to god(dictionary, 2002, p. 1660)". According to the dictionary of Christian theology, worship is said to refer to the expression which incorporate gatherings of adoration, praise and thanksgiving to God through Christ. Therefore in the bible God alone is supremely the object of worship and adoration; no one and northing is to be worshiped beside him(Richardson, 1969, p. 361)".

The Protestant dictionary defines worship as "to Honour God oppose to definition of old English where definition involved both honour of gods and men (Charles S. Carter and Alison Weeks, 1933, p. 757)". Adventists believe only God is the object of worship and all human being are his subjects (Revelation 19:10). Lichtenwalter (2016) say "worship is a practice of desire that brings inner formation. It becomes a pedagogical practice that train our love to either for God, Self or the(mueller, Kim, Lichtenwalter, kidder and hodson, bell, Londis, 2016, p. 15)". Therefore according to Adventists "week by week the seventh day comforts our conscious, assuring us that despite unfinished characters all together we stand complete in Christ... and we enter his rest". To Adventist, "the Sabbath is a day of special communion with God in which all are invited to joyous celebration to his gracious activities in creation and redemption... which begins from sunset on Friday evening and ends at sunset Saturday evening(Ministerial Association of GC of SDA Church, 2005, p. 296)"

For Muslims, worship is defines as obedient to all divine directive which includes observance

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of all commandments as laid down in the Qur'an, which includes all institutional and extra institutional rule of conduct(Donnan, 2002, p. 106)". Donnan argues that "when a person avoid involvement in interest transactions, pay zakat (tithes) regularly , refrain from extra marital indulgences, or participate in and promote Islamic policy, he or she is worshipping God. Likewise, when a person tries to develop his or her character in accordance with Qur'anic injunctions, then he or she is worshipping God (Donnan, 2002, p. 107)this make the whole life of a Muslim to become an integral part of Islamic worship.

2.3.2 The origin of Adventists' and Muslims' respective day of worship

Historically, Armstrong (2002) sees Muhammad disappointment as the result of many Jews of Medina who refused to accept him as an authentic prophet, the experience which became a hardest blow ever to happen in Muhammad life (Armstrong, 2002, pp. 16-17). Thisargument maysuggest to the reasonwhy Muhammad introduced Friday beside Jewish Saturday as a congregational day for his followers to meet.

Ideally, Adventists and Muslims trace back their spiritual heritage from Abraham, and according to both the idea of the day of worship originated with Judaism. Armstrong (2002) argues that "Muhammad had greatly excited by the prospect of working closely with the Jewish tribes, and had even, shortly before the *hijrah,* introduced some practices such as communal prayer on Friday afternoons, when Jews would be preparing for the Sabbath" (Armstrong, 2002, p. 17).

Goitein (2010) observes in his book that "Arabs took over the Aramaic word for Friday which is Aruba that means the eve of Saturday and changed the meaning to suit their interest as the day of worship" again he argues that "because Friday took some important roles in their life taking into consideration the fact that Arabs had no week cycle before the advent of

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Islam. Goitein argues that the Arabic week originated from the influence of their Jewish and Christians neighbours who by far had an organised and well established week calendar where Aruba implied to them as a market day when people came in multitudes into market places to buy and sell their goods" (Goitein, 2010, p. 117).

The idea according to Goitein(2010) which is gathered from the verse preserved by Al Shafi-i who was the founder of the school of Islamic law in his Arabic book he calls(*Al Ummy)* where he compares "the Muslim day of assembly" with relation to that of Hebrews tradition, (Goitein, 2010, p. 117). Again he argues that "the day did not denote a common day of worship but the market day when the people from all over the oasis of medina and its environment came together at one place" He compares what came to be known as *yaum al Juma'ah*in Arabic being equivalent to Hebrew *yomhak-kanisa*which means the day of the assembly and the eve of the Sabbath (Goitein, 2010, pp. 118-119).

Armstrong (2002) sees the polemic between Muhammad and Jews as significant and proportionate but to that time. He says "it was meant to result in giving Muhammad a space to start though worked differently with Jews(Armstrong, 2002, p. 17). Muhammad was not accepted as a prophet by Jews, having the Jewish prophetic era had already expired and a new ere was already come. Moucarry (2001) sees the arising of Islamafter the appearance of Christianity in the seventh century, as invention of movement which targeted only areas where Christianity scarcely was poorly represented (Moucarry, 2001, p. 252).

Ringwald says "Christianity and Islam broke away from Judaism and have northing of their own for only they changed the day from Judaism Sabbath and created their own ritual from the practice known first by Israelites(Ringwald, 2007, p. 11)". This argument may suppose that Christians and Muslims have northing of their own in regard to their days of worship for whatever they all have were rooted basically from Jewish traditions and only charged to fit

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their desires. May be basically, it is because of this changes that many contestations are realised between Adventists and Muslims today.

Although Yahaya arguments on why Friday should be extremely esteemed by Muslims as congregational day of Islamic community prayer but (Qur'an 62:9-10) Muslims are asked shortly to stop working and come for short devotion and after the prayers they go back to attend their businesses.

Yahiya believes that,"Friday is not like the Sabbath day of rest for Jews and some Christians" (Yahaya, 2002, p. 238).His insight in regard to the day of worship is that, Friday could not at all be compared to Jewish Sabbath, the day of worship and rest but can alternatively match Protestants Sunday(Yahaya, 2002, p. 238).

Ringwald argues that, "Judaism observes Saturday as their holy day and both Christians and Muslims have Sunday and Friday as their chosen days of worship(Ringwald, 2007, p. 123)", the argument as much as it may be correct to some Christians but on the other hand it is exclusive for Adventists are neither in faith Judaism nor worship on Sunday as it is with majority of those who profess Christianity, and therefore weakens the argument.

Stora and Abdelwahab (2013) say both Islam and Judaism established a time of weekly rest whereby for the Muslims, it is Friday while for the Jews, is Sabbath which includes part of Friday, beginning from sunset until sunset of the next day(Stora, 2013, p. 652).

According to Stora, Christians chose Sunday as their day of worship which is beyond similarities as compared toJewishSabbath, the day of rest and sanctified moment for remembrance. Muslimschose Friday which is time to gather together however each religionadvocates for different emphasis(Stora, 2013, p. 652).

In conclusion, Muslims ascertain Friday to be the best day of their congregational prayers but beside this there are many issues yet which are so controversial among Muslims themselves

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to ascertain this argument. The time estimated for Islamic devotion is approximated only half an hour to one hour on Friday early afternoon. This is a time set for one's devotion and the rest of the day is accounted for a Muslim to work in likeness to rest days of weekly calendar.

2.3.3 Friday as Understood from Islamic point of view and it's significant

Basically, *Sura Al-Jumu'ah*62:9-10 in its essence appears to be the only rule that commands Friday to stand unique and special day as religious institution in the whole Qur'an. This text according to Muslims is the foundation of *Jumu'ah*prayer and the only in the whole Qur'an that defines the role of a Muslim in in observance of Friday. It is regarded as the major injunction that commands Friday congregational prayer. Believers are obliged to commit themselves to labour in search for God's provisions by attending to their businesses but when called to attend congregational prayer every male believer should attend the fact confirmed also by traditions:

> *Juma'a* is a duty biding upon every Muslim in a congregation except upon tour, women, boys and sick men (Fazlul, 1940, p. 458).

Fazlul says that "not all Muslims who are bound to attend Friday prayers, for itwas not meant, to impose heavy duty to women, sick men, slaves and tourists" (Fazlul, 1940, p. 458). Friday therefore is categorically perceived as men obligation even if women may exercise their rights of worship in mosques.Campo (2009) says that during Friday's congregational prayer, women are not forbidden from praying at mosques but traditionally they should sexually segregate from men. This may be done by either praying behind men, or separate space possibly should be provided in a balcony in order to prevent inappropriate sexual distraction from men and women who attend prayer, (Campo, 2009, p. 556).

Newby (2002) saysthat Friday should be esteemed as such special institution by Muslims forit is in it that"God gathered together all of his creative works (Newby, 2002, p.

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215)".Nawawialso believes that Muhammad commended it as "from among your best days is Friday. So recite *salat* to me on it as frequently as you can as such your devotion will be presented to me" (Nawawi, 2007, p. 342).

Yahaya (2002) sees Friday as the best day because Muslims believe that,on it the sun rises, Adam was created, expelled from paradise and on it he died. It is on Friday that Adam contrition was accepted, the last hour will come and it contains a time which no Muslim prays and asks of God anything, that he will not give to them (Yahaya, 2002, p. 238)

Silverstein speaks on two reasons of why the Mosque be seen as central object and the place to meet and argues that in the first placeMosque is a symbol of triumph and power and the secondly is a centre of communication of ideas to the *Ummah* (community) (Silverstein, 2010, p. 67). Ruthven for example say under the government of Iran, A sermon is usually delivered by the Imams who are both religious and at the same time political leader where believers perform traditional religious prayers and as well listen to pronouncement major government policies (Ruthven, 1997, p. 147). This system and practice can be well supported under Islamic governments for there is no difference between the church and state in Islam.

Islamic traditions portray several divergent conditions depending on which school of Islamic thought one decides to rely upon. Many things are said in regards to Friday as a congregational day but some are so contentious that Muslims are struggling to define them.

In the first place the tradition confirms that Friday's prayer is *wajib* (obligatory) to all adult men.

Cleanliness is necessary and every believer's responsibility before one attends and performs any given congregational *Juma'ah* prayers. The Islamic law require a complete ablution of one's whole body as Khan tells "people used to work for their livelihood and whenever they went for their *Juma'ah* prayer, they used to go to the mosque in the same shape as they had

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been in the work" (Khan, 1984, p. 13). It is because of this conduct which was cultivating from the Muslims of medina that made Muhammad to admonish to do (*ghusl*) the complete ablution by having thoroughly bath before they came to congregational prayers.

Khan (1984) reports that "people used to come from as far as outskirt of medina and they used to pass through dust and drenches, where dust covered them and sweat trickled from their body. It is after consultation with the prophet that Muhammad said "I wish that you keep yourself pure and clean on this day of yours by taking a bath" (Khan, 1994, p. 267). Thus Muhammad according to khan "made it obligatory for every Muslim to take a bath once in seven days, when he should do (*ghusl*) which is a complete ablution including head and the whole body" (Khan, 1984, p. 10).

It is after ablution that a worshiper appears ready to participate in a Friday congregational prayers.Khan (1994) argues that only an hour within Friday is of opportune and worthy prayer performance;

> There is an hour of opportune –lucky time on Friday and if a Muslim get it while offering *salat* (prayer) and ask something from *Allah*, then *Allah* will definitely meet his demand" and then he the prophet pointed out the shortness of that time with his finger(Khan, 1994, p. 273).

Thissuggests that though many Muslims speak of Friday as the best religious day but according to prophet tradition only an hour is most targeted congregational devotion. Nawawi (2007) state thatthe hour of opportune and luckiness is not known but onlyshould be searched for by Muslims throughout the day(Nawawi, 2007, p. 222).Fazlulalso believes "to determine the hour of opportune on Friday is totally something difficult to substantiate". He argues that "it can simply be concluded from the spirit and the heart of traditions that the best hour was not fixed but it may be searched for by believers in the whole given Friday's" (Fazlul, 1940, p. 448).

Recitations and prayers should be short according to the given time when congregation meet to allow other personal and dairy activities. Yahaya says "all Muslims over the world attend half an hour service in which they listen to a two-part speech and then follow it with a group of prayers" in emphasis he says "the service is held in the early afternoon of Friday and many

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Muslims in North America are forced to ask their employers for an extra-long lunch break to attend the *salatul-Juma'ah* which is a religious duty upon men (Yahaya, 2002, p. 238)".

Nawawi(2007) reports that, Muhammad warned against prolonged recitation during Friday prayers making it hard and difficult for people who have other affairs;

> O people some of you really repel others from religion. Any one of you who leads prayers should make it reasonably brief because among the people performing the prayers behind him will be some who are aged others who are too young and others who have some affairs to attend to(Nawawi, 2007, p. 222).

By taking these advices which Muhammad himself recommended, it may suggest that Friday has many other commitments to be undertaken which limits the congregational prayer to the shortest time possible.

Smith observes Islamic five prayers scheme andemphatically say the schedule is not absolutely inclusive. He argues that, when one is on a journey, is no crime to come short in prayer if they fear those who disbelieve will attack them. It is from this perspective he concludes that "no day of the week in Islam which is set apart from the others as is the Sabbath for the Jews or Sunday for the Christians" (Smith, 2001, p. 52).

Other conditions from time, personal status and duration involve when weather is hot or cold that these conditionsmay hasten or delay the time of prayers:

> Narrated Anas bin malik that prophet used to offer *salat* prayer earlier if it was very cold; and If it was very hot he used to delay the *salat*prayer, i,e.the*jumu'a* prayer (Khan, 1984, p. 13).

The argument here may suggest the day of worship in Islam is not emphatically insisted as it is in Christianity and Judaism. For a Muslim, Friday noon prayer is basically under condition that Muslims are expected to offer prayers in mosques when they are in both position and ability to do so.

To conclude from what is seen according to Islamic teachings and practices these are what Friday holds for Muslims. Basing on the general picture that has seen clear from the discussion, one would tell that not Friday as a whole that requires the believers' attention for

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congregational prayer but a portion of it that is equivalent to one twelfth of it. The Islamic ideal translates this time to be at midday of Friday for almost one hour session of prayer. People with special challenges or needs are exceptional including elderly men and women, travellers, children and those who suffer from ailments while women are exceptionally excused.

2.3.4 Adventists' Knowledge in regard to Friday

According to Adventist, Friday is perceived as a sixth day in a week calendar that one is exhorted to manage all preparations for the Sabbath which is Saturday and not any other day. On defining when the Sabbath begins and the place of Friday as far as the Sabbath is concerned Schwarz believes that Friday has always influenced the Adventist history (Schwarz, 1979, p. 172). In her book white (1901) says;

> We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation that they may welcome the Lord's Day with quietness of mind. By such a course you will suffer no loss even in temporal things(White, 1901, p. 356).

In accordance to Adventist's traditions, devotions begin at before sunset on Fridays until sunset on Sabbath. Even though Friday is a normal working day according to Adventist and Jewish teachings where initially one was entitled to work for a double share to cater for two days as a family meals (Exodus 16:26) but also devotion is given precedence. By doing thisthe worshipper absolutely was perceived ready to observe the Sabbath-day holy by not engaging into common personalactivities.

Adventist believes the same principle still imply even today. Adventists thinkers agree on commitments to work on Fridays. Literally as observed, Adventists hold devotionson every Friday evenings after a day of many commitments, whereby;they congregate to welcome the

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Sabbath in accordance to their traditions(Ministerial Association of GC of SDA Church, 2005, p. 296).

2.3.5 The Sabbath in accordance to Muslims' Perception

Many Muslims perceive and interpret Sabbath with Jewish elements and perceived as it only belongs to them according to Qur'an 4:154. Ripping say that "Qur'an suggests that the Sabbath as a day of rest was a special legal provision for the Jews". His argument was based on the fact that even after the turkey leader by name Atatuk made Sunday a holiday for congregational prayer "Such a step did not, however, transform Muslim worship with its focus on Friday noon for communal prayer" for him he find the issue of the Sabbath worship more confusing as perceived to the example "Like similar movements within Reform Judaism, which tried Sabbath worship on Sundays rather than Saturdays within the context of European Christian" (Rippin, 2006, p. 50).

According to Bouchentouf (2009) Sabbath is a day of rest contrary to Friday "*al-jumu'a*gets its name from*jumu'a*, which means "to gather;" it's the day when Muslims gather at the mosque and pray. Similarly, *as-sabt* is the day of rest, similar to the Jewish Sabbath which literally is Saturday(Bouchentouf, 2009)".

Unlike the Genesis account in the Bible, Campo say thatthe "Quran refutes the idea that God ever took the seventh day as a day of rest (Q 2:255), which Jews and Christians have celebrated as the holy Sabbath day(Campo, 2009, p. 172)"."Every Friday in the year is considered to be an especially holy day because it is the day of communal prayer. However, it is not regarded as a day of rest like the Sabbath is in Judaism Saturday and Christianity Sunday(Campo, 2009, p. 306)".The Jews were also blamed for violating the Sabbath (Q

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2:65). Muslims claim thatstringent dietary rules were imposed on them because of their wrongdoing Q 4:16, (Campo, 2009, p. 410)".

2.3.6 The Sabbath in accordance to Adventist's Understanding

From the start the Adventists had seen the restoration of the true Sabbath as the work of repairing the breach" in God's law referred to in Isaiah 58:12, 13. Their love for God and their desire to please Him in restoring honour to the Sabbath led the early Seventh-day Adventists to be concerned over the proper time for beginning and ending this day of rest…In the mid-1850s J. N Andrews was asked to study the matter thoroughly. His scriptural investigations led Andrews to argue persuasively for starting and ending the Sabbath at sunset (Schwarz, 1979, p. 172).

Knight (1999) believes that the impact of Adventist during 1844 experiences inspired the church to study on the heavenly sanctuary teachings those resulted to the development of why Adventist would hold strongly the biblical Jewish Sabbath meaning Saturday as evident of their allegiance to the complete law of God. Knight say:

> The first Adventist to accept the seventh day Sabbath heard of it from the seventh day Baptist who in the early 1840s had renewed their burden to spread their special insight. One of their members, and aggressive woman named Rachel oaks, challenged an Adventist preacher belonging to their Methodist churches to keep all of God's commandments…About that time several members began worshiping on the Biblical Sabbath (Knight, 1999, p. 39).

Knight (1999) demonstrates the first Adventist scholarly works connected the Sabbath and sanctuary. Particularly he points out that early studies on the books of Daniel and revelation became a basic foundation of the Adventist teachings on the matter of the Sabbath. "The

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image of the arch of the covenant in Revelation 11:15-19 was understood as a call to observe the biblical Sabbath as the way of obedience"(Knight, 1999, p. 40).

In response to what the Adventist church is doing, white (1953) say many evangelists have entered upon the work of heralding the printed pages with the truths of the Sabbath and the Second Advent. The work of spreading the Adventist message is valued among them as important as that of preaching before a congregation Sabbath after Sabbath (White, 1953, p. 45).

It is the message of Revelation 14:12 which was enshrined and became an important part of the Adventist teachings on the matter of the Sabbath. The text calls for patience to those who keep the commandment of God and contain the patience of Jesus Christ. Knight argues of "Sabbath theology in the frame work of prophecy which is based on development of end time concept of the seal of God and the mark of the beast"(Knight, 1999, p. 41). The study was understood in those early days of Adventism as the context of either allegiance to God or to the beast which stands for devil.

Making a significant and critical statement ever on why should Adventist embrace the doctrine of Sabbath observance as a pillar of the Adventist church, Rondele (1989) believes the Adventists to have inherited the doctrine ofSabbath observance from historicist approach to the apocalyptic prophecies of Daniel and Revelation. Adventist belief is that the method was followed by the Church Fathers and by the Protestant Reformers and expositors since the sixteenth century(Rondelle, 1989, p. 20). Rondelle believes the early church applied the apocalyptic prophecies to the history of God's covenanted people from Daniel's time which will culminate at Second Advent of Jesus. This traditional approach came to be known as "the standard Protestant interpretation"(Rondelle, 1989, p. 20).

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White perceives Adventist believers as God's prophetic community. Looking back to the history white sees the waldenses of the fifteenth century identically with Sabbath observance just like of Jewish tradition. White argues evidently basing on history that "in the middle of the 15th century among the Waldenses of Morovia, not few indeed celebrated the Sabbath with the Jew"(White, 1982, p. 414), this source indicate the observance of the true Biblical Sabbath traced back than when Adventist's church was organized.

White commends Waldenses for their commitment in study of the scriptures where before the era of reformation and dispensation of Christian's persecution they were found already in possession of the whole bible in their own native tongue. She precisely argues this in line with what it is suggested to have been definite reason that fuelled persecution from Romans. In peril of their lives as she put it, "they stood firmly and resisted their opponents' agenda which was intentionally made to corrupt their faith on the matter of observing the Sabbath. By doing this, they denied Roman Empire its supremacy and rejected to pay homage to images worship by holding their position in keeping the Sabbath in accordance to what Jews observed (White, 1982, p. 44).

According to Adventists understanding, the Sabbath day is set apart for nothing else than worship. Holbrook says "Many argued that it was necessity for Adventist like when Romania established dictatorship in 1938… children to attend school on Sabbath when they entered the darkest time of social, political and economic instability which ended in war. For Adventists this means "death, mourning, tears, persecution, hunger, fear and insecurity"(Holbrook, 2005, p. 20).

In order to have a holy day of rest according to Adventists, Ringwald say that "one have to work for it and those who profess Sabbath as a special day of worship hardly often fought over it(Ringwald, 2007, p. 11)".Ringwald sees "among monotheisms, the debate of the day of

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worship as a point of contention and dependence for centuries"(Ringwald, 2007, p. 11). The Sabbath has remained always to conclude as a central point of reference to ponder among Adventists and people of other faiths, in order to find a middle ground to walk and work their differences together.

2.4 ADVENTISTS' AND MUSLIMS' DAY OF WORSHIP AS A RELATIONAL TOOL AMONG MUSLIMS AND ADVENTISTS

Sabbath keeper and Muslims had introduced relations since their initial inception, Hodgson say that Muslims and non-Muslims were partners convenient to all. For instance, where there was a partnership in business and other forms of trade between Muslims and Jews, a Jew would take off on the Sabbath and a Muslim on Friday (Hodgson, 1958, p. 302). Adventists though are not counted as Jews but rather Christian, are extremely Sabbath observance. They still honor relation to their Muslims neighbors as well (Schantz, 1993, p. 7).

Amine Say "*al-jumu'a*gets its name from *jumu'a, which* means "to gather;" it is the day when Muslims gather at the mosques to pray while the Arabic *yaumilas-sabt* (Saturday) is a day of worship and rest, similar to the Jewish Sabbath" (Amine, 2009, p. 122).

The tradition may lead one to suggest that Muhammad traditionally observed Saturday as Sabbath. The tradition sounds as speaking the same voice as with the Qur'anic injunction, which *Allah*(God) commands to believers according to the following two Qur'anic texts:

> O ye People of the Book! Believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hind wards, or curse them as We cursed the Sabbath breakers, for the decision of God must be carried out (Al Nisa'i 4:47).

Adventists believes that listening and using other religious writings could enhance in build bridges.They claim that these wrings are relevant to be used as useful instruments in order to

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bring a rationale that one can use to compare or contrast other non-Adventists' works in order to understand on how to relate with others:

> In Seventh-day Adventist witness, the writings of other religions can be useful in building bridges by pointing to elements of truth that find their fullest and richest significance in the Bible. These writings should be to help people to transfer their allegiance to the Scriptures as the source of faith and practice. However, the nurture and spiritual growth of new believers must be accomplished on the basis of the Bible and its exclusive authority (GC of Seventh-Day Adventist church, 2009).

With this authority, Adventist interprets Many Quranic verses that mention Sabbath with reference to Adventist's and Muslim's relation. In such Manna they see Qur'an building relational path from perceiving Abraham who is seen as *Hanif* with the people who keeps the Sabbath;

> Follow the way of Abraham the true in faith,(*hanif*) and he joined not gods with God. The Sabbath was only made (strict) for those who disagreed (as to its observance); but God will judge between them on the Day of Judgment (*YaumilQiyamah*), as to what they differed(Al-Nahl 16:123-124).

This injunction from Islamicunderstanding of the word custom or norm may sound as if *Allah* is instructing Muhammad to follow no other tradition than Abraham's. Muslims understanding is that, anything that the prophet normally or repeatedly did is referred to as *Sunna* of the prophet. The encyclopaedia ofIslam defines *Sunna* as "custom, tradition or precedent"(Campo, 2009, p. 644).This word is used to define the traditions where "the prophet (Muhammad) used to go to the Mosque of Quba every Saturday walking and sometimes riding and so Abdullah*ibn* Umar used to do the same"(Khan, 1984, p. 158). The Arabic word "*kul-as-sabt"*is used in this tradition to describe every Saturday -Sabbath for Arabic word for Saturday or Sabbath is (*yomas-sabt).*

Such statements sound like a piece of advice that compliments to deliberate on similarities than differences when working for Christians and Muslims relations to avoid confusions. After Muhammad's death, Umar the second caliphate of Islam appealed to believers

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continual to uphold Muhammad's *sunna* of his devotion at the Mosque of Quba every Saturday;"*Ibn* Umar narrated that Allah's messenger used to visit the Mosque of Quba walking and sometimes riding. And he *Ibn* Umar used to say "I do only what my companion used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset"(Khan, 1984, p. 158).

Quba Mosque was unique to both Muhammad and Umar and of identical significant measure their Saturday devotion in this Mosque was with emphasis compared to the rest of other days. Here is where in Islamic history, we find prayers being performed at any time of the day and night except at Sunrise or Sunset. Umar emulated the practice from the prophet and commended to his followers alike.

According to Adventists understanding, whether Jesus or Mohammad observed the Sabbath, they teach that it's the plan of God for every person to keep it holy. This custom was also observed by Jesus while on Earth;

> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah (Luke 4:16)

In accordance to Smith (1944) "the seal, mark or sign of God"refers to the seventh day Sabbath Observance" (Ezekiel 20:12, Exodus 31:16-17). He argues that the words "sound as if God is saying that the Sabbath is a seal on his part where it stands for his authority. It is the sign that he has to command obedience and on peoples part he is like a token that shows acceptance of him to become their God."(Smith, 1944, p. 459).

Njau argues that, the message of Qur'an 9;29 to agree with Rev 9 which demonstrate on the true believers who had preserved the truth of the gospel as they knew it during when Islam was rising. They may have not kept the Sabbath as strictly as it is for it was not an issue of religious consternation by then. He argues that these were the people whom Muhammad said

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to his armies that they should not be harmed (Njau, 2016, p. 84). Smith confirms of no historical hatred or war between Adventists and Muslims:

> The preservation of those who have the seal of God is brought only by implication...and there has been no directly confrontation According to history that any of these were involved in any of the calamities inflicted by the Saracens upon the object of their hate (Smith, 1944, p. 499).

Even during the time of crusaders, neither Muslims nor Adventist church would claim of grievances among their followers. There are parallel on part of their teachings like they all forbid pork, alcohol and any kind of substance which is unlawful, the argument which would suppose the reason (Numbers 11, Proverbs 23:1-5). In addition, they believe in the Last day when God will execute the final Judgement. Their zeal, passion and commitments to their day of worship and times of their religious prayers can easily catch one's attention. Strom and Rickett (2003) say "to learn the different between Christians and Believers (Muslims) is to bring more confusion in Egypt"(Strom, 2003, p. 132)

On emphasis about usefulness of listening and using other religious writings to build bridges, Adventist in their official website referred as roadmap for mission, demonstrate on how relevant these instruments can be useful and the following quotation appears to be a rationale that compare or contrast other works done by people who are non-Adventists: In Seventh-day Adventist witness,

> The writings of other religions can be useful in building bridges by pointing to elements of truth that find their fullest and richest significance in the Bible. These writings should be to help people to transfer their allegiance to the Scriptures as the source of faith and practice on the basis of the Bible and its exclusive authority (GC of Seventh - day Adventist church, 2009).

2.5 THEORETICAL FRAME WORK

Anne Marie and herb Nabigon theory of Aboriginal suit to demonstrate the relationship between assumptions of our study to other related theories that already have been proven

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right. This theory argues that "All human need healing and the means to grow spiritually are incorporated in every aspect of life" the assumption in this theory is that "healing is a life-long journey where individual strive constantly to create and recreate balance and harmony." (J.Turner, 2011, p. 17) This theory claims relationship of all things whereby a sense of object or subject is rejected. The theory claims relationship in all things whereby things are perceived as connected and from one origin just like Mind, Body, emotions and spirit are not separate or humans separate from the earth and everything on or in it.

The teaching of this theory assumes that all human can exist in balance with themselves, their families, communities and their natural surroundings. The authors believe that where any kind of dysfunction exists there is imbalance. By use of analogies and natural world symbolism, Anne Marie and Nabigon(2011) see this as a means to connect all creation. They say life itself is sacredand a great mystery but teachings help people to accept interrelation of all part of creation. By this they say when the dark dominates someone's life, people who act out rage, anger, or any strong emotion in destructive ways are out of harmony within themselves and a form of spiritual disease overtake them.To conclude they believe that humility is when people know themselves as sacred part of creation, no better and no worse than other parts.

From the review done of different literature, our study observes a close connection between monotheistic religions with their respective day of worship. All of these demand their origin from Abraham and their day of worship rooted from Judaism practice. Marie theory when popery applied on Adventists and Muslims relational situation would guarantee healing from being dormant to become active uplift their followers in sharing both socially and spiritually.

Marie argues for the healing to take place there must be a constant strive of individual to create and recreate balance and harmony. This is required of Adventists and Muslims by

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examining their day of worship and prayer and be able to identify things which could bring balance and harmony among their followers. Aboriginal theory therefore in this study can apply to become an ideal to describe the Adventists' and Muslims' relations basing on the facts of their day of worship.

Marie and Nabigon(2011) argues that "for the healing to take place there should be a constant strive of individual to create and recreate balance and harmony" This is required of Adventists and Muslims by re-examining their understanding on the concept of the day of worship in order to be able to identify things which could bring balance and harmony among their followers. According to Aboriginal theory a connection of relations remains where different elements within a particular sphere can be connected according to their relationship in order to solve the problem by doing a balance of positive values of the given situation.

From the back born of our study, the review of different literature on our subject indicates a kind of spring that agitates Adventists and Muslims relations. To anchor this, more has to be clarified and properly explained in order to close the existing gap. Even though we look life as sacred and great mysterious per se, according to this theory still remains a connection of relations where different elements and aspects within a particular sphere can be connected according to how they are related.

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2.6 THE CONCEPTUAL FRAMEWORK

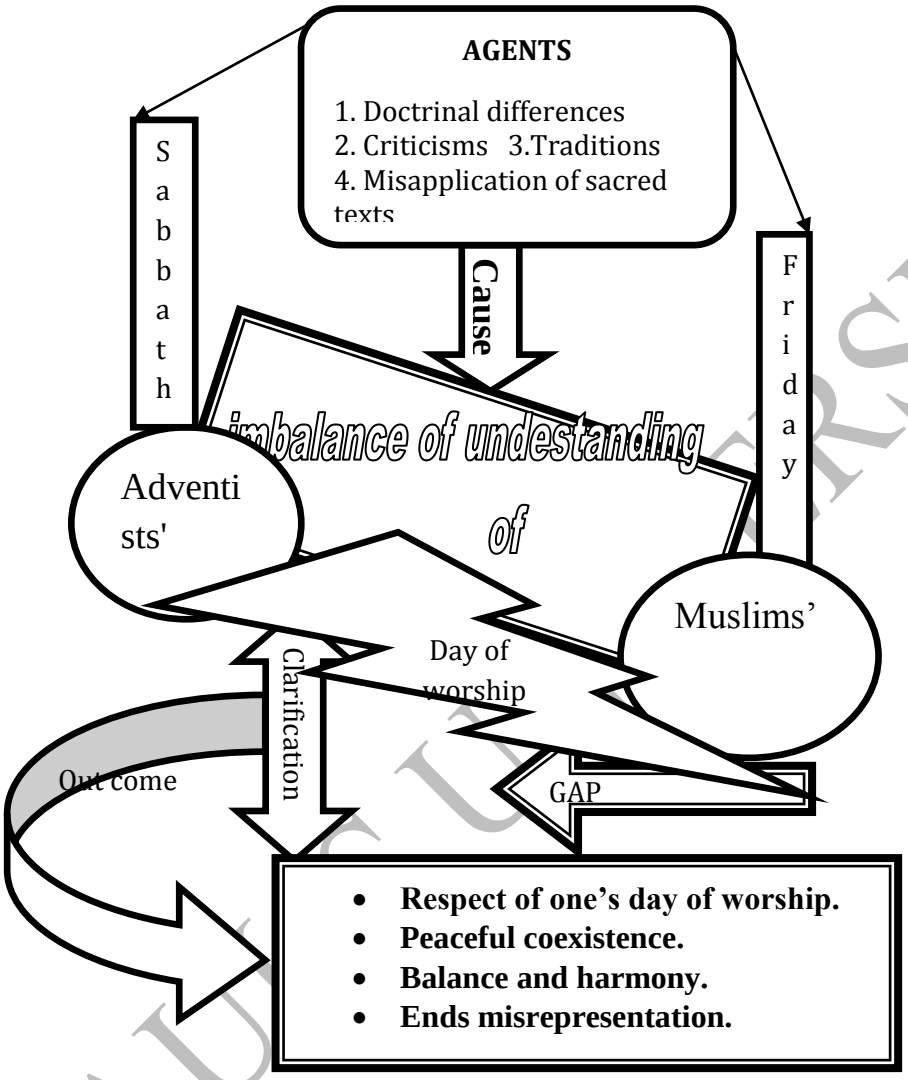


Figure 1: Showing the conceptual framework

Imbalance in understandings is based onmisconceptions of one'sreligious misjudgement against the other. The misinterpretation of Adventists' and Muslims' religious texts on the day of worship, doctrinal differences, criticisms and following traditions are some of the causes of imbalances in Adventist Muslim relations. Only on exploration of the subject matter and clarification of issues surrounding the day of worship and prayers which include

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prayer and work on Friday and rest and worship on Sabbath could change listed aspects to improve on Adventist Muslim relation in Kenya.

By identifying the variables of the study subject; Frankfort and Nachmais concept helps to systematize the major descriptive categories that provide relational concept and demonstrate them in a broader structure and explicit. In order to demonstrate their relational concept, the above diagram helps to conceptualize the idea of the study in a clear and wide picture.

Henry Tajfel observes a rationale of negative and positive comparison of groups in order to accept or reject a particular element or aspect by use of facts. He argues that "a positive social identity whereby a positive comparison of in-group and out-group are conducted in a positive way that which motivate a search for a creation and improvement of positive distinction of one's group in a comparison to another group"(Frankfort-Nachmias, 2009, p. 38).

Having the major task of this study was to examine the Adventist's and Muslims' day of worship as a relational tool for Adventist-Muslim relations. the chapter reviewed all relevant literature on Friday as a day which is common for work according to Adventists and Muslims teachings and practice and part of it used for prayer by Muslims while Saturday was highlighted as a Sabbath day for worship from both Adventist's and Islamic sources. It has as well been observed that, Muslims interpretation of Saturday as subject to work is solely attributed to the teachings but other sources like Qur'an and *Hadiths* do not support. There was no any contestation identified between Adventists and Muslims on quest of Muslims' midday congregational prayer on Fridays. All these are positive principles to build upon if this relation is to be improved.

Frankfort and Nachmias (2009) say "descriptive categories are systematically placed in a broad structure of explicit propositions, where statement of relations between two or more empirical properties are accepted or rejected"(Frankfort-Nachmias, 2009, p. 38) . Out of these

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factsthis study observed that the power attributed to Adventists' and Muslims' day of worship beside other attributes like rest, prayer and work is a compelling one that it could be used as relational tool for Adventist-Muslim relations when properly understood.

There is a serious need for Adventist Muslim relation to take a positive direction and let it grow their followers in an ordinarily common social sense where their members would enjoy sharing social common activities and welfares together.

2.7 THE RESEARCH GAP

Many studies have been done in reference to the Sabbath (Saturday) for the Adventists' and Friday for Muslims in the quest of the day of worship. Out of the literature review, many of the studies have looked the aspect of the day of worship either in Adventist's context of Sabbath observance apart from Friday as understood from Islamic contexts and vice visa. None of these studies had lookedthe two together as a way to facilitate the spirit of relations among their adherents. Most of them also were done in different backgrounds but this particular one is happening in a Kenyan context where Adventists and Muslims have both good and bad relations the idea being to find whether the Sabbath understanding as a day of worship could be used as a tool for enhancing Adventists Muslims relations in Eastleigh Nairobi.

2.8 CONCLUSION

This chapter has reviewed relevant document of the study including books and materials from websites basing on our main objectives of our study.The chapter components included the review of Adventists' and Muslims' respective sacred text on the day of worship, the practice and teachings of Adventists and Muslims in regard to the day of worship and the use of

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Adventists' and Muslims' concept of a day of worship as a tool for Adventist Muslim relations. Both Friday and Saturday as days of worship among Adventists and Muslims were evaluated with special reference given to Sabbath concept from both religious understandings. This information has been discussed in detail before the introduction oftheoretical and conceptual framework of the study followed at last by identifying the intellectual gap.

Out of many facts which had been revealed from the study, the concept of the day of worship has been proved to have been borrowed from Jews tradition of Sabbath observance. Christians and Muslims initially had no such tradition but after many years they adopted but changed the day to Friday for Muslims and Sunday to some Christians. Adventists maintained the observance of Saturday as Judaism had established but with Christian perspective.

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CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter entails the research design, target population, sampling procedures, methods of data collection, procedure of data collection, and method of data analysis. The purpose of this chapter is to show the methodology used in the study. This includes preparation of the research instrument used to collect data, their reliability and how they were tested. The chapter finally concludes with considerations of ethical issues.

3.2 Eastleigh as a Location

This study was done in Eastleigh Nairobi-Kenya which is situated in eastern parts of Nairobi city, a place within Kamukunji sub County of Nairobi County. The study covered the Adventist's churches and Islamic Mosques within 12 streets of Eastleigh as a sampling location (see Appendix 3 Map of Eastleigh).

Having being inhabited of communities from different backgrounds like Somalis Muslims, immigrants from Ethiopia, Eritrea, South Sudan, Tanzania, Congo and few of inhabitants are of Kenyan origins Emma and Carrier (2012) say this place has become a melting pot of regional cultures and with other indigenous residents(Neil Carrier and Emma Lochery, 2012). Eastleigh happened to become a place in Nairobi city where the first mosque was erected by MaalimMtondo from Tanganyika, in the close of 19th century. Mtondo was the first missionary to Nairobi where he led a group of other Muslim Missionaries from the coastal to establish a Swahili village in the present day Pumwani(Mutei, 2012, p. 21). Initially this village was among the first three in Nairobi to be identified as Islamic and for this one was in its inception referred to as *Kambiya Somali*(Somali's Village) which covers areas in present Pumwani and Eastleigh(Qurayshy, 1987, p. 183).

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As to today Emma and Carrier (2012) say transportation to Eastleigh is very prestigious as it is with life of most people who lives in this part of the country. Having this experience they speak of short proximity of the distance to the centre of the city, but despite all this, "most Kenyans commute to Eastleigh by preference of passengers vehicles branded as number 9 which are owned by wealthy Muslims of Somalis origins" (Neil Carrier and Emma Lechery, 2012, p. 13).

3.3 The Research Design

The research design was based on a survey of Adventists' and Muslims' day of worship conducted in Eastleigh Nairobi-Kenya. A descriptive research was used to describe the characteristics of the population, where direct examination of the sample population and use of questionnaires and in-depth interviews and Observation were employed.

3.4 Samples and Sampling procedures

The survey was ministers to the population of 84 respondents including 41 Muslims and 43 Adventists, whereby Simple random sampling technique was used as a means to identify respondents. In order to have a balanced credible data, a pilot study was done of five Adventist's pastors who live and work outside Eastleigh region. This was done after the researcher's realization the whole Adventist church in Eastleigh were under pastoral of one individual and this would have weakened the credibility of the study. The study ensured equal representation of both Adventist and Muslims including age, gender and religious responsibilities. Also there wasa considerable rational where six Muslims, congregations were identified to balance a population in six Adventist's churches.

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The samples who became our respondents were grouped in to two major categories of Adventist's and Islamic informants in accordance to their respective faiths. Among every category six Imams and six Pastors of respective faiths were identified to qualify the credibility of the information received from their minors having them as experts of thetraditions according to their religious teachings and practices on the subject matters.

3.5 **Demographics of the respondents**

Even after the researcher ministered questionnaires to the population of 100 respondents, only 84 of them were able to return theirs back. The researcher target was to have a total of 80 and above respondents, a composition which was to be made of 40 Adventists and 40 Muslim including 6 pastors and 6 Imams respectively. Being impossible to find 6 Adventist pastors in Eastleigh and by fact that Eastleigh Adventist churches are all under one individual, the researcher went ahead and did a pilot study of 5 Adventist pastors who their working stations neighbour Eastleigh or among those who had ever served the Adventist church within this region.

Again the researcher reports that 84 questionnaires were returned, which translate to 70% of the total number of questionnaires distributed. This was purely a successful achievement whereby the returned questionnaires qualified to meet the expected target of eighty respondents and above. Out of 84 questionnaires returned, 41 of them were of respondents from Islamic background while 43 of them were of followers who had Adventist' Background. This successful turn up of respondents who returned their questionnaires, constituted a total percentage of respondents who qualified to become the research samples to represent the total population of Adventists and Muslims in Kenya as per this study.

The simple identified samples per each group qualified to be included in to the list of

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respondents therefore served with a questionnaire. For fair representations, and because of the big number of the targeted population, the researcher used the same criterion to choose respondents in all groups.

3.6 Method of Data Collection

The study was based on qualitative information gathered from a survey done in Eastleigh-Nairobi Kenya. This involved use of tools like questionnaires, in-depth interviews, focus group discussions and Observations. During data collection period, the researcher and other assistant personalsthat help to translate the interviews or content of the questionnaire in vernacular in case itnecessitated, met with informants while they were either in their worship precinct or immediately after they left. These informants included religious leaders like pastors and Imams who serves as religious experts of their traditions according to their respective teachings and practices.Then after leaders the exercise went ahead to the minors who are their followers but each was given privilege to be administered in this process separately and every detail was confined with privacy.

In order not to lose the opportunity or the spirit in which relations were interfaced between the researcher and informant, each respondent was encouraged to fill the questionnaire then immediately the tool was collected to avoid loss and damage of any kind. After the process was over, the researcher personal provided simple incentive to the two assistants who were one lady and agent who served as people of peace in reaching and identifying the respondent during this exercises of data collection.

3.7 Procedure of Data Collection

There was a random distribution of questionnaires and in-depth interviews where the

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respondents were asked to answer questions provided. This set of questions were in English but translated where a need was in to Swahili or other dialect version where possible by the help of few identified translators. Also focus group discussions and Observations were as well used as forms of data collection. The study involved the whole process of the fieldwork, where primary data was collected from the samples and accordingly analysed based on the data received from the respondents in Eastleigh region. The study was based on qualitative design technique, where a survey of Adventists' and Muslims' day of worship was done to a population of Adventists and Muslims followers who were sampled from Eastleigh Nairobi. The process included in-depth interview of 6 Adventist's pastors and 6 Sunni Islamic Imams, group discussion and personal observation and administration of questionnaires to the population of respondents as the major instruments used to collect data. After the process of data collection, all gathered data was compiled and analysed through descriptive technique of data analysis where findings are presented in descriptive format.

3.8 Validity and Reliability

In order for search of data accuracy of the collected information,the reliability and validityof information was highly considered and use of instrument like questionnaire, in-depth interview, group discussion and personal observation were all applied. The procedural data collectionand sampling techniques guided in order to yield accurate data from the population of respondents. True and un-true scores of values were the two components which were used in every measurement to make validity and reliability of data measurable characteristics.In this process, reliability referred to the measurement of internal properties while validity was concerned with relationship between variable being measured and data collected.

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In order to provide the right data analysisreceived, the research personal made sure that the right procedures of data collection were followed. These procedures involved, even after collection of any data the researcher would evaluate whether the information was both valid and reliable in order to its accuracy to qualify the study to become credible.

3.9 Data Analysis

This study was based on descriptive information analysis whereby after the qualitative data was collected from the filled, the information was analysed by doing editing, coding, classification and the tabulations format in order to give comprehensive and concise detailed report of the study summarised in a descriptive design. Having subjected the whole process as respondents and self-controlled, the researcherdemonstrated the count and determined the respond factor and rate at which one question received same or different response against the percentage of the targeted population.

3.10 Ethical issues

There was high maintenance of ethical standard throughout the whole process of data collection. This processincluded confidentiality of respondent's personal information as a key principle which governed the process by assurance of their security and a high degree of rights to privacy. As requirement in order to avoid scepticism the research personal provided by show the introduction letter from the University, research permit and Educational authorization latter to conduct the exercise within Eastleigh region (see Appendixes 3, 4 & 5). This was done in order to avoid any inconveniences on the part of respondent to doubt and provide unnecessary information. Other aspect alsoinvolved the right of respondent willing or not willing to respond to a particular question.

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The researcher sought in advance all permission before embarked on the field work. Permission was asked from pastors and Imams of respective churches and mosque where members was to be administered with questionnaires or interviews where was necessary. The exercise took place on Fridays for Muslims and Saturdays for Adventists which allowed the individual or groups to fill the questionnaire and hand them back to the researcher. The questionnaires was anonymous where information and data collected from individual respondents, churches or mosques families were handled and presented with privacy and confidentiality as respondents were promised.

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CHAPTER FOUR: FINDINGS, PRESENTATION AND DATA ANALYSIS

4.1 Introduction

This chapter present the findings of the study, related to Adventists' and Muslims' day of worship as a basis for Christians Muslims relations in Eastleigh estate of Nairobi- Kenya. There was credible rate of cooperation between the researcher and respondent of which made the exercise to be successful. The respondents freely were able to explain their views and positively demonstrated their feelings independently towards the study. By being cooperative, out of one hundred questionnaires distributed, eighty four of them were returned whereby some few respondents gave selective response to questions they willingly decided to respond to but many attempted all questions as provided.

Generally, this chapter addresses data presentation and discuss the findings based on the research objectives. Background informationis given as part of introductory part to help answer the question of credibility and capacity of respondents who were engaged. Finally the chapter presents theconclusion.

The section dealt with respondents' background information which includedboth personal and religious profile. On the question of personal information the researcher enquired of residence, gender, age brackets and educational level while on the matter of the religious profile the researcher asked information on religious affiliation, length bracket of respondent in one's religion and one's commitment to the religious services. The purpose of this section aimed to find out what type of people who participated in this study and their occupations/positions in Adventist church or Islamic community respectively.

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4.1.1 Gender of the respondents

The following table shows the percentage of respondents' religious background and their genders respectively.

	frequency	percentage
Islamic women	16	19%
Adventist women	19	22.5%
Adventist Men including 6 pastors	24	28.5%
Islamic men including 6 Imams	25	30%
Total	84	100%

Table 1: Demonstrating gender of respondents

The above table reveals that 49 men participated in this exercise against 35 women. There was slight difference betweenthe numbers of Adventist women who participated in this study as compared to those of Islamic faith. This was thought to have been caused by the fact of many limitations given under Islamic law against their women than it is to Christianity. In some cases during the interview process, many Muslim women declined their participation in fear of their male brothers. Speaking in case of Muslims who are of Somali's origin even the situation was more worse, keeping in mind of dos and don'ts laid against Muslim women in the matters of religion. Having cognisant of this challenge more earlier before we embanked to field research, the researcher opted to identify one of Muslim lady who assisted in data collection from Muslim ladies.

The table also reveals Muslim male participation was the highest with 25 respondents against 24 of Adventist's faith. In the same manner the response of Adventist women was identical compared to Muslim's made of 19 Adventists against 16 Muslims. It was also observed that Adventist respondents formed a total of 51% against 49% of Muslims, including representation of both men and women respectively.

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4.1.2 The Age factor of the respondents

The respondents profile was generally considered from the background of their age. The study valued the age of respondents to be as important in order, whereby people who were below 15 years of age were excluded.

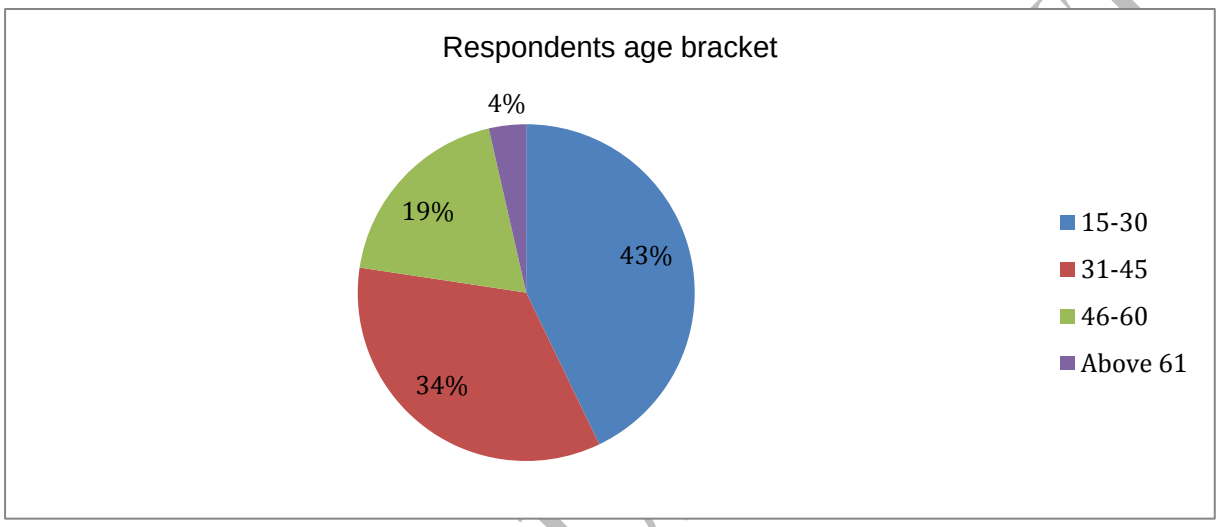


Figure 2: Showing Age bracket of respondents

Out of 84 people who were interviewed 36 were of age between 15-30 years which represent 43% of the total percentage as shown in the above chart.29 people were in between 31-45 yearsequivalent to 34% while 16 people fell on age in between 46-60 which constitute 19%.The lastly category were made of 3 peoples who attained 61years and above equivalent to 4%. This factor of maturity among others basically considered to have contributed to the fact that only matured people participated resulting to conviction that they represent the knowledge of Adventists and Muslims in Eastleigh- Nairobi Kenya.

4.1.3 Respondents level of Education

By considering the value of education as a critical factor that propel towards acquiring of credible outcome of the study, the swerve sought to know the highest level of formal

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education each respondent attained academically. The study revealed that among the 84 respondents who's their input were considered in this report, 17 of them held college or University diploma/degree certificates from different educational institutions including both Imams and Pastors, 21 held "O" Level certificates and the rest were primary level.

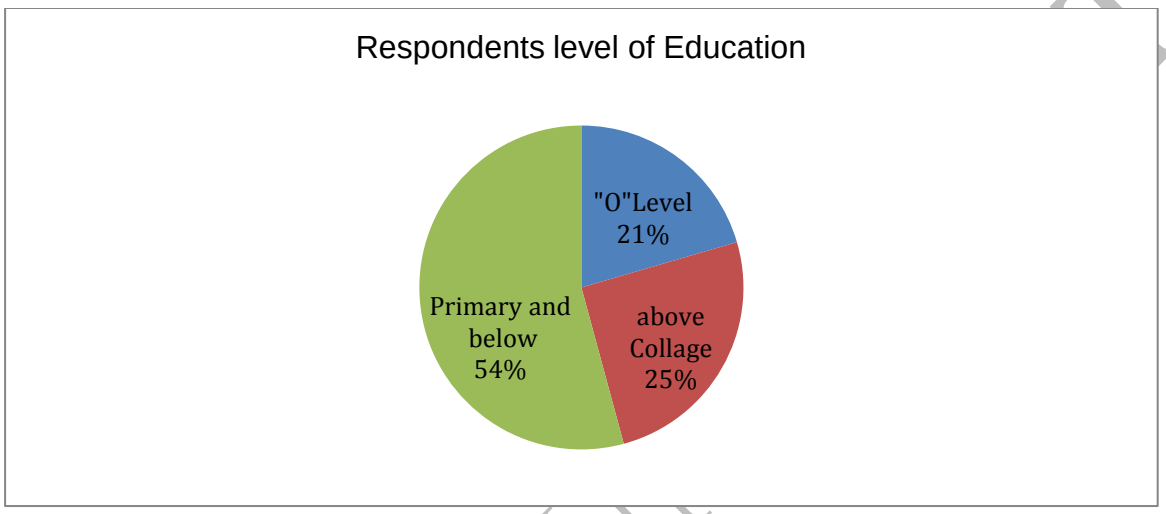


Figure 3: Showing Educational levels of respondents

4.1.4 Often and Activeness of Respondents on religious matters

In this part the researcher wanted to know of the length range of the respondent experience in one's religion and how often the respondent always attends religious services per week. To illustrate this, the researcher uses both chart and graph to summarise the results of the findings respectively:

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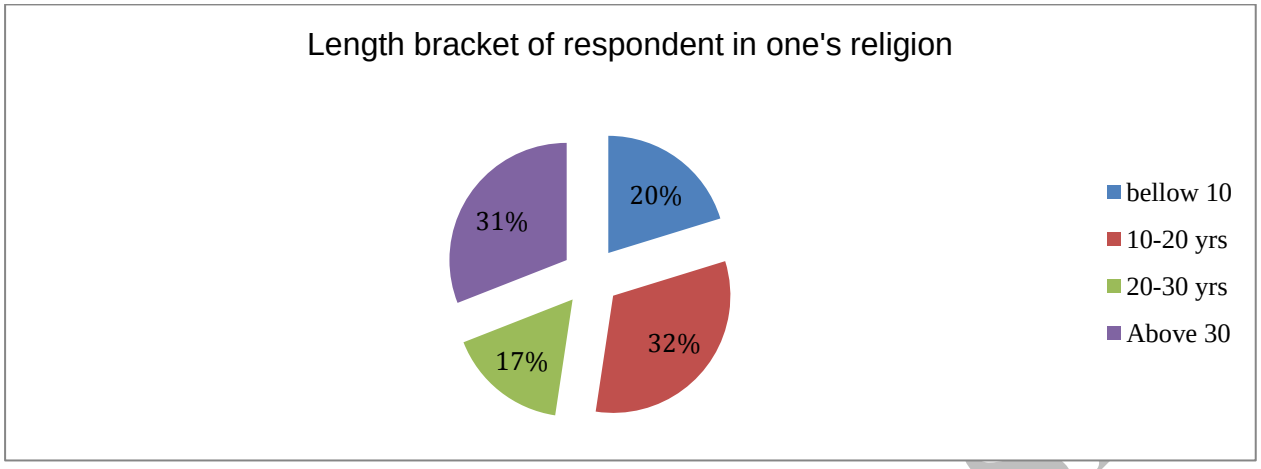


Figure 5: Showing length bracket of respondent in one's religion

The above chart reveals that out of 84 respondents, 20% had experience of less than 10 years in their respective faiths, while 32% had experience of in between 10 and 20 years. It is also revealed that among the respondents, 17% had experience of over 20-30 years while the last group was of the people who had experience of over 30 years and above which translated to 31% of the total percentage of the respondents.

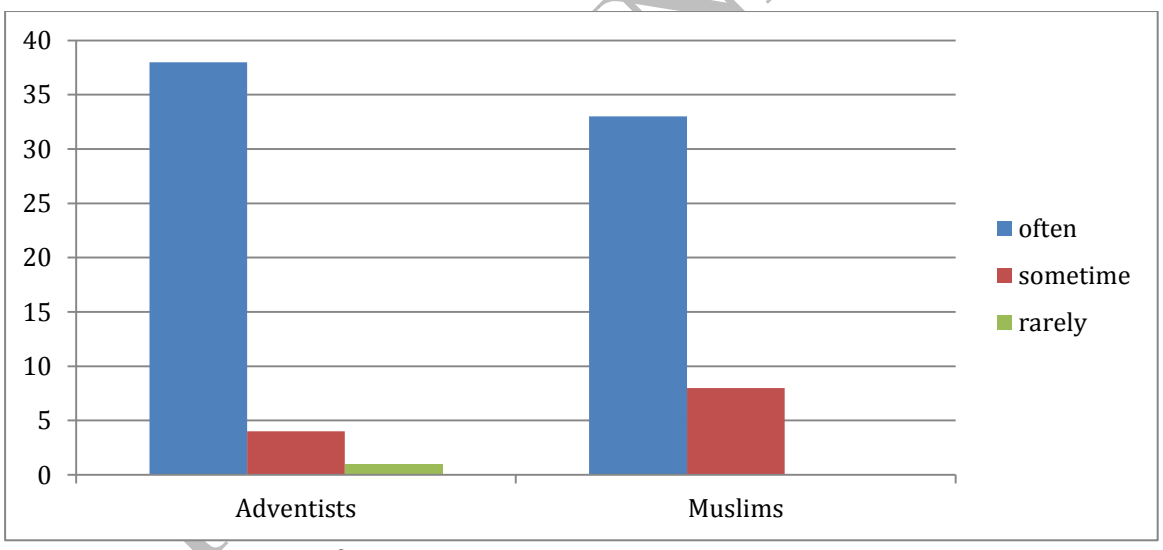


Figure 6: Showing how often the respondents responded to religious services

From the above figure it was observed out of 84 respondents who participated in this exercise, 38Adventistsand 33Muslims actively participated in religious activities. All imams and Pastors were in this category for they are the leaders of these Mosques and Churches.4 Adventist and 8 Muslims agreed that theysometimes attend Mosque or church services while 1 Adventist rarely attended. Out of this analysis,the survey shows that most of the

respondents were religious men and women whose contributions to this study could be seen reliable.

4.2 SCRIPTURAL BASIS OF THE ADVENTISTS' AND MUSLIMS' DAY OF WORSHIP

This Section deals with the first objective of the study and demanded to understand the respondents Knowledge on their scriptural basis of their respective day of worship and how one's day of worship connect to the concept of the Sabbath. In this part the researcher demonstrate of the responses received from the respondents who comprised of both Adventists and Muslims followers including their cleric's views.

When asked of their scriptural basis for Adventists' and Muslims' Sabbath as a day of the worship in accordance to their respective sacred texts? There was a diversity of understanding among the informants including Imams and pastors.

According to Imam Noor observed that Qur'anic texts on Sabbath all fall under the Islamic tradition of *Qasas* where stories and narratives are used to Illustrate Gad's Commands. Imam Noor argued that the Sabbath remains only and solely imperative to Jews but to Muslim there is a better day than Sabbath which is Friday[3]. Noor believe that Friday absolutely is not like Jewish Sabbath but a more better one than Sabbath thus according to him Friday is not Sabbath.

Oppose to Noor, Hassan a Madrasa teacher and associate Imam in the same Mosque could not agree totally with Imam Noor. This one maintained that Qur'an to him is the highest rule and guidance to the Islamic community. He insisted thatif such interpretation counts then

[3]O you, who believed, when the *Adhan* is called for the prayer on the day of *Jumu'a* (Friday), then proceed to the remembrance of Allah and leave trade. That is better for you if you only knew…. when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed (Al-Juma'a 62:9-10).

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closely interrogation of such respondent will leave the Qur'an just simple asabstract. Hassan compared the solely Qur'anic injunction on Friday with Surah 2:65-66 which speaks of Sabbath and concluded that both have a sense of the power and command to all people of all times until the day of Judgement after resurrection.

Imam Omarof Q Mosque in Eastleigh interviewed (17/2/2017) said that though the biblical injunction on the Sabbath was given by God but was from the background that Jews were disobedient and jokingly said "*Ilikuwaadhabuyaokuwekwakatikakifungo cha siku"*that it was their penal punishment that they received the imprisonment of day observance. He argued that it is out of their disobedience they were change in to apes and pig[4]. Imam Qadrof L Mosque and Bakr of N Mosque interviewed on (12& 19/1/2017) respectively their arguments concurred to some extend but on the issue of whether Muslims should observe it, Bakr said that the Sabbath is not under Islamic jurisdiction while Qadrsaid it will depend on someone's conviction since Muslims also observe Saturday for five times prayer performance per day.

Apart from the four, the two others Imams like Farjwhom interviewed on 5th/1/2017 and *Sheikh*Abdion 9th/1/2017, purely their views were as well of great measure. Farj said since *As-sabt* is Qur'anicthe language used give a sense of imperative when*Surah* 4:47 seems tospeak to the people of the book (Christian)*Surah* 2:65-66of the Qur'an say is more inclusive when where Muslims are referred as the ones who came later. *Sheikh*Abdi said *As-sabt*remains Islamic for Christians and Jews failed to observe it, thus Godcursed them for their disobedient by transforming them into animals like apes and pigs. Therefore in his conclusion he said it's Islamic but God gave it a new meaning and to the better community which is Islam which came later.

[4] And you had already known about those who transgressed among you concerning the Sabbath, and we said to them, "Be apes, despised". And we made it a deterrent punishment for those who were present and those who succeeded them and for those who fear Allah (Surah 2:65-66).

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Adventist's pastors also made these contributions on Qur'anic and Biblical text. Pr. Mark interviewed on 28th/1/2016 Insisted that whether Christians or Muslims will give same or different interpretations by use of strong Hebrew or Arabic terminologies the fact remain Adventists and Muslims borrowed the concept of a day of worship from JewsSabbath thus a lot should be learnt from them. For him argued that the forth commandment still bind and is the basis of the Saturday observance as it is stated in (Exodus 20:8-11)[5].PastorMark emphasising on the same he said that according to the bible the Sabbath will last forever as he quoted the book of Isaiah 66:23-24[6]. James, Tom and Julius whom interviewed together and shared discussion at the same time emphatically said the Sabbath is holy, blessed and sanctified the statement they repeatedly reiterated[7].

Another set of Muslims argued that, Sabbath was only meant for Jews and Christians.Those who argued like this seemed to have little knowledge of whether the Qur'anic Sabbath was meant literally or symbolic. Abbas (3rd/3/2017) it's a bit confusing for according to Qur'an 16:123-124[8] the punishment of Sabbath transgressors is preserved until the day of judgement.

The four Adventist's Pastors during the discussion with the researcher and the other two, speaking from their respective session of their interviews agreed very easily that Friday is a normal working day in accordance to their religious text[9]but prayer should also be given

[5]Remember the Sabbath day to keep it holy. Six days shall thou Labor, and do your all work: but the seventh day is the Sabbath of the lord thy God…for in six day the lord made heaven and earth, the sea and all that in them and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it (Exodus 20:8-11).

[6]And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says the lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, nor shall their fire be quenched; and they shall be an abhorring unto all flesh (Isaiah 66:23-24).

[7] All names used are not their real identities due to the privacy and security purpose.

[8]So we have taught thee the inspired (message) "follow the ways of Abraham the true in faith" and he joined not gods with *Allah*. The Sabbath was prescribed only for those people who differed in it, but your lord will certainly judge between them on the day of resurrection in those matters which they used to differ (An-Nahl 123-124).

[9]And it came to pass, that on the sixth day they gathered twice as much for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the LORD hath said;

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preference as well. Pr. James interviewed on (21st/2/2017) argued that Friday is meant for work but at the given times, believers are required to congregate for prayers. Apart from Muslims who meet on Friday at noon time, according to James(Eastleigh phase three) said Adventists also perform sun-downworship on Friday at the same time when Muslims perform *Maghrib* prayer, Pr. Juliusinterviewed on(16th/ 2/2017) said that their members congregate to welcome the Sabbath in every Friday evening. He added that "this does not at all substitute Sabbath rest and worship to be on Friday's".

Apart from clergy interviews other lay respondents including simple participation of pastors and Imams who wished to respond among the laity had these contributions as a general picture that summarises the foundation of the Sabbath among Adventists and Muslims as illustrated by use of the tables:

When asked whether The Sabbath concept as a day of worship among Adventists and Muslims is well defined and taught often in Mosques/Adventist's churches on Friday's? Among the six Imams, four of them argued that, work should be inclusively practiced in all days while two were neutral. Imam Omar of Q Mosque interviewed (17/2/2017) said Sabbath is less taught for it is a Jewish institution not Islamic and thus given a little precedence in Mosques. Asking why then Qur'an mention it in many instances (Qur'an 4:47, 2:65-66, 7:163-166). Omar argued that "is only mentioned as a reminder that Muslims aught to obey God hence they will fall under the same trump like Jews". This response seems to contradict what the two Imams interviewed on (12 & 19/1/2017) respectively had earlier said for Imam Qadr of L Mosque and Bakr of N Mosque in Eastleigh concurred that the Sabbath had no problem and God instituted it in order to give children of Israel opportunity to worship him

tomorrow is the rest of the holy Sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remains over lay up for you to be kept until the morning (Exodus 16:22-23).

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but on the issue of whether Muslims should observe it, Bakr said that the Sabbath is not under Islamic jurisdiction while Qadr said it will depend on someone's conviction since Muslims also observe Saturday for five times prayer performed in every day including Friday and Saturday.

When the same question was asked in the form of questionnaire to the population of Islamic respondents to attest what Imams had shared, 13 (32%) said the significance of Friday is well taught in Mosques but Issues related to *As-sabt* sound new to many of Muslims. Mr Salim a business man and one of the Q mosque committee leader said things related to Sabbath are left for our Sheikh to define but Friday is the greatest Islamic day as in Qur'an 62:9. Imam Bakr reacting on the same question said "Qur'an support creation and it may as well mean that we should work tirelessly on six day before entering the best and glorious day" though for him Friday is the best day. Mariam Interviewed on (9/2/2017) argued that by fact if Qur'an mention six days for creation of all things then it may be God had a special purpose with the institution of the Sabbath day.

When were asked in respect to their respective sacred writings whether "Friday is Sabbath to Muslims as Saturday is Sabbath to Adventists and they are all meant for worship in accordance to God's purpose?" Only 12 (29%) Muslims responded affirmatively that Friday is Sabbath to Muslims as Saturday is Sabbath to Adventists. Imams Hassan described the significance of the day of worship as mystery of God's command on both Friday and Saturday but the reason said is hidden to believers. Another group of 24 (59%) Disagreed and said that Saturday is a normal day which people should work and not for a Muslim to observe it for rest. Out of observation twice the researcher visited Q and L mosques on Friday 13th/1/2017 and Saturday 14th/1/2017 the attendance was totally incomparable for there were few worshippers in both mosques on Saturday as compared to Friday's. Also the time

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worshippers used in the mosque was very little to about 10-15 minutes on Saturday as compared to 45 minutes to 1 hour as compared to Friday. Lastly, another group of 7(12%) had nothing to contribute on this for little are taught by *Sheikh* about the Sabbath. Aisha a business woman (3rd/3/2017) said only the street preachers ever speak of Sabbath but she has been a Muslim for over 46 years of age and no search a discourse ever given in the Mosques on her presence.

Next question sought to know whether if there is "Qur'anic or Biblical text that objects Friday for work or Saturday for worship". Among Muslim respondents 11 Muslims which translate to 36% answered affirmatively oppose to 38% including 16 Adventists and 16 Muslims disagreed while 26% of 8 Adventists were neutral oppose to 11 and 3 Muslims respectively who went missing in the system or neutral. Simply this question tells of how little the knowledge of the day of worship is understood on the question of the day of worship among Adventists and Muslims. This may mean either little catechism has been done in Mosques on the topic of the day of worship or it may be to many this being done as a formality based on traditions.

4.2.1 Conclusion

Likewise as it was with Adventists, some of Muslims struggled to prove Saturday to be insignificant for worship and rest. Many Muslims including Imams looked confused knowing little of their own religious text. those who said to be no Qur'anic reference of such text Neither of those who affirmed or disagreed could reach 50% of the total percentage in either side, which could be a reason of why there is a lot of misrepresentation, mistrust and fear among Adventists and Muslims when it comes to a question of the day of worship.

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4.3 TEACHINGS AND PRACTICES OF ADVENTISTS AND MUSLIMS IN REGARDS TO THEIRDAY OF WORSHIP

This objective dealt with both Adventist's and Muslim's practice and teachings in regards to their respective day of worship. As we found in chapter two, worship is a central common theme that is highly esteemed by both Adventist's and Muslim's adherents. Fazlul (1940) say "There is no day in Islam like it is in Christianity and Judaism, a day of a week which is set exclusively for devotion only(Fazlul, 1940, p. 448).

To Adventists on the other hand "the Sabbath is a day of special communion with God in which all are invited to joyous celebration to his gracious activities in creation and redemption... which begins from sunset on Friday evening and ends at sunset Saturday evening(Ministerial Association of GC of SDA Church, 2005, p. 296)". This claim demanded the researcher to focus on observations as a component of data collection in order to evaluate the credibility of such claims "Fazlul understanding seems to suggest that for Muslims' all days are valued equally and the sameand "only an hour within Friday that is divinely of opportune(Fazlul, 1940, p. 448) for prayers acceptance and supplicationswhile with Adventists, Sabbath seems to be special and not of the same values as compared to other weekly days.

As part of focused observation, the researcher visited Q and L Mosque and church X and Yrespectively on (Thursday 16th, Friday 17th and Saturday 18th/ February 2017)in Eastleigh in want to examine the Adventists and Muslims Practice and teachings on their respective day of worship. Visiting Q and L Mosques on (16th/2/2017) during noon Islamic prayers there were poor attendance of Muslims in response to *Adhan* (a call for prayer). I noticed majority of Muslims closed their business premises but remained at their places either for family related issues or for lunch break. The trade changed completely at (*Dhuhur*) afternoon

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prayers, for attendance was a little smaller than noon prayers.(*Maghrib*) prayers were a bit better but could not compare to their respond on Friday noon prayer.

Speaking to Woyoh(Feb 13th/2017) an Adventist believer with an Ethiopian origin and a resident in Eastleigh said that "Friday seems to be a most busy day to both adherents of the two traditions for Adventists is scribed as preparation day for the Sabbath while to Muslims they consider to match both work and congregational gathering at some point".This strong responds, confirmed that, most of Adventists strongly believe that Friday is a common working day among Adventists and Muslims.

On Saturday of (Feb 18th/2017) the researcher visited church A, B and C located in Eastleigh When asked whether the Qur'anic phrase "Sabbath-breakers were transformed into apes" was symbolic or literally happened: 23 (53%) of Adventists looked a bit confused and could not determine the meaning of the phrase. Pr Julius said if ever such critical transformation had ever taken place it would have been documented either in Jewish traditions or archived reported as historical phenomenon.Martine, Mbugua, Njiru, albanus and peter (3/3/2017) all could question the statement asking where and when.Newby (2002) "discusses both the theology and the physics of such transformations. Some, noting that no transformations had occurred after the rise of Islam, concluded that this was not a punishment used by God in this era".11 (26%)of Adventists respondents said unless the statement is symbolic no such phenomenon ever reported by Jewish historical records. Jeff (2nd/2/2017) said the statement is superficial and even Muslims can't substantiate it. As he concluded by confirming his dissatisfaction with the statement and said it is something unbelievable.

On question of whether there is "Qur'anic or Biblical text that objects Friday for work or Saturday for worship". Out of all respondents, 19 (46%) answered affirmatively oppose to 16 (39%) who disagreed. 8 (20%) Adventists were neutral. Simply this question tells of how

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little the knowledge of the day of worship is understood on the question of the day of worship among Adventists. Many of the respondents tried to remember if any while others would say unless be in the Qur'an but strongly they are sure of the Bible that there is not.

A number of Adventists interestingly, could not determine even whether the Bible has any text that objects Friday for work and religious prayer. This question proved many people may look to be so religious but knowing little of their own religious text which they profess to be authentic.

According to average of Adventists and Muslims, Friday seemed to be a bridging day between work and worship where a believer is required to perform both work and prayer. Pr Julius argued that Friday serves as a preparation day for the Sabbath thus makes it significant while Imam Bakr Friday according to Islam serves as a day full of God's grace human kind.

The study also observed many of the Qur'anic phrases in reference to the Sabbath are either symbolic or apocalyptic that they are not easy to interpreter.Imam Omar (18/3/2017) agreed thatQur'anic phrase "Sabbath-breakers were transformed in to apes" is symbolicnot literally meant, Omar added that "though people understand things differently but it should be known that Islam is against evolution theories". Even though Imam Omar argued that way, Sayd and Hamyd both members of the same Mosque that Omar Minister on the same dateobjected and stood defending the Qur'an and argued that it is impossible for the Qur'an to lie and therefore thisliterally happened. This bit confirmed that either Qur'an hasmany hidden messages inthe Regards to the Sabbath as a day of worship which proper exegesis would change the tread of Muslims understanding. This kind of statement seems to catch a scholarly eye easily in desireto find the proper meaning of the controversial statement.

Imam Qadr argued that *maskh* the Arabic word for metamorphosis is discussed in several places in the Qur'an. He said that "Muslims are told of God transformation of sinners into

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animals(Q. 2:65)" saying that Sabbath breakers were turned into apes. He added that Qur'an 5:60 says that "sinners were turned into monkeys and pigs". Abdulrazakh (3rd3/2017) confirmed that "many Commentators of Islam were confronted with the reality of the Qur'anic statements and with the pre-Islamic legend of *Isa 'f* and *Na 'ilah*, whom he claimed were turned to stone in the*Kaabah*". This argument contradicted what Newby (2002) had argued that according to Islam "this kind of transformation has not a punishment used by God in this era" (Newby, 2002, p. 144).

To illustrate the effect of the teachings and practice on Adventists and Muslims day of worship,the following argumentsgive the summery of the general knowledge in respect to their adherents' social life and how the teachings and practices have either damaged or built social relations of their followers:

There was dynamic increase of Muslims who were willing confidently to work for or with Adventists without fear of any form of violation of their day of worship than it was with Adventists. Interestingly out of 41 Muslim respondents 26 (63%)of them against 5 (12%) Adventists confirmed their willing therefore agreed. Adventists seemingly were really worried whether they could work for Muslim friends without being intimidated against their belief or their right to the day of worship being violated. Jane (Eastleigh 17th/2/2017) argued that to surrender under Muslim supervision or authority is like to put one's finger in lion's jaw hoping to be helped. She totally said "*siwezihajiriwanaMwislamhatakamainagharimmaisha*" I can't work for a Muslim even if it will cost my life.12 (30%)Muslims as compared to 16 (37%) Adventists disagreed while over 21 (49%) of Adventists as compared to 3 (7%) of Muslims remained neutral. This situation proved a lot of fear with Adventists than it is with Muslims and this may be due to the reason

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that Muslims believes their day of worship it does not really bind as it is with Sabbath observance.

Majority of Muslims as well doubted whether they cancomfortably agree to provide employment to their Adventist friends if they won't attend their duties on Saturdays. Abdullah (3rd/3/2017) said "*Hiyonihasara*" that it's a waste. Kasim also a businessman in Eastleigh echoed the words of Abdullah saying "*Haram ni haram nanisawanakutiabiasharamkosi"* forbidden is forbidden and is like to disorder your own business misfortunes. This question sought to understand if In case one own farm where they give people employment whether would dire comfortably to have their different brothers in faith employed without denying them the right of their day of worship? Out of 43 Adventist's respondents 28(65%) said yes they can tolerate against 15 (35%)who were against. Muslims on the other hand stood at 11 (29%) who agreed against 20 (49%) of those who disagreed while the rest were neutral and undecided.From what it seems here is that Adventists have the highest level of tolerance to Muslim brothers than Muslims have to Adventist brother. There were few Muslims who would wish to relate with their opponent under such circumstances than Adventists do.

Of a situation where one owns a large farm and privileged to employ their neighbor friends from opposite religion whether "will they comfortably entertain to have their Adventists/Muslims friends without denying them rights of their day of worship?" Out of 84 respondents, 26% which comprised of 9 Adventists and 13 Muslims agreed oppose to 27% whom comprised of 6 Adventists and 17 Muslims disagreed. 28 Adventists and 11 Muslims, who translate to 46% were undecided or went missing in the system. This result reveals that it is not easy to convince neither an Adventist to work in a Muslim farm nor Muslim for Adventist. Majority in this part were either neutral or missing if not negated in their responds.

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This might have been contributed by the inner fear that one's rights of freedom of worship might be violated by the other.

4.3.1 Conclusion

Scott (2000) speaking on what motivate men to decide the way they behave says "people are motivated by power of money and by the possibility of making a profit which has allowed formal construct and often predictive models of human behaviour" his assumption here is that "all actions are fundamentally rational in character and people calculate the likely costs and benefits of any action before deciding what to do" (Scott, 2000, p. 126)

Even if the possibility of the power of money to motivate people to decide otherwise is there, this has not yet convicted Adventist and Muslims to compromise on what they know on the part of their respective day of worship. Because of fear that their faith may be jeopardised by accepting offer of jobs given by either, in most cases their followers have remained to keep distance away to be sure their faith is protected.

Elster (1989) argue that "the elementary unit of social life is the individual human action whereby social institution and social change is shown by the rise and fall as the result of the action's and interactions of the individuals" (Elster, 1989, p. 13)

Both traditions push their followers to struggle hardly for freedom of worship. It is out of fear and mistrust of one another among Adventists and Muslims that has affected their engagement in common social affairs and other related social activities in fear of it may end up on violation of their rights and freedom to their day of worship. The reality can tell that, though Adventists and Muslims could claim their relation works, but it has not promised to the common expectations of what good friends would demonstrate. As the result there has been purely low respond of Adventists who would sacrifice to labor on Muslims' firms

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including businesses, common social activities, and welfares and vice vasa. Handily, the few who have taken this step, seems to have struggled hard to convince the society that it works. Adventist and Muslim relations in particular is not exceptional or left out in the process of struggle for relational enhancement besides the main stream of Christian Muslim relations in Kenya.

4.4 THE ADVENTISTS' AND MUSLIMS' DAY OF WORSHIP AS A RELATIONAL TOOL FOR ADVENTIST MUSLIM RELATION

This section dealt with the thirdquestion of the study objective on "How would the Adventists' and Muslims' concept of the day of worship could be used as a relational tool for Adventist Muslim relations in Kenya?"

Relations being a paramount on any mutual understanding between people with common agenda, Njuguna (2015) say "every person we meet is different"his argument goes on by posing a challenge on the fact that, God hasgiven all people a talent and capacity of discernment to be aware of others (Njuguna, 2015, p. 36). Discussing with a group of four among Adventist's pastors during interview on 28th/1/2017 Pastor Mark, James, Tom and Julius had different feelings on this. Tom argued that Adventists are peculiar community of believers and they don't worship on Sabbath because they are Jews but because Sabbath is an institution appointed by God to be a blessing to all people. Quoting from Mark 2:27[10] Julius insisted that Sabbath bridgeAdventists to people of other faiths including Muslims and not a barrier. Julius insisted Sabbath not Jewish but the Lord's. When asked whether it's hurt or wrong to tolerate Muslims who observepart of Friday for work and midday for prayer? Almost all agreed that not evil or wrong and it's something good that demonstrates one's fear

[10] "The Sabbath was made for the goodness of man not man for Sabbath"

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of God who makes people live and stay together as community. Pastor Mark and James differed abit on the issue of whether its God purpose for Muslims to have their different day of worship apart from Saturday but Julius, Mark and tom seemed to favour that Adventist should not take that as excuse to down play the effort of Adventist Muslim relations.

The following 2 tables summarise the Adventists and Muslims views including of their respective clerics as portrayed in a general laity understanding of the Sabbath concept as a relational tool to enhance Adventist Muslim relations.

Again the researcher sought to know whether the following quotations of Hadith (Khan, 1994, p. 312)[11] and Biblical text (Luke 4:16)[12]Suggested of both Jesus and Muhammad observed Saturday for devotion whereby as a relational tool Adventists and Muslims can emulate. Out of six Imams, three objected completely that Mohammed never had any commitment to such ideas but this was a traditional dairy Islamic prayer. Imam Bakr (17th/2/2017) said the emphasis of every Saturday cannot be under estimated hence we criticize the practice of our own prophet. Sheikh Abdi (9th/1/2017) insisted that whatever the argument may be, Prophet Muhammad performed this practice under Islamic jurisdictions of prayer obligations. Looking to the general views of Muslim respondents out of 41 (100%),

13 (32%) doubted whether Muhammad really had of such commitment to Saturday's devotionsas compared to 19 (44%) of Adventists whowere neutral. The simple observation here was that many Adventists and Muslims seemed to have little knowledge on issues relating to the Sabbath. 15 (36%) of Muslims as compared to 15 (35%) disagreed while only 13 (32%) Muslims as compared to 11 (23%) of Adventists who concurred the argument. Not

[11]Umar narrated that Allah massager used to visit the mosque of Quba in every Saturday walking or riding and when he entered the mosque he disliked to leave it without offering prayer and*Ibn* Umar used to say 'I do only what my companion used to do and I don't forbid anybody from doing the same (Khan, 1994, p. 312).

[12]And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read (Luke 4:16).

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even those agreed nor those who differed would make 50% demonstrating a lot of confusions amongst adherents of both religions would be sure of this. In many a time it was observed that, the issue of Saturday observance and devotions came to many Muslims just like asurprise.

By the fact that, out of 6 Imams who were sampled, only three who answered on question on whether Mohammad and Jesus worshipped on Saturday or not, this raised a question of whether issues related to the Sabbath are taught in mosques as it enquired before. May be this discord could have rooted from wrong interpretation of their text or poor misapplication. This misapplication of the texts and wrong interpretation could have contributed to poor relations among Adventists and Muslims resulting to unguaranteed social interactions, welfare and inactive participation of Adventists and Muslims in common ordinary social activities.

The study as well revealed that most Adventists wish to honour their Muslim friends by excusing them toexercise the rights of their day of prayer than Muslims may wish for Adventists.

The researcher wanted to know whether he/she"may find it significant to honour one's day of worship as a basis of Adventist and Muslim relations,to allow the subsequentof relations to follow?" out of general views of respondents the study reveals that, many Adventists seemed to support the intended argument than it were with Muslims. Mr Jessy (3rd/3/2017) agreed that they can respect one's day of worship in order to strengthen and enhance relations among Adventists and Muslims. Speaking to Martine (9th/2/2017) argued that from his point of view fighting someone day of worship doesn't add any value of your day thus respect counts.Mr sayd (1st/2/2017) observed that, respect is important but should not contradict what Muslims believes on issues relating to Friday and Saturday. Out of general observation It was proven

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to some extentthat Adventists seemed to have been a bit flexible than Muslims,for in many cases their responses were more accommodative than it were with Muslims.

Focusing on group discussion the research personal wanted to know from group of Muslim respondents whether " it hurting or wrong to observe Saturday for worship and rest like Adventists practice." Out of the group of seven who were present five were against completely, one by name Abdi said "Muslims are not Christian and Sabbath is toChristians and Jews the practice which Islam cannot tolerate" even though that was the perception of many Mr D and G all married to Christian women said "prophet allowed many common thing among Christians and Muslims including marrying their daughters which makes not everything that a Christian does to be wrong evil and void but depends on someone's feelings and perception.

The study reveals that out of the total respondents who agreed that it does not hurt or wrong oppose to those who said the practice hurt and completely wrong were in average the reality which does not really tell who are strong and saying what. The reaction here with time may increase to yield more positivity or decrease depending on steps which subsequent studieswill take.

Oppose to the preceding question, the researcher sought to know whether "it hurt Adventists that Muslims observe Friday for common works and attend calls of prayer when called to." Slightly different from the previous question a group of five Adventists who shared this discussion together had no any issue against the practice. James speaking insisted for Adventist, the issue is not who do what on Friday but who transgress the Sabbath. All he six agreed not hurt or wrong to work and offer prayers on Friday peter insisting that even Adventists pray on Friday but rest and worship on Saturday.

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From the general observation the collected data of the two last questions, demonstrate that there were a lot to be done in order Adventists and Muslims to honour each other on this particular subject. 52% against 54% of those who agree in both questions speaks of average of those who are willing to honour and support one another's practice in respect to their day of worship.This convinces that unless a lot of catechism is done from both sides, many of Adventists and Muslims are there to add the numbers unknowingly.Average of respondents agreed that common works and prayers are part of Islamic worship and can be done on Friday while rest and proper worship should be preserved for Saturday which is identified as Sabbath.

4.5 CONCLUSION

Having this chapter was to present and analyse the field data as evident to what samples had to say on the question of Adventist's and Muslims' day of worship with a special reference given to Sabbath as a relational tool for Adventist-Muslim relations, The chapter has revealed all relevant information according to the field's findings. The study observed that, interpretation given by some Muslims advocating Sabbath for work is solely attributed to Muslim's verbal claims but not really could besubstantiated from sources like Qur'an and *Hadiths*. Many of Muslims respondents looked a bit confused when some of *Hadiths* and Qur'anic texts about the Sabbath were presented before them demanding for interpretation.The findings agreed with what already had been discovered from literature review of relevant documents related to this study. All these conclusions are positive indicators that the Adventists' and Muslims' day of worship could bring the two religious groups into commonrelational understanding that would enhance their relations among their followers.

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The finding revealed that, Adventists strongly have no problem with Muslims interpretation of Friday for work and prayers at some point. In fact from information given, the study shows that both Adventists and Muslims structure up Friday activities not far off from the other definition. There has been only appearance of slight variation in terms of time factor. Muslims usually plan their day in a manner that it will accommodate their congregational prayer on Friday afternoon for almost an hour while Adventists congregate for evening prayers to welcome the Sabbath.

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CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter present highlight of the overall summery of information, conclusion and recommendations based on the findings as discussed and presented in chapter four of this thesis. The chapter deals with issues related to the Adventists' and Muslims' Sabbath concept as a basis for Adventist Muslim relations as a tool to enhance interfaith relations among their adherentsin Eastleigh, Nairobi.

5.2 Summary

The subject matter of this study was based on the examination of Adventists and Muslims' concept of the Sabbath as a basis for Adventist Muslim Relations in Eastleigh-Nairobi. As introduced right from the beginning, a serious need to enhance the Adventists' and Muslims relations is obvious. The research objectives were designed in order to establish the extent on which the Adventists and Muslims relations was in jeopardy aiming to find on how this relations would be enhanced through the Adventists' and Muslims understanding of common concept of the Sabbath as a day of worship featuring to its significant in order to stabilise balance and harmony among their follower.

In relation to our three objectives, the study deliberated on the subject matter of the day of worship among Adventists and Muslims and how it net-worked together basing on previous studies. This included scriptural basis of the Adventists' and Muslims' day of worship, the teachings and practices of Adventists and Muslims in regards to their day of worship and evaluation of the concept of the Sabbath as a relational tool to enhance Adventist Muslim relations in Kenya.

Looking to the general picture of the findings in regards to objective one, the study reveals the truth of the study hypothesis, whereby, most of therespondents'arguments could support

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the presupposition. From Adventists and Muslims understanding as it revealed, both Friday and Saturday hold crucial significances as much as they may be mentioned in connection to either Adventists or Muslims. It was as well observed that Adventists could not talk of Sabbath without bringing Friday on board neither Muslims of Friday unless they reflect back on how it started with Jewish Sabbath.

Mbillah and Chesworth (2004) argue that "the most difficult area in interfaith relations is religious freedom and rights as ones exclusive religious rights could easily turn out to be the violation of another's religious rights"(Mbillah J and Chesworth, 2004, p. 10) the mare contestation between Adventists and Muslims in regards to the quest of their day of worship might land on dangerous grounds if some measures are not considered according to the findings of this study.

In regards to the second objective, factors related to the Adventists' and Muslims' teachings and practices on the question of the concept of the Sabbath were portrayed by examining both teachings and practices. The real struggle was on weather each could tolerate the other by providing space and honour for one's day of worship. This seamed wanting and a question yet to be worked for by both traditions.

In regards to the third objective, many relevant issues were revealedon Adventists' and Muslims' day of worship where most of the problems which revolved around this topic were shared. Most of the respondents agreed the subject was sensitive and relevant among Adventists and Muslims which could not underestimated or cannot take lightly.By improvement of relationship among their followers the study established that it would reduce mistrust and increase the culture of tolerance among their followers.

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5.3 Conclusions

Generally from what is known since the inception of Islam in the seventh century compared to Adventist church in eighteenth hundred, neither of Adventists or Muslims who have not been claiming to hold the major truth on the matter of the day of worship. The claims go to extent for each to defend what they hold to be the best. Following many profound facts evident as established in this study, the following conclusions are drown based on the research objectives;

1. That doing ordinary works and attendance to the congregational prayer on Fridays for Muslims are essential part of their devotion, oppose to the Sabbath worship which demands one's abstinence from any common works and instead devote to rest and worship according to Adventists. A lot of problems would be avoided if Adventists and Muslims would mind to understand one another.
2. That some of Adventists' and Muslims' contradictions on teachings and practices in regards to their day of worship are caused by fear and mistrust as a result of misconception of what the other believes and practices. Though both accounts including the Qur'an, hadiths and the Bible mention and discuss the issues of Friday and Sabbath in length, majority among their followers are ignorant of this, including some of their leaders.
3. That, mutual understanding of Adventists' and Muslims' day of worship would promote balance and harmony and ensure peaceful coexistence among their followers. The findings of this study evidently revealed that, the Adventists' and Muslims' day of worship historically, had an impact as a strong relational tool that brought people in common understanding. Therefore violation of one's rights and freedom to observe their day of worship would increase hatreds, destroy any other form of relation,

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promote fear, Mistrust and distance away from one another among Adventists and Muslims in Kenya.

5.4 Recommendations

Basing on the findings of this study, this study wish to make the following recommendations in order to improve on the Adventists and Muslims relations and pave a way for future researches of this nature.

1. Having noticed that the knowledge of Quran for Muslims and Bible for Adventists is what count on Adventist and Muslim relations and thatthis involves respect to those who work and pray on Friday including Muslims and those who rest and worship on Sabbath like Adventists do, therefore Tolerance and the spirit which is ready to understand and accommodate oneanother is highly recommended as a practices that would paramount towards mutual understanding.
2. In Consideration of manyprevious misunderstandings of teachings and practices among Adventists and Muslims in regards to their day of worship, the recommendation is suggested that all respective institution including their clergy, toconduct proper*catechism* (doctrinal teachings) which will improve their followers understandings of some of the basic teachings and practices in regards to their day of worship as a foundation of their relations.
3. considering also that majority of Adventists and Muslims are ignorant of the knowledge pertaining their day of worship as a relational tool, and that respect and honour of one rights to their day of worship will increase the possibilities of other forms of relation to take place, therefore this study recommends for information sharing and dialogueamong

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Adventists and Muslims as a way to relate and bring mutual understanding among their followers.

4. The study recommendsalso of any future research of this nature to consider other parts than Eastleigh and include more workforce on participationin both collection of data and increase of the number of respondentsin order to establish the magnitude of understanding.

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APPENDICES

Appendix 1: Indepth interview/ Discussion Guidelinefor Adventists' and Muslims' clerics

1. What is the scriptural foundation of your day of worship in accordance to your sacred text? ----------
   ----
   ----
   b) What is your understanding of the Qur'anic or Biblical texts on Saturday and Friday respectively, possibly compare or contrast some?----------
   ----

   ----

2. What teachings/ practices does your religion insist on in regards to your day of worship?----------
   ----
   ----
   b) What is your understanding with the phrases "Sabbath-breakers were transformed into apes?" and"certainly your lord will judge the Sabbath breakers on the resurrection day?" "----------
   ----

   ----

3. How could the Adventists' and Muslims' concept of the day of worship be used as a relational tool for Adventist Muslim relations?----------
   ----
   ----
   b) Kindly explain whether these texts (Khan, 1994, p. 312 & Luke 4:16) suggest Muhammad and Jesus Observed Saturday for devotions as a relational example for Adventists and Muslims to emulate?----------
   ----

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Appendix 2: Questionnaire

THE ADVENTISTS' AND MUSLIMS' SABBATH CONCEPT AS A BASIS FOR ADVENTIST MUSLIM RELATIONS-EASTLEIGH, NAIROBI

My name is Lusasi, Abel Mutoko; a MA student of St. Paul's University in Limuru Kenya. I am undertaking a study of the program "Master of Art in Islam and Christian Muslim Relations (ICMR)". As a requirement of my study, I am doing a research on the Examination of the Adventists' and Muslims' day of worship as a basis for Christian Muslim relations in Eastleigh Nairobi-Kenya. The research recognize all ethical standards and not connected to any Government strategic agencies but it's purely educational and for academic purpose. Your total participation and genuine contributions in this study will highly appreciated toward building Adventist Muslim relations whereby information provided will be treated with confidentiality and anonymity. Please provide us with information on some aspect we would ask and put a mark where appropriate on the questions where multiple choices are provided according to the best of your knowledge.

Section One: Background Information.

1. What is your Place of residence? .....
2. What is your gender: male [ ] Female [ ]
3. What is your highest level of education?

   Primary [ ]
   Secondary [ ]

   University (certificate, diploma, undergraduate, masters or doctorate) [ ]
4. How long have you been an Adventist/ a Muslim?

   Less than 10 year [ ]10-20 years [ ]20-30 years [ ]30years and above [ ]
5. Age bracket
   15-30 years_____
   31-45 years_____
   46-60 years_____
   61 and above _____
6. What is your religious affiliation? Adventist [ ] Muslim [ ]
7. How often do you attend your religious services

- Never [ ]
- Sometimes [ ]
- Often [ ]

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Adventists' version

1. What is the scriptural foundation of your day of worship in accordance to your sacred text? ----------
   ---

	FREQUENCY						
Questions asked	Strongly agree	agree	Neutral	Disagree	Strongly disagreed	TOTAL	percentage
1. The Sabbath concept as a day of worship among Adventists is often defined and well taught in churches during Saturday's worship.							
2. Saturday is Adventists' Sabbath day of worship in accordance to Adventists'understanding of their sacred text.							
3. No Biblical text that objects to work and pray on Fridays just like what Muslims do.							

2. What teachings/ practices does your religion insist on in regards to your day of worship?----------
   ---

4.If asked to work for your Adventist brother will you agree without fear of being intimidated to violate your day of worship?							
5. In case you own a project as an Adventist would you comfortably agree to have your Muslims' friends without denying them the right of their day of worship?							
6.I concur with Qur'anicclaim "Sabbath-breakers were transformed into apes?"							

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3. How could the Adventists' and Muslims' concept of the day of worship be used as a relational tool for Adventist Muslim relations? ----------
---

---

7. Jesus and Muhammad accustomed themselves in every Saturday to devotion in synagogue and Quba mosque respectively, a tool which can be used to enhance relations.							
7.It doesn't hurt or wrong to tolerate aMuslim who practice and observe Friday for both devotion and work.							
8. I find it significant to respect one's right of their day of worship in order to enhance Adventist and Muslim relations?							

Thank you for your participation in this important exercise and be blessed.

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Muslims' Version

4. What is the scriptural foundation of your day of worship in accordance to your sacred text? ----------

---

	FREQUENCY						
Questions asked	Strongly agree	agree	Neutral	Disagree	Strongly disagree	TOTAL	Percentage
1. *As-sabt* concept as a day of worship among Muslims is often defined and well taught in Mosques during Friday's worship.							
2. Friday is Muslims' *As-sabt* (Sabbath) day of worship in accordance to Muslims' understanding of their religious text.							
3. No Qur'anic text that objects worship and rest on Saturday, like what Adventists do.							

5. What teachings/ practices does your religion insist on in regards to your day of worship?----------

---

4.Will you agree an offer if extended to you to work for your Adventist brother without fear of violation of your day of worship?							
5. In case you own a large farm where you give people privilege to work at your farm, would you comfortably agree to have your Adventist friends without denying them the right of their day of worship?							
6. The Qur'anic phrase "Sabbath-breakers were transformed into apes" was symbolic not literally meant.							

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6. How could the Adventists' and Muslims' concept of the day of worship be used as a relational tool for Adventist Muslim relations? ----------
---

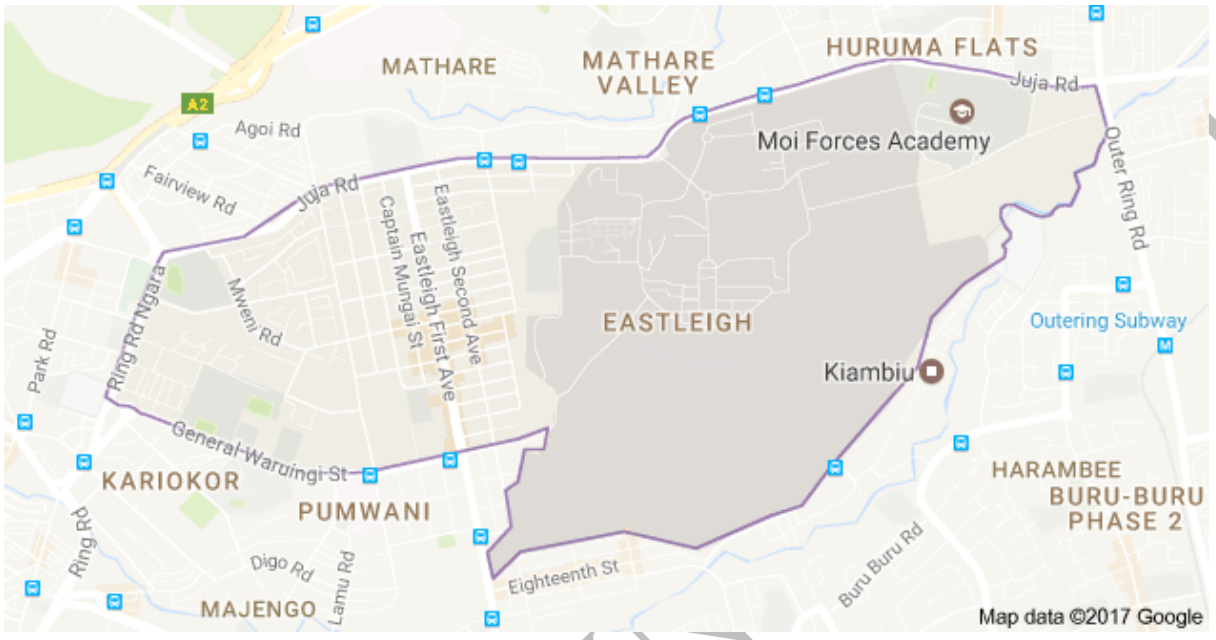
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7. Jesus and Muhammad accustomed themselves in every Saturday to devotion in synagogue and Quba mosque respectively, a tool which can be used to enhance relations.							
8. It doesn't hurt or wrong to tolerate an Adventist who practice and observe Saturday for worship.							
9. I find it significant to respect one's right of their day of worship in order to enhance Adventist Muslim relations?							

Thank you for your participation in this important exercise and be blessed.

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Apendix 3:A Map of Eastleigh-Nairobi Kenya Showing a study Location



The Map was adopted from: http//www.maplandia.com/kenya/nairobi/Eastlei

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Appendix 4: University introduction letter

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: bps@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254(0) 20-2020505/10
Mobile: +254(0) 728- 669000
(0) 728- 062420
(0) 736- 424440

BOARD OF POSTGRADUATE STUDIES

9th March 2017

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

Re: Recommendation for Lusasi, Abel Mutoko to conduct a Masters of Arts in Christian-Muslim relations (ICMR) research.

This letter confirms the above named person is a second (final) year student of the ICMR Programme at St. Paul's University.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is '*An examination of Adventists' and Muslims' day of worship as a basis for Christian- Muslim relations in Eastleigh*'.

The research will take place in Nairobi County from March 2017 to May 2017.

Kindly grant this student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

Appendix 5: A copy of Government research permit

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email:dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/17/27728/16267**

Date: **27th March, 2017**

Abel Mutoko Lusasi
St. Pauls University
P.O. Private Bag - 00217
LIMURU.

For: DISTRICT EDUCATION OFFICER
KAMUKUNJI
P. O. Box 74629 - 00200,
NAIROBI
Forwarded 31/3/2017

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"An examination of Adventists' and Muslims' day of Worship as a basis for Christian Muslim relations in Eastleigh, Nairobi-Kenya,"*** I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **27th March, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341666

The County Director of Education
Nairobi County.

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

Appendix 6: A copy of the letter from county ministry of education.

Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone; Nairobi 020 2453699
Email: rcenairobi@gmail.com
cdenairobi@gmail.com

When replying please quote

REGIONAL COORDINATOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 – 00200
NAIROBI

Ref: RCE/NRB/GEN/1/VOL. 1

DATE: 31st March, 2017

For: DISTRICT EDUCATION OFF
KAMUKUNJI
P. O. Box 74629 - 0
NAIROBI
Forwarded 31/3/2017

Abel Mutoko Lusasi
St. Paul University
P O Private Bag -00217
LIMURU

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "**An examination of Adventists' and Muslims' day of Worship as a basic for Christian Muslim relations in Eastleigh, Nairobi-Kenya .**"

This office has no objection and authority is hereby granted for a period ending **27th March, 2018** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.

REGIONAL COORDINATOR OF EDUCATION NAIROBI
MINISTRY OF EDUCATION P.O. Box 74629, NAIROBI

MAINA NGURU
FOR: REGIONAL COORDINATOR OF EDUCATION
NAIROBI

C.C.
Director General/CEO
Nation Commission for Science, Technology and Innovation
NAIROBI