THE PROLIFERATION OF MOSQUES AND ITS EFFECT ON CHRISTIAN-MUSLIM RELATIONS IN BUNGOMA COUNTY, KENYA

SUBMITTED

BY

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This dissertation is submitted in partial fulfillment of the requirement for the award of a Master of Arts in Islam Christian-Muslim Relation (ICMR) from St Paul's University.

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DECLARATION

This dissertation is a product of my own work and is not a result of anything done in collaboration.It has been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying at the discretion of the university.

Sign…… Date……

Jane Nyongesa

ICMR/LMR/6118/13

I/We confirm that the work reported in this dissertation was carried out by the student under our supervision

Name ……

Sign…….. Date……

Name ……....

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DEDICATION

I dedicate this work to my husband Rev. Antony W. Makokha who always fasted and prayed for me and supported me all the time.

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ACKNOWLEDGEMENT

My acknowledgement goes to those who contributed to this work to reach where it is. First I appreciate the almighty God who enabled me have good health, strength and favour in the community of St Paul's to perform this task. I acknowledge St Paul's University fraternity for granting me the grant that paid my tuition, not forgetting my supervisors Prof. Esther Mombo and Dr. Joseph Wandera who worked hard to see me through this thesis. I also give gratitude to my lecturers, who taught me in class. Again I appreciate those I interviewed especially the Muslim leaders and Christian leaders, who opened their doors at the mosque and churches that I visited and interacted with them. Lastly my special appreciation goes to Mama Priscilla Nyongesa's family, my husband Rev. Antony M. Wanjala who worked hard to support me and patiently took care of our family while I was away. May the almighty God bless you all.

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ABSTRACT

The proliferation of mosques has been noted since 2000-2015 within Bungoma County. Mosques have increased from seven to sixty four within the county. In connection to that there are activities that take place in the mosques which target children, youth and women. Such projects support needy people, youths to further their education through affordable education. Majority of people who benefit are Christians and before they are assisted they need to have classes or be taught basics of Islam. Furthermore, the distance at which these mosques are constructed is only few meters away from the church buildings.

The research aimed at mapping out the presence of Mosques, to examine the condition that have contributed to the proliferation of Mosques and the effect of the proliferation of Mosques on Christian – Muslim relations.

The researcher used random sampling method and snow ball approach method to get the respondents. The target was to interview 72 people who are church and mosque leaders. In each area 12 people were interviewed six Muslims and six Christians. The researcher used snow-ball approach method to get the respondents six from the Muslim side and six from the Christian side. Questionnaires and interview method was used to collect the data. The researcher found out that there was existing suspicion on the motive of the proliferation of mosques and its proximity to church buildings. The activities that take place in the mosques which target non-Muslims have raised concern to Christians in Bungoma County. Despite the suspicious nature on that of Muslims and Christians, there is cordialrelationship as the two religions exist in the county. There is room and space for dialogue between the two religious faiths.

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GLOSSARY

GLOSSARY OF NON ENGLISH TERMS

1. Imam……. Leader of daily prayer in a mosque.
2. Madrassah ……. Classes for giving Islamic education
3. Maulid …… Celebration marking Prophet Muhammad's birthday
4. Ismaili …… Branch of Shia (wealth shia)
5. Qur'an ……...Holy Scripture of Muslim
6. Shia …….....Major Islamic branch supporters of Ali who claimed to be success of Prophet Muhammad
7. Sunni …….. The followers of Sunnah and they acknowledge the first four caliphs.
8. Injil …….....Gospel
9. Ummah ……..Community
10. Swalat…… Prayer
11. Waqf ……Land owners
12. Id al fitr …… The feast of breaking the fast of Ramadan
13. Kaffir …… Non believer, atheist, blasphemy
14. Hajj …… The greater pilgrimage of making the way to Mecca
15. Eid …… Feast, holiday festival
16. Iftar ……The first meal eaten at the end of a day's fasting in Ramadhan and other sunnah
17. Ijmah ……One of the principals of Islamic Law

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18. Wudhu …… Partial ablution of washing parts of the body before prayer

19. Mihrab …… indented niche within a mosque indicating the direction of the prayer towards Mecca

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CHAPTER ONE: BACKGROUND TO THE STUDY

1.1 Introduction

This chapter is an introduction to the study of proliferation of mosques and its effect on Christian-muslim relations Bungoma county. The chapter discusses the statement of the problem how the proliferation of mosques has raised the concern to Christians. Hence the objective and the justification of the study gives a clear picture of the factors that have contributed to the proliferation of mosques and its effect on Christian muslim relations.

1.2 Back ground to the study

Islam had an early encounter in Bungoma county because of its proximity to Mumias. Christians and muslims did not only meet at the market place but its possible that members of extended family were mixed in terms of religion or intermarriage. Therefore, the complexities of the religious context in the county over the last few years have brought to the fore interesting features like the visibility of mosques in both towns and villages in Bungoma county. The county has nine constituencies namely: Mt Elgon, Kabuchai, Webuye East, Webuye West, Sirisia, Bumula, Tongaren, Kimilili and Kanduyi according to 2009 census.

According to Esposito, the signpost of Islam in the cityscape or any place was marked by constructing a mosque (1999:615). Therefore within the county the founding of the mosques was a key sign of reinforcing muslim identity. The most concern phenomenon in the county was the proximity at which church buildings and mosques were constructed. Another concern was about the activities that took place at the centres of the mosques. As Esposito states, the mosque was the center piece of complex that included a school, clinic, shopping center and other public functions (1999:619).

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The census of 2009 had showed that the county has 80% Christians, 10% muslims and 10% others. The religions have been existingalong side each other. As per study done between 2000-2005 Bungoma county had seven mosques and as the beginning of 2005-2015 the mosques had increased to sixty four intotal.

1.3 Statement of the Problem

The dissertation sought to examine the reasons for the proliferation of mosques which has posed a threat to Christianin Bungoma countyas from 2000 to 2015. The construction of Mosques have increased both in towns and villages. As a result of that the activities that take place in the Mosques by providing affordable education, offering loans for small business and offering materials to orphans and poor in kind, Muslims find themselves living, working and convert Christians. Hence, there has been a strong feeling of opposition, anger or hatred among the Muslims and Christians that has increased due to international realities. For example the cases of terror attacks stated inNews paper November, that there were threats of burning churches and Anglican church warned to vacate from a plot (Daily Nation 2001,9) and in 2003 June in Tana River District five churches were razed by rioting muslims. This has left suspicious reactions from each of the religious tradition.

1.4 ResearchQuestions

i. What is the role of mosque in the Islamic religion?

ii. Why has there been proliferation of mosques in Bungoma County as from 2000 – 2015?

iii. What is the impact of the proliferation of mosques in Bungoma County on Christian – Muslim relations?

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1.5 Research Objectives

The researcher sought to achieve the following objectives;

i. To find out the role of mosques in the Islamic religion.
ii. To examine the conditions that have contributed to the proliferation of Mosques as from 2000- 2015.
iii. To find out the impact of the proliferation of Mosques in Bungoma county on Christian – Muslim relations.

1.6 Justification of the study

The research is timely for its out to find out detailed analysis on the proliferation of mosques and its effect on Christian- Muslim relations in Bungoma county. The literature review has shown that no research has been done on proliferation of mosques and its effect on Christian- Muslim relations but very little has been done on Christian-Muslim present in Bungoma county. The study provides knowledge on Christian – muslim relations in the county as per the proliferation of mosques and its effect. The literature has shown that mosques were the signpost for the presence of Muslims in the area and within the mosque there were some activities that took place. Those activities benefit both Christians and Muslims. The literature shows there was lack of information on the proliferation of mosques and its effct on Christian –Muslims relations. This study fulfils the knowledge gap.

1.7 Scope and Limitations

Scope as used in this research refered to the range at which the study concentrated. Limitations were the challenges that the researcher encountered. The research concetreted on the proliferation of mosques and its effect on Christian-Muslim relations in Bungoma county.

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Proliferation of mosques is one way of revivalism in Islamic life and it is a strategy being used in the county. Other countries have experienced the same like Nigeria, Sudan and South Africa. There was a temptation of one studying proliferation of mosques with the comparative study of saturation of churches as a strategy in mission. Since it was not a comparative study, the research focused on the proliferation of mosques and its effection on Christian – Muslim relations in Bungoma county. Another limitation was the distance covered in the process of conducting interviews in different mosques and churches in different towns demanded a lot of travelling which was expensive. The area of coverage was limited to Bungoma county only.

1.8 Chapter Outline

The dissertation has a total of five chapters; the first chapter is an introductory chapter. It introduces the study of the research, and it has the following subheadings: back ground to the study, statement of the problem, research questions, objectives, justification of the study,and the scope and limitation of the study.

The second chapter deals with the literature review under the subheadings that follows: the origin of Islam in relation to mosques, proliferation of mosques and its significance, the spread of Islam in Kenya and to the interior part of Bungoma, reasons for the proliferation of mosques as from 2000-2015. Lastly introduction of Christianity in Kenya and to its interior part of Bungoma.

Chapter three deals with research design and methodology under the following topics: location of the study, population, sampling procedure, data collection, research instruments and data analysis.

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Chapter four gives findings of the field work and the impact of the proliferation of mosques on Christian-Muslim relations. It provides the primary data collected, analyzed and interrelated.

Finally, chapter five makes the conclusion of the dissertation. The chapter presents in summary form the research finding, conclusion and recommendations.

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CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter focuses on the origin of Islam in relation to the proliferation of mosques. Hence the spread of Islam in Kenya to the interior parts of Bungoma County under the following subheadings, origin of Islam in relation to mosques, proliferation of mosques and its significance, the spread of Islam in Kenya to the interior parts of Bungoma, proliferation of mosques in Bungoma and its role. This chapteralso points to the competitive nature of Christian-Muslim relations in Bungoma.

2.2 The origin of Islam in relation to mosques

Islam as a religion can be traced back to the Arabs who had settled in Mecca in about 610 C.E. According to Quraishy, the founder was Prophet Muhammad who was born in 570 C.E. at Mecca in the BanuHashim clan of the Quraish tribe (1987:2). According to Chrisp, at the age of 40 years Muhammad was visited by arch angel Gabriel (1999:7). These was the time he received the vision that changed his mental outlook to be new era. However, after three years the Prophet Muhammad proclaimed publicly the new faith of which he had informed a handful of his followers inclusive of his wife Khadija and his close friend Abubakar. His mission was to invite people to believe in God and Muhammad is His Prophet according to Quraishy (1987:27) Therefore Muhammad was seen as a prophet sent by God and all his practices and sayings (*hadith*) was taken as the source of Islamic teachings. The Prophet was the focus for social, spiritual, political, economic, military and judicial activities to the Muslim community. Other religious teachings came from the Qur'an as the holy book and *ijma*which means the complete consensus of all the learned on a certain point of law of Islamic.

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However, Prophet Muhammad being the vision bearer, he built the first Mosque known as "Mosque of piety" and later named Prophet's Mosque because he always led prayers at Qubah in 622 C.E a town near Madina.According to Peters F.E,a mosque was an assembly hall with a niche (*mihrab*) to mark the orientation (*qibla*) towards Mecca, and a minaret which faithfuls were summoned to prayer (1994:3). According to Quraishy, the materials used for the construction were contributed by the Meccan and Medinan Muslims (1987:41). Muslims as a community were people who worked as a team and saw the Prophet as an example. Hence adjacent to the Mosque, they constructed a house of the Prophet and homes to accommodate members of the family.

The second Mosque which was at Mecca known as Masjid Haram, was cleansed of idols in 8 A.H/630 C.E after the conquest of Makkah and declared an Islamic shrine according to Quraishy (1987:59). The Masjid Haram was used as aplace of pagan articles and some idolators continued to visit the shrine to pay homage. After cleansing the place, all non-Muslims were banned, they denounced no more visitation of the shrine to pay homage and idol worship was for bidden. The Mosque was renamed Masjid al Haram or Sacred Mosque as a place for worship of one God. The Prophet died in 632 C.E after getting many supporters who laid their lives to spread Islam and the whole of Arabia had been converted to Islam. The Prophet was dead but the light that was shone through him was show way of succeeding to next generations.

Generally the Mosque was used throughout the week not only for prayers but also for study, rest and reflection, hence on Fridays there was a communal fellowship according to Esposito (1999:615). Furthermore, it was used as madrassah to maintain their children in the faith and creating space for communal activities.The Mosque was taken as a venue of worship, a place of sharing experiences and validating values for people can affirm their identity.

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2.2.1 The proliferation of Mosques and its Significance to Islamic Religion

According to Quraishy, after the death of the Prophet, he never a pointed a leader but left the people to choose among themselves (1987:84). This was the first challenge the Muslims met and it forced them to establish the institution of the Caliphate and affirm the continuity of Islamic history. The Caliphates contributed to the conversion of Islam to other parts of the world and were assisted by the Imams by intermingling with local people by propagating the religious teachings. The first Caliph to be elected was Abu Bakr born in 572-634 C.E. His illness prevented him from working and from that time there was no standing army until the time of Sayyidina Umar the second Caliph in 634-644 C.E. and it was the period of the conguest of other territories outside Arabia like Syria, Palastine, Iraq, Persia and Egypt according to Quraishy (1987:87).

From that time Mosques were built as a symbol of Muslims after conquering, they established a Mosque and a military camp.This became the community effort for the erection of mosques. Hence in the consequence of conquering, some Churches were converted to Mosques so construction of the Mosques kept on changing. For examplein Egypt, the Mosques built had an extension of schools known as madrassah, hospitals and a place for tombs. This has shown that as time went on the construction of mosques design kept on changing depending on the leadership. Furthermore, during that time of Caliph Umar, he also did missionary work in new territories by senting teachers and opening schools where the teachings of the Qur'an was taught. He also assisted the poor in those areas by which he converted many people and there was need for more Mosques in the areas. As respect to the Prophet the Caliphate gave much attention to the Ka'bah and Grand mosque at Medina. The Caliphates mission was not only the spread of Islam but it was coupled with Muslim economics and trading. Therefore, trading and migration

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was important in spreading Islam and the presence of Muslim marchants resulted in the establishment of mosques.

As Quraishy states, division began after the increase of wealth which led to assignation of Sayyidina Umar giving room to the third Caliph Uthman bin Affan (1987:103). Leadership became hereditary and the Umayyad dynasty (661-750) emerged out of the aristocracy of the Quraysh. This was the next challenge among the Muslims that their faith had began lacking purity. The fourth Caliph Ali ibn Abu Talib took over and he tried to return the purity of faith but was killed by the whilwinds created by the assassination of Uthman. The death of Caliph Ali was the age of the fell of faith in Islamic history and the creation of the Sunni and the Shia. However, some of the Mosques have been developed because of disputes among the Muslim communities (*umma)* who were the *Sunni*, *Shia* or *Kharijis*. These were two major groups in the Muslim community. According to Esposito, the *Shia* group was led by Ali the son in-law of Prophet Muhammad, who believed that the Muslim leadership belonged to the descendents of the Prophet, Caliph Ali and his son Husayn (1998:47). Hence the Sunni were Caliph who succeeded the Prophet after his death and belonged to Muawiyahgroup Esposito, (1998:58). The *Shia* group believed in continued divine guidance through their divinely inspired guide, while according to Rahman, the *Sunni* the prophetic revelation rests largely on orthodox formulation than on Qur'an (1979:44). The Umayyad caliphate were instrumental in spreading Islam and establishing mosques.

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The same division has been carried on to mosques that were built in the County of Bungoma. This was seen where mosques were built at the same place and the reason being the *Sunni* did not want to fellowship with the *shia*. The two groups have different practices like the Sunni normally celebrated*of maulid* while the shia did not practice. On the other hand there were Mosques which were dominated by the government, for example some of the Arab Mosques were built by rulers who were financed by (*waqfs*) the agricultural land owners. Therefore mosques some time were built because of disputes among the group members.

According to Quraishy, the method Caliph Umar used by senting teachers, opening schools and assisting the poor in new territories,(1987:103) have been adopted. For example, Muslims had grievances about the inability of improving their education in Kenya as stated byRajashekar (1988:70). Permission granted to them has given them room to build mosques and in those mosques they have classes in form of madrassah. The same centers were being used as a place to meet the needy people and orphans to offer them support in form of food, clothes, shelter and to some they were given materials for constructing their own houses. They also supported school drop outs to further their education by providing fees for them, the targeted group were the youths and women.

Muslims were motivated by constructing mosques in the current years since they looked at themselves as marginalized people by fellow Kenyans. The research done by Michael states in his thesis, etheses.bham.ac.uk/5307/1/Brislen14phD.pdf on Christians encountering Muslims in Kenya, Muslims were marginalized during the debate of Kadhi courts and politically through the creation of semi-autonomous zones along the coast and beyond the Tana River in Northeast Kenya. Muslims exercised a minimal authority over their own institutions and marginalized at the main power center Nairobi. For example in the sector of education, schools were being used

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to win converts and train catechist who would evangelize among their own people. Schools were used as focal point of Christian propaganda and civilization process which raised fear to Muslim not to enroll their children in the western style of education (Thesis: 119). However in the County, areas such asKimilili and Sirisia where research was done, many schools were constructed by Christians and Muslims have never taken their children there. Therefore any little chance the Muslims got they made use of it by opening schools for their children and worshiping place for the community.

According to AbdulkaderTayob," the mosques were not simply brick and mortor, nor were the leaders mere veins and sinews" but mosques and leaders were both products and creators of religious discourse that radiates from the vast corpus of Islam (1999:21). This meant that as they established a mosque, the leader began to form strategies and created unique political ethic of establishing Islam in the area. The leaders form committes known as *jamat* who were the brokers and mediators between the Muslim community and society. The more mosques were being built the more we expected leaders to be found in those mosques of which in new areas leaders were being brought from other areas to manage or lead the congregation. This has contributed to the proliferation of mosques in avery high speed.

Hence, some mosques were built due to the influential traders and they would maintain an influential role in relation to them. For example if a school was opened in that mosque they would influence others to groom one of the student to become the teacher or head the mosque. Since the research has shown that some Christians take their children in muslim schools because they are affordable, it has contributed to some Christian children to be converted in order to be employed.

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According to Abdulkader, some mosques were granted to the Muslims by the state in return for participation in its war effort against the enemies (1999:37). This method was used in Mumias, the chief MumiaNabongo welcomed the first Muslims by giving them a place to stay and construct a mosque because at that time he was the leader of Bantu community and the Muslims helped him during the fight that was there among the community. The construction of that mosque also gave him an access of being converted together with his family. Since he was the chief of Mumias community majority followed him because they wanted support from him.

In conclusion,Prophet Muhammad had a mission of spreading Islam and establishing mosques for worship and a place of learning for the Muslim community. After his death there has been proliferation of mosques through his successes who maintained the rules and the activities to take place in the mosque like the cultural values, social liberations and formalizing their community. The Muslim community got divided in two groups of*Sunni* and the *Shii* because of leadership. This has been reflected in the construction of mosques and has contributed to the proliferation of mosquesin the county. From the literature review we learn that the mosque was at the heart of every Muslim and it plays a big role in their life as a community.

2.3 The spread of Islam in Kenya

The first muslims arrived in Kenya at the coast in 8th Century AD. According to Trimingham, muslims stayed longer in Kenya before the European colonization. Muslims were Arab traders who sailed from the Arabian Peninsula to the coast to trade with the locals inhabitants. Hence they intermarried with women from the Bantu tribe forming up the Swahili culture (1983:5). Therefore Islam grew through the absorption of individuals into newly established Afro-Arabic muslim communities resulting to swahilization and Islamization of people.

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The penetration of Islam to the interior of the country took long because of the resistance that was there. The conversion led to detribalization and integration into the Muslim community which was against communal life, and conversion was an individual act. According to Mohammed Bakari and Y. Saads, the relationship between the Kikuyu and Muslims was traced back in 1849 and trade was done on the edges of their country and they did not move into its center (1995:28). Therefore Islam remained an urban and coastal phenomenon.

According to Mohammed Bakari and Y Saads, the first penetration to the interior was done by the Ara caravans who were under the conditions of the European rulers. This was furtune to the coastal muslims because each place where the European settled was a centre for muslim influence (1995:31). Muslims were employed by Europeans as subordinate labourers in order to establish colonial administration centers. They also supported more of trade since there was demand on international level for example in India, America and Europe. In areas where trade established new Muslims communities had teachers to train the converts and direct the religious life of the community.

However, the people from interior also participated in the movement since they were introduced to money economy and they went to work in new centers and in the plantations. Islamic influence was brought to interior of which non Swahili Africans began joining the Swahili trade. For example the first mosque was constructed in Nyeri, according to Mohammed Bakari and Y. Saads, in 1903 the administrative centre was build in Bondeni area. It had an assistant District Commissioner and 47 armed Swahili police who were assisted by muslim officers. The soldies and traders formed the first group of muslims (1995:32). The workers had to intermarry with women who were converted to Islam. Islam became the trade and religiou language alongside the interpersonal contacts.

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2.4. Factors that led to the spread of Islam into interior

According to Mohammed Bakari and Saads, in 1901 there was famine in Nyeri named as (*ngaraguyaruraya*) hunger from abroad which forced Kikuyu men to exchange their daughters with rice. Some people went to search for employment as in 1914 the payment was good for those who were converted (1995:33).

Other activities that attracted the Nyeri people according to Mutei, was the generosity of the muslim Swahili people who had celebrations and invited non muslims before they shared the meal with them, one had to proclaim to be a muslim (2012:20). Hence there life style was seen to be civilized in away that life had (*ustaarabu*) as opposed to barbarianism (*ushenze*) Mutei, (2012:22). However, the muslims who married the local girls created good relationship within the community which encouraged others to join. According to Mohammed Bakari and Saads, muslims had no discrimination as based on colour, social class or nationality. This created the concept of family extension thus brotherhood, (1995:22). The Muslims also considered heretical, when a member moved to a new place he signicantly called others to flock in. The group actively engaged in missionary work through establishment of social welfare activites.

The construction of Kenya- Uganda railway in 1896 created another opportunity of bringing the coast to people since Europian and Asian business expanded. According to Quraishy, this attracted secondary industries and commerce which created new job opportunities and good wages. This created room for more mosques to be constructed because people were converted (1987:183). According to Wagner, in 1901 the railway construction had reached in Kisumu which led to many Swahili and Indians to arrive *in (Kavirondo) Kisumu* as workers on the railway and some were traders in Western Kenya. The group engaged in trade in remote parts of the region (1949:32). The railway construction brought the coastal town closer to the people of

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the interior which led to new opportunities of earning a living and the more they went for employment, some were being converted to Islam. According to Bakari and SaadsYahya, commercial activities intensified as trade, European and Asia business succeeded which contributed to opening of industries and commerce expansion (1995:41)

Trading dominated the lives of Muslims as it was being controlled by the Europeans. According to Trimingham Spencer, after the suppression of the slave trade and the establishment of European rule, Islam began to spread since there was no more barrier, conversions reached flood proportions (1900-10) and mosque and Quran schools proliferated in the villages (1980:13). However, those of Nubian origin who were used by the British authorities during expeditions in Uganda and Western Kenya as in the two world wars, their scattered settlements became important landmark as the presence of Islam in rural areas. As they settled through the absorption of individual Bantu, they converted him as an individual because the nature of people lived in scattered family homesteads not in villages as the Buganda Kingdom.

Apart from the progress made in the spread of Islam in the interior parts of Kenya, there was resistance by the white settlers and colonial administration. Hence after the British establishing colonial rule in Kenya ended up employing Muslims because of their knowledge of the interior, literacy and were considered as civilized according to Bakari, Islam in Kenya (1995:43). Whenever the Indians and Asians who were Muslims settled they constructed a mosque for their worship. According to Sperling, the arrival of the Christians missionaries in the 1860 and 1870s it led to a steady expansion of missionary enterprise, evangelization and education (2000:296). This was an added advantage to Muslim because they emulated some of the Christian approaches to propagate Islam.

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Unfortunately, according to Holway,the Bantus had varied beliefs and scattered settlements that hampered the spread of Islam into the interior, for example the Maasai were fierce tribe and had tribal laws that restricted passing through their land, health factors and lack of mode of transport, (1970:25).

Islam lost its preeminence at the coast after it was given the protectorate of Kenya by British colonial authorities. Islam was considered foreign and it was corrected by Mohammed Bakari and YahyaSaads in 1994 according to OdedArye (2000:6). Therefore Muslims were affected by the *Mau Mau*rebellion of 1952-60 that placed Kenyan Muslims in dilemma. The statement of Mau Mau meant that all white people to go back to Europe and the Africans to get freedom, therefore Muslims were identified with European colonialists. According to Hiskett, after the death of President Kenyatta, secular and Christian opinion gained ground for example the law of succession bill which was ignored was reactivated; both tribal custom and Islamic laws were made subservient to the secular code (1994:167). It led to increased division between Kenyan Muslims and Christians.

The new converts lacked Islamic spirit for strengthening since they needed encouragement and madrassah for education to deepen their faith. So majority remained deeply rooted in their traditions and customs. This was clearly seen when the western civilization paved way for planned christiandom they only remained by name. For example an era will come in the near future when Islam will exist merely in the name and Qur'an will exist merely in phrase according to Bakari Mohammed and Saads (1995:24).

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However in Nyeri there were a lot of displacements for Muslims because they had began encouraging Kikuyu women to run to Ukambani to marry and Swahili men got rewards from the new husbands. So the campaign was organized by McClure in 1911 and all their houses were destroyed in the name of building government offices in Bonden according to Bakari M. and Saads Y. (1995:32).

2.5. Islam in Bungoma County in relation to the construction of mosques

According to Bakari and Saads, in 1870-1885 Islam had spread to western Kenya led by Sharif Hassan Abdullah from Pangani who settled in Mumias. He landed in the hands of the paramount chief NabongoMumia who embraced Islam and changed his name to Muhammad Mumia (1995:21). Mumias (*Elureko*)its old name was a village established by Wanga people who had their own leader and was hospitable between 1544- 1652. According to Trimingham, Mumias proved to be an important strategic site during the time of the imperial British East African companies (IBEA) rule and the establishment of the East Africa protectorate administration according to (1980:13). Hence Mumias was used as a center for resting place for the caravans from the coastal area on their way to Uganda and Turkana in the Northern part of Kenya in the year 1870. It also acted as the British administrative center in Nyanza from 1894 onwards. However, According to Trimingham, through British alliance the Wanga rose in power, which enabled them in the process of extending influence, through Wanga Chiefs and headmen to areas where Wanga had never known like Kakamega,Kisii, Maragoli, Bungoma which was part of Uganda protectorate according to (1980:14).

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The spread of Islam to this part was favorable because the Wanga people had a centralized system whose agents were Swahili traders, Sudanese, Nubi and Muslim Ganda chiefs placed over neighboring territories i.e. Busoga and Bukedi-Bugisu regions. The centralized system had influence of Islam to each other. As William Ochieng states, men whose beliefs and practices have been mounded in a certain way, influenced others ecumenical in Greek *Oikoumene* meaning 'the whole inhabited earth' (1190:83). For example, when the Bantu Highland Nilotics and River lake Nilotics interacted for a long time they had a lot in common according to Wandera, religious beliefs and practices cults and shrines e.t.c. therefore the Wanga's from Mumiaswho had been converted to Islam influenced other Bantus in Bungoma County http//open.uct.ac.za/bitstream/item/1161/thesis_hum_2013wandera_pdf?sequence.

According to Mwakimako, the development significantly impacted the lives of the Muslims in Mumias who had to negotiate between the interest of the colonial state, the religiosity of Arab Swahili Muslims and a sense of identity and belonging expressed by the indigenous Wanga people (2008:429). Therefore the spread of Islam was facilitated by the depth of Islamization and the spirit to propagate the new faith especially among the converts. Islam gained strength and spread quickly because its followers formed a strong community in Mumias and its neighboring towns. According to Mwakimako, the chief Nabongo had great support from the Arab muslimsduring an inter-tribal war, the Muslims assisted the chief to overcome his enemies and many were converted during that time.Out of that support the chief offered land for the construction of the first mosque known as Jamia mosque in the year 1898 (2007:82).This mosque was build by the support of the East African muslim welfare association and also the muslim primary school with two residential houses for the teachers as stated by Imam MuhammedBakariWangawho was interviewed on 14th September,2015.

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Hence, in return one *Idd* day the chief, his family and officials of his court were converted to Islam. Another influence of Islam in Mumias was NanjiroMakongolo was brother to chief Mumia and adviser of SulemanMurunga. Through them Islam spread to the surrounding areas of Kakamega, Kisumu, Kisii and Bungoma. Since Mumia was both a political and religious leader, whatever he said, the word was taken seriously by his subjects, he also provided security as a political leader to those who came for trade and as a religious leader he was concerned with the Wanga traditional religion and kept all religions symbols under his custody, (2007:428). There were several mosques built in mumias and other centers towards Bungoma County and most of them have fully fledgedmadrassah that is the mosque at Shibale, Ekero, Mwitoti, Khunyiri, Khaunga, Matawa, Harambe and Eshitukhumi. The muslims run various institutions in Mumias town such as Muslim girls secondary, Jamia medical Health centre and other commercial activities.

According to Esposito, the growing religious revivalism in person and public Islamic life, it enlightened other people on Islamic beliefs, culminating to increased religious observance, building of Mosques, prayer and fasting, proliferation of religious programming publications and emphasis on Islamic dress and values….(1999:9). The revivalism contributed a lot in people's life by attracting some people to join Islam. According to Gilpin, for the relationship to be retained among the Wanga and the Arabs Swahili traders they formed an alliance which extended their influence over Luhya groups and established a form of paramouncy in the area (1976:3).

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In 1904-1998 the persistence of Islam among the Luhya people was stiff competition from Christianity and the indigenous religion. Some aspects of Islam were resisted according to Baras www.bokus.com/bok/9783838396330/the-penetration-of-islam-among-the-babukusu-of-bungom Therefore the Luhya did not embrace Islam like the Wanga community since they had a scattered life style but some people embraced it. The resentment of the Luhya according to Nasambu, Muslims were associated with conning and corruption practices. The British had to wage war of "pacification" in the county, and the areas they pacified they imposed a chief and a headman. Therefore the leaders who were send by MumiaNabongo after establishing the British rule in Western Kenya, they were not accepted www.academicjournals.org/jounal/IJSA/article-full-text-pdf/C6F3D31458 The leaders who were sent as cheifs to other Luhya community like Murunga was in 1904 appointed as a chief over Isukha and Idakho and in 1908 was placed over North Bukusu, while Mulama who vascilated between Islam and Christianity was appointed to Marama and Kadima to Samia. The Chiefs were already Islamized and were given (*Imani*) articles of faith and were taught the recitation of the Quran.The articles given to them helped them to teach the new converts. The reason why chiefs adopted Islam according to Bone was a desire to strengthen their ties with his prestigious trading partners and a need to consolidate his authority over his village headmen by enhancing his own status which made him instrumental in persuading his powerful neighbors (2000:116).This would not give them access to luhyia community because the chiefs were seen as foreigners and illegal leaders who did not have authority over them.

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According to Trimingham, Bungoma County was part of Uganda protectorate therefore the influence of Islam arrived from both sides that was from Mumias in 1850 the chief known as Sudi was a brother to Chief MumiaNabongo (1980:14). As the chief arrived with the article of faith, the Bukusu community did not like him because the chief forced them to join Islam of which majority were glued to their religion of worshiping ElijaWanameme. According to Nasambu, before the advent of Islam and other foreign religious of African continent, the bukusu community had already had their own belief system they had clear concepts of God and well established practices. www.academicjournals.org/jounal/IJSA/articl-full-text-pdf/C6F3D31458 Hence, some of the Bukusu who were converted by the chiefcontinued alongside the new features of Islam but did not do away with the beliefs and practices. This contributed to the few people adopting Islam depending on the similarity between some of the Luhya beliefs and practices and those of the indigenous religion.

The second part of influence of muslims to Luhya community came from Uganda. For example one of the interviewee the Imam Muhammed Ali of Malakisi town said,"they sent BadrukuKakungulu who was the deputy Kabaka of Eastern Bunganda who came and converted Luhya along Lwakhakha that isKasimuWambuno, Namutala, Namisi and Juma" 20th September, 2015. Hence, along the Malaba side towards Bumula region, Muslims from Uganda wanted to have Madrassah for their children in the house of Bachuu. So they invited Said Omar in 1975 who was a student at Lamu but had some relatives at Busia who acted as a teacher (*Usitad*i) meaning '*MafunzoyaBomani*.' Later it enlarged into a big community in 1978 they had converts like Sulaiman Ibrahim as the Imam, HammisOlinga, Said Omari, ShebaaniAbdulai,SalimJuma and Sulaiman Mohammad who was trained and became the Imam of the Malaba community as

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stated by Said Omar Wanga interviewed on 25th September, 2015. The first mosque in Malaba town was build in 1978 known as MalabaJamia mosque.

In 1910 SulaimanMurunga brother to Chief MumiaNabongo was sent to Kimilili as a chief. He was able to convert seven girls but he ended up marrying the seven women from that region who helped him spread Islam. After that, Omar Muhammad took over from him and he was able to construct the first Mosque in 1973 known as KimililiJamia Mosque. He was assisted by Ali Abudii, Hassan Sakasi, SalimuMbule and Mohammad Ali they were all business men in Mumias town. This information was got from one of the interviewed person known as KasimuWanga on 27th September, 2015.

In Webuye town the Muslims who spread Islam in 1973 were ShakhJamali Muhammad, BakariKombo, BrahimHabibu and HasumuTumbu who came as workers in Pan Paper Factory. They joint together to construct the first Mosque, their first Imam was AbubakarBoi and was assisted by Jamali Muhammad. According to Imam Mohammed BakariWanga, the Mosques built were being supported by the East African Muslim Welfare Association who also supported the building of Bungoma Muslim primary and secondary schools interviewed on 14th September, 2015.

In this study according to Imam Mohammed Kasimu, some Mosques in Bungoma County were raised by Sheikh Khalifa who was based in Mombasa. Hence, other Mosques within the county were builtdue to divisions among them, the division between the Sunni and Shia, and some of the Mosques have been built on the basis of freedom of worship. The Mosques were managed by the Imams or teachers who have been employed in those centers as interviewed on 23rd September, 2015.

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The study done in the County revealed that many shops and wholesales were owned by the Ismaili Muslims according to KasimuMurunga interviewed on 23rd September, 2015. Hence, according to Wandera's thesis, there is a small population of Ahmadiyya in Kenya who originated from India and they were active missionaries who have established in towns like Nairobi, Nakuru, and Kisumu and they have extended in rural parts of Kenya like Bungoma and Mumias. The muslims have supported the construction of the mosques and run various institutions like muslimSecondary School, Jamia medical center and other businesses or commercial services shops, petrol stations, loans for example the Muslim Chaptais Elite school https//open.uct.ac.za/bitstream/item/11611/thesis_hum_2013_wandera_j.pdf?sequence

Majority of the Muslims according to Tayob, came in as traders but had already established religious structures and have enthusiasm of retaining their political positions. Therefore, they provided financial support for the infrastructure of Muslim activities (1999:63). In the study done, the methodsused in recent trends of Islamizationisatwo fold,where by it has been directed to the Muslims and to non-Muslims. For example the activities that took place at the mosques involvethe Christians and muslimsby increasing social action, have schools, health facilities, shops and do have materials that were distributed to the needy.

However, the local Muslim preachers and teachers who played major roles in teaching religion (*Aridin)* and the Qur'an in Madrassah were also attached to other businesses. According to Tayob, the Muslims who spread Islam in Mumias and the neighboring towns like Bungoma and other parts of the region were Mriam, Barawa, Comoran and Bajuni who were involved in searching for ivory and other items, but with them they carried commodities like clothes, wire, beads and firearms. These were people who were well versed in Qur'an teaching (1995:49). As they exchanged the goods they preached to people about Islam and they managed to convert

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some. This was an achievement to their leader Sharif Hassan according to Bakari and Saads, more missionaries were sent i.e. MaalimGaziti was sent to Kakamega, MaalimMwinyiAkidawent to teach in Kisumu, MaalimMasangeri went to Kisii, MaalimMvuta was sent to Rift valley and Sharif Abubakar went to teach in Bungoma (1995:21). Out of these missionaries and those converted have had impact to the community of Bungoma county.

The study showed that between 2000-2005 the county had seven Mosques but as from 2005-2015 the county had sixty four mosques. There were twenty five constructed in towns and thirty nine in villages. The Mosques were as follows in Webuye; Sango, Mihuu, Misikhu, Matulo, Muchi and Kamukunywa mosques. In Kimilili town and its surrounding it hasMarikasi, Maeni, Madina, Temba Temba and Kapsokwony. Chwele has Musese, Chebukaka, Chesikaki and Cheptaisi, hence along Sirisia town and its surrounding has Chebukutumi, Lwakhakha, Changara, Wamono, Cheptaisi and Namangofulo. At Malakisi side there are; Sango, Netima, Kolanya and Moding, while Bungoma and its surrounding has Sangalo, Kabula, Musikoma, Harambee, Kanduyi, Mayanja, Kibabii, Sango, Sikata, Mabanga, Bukembe, Sudi, Matisi, Tulumba, Bakoli and Mateka. As stated by ImamKasimuWerunga, majority of these mosques were for Sunni community and only three mosques were for Shia community. The Shia mosques were found on the way to Malaba town at Sango, another one in Malaba town known as KainaJamia mosque and another one in Bungoma.

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The mosques were connected with Madrassahand extended them to primary schools. Others have health centers, others engaged in commercial endeavors and others ran Muslim groups for welfare programs such as water projects and micro finances.

In conclusion Bungoma County has had influence of Islam from two sides that is Muslims from Mumias and those from Uganda. Due to the increased number of mosques and the activities done there has created room for the two religions to stay together.

2.6 Reasons for the proliferation

The reasons for the proliferation of those mosques in Bungoma County vary including the increase of population, disputes among the Muslim community, wealth creation, increased visibility, political ambitions and different Muslim organizations in the county.

As Esposito states, there is a call for the revivalism as transformation of the society through Islamic foundation of individuals at the grass roots (1999:20) and creating awareness on Islamic beliefs, by building mosques (1999:9). This has been one of the method used in the county by building mosques in order to creat awareness in the community and also having Friday bulletin papers which publishes sermons at Jamia mosque Bungoma and distribute freely to Muslim believers. Some are given to non muslims for free. Mosques are being constructed both in towns and villages.

According to Imam KasimuMurunga, the population had increased due to the practice of polygamy in Islam leading to the birth of many children. While majority of the Muslims had migrated from their original land and settled in the county as business men who ended up marrying from the local community.Hence those who married had more than two wives and each wife had more than three children as interviewed on 23rd September, 2015. Therefore new

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mosques were constructed to accommodate the increased population and others it was because of the distance from their residential place, they had to request for more mosques to be built closer to people. The proximity of mosques also helped them reach others to the community.

Some of the mosques have been built because of divisions and disputes as stated by Teacher Said Omar on 25th September, 2015. The reasons for the division was because of the practice of *Maulid*as a celebration of the birth of Mohammad the prophet which took place once a year. There was a group of *Sunni* who were for it and did practice every year but the *Shia* were against. So it brought division and new mosques to be constructed in Malaba town. Another reason for the dispute was because of the complexion of people in the area. For example in Malaba and Bungoma town some mosques were built because some of the Muslims felt the skin colour made them different from others even when it come to leadership, they did not want to be led by dark skin people. There were some Muslims who felt they come from wealth families for example the Ismaili community did not want to worship or fellowship together with unwealth Muslims and again they could not intermarry. This hascontributed to the construction of more mosques.

According to the New Dawn, Uraiahnewspaper of 1st December 2009-1st January, 2010, the issue of marginalization in land was discussed at length which gave Muslims an enthusiasm to look into the issues that affected them (2009; 11) in particular the issue of visibility and presence. For example according to Bakari and Saads, at the end of nine-tenth century in Kenya Islam was only confined to the coastal region and few parts of the interior like in the northeastern and at Mumias in Western (1995: 40). Hence during the Mau Mau rebellion of 1952- 60, Kenyan Muslims were in dilemma because they were identified with European colonialists. Therefore, after the death of the president Jomo Kenyatta, the secular and Christian opinions gained ground

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by being reactivated that was the law of succession Bill gained more support while both tribal customary law and Islamic law were underrated as stated by Hiskett (1994: 167). Muslims have opted to purchase land both in towns and villages and the first building on the land was amosques as a sign of their presence in the community.

The building of many mosques in the county were funded by different organizations like the funds from zakat Foundation of America according to islamicyouthkenya.org/what-we-do/construction-and-renovations and other business people like the East African Muslim Welfare Association, Sheikh Khalya who supported the construction of *Masjid* Fatuma and the Islamic Youth Community Organization (IYCO). The reasons for funding the construction of mosques was because some parts of the county were in crisis or disaster due to rain destruction of prayer areas like at Chaptais, Malakisi, Lwakhakha and Nambuuya. Some of the funders believed that mosques were the only place where communities could gather together for worship and learnt new skills and be empowered. Therefore they had an idea that many converts will join in particular non-Muslims. According to Titus, some mosques were built by individuals for their own private use known as private chapels. They were connected with a private cemetery of which they provided private endowments for them (1990:65). The study showed that in Kimilili town there were two mosques built by individuals for there own use as stated by KasimuWanga on 27th September, 2015.

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However, Muslims have an Islamic mission of reaching the world for Islam. The aim of taking over the nation and foist Islamic values and beliefs on the (*kaffir*) infidel, by looking at Islam as a universal religion. There was a meeting held at Nigeria, Abuja declaration of 1989 according to *https//thebiafram.wordpress.com/2014/08/16/analyzing-the-abuja-declaration-1989-the-long-term-islamic-initiative-to-takeover-africa* (accessed 25 September 2014) by Biafraneditor their aim was to win Africa for Islam by eradicating all forms of religions like Christians, Ahmadiyya and other tribal modes of worship in Zambia and Nigeria.

In conclusion Mosques have been constructed because it was there tradition in Muslim community as inherited from their Prophet Mohammed. New mosques were being constructed by the support of other wealth Muslims or organizations who were interested with the development of the Muslim community. The Mosque was at the heart of a Muslim so every small community that come up constructed the Mosque. Hence the centers where those Mosques were constructed different activities took place for example they owned schools, madrasas, shops, health centers and they also provided materials for needy people.

2.7 Therole of mosquesas from 2000-2015 in Bungoma County

Mosques among the Muslim community is believed to be the center for improving their living standards, religion, education, health and sanitation in a combination of guilds, youth associations, religious orders and benevolent associations. All this activities are done within the mosques inform of madrassah, worshiping, opening health centers and chemists hence providing other activities like drilling bore holes for clean water and providing soft loans to members.

Therefore the mosque is a fourfold dimension as follows according to Mutei, as a religious place of worship it creats awareness on Islam beliefs, building of mosque, prayers and fasting,

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proliferation of religious programming publications (2012:23). For example they have a Friday bulletin paper which publishes sermons at Jamia mosque Bungoma and distribute freely to Muslim believers. Muslims believe that Islam is a religion to be practiced collectively since things done together brings rewards in particular during prayer time and other acts of worship like fasting and *Hajj* together.

The mosque is a social Centre for learning and teaching. According to Denny Mathews F, mosques often has an educational place either in the mosque or in special attached building (2011:291). This is seen when mosques are being constructed they have a room for Madrassah known as a place where Muslim children can receive an Islamic education. It is also used as astudycentre for new comers of faith to learn about the Islamic faith, teachings of the Qur'an, learn how to read it and pronounce. They also offer Arabic classes, classes on the Sharia, hadith, the Sunnah, *tafsir* (Qur'an interpretation) and Muslim history.

To the community, a mosque is taken as aplace of ceremonies or functions like *Eid*party, *Iftar* party or marriage but under the Islamic guidelines those invited to learn. The centre becomes a socializing place for all groups to learn from one another either women with women, young girls and boys, men and women e.t.c. the functions help cement their relationships. It combines religious and social activities that encourage active faith and strong community life. Hence, those who attend as students end up being groomed as teachers or leaders in the mosque.

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However, some of these mosques that began with Madrassah to educate children from communities as special classes for Qur'an and Islamic have fully developed to Islamic schools and institutions like Muslim girls secondary school in Bungoma town and Muslim Mixed in Webuye town, Muslim primary school in Bungoma town, Webuye town, Kimilili town and in Malakisi town. Apart from the full time Islamic school, they have improvised classes for evening coaching where by the high school students and teachers meet to coach them. They also organize lectures where people are invited from outside the community to give skilles and knowledge on certain topic. They sometimes meet with those in colleges so that they can guide them on which career to take, jobs and how to work hard in order to come out successfully.This programmes are organized by the Imam in the mosque.

According to Denny Mathews, a mosque is taken as a place for hospitality(2011:293). Mosques are being used as a sleeping place for transient muslimsand refuge for the poor, the needy and the travelers. For example, in the villages where they have constructed mosques, they have identified needy children who cannot afford public education and they offer them affordable education in Muslim schools. They also support class eight and form four drop out by paying or sponsoring them for further education. In Jamia mosque in Bungoma town, it has a reference library where to study Islam, apart from full time Islam classes there is a day time and evening coaching classes for students in high schools and primary. The zakat which is contributed at the mosque is used for charitable to needy people in order to reduce poverty in the community.

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Not far from the mosque as there tradition according to Denny Mathews, there has to be a closed shopping area with warehouses for textiles and other business (2011:293). The study showed that muslims run commercial centers for example clinics and chemists. Hence other Muslim groups run welfare programs for example proved clean water by drilling bore holes and sale to the community, they also offer micro-finance projects which they give loans to people and in return they don't pay interest like in banks. They run businesses like shops, wholesales and filling stations of which they employ people majority who are non-Muslim.

The mosque plays a spiritual role in the community because as they enter into the mosque, they feel asense of respect in the house of God. It makes them humble and have humility in front of God before worshiping. Hence, it also provided space for an assembly where addresses were made to the community. The message contained appeals for obedience to God and requlations governing the society. For example the community would meet for a variety of events that helped to cement relationships and provide communal celebrations.

Mosques have also contributed to the building of civilization according to Quraishy, the first mosque in Quba was a school for the Islamic calling, the house of Islam, university and the head quarters of the council. This was apalce where matters of the army and managing the nation was organized. Therefore the Prophet encouraged the educational role by saying "who goes to mosque only to benefit from learning or to teach, is similar to have done pilgrimage of Islam"(1987:43). This was an explanation of how knowledge was important and different from the the worshiping rituals in the mosques.

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The mosque can be avery sad and depressing place when a member of a family or muslim dies, the body has to be purified by the family at the mosque by the help of the Imam and volunteers from the community. Janazah prayers and counselling is done to the members at the mosque.

In conclusion, the *Masjid* is a place to improve the situation of the Muslim *Umma*by empowering it with its original roles. This is because it is in the mosque where the Muslims keep their spirituality alive, strengthen the bond with their creator, meet and communicates with their fellow Muslims and renew their sense of belonging. The mosque plays the role of development because human beings are placed at the Centre and it views all aspects in relation to human motivation and action.

2.8 Introduction of Christianity to Kenya then toBungoma county.

Christian-Muslim encounter in Kenya started in 1498 when western Christian and sea adventures, seeking for the sea route to India landed in Mombasa with the Roman Catholic Portuguese priests Henry the Navigator. According to Rajashekar, in 1593 Portuguese began to build Fort Jesus on the island of Mombasa and began converting the local people in Mombasa and Malindi (1988:69). The mission work was not succeeful due to rivalry between the different catholic leaders, lack of superficial to the converts and lack of basic teachings like the catechesim hence the mistreatment of the local people.

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The second phase according to Ochieng, they came in the early 19th century the church missionaries' society (CMS) being led by Dr. Johann Ludwig Krapf, Lutheran from Germany. It was through British consulate arrangements with the Sultan of Zanzibar (1990:85). According to Rajashekar the aim of the missionaries coming was to convert the unbelieving world and also translate the New Testament Bible into Swahili language for the benefit of the local people (1988:70). The missionaries found when the muslims had already settled at the coast. This raised tension at the coast and the missionaries had to seek for protection from the colonial government. According to Rajashekar, majority of the missionaries came and settled in the interior lands of Kamba, Kikuyu, Kisii, Luo and Luhya who had porters and guides who provided simple craftsmanship place where missionaries settled (1988:70). Christianity became the religion of the rural and Islam became the religion of those involved in trade and workers in offices. This was due to the threat of muslim who had already settled in the parts of Kenya.

The improved system of transportation helped the missionaries arrive to Kisumu. According to Wandera's thesis, there arrival led to competition between Muslim and Christian, conversion for them to Christian was not easy https//open,uct.ac.za/bitsteam/item/11611/thesis_hum_2013 According to Ochieng the influence of protestant missions in western Kenya was done by different denominations like Church of God, Seventh Day Adventist, Friends Mission and African Inland Mission (1990:86). The protestants did not only focus on preaching but they also established schools in order to improve there skills and medical care.

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2.9 Establishment of Christianity in Bungoma

The persistence of Islam among the people of Bungoma in 1904-1998 was coupled with stiff competition from Christianity. Christian religion found the Islam religion had already established because of its proximity to Mumias.Christianity came via Mumias where it was supported by MumiaNabongo the chief. According to Wandera, the chief was instrumental in establishment of Roman Catholic Church and Anglican church in Mumias https//open.uct.ac.za/bitsream/item/11611/thesis_hum. This gave hard time for the Luhya community to accept Christianity because they saw wanga people as muslims. According to Thompson who was the first Christian to arrive in the County in 1883, when the Bukusu saw them, they ran away in terror because they feared that like the Arab and Swahili, he had come to capture them as slaves (1887:278). The tension between the two religions has along standing history in the county.

Christianity was coupled with western education which was introduced by the missionaries and later by the British colonial administrations. The western education attracted many Luhya people to Christianity than Islam because it was seen as ameans of economic prosperity. According to Rasmussen, the Christian missionary Willis Hotchkiss, Arthur Chilsonand Edgar Hole of the Friends, Africa Industrial Mission to arrive at Kaimosi East of the Luhya area, by having assisted by the District Commissioner C.WHoblay (1995:40). The region of Kaimosibecame a sphere of influence by Quaker opening other stations in Bungoma County. According to Anderson, the missionaries established themselves in the area ofLugulu among the Bukusu in 1913 and in 1919 another station was opened at Malava in Kabras by Arthur Chilson(1977:119). This areas werre well established with Christianity. The revival meeting was organized in 1927 at Kaimosi which revived people and drove them to preach all over western region.

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According to Kiggins, the Christian centers that were opened served the following duties within the community; sponsorship of school affairs, provided funds and personnel. They also participated in government education projects and provided teachers of religion and opened theological education centers like Kaimosi, Lugulu,Kamusinga and medical training centres (1974:135). Through the education system offered by the missions, many were converted to Christianity and it was not been easy for the muslims to establish themselves in those areas. According to Timothy Wesonga a church leader and a worker in Western Christian Community Services inKimilili, stated that currently there were some changes of which services offered by Christians have reduced. Hence the up coming people were muslims who were seen in the areas supporting the needy andopening up commercial centres 27th September, 2015.

In conclusion Islam began at a time when coastal region was very fertile for propagation of new religion. The muslims exploited the opportunities especially on social context, muslims have created awareness of Islamic beliefs, building of mosques and providing jobs and other services.Christianity and Islam have been spreading at the same time. Despite the challenges and opportunities they passed through, muslims have penetrated to interior parts of Bungoma county creating the same awareness.

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CHAPTER THREE:RESEARCHDESIGN AND METHODOLOGY

3.0 Introduction

This section dealt with the description of the design and methodology used in carrying out research. The researcher used the following themes: sampling procedure, data collection and research instruments.

3.1 Location of the study

The research study was carried specifically in Bungoma county. Bungoma is located in western Kenya on the border of Uganda. It borders Mt Elgon to the northwest, Trans Nzoia county to the north, Kakamega county to the east, Busia county to the west. It lies between latitude 0^o 25.3 and 0^o 53.2 north and longitude 34^o 21.4 and 35^o 04 east. It covers an area of 2,068.5 km^2, which is about 25 percent of the total area of western province.It was appropriate for the study because the researcher is a residence in the Bungoma county and a priest there. The findings assisted the researcher in understanding the relationship between Christians and muslims on the proliferation of mosques in the county. The study of the area was ideal because it was realized by the researcher to be of her interest and was easily accessible. Hence the researcher was familiar to the area, therefore there were no difficulties in accessing the information required.

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3.2 Population

According to the districtplanning and statistics report (2009) of Bungoma county, it has a population of 1,374,627 people. 70% of the total population live on their ancestral land while30% are immigrants to the county. The urban centers are densely populated while the rural areas are spacely populated. The population speaks three languges primarily English, Swahili and the local langugeLuhya, some mix with the other bordering regions languge like teso and kalenjin. Ethnicity, the urban center consist of all tribes in Kenya but the majority are bukusu, which is a subtribe of the dominant Luhya tribe. The county has a mix of religion that is Christians 80%, 10% muslims and 10% others. Majority of muslims are found in urban area and very few are found in rural. The two religions are aware of the proliferation of mosques in the county.

3.3 Sampling procedure

The researcher used purposive sampling for specified people both to Musilms and Christians community. It was prefered because the study needed data that could only be provided by interviewing key informants and who were well informed about the establishment of Mosques. The leaders were sampled through snow-ball approach. The snow-ball method was prefered so that the already identified responded would introduce the researcher to the next responded after interviewing. To deal with the disadvantage of snow-ball method, the researcher used random sampling to break the biasness. The respondents had relevant information to wards the study. Those interviewed were found at there place of work.

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The researcher also used systematic sampling to pick the respondents in particular for various churches in the county. This was prefered because it enabled the researcher to give every respondent equal chance of inclusion and minimize biasness. Those respondents were found at the church on Sunday and Wednesday after fellowship. The responders comprised of four men and two women from each church. On the side of muslims the responders comprised of three Imams and three teachers of madrassah. The researcher selected the responders basing on the years they had worshiped there. Qualitative method was also used. Mugenda observed in that qualitative research, only words were used which were grouped in categories and not in number (2003:166). The researcher analyzed the information in a systematic manner so as to come up with useful insights.

The target for the researcher was to get seventy two leaders in the county that was in each town twelve leaders (six Muslims and six Christians) in six key towns Webuye, Kimilili, Bungoma, Chwele, Malakisi and Malaba. The qualitative method was used to analyze and present the data collected.

3.4 Data collection

The researcher used primary and secondary sources of data. Primary data was collected from the field to supplement the secondary data. The primary data was got from the firsthand information through oral interviews by the researcher. The people who were interviewed were Imams, pastors and some leaders in the church, and some teachers of madrassah because they were the key people who determined what to be done in their respective place of worship. The researcher also got information from the thesis of the predecessor for example Wandera Joseph, https//open.uct.ac.za/bitstream/item/11611/thesis_hum_2013 NasambuKassily andIminza

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Florence who wrote on Islam in western Kenya. The topics were relevant to the research problem while on the secondary data source, the researcher used books, newspaper and journals.

On the side of Imams the researcher asked the Sunni because they were the once who were found, while to the Christians it was done to few main line pastors and few Pentecostal pastors. The majority of the people interviewed stayed in those areas as from 2000 – 2015.

3.5 Research instruments

The researcher used interview method, questionnaire method and observation method to collect data. Questionnairs were used to get the information from people because they were primary source. Hence observation method was used in order to identify or map out the area of mosques.

3.5.1 Interview Method

The researcher orally asked questions to the specific Imams and Pastors to answer. The questions sought to assess the muslim leaders perception on the proliferation of mosques and the religious leader's motive of the proliferation of mosques. It was conducted on one to one thus the researcher and the interviewee. The questionnaires were response – guided approach where by the research began with a prepared question, and then spontaneously followed with questions that are open ended. The method was efficient because it helped the researcher to investigate in detail the respondents' opinion about issues related to the proliferation of Mosques in Bungoma County. The interview method gives in depth information about an issue before moving to the next point. The number of sessions with each leader was determined by the issues that still needed probing and the availability of the respondents.

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3.5.2 Questionnaire Method

The questionnaires were used because the data required was collected from people as the source. The questionnaires were designed by the researcher in a way that they based on the research objectives and the respondents were to write there responses to the question papers. The questions were specifically to the Christian believers from selected churches.

3.5.3 Observation method

Observation method was used to map out the mosques proliferation.

3.6 Data analysis

The researcher used descriptive statistics method to analyze the collected data to determine the adequacy of information, credibility and usefulness of it. The statistics was used in counting, analyzing and tabulating the data collected. The researcher use pie charts and tables to analyze the data further.

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CHAPTER FOUR: Presentation and analysis of the findings

4.0Introduction

This chapter contains the findings of the investigation that were undertaken with respect to the objectives and research questions raised in chapter one. The data was presented as collected from the field.The results obtained through questionnaire and interview were analyzed and presented in pie charts and discussed as follows: the presence of mosques in the area and its role in Islamic religion, factors for the proliferation of mosques and the effect of the proliferation of mosques on Christian-muslim relation.

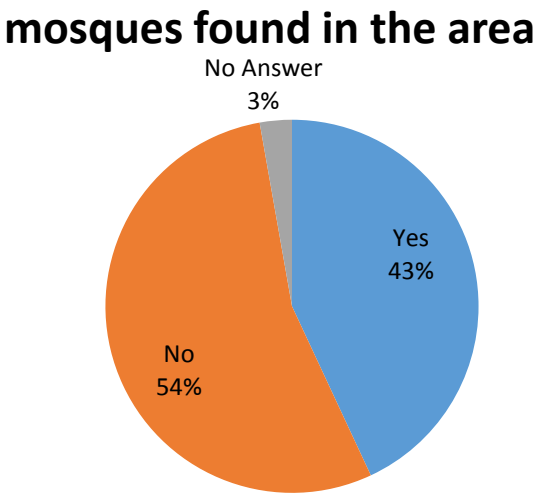
The data presented from the questionnaires were coded and tailored according to the research questions. The obtained data from questionnaires was presented in tables and pie charts for quick interpretation and analysis. The method used to analyze the data was descriptive statistics where by the response was systematically described by the researcher. The period of which the responses appeared was treated to be of great value to give accurate results.

4.1.1 Mosques or churches found in the area

In the response of whether there were mosques in the area and what makes it to be identified as a mosque not a church. This was to find out if there were mosques within the area where the interviewee was coming from and if there were, what makes it to be seen as a mosque and not a church building. The response was 43% gave the answer yes they have mosques in their locality, 54% wrote No there were only churches in their area and 3% did not write anything. The question was to find out if there were mosques and churches in the area, then it meant the area had a relationship of the two faiths.

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Figure 4.1: Mosques Found in the Area



The researcher was interested in whether the mosques existed in the areas where they stayed.

In understanding the difference or finding out what makes the mosque look different from the church building. The response was as follows:

The mosque had minarets on the roof used for broadcasting prayers and sermons while some churches had the bells to call members for service but majority did not have.Hence, mosques hadno chairs as muslims go for prayers, they sit down on the floor while praying

while in the church there were chairs or benches for people to sit.

The mosque had a place where Muslims washedtheir legs and face as they entered the mosque for worship, but churches do not have.

Hence, in understanding the role of a mosque or church. The question was to find out if the corresponders understood the role of a mosque. The response was as follows:

The responders understood that the mosque or church was a place of prayer and worship. Other

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responders took it as a place for meeting in order to liberate on the issues that concerned them.

To some the mosque was seen as a place for socialization during time of celebration of weddings, timeof id fitr, Christmas and Easter season.

The mosque was seen as a center for distributing things for the needy for example*dawah* while in the Church,the programs were done in centers like orphanages or the aged.

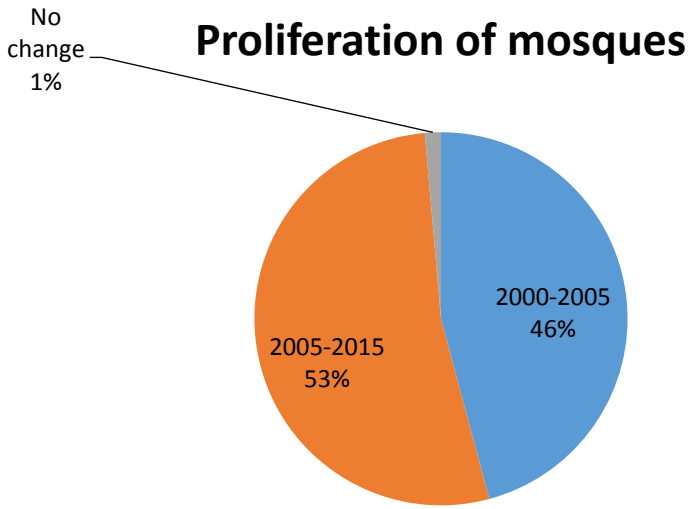
The mosques had madrassah that were used as a school where pupils learnt and their system Which was affordable, while churches had school programs which were separated from church activites andsome have been converted to public schools.

4.1.2 Proliferation of mosques

The section sought to establish the period at which the mosques increases. The question was structured to show if people understood the period at which there was tremendous development of mosques. The sectionwhich asked the comparison of years between 2000-2005 and 2005-2015 which period do you think there was proliferation of mosques. Hence what led to the proliferation of mosques within that period.The response was as follows: 53% gave 2005-2015 there was proliferation of mosques while 46% there response was the proliferation has been there since 2000 – 2005 and 1% did not respond.

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Figure 4.2: Proliferation of mosques



The reasons for the proliferation

This section sought to establish the reasons for the proliferation of mosques as in connection with the above question. The responders were Christian leaders and the response was as follows:

The Muslims intermarried with Christians and have increased in numbers that is why they were constructing more mosques. The muslims believed in marrying more than one wife and the rate of population increases very fast.

The Muslims have plans for their future and they target that some years to come those empty mosques will be full of muslims because they will reach all people in the county.

4.1.3 Funders of those mosques or churches.

In understanding where the Christians -Muslims get finances for the construction of the mosques or churches. The Christian leaders responded by giving the following answers to where Muslims and Christians got funds for constructing those mosques orchurches and how they maintain them.

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The Muslims supported each other therefore they normally contribute funds to construct those mosques, while Christians depend on the fund raising or *Harambee*from friends.

The Muslims were organized where by the old mosques paidpart of *zakat* to the upcoming mosques and it is also a rule for them to give *zakat* for the support and maintenance of the mosques. In the churches, each raises its own funds unless they were from the same denomination.

Muslims formed organizations that support the construction of mosques. For example Islamic Youth Community Organization (IYCO) has constructed the mosques at Lwakhakha, Nambuya and Malakisi. While within Bungoma countythere were no such organizations but they depended on those organizations from outside the country like Union Vision Mission from Korea.

In Bungoma town the first mosque was funded by Ismaili wealth Muslims who owned shops and they supportedthe construction and maintaince of the mosques. Majority of the churches got funds from the members who were rich or some invited friends from other denomination.

4.1.4 Activities in the mosques or church and who the beneficiaries are:

In response to the activities that took place in your neighbor church or mosques and the part of who were the beneficiary of those activities. The questions were coded to find out what normally takes place at the mosques or the church and who the beneficiaries were. From the data collected and analyzed the following were the responses:

The Mosques had*madrassah*known as "Muslim schools"they provide affordable education compared to Christian schools which were likepublic schools.In connection to that Muslims sponsor pupils and students for further studies for example those who lack school fees.Madrassah are some times use for conferences organized by the Imam, they organise

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lectures where people are invited to lecture to them. They teach languages in those classes like Arabic, have classes on the shariah, hadith, the sunnah, Qur'an interpretation and muslim history and do elementary lesson for children how read and write.

Hence within the mosque they do offer spiritual lessons and the five obligatory prayers to the community every Friday they meet for worship. People go there some times to relax and reflect on their day and worship Allah by praying or reading the Qur'an. The Imam teaches them both the religious and social activities that encourage them active faith and strong community life.

The Muslims within the Mosques took care of needy people and orphans by providing basic materials like clothes, food, constructing houses for them by giving them iron sheets, timber and labor. Hence Christnians had the same programs but they had private homes for the orphans or the aged where they host this needy people and they also have programs where they visit sick people in hospitals and prisons. They also take care of the street children by providing food and clothes to them. They offer charitable institution to needy people to avoid poverty. Mostly they use zakat for development of the economy through the contribution and distribution of the asset to needy people. Thus zakat is alesson to muslims which teaches them to become rich and dominate the economy.

The Muslims provided loans and in return you do not pay interest , it was interest free loan. The Christians in some churches offered loans but in return you paid with interest.

Mosques are being used as aplace of counselling for those with problems or issues that are affecting their life style for example those depressed. The Imam is there to support and counsel them by the help of Allah and guidance of the shari'ah and the Qur'an.

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They fed people during *Ramadhan*and *Idd al-Fitr*.While churches had programs for special days like Christmas or Easter season where they provided some materials like food, clothes, shoes to the needy. Some timemuslims do meet at the mosque for fundrising or for social reasons.

In Bungoma Jamia mosque the Imam organizes support classes for the prisoners and offer drugs to them in general they have pastoral program for the prisoners and those who come out of prison.

Majority of the Muslims stayed around the mosquesandcreated employment to Christian children by having shops, clinics, and filling stations in those centers while Christians who owned business wereself employed meaning they were small scale businessmen and women.

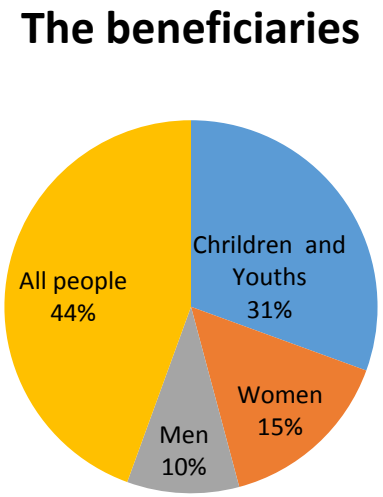
Within the mosques they civilize people's life because people go there to learn as aschool, then join at the same place university. It also acts as the head quarter of the council where they meet for the preparation of how they can manage there community.

Muslims have water project around the Mosques which benefited the community around while Christians in some churches, joint the Western Christian Community Services which used to make wells for the community but of late they do not have.

However the researcher went further to find out who the beneficiaries were in question 8, the data showed that 31% wrote they first gave to their own members either Muslims or christians as a condition while 44% they benefitted all people both Muslims and Christians while 10% men and 15% women responded by saying they only gave those who accepted to be converted either Islamic or Christianity. The following table showed the results.

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Figure 4.3: The beneficiaries



4.1.5 Thosemembers who benefited from the activities

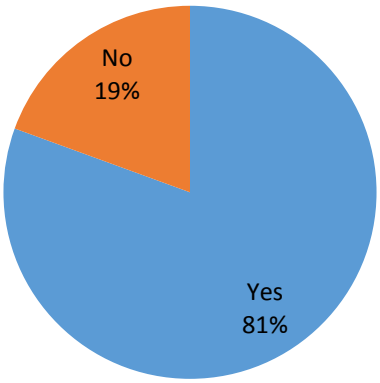
In understanding if there were benefits that your congregation had benefitted, if not how has your church benefited you.

The researcher was to find out if there were those Christians who benefited from the Muslim activities. The data collected showed that there were 81% Christians who benefited from the activities that took place in the mosque while 19% did not benefit. The following table shows the results.

Figure 4.4: Response of the Congregation Benefit

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Response of the Congregation Benefit



On understanding what were some of the benefits your congregation have benefited. The response was as follows:-

Their children learnt in Muslim schools which were affordable compared to Christian schools which were like public schools.Christians do get loans from Muslims which were interest free.

Christian children were employed in Muslim business centers for example in the clinics, filling stations, shops and some were employed in Muslim schools. Hence some of the Christians got basic needs like food, fertilizers, and seeds for planting, but Muslims benefited from their own members.

The water project benefit both the Christians and Muslimsbecause they got clean water from those projects dag by the Muslims.

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In response for section partof how your faith has benefitted you, the response was-:

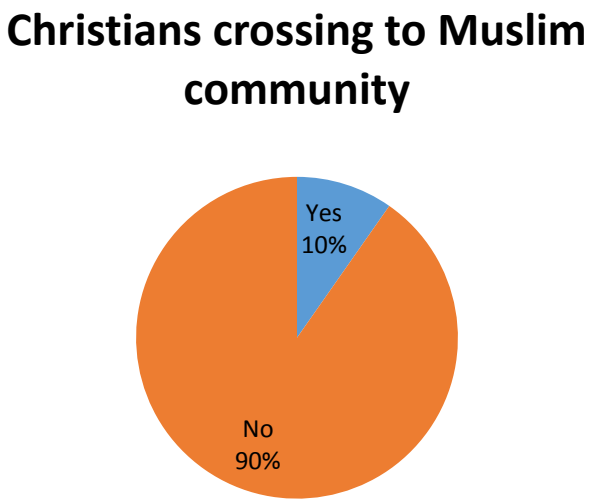
Majority of the Christians benefited spiritually every Sunday they were taught the word of God and preached to and no material thing they got, while the Muslims benefited both the materials and the messages.

Both Christians and Muslims received services from their leaders when needed for example during weddings and funerals.

4.1.6Members whohave crossed over

The response of members who had crossedoverwas to find out if there were Christianmembers who went to Islamic religion because of what they get from them. The response was as follows:

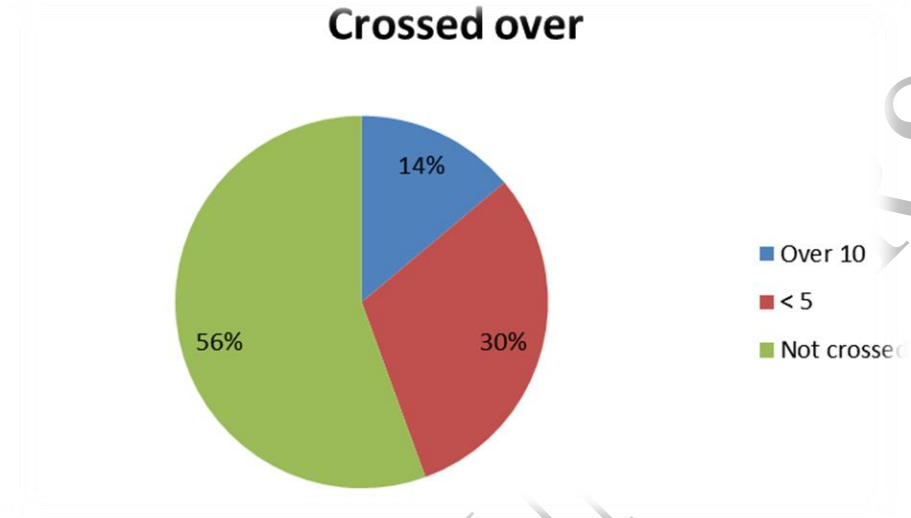
Figure 4.5: Christians crossing to Muslim community



The response showed that 10% members of Christians had crossed to Muslim faith while 90%did not.

The response of section about the approximate number of those who had crossed, the results was as follows: 30% gave the figures as less than 5 people crossed, 60% said no one had crossed and 10% wrote over 10 people had crossed.

Figure 4.6: Percentages of those who crossed to another faith.



4.1.7 Nature of relationship

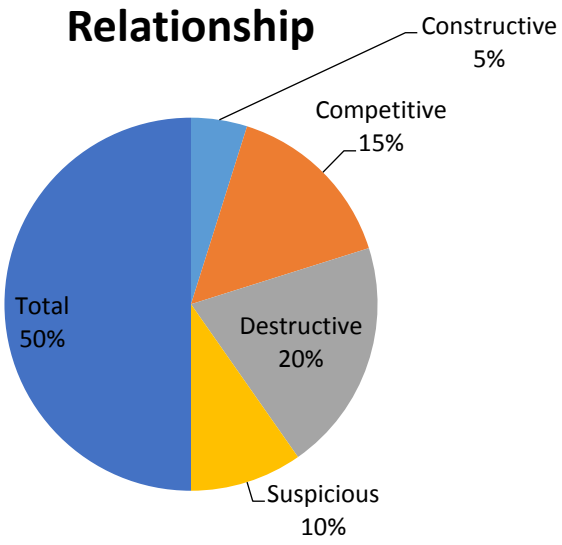
Under the nature of relationship the researcher was interested in the nature of relations between Muslims and Christians. Section 11 and 12was to respond on how the two faiths related and how often did they interact, the questions sought to establish how religious leaders described their relationship as a result of the proliferation of mosques and activities that took place in the mosques.

In understanding the description of the relationship and the response was as follows 10% described it as constructive, 19% described it as suspicious, 40%described it as destructive and 31% described it as competitive. The researcher used terms like constructive referring to as they

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related they supported or developed each other positively, competitive refering to who got more converts, destructive reffered to as they related they left each other demoralized faith and suspicious reffered to not being sure of what will happen next.

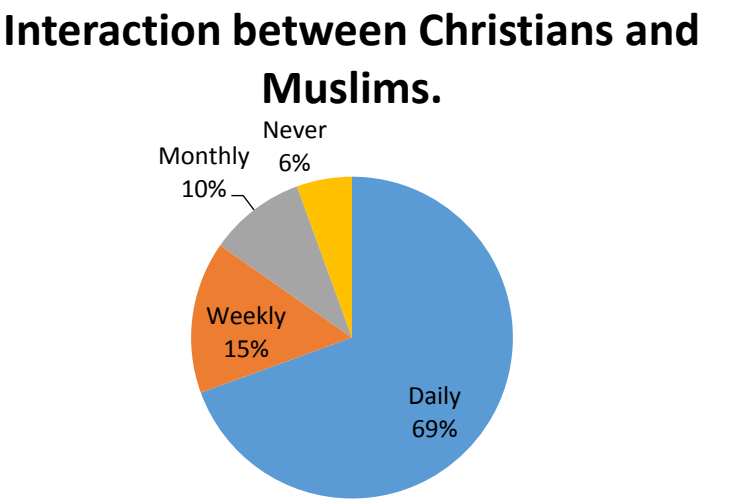
Figure 4.7: Relationship



The response tohow often do you interact, it was tosought to establish the frequency of interaction between Muslims and Christians.The results showed that 69% interacted daily, 15% weekly, 10% monthly and 6% never interacted. The data was analyzed and tabulated as follows:

Figure 4.8: Interaction between Christians and Muslims.

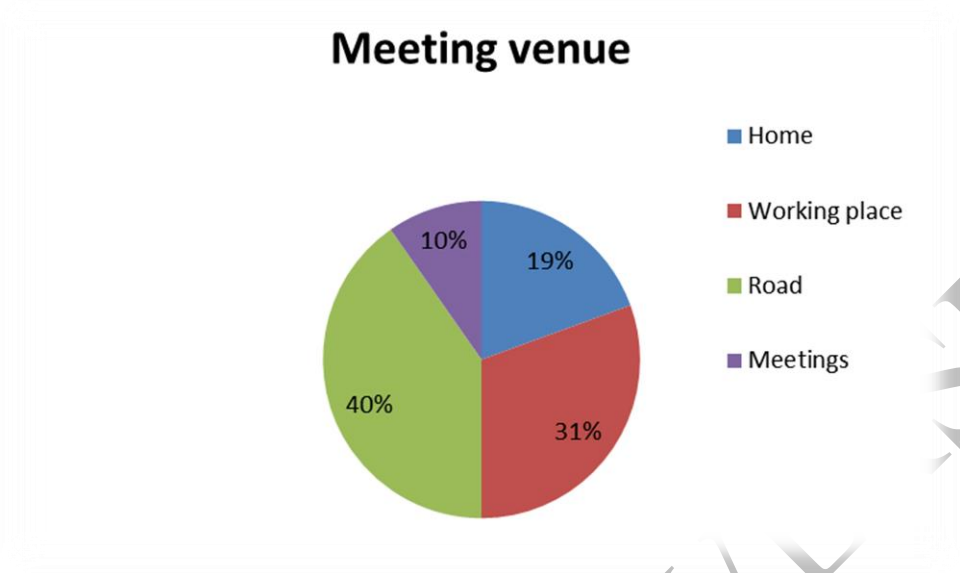
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Part (b) of the question was to find out the venue and occasions of the interaction. The data showed that 20% of the respondents met at home. For instance some of their sons were converted to Islam, some had relatives who joined Islam, 40% met on the way and 30% met when doing community social activities like weddings, burial ceremonies, political rallies or forum and working place. Lastly 10% met in the meetings organized by Muslim communities for instance in Muslim schools during parents' day or education day.

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Figure 4.9: Venue where they meet



4.2 Data from Religious leaders Interview schedule

The religious leaders interview schedule sought information from Muslim religious leaders on the proliferation of Mosques. The questions were coded to answer the objectives as outlined in chapter one of this research work. The following were the objectives: the role of a Mosque, factors that have contributed to the proliferation of Mosques and the effect of the proliferation of Mosques on Christian- Muslim relations.

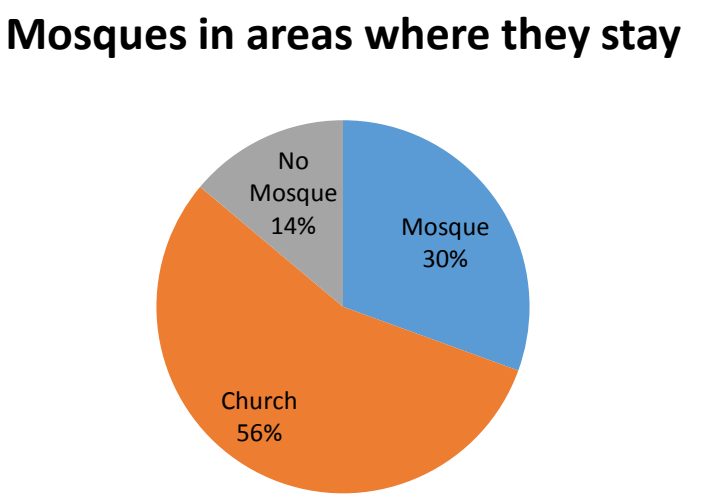
4.2.1Mosquesfound in the area

Mosques or churches found in the area and what makes the mosque different from the Church building.

The response for part 3 (a) if there was a mosquein the area where they stayed and part 3 (b) was to find out the difference between the mosque and Church building. The response was as follows.

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Figure 4.10: Mosques in areas where they stay



As per the response above 31% of the response accepted they had mosques where they stayed, 55% had churches where they stayed and 14% responded that there was no mosquewhere they came from but they worshiped in a nearby mosque in town.

Part 3 (b) asked the difference between the mosque and the church building. This was to test if they understood their place of worship. The response was as follows:

The mosque had a tall, slender minaret and balconies for calling the faithful for prayers but some churches used bells to call their worshipers.

Hence, in a mosque worshipers removed shoes and put them on shelves provided at the door while in the church men removed their hats as assign of respect.

At the mosque there was a ritual of washing (*wudhu*) themselves the hands, nose, face, arms, hair and feet. Men and women washed separately. In the church they did not wash.

Inside the mosque women sat separately from men while in the church men and women sit together.

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Mosques had*mihrab*that indicated where they should face during time of prayer that was mecca, while in church they faced in different directions depending with their faith they believed.

In the mosque there were no chairs but worshipers sat down on the mat, while in the church worshipers sat on benches or pews or chairs during service time or knelt on the cushions as they prayed.

Muslims in the mosque read the Qur'an which was written in Arabic and it has 114 chapters, while in the church they read the Bible written either in Swahili or English or any other languages. It is divided into Old Testament has 39 books and New Testament has 27 books.

Part 3 (c) of the question asked the role of a mosque. The response was as follows:

The mosque was a center for worship and prayers.

It acted as community center which brought the community together during celebrations. The difference was in the mosque which was a place where they liberated on their total life style as a community.

The mosque has classes "*madrassah*" where the students and pupils meet to learn the spiritual and secular education. While the church hostes only the children upto top then it is restricted to buy land where to construct the class for the pupils.

A mosque is a center where meetings are held to organize and liberate on issues that affect Muslims. While in churches some issues are left to the government to liberate on them.It is a center where Muslims meet to socialize and celebrate as a community while in churches some of the celebrations are done at home as family affairs.

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4.2.2 The situation of mosques as from 2000- 2015.

This section was to findout if the number of mosques increased or reduced in relation to churches in the county. The response was as follows:

The situation as per 2005- 2015 mosques increased in numbers particularly in towns and extendedinto villages because worshipers were found everywhere and they needed to be close to a center where to worship as compared to churches which were builtevery where both in towns and villages.

Early 2000 mosques were few and found in towns only. Those who wanted to worship or pray had to walk from their homes to where the mosque was once in a while but currently mosques are found at their residential.

4.2.3 The reasons for the proliferation of mosques in the country.

The response for the proliferation of mosques in the county.The researcher sought to know the year when there was proliferation of mosques and factors behind the proliferation.

The response was as from 2005-2015. The reason that led to the proliferation of mosques were:

The aim was to have the mosque closer to the worshippers “Muslims community in order to keep time for prayers and service.

The population of muslimsincreased due to birth since there was intermarriages between Christians and Muslims so there was need to have more mosques.

They have an aim to reach those people who are willing to join Islamic religion both in town and villages as a way of ministry expansion by reaching the unreached. The young generation feel they want a change of religion which will help them develop, they opt to join the Islamic faith.

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There are those Muslims who want to have their private mosque for their family worship, so they are given permission to construct. During the worship and celebrations, they invite the stafe who are working inparticular Christians as part of the family.

4.2.4Funds for constructing the mosques.

When asked about the funds for building and maintaining mosques was coming from. The interviewees noted that the wealthy people contributed to the building the funds.

The muslims support there projects and activities by working as a community. So the funds come from wealth Muslims or other mosques to spread there faith and improve on there welfare.

It is part of the zakat that they give because it is part of the rule in the Islamic religion which is found in the Qur'an.

The Islamic religion have Organizations that support the construction of mosques, for example in Malakisi, Nambuya and Lwakhakha area, the group that funded the construction of mosques was the Islamic Youth Community Organization for construction (IYCO), again the first mosque Bungoma town to be construction was funded by the wealth Ismaili Muslims.

Other funds were contributed by the Zakat Organization Inauguration of Kenyan mosques. It is formed by Muslim Community of Nambuya in support by the American donors.

4.2.5 Activities that take place in the mosque or church.

The response for the activities that take place in the mosque that benefit the congregation and who are the beneficiary. The researcher was after knowing if there are activities that take place in the mosques and who are the beneficiaries. The members explained well on the activities that took place in the mosques and the churches as follows:

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The Islamic community havemadrassah classes that have extend to Muslim schools which accommodate both Christians and Muslimssince they offer affordable education. While Christian schools provide education which is expensive just that of the public schools or more

At the mosques, they do assist the Muslims and Christians who are needy or orphan with basic needs like food clothes, shoes shelter etc sometimes they also assist street children. Hence the Christians have private orphanages for the orphans and the aged so they do not provide those materials at the church but take them to their residential place.

The muslims have water project which is provided to the whole community of both Christians and Muslims.

The Muslims do support school dropout in particular those who have done class eight and form four. The support is for muslim children but they have extended toChristian children but at the end they are convert to Islam.

The muslim community own micro-finance projects which they offer loans to members and it is interest free. Some times they offer Christians since the loans offered by Christians has interest in return.

In conclusion the beneficiaries first are the Muslims then Christians and some time are limited to muslims only because of the conditions.

4.2.6 Members who have leftChristianity and joint Muslim

In understanding the response to conversion, the members interviewed said they did not know conversions from Islam to Christianity but there were conversion from Christianity to Islam.

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4.2.7Nature of relationship

The section of what was the relationship between muslimsand Christians around. The response was:In understanding the relationship between Christians and Muslims, the members observed that the two groups relate with each other peacefully. The two groups related well, in business, in education as children study in the same place.

The relationship was good since they meet with each other almost daily at the place of work, the Muslims have employed Christians.The Christians and Muslims who owned shops sell goods to each other.

The Muslim children were taken to public schools where they met with Christians, while the Christian children were taken to Muslim schools which was affordable.

Muslims support Christians when they asked or when in need of support during construction of their churches.

Muslims and Christians stayed together since there were those who intermarried and others had relatives who worshiped either in Islam or Christianity.

4.3 Discussions of the findings

In this section the researcher gives an over view from the data collected as presented early in the perception of Christians on the proliferation of mosques and its activities in the county, hence on the other hand the perception of Muslims to the Christians.

4.3.1 The Christian view on the proliferation of mosques and its activities.

The study showed that majority of the Christians viewed the proliferation of mosques as being competition or attacking Christians and it left them with suspicion. In particular the distance at

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which the mosques were constructed from their premises was very close to each other. Some Christians took it positively since the presence of another faith activated Christians to be serious in their Muslim and evangelism work, hence be committed in their faith.

The issue of the activities that took place in the mosques 30% of the Christians looked at it as a way of improving the community or it was as a way of community development because they benefited from it. While others 60% perceived at it as a way of Muslims capitalizing on poverty to win Christians into Islamic religion.

Hence 40% of the Christians perception on the proliferation of mosques was seen as something that needed to be addressed because the proximate at which they were building the mosques was closer to the church building and it was dangerous. The interfaith relations was seen as a challenge of the millennium, as it raised the misconceptions , lack of understanding and stereotype that existed in the Christian community.

Therefore Christians perceived Muslims as objects of evangelism as they used those mosques and the activities that took place inside to evangelize to Christians in the name of community development. They regarded Muslims as not being good neighbors since they did not share the same faith. Either the Muslims are for them or against them, since they will end up looking for weaknesses from one another and provedto each other that there was no salvation either on Islam or Christianity.

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4.3.2 Nature of relations

The collected data showed that the nature of relation as per the proliferation of mosques and the activities that took place in the mosques was cordially. This was because they met in business places, they employed Christians and some got loans from Muslims micro finance in order to expand their business.

On the side of interfaith relation, the response was that they tried as much as they could not to engage in the interfaith dialogue. They assumed that if they raised issues in their faith it could lead to conflict between them as they believed in different doctrines and theological issues. Though it was better for the two faiths to have a conducive environment to dialogue and exchange ideas in order to open up to one another.

In conclusion, chapter four has been the presentation of the findings, analysis and discussion. The data showed that the Christians viewed the proliferation of mosques as competition and a way of evangelization by use of the activities that took place in the mosques. To some it acted as an eye opener to Christian leaders to be serious in their mission work and be committed in their faith. The relationship was good because they were those who benefited from the activities that took place in mosques for instance their children learnt in Muslim schools and got clean water from their bore holes.

The following chapter is a summary of the findings, conclusion, recommendations and suggested areas for further research.

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CHAPTER FIVE: Summary of the findings, conclusion and recommendations

This chapter presents the summary of the findings, conclusion and recommendations

5.1 Summary of the findings

This research was to investigate the proliferation of mosques and its effect on Christian – Muslim relations in Bungoma County. The proliferation of mosques and the activities that took place in those mosques raised Christian concern to the Islamic community. This has brought new taste of religion in areas where Christianity dominated in Bungoma County. The proliferation of mosques in the county was connected with different activities that took place in those mosques that attracted some Christians. It led to conversion of some Christian members to Islam though the influence of Islam is more apparent than real because of the proliferation of mosques. The literature review showed that Muslims were being funded to construct mosques everywhere in order to bring the whole African countries under submission of Islam. Hence Christians were the target since they built the mosques next to churches and those activities that took place in the mosques were out to convert them to Islam.

The first objective sought to find out the role of a mosque in the Islamic religion. The research showed that the Mosque was not just a place of worship and prayers but it had different activities that took place. Those activities benefited both the Muslims and Christians. For example they hadmadrassah which were turned to Muslim schools. In those schools they enrolled both Muslims and Christians and they offered affordable education as compared to public schools. However, the Mosque was also used as a social place where people gethered for celebrations for example weddings, time of *iddfitr* and also they offered things to needy people in the name of *dawah*. Therefore,at the end people opted to go for affordable education and got support from

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those Mosques though at the moment they received the support but majority did not join them. This gave Christians a challenge of what to offer to the members, though there was a sense of competition for the members in future either in the mosque or church.

The second objective was to examine the conditions that contributed to the proliferation of mosques in Bungoma County. The research proved that there were factors which contributed to the proliferation of mosques in the county which were as follows:

Majority of the mosques constructed were funded by the wealth traders and philathropists muslims who owned businesses in the county. Hence, other mosques were constructed as a sign of appreciation to allah for the wealth they had, for example sheikh khalifa supported the first mosque and school in the county.

However, there was a call for revivalism as a transformation of the society through Islamic reformation of individuals, religious revivalism impersonal that contributed to the proliferation of mosques. Their aim was to enlighten the community on Islamic. Hence, the Abuja Declaration made in Nigeria, has contributed to the proliferation of mosques in the county whose objective was to build mosques in all African countries and Islamis all people.

The third objective was to examine the impact of the proliferation of Mosques on Christian Muslim relations. The research revealed that the relationship was pleasant because they met in different areas like at the working place, on the road, in schools either during education day.Hence, the relation was cordial because they intermarried and the Christians benefited from the muslims from the services they offered. The mixed faith allowed peaceful relationship in the county.

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On the other side the rate at which the mosques were constructed raised concern among Christians. The rate at which they were build was very first and the distance from the church to the mosque was very minimal.

5.2 Conclusion

As per the above findings , the conclusion was the proliferation of mosques in Bungoma county was not a problem but given time may be a great concern to the community. At the moment the proliferation of mosques and its activities was of great help to the Christians and the whole community as part of the development. For example Christians have benefited in one way or another because projects like micro-finance, water projects, schools and business centres benefits the community not only Muslims. Though they benefited from the mosques there were few people who were converted to Islam. Therefore the proliferation of mosques was not equivalent to the rate of conversion but as time goes by the impressive Mosques might attract many to join.

Hence basing on the factors that have led to the proliferation of mosques and its activities it has controbuted a lot to the young generation to be attracted to Islam. When the Mosques were being constructed they did not need fund raising because they got funds from wealthy Islamic nations and they support also youths for further studies. This will lead to coflict for example the Christian youths in kenya who have been converted and taken to Saudi Arabia for further studies and when they return they came back as alshabaab. The other issue that can cause conflict among the two faith is the proximite at which building of Mosques close to Church building, Muslims complained that the location of the cross infront of the eastern side of their mosque violates the Islamic requirement that Muslims need not to see the cross idol. It was done in Nigeria where the demanded for the cross was to be removed or relocated. Therefore the friendly life turned to fighting.

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In conclusion, the proliferation of Mosques and its activities created peaceful interaction in various levels for example at the working place, in schools, during celebrations and some Christians intermarry with the Muslims.

5.3 Recommendations

The following recommendations were raised from the findings, discussions, summary and conclusion:

The proliferation of Mosques and the activities that take place has contributed to the development of Bungoma County which can create room for Christian- Muslim interaction and engagement for community development. Hence, there is need for Christians and Muslims to undersand one another and be co-witnesses to all people and live together in peace and harmony for apeaceful nation.

Since Christians are living in apluralistic society there is need and urgent for them to think about co-existence for Christian theology and mission. Without that, they will retreat from public space and avoid muslims suburbs and community of which it will an advancement to muslims.

5.4 Need for further study

As per research done, there is need for further study in the following areas:

Evaluate the impact of Christians on interfaith relations in Bungoma County. Hence, there is need to enlighten of the community in particular Religious leaders and teachers about Islamic in general, Islamic theology and laws.

The current attacks on self proclaimed Muslim attacks in Churches in Kenya.

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LIST OF IFORMANTS

Name of Respondant	Area interviewed	Date interviewed
Imam Muhammed Ali	Malakisi	20th September, 2015
Tr. Said Omar	Malaba	25th September, 2015
TrKasimuWanga	Kimilili	27th September, 2015
Imam MuhammedBakari	Webuye	14th September, 2015
Imam KasimuMurunga	Bungoma	23rd September, 2015
Tr. Hasumu Ali	Webuye	14th September, 2015
Tr. Juma Omar	Webuye	14th September, 2015
Tr. Malimu Mohammed	Webuye	14th September, 2015
Tr. SalimuKarani	Kimilili	27th September, 2015
Tr. Mohammed Omar	Kimilili	27th September, 2015
Imam Ali Bakari	Kimilili	27th September, 2015
Tr. SulaimanNamutala	Malakisi	20th September, 2015
Tr. Hussein Namisi	Malakisi	20th September, 2015
Imam Rashid Omar	Kimilili	27th September, 2015
Tr. Ali Abudii	Kimilili	27th September, 2015

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Tr. SalimuMbule	Malaba	25th September, 2015
Tr. BakariKombo	Webuye	14th September, 2015
Imam BrahimHabibu	Webuye	14th September, 2015
TrAbubakariBoi	Bungoma	23rd September, 2015
Imam MaalimHussen	Bungoma	23rd September, 2015
Tr. Sharif Abubakar	Bungoma	23rd September, 2015

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APPENDICES

Appendix 1: Questionnaires for leaders both Muslims and Christians

Am Jane Nyongesa, a student at St Paul's University pursuing a Masters Degree in Islam Christian Muslim relations. So far am carrying out research on the proliferation/development of mosques and its effect on Christian- Muslim relations in Bungoma County. I therefore request for your response to the questionnaires provided.

Please respond to the following questions by either ticking (√) or stating where necessary

1. What is your faith?

   Muslim ( ) Christian ( ) Others ( )

2. Who are your neighbor's faith?

   Muslims ( ) Christians ( ) others ( )

3. a) Do you have Mosques in your area? Yes ( ) No ( )

   b) If yes, what makes it to be identified as a Mosque and not a Church? ……

   ……

   c) What is the role of a mosque?

   ……

   ……

   …….

4. What is the situation of Mosques in the County when you compare in the year 2000 -2005 and 2005-2015? ……

   .....

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5. What led to the proliferation of mosques within that period? Write Five points;

   ……

   ……

   ……

   ……

   ……...

6. Where do they get funds for the construction of those mosques? Please give five points.

   ……

   ……

   ……

7. Which activities take place in your neighbor's Mosques? Please name five

   ……..…

   ……

   ……

   ……

   ……

8. Who are the beneficiary of those activities?

   Children and Youths ( ) Women ( ) Men ( ) All People ( )

9. Are there benefits that your congregation has benefited from it?

   Yes ( ) No ( )

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b. If yes, name five……

……

……

c. If no, how has your faith (church or mosque) benefited you? .....

……

10. a) Have some of your members in the congregation crossed over to the other faith because of the benefits?

Yes ( ) No ( )

b) If yes give an approximate number of those who have moved

……

11. How do you describe your relationship with this other faith?

Constructive ( ) competitive ( ) destructive ( ) suspicious ( )

12. a. How often do you interact with them

Daily ( ) weekly ( ) monthly ( ) never ( )

b. If you interact, on what grounds do you interact?

At home ( ) on the way ( ) when doing community social activities ( )

Others name them……..…

……

Thanks for your response and be blessed

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Appendix 2: Interview questions for religious leaders

Am Jane Nyongesa, a student at St Paul's University pursing a Masters degree in Islam Christian Muslim relations. Am doing a research on the proliferation/development of mosques and its effect on Christian-Muslim relation in Bungoma County. I humbly request you to respond to the questions and your answers will be used for the research purpose only.

1. Which faith do you belong?
2. How long have you been in that faith?
3. a) Do you have mosques in area?

b) What makes it be identified as a mosque and not a church?

c) What is the role of a mosque?

4. What is the situation of mosques in the county when you compare as from 2005- 2005 and in 2005-2015?
5. What led to the proliferation of mosques within that period?
6. Where do they get funds for the construction of those mosques?
7. a) Are there activities that take place in your neighbors' church or mosque that benefits the congregation?

   b) If yes, name them……...

   c) If no, which other faith that provides the activities?

   d) Are the beneficiary only people of the same faith or all faiths?
8. What is the relationship between your faith and other faith around?

Thanks for your response and be blessed.

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