THE APPRAISAL OF JESUS CHRIST BY MUSLIMS AND IT'S IMPLICATION ON CHRISTIAN MUSLIM RELATIONS IN GITHURAI, KIAMBU COUNTY, KENYA

KELVIN GATUA KARUGU

ICMR/LMR/5252/18

This Dissertation is submitted in Partial Fulfillment of the requirements for the award of a Master's Degree in Christian - Muslim Relations (ICMR) from St Paul's University.

August, 2019

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Supervisors:

Dr. Joseph Mutei.

Dr. John Bwire.

August, 2019

DECLARATION

I declare that this dissertation is my original work and has not been presented for a degree in any other university.

Signature ……..Date……

KELVIN GATUA KARUGU ICMR/LMR/5252/18

This dissertation is submitted for the examination with my approval as a university supervisor.

1. Dr. Joseph Mutei

.Signature ……Date……..

2. Dr. John Peter Bwire.
Signature……Date……

The appraisal of Jesus Christ by Muslims and it's implication on Christian Muslim relations in Githurai, Kiambu County, Kenya

DEDICATION

I am pleased to give special dedication to my father; Mr. Peter Karugu Gatua, my mother Winnieserrah Wangeci, my sister Yvonne Muthoni and my brother Ian Ndogo for their continued support to see that the goals of my studies have been established.

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ABSTRACT

The appraisal of Jesus by Muslims all around the world has greatly impacted the relations between Muslims and Christians. Githurai is not that big geographically but in recent times it has seen an increase in growth with Muslims and that has attracted to this research. For a long time the understanding of Jesus by both Muslims and the Christians have attracted attention over the centuries since the birth of Islam. The founder of Islam, Muhammad, who received the Quran inform of a revelation from Allah through angel Gabriel, develops the ground breaking understanding of Jesus as how he was viewed and seen during his time and especially around him. This understanding is grown from the Quran and the hadiths which reflects what Muhammad approved and disapproved and has led to the major discussion by Islamic scholars and leaders in all aspects of the Islamic teachings and theology. As a result of the appraisal of Jesus by Muslims in Githurai Christian Muslim relation has been affected. Conflicting and abusive language has been used in discussions involving Jesus thus causing tension. These have been experienced in several debates and open discussions which have been witnessed in Githurai. In the context of this subject Jesus appraisal by Muslims, the research was guided by three objectives, examining classical Islamic teachings on Jesus, assessing the contemporary perception of Jesus in Githurai, and exploring the implication of Jesus appraisal to Christian Muslim relations. The theory of interreligious hermeneutics, where both interpretation of the Quran, hadith and the interpretation from the encounter with Muslims was used, and the research techniques which was used was qualitative technique adopting a descriptive research design. The population targeted was 3000 as from the records of the church and the mosques that are in the area, though not all churches were considered. As a result of the population gathered, getting the whole population was not easy and therefore the researcher opted to use a small number of respondents that were available. Both Christians and Muslims were the respondents to this research. The researcher ventured into the field and come out with concrete findings, observations and conclusion of the subject of Jesus and his view by Muslims in regards to Christian Muslim relations, which was clear that there have been tension between the two faiths thus affecting Christian Muslim relations. The researcher concludes that Githurai is a growing area where the appraisal of Jesus is a threat to Christian Muslim relations. Therefore the researcher recommends that further study should be conducted in the area seeing to it how businesses can be used as agents of boosting Christian Muslim in the area.

ABBREVIATIONS

SUPKEM— Supreme Council of Muslims of Kenya

KANU— Kenya African National Union

NUKEM— National Union of Kenyan Muslims

CBD— Central Business District

IPK— Islamic Party of Kenya

AIC- African independent Church

GLOSSARY

Al-injil— this is an Arabic term meaning "gospel", which is the Holy book believed to be revealed to prophet Jesus.

Al-masih—This is an Arabic term referring to the messiah.

Daawa— is an Arabic word meaning propagation. It is the form of Islamic mission.

Nabii Issa—It means prophet Jesus.

Pre-Islamic— this is the period before the birth of Islam.

Sharia— it means the Islamic law that is exercised by Muslims in governing their religious life and their day to day life.

Shirk—according to Islamic believes shirk is associating someone with God or you can say partnership. It is the opposite of oneness of God that is Tawhid.

Sira— simply means a biography.

Tafsir— it's an Arabic term meaning interpretation or commentary.

Tawhid— is the fundamental believe in Islam of the oneness of God and His unity as the creator of the universe. And that there is no other God.

Ummah— is an Arabic word meaning community, which is the community of Islam.

Qadhi— it is an Arabic word meaning Islamic judge.

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CHAPTER ONE: INTRODUCTION

1.1 Background of the study

The appraisal of Jesus by Muslims is a bone of contention in their relation with Christians. In the Holy Quran Jesus is referred to as "*Nabii Issa*" and is viewed as a prophet just like any other prophet that existed in Islam. The way he is described in the Quran, the Hadiths and by the Muslims today will be the main focus of this paper. This is because the man Jesus is a key personality in both Islam and Christianity and as a result the two faiths have got differences in him and also this has implications in their relationship. The appraisal is by Muslims and the implications are on both Muslims and Christians on how they relate.

In recent times a lot of work has been done about Jesus by both Muslim and Christians where they try to harmonize the two faiths from his teachings. Muslims talking about Jesus amongst Christians does not receive a positive reception due to the way he is understood in the two faiths and the vice versa. In the news paper, "The Times of Israel" (2018) the Pakistani prime minister stated that there is no mention of Jesus in history but the life of Muhammad is part of history. From such sentiments Jesus becomes the point of interest not now in history but also in both Islam and Christianity, this is because the prime minister being a Muslim and stating that he does not exist in history contradicts. This is clear evidence that Muslims are still grappling with the person of Jesus Christ. The genesis of Islam in Kenya begins during the eighth century when Islam arrived in the East African coast. The influx of Arab-Muslim traders followed the established trade routes by the Arabian merchants. In its history in this region, Islam went through various developmental phases, from a small community based on the coast, to a dynamic community spread in different parts of Kenya. Presently there is Islamic presence nationally

expressed through culture, Islamic festivals, and religious expression and through participation in the social-economic and political sectors. (Mutei 2012: 1)

For a long period have Christian and Muslim relations in Kenya attracted attention in trying to bring these two faiths into working together for the betterment of the state. Both faiths are Abrahamic and share a lot in common, for instance they all believe in Jesus who is the key subject in this paper. In most of the encounters with these two faiths their teachings and understanding of Jesus becomes a conflicting ground. Debates are held, public gatherings and even indoors meeting to discuss the persona of Jesus. This has not just begun but it has been a thorn in the flesh since these two faiths took ground in Kenya. Muslim's appraisal of Jesus creates an implication which results to either a positive or negative relationship between them and Christians.

In Islamic teachings, Jesus is believed to have paved way for Muhammad, and he is seen as a miracle worker and a unique prophet from birth. Islam does not believe that Jesus is divine and that he is God or the son of God, to them he did not die or resurrect but instead He went to heaven alive. They also believe that Paul the apostle was the one who corrupted the teachings of Jesus and made him to be divine. All these thoughts are shared in Christian Muslim encounters and the followers of these two religions dispute. Such encounters have been done by esteemed followers of Islam including the late sheikh Ahmed Deedat of South Africa who once visited Nairobi, Sheikh Ibrahim Abdullahi from Nairobi and who is crowned "the king of debates." He has traversed different parts of Nairobi visited different mosques and churches and bringing out his understanding of Jesus as a Muslim especially in the area of study which was Githurai in Kiambu County.

Tabor (2017: 315–316) states that, there is a wide gulf that is between Muslims and Christians on Jesus. It is therefore with this gulf between these two faiths that a consensus was needed to make Christian Muslim relation effective.

Githurai is a part of Kiambu County located on the outcast of the city of Nairobi. It is a ten minutes' drive from the Nairobi Central Business (CBD). Githurai is in Ruiru constituency and it is known for its large population with diversities in faith, Muslims are increasing and growing in population silently in this area where in the past ten years the numbers of mosques have also increased from one to five. In recent times, it had experienced some form of extremisms where gun fire was exchanged between the police and a group of radicals who were Muslims. In most cases the topic on Jesus has been used to win more Christians to Islam as a result of how Muslims understand Jesus. Several Christian Muslim debates and encounters within the area have been witnessed and conflict experienced due to insults where one group feels suppressed by failing to show their understanding about Jesus.

1.2 Problem Statement

Githurai has had a peaceful coexistence between Christians and Muslims until recent times where discussions about Jesus were conducted in forums held in open spaces and indoors. The issue on who Jesus is and how he is understood by both Muslims and Christians creates a gulf between these two faiths. The gulf is so wide that whenever Muslims mention about Jesus, Christians view it as an attack to their foundation of faith and when Christians mention Jesus Muslims view it as *shirk* or blasphemy. In several instances around Githurai insults and conflict has been witnessed in between the two faiths leading to tension and thus affecting Christian Muslim relations. The assessment of Jesus in Islam from the Quran and the hadiths will clearly

guide this research in developing a solution that will enhance Christian Muslim relations in Githurai, Kiambu County and to the whole nation of Kenya.

1.3 Purpose of the study

The purpose of the study was to investigate on the implications of the appraisal of Jesus by Muslims on Christian Muslim relations in Githurai, Kiambu County, Kenya.

1.4 Objectives of the study

The study was guided by the following research objectives:

- To examine the classical Islamic teaching on Jesus.
- To assess the contemporary understanding of Jesus in Githurai, Kenya.
- To explore the implications of Jesus' appraisal by Muslims on Christian Muslim relations in Kenya.

1.5 Research questions

The study was guided by the following research questions:

- What is the classical Islamic teaching on Jesus?
- How has Jesus been understood by Muslims in Githurai?
- What are the implications of Jesus' appraisal by Muslims on Christian Muslim relations in Githurai, Kiambu?

1.6 Justification of the study

This study on the appraisal of Jesus by Muslims and its implication was motivated by the tension that was always vivid whenever Jesus is discussed in these two faiths. When a Muslim mentions Jesus, Christians do not understand how they are identified to Jesus and this is also the same with

the Muslims when they see how Christians identify Jesus. This study was not a ground breaking research since a lot has been written on the man Jesus by many scholars in this field. Several debates have been conducted by both Christians and Muslims on the same issue, in several parts of Nairobi, Mombasa, Nakuru, Eldoret, Kiambu counties and of resent times in Githurai area public debates have been held and Jesus becomes a topic of discussion and Christians approach to such kinds of encounters has had mixed reactions. Led by people like Sheikh Ibrahim Abdullahi and other more Islamic leaders who have greatly influence the Islamic thought on Jesus Christ sharing it to the public in both churches and mosques and sometimes in public places like markets, stadiums and in open spaces. Therefore the study will be of great benefit to both Muslims and Christians in Githurai since it also has a Muslim population that is growing silently seeing to it that it also hosted members of the extremism sect who were killed by the government which was least expected.

1.7 Hypothesis

The hypothesis of the study was that the appraisal of Jesus by Muslims has implications on Christian Muslim relation.

1.8 Significance of the study

The study will enlighten the respondent on both Christians and Muslims in relating peacefully and help craft an agreeable interaction between the two faiths in Githurai, it will also help researchers who would want to do a further study about Jesus and towards mission the study will be effective to give an understanding about Jesus and thus guide in what areas that would help and what will not help.

1.9 Scope and delimitation of the study

The study was not carried out in the whole of Kiambu county but instead a part of the county was selected for this paper which is Githurai, bordering Kiambu county and Nairobi Counties, seeing that Christian Muslim relations in this area was faced with tension as a result of their perception about Jesus Christ. The choice of this location was determined by familiarity of the locality to the researcher and the increasing number of Muslims who have settled in the area. The area has experienced a peaceful coexistence between Christians and Muslims until recent times where tension has been experienced due to their understanding of Jesus, this makes it easy to develop immediate rapport with the respondents hence making data collection less cumbersome. The study was not extending beyond the scope due to financial constraints as well as the vastness of the area to be covered. This study was not intended to be carried outside Githurai, Kiambu County and the library for reasons they may not add value to the study which was carried out objectively.

1.10 Limitations of the study

In carrying out the study it was found difficult to access some areas due to transport costs and the researcher took more time since a lot of walking was done to overcome that. In some areas there were prominent language barriers since there are different communities who are residents of the locale where the researcher sought the need of an interpreter.

1.11 Definition of operational terms

Appraisal— the acts of examining someone in order to judge their qualities, success or needs, it is an assessment or evaluation. In this study this term will be used to mean, “The assessment of the person of Jesus Christ by Muslims.

A hadith— a collection of sayings that consist of the actions, words and approvals of the prophet Muhammad

Quran— this is the Holy book for Muslims.

Surah— this is a chapter of the Holy Quran.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter discusses the appraisal of Jesus by Muslims through its development to how it is understood today. The chapter will review the literature on the appraisal (assessment or the evaluation) of Jesus giving reference on the previous scholars and researchers. It will be guided by the three objectives namely: the classical Islamic teachings on Jesus and the historical perception of Jesus, and the implications of the appraisal of Jesus by Muslims on Christian Muslim relations, theoretical framework, conceptual framework and a conclusion.

2.1 The classical Islamic teaching on Jesus

In the classical Islamic teachings, the Quran is the main source of authority and the hadiths (these are the actions, words and approvals of the prophet Muhammad) which later on are also made a source. The descriptions by the Quran of Jesus' life has been controversial and continues to be between Christians and Muslims, different interpretation has been done to accommodate new information (Gregory, Barker, Stephen and Gregg, 2010: 90), In Islam, Jesus is believed to be the second last prophet and messenger of God who is then succeeded by the last prophet who is Muhammad, and *al-Masih*, meaning Messiah, who came for the children of Israel to guide them and reveal a new revelation *al-Injīl* (Mcdowell and Walker, 2002: 12). His main purpose was to the Israelites and miracles were used to confirm that (Gregory, Barker, Stephen and Gregg, 2010: 90), Having being a prophet without a family of his own is viewed as a significant figure, found in 93 verses of the Quran bearing several titles attached like "Son of Mary" and others mentioned directly or indirectly, over 187 times (Parrindar, 1965: 33). In the Quran He is the most mentioned person with 25 times by the name Isa, in the third-person he is mentioned

48 times, and 35 times as the first-person, the rest as attributes and title (Mcdowell and Walker, 2002:12).

2.1.1 Birth and life of Jesus

In the Quran and the hadiths Jesus is viewed as a sinless child to Mary as the result of the virgin birth, which is similar to the Christian teaching (Robinson, 1999:12) where the virgin birth of Jesus in the New Testament teaching is that Jesus was born of the virgin Mary and conceived by the power of the holy spirit without a human father (Dorman, 1995: 990). The Quran stresses on the birth of Jesus to show his uniqueness but not his divine nature, Islamic exegesis rejects the Christian teaching of divine intervention since this would have portrayed divinity to Adam who is viewed only as part of creation (Akhtar, 2007: 31). Thus Jesus is just like Adam having no superiority as a human being in such an understanding. Islamic teachings on the virgin birth of Jesus are similarly to that of the Gospel which occurred in Bethlehem (Watt, 1991) where an announcement is brought by Gabriel, the angle, to Mary while she is brought up in the Temple. Gabriel declares that over all women Mary is honored in all nations and with him comes good tidings of a holy son (Khalidi, 2001:51–94). A detailed account of Mary and the birth of Jesus are found in Sura 3 of the Quran where she is viewed as a pure vessel though it does not follow the idea of Immaculate Conception as related to the birth of Mary in some Christian teachings (Cleo, 2008: 254–5). The angel Gabriel comes with the name of the son which should be Jesus, the Messiah, acknowledging that he shall be a great prophet amongst all, He is the Spirit of God and the Word of God, who will receive the Gospel. Jesus was to speak in infancy and that he would be righteous amongst all. Mary, was disturbed by the idea of conceiving having no man touching her but the angel answered that God decrees what He wills,(19:21) and it comes to pass(Leirvik, 2010). In the one of the hadiths narrated by Abu Hurairah (d. 681), in a quote by

Muhammad he expounds that Jesus and Mary were all secured from Satan's reach during birth, which is adopted from Quran verse al-Imran (3: 36). (Parrinder, 1965: 31)

2.1.2 Jesus' miracles

Jesus performed many miracles and some have been mentioned in the Quran (Klauck 2003: 18). Muslims believe that as an infant Jesus spoke and said, that he is God's servant and a book is given to him since he has been obliged to be a prophet, wherever he is he will always be blessed, worship and alms are joined to him and as long as he lives he should be dutiful to his mother and peace was on him the day of birth, the day of death and the day he shall be raised alive (Watt, 1991).

2.1.3 The person of Jesus.

Jesus to the Muslims is a human being sent as the last prophet to the Jewish community with the message of the gospel affirming and modifying the Law of Moses. Popular Islamic theology teaches such beliefs of Christianity view on Jesus as God to be *shirk* (associating someone with God) and therefore rejecting God's divine oneness (*tawhid*) terming it as unpardonable sin (Esposito, 2002: 32, 74). Muhammad is believed to have succeeded Jesus by attributing the name Ahmad in Sura 61:6. In a response to Ibn Ishaq's biography, *sira,* of Muhammad, the Sirat Rasul Allah, Alfred Guillaume suggested that the term Ahmad is the translation of "periklutos", meaning the Praised One, which is a corruption of "parakletos" as defined by Christians to mean the Holy Spirit (Whiton 1940:549).

Leirvik (2010:59-60) indicates that the Hadiths containing Jesus were influenced by heretical teachings that prevailed in the Arabian world and in Abyssinia. The Hadiths were later on agreed on as a source of authority for the Muslims in the third Muslim century. From the hadiths

Muslim perceives Jesus as sinless, miraculous, and eschatological figure (Gregg, Stephen; Barker, Gregory 2010: 97). In the shaping of the image of Jesus, the hadiths have played a very important role.

Notable Islamic historians have also expressed their thoughts about Jesus. Muhammad al-Shahrastani, an influential Persian historian in religion in his book, *The Book of Sects and Creeds* narrates a narrative of Jesus basing it on a Sunni's ideology stating that Jesus was sent after Moses and was announced in the torah, he was given great signs and evidences such as curing the blind, raising the dead and healing the leper. The nature of Jesus and his coming without any descendant with him speaking without prior teachings is the perfect signs of his truthfulness. Revelation for other prophets come when they were forty years but for Jesus revealed when he was an infant and at the age of thirty he conveyed the divine message and he did his mission for three years, three months and three days (Watt, 1991).

The question of who Jesus is has experienced different thoughts from many Muslim scholars, in the Quran sura 43:63 its states "Fear Allah and obey Jesus Christ" hear the Quran states that Jesus should be obeyed at the same time in sura3:45 Jesus is compared to the word of God where he is God's revelation of himself to us.

2.1.4. The death and resurrection of Jesus

The death of Jesus is an augmentative issue within the Islamic tradition where some deny the physical death of Christ on the cross. Ayoub (1980: 91-121) argues that the Quran does not deny Jesus died and instead brings a challenge to humanity who in their foolishness believe they can twist the divine Word, Jesus Christ the Messenger of God. Jesus' death is accounted severally in various contexts 3:55, 5:117, and 19:33. The death of Jesus as described by Ibn Ishaq's report

portrays disagreement within Islamic historians and scholars. He reports that the place of Jesus in the cross was taken by a man called Serguis. There is an account of the tomb of Jesus being found in Medina, though it is also held in accordance to the Quran (3:55, 4: 158), that Jesus was taken up by God (Watt, 1991: 40). From the message conveyed by the Quran, commentators seem to have concluded by denying the crucifixion of Jesus basing on materials interpreted in *Tafsir* that were not found in the Christian's sources, thus going further from the message conveyed in the Quran (Lawson 2009:12). Wahbibn Munabbih, an early Jewish convert, is reported to have said that for three hours God had caused Jesus to die and then took him up during the day. Tabari further transmits from Ibn Ishaq Bishr that it was not for three hours but for seven hours (Zahniser, 2008: 34). On one hand Ibn-al-Athir reported that it was Judas, the betrayer, and not Jesus with indications of a man named Natlianus (Watt, 1991:47).John of Damascus suggests that the way the Quran puts Jews having not crucified Jesus is different from stating that there was no crucifixion, indicating that the *Tafsir* states so while the Quran does not deny the crucifixion, seeing that sura 4:157 confirms the history of the events. Al-Razi , and the group Ikhwan al-Safa agrees the historical event of the Crucifixion, stating that Jesus indeed was not replaced by anyone but was crucified as maintained by commentators and *Tafsir* (Lawson 2009: 12). As per what the Quran says "We have surely killed Jesus the Christ, son of Mary, the apostle of God," Ayoub (Ayoub, 1980: 117) views this quote as the arrogance of humanity and foolishness with a despising attitude of God and his messengers. About the death of Jesus, he furthers what Islamic scholars interpret indicating that humanity has no ability to kill the God's Spirit and His Word, which area embodied in Jesus as the Quran testifies. He further denies the Jesus was killed since God would not give mankind that kind of power to kill the divine word, the phrase, "they did not kill him, nor did they crucify him" exposes that heart in humanity and

conscience towards the will of God. It is illusion for humanity to claim such powers. In these claim "They did not slay him...but it seemed so to them" does not talk about the denial of Jesus dying physically on the cross but about the imaginations of mankind.

It is clear that Islam reject Jesus is divine and that he is God incarnate or the begotten Son of God, and from some Quranic interpretations, the crucifixion, death and resurrection had not occurred and instead God saved him (Lawson, 2009:14). In topics like the crucifixion of Jesus Quranic verses that mention this demonstrate numerous forces at work in various levels of Islamic learned tradition impinging upon the hermeneutic culture in which doctrine is assumed to be arisen and endured (Lawson, 2009: 1), mainstream Muslim believe that he did not die physically but was raised to heaven alive (Zahniser, 2008:55).

2.2 Contemporary perspective of Jesus by Muslims in Githurai

Jackson Montell (2003:73) notes that some scholars have realized that Surah 19 is similar to that in the Gospel of Luke when it comes to Jesus' birth. Historically there has been a perspective of Jesus before Islam in the Arabian world and under this section two periods will be focused; the pre-Islamic period and the period after pre-Islamic.

2.2.1 Pre-Islamic period

Arabians had a religion before Muhammad which was primitive and was polytheism. Believing in spirits they worshiped several deities, built sanctuaries and temples where idols were kept. Mecca was the religious center which harbored all these idols (Hitti 1968: 103). Polytheism was not the only form of religious life for the Arabs since Christianity, Judaism and other religious beliefs were there. In Mecca there was the Kaaba, which was the sanctuary or a shrine for the gods worshiped by them. This surrounding area of the Kaaba was consecrated since the Kaaba

hosted more than three hundred and sixty idols with the three daughters of Allah namely Manat, Uzza and Al-Lat. Allah was the superior among all the Gods. (Hitti 1968)

In the Christian Bible the book of Acts of the Apostles refers to the Arab Jews present in Jerusalem at Pentecost who became Christians (Acts 2:11). This term is not defined here but it provides evidence that Christianity was present in Arabia in its infancy as early as in the 1st century (Grafton 2009:201). Muhammad is recorded in the *sira* by Ibn Ishaq from the 8th century notes that he protected the icon of Mary and Jesus in the Kaaba from destruction; this has also proven that there was Christian worship in the Kaaba. This could have been so since Mecca was a trading centre between Ethiopia and the northern caravan routes into Petra and Bostra. The presence of Ibn Waraqa the cousin of Khadija, Muhammad's first wife who was a Christian and had studied scriptures (Guillaume 1955:83) is also an indicator that Christians were present(Grafton 2014:5).

There are narratives about Jesus' early life which are similar to the Islamic teachings especially in regards to his time in Egypt and events in his life time. Most of such kinds of narrative are found in sources which are said to be Christian such sources like the Gospel of Thomas and that of Barnabas. A similar one is that found in Al-Athir's, "The Perfection of History," which narrates the birth of Jesus happening in Egypt instead of Bethlehem (Watt 1991). A lot was borrowed from pre-Islamic Arabia sources on Jesus and canonical materials as legends about Jesus were expounded (Leirvik, 2010:59–60).

2.2.2. After Pre-Islamic

Watt, William Montgomery (1991:39) states that Ibn Ishaq in his *Kitab al-Mubtada,* reports Zechariah being Mary's guardian then later entrusts her to a man known as George who is a

carpenter after being unable to maintain her. Separated and left in the church a young man called Joseph joins her and are left to help each other in searching for water and other activities. After this the account of Jesus' birth follow as stated in the Quran's narrative 19:16-34, adding that it happened in Bethlehem in a manger beside a palm tree. Another narrative is narrated by Al-Athir where he states that Jesus once helped to detect a thief when he was young and that he was also accused of having killed a boy whom he later brought to life. This version of narrative mentions the birth of Jesus having taken place in Egypt and not as compared to the others adding that the first version of birth in Mary's land as more accurate. According to Al-Athir, he points out that Mary's pregnancy could have lasted for only a single hour and not for nine or eight months. He bases his understanding on where the Quran in Sura 19: 22 states that, Mary after giving birth to him went in a distant place with him. (Watt 1991: 48).

Some Islamic traditions and notably in Githurai believe Jesus' was a prophet sent to the people of Israel and that his mission was confirmed by numerous miracles. Jesus is not divine as perceived by Muslims but they are very careful not to view Jesus less than this since by doing this it would seem like rejecting a recognized Islamic prophet. The power of God is demonstrated by the miracles and the names the Quran attribute to Jesus and this is not the divinity of Jesus and it is the same power that work behind all the messages of all the prophets (Gregg, Stephen; Barker, Gregory 2010: 83, 90).

From the Hadiths, Jesus will be coming for the second time at the end of times descending upon the earth to fight the Antichrist. Muslim understands that this narrative champions their cause where some traditions point to the importance of Muhammad. At this point majority of the traditions believe that Jesus will then die a natural death (Gregg, Stephen; Barker, Gregory 2010: 84). In Quran al-Imran 3:55 together with Enoch who is said not to have died but to have been

raised up to heaven, Jesus will come back on earth as a judge before the judgment day (Poston, 2010: 108–109).

Al-Baydawi a Muslim scholar wrote how it was recorded on how Jesus healed thousands of their diseases through prayer only. He cured even the diseases that were beyond medical help, these miracles were clear signs of his message and purpose (Parrinder, 1965: 85-86). In Al-Imran 3:49 the Quran shows that Jesus was healing the blind and lepers. He did not just heal but he also knew and could tell of the secret things that were hidden from humanity (Fudge, 2011: 60) and he was even able to know what people had eaten and what was in their stores at home (Leirvik, 2010: 59-60). According to Ayoub (1992: 145) narrates that at a certain day Jesus was looking for his friends and he went to their homes only to be cheated by their parents that their children were not home and yet they were in their homes, when Jesus asked who was in the house the parents called him a swine and Jesus on the other hand commanded that swine be found in those homes and all the children turned into swine. It is clear that even after the coming of Islam the same teachings and ideologies of Jesus by the pre-Islamic Arabia was carried on to Islam and it was included in the central book of their faith.

2.3 Implications on Christian Muslim relations in Kenya

According to the Collins dictionary the implications of something are the things that are likely to happen as a result. In this study the appraisal of Jesus is what will influence the outcome of Christian Muslim relations. Kenneth Cragg (1999: 166) states that, “The event which is the very fount and heart of Christianity is held by Muslims to be unhistorical and incredible”, and this is none other than the doctrine of resurrection of Jesus which Muslims reject.

The Islamic history of Eastern Africa can be divided in three different historical periods; the first being the age of the early Muslim settlements at the coastal areas, where eventually it was subdued under the Bantu tribal leadership. Little is known about this era but Bantu locals adopted Islam and this happened in the urban settlements (Trimingham 1964: 6). The second period was called Shirazi (or Shirazian),which involved establishment of small settlement dynasties along the eastern coast of the continent and on the Comoros Islands, this period extended and between the 13th and the 15th Century reached its peak. A new group was established as a result of intermarriage of the Persian and Arabs with the Bantu women which were known as the Swahili or the Coastalists whose language become part of the Eastern Africa language (Trimigham 1964:9-10). Interactions were limited within the coast with less trade and minor religious conversions took place inland. The wealth of this community was on the Kilwa town and was grown from the sea trade with the Arabs and Persians and not with the interior (Alpers 1997: 38). With the coming of the Portuguese colonization in this region this period came to an end. The third period was influenced with the rise of the Zanzibar Island which today is in Tanzania and brought about the influence of Hadrami Shafi'i Islam. Hadrami Shafi'I leaders from today's Yemen settled here when the Portuguese colonialism in East Africa declined, later to be followed by the Omanis. Sayyid Sa'idibnin 1813 Sultan of Oman began establishing control over the islands off the Eastern African coast, such as Lamu and Pate. In 1828, he conquered Mombasa in 1828, and he transferred his entire court from Oman to Zanzibar in 1840 (Trimigham 1964: 22, 23).

The spread of Islam to the interior was characterized by rule of the Europeans and the end of slave trading, though the Maasai community amongst other tribes posed a great danger to it and for a long period Islam was confined around Mombasa. During the British colonialism continuity

of Conversions to Islam expanded and by the influence of the world war 1 a movement identified as the Mulidi movement was formed (Ranger 1997: 172) with the existing tribal traditions away from the coastal line, Islamic traditions were overlaid on these traditions as it spread far into the interior, a good example is the parallel existence of God with the believes of the worship of ancestors which seemed contradictory. The traditions of the Bantus formed the under layer while those of Islam formed the superstructure of these regions. As one traveled into the interior the practices and the Islamic laws became weaker as one went further as a result of intertwining the traditions and Islam (Trimigham, 1964: 74). The intertwining tribal and Islamic teachings is the primary reason as to why fundamentalist visions of Islam have not attracted as many support as in other areas of the Islamic world, the most affected of all in this case is the Salafist tradition (Vittory 2009).

The Muslims of Indian descent in particular, did not intermarry with the Swahili community or adopt their culture instead but they intertwined their culture in their religious practices mosques, and many more maintaining their originality which they still maintain to date. As compared to the interior, Islamic teachings and laws along the coastal line and on islands play a greater role (Trimigham, 1964:75). Kenyan Muslims at the time of independence were considered to be very closely linked with the Arabic outlook having a non-African outlook by the nationalist (Trimigham, 1964:166).With independence transformation in social and economic states with educational reforms led to the gradual change of the status of the Arabs in Kenya. As a result to this the Arab Muslims groups demanded. Originally, the Arab Muslims pushed for the Mombasa costal line to be given to the rule of Zanzibar and be managed from the island, but the majority Africans involving African Muslims opposed this push and the British who were in charge of the Kenyan coast ruled that the coastal area to remain in the independent Kenya territory (Oded,

2000: 63-4). However, there was an agreement that ensured there were freedom of worship, and the retention of the *sharia* court with the preservation of the *Sharia* Law for Muslims (Trimingham 1964: 168-9).

The Swahili, Somali, and other African Muslims of eastern, central and southern Africa mostly practice Sunni Islam of the school of Shafii. The Asians Sunni mostly adopt the school of Hanafi. The Ithnaasheria, the Aga Khan Ismailia and the Bohra/Wohra, are among the Muslim minority of the Shia school and they are mostly of Asian descent also being the wealthiest of the Muslim communities. During the 1400s, there is a documented evidence of the Shia of Indian origin settlements along the Kenya coast, In fact Vasco da Gama was led on the way by an Indian Muslim who was known by the title of *Mwalimu* meaning Pilot and who lived in Malindi, Kenya. The Ibadhi sect comprises of the East Africans of Omani origin, where most of them are Africanized and are Swahili-speaking, whereas the Hambali or Malik schools of Sunni Islam are followed by those of Yemeni or Hadhrami. Though not much is known about the organizations and work of the Sufi Orders and Muslim Brotherhoods, they exist in dozens in Tanzania and a few in Kenya. They mostly deal with theological teachings in mosques, practicing healing and to families or individuals suffering from psychic issues of different kinds they provide therapy, they also perform religious rituals (Lodhi 1994: 90-91).

In 1895, the British East African protectorate began the modern Kenyan state and in 1920 it was formalized as a British colony (Banks 2004). Since 1895, the existence of a tree court system of native courts, common courts, and Islamic *Sharia* courts, have been of use with *Sharia* courts being used for disputes among the Muslim communities. The *Sharia* courts are still being used today though having been limited only to matters affecting the families (Oded, 2000: 89).

To promote the interest of the Muslim community in Kenya, the government of Kenyan introduced the formation of Muslim organizations. As a result, in 1973 the establishment of the Supreme Council of Muslims of Kenya (SUPKEM) was formed to bring the interests of Muslims under one umbrella where senior officials were members of the Kenyan cabinet. It was recognized and entitled to be the only organ which was mandated to represent all Kenyan Muslims within Kenya and outside Kenya and this was approved in 1979. During the rule of KANU the leaders of SUPKEM were emphasized to declare loyalty to the president and the ruling party calling that religious issue should be separated from those of the state. This organ, SUPKEM, was divided into district councils which also had a committee that dealt with women's affairs being represented in the annual general meetings. In the whole country there were 50 branches in 50 districts and a total of 150 registered organizations associated with it (Oded, 2000:22-4).

According to the Kenyan constitution the government does the appointment of the chief *qadhi*. He acts as the advisor to the government on matters that pertains Muslims. All issues including marriage, inheritance, divorce, and religious practices are decided under the *sharia* law for Muslims, the post of the chief *qadhi* is very influential, and he also appoints local chief *qadhis* who must be approved by the president (Oded, 2000: 41)

Another group emerged, the National Union of Kenyan Muslims (NUKEM) in 1968, with an aim of bringing unity amongst Muslims all around Kenya against a group of members in the ruling KANU government. It later on had other interests which were to fight discrimination against Muslims and also started representing Muslims interest to the government and pushing for the promotion of Muslim education and reforms in modernizing the Islamic society. As a way

to check Christian missionary activities this group has been used since they are close to Arab countries which in return fund them(Oded, 2000: 21, 22).

An important group to the SUPKEM is the Islamic Party of Kenya (IPK). In 1992 when political parties were legalized by the Kenyan government the IPK was formed. This was as a result of the pressure by international bodies for the inclusion of political parties in the Kenyan, where in the 1992 December elections the IPK was the main force in Mombasa. The IPK has been criticizing the government opposing religious parties where they argued that the existing political parties were led by Christians. As a result the demand for independent zones along the coast should be established and should be governed by the *sharia* law as some members demanded. An unofficial spokesman and leader of the group Khalid Balala brought in an extreme form of Islam which led to the violent clashes between the government and IPK in 1992 within Mombasa and this continued until 1994 when the party split when Balala was expelled for his extremism (Oded, 2000:135-162).

Islam in Kenya has grown from one century to another, there have been a peacefully coexistence with Christianity which are a majority. There have never been religious wars in Kenya like some of the African countries which have had religious wars, unlike them Kenyan tribal grounds and ethnicity affect more than religious diversity. From its history in Kenya, Islam has a great population within the coastal part and the northern part of the country, despite issues of extremisms by the recent radicalization of Muslim youths there have been an understanding of each other in these two faiths. When it comes to their teaching on Jesus Christ there is a noticeable misunderstanding between the two faiths where their interpretation and understanding of Jesus is creating a gap as time flies.

2.4 Theoretical framework

Interreligious hermeneutics will be of great help in understanding the appraisal of Jesus by the Muslims to harmonize Christian Muslim relation. In the second Vatican council for interreligious dialogue a secretariat for non-Christians was founded by Paul VI in 1964 on relations to the church and non-Christian religions. It is in this council that interreligious hermeneutics was now established in order to understand other religions.

In the advancement of this research, one has to understand what interreligious hermeneutics is, According to Martha Frederiks (2005:105), interreligious hermeneutics can either be focused on "Interpreting the Texts" or "Interpreting the Encounter with 'the Other'. An example of how the notion of interreligious hermeneutics may be used in the broader sense can be found in the Norwegian theologian Bard Meland's investigation of what he calls "the interreligious hermeneutics" and the resultant "comparative theologies" of Kenneth Cragg and Wilfred Cantwell Smith (Meland, 2003). For both Cragg and Smith, their interreligious hermeneutics can be understood only in the context of their living encounter with Islam. The question to be investigated is "how one's self understanding is formed, influenced, affected, interrogated, etc.," entailing some kind of "self-change" brought about by these Christian thinkers' encounter with the Muslim other (Meland, 2003:4f.).

Also, in the Danish theologian Jonas Adelin Jorgensen's used interreligious hermeneutics in the study of syncretistic Jesus believers in Asia, the text to be interpreted is not the other but the precarious position of oneself. Jorgensen's research deals with the syncretistic experience of Jesus believers who posit themselves in the luminal space between Islam and Christianity (*Isa imandars*–"those faithful to Jesus"–in Bangladesh) or Hinduism and Christianity (*Khrist Bhaktas* –"devotees of Christ"– in India). The way Jorgensen employs the notion of interreligious

hermeneutics comes close to an inner dialogue of converts who, in spite of their dedication to Christ, retain several elements of their previous faith and practice (Jorgensen 2008, 2009).

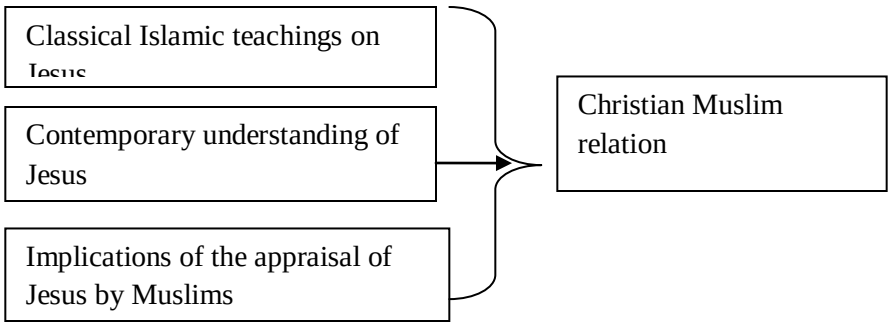
Interreligious hermeneutics theory generally applies to the understanding of one's religious practices and traditions as relating to another. Therefore the research used the interreligious hermeneutics theory where the interpretation of the appraisal of Jesus by Muslims was conducted by interpretation of the Quranic text, the hadiths and also interpretation of theory with the encounter with Muslims from Githurai to achieve a successive conclusion on Christian Muslim relations.

2.5 Conceptual Framework

Mainly, the study seeks to establish the relationship between the independent variable and dependent variable. The appraisal of Jesus by Muslims has implication on Christian Muslim relations. Therefore Christian Muslim relation is dependent on the appraisal of Jesus by Muslims. Christian Muslim relation is also dependent on the classical Islamic teaching and on the contemporary understanding of Jesus. The following is the conceptual framework showing linkages of independent variable and the dependent variables.

Conceptual framework

Figure 2.1: Conceptual Framework



Independent Variables **Dependent Variables**

2.6 Conclusion

In summary, a lot of literature has been studied about the person of Jesus Christ and scholars have also developed different ideas about the same but amidst all these there is a gap. From the Quran Muslims believe that they worship the same God as Christians and Jews do, with this believes then comes in the critiques where the Jews are said to be disobedient to the prophets sent to them by God, for the Christians they are said to be making Jesus divine and giving him status that he himself did not admit while in Islam he is indeed a holy servant. Muslims have been termed selective when it comes to the exposition of the texts that bears this theme. Some view Jesus as the bridge for these two faiths and others see him as a gap. In this research both ideology will be used since the main vacuum is not on how Muslims see Jesus but on how their appraisal for Jesus whether as a bridge or a gap implicates Christian Muslim relation. The gap concerning the appraisal of Jesus by Muslims which has created tension among both Christians and Muslims affecting their relations is what this study intends to fill.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The chapter describes the methods that will be employed in the achievement of the researcher's objectives. It covers research design, site of the study, target population, sampling techniques and sample size, data collection instruments, methods of data analysis and ethical considerations

3.2 Research design

This study used quantitative research techniques adopting a descriptive survey research design. In descriptive survey research design facts and characteristics of a given population or area of interest are described systematically and accurately. A descriptive survey design was appropriate in this study since survey studies are conducted to determine the status quo and are concerned with gathering of facts rather than manipulation of variables.

In literal sense, descriptive research is used to describe situations or events for example it can be used to establish community needs and report of test score. In this study the researcher was interested in making an assessment of the implications of Jesus' appraisal by Muslims on the relations between Christians and Muslims in Githurai.

3.3 Target Population

According to the church registers and the registers from the mosques it is noted that Githurai has a large population of Christians compared to Muslims in the area. From the three mosques in the area Muslims were made up of a total of 500 while from the register gathered from a chosen church denomination was 1500 thus having a population of 3000 in total. As a result of the population gathered, getting the whole population was not easy and therefore the researcher opted to use a small number of respondents that were available.

3.4 Sampling Techniques and Sample Size

3.4.1 Sampling Techniques

Purposive sampling was used in this study. The study purposively selected all the Muslim leaders and followers, and Christian leaders and Christian followers to participate in the study. The Christians were selected many because they were more affected by the appraisal of Jesus by Muslims hence were better placed to give their opinions and clearly offer a thorough assessment on the implication on their relations. The religious leaders were selected based on the assumption that they have a better understanding of Jesus and therefore will in a better position give their opinion on the implications that was there as a result of their interpretation.

3.4.2 Sample Size

A sample is a finite part of a statistical population whose properties are studied to gain information about the whole. It is therefore, a smaller group obtained from the accessible population. After thorough consideration, based on the availability of the sheikhs and Christian leaders the researcher chose key personnel from both the Muslims and the Christians. All the Muslims leaders in the 3 mosques were interviewed who were 10 in number and 45 more followers of Islam making a total of 55 Muslims respondents. Christian respondents were 85 in total where 20 church leaders and 65 followers gave their response on the real state of affairs on the ground. Christians were chosen more since they were the ones who were affected the more seeing that Jesus is central in their basic teachings. This is shown in the table 3.1

Table 3.1: Sample Size

	Christians	Muslims	Total
Sheikhs	-------	10	10
Pastors	20	---------	20
Women	25	15	40
Men	40	30	70
Total	85	55	140

3.5 Data Collection Instruments

To achieve the objectives, the researcher collected data using;

3.5.1 Questionnaires

The questionnaires were prepared based on the objectives of the study. The respondents had adequate time to give well thought out answers and also unapproachable respondents were reached conveniently (Kothari, 2004). The questionnaires consisted of two types one for Muslims and the other for Christians. They consisted of personal details and general information which was made of a series of statements. Where out of the 140 respondents 80 questionnaires were distribute among the Christian and Muslim respondents.

3.5.2 Interviews

The interviews were based on one on one due to the availability of the respondents in the area of study. The ten Muslim leaders and ten Christian leaders were interviewed and twenty respondents were interviewed out of the 140.

3.5.3 Focus group discussion

Focus group discussion was also effective for this study where ten church leaders participated where every group comprised of five respondents both men and women. Forty respondents

participated in the group discussion from both Christians and Muslims where the 8 groups had a representation of twenty Muslims and twenty Christians.

3.6 Data Analysis

Once the questionnaires were collected, the notes taken in interviews and the information from focus groups, they were numbered and sorted out for incompleteness and then coded. The responses were analyzed by employing qualitative descriptive data set to summarize the raw materials collected from the field using a frequency tallying of the SPSS 20.0 version. The same were interpreted and presented through figures and tables as well as narratives.

3.7 Reliability

Reliability deals with accuracy (Leedy, 1989). The researcher will seek the aid of the supervisor in order to establish the extent to which the questions are consistent. According to Mugenda and Mugenda (1999), reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials. To enhance the reliability of the instrument, a pre-test will be conducted. The aim of pre-testing is to gauge the clarity and relevance of the instrument items so that those items found to be inadequate for measuring variables will either be discarded or modified to improve the quality of the research instruments. The supervisor will then give consent on their appropriateness.

3.8 Validity

Mugenda and Mugenda (1999) define validity as the accuracy and meaningfulness of inferences, which are based on the research results. To check validity, expertise from the supervisor will be taken into consideration to ensure that the instruments are constructed correctly, have the right

content, and if the instruments accurately represent the variables under study in line with the stated purpose and study objectives.

3.9 Ethical consideration

Ethical consideration is norms of standards of behavior that guide moral choices about our behavior and our relationship with others. The goal of ethics in research is to ensure that no one is harmed or suffers adverse consequences from research activities (Bassey, 1999). Codes and regulation therefore guided this research. Due to religious ethics where religion can either be private or personal and may lead to discomfort, the researcher will begin data collection by explaining to the respondents the benefits which are expected from the research; explaining to the respondent that their rights and well-being will be adequately protected by explaining to them how it is to be done and finally the researcher is also in hand to explain to the respondents that they are free not to answer any questions that would make them feel uncomfortable. In issues relating to gender there will be no biasness for any gender and in some cases women will be interviewed in the group discussions.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This section is about the description and analysis of basic data obtained from the sampled sets of respondents comprising of sheikhs and church leaders and the followers of Islam with those for Christianity. Data is analyzed according to research questions formulated for this study.

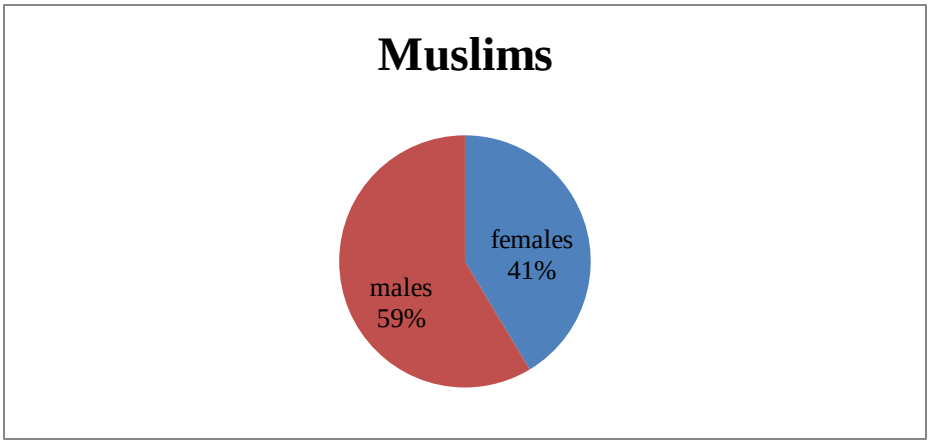
4.2 Demographics of respondents

The section presents the demographic characteristics of the respondents who were drawn from both the Muslims and Christians. The identification of the population and demographic characteristics helped to provide better understanding of the respondents sampled.

4.2.1 Gender of the Muslims respondents

The research sought to establish the gender of the Muslim respondents who took part in the study. Data was obtained and analyzed in Figure below. As indicated in figure 4.1, majority 40 (58.6%) of the respondents were male where 10 were sheiks and 30 followers, while the rest 15 (41.4%) were female. From the findings it was clear that most respondents in Islam were men.

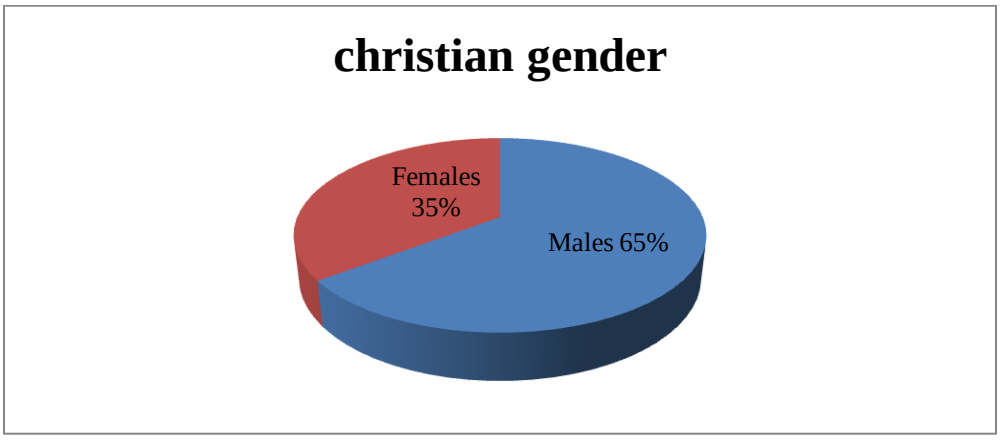
Figure 4.1: Gender of the Muslim respondents



4.2.2 Gender of Christian respondents

Since the researcher had established to sought out gender respondent of the Muslim respondents the research found it best to also do the same for its Christian respondents.

Figure 4.2: Christian Gender



In figure 4.2, most Christians who responded were males including 15 pastors and 40 followers making a 65% equivalent to 55 respondents. Females were 5 pastors and 25 followers making 35% equivalent to 30 respondents.

4.3 Examining the classical teaching on Jesus

The researcher found out the classical teaching on Jesus mainly by being led to the Quran and the Hadiths by the respondents especially the sheiks. As a result the researcher went on to categorizing the life and the person of Jesus as found in the Quran and the Hadiths.

4.3.1 The groups of Islam

The researcher sought to establish the schools of thought in Islam that responded in the study. The same presented in table 1.

Table 4.1: the groups in Islam

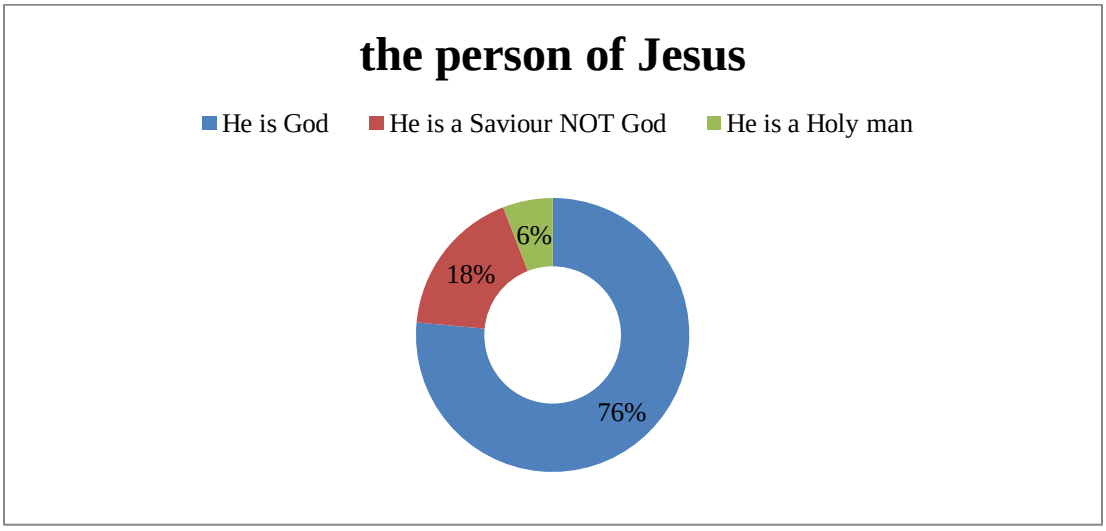
Sect	Respondents	Percentage
Sunni	45	62.1%
Shia	10	37.9%
Total	55	100%

As indicated in the table 4.1, the majority was the Sunni sect 62.1% which is equivalent to 45 respondents and the least were the Shia group 37.9% who were only 10 respondents.

4.3.2 The person of Jesus

The researcher established the idea of Jesus being compared to Muhammad whether he was a prophet like Muhammad in Islam, as they understood in the person of Jesus. Figure 4.3 shows how the Christians view Jesus, the majority believe that Jesus is God and not just the son comprising of 65 respondents with a 76%, the second category said He is a Saviour but He is not God having 15 respondents making 18% and the final one were for those who believed that Jesus was a Holy man 6% having 5 respondents

Figure 4.3: the person of Jesus



4.3.3The resurrection of Jesus

The resurrection of Jesus Christ is viewed differently by Muslims as compared to Christianity; this was evidenced as the researcher did the research and presented it in table 2.

Table 4.2: The death and Resurrection of Jesus in Muslim perspective

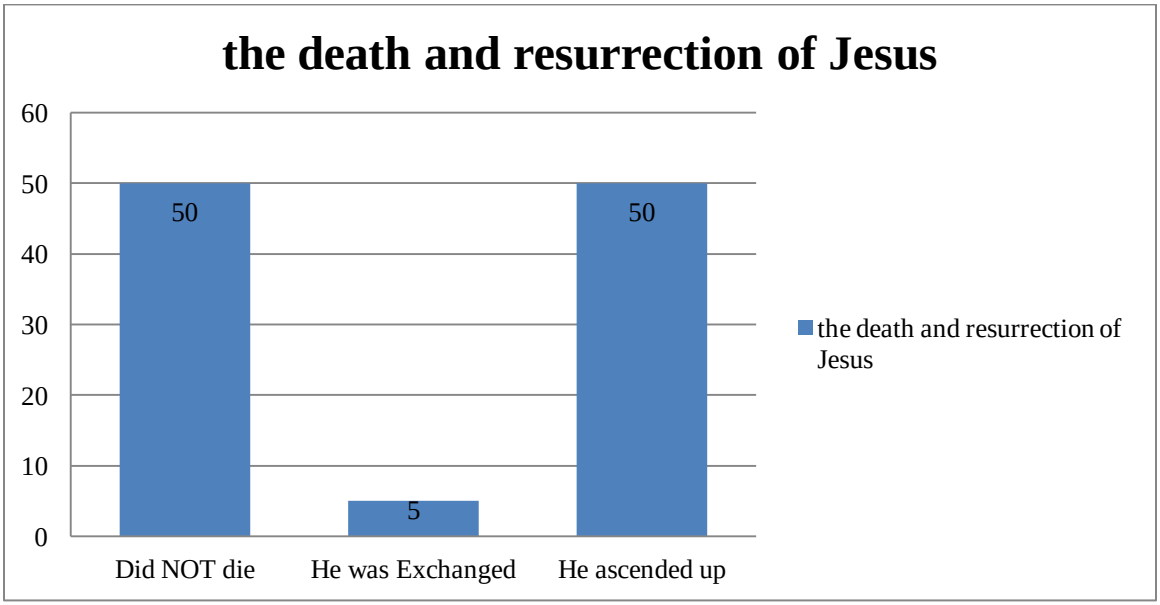


Table 4.2 highlights how the Muslims see the death and resurrection of Jesus, the majority who were 50 out of the 55 believed that Jesus did not die and instead he ascended up to heaven alive and He will come back at the end of the world while a minority of 5 who said if he died then it was not Him and instead He was exchanged.

4.4 Contemporary perception of Jesus in Githurai

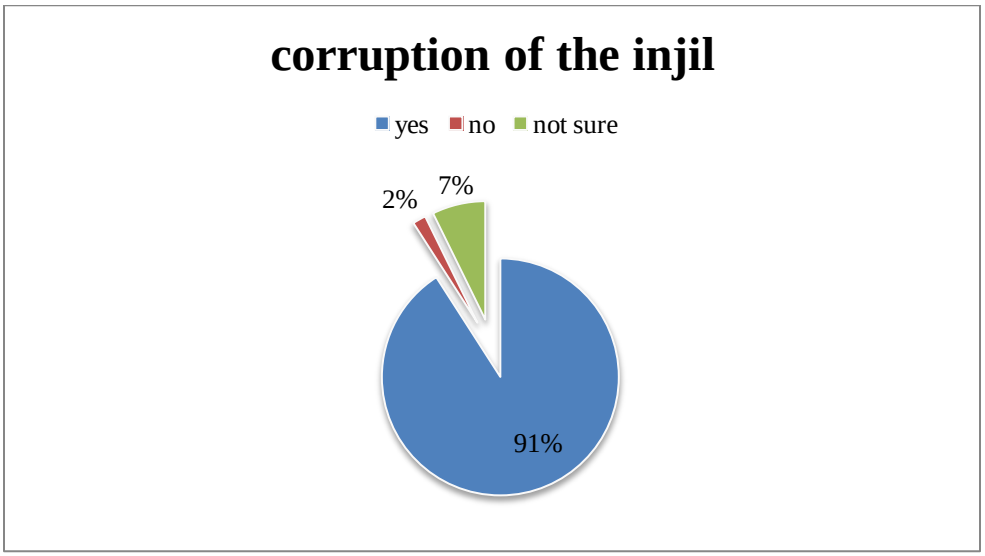
The contemporary perception of Jesus in Githurai as found out by the researcher was as a result of the teachings from the Quran and the Hadiths.

Jesus and the *injil* (Gospel); Most respondents in Islam denoted that the gospel was corrupted as the question was responded from Sheikh Ali (Githurai, 5/4/2019), “like the later messengers Jesus the son of Mary came to confirm the message that come with Moses and other prophets of

old, the Law or the Torah and with him God gave him the *injil* or the gospel, which was a guidance and light confirming the law that had come before him, this was the gospel which would be a guide and an instruction for the righteous who feared God. At first the Torah was given to Moses then the scripture and prophet hood to Noah and Abraham which their descendants disobeyed, then followed Jesus the son of Mary and to him the *Injil* after the footsteps of the later prophets and it was passed on to his companions who were ordained in their hearts followed with compassion and mercy but later on invented their own views which had not been prescribed by God only filled by selfishness could no longer safeguard the *injil* as they were supposed to do, to them that believed they were given a reward but to many they diluted and disobeyed." The majority believed that the *injil* was corrupted and that is what ushered in the Quran which is pure and not corrupt like the former scriptures. Only a few could not understand about the *injil* but they too were sure that the Quran was the right book for them compared to other which they said, "*zimepitwa na wakati kwa hivo twafuata ile ambayoni ni mbichi na amabyo imeletwa na nabii Muhammad"* (Group Discussion, Githurai, 5/4/2019) by these they meant that the former scriptures, "are out of time and they follow what is up to date which is Islam and the newest book of faith the Quran from prophet Muhammad."Mostly the perception was culminated from the idea that the *injil* was corrupted as shown in figure 4 how the respondents responded to the corruption of the gospel.

As indicate in figure 4.4, most Muslims believe that the injil was corrupted being 91% which is 50 respondents, a 2% equivalent to 1 respondent said no and 4 responded 7% were not sure where all of them were women

Figure 4.4: The Corruption of the *Injil*



4.4.1 Jesus from the Quran

In order to get the classical Islamic teachings, the researcher went ahead to the Islamic holy book to look for the teachings about Jesus. The Quran mentions Jesus in different ways both directly and indirectly referring to him in numerous ways and even as the Messiah, Son of Mary, Nabii Isa, among many other names. About the teachings from the Quran an Imam said that, *"sisi Waislamu tunapata mafunzo yetu na itikadi zetu kutoka kwa Kuran, yenyewe inamzungumzia Yesu tangu kuzaliwa kwake, utotoni mwake na pia inataja mambo ambayo nyinyi wakristo Bibilia yenu hainakutoka kuzaliwa kwake, mambo aliyoyatenda, na hata alivyoo paa mbinguni kwa maana sisi Kurani haina kufa kwake. Jambo lingine ni kwamba Yesu alikua Muislamu kwa sababu aliifiata njia ya kweli na alimuabudu Mungu na mafunzo yake yalikua hayo"* (Abdul, Kizito, 29/3/2019). By translation "We Muslims get our teachings and culture from the Quran, it talks about Jesus where it has his birth, childhood, and even mentions things that are not in the Christian's Bible like his childhood, things that he did and how he ascended to heaven since the Quran does not indicate that he died. Something else is that we Muslims believe that Jesus was

also a Muslim since he worshiped God and followed the straight path and taught the same."The Quran teaches the virgin birth in Sura 19 with no mention of Joseph as in the biblical story; Jesus is referred as a pure boy born under a palm tree and spoke while an infant. Jesus himself states that He is a servant of God who came with the scripture and was made a prophet. It also states that Jesus taught the straight path and followed it (19:36).

About the deity of Jesus the Quran brings Jesus as a prophet and not as God as quoted by one sheikh, "*Yesu alikua tu ni mtume wa Mungu na neno alilolizungumza Mungu kwa mama yake Yesu kwamba yeye ni roho aliyeumbwa kwa amri zake mwenyezi Mungu. Kwa hiyo mwamini Mungu na Mtume wake na usikiri kuwa kuna Utatu maana Mungu ni mmoja na hana Mwana*" (Ali, Githurai, 5/4/2019) By translation he said "Jesus was just a Messenger of God and a soul created from the command of God, therefore believe in God and reject the trinity because God does not have a son."From such sentiments which are sourced from Sura Al-Nisa 171, the teaching of the trinity is not acceptable unlike in the biblical teachings, where the trinity is the foundation of the Christian faith and it stands out as the key doctrine of the Christian fraternity.

Regarding the death and resurrection the response from the sheikh was *"Kuran takatifu inafinza kuwa wakristo wanadai Yesu aliuawa ilhali Mwana wa Mariamu hakuuliwa wala kusurubiwa lakini kulitafutwa anaye mfanana na hakuna anayeamini hiyo kwa sababu ukweli ni kwamba hakuuliwa na hakukufa*" (Ali, Githurai 5/4/2019) In translating this, "the Holy Quran teaches that Christians say that Jesus was killed while he was not killed of crucified but someone who resembled him was made to act like him and they is a lot of unbelief amongst them because the truth is that he did not die and neither was he killed." All that is in Sura Al-Nisaa 157, where Muslims believe and teach that Jesus was never crucified, though at this point there were several

interpretation about the crucifixion of Jesus seeing that even amongst the Muslim community they were confusion about the same. Some would narrate that, "*tunaambiwa ya kua Yesu alikufa kisha akafufuka na kupaa njuu mbinguni, tunaamini ya kua atarudi huku dunianin akiwa mfalme na kuwachukua wale ambao wanamtii, kama alikufa hatujui lakini kurudi kwake tuna jua*" (Muhammud, Kizito, 29/3/2019) In translating, "we hear that Jesus died and rose from the dead and later on ascended to heaven and we believe that he will come back to the world to rule and to take all those who obey him, whether he died we cannot tell but his coming we know." As a result of these it is clear that a number of Muslims do not understand that Jesus died and resurrected from the dead and thus they don't agree with what others say and understand.

A recommendation was made to the researcher to go through the Quran with several Quranic texts given from the respondents. Along the question on what the Muslims believe about Jesus and what the Christians also believe a comparison is developed as there were several responses some of them being classified in the following way:

Jesus is a man and not God; Most of the respondents in the focused group discussions, responded to the question on Jesus being either God or man and this was what they said. "*Yesu alikua ni mwana wa Maria na kama ambavyo sisi tuna jua ni kua yeye hakua Mungu wala Mwana wa Mungu, sisi tunamfahamu sana kama mwanadamu aliye chukua mfano wa Adamu"* (Muhhamad, Githurai, 5/4/2019) By translation it is that "Jesus is just a son of Mary and all we know is that he is not God and he will never be God and that he took the nature of Adam." The Quran clearly states that, we gave Jesus the son of Mary Clear Signs and strengthened him with the Holy Spirit.(2:87)

Where us in Christianity the respondents gave responses that Jesus is both man and God, a pastor from the Kenya Assemblies of God Church (Njenga, Githurai, 28/3/2019), “the Bible strictly teaches us that Jesus Christ was both a man and at the same time God, the gospel according to Luke portrays Jesus as a man and the gospel according to John portrays Him as God. There we do agree that on one hand Jesus was one hundred percent human being and on the other hand he was one hundred percent God.” At this point both Islam and Christianity agree that Jesus is a man but Christianity goes on to define and view him as God which Islam refutes.

Jesus was born of a virgin; “*mama yake Yesu hakulala na mwanaume ili amzae ikiwa ni ishara kwa kila mwanadamu yakuwa yeye ametoka kwa Mungu na akona roho wa Mungu*.” (Yusuf, kizito, 29/3/2019) By translation “the mother of Jesus, Mary, had never known a man in order for her to be a sign that Jesus was from God and that he also bear the spirit of God. The respondent even read the Quran saying that the angel Gabriel coming to Mary said: "No, I am only a messenger from your Lord; to you will be born a holy son. And Mary also testified saying: "How shall I have a son, while I have not had any contact with any man and am not immoral?" the angle proceeded and confirmed: " this will come to pass because the Lord said, 'that is easy for Him and He wished to appoint Jesus as a sigh to all men and this was a decree decreed by God and from God and no one could question (Yusuf, kizito, 29/3/2019).

“If we deny the virgin birth of Jesus we then also have to deny the purity and righteousness of Jesus. The virgin birth is a key doctrine in our faith and we uphold it with a lot of strength seeing to it that we even recite it in what we believe the Apostle creed. The virgin birth makes Jesus the saviour of the world having being born without sin and in an extraordinary way in order to came and rescue the sinful man” (Stephen, Mwihoko, 28/3/2019). The virgin birth is also not a bone of

contention in the two faiths seeing that Islam agrees with it as well as Christianity though on different grounds where Christianity views it in the form of Jesus being divine and bringing salvation to the world without sin and Islam views it in the idea of Jesus being a messenger who will be so different from all those were before Him and that in him there is purity.

Jesus was strengthened with the Holy Spirit; from the group discussions the respondents noted that Jesus was being strengthen by the Holy Spirit because to Moses a book was given to him and he was followed by other messengers who succeeded him while Jesus the son of Mary was given clear signs which he performed through the strength of the Holy Spirit seeing to it that any messenger who came not meeting the needs of the people was slain or called an imposter. At the same time whatever Jesus had and spoke came from God since he was given revelation by God. At his infancy Jesus was recorded to have spoken defending his mother and attributing her purity when she was asked about him and the only thing she could do was to point at him, this was the spirit that was working in him as he denoted and said in Sura Maryam 29-30, "I am indeed a servant of God: He hath given me revelation and made me a prophet" (Group Discussion for the Muslims, Githurai Mosque, 5/4/2019)

On matters of the Holy Spirit strengthening Jesus an elder from the Presbyterian church of East Africa responded that, “Jesus as a human being needed the strengthening of the Holy Spirit since he had weaknesses of a man, as a result he opted to pray every moment he was not meeting with people. Not only did he just pray but he also fasted and all this he did with the help of the Holy Spirit, at one instance he reads the book of Isaiah where he says that the spirit of the Lord is upon him. Therefore it is clear that Jesus was strengthened by the spirit of the Lord.” (Patrick,

Githurai, 7/4/2019). Again Christianity confirms with Islam that Jesus was strengthened by the spirit of God, all these being attributed in their holy books.

Jesus never died; about the death, the respondents indicated that he was never killed. Saying that that Christians boast that Jesus was killed but he was never killed or crucified but it was made to look like he died and that brought in a lot of confusion and doubt with no clarity about his death. Here most Muslims are not really sure since others believed that Jesus was exchanged. "*huyu Yesu kwa hakika alikufa kweli maana jinsi ninavyo elewa ni kuwa alibadilishwa na pakawa na mtu mwingine anaye mfanana ili auawe lakini sidahani Yesu yeye mwenyewe alikufa*." (Aman, Githurai, 5/4/2019). By translation, "this Jesus am not sure about his death but the way I understand is that he was not the one crucified on the cross and I think they took on someone else and made it look like it is Jesus, am not sure whether Jesus himself died." This indicates that some Muslims are not sure about the death of Jesus.

"The foundation of our faith is based on the death and resurrection of Jesus, anything else less than that all more is not based on the teachings of the Christian faith."(Peter, Githurai, 15/4/2019). This was the response from Christian respondents on the death of Jesus. This became a very debatable issue between the two faiths where they all had a different stand; the death of Jesus becomes a fundamental belief in Christianity unlike in Islam which views it as a corruption of the truth.

Jesus was created and he ascended to heaven; Jesus had the form of Adam and the likeness of Adam because he was created where God said Be and he was. "Yesu mwana wa Mariam alikua na maubile ya Adamu, tazama hata jinsi anavyo itwa 'Mwana Wa Mariam' ishara dhabiti ya kuwa yesu ni mwanadamu kama mimi na wewe na aliubwa na Mwenyezi Mungu." (Abdul,

Kahawa, 26/4/2019). Where he said that, “Jesus the son of Mary had the form of Adam since he is even referred to as, ‘Son of Mary’ indicating that he is a human being just like you and me and was created by God. As a result of coming from God and being a holy person Jesus was taken up with his body to heaven since Sura 3:55 of the Quran says that God took Jesus to himself and will clear the falsehood of those who blaspheme, (Abdul, Kahawa, 26/4/2019). The researcher noted that the same verse of the Quran had an important phrase in it, “I will make those who follow you superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.”(3:55) where this was the reaction of the respondents, “*katika* Quran, Al-i-Imraan 55, *wanaomfuata Yesu ni waislamu kwa sababu Yesu mwenyewe alikua Muislamu kwakufuata njia za haki na kumuabudu na kumyenyekea Mwenyezi Mungu,na watafanywa wakuu ulimwenguni kote hadi atakaporudi Yesu. Twapaswa kumtii Yesu kama nabii wake Mwenyezi Mungu na kufuata haki alivyo funza na alivyo ishi Yesu”*(Maalik,Kahawa,26/4/2019). Jesus in this text Quran, Al-i-Imraan 55 has followers who according to Malik are Muslims and he says, “the followers of Jesus are the Muslim *umma* since Jesus himself was a Muslim, he followed the straight path and taught people to follow the same worshiping God and submitting to him and his authority and as a result during his coming back they will be made superior. We are supposed to follow justice and the teachings of Jesus and even his life.” Therefore Muslims believe that Jesus was a Muslim and that he also taught submission to God and followed the straight path.

About the creation of Jesus the Christian respondents had different interpretation compared to Islam, the Catechist of the Christ the King Roman Catholic church (15/4/2019) stated that, “Jesus in no way was he created since he himself is the creator and he has no beginning neither does he have an end, he was there even before the beginning John 1, states all that, saying that he was

created is totally against the teachings of the Bible and is termed as heresy and that is not what the Christian doctrine is. Before he was born of holy Mary, Jesus existed and therefore he is not a creation but the creator." On the ascension part of Jesus Christians responded as, "after he had resurrected Jesus stayed with his disciples and they witnessed him for forty days and later on ascended up towards the sky and vanished being witnessed by the forty. He went up with his body alive and today he is living sitted on the right hand of God the father in heaven." (Ng'ethe, Mwihoko, 9/4/2019).

Christians and Muslims agree on the ascending of Jesus to heaven but on matters of creations of Jesus Christians disagree and call that heresy because to them Jesus is God since he bears the attributes of God and God can never be created, He is the creator.

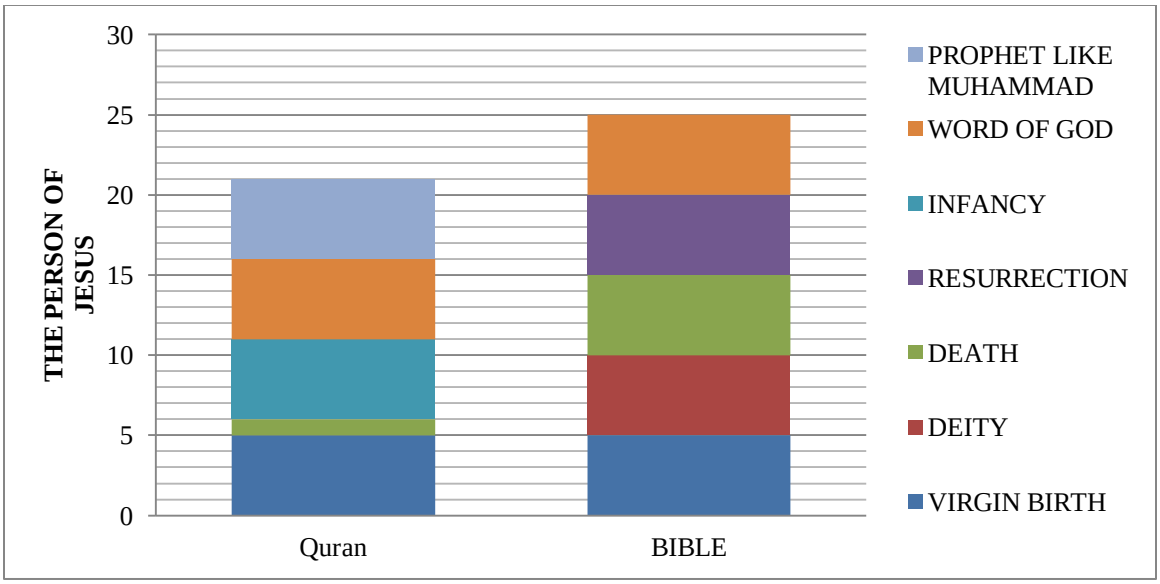
Jesus is a messenger; the respondents who were mainly Muslims viewed Jesus as a messenger just like Muhammad. To them Jesus is not God as viewed by Christians or anything close to God. "In Islamic religion we do not exaggerate things beyond what the Quran teaches, we stick to what it tells and that is one of the biggest mistakes Christians made especially translating their scripture from the original language to different once, a lot of confusion is made from that, who said Jesus should be God? In fact Jesus himself does not say to be addressed as God but our brothers the Christians address him as God this is one of the greatest sin in Islam associating God with anyone or anything in this world. We know and the Quran teaches that Jesus was a messenger having the Spirit of God in him, the Quran in Sura Al- Nissa 171, 'the Messiah, Jesus, son of Mary, was but a messenger of God' believe in God and his messenger and desist or reject saying that God is three because God is one exalted is He, having no son, to him belongs what is in heaven and on earth and enough is God as a disposer of affairs, thus we cannot say that God

has a son. Look at it this way as a result of giving God a so then you have Mary mother of God, how is that possible? The Quran offers an answer, first in Al-Maaida 75 states clearly that the Messiah, the son of Mary was no more than a messenger since many messengers have been before him, his mother was a woman of truth, they both used to eat food and this was a clear sign that there are just common people like us but Christians choose to go against that. The second answer cone from verse 116 the same Sura where it also proves that neither Jesus nor his mother Mary are deities. Jesus says it himself that in no way did he ever mention or command anyone to worship him or Mary as deities besides God, 'Exalted are you! Never could I say what I had no right to say. Had I said such a thing, you would indeed have known it. You know what is in my heart, and I do not know what is in yours. For you know in full all that is hidden,' that is how Jesus answers, I therefore do not understand why and who said he is God." (Abdul, Kizito, 29/3/2019). Therefore Jesus as believed in Islam is just a messenger and not more than that.

In Christianity the response to Jesus being a messenger compared like Muhammad was not well appraised, "you cannot compare Jesus to Muhammad, there are a lot of differences between the two, today Muhammad is dead but Jesus is still alive. Jesus is not a messenger he is a saviour who came to bring salvation to the world, he came to take back humanity to God after humans fell as a result of sin and their fellowship with God broke. Jesus had to offer himself on the cross for the sins of the world and that was his purpose to bring people to God through his death. The gospel is not a revelation it is a reality, good news of salvation where the sins of the world are washed away" (King'ara, Mwihoko, 9/4/2019). Jesus is a messenger like Muhammad in Islam but in Christianity he is a savior not a messenger bringing the good news of the washing away of sin as the respondents indicated.

Jesus a miracle worker; Muslim respondents on this was that, "*nabii* Issa son of Maryam is one of the prophets the holy Quran states were exalted in rank by many degrees since he was given power to perform miracles and was strengthened by the holy spirit. He healed, brought to life the dead, and even as a small boy he made a bird from mad and gave it life so that we may believe by his signs that he was from God and a servant whom God had intended to make him perform miracles"(Adan, Kahawa, 26/4/2019). Jesus is also viewed as a miracle worker in Christianity where a majority of the Christian respondents noted that, "Jesus was not just a miracle worker but he did this signs to prove that he was God, his miracles were to confirm his ministry to the people of his time as a sign that he was greater than the prophets before him and that he was the messiah who was being awaited to bring in salvation. His greatest miracle was to rise from death, Jesus was therefore not a miracle worker but divine" (Simon, Githurai, 7/4/2019) Christians view the miracles of Jesus as a sign of his deity while Islam view it as just being a servant of God and him being a miracle worker.

Table 4.3: Jesus in the Quran and in the Bible



In table 4.3, the virgin birth is something the two text agree, about the deity of Jesus in the Bible he is God in the Quran he is just a prophet like Muhammad, no record about Jesus infancy in the Bible but in the Quran there is a record, on death the Quran does not stated his death but in the Bible it is a key teaching where he resurrects.

4.4.2 Jesus from the Hadiths

The researcher after going through the key text about Jesus in the Quran, went on to do the same with the sayings, practices and the things prophet Muhammad approved which are in the Hadiths. Here are some of the hadiths as given by the respondents.

Jesus is a just ruler; Mustapha (Githurai, 5/4/2019) who responded to the question on what the hadith teaches about Jesus said that, "as narrated by Sahih Bukhadri that Jesus is a just ruler who will come to kill the pig and also remove the tax taken from the non-Muslims, who are in the protection, of the Muslim government, he will make money in abundance that we will not need to be charitable. Adoration to Allah will be the best thing in the world during the coming of Christ. When you see him, you will recognize him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam and will destroy all religions except Islam." The hadith narrates Jesus to be ruler in his second coming.

Prophet Muhammad is a successor of Jesus. As responded by Bashir (Kizito, 29/3/2019) he said that, "the Prophet Muhammad (peace be upon him) in one instance said that he was the nearest off all people to Jesus though from different mothers they were of the same religion and that there has been no other prophet between them, confirming that Jesus had prepared the people for the coming of Muhammad referring to him as Ahmed in his teachings, this is from the

narration of Abu Huraira." This is what most Muslims believe that indeed Jesus had promised the coming of the prophet Muhammad.

The complexion of Jesus; from the hadith most Muslims have got a complexion of how Jesus looked like and as responded by Rashid (Kahawa, 26/4/2019) "Jesus was a person with curly hair, broad chest and his skin colour was red, he was of a medium height, and at least we can attest of his complexion." The hadiths bear what most Christians do not know about Jesus since there is no complexion on how he looked.

Jesus will die; this was responded by Sheikh Abdul as he read through the hadith, "The Prophet said: There is no prophet between me and him, that is, Jesus. He will descent to the earth. When you see him, recognize him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish *jizyah*. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him." (Abdul, Kizito, 29/4/2019) the hadiths portrays that during the second coming of Jesus he will die after he has killed the antichrist.

Jesus at resurrection; "Ibn 'Abbas said: I learned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it. I said I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Qur'an that no man ever asked you about, and you did not

know whether the people knew it and so did not ask about it, or they were not aware of it. I said: Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah said to Qurraish there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship Jesus son Maryam, so they said: O Muhammad, didn't you say that Jesus was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say. Then Allah, may He be glorified and exalted, revealed the words: And when the son of Maryam is quoted as an example, Jesus is worshipped like their idols, behold, your people cry aloud Sura 43:57. I said: What does cry aloud mean? He said: Make noise. And Jesus son of Maryam shall be a known sign for the coming of the Hour Sura 43.61. He said: That is the appearance of Jesus son of Maryam before the Day of Resurrection" read through by Abdul (Kizito, 29/3/2019). The hadith illustrates that Christians worship Jesus and it refers to this as idol worship but at his coming he will be known since he is already a known sign to the Muslims. Proceeding with the hadiths Abdul went on reading another hadith, "Abu Huraira reported Allah's Messenger as saying: The Last Hour would not come until the Romans would land at al-Amaq or in Dabiq. An army consisting of the best soldiers of the people of the earth at that time will come from Medina to counter attack them. When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those Muslims who took prisoners from amongst us. Let us fight with them; and the Muslims would say: no, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third part of the army would run away, whom Allah will never forgive. A third part of the army which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war amongst themselves

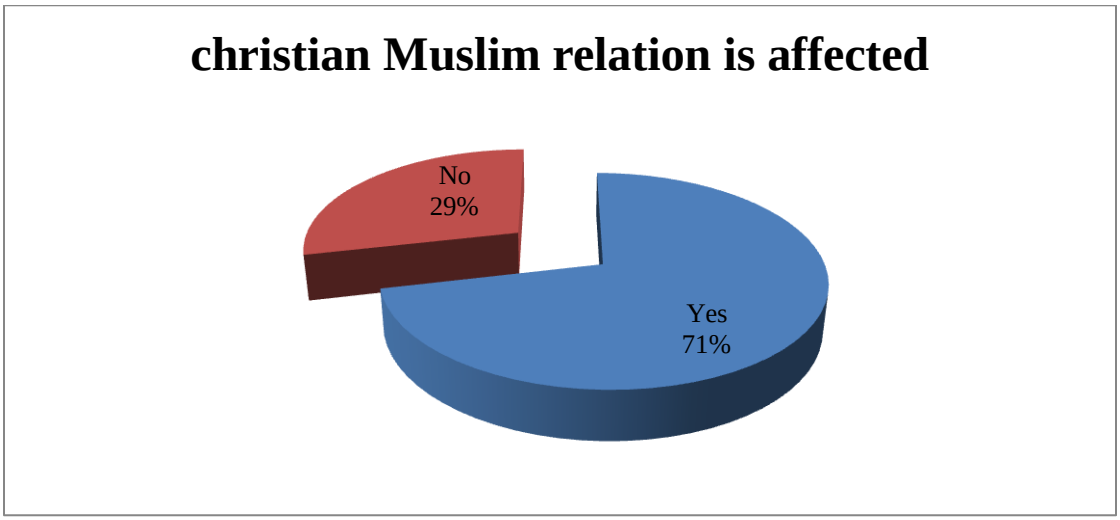
after hanging their swords by the olive trees, then Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them in prayer. When the enemy of Allah would see him, it would disappear just as the salt dissolves itself in water and if Jesus were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on the prick of Jesus Chris. Again this is not just enough on that day of resurrection people asked themselves questions whether they will recognize the Lord and this is what the narrator said, 'at the time of the prophet some people said: O Allah's Messenger! Shall we see our Lord on the Day of Resurrection? The Prophet said, Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? They replied, No. He said, Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky? They replied, No. The Prophet said, Similarly you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, let every nation follow that which they used to worship. Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell Fire, till there will remain none but those who used to worship Allah, both those who were obedient, the good and those who were disobedient the evil and the remaining party of the people of the Scripture who are the Christians. Then the Jews will be called upon and it will be said to them, Who do you use to worship? They will say, We used to worship Ezra, the son of Allah. It will be said to them, You are liars, for Allah has never taken anyone as a wife or a son. What do you

want now? They will say, O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell Fire which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, who do you use to worship? They will say, we used to worship Jesus, the son of Allah' It will be said to them, you are liars, for Allah has never taken anyone as a wife or a son, and then it will be said to them, What do you want? They will say what the former people have said. Then, when there remain in the gathering, none but those who used to worship Allah Alone, the real Lord of the Worlds whether they were obedient or disobedient. Then Allah the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, what are you waiting for? Every nation has followed what they used to worship. They will reply, We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship. Allah will say, I am your Lord. They will say twice or thrice, we do not worship any besides Allah." (Abdul, Kizito, 29/3/2019)

4.5 Implications to Christian Muslim relations

As a result of the appraisal of Jesus by the Muslims the researcher went on to view whether there are implications and found out as shown in the diagram below. In figure 4.5, most people indicated yes that the appraisal of Jesus by Muslims has implications on Christian Muslim relations. The majority who said yes were mostly Christians compared to the Muslims who to them it was not a big deal. Yes comprised a total of 100 respondents 71% with a Christian majority and the No was 40 respondents with 29% where most of them were Muslims who to them believed Christians' view on Jesus is wrong.

Figure 4.5; Implication of the Appraisal of Jesus on Christian Muslim Relations



4.4 Conclusion

Christian Muslim relation due to the appraisal of Jesus by Muslims is faced with a lot of instability between the two faiths. Jesus as viewed by Muslims is as per their teachings from the Quran and the hadiths while in Christianity is as per the Bible. Misunderstanding arises whenever the topic of Jesus is being addressed where most people in these two religions do not understand much more about the teaching of the same from their faiths. Women in most cases especially in Islam do not understand the issue of Jesus and they always back off when he is in discussion, the same was also noted in Christianity where majority women understand the bible compared to men and especially those in leadership who act as pastors. For Christian Muslim relations on the appraisal of Jesus most people ought to understand their faiths better to be able to understand one another.

CHAPTER FIVE: CONCLUSION

5.1 Introduction

This chapter gives the summary of findings as per the objectives of this study. It is followed by a brief discussion of the findings which shows that, most of the findings were in agreement with the literature review. The study was done with the alternate hypothesis in mind meaning that the appraisal of Jesus by the Muslims in Githurai had an impact on Christian Muslim relations. This chapter also gives the recommendations and the conclusions of the study as well as the areas of further research.

5.2 Summary

This study took place in Githurai being guided by three research objectives where research objective one examined the classical Islamic teaching on Jesus, research objective two sought to assess the contemporary perception of Jesus in Githurai. Research objective three sought to explore the implications on Christian Muslim relations. The research was conducted through interviews, group discussions and questionnaires leading to the following findings.

The findings on what the classical Islamic teaching on Jesus have revealed that Muslims from all different sects were aware about Jesus and that what they taught was equal to what Christianity taught only that issues to do with resurrection were not agreeable and that He was not God but He is a prophet just like Muhammad. There was also a disagreement between Islam about the death seeing that one group believes that Jesus was exchanged at the crucifixion.

Findings on how Jesus was perceived by Muslims in Githurai and from the Quran and the hadiths showed that Jesus was a holy man from his virgin birth, his miracles and that He too was

a Muslim who directed people to Muhammad and in other term was a prophet different from Muhammad who came after him once the *injil* was corrupted

Findings on what the appraisal of Jesus by Muslims in Githurai implicates showed that there is tension between the two faiths where Christians are being blamed that they worship Jesus instead of the true God according to them, for them to avoid conflict they just respect what the other faith believes about Jesus and avoid discussing the issue. Another finding is that the appraisal of Jesus by Muslims also among the Muslims has different views whereby there is still confusion amongst them.

5.3 Conclusions

Findings on the classical Islamic teachings of Jesus revealed that Jesus in the Quran is also viewed as the word of God where he in one way can be reflected as the Quran. Jesus was born of a virgin and that he was strengthened by the Holy Spirit, just like Muhammad he was given a revelation by God and compared to other prophets but with a difference since he is seen as a miracle worker. Jesus was created and he bares the same nature of Adam, he never was crucified and instead he was taken to heaven bodily. He is nothing more than a messenger of God and a son of Mary and not God, he himself never said to be worshiped of Mary to be worshiped. As a child he spoke and to anyone that says he is the son of God is cursed and has gone away from the truth. From the hadiths Jesus will come back as a just ruler and he will kill the pig and abolish the tax taken from non-Muslims. He will also not plead to God on behalf of his followers and he will always direct them to Muhammad. He is said to be a man of medium height and moderate complexion and that he is not fit to intercede for people.

Findings showed that Jesus in Islam has been viewed in a different way as compared to Christianity, at first one would think that he is viewed the same but his appraisal in Islam is

totally different with in Christianity. Muslims see him just like Muhammad while in Christianity he is viewed and appraised as God. In fact in Islam Muhammad is much greater than Jesus as portrayed in the hadiths and the Quran. As a result of these major differences about Jesus the study found out that Christian Muslim relation has been impacted by these views and teachings. It is now clear that most Christians tend to live with a lot of tension because they are referred as not worshiping the true God and giving Jesus the person of God while he himself did not view himself as God and at the same time indicating that the bible is corrupt. For the Muslims it is also clear that they believe in Jesus but use him as an object of pointing out the corruption in Christianity. This has left the relations between these two faiths in colliding and their followers living in fear of each other.

5.4 Recommendation

After the researcher conducted the study there were a lot of gaps that were identified, an example being the usage of other sources except the Quran, hadiths and the Bible which were used to explain more about Jesus. Therefore the researcher recommends that a further study should be conducted regarding the books that most Muslims use in explaining about Jesus except the Quran, hadiths and the Christian Bible, because it helps to build their belief on Jesus. A further study should be carried on the books like the book of Thomas and its teaching on Jesus and also the world view of Jesus basing it on the religious understanding from all religions within this field of study. Also to further the study one can look at intermarriages between Christians and Muslims in the area and their way of life basing their beliefs in Jesus. And finally the research also views a research on business being an agent of boosting Christian Muslim relation in the area can be conducted.

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APPENDICES

APPENDIX I: LETTER OF INTRODUCTION.

ST PAUL'S UNIVERSITY,

PRIVATE BAG,

LIMURU,

Dear Respondent

I am a postgraduate student at St Paul's university pursuing a Master's degree in Christian Muslim relations (ICMR). Am carrying out a study whose purpose is to understand ***the appraisal of Jesus by Muslims in Githurai and its implication on Christian Muslim relations,*** I wish to request you to respond to the questionnaire presented to you by giving truthful answers.

The information that is going to be adduced from you will be used with utmost confidentiality, so as not to victimize anyone. Kindly give accurate information as much as possible to enable me write a reliable document.

Yours faithfully,

Kelvin GatuaKarugu.

APPENDIX II:QUESTIONARE FOR MUSLIMS

Section A: Biographical Data.

Gender:Male [ ] Female [ ]

Position: Sheikh [ ] Follower [ ]

Section B: Classical Islamic Teaching

1. Which sect are you from.

Sunni [ ] Shia [ ]

2. from which school of thought.

Hanafi[ ] Maliki [ ]Shafii[ ] Hanbali [ ]

3.What does the Injil say about Jesus?

4. Was the Injil corrupted? Yes [ ] No [ ] Not sure [ ]

Section C: Jesus as Perceived.

1. Who is Jesus?

From the Quran:……

From the Hadiths:…….

2. Was Jesus sinless?

3. How was the birth of Jesus?

4. What was Jesus' purpose?

5. Did Jesus die and resurrect?

6. Was he crucified?

Section D: The Implications for Christian Muslim Relations.

1. Do you think your relations with Christians are affected as a result of your views on Jesus?

2. What is your take on how Christians view Jesus?

3. Can Jesus be used as the gap for Christian Muslim relations?

4. Can the appraisal of Jesus by Muslims be used as a bridge for Christian Muslim relations?

APPENDIX III: QUESTIONNAIRE FOR CHRISTIANS.

Section A: Biographical Data.

Gender: male [ ] female [ ]

Position: pastor [ ] member [ ]

Section B: Jesus as Perceived.

1. Who is Jesus?

2. How was he born?

3. What was his purpose?

4. Was Jesus a prophet like Muhammad?

5. Did Jesus die and resurrect?

6. Was he crucified?

Section C: The Implication for Christian Muslim Relations.

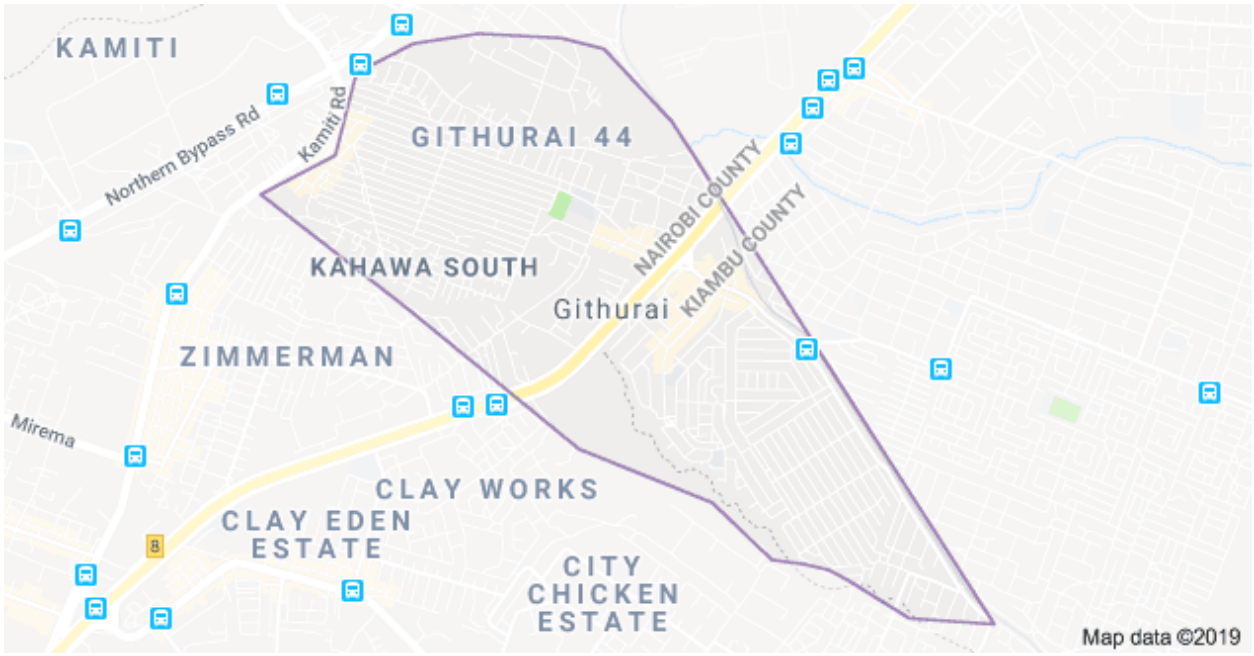
1. Do you think your relations with Muslims are affected as a result on the view of Jesus?

2. What is your take on Muslims view on Jesus?

3. Can Jesus be used as the gap for Christian Muslim relations?

4. Can the appraisal of Jesus by Muslims be used as the bridge for Christian Muslim relation?

APPENDIX IV; GITHURAI MAP, KIAMBU COUNTY, KENYA.



https://www.google.com/google map February 12, 2019.

APPENDIX V: LETTER FROM ST PAUL'S UNIVERSITY.

ST. PAUL'S UNIVERSITY

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

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

BOARD OF POSTGRADUATE STUDIES

National Commission for Science, Technology and Innovation
Off Waiyaki Way, Upper Kabete
P.O Box 30623, 00100
Nairobi, KENYA.

Dear Sir/Madam,

RE: KARUGU KELVIN GATUA- ICMRLMR525218

This is to confirm that the above named is a final year student of St. Paul's University registered for Master of Arts in Islam Christian Muslim Relations.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is:

THE APPRAISAL OF JESUS CHRIST BY MUSLIMS IN GITHURAI, KIAMBU AND ITS IMPLICATION FOR CHRISTIAN MUSLIM RELATIONS

The research will take place in KIAMBU County from March 2019 to May 2019.

Kindly grant the student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

BOARD OF POSTGRADUATE STUDIES ST PAUL'S UNIVERSITY 28 FEB 2019 KENYA P.O. PRIVATE BAG - 00217 LIMURU

APENDIX VI; RESERCH PERMIT

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/19/90268/30726**

Date: **12th July, 2019.**

Kelvin Gatua Karugu
St. Paul's University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"The appraisal of Jesus by Muslims in Githurai Kiambu and its implications on Christian-Muslim relations."*** I am pleased to inform you that you have been authorized to undertake research in **Kiambu County for** the period ending **11th July, 2020.**

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

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

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

Copy to:

The County Commissioner
Kiambu County.

The County Director of Education
Kiambu County.