

THE CHALLENGES FACING SOMALI MUSLIM BACKGROUND BELIEVERS
AND THEIR ROLE IN FOSTERING CHRISTIAN – MUSLIM RELATIONS IN EASTLEIGH
NAIROBI COUNTY

SUBMITTED

BY

MAHAD HILLOW BIRIK

ICMR/LMR /2283/17

This Dissertation is Submitted in Partial Fulfillment of the requirements for the Award of
Masters of Arts in Islam Muslim–Christian Relations Studies (ICMR) From St. Paul’s
University, Limuru

AUGUST, 2018

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AUGUST, 2018

DECLARATION

This dissertation is my own work. It does not contain any material that has been submitted to any institution of learning for any academic award.

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DEDICATION

This dissertation is dedicated to St. Paul's University for their sacrificial contribution towards my Masters degree. I also wish to dedicate the work to my dear wife Phyllis Paul, my daughter Kowsar Mahad and my two boys Afrah and Guled for their unlimited support during my studies. Above all to the Almighty God who purchased me by the blood of His Son Jesus Christ my Lord and enable me to achieve and graduate with a Master of Arts in Islam Muslim Christian Relations.

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LIST OF ABBREVIATIONS

Issa Al-Masih	-	Jesus the Messiah
Ummah	-	Community of believers or society
Ex-Muslim	-	Converts from Muslim Background Believers
Hadith	-	The tradition of Islam
Ergo	-	Peace delegations
Sheikh	-	Islamic clergy
Imam	-	One who leads prayers in a mosque
Madrasa	-	School for learning Qur'an
Muhadhara	-	Muslim open air preaching

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ABSTRACT

This thesis sought to analyze the challenges facing Somali Muslim Background Believers and their role in Christian-Muslim relations in Eastleigh of Kamukunji Sub County in Nairobi. The central purpose of the study investigated the root causes of the challenge facing Somali Muslim Background Believers from their former Islamic faith and the treatment of suspicions in their new home; the Christian Church and find out opportunities in fostering Christian-Muslim relations. A detailed literature review section was done, highlighting findings from other authors that helped to establish the knowledge gap. The theoretical framework was established on the causes of the challenges facing Muslim Background Believers and their role in Christian-Muslim relations among the Somali Muslim Background Believers in Eastleigh and how they foster Christian-Muslim relations. The study also explored the perception of Somali Muslims towards Somali Muslim Background Believers, the perception of the Christian Church towards Somali Muslim Background Believers. A questionnaire and interviews were administered to Somali Muslim Background Believers living and working in Eastleigh for data collection. The study found out that Christians and Muslims were historically known for competing for converts and converts from one religion to another would be treated with rejection from their former faith and suspicion with their new home. Muslims should be discouraged from rejecting Somali Muslim Background Believers and concentrate on preaching from their own book to win converts. The Christian community, the new home of Somali Muslim Background Believers should be discouraged from treating Somali Muslim Background Believers with suspicion and welcome them as brothers and sisters in Christ; helping them to foster Christian-Muslim relations.

CHAPTER ONE: INTRODUCTION

1.1 Background to the study

When looking at the origin of Somali people, its history, and religious belief, they are considered to be ethnically in-between three civilizations. However, among the Somali people Islam has a deep history and culture on perspective inherited from Arabs Muslims. Just like the Arabs denigrates their time of ignorance, traditional Somalis have viewed their history on more recent history than their pre-Islam period.

However, this is not true. There are historical and archaeological data evidences that point to history of Somalis pre-dates the *jahiliya*¹ period, but further more on the presence of Judeo-Christianity which pre-dates thousands of year before Islam came in world and Muhammad received his revelation.

Aram, (2003:1), writes The history of Somali's considered to very brief and as such receives only cursory mention in many books surveying this subject for Africa. Furthermore, the story is often assumed to have begun with just over a century ago, with the advent of western mission activity. However, from the three directions sheds light on pre-islamic Judeo-Christian influence: written records, archaeological data and vestiges of Judeo-Christian symbolism still extant within both traditional Somali culture and closely related ethnic groups. Together such data indicates that both Judaism and Christianity preceded Islam to the lowland horn of Africa.

Schlee (1989: 96, 226-228), describes information about their activities in the Wajir area of Northeast Kenya. He cites local Somali oral history that refers to the *Madanle*² as "bani-Israel"

¹ Jahiliya pre-Islamic of ignorance

² Madanle is a Somali clan and others are Digil, Reenwin and Hawiye

and that they were wiped out by a confederation of *Digil*, *Reewin* and *Hawiye* clans in the 16th or 17th century. Schlee presents evidence of their possible incorporation into the Somali *Ajuuraan* clan which now lives to the west of Wajir. Lewis (1969:47) also mentions that the *Madanle* occupied much of southern Somalia prior to that time. Cassanelli (1982: 92-96) gives additional data on this mysterious clan, based on original sources in southern Somalia; he considers the *Madanle* as part of *Ajuuraan* theocracy that ruled southern Somalia in the 16th century. Brown (1989:29-36) gives extensive attention to oral history of both *Somali* and *Borana* clans in northeast Kenya concerning the wells and cairns attributed to this mysterious people. However, he quotes an early British colonial administrator, Lord Delamere, that *the Madanle* were Muslims.

Zorc & Osman (1993:132), describes the uses of the Cross as noted by Burton over a century and a half ago, the symbol of the cross is still used in Somali culture. Some use the sign of the cross for a variety of superstitious purposes. In times of extreme danger, a cross may be drawn on the soil for its supposed protective power. Or, in cases where an oath is being taken a sign of the cross may be made. This mark of the cross is sometimes termed *falaad*. This could be related to the root word *fa/* which means magic, from which other words meaning magic, bewitched, or wizard are derived, viz *falaan fal*, *falan*, and *falan fallow*. While Somalis use either *iskutallaab* or *saliib* for cross, it is interesting to note that the official name of the Red Cross was translated as *Laanqayr* (literally, "branch that is blessed").

The Islamization of Somalis began around 16th century and continue for a period of 800 years. There were two factor which were instrumental to these Islamization of Somalis. One was the presence of Ahmed Guray known as Ahmed Gagn to most of the western writes and the *Ajuuraan* Kingdom of Southeast Ethiopia.

Even though Judeo-Christianity seems to be totally wiped out in Somalia and Somalis are considered 100% Muslim, there were always a small groups of Somali Muslim Background Believers among the Somali Muslims.

Somali Muslim Background Believers are people who were formerly Muslims and later in their lives embraced Christianity. Majority of the individuals who later became Somali Muslim Background Believers from the Somali Muslim community were men and women married at age between sixteen to late forties. They grew up in rich Muslim nomadic families in the North Eastern Province of Kenya, dominated by Islam. They attended Qur'anic School called Madrasa at the age of four years. They began their primary school education in the region at the age of six years, after the two years of Qur'anic studies. Four years later, at class four, some of them are turned out to be leaders in Qur'anic school or Imams of the towns they schooled.

They continued studying primary school education and as Imams they led prayers five times every day in the small Mosque in their towns and schools. Upon finishing primary education, many of these young men were admitted in different secondary schools in the province. In 1984, while in different secondary schools in the region, Wagalla Massacre took place. Unfortunately, the government of the day massacred more than five thousand men of their clans (Dahir, 27 Feb. 2014). Their relatives fearing more killings would take place in Wajir at Wagalla, like those that took place in Garissa show ground and Mandera in Malka miri took many of these young men to Somalia for safety. The young people, having seen the suffering, killings and plight of their clansmen, began to doubt their faith in Islam and asked many questions which the old learned Islamic clergy could not answer. When they met the first missionaries in Somalia, they wanted to know what the missionaries believed about Isa Al-Masih.

Dr. Andrew a medical doctor and missionary with World Concern USA welcomed many young men with open arms but feared the secret Police of Somalia; thus, he could not openly share much with them at the beginning. He began to meet his newly found friends weekly and within four months he gave them some Bibles to read after he had developed trust with them. Later, he began a Bible study in order to respond to their critical questions from the Bible. Majority of them began to compare the Bible with Qur'an.

Dr. Andrew and other missionaries from World Concern asked the young men to work with them as interpreters in leprosy hospital. This gave these Somali Muslim Background Believers the opportunity to privately study the Bible without fearing any arrest from Somali National Intelligence Service. Most of the Somali Muslim Background Believers were able to meet other open minded individuals who genuinely had comparative religious studies with Dr. Andrew and other missionaries working in the same hospital. These groups continuously did comparative study of the Quran and the Bible for a period of one to two and half years. As they did comparative reading of the Bible with the Qur'an during their soul searching period, they regularly met with the missionaries for discussions on topics such as, who is God, the origin of sin and its effects on mankind, and Isa Al-Masih and atonement of our sins. They also prayed a special prayer saying, "Oh God, who searches the heart of men, lead us in the right path that we may attain and enter paradise" as result of reading from Qur'an 1:5-6.

Some of the factors that drew them to examine the Bible with sincere critical eyes were: the contacts of some of the Somali Muslim Background Believers with Christian teams from outside the country, the comparative studies, questions like "let the Bible speak for itself" done by Muslims and Christians debate (Mihadhara) in Kenya, and the immeasurable hospitality of

missionaries. The lifestyle of these missionaries also made great impression to them. As a result, they joined the missionaries every Sunday morning for worship and prayers. Many of these individuals were amazed with the liberty these Christian missionaries enjoyed.

These men and women stopped praying five times a day and fasting in the month of Ramadhan, giving alarms, reciting the Islamic creed (shahada) and honestly sought the truth path to God's righteousness. As they continued with the comparative studies of the Holy books, they stumbled on verses in the Qur'an which made different meaning to them than before. First according to Qur'an 47:19, Muhammad is asked to seek for forgiveness for his sins but in the same Qur'an 19:19 and 3:36 states that Isa al-Masih was protected from Satan and was sinless. The Qur'an gives more titles such as "the Spirit of God", the perfect sacrificial lamb, the creator and many more which clearly shows that Issa Al Masih was and is more than a man. These men and women asked the religious scholars how can Isa al-Masih be a man and be without sin? Can a man who lies, steals, kills, commits sinful acts, be without sin? Qur'an 46:9 Muhammad says, "I am not a new thing among the messengers. I am not the first messenger nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner". Then many of the Somali Muslim Background Believers asked the elder Imams whether they would go to heaven or hell when they die since the prophet of Islam said he does not know what will be done to his follows.

The intensive comparative study of Qur'an and Bible made these men and women frustrated persons, because the Qur'an and Islamic scholars did not answer their questions satisfactorily. They become convinced that assurance of salvation through Jesus Christ accord those who put their faith in Him, the Bible is God's Word and what it says about mankind as a sinner is true.

Gradually, the men and women became convinced that the Bible is the Word of God and wanted to follow its teachings. The big question was how to do it. These Somali Men and women were afraid of leaving Islam because they knew that the society would perceive them as betrayers of the community.

The solution came one midnight when Dr. Andrew received a phone call from a prominent Sheikh who had a mild heart attack. After physical examination on the patient Dr. Andrew took the opportunity to share the Good News with his patient. The Sheikh did not speak English and one of the men and women was asked to interpret the message the doctor was sharing with the Sheikh. The Sheikh being a prominent religious scholar and respected all over Somalia had guns and all the protection he needed from the government of Siad Barre. As Dr. Andrew shared the gospel message with his patient, Sheikh Hussein, he picked an AK47 rifle from under his pillow several times to frighten him and asked him to leave his palace.

After the young men, women and Dr. Andrew left the palace and got inside their vehicle he began to pray and thank God for the opportunity given to him to share the Good News of Jesus Christ with the Sheikh. Some of the young interpreters asked Dr. Andrew how can one become a Christian. The doctor explained it and several of them asked him to lead them to the sinners' prayer. Several of them began their journey of following Christ in secret like Nicodemus who came to Jesus by night.

This is not the only means which Somali Muslim Background Believers converted or came to the saving knowledge of Jesus Christ. A large number of Somali Muslim Background Believers came to Christ through dreams. Many testify that in their sleep Jesus Christ came to them in

dreams and visions or even spoke to them and in the next morning they gave their lives to Jesus after they spoke to either Sufi Muslim Sheikh or a Missionary and a fellow Somali Christians.

Many Somali Muslim Background Believers women came to the saving faith in Jesus Christ during their sickness. While they were fragile sick in hospital beds other Somali Muslim Background Believers and missionaries prayed for them fortunately the sick individuals were healed miraculously of their sickness. Having seeing the miraculous healings Jesus had done to them, they developed interest in Christianity and began asking critical life questions which led them to finally accepting Christ Jesus as their Lord.

There are others who came to the Lord Jesus through their spouses who were secret followers of Jesus Christ for many years and kept their faith secret from their spouses. One day he/she stumbled on the Bible or other Christian literature the other spouse had been hiding from him or her. They could read the literature and began to ask questions about the Christian faith. Finally, he/she could tell other spouse about the literature he/she had found. Through the testimony of the spouse, he/she could come to the saving faith in Jesus. While other Somali Muslim Background Believers came to the saving faith in Jesus Christ through reading the Qur'an and stumbling Qur'anic verses on the sinless of Issa Al-Masih, they begun to perceive that if Jesus is sinless then he must be more than a man, for all human beings are sinful.

There are others who got saved through media, such as listening to Radio programs, watching Television, Webcast and even by watching films such as Jesus Film, Bible documentaries on Prophets like Abraham, Moses, and Noah. Women stories in the Bible also fascinated them, like story of Magdalene, and the woman with the issue of blood whom Jesus healed. Again, watching

testimonies of Muslim Background Believers, whether from Arabs or Somali Christians, challenged them to surrender their lives to Jesus.

Other Somali Muslim Background Believers came to the saving faith in Jesus Christ through Christian schools. They went to study English language but their teachers used the Bible as the text book for English. This became a means of evangelism which bore fruits in many places. Other Somali Muslim Background Believers converted to Christianity after they attended Church service by the invitation of their friends, school mates and even boyfriends/ girlfriend. In Church they experienced the liberty Christians enjoy in worshipping God. Having seen this great experience of liberty, their hearts softened and most of them ended up accepting Jesus Christ as their Lord and savior. It only took a short-while for these Somali Muslim Background Believers to disclose their newly found faith to their families, who were shocked at first. After the family members noticed the seriousness in practicing their new faith, they disowned and expelled them from home.

A number of Somali Muslim Background Believers like Amir come to Christ during terrorism attacks. They asked the Imams of their mosques why are extremist killing human being created by God? Is Osama Bin Laden a Muslim? The Imam reply yes, he is a true Muslim. He asked who give life and takes? The Imam reply Allah but we are his army on earth. Amir began to look at other religious books. He did indepth study of insanity of life and within six months he left Islam to Christianity.

Somali Muslim Background Believers go through remarkable transition from adherence of Islamic religion to becoming a follower of Christ. Majority of Somali Muslim Background

Believers who were married at the time of their conversion and whose spouses had not converted to Christianity lost their wives and children. The family members and relatives of the spouses would not allow their sisters and daughters to be married to a Christian who they consider as infidel. Some of these expelled converted Somali Muslim Background Believers have never seen their children and spouses while others only the children followed them after they had grown up.

Some of Somali Muslim Background Believers who were schooling at the time of conversion, when they informed their story to their families and sponsors about their conversion they lost their scholarship. For others the relationship with their parents and had to live on the streets for one to two years until good Samaritans came to their rescue after sharing their testimonies in Church. Then, this enabled them to go back to school and finish their Secondary school level. Others went to University to pursue Bachelors and Master's degree in different fields through the sponsorships.

1.2 Statement of the Problem

The study Sought to analyse the challenges faced by somali Muslim Background Believers from both their own community and the community of christians. The thesis was borne out of the experiences of the somali muslims believers suffering persecution from their community and being treated with suspicion from the christin community that they joined.

1.3 Research Objectives

The main objectives of the study were:

1. To explore the perceptions of Somali Muslims towards Somali Muslim Background Believers.

2. To discuss the perceptions of Christian Church towards Somali Muslim Background Believers.
3. To analyze the challenges faced Somali Muslim Background Believers in Eastleigh.
4. To identify the opporunities for enhancing Christian-Muslims relations in Eastleigh.

1.4 Research Questions

The main research questions were:

1. What are the perceptions of Somali Muslims towards Somali Muslim Background Believers?
2. What are the perceptions of Christian Church towards Somali Muslim Background Believers?
3. What are the challenges facing Somali Muslim Background Believers in Eastleigh?
4. What are the opportunities for fostering Christian-Muslims Relations in Eastleigh?

1.5 Hypothesis

The understanding of the freedom of choice of Somali Muslim Background Believers by Christians and Somali Muslims reduces the challenges facing Somali Muslim Background Believers from Somali Muslims and the Christian Church and foster harmonious Christian-Muslim relations in Eastleigh, Nairobi.

1.6 The Significance of the Study

The study is a tool for the Church leaders, care givers, disciplers , Muslims Imams and scholars in Kenya on the subject of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations in Eastliegh and in Kenya as a whole. The

researcher hopes this study provides bases for further research in the same area by scholars who are interested on this subject. The study provides foundational knowledge for further research to Churches, Christian Institution of Higher Learning on the subject of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations in Eastleigh of Nairobi. The study also benefits Christians and Muslims communities in Eastleigh to change their behaviors towards Somali Muslims Background Believers and enhance better ways to foster Christian-Muslims relations. Although there has been no formal study of this nature done before for Eastleigh on subject of the challenge facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations, this study is significant in understanding and solving the challenges arising from rejection of Somali Muslim Background Believers and treatment of suspicion by both Christian and Muslims in Eastleigh.

1.7 Justification of the Study

The study is a tool for the Church Pastors, disciplers, Missionaries, institutions of higher learning, Somali Muslim Background Believers cell groups leaders, Somali Muslim religious leaders, researchers and intellectuals in Islam Muslim-Christian relations in how to deal with the root causes of the challenge facing Somali Muslim Background Believers and their opportunities in fostering Christian-Muslims relations.

The study anticipates to lay foundations for further research in the same area by scholars who are interested in Christian-Muslims relations. The study also seeks to provide foundational knowledge for further research to Churches, Christian Institution of Higher Learning on the

subject of the challenges facing Somali Muslim Background Believer and their role in fostering Christian-Muslim relations.

The study seeks to inform Somali Muslims, Christians Churches and Muslims religious leaders to change their attitudes towards Somali Muslim Background Believers and to foster harmonious Christian-Muslim relations. This study is significant in understanding and solving the challenges facing Somali Muslim Background Believers and foster harmonious christian-Muslim relations.

Even though there has been no formal study done on the subject of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations before, this study is significant in solving the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations in Eastliegh, Nairobi County.

The Challenges of rejection facing Somali Muslim Background Believer from their former faith Islam and treatment of suspicison from their new home, the Christian Church, often cause misunderstanding and mistrust among Somali Muslims and the Christian Church. The study addresses ways which Somali Muslim Background Believers and Somali Muslims can foster Christian-Muslim relations.

Therefore, this study seeks to fill the gaps acknowledged above by fostering harmonious Christian-Muslim relations in Eastleigh, Nairobi County. Unless Somali Muslims Background Believers and Somali Muslims engage in activities that bring the two communities together such as sporting, medical camps, sanitations, eduction, relief and caring for the aged, it will be hard to foster harmonious Christian-Muslim relations in Eastleigh, Nairobi County.

1.8 The Scope and Delimitations of the Study

The study predates some challenges during the research. The limitations expected are: wideness of the geographical location of Eastleigh and the culture of the Somali people who are the main population of Eastleigh. The Somali community who are mostly Muslims have bad perception about Somali Muslim Background Believers and reject them for leaving Islam. While the Christians/ Church, their new home, do not welcome Somali Muslim Background Believers with open arms but treated them with suspicion because the Church thinks that they are informants from Muslim extremist groups. In this field there are very little work done, if not nothing written on the subject under investigation. One of the greatest challenge was a large number of Somali Muslims did not fill the questionnaires hence there was low feedback than expected. Therefore, the study focused on the challenges facing Muslim Background Believers and their role in fostering better Christian Muslim relations in Eastleigh, Nairobi County.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter dealt with the relevant literature for the study of the Challenge facing Muslim Background Believers and their role in fostering Christian-Muslim relations. It concentrated on the main objectives of the study. The components of this chapter was as follows: the approach which the literature review has taken, the perception of Muslims towards Somali Muslim Background Believers, the perception of Christians towards Somali Muslim Background Believers, the challenges facing Somali Muslim Background Believers, opportunities for Somali Muslim Background Believers to foster Christian-Muslims relations, conceptual framework and theoretical frame work.

2.2 Perceptions of Somali Muslims towards Somali Muslim Background Believers

Little (2015:17), explores the challenges facing Somali Muslim Background Believers as arising mostly from Islamic influences. However, they do not expect a lot of variety in the challenges Somali Muslim Background Believers from one geographical location to the other.

Barnabas (2015:70), discusses that one of the greatest sins of Islam is to deny the faith and converts to another religions. If someone leaves Islam they are considered by Muslims to be a traitor. Barnabas argued that in sharia law this is the sin of apostasy – Anybody leaving the faith must be punished by death for men. Some versions of sharia have a death sentence for women too, and some says women must be imprisoned. There are a few countries which have the death sentence for leaving Islam, just like sharia, but it is rarely carried out officially. However, sometimes converts disappeared and are mysteriously killed, probably by the police or army.

Converts can be killed by their own family for bringing shame to them. They are often thrown out of their family or job, their husband or wife and children are taken away and some are severely beaten or even killed. This is one of the main reasons why Muslims are very reluctant in converting to Christianity.

Qur'an (2:217 and 9:73-74) and Sahih Bukhari (52:260), states that Islam takes matters apostate serious and considered converts from Islam to any other religion as people who have committed treason punishable by death.

Little (2015:191-192), analyzes that for many Muslim background Believers, the hardest and longest struggle is figuring out who they are with respect to their family and community. After they have become Disciples of Christ many difficult questions come to the surface. Are Muslim Background Believers still Muslims in some ways? Must one reject everything one has been raised to believe? Can one continue to celebrate Muslim religious holidays with one's family? Is Islam unremittingly evil and to be utterly shunned, or are there elements in one's previous Muslim spirituality and spiritual practices that can be retained and adopted as a follower of Christ? All these questions swirl around the core issue: whom am I now? What does my new identity really mean and how does this affect the way I understand and relate to my Muslim family, friends and community.

2.2.1 Theological Challenges

Azumah, (2008:12), discusses Islam also possessing a serious theological challenges to Christianity. Muslim views of Christians and Christianity are founded on Islamic replacement theology. From the beginning of his ministry, Muhammad saw himself as in line with past

prophets of the Judeo-Christian tradition. In the early stage his mission; he portrayed the Qur'an as the Arabic version of the Jewish and Christian scriptures. In later stages, however, Islam was portrayed not just as a continuation but as the culmination of the Judaeo- Christian tradition. Abraham, Moses and Jesus (and his disciples) are portrayed in the Qur'an as Muslims. The theological challenge of Islam must, therefore, be taken seriously.

Saal (1993:63), explains that with respect to spiritual convictions, Muslim converts often come with floods of unresolved theological difficulties. Some of the questions include: the deity of Christ, the Trinitarian concept, the exclusivity of the Christian faith, the substitutionary atonement, death, resurrection, forgiveness and assurance of salvation. Shortly after one begins to discuss spiritual things with their Muslim friends, one will discover several commonly held misconceptions of the Christian faith. Some of these misconceptions are the result of specific Qur'anic allegations; others seem to be more closely related to the history of contacts between the Christian and Muslim communities.

Nassar (1995:19), discusses by highlights what is closely related to the theological problem been the issue of reverence to holy or spiritual objects. In the eyes of Muslims the way we talk to and about God reflects our reverence for Him or our lack thereof.

2.3 Perceptions of Christians towards Somali Muslim Background Believers

Ole-Thoresen (2014:77), discusses that Somali Muslim Background Believers are seen by the Christians and missionaries as people who dependency on some sort of financial supports from missionaries and churches; and the reality remains loyal to that denomination or mission as long as the support continues. Somali Muslim Background Believers are people who are often

involved in group conflicts generated within the groups which cause division and conflicts among them. Hence, Somali Muslim Background Believers are perceived as people who are violent to each other and even missionaries who work among them.

2.2.1 Financial and Support

Little (2015: 248), discusses that even though issues of identity, persecution and the demonic possessions are some of the most challenging issues that disciples of Believers of Muslim Background encounter. Perhaps the one that western disciples have the hardest time understanding and handling well has to do with our attitudes towards materials wealth. Understanding and finding fruitful ways of living our lives on comparative wealth that bless our Believers of Muslim Background friends repeatedly proves to be a major challenge for many who will be disciples.

Ole-Thoresen (2014:79), explains that representatives of various churches and mission agencies are continuously criticized for introducing financial support to the Somali Christian Fellowships in a manner that generates conflicts among the members. This subject has produced an area of considerable tension among Christians through several decades. Informants depict a situation where Somali Christians often have remained dependent on financial support and handouts from expatriate missionaries in order to survive. This policy of financial support faces stark criticism both internally and externally. From this point it is difficult to avoid a financial commitment as long as Christian brothers and sister have been in need. Nonetheless, the very fact individuals believe that is a possibility of attaining financial support is seen as generating an unhealthy environment of dependency and potential opportunism among Christian's groups.

Shenk, (1972:332), describes how problems related to support to local believers were numerous. Should missionaries individually support local Christians? How would financial assistance influence relationships between missionaries and national church members? How could missionaries avoid creating dependency while providing financial assistance? These challenges relating to financial matters have been recurrent for Christian agencies working among Somali Muslim Background Believers in Kenya for several decades and still exist to the present day.

Dennett (2006:125), analyzes that financial challenges as emphasized by his informants have been further linked with frequent tension between both individuals' missionaries and the Protestant Mission agencies. This is not a recent phenomenon in the region.

2.2.2 Distrust among Muslim Background Believers

Ole-Thoresen (2014:81-82), discusses that the financial challenge, as emphasized by his informants, have been further linked with frequent tension between individual missionaries and the Protestant mission agencies. This is not a recent phenomenon in this region. The situation is emphasized as one with disagreement and tensions between expatriate missionaries and mission agencies are still customary. They maintain that a context of mistrust and lack of dialogue is hampering spiritual growth among Somali Christians.

Dennett (2006:125), explores that in the 1990's there was tension between two missionaries working with Muslim Background Believers. These missionaries had experienced considerable tension. According to author, these missionaries give various interpretations of their hatred and conflict. However they, painted corresponding pictures of missionaries being involved on

different side of the conflicts and how such inter-missionaries tension were polluting the groups of Muslim Background Believers and eventually were instrumental in causing splits.

2.2.3 Muslim Background Believers Organizational Instability

Ole-thoresen (2014:88), explores that the organizational instability has been a recurring challenge for Somali Christian groups for as long as they existed, but similar observation pertaining to Christian congregations have been evident throughout the Somali –inhabited areas for several decades. Shenk (1972:367), discussed how the Somali clan system has contributed to rather persistent group’s instability. The stabilizing of groups’ memberships, as well as leadership, has repeatedly proven difficult to maintain throughout the period the fellowships existed.

2.2.4 Ethnicity

Ole-Thoresen (2014:83), discusses that “issues related to ethnicity and kinship are among the aspects which are most often emphasized in the empirical materials. Some of his informants were initially reluctant to discuss this matter, as it is a sensitive topic in the Christian community. The destruction and divisive potential of clannism is all too evident in Somali Community at large, and the response from the Somali Christians community (Somali Muslim Background Believers) has often been to evade the issue. A few informants initially even disowned their clan identity as such, and preferred to distance themselves from the cultural element constituted by the clan structure. However, as rapport was established and informants opened up to him during interviews, it most often became evident that clan identities continue to represent a constitutive element in the context. Differing clan identities continue thus remains a considerable challenge

for the Somali Christian communities, even if the actual consequences which materialize may vary between different locations.

Little (2015:191), further explains that “For many Muslim Background Believers, the hardest and longest struggle is fighting out who they are with respect to their family and community after they have become Disciples of Christ. Many difficult questions come to the surface. Are Muslim Background Believers or Believers from Muslim Background still Muslims in some way? Must one reject everything one has been raised to believe? Can one continue to celebrate Muslim religious holidays with one’s family? Is Islam unremittingly evil and to be utterly shunned, or are there elements in one’s previous Muslim spirituality and spiritual practices that can be retained and adapted as a follower of Christ? All these questions swirl around the core issue: Who am I? What does my new identity really mean and how does this affect the way I understand and relate to my Muslim family, friends and community.

2.2.5 Distrust among Expatriates

Ole Thoresen (2014: 81-82), explores that apart from financial challenges the missionaries are frequently linked to tension between individual missionaries and their protestant mission agencies. This is not a new phenomenal in the region. It has started way back in 1960’s when the two main protestant Mission agencies working among the Somali’s community experienced considerable tension. Because of this tension among protestant mission agencies dissension further arose among the Somali Christian Fellowship established in both Mogadishu and Nairobi to what church affiliation they formerly will have. But in a way they are somehow a problem because their differences. Those are Presbyterian, Lutherans and or Pentecostals, they are not

good. Most of the times, this missionaries warn Somali Christian working with them from attending fellowships organized by Somali believers with opposite missionaries and mission agencies. They say don't attend that fellowship. For new Somali believers will say there is a problem among them, so Christianity is not good. Just as Somali, Christians are coming despite of their challenges missionaries should come together and put their difference aside and ask themselves these three questions. How can we go from here? How can we reach these people? And how can we have one goal for the people? division and tension among missionaries and their lack of dialogue created an unhealthy environment where individuals both Somali Muslim Background Believers and missionaries affiliate to congregations may exploit Christian groups and mission agencies for personal benefits. Hence this challenge creates suspension and a room for further splits and misunderstanding.

2.3 Challenges Facing Somali Muslim Background Believers

2.3.1 Internal Church Challenges

Pietzsch (2010:117), explains that the Church should not forget the corporate and social responsibility it has to fulfil towards Muslim Backgrounds Believers. The second responsibility of the Church is in helping Muslim Background Believers reach their potential in the Church, in Evangelism and missions. Discipleship happens when a group of people help each other experience a growing relationship with God. The church will be perceived by the public, including Muslims, to be a blessing to Muslim Background Believers who are assisted and adapting into the Christian community.

Ole-Thoresen (2014:79), discusses that one of the greatest challenges in Somali Muslim Background Believers Church is the Somali social life which is structured in kinsmen. Whether right or wrong based on co-operate transaction which the individuals joins when they become member of the Somali society right at birth to death. When individual Somali Muslim Background Believers comes to faith he/she does not find the co-operative belonging of the church they had in their former community.

Lewis, (1994:7), analyzes that Somali's kinsmen right or wrong is basic motto of Somali social life. As the foundation of social co-operation, kinship enters into all transactions between and amongst individuals. There is not significant area of Somali social activity where the influence of kinship is absent. Smart, (2007:28) explained by introducing a new concept by emphasizing that the individual is always a part of the social group. As such, she or he counteracts a possible overestimation of the subject's potential with regards to free choice and unfettered agency.

Renaut, (1997:56), discusses that by saying an autonomous subjects has to be defined differently from an individual, as he understands the latter to be a representative of modern, disconnected, individualism, autonomy which is not free without rules, but rather autonomy namely accentuating self-rule. The autonomous individuals hence remains dependent upon norms, not on authoritarian and imposed law, but rather norms that are self-established, and freely accepted by the individuals. By saying this she is counteracts a possible overestimation of the subjects' potential with regard to free choice and unfettered agency.

Dunn (1998:38), analyzes that identity to a considerable extent is pre-destined in such society. In addition he states and continues to say that in traditional societies, identity is largely pre-given

through membership in the group and community, determined externally by systems of kinship and religions.

2.3.2 Division, Conflict and Denomination Differences

Ole-Thoresen, (2014:75), analyzes that there are several things which cause recurring conflicts and in-groups divisions. First, the lack of impending strenuous effort to create an environment for the Somali Muslim Background Believers unity and spiritual growth is missing. Secondly, even though there are of the same the dialectic, belong together, they do not know how they will go together or how they will live together is greatest challenge. Thirdly, however, there is recurring error in minds of many non-Somali Muslim Background Believers since Somali Muslim Background Believers comes from a common religion to a common faith, they should have unity. This is not true for anyone who comes to their meetings or fellowships for a month will see all different thing. Nevertheless, these new communities of Somali Muslim Background Believers have never ending division which becomes a widespread trait in everywhere they meet.

Ole Thoresen (2014:87), explains by pointing out two major challenges. He believes that different denominations are the main source of division, Somali Muslim Background Believers fellowships members also emphasizes that the actual conflicts that have arisen mostly is not of theological nature or character. Therefore, the various denominational backgrounds of the Christian Missionaries in Nairobi county established various Somali Christian Fellowships and as such they created division. Secondly, it worthy to point out clearly the greatest challenge is Somali Muslim Background Believer pay loyalty to different Christian mission agencies and cannot avoid the denomination Conflict. These denominational backgrounds are considered the

greatest hindrances to the development of Somali Muslim Background Believers and their organizations unity. We can conclude that the absence of organizational unity is responsibility of expatriate missionaries.

2.3.3 Persecution

Pietzsch (2004:86), explains that the challenge of persecution among Muslim Background Believers and reported that many Muslim Background Believers die because of their faith and that Islam naturally persecutes those who embrace Christ and apostatize from Islam. In spite of this severe Islamic reaction against apostates, he counsels against believers keeping their faith hidden from their families and communities for very long.

Nickel (1999:51-53), discusses the challenges of persecution to Muslim Background Believers as “that within Islam the law of apostasy has been a major source of severe persecution, and so disciples must be ready to suffer for Christ along with the Muslim Background Believers they are helping disciple.

Greeson (2010:42), explores that although virtually of these new believers experienced persecution, it had not been as severe as anticipated. Intense persecutions in the form of verbal abuse and rejection from the community typically lasted from six months to a year. As of this writing, only seven Muslim Background Believers from the movement are known to have been killed as a direct result of local Muslims trying to stop the spread of the Gospel.

Register (1979:13), states that Muslims Background Believers face internal and external factors of persecution. Muslim Background Believers are persecuted by fellow Christians intentionally

and un intentionally. It's Christians in the Church who break their cover without meaning any harm. Intentionally Church persecuted Muslim Background Believers with its lack of trust. The research spoke to Muslim Background Believer who was told to wait for his ordination for a period of 18 years.

Danabo (2017:7) explains today Many Somali Muslim Background Believers Pastors like Rev. Mahad Birik has been threatened by Islamic extremist. The threat against Mahad Has become even more intense in 2014 after a video of him sharing his conversion story seeded into the Internet. He had recently helped in producing a Somali audio Bible was picked up by Muslim media all over the world. An Al-shabab leader who saw the video issued Fatwa, an Islamic legal decree, against him and offered his killers a reward equal to hundreds of thousands of dollars. Mahad then lost his job because he was considered too much risk for his employers.

Canon Omondi, (2014:4) states Rev. Abdi an a Muslim-born follower of Christ and a Kenyan of Somali origin living among his community, Abdi was often confronted by people who did not want to hear his story. That never stopped him from telling it. Even though an extremist bullet silenced him, his life, passion, courage and conviction continues to speak loudly, encouraging those who knew him to redouble their efforts to take the message of Jesus to those who have not heard. A colleague describes Abdi as, A man who was so passionate for Jesus and for his own people and longed to see them know Christ. Despite numerous death threats over the years, beatings and persecution he did not relent. Hostility to conversion often ejected and displaced Christians of Muslim background from their community. Abdi Weli persisted on building bridges with his people. Canon Omondi was touched when a taxi driver lamented his death.

2.3.4 Social Deprivation

Jimale, (1995:13), discusses that Somali society has been often designed to be among the most homogeneous societies in Africa. Although this image has been challenged and modified in recent years, the Somali contexts has constituted relative homogeneity with regard to such fundamental features as religion, ethnicity, language and history. Nevertheless, the Somali society has been ravaged by turmoil for decades. The context has historically been and are scarce in natural resources, engendering frequent in group fight over basic commodities such as water and grazing lands. Lewis (1998:104-110), analyzed that rethreads and emphasizes that clan-based societies often have been known to generate feuds and strife, and Somalis history represents no exception in this regards.

Ole Riis (1996:107-109), explores that a similar development has also been evident with regards to the Somali Christians Church and Somali Muslim Background Believers. Features of conflict and separation are repeatedly emphasized by his informants he had interviewed, and in-group tension emerges as a recurrent and common trait. Christians Somalis context further represents a movement on the fringe of society. It continues to constitute a minority religion representing a cultural periphery. As such it stands out as an alternative religious movement, countering the perpetual Muslim majority religion which has constituted a highly integrated and collaborative element of Society.

George (1971:70-91), discusses by conquering with ole Riis and says “The Christians minority remains in opposition to a religious majority which aspires to suppress, control and even in some cases to exterminate its very existence. Both the oral material and ethnographic studies on the Somali context, hence jointly invites accumulation of conflict oriented theoretical approaches

when analyzing in-group dynamics of Somali Christian Fellowship as Somali Muslim Background Believers.

2.4. Opportunity of Somali Muslim Background Believers to foster Christians-Muslims Relations.

Braswell (1996:276), discusses that Islam and Christianity are two of the world's foremost missionary religions. Christian history has seen attempts at missions and relationships to Muslims since the inception of Islam, but those attempts have been sporadic and few. Islam has been a missionary religion for fourteen hundred years. Especially, it has attempted to penetrate to Christian places and people, particularly in the Middle East, North Africa, Europe, and North America. The twentieth century was a time of advance for Islam in Europe and the United States. At the same time Christianity has not seen much advance into predominantly Islamic lands.

Iprgrave, (2008), stated that Christian and Islam alike have a long tradition of commending almsgiving, the practice of simply instinctive generosity to the poor. But while this is a given in the tradition, it should not be assumed for Christianity any more than Islam that this is all that can be said about a proper response of faith when confronted by poverty. Haile, (2011:87), explains that Somali Muslim Background Believers in Nairobi County are involved in peace building project called Ergo, the task was to bring Inter-clan to strife relations to the upheaval in Somalia. The refugees camps, Ifo, hagar dhere, dadhab, Kakuma and even in Kenyan communities living in conflict prone area. Our role was and is advocacy and promoting non-violence. Somali Christians has since then become peace ambassadors.

Haile (2011:118), states that he was trusted with Daystar University to develop a peace studies program and the courses were very well received. These peace building courses are very relevant to the challenges African students experienced in their real life. Somali Muslim Background Believers has always been involving hospitality to Somali Muslim community since 1991. Somali Muslim Background Believers has feed, clothed and even took care of the sick from Muslim community in hospitals like Kijabe and even other hospital. Majority of times Somali Muslim Background Believers become interpreter for those who can speak directly to the doctors or even UNHCR office who does not know the native language these people speak.

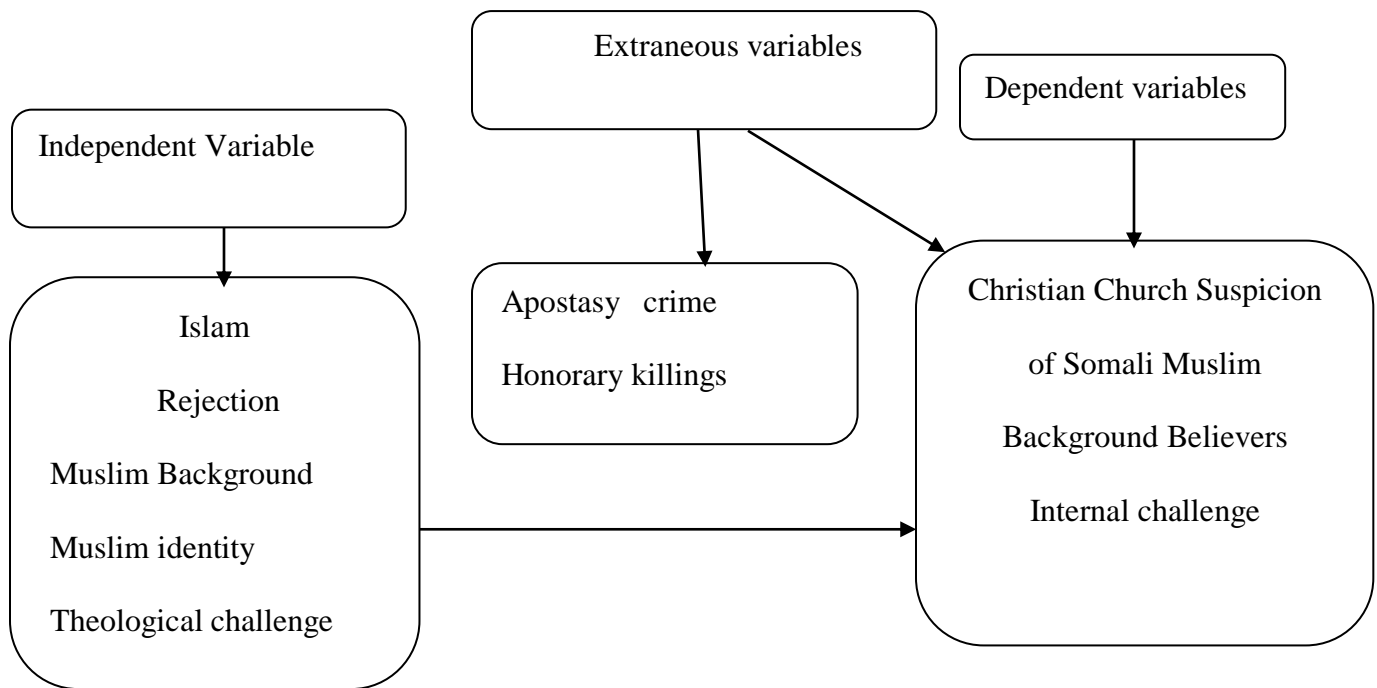


Figure 2.1: Conceptual Framework

2.5 The Conceptual Framework

The conceptual framework to identify the challenges of rejection facing Somali Muslim Background Believers from their faith Islam and the treatment of suspicion facing from their new home the Christian Church and their role in fostering Christian-Muslims relations in Eastleigh of Kamukunji Sub-County in Nairobi. This research seeks to investigate the root causes of the challenges of rejection from their faith Islam and the challenges of suspicion by their new home the Christian Church and their role in fostering Christian-Muslim relations in the cosmopolitan population of Eastleigh of Nairobi County. The challenge facing Somali Muslim Background Believers causes enormous challenge and difficulties from their former background Islam and their new home the Christian Church. Their role in fostering relationship between Christians-Muslims relations is equally challenging and not easy to achieve as history proves it.

2.6.1 Variables

Mugenda and Mugenda (2004:11) states that a variable is a measurable characteristic that assumes different values among the subjects. It is therefore a logical way of expressing a particular attribute in a subject. In quantitative research, a variable is “a measurable aspect of a thing, representing as a changing or potentially changing quantity. Therefore, variables are changeable elements or events. It is any characteristic of a situation which can be manipulated, measured or observed. In addition variables can be described as a measurable characteristic that varies. It can change from group to group, person to another and even within one individual over time period.

2.6.2.1 Independent Variables

Mugenda and Mugenda, (2004:57), states that, independent variable is a variable that a researcher manipulates in order to determine its effects or influence on another variable. Independent variables are also called predictor variables because they predict the amount of variation that occurs in another variable.

In the study of the challenges facing Somali Muslim Background Believers is the independent variables considered the following:

1. Challenges of rejection from their former Background
2. Challenges from Muslim identity
3. Challenges of Theology from Islam

2.6.2.2 Dependent Variables

Mugenda and Mugenda (2004:58), describes that, a dependent variable, sometimes called the criterion variable, attempts to indicate the total influence arising from the effects of the independent variable. A dependent variable therefore varies as a function of the independent variable. In this study the dependent variable consists of the challenges of suspicion towards Somali Muslim Background Believers from their new home the Christian Church, who sees them as spies from the Muslim extremists. The dependent variables are as follows:

1. The challenge of suspicion from Christian Church

2.6.2.3 Extraneous Variables

Kothari and Garg (2014:32) describes that extraneous variables as “independent variable that not related to the purpose of the study, but may affect the dependent variable are termed as extraneous variables. Suppose the researcher wants to test the hypothesis that there is relationship between the challenge facing Muslim Background Believers and their role in Christian Muslim relations. In this case the rejection faced by Muslim Background Believers from their former faith Islam is independent variables and while suspicion from their new home the Christian is dependent variable. Sharia law, honorary killing and Apostasy crime may as well affect the challenge faced by Muslim Background Believers from their faith Islam, but since it is not related to the purpose of the study undertaken by the researcher, it will be termed as an extraneous variable. Whatever effects are noticed on dependent variables as result of extraneous variables is described as an experimental error. A study must always be so designed that the effect upon the dependent variable is attributed entirely to be independent variables and not to some extraneous variable or variables. In this study the extraneous variable consisted of Sharia Law, Apostasy crime and Honorary killings. This was not directly affect the independent variables.

2.7. Theoretical Framework

Redse (2006:80), states that Theissen’s theory of the primitive Christian Religion fits to march the relations between patterns of the study to the related theories that already have been proven right. In this theory Gerd Theissen (1999:2) investigates how the first Christians maintained continuity with the Jewish roots, and how the Christian religion developed on the basis of the

Jewish religion. The first Christians were faced with the challenge of contextualizing the gospel message to non-Christian context, represented by the Hellenistic and Roman cultures. As such, the challenge of the first Christians corresponds to that experienced by the contemporary Christians in other non-Christian contexts. Within the first few years, the early Christians were sufficiently differentiated from Judaism to be considered as belonging to a separate religion. The debate on defining religion has been a longstanding one. It displays a wide range of different scholarly perspectives, and there is not one definition that has gained general acceptance. Theissen defines religion as “A cultural sign language which promises a gain in the life corresponding to an ultimate reality”

Theissen (1999:2), explains that the Semiotic phenomenon is identified in the need of every human being to understand and integrate different elements of the world into a coherent interpretation of the self and its environment. The system phenomenon is recognized by how signs are in relation and opposition to other signs, and jointly form a unitary language. The insiders adopts and integrate that language that language consciously or subconsciously. From the assessment done of the literature, our study observes a dysfunction between the Christians and Muslim relations in connection of the challenge facing Somali Muslim Background Believers and the role in fostering Christian-Muslim relations.

Paul Heibert (1985:35), concludes by identifying and maintains that culture is “ the more or less integrated system of ideas , feeling and values. He further underscores that these three dimensions makes up people’ basic assumptions about reality, in other words, they form core dimensions of people’s worldview” in line with such a theory, cultural continuities in the Somali

context from basic axioms. These Axioms are considered to be a framework for interpreting Christianity contextually.

Somali Muslim Community believes all Somali's are Muslims by birth. They further claim Somali's are descendant of Arabs. They say that no Somali person can converted to another religion. The moment one Somali person converts to Christianity or any other religion they cease to be a Somali national. For Somali's to be a Somali is to be Muslim. So they fail to contextualize religion hence it become greater than blood relations.

2.8 Conclusion

The components of this chapter were as follows: the perception of Muslims towards Somali Muslim Background Believers, the challenges facing Somali Muslim Background Believers arising mostly from their Islabmic influence. One of the greatest sins in Islam is to deny convert to another religion. These individuals are considered as traitors according to Sharia law which is sin punishable by death for and imprisonment for women. Issues of the identity, who they are in respect to family and community after becoming Disciples of Christ and many question also surfaces

The perception of Christian Church towards Somali Muslim Background Believers was, they are seen as people with no identity, structured denominationally, understanding and handling of materials wealth . While the Church introduction of financial supports creates distrust among Somali Muslim Background Believers

The challenges facing Somali Muslim Background Believers: The first challenge is the church has forgotten its cooperative and social responsibility towards Muslim Background Believers in

welcoming them in their new home and reaching their full potentials. They are often treated with suspicion, and persecution to extent that many die for their faith in Chris and are deprived of their fundamental human rights.

Somali Muslim Background Believers has great opportunities to foster Christian-Muslims relations. Historically, Christianity and Islam had close contracts for many centuries. The people of the books have lived together and trade for many years. Eastleigh is conflict proven area for Christian and Muslims. Somali Muslim Background Believers has been involved in peace building programs among the cosmopolitan communities living this area (*Ergo*). They organized and bring youth together through sports ministry and educational programs, community health and sanitation oprogram in order to fostr Christian-Muslim relations. Somali Muslim Background Believers rejection from their former community and treatment of suspicion in the Christian Church cannot hamper their effort to foster Christian-Muslim relations.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

In this chapter the researcher explained the procedures that was used in the study and the reason why those particular choices were made. This study investigated the challenges facing Somali Muslim Background Believers and their role fostering in Christian Muslim relations in Eastleigh of Kamukunji Sub County in Nairobi. In order to do this an discriptive survey design of qualitative approaches was used. The study described study location, sample population, sampling procedure, research instruments, data collection techniques, data analysis, assumptions and limitations of the study. The study also dealt with how the research instruments was conducted and their reliability. Finally the chapter concluded with data collection procedures and logistical and ethical considerations.

3.1 Location of Study

The study was conducted in Eastleigh of Kamukunji sub-county in Nairobi. Eastleigh is located at the heart of eastern part of Nairobi known as Eastlands. The study focused on the challenge facing Muslim Background Believers and their role in fostering Christian-Muslim relations as a sampling location. Eastleigh was chosen because it is the hub of Somali Muslims from the northern frontier districts and Somali Muslim Background Believers. It is where Somali Muslim Background Believers and Somali Muslims interract daily. It is a bussiness hub for Muslims and Christians too. Again, it is where Mihadhara (religious open debates) mostly take place.

Carrier and Emma (2012:33), states that despite the proximity to the heart of Nairobi, many Kenyans speak of travelling to Eastleigh using the famous number 9 or 6 Matatus as moving from the heart of Kenya into the heart of Somalia. Qurayshy (1987:183), explains that

Eastleigh is the first village among three in Nairobi identified as Islamic village and for this one was in its inception referred to as *Kambi ya Somali* (Somali's village) which covers areas in present Pumwani and Eastleigh.

3.2 Research Design

The research design is based on descriptive survey of qualitative design on the subject of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations in Eastleigh of Kamukunji sub-county in Nairobi. A descriptive research was conducted to describe the characteristics of the target groups, where direct examination of the sample population by the administration of questionnaires, observation and interviews. The three were employed where necessary.

3.3 Target Population

Mugenda and Mugenda (2003:9), discusses that population refers to a group of individuals, events or objects having a common observable characteristic. In other words, population is the aggregate of all that conforms to a given specification.

Even though Eastleigh is cosmopolitan area and has populations of Muslim Background Believers such as Borana, Luyha, Swahili, Oromo, Bajuni and Somali. The study concentrated on Somali Muslim Background Believers as its target population. The study was undertaken among Somali Muslim Background Believers because in the last decades the number of Somali Muslims coming to Jesus as their savior has increased but the growth did not come without challenges. This small community of Somali Muslim Background Believers has been facing rejection from their former community for leaving Islam hence causing challenges of suffering.

In the same way Somali Muslim Background Believers have been suffering challenges of suspicion from their new home, the Christian Church. They were treated with suspicion which necessitated the need for this study to be done.

3.4 The Sampling Techniques

The study carried out of a random sampling techniques of 80 respondents consisting of 40 Somali Muslim Background Believers and 40 Somali Muslim from the population living in Eastliegh of Nairobi County.

The researcher compined purposive and snowballing sampling techniques in collection of the data. Questionnaires were distributed to Somali Muslim Background Believers in their fellowships on Fridays and Saturdays, in the churches where they worship on Sunday, in their work places or offices during weekdays. Questionnaires were distributed and interviews conducted where possible.

The researcher administered the questionnaires to Somali Muslims and Somali Muslim Background Believers separately to avoid misunderstanding. This technique was selected because it was the best way to ensure that no conflict arose as researcher conducted the study. It ensured that no one becomes a victim of such challenge of rejection arising from their former faith and suspicion from their new home of the Christian Church.

3.4.1. Sample Size

Mugenda and Mugenda (2003:42), states that where time and resources allow, a researcher should take as big a sample as possible. With a large sample, the researcher is confident that if

another sample of the same size were to be selected, findings from the two samples was similar to a high degree. The danger with small samples was that they do not reproduce the salient characteristics of the accessible population to an acceptable degree.

The study targeted Somali Muslim Background Believers and Somali Muslims in Eastleigh. It selected a sample of 80 individuals which was divided into equal number among Somali Muslim Background Believers and Somali Muslims of both sexes. A sample of 80 individuals was selected from the population in Eastleigh. It consisted equal representation of 40 males and 40 females for a gender balancing purpose.

3.4.2 Sampling Procedure

Mugenda and Mugenda (2003:45), defines a sample as a proportion or subject of the entire population while sample is the process of selecting a proportion of the populations that represents the entire population. In this study a sampling frame was included the actual list of individuals included in the populations. The study sample included 40 Somali Muslim Background Believers and 40 Somali Muslims in Eastleigh.

In this study, a descriptive survey was carried out on a population of 80 respondent consisting of 40 Somali Muslim Background Believers and 40 Somali Muslims, purposive and snowballing random sample technique was done as a way to identify the respondent. This was done in order to strengthen credibility of the data so that equal representation of Somali Muslim Background Believers and Somali Muslims of different age and religious background. The sample population was divided into respondents of Somali Muslim Background Believers and Somali Muslim in accordance to the challenges facing Somali Muslim Background Believers. Therefore, this

sampling procedure was used to achieve desired representation from the study of challenges of rejection and suspicion facing Somali Muslim Background Believers and their role in Christian Muslim relation.

The samples who became our respondents were clustered into two major categories of Somali Muslims Background Believers and Somali Muslims informants in accordance to their faiths. The category of the informants were 17 men from Somali Muslim Background Believers, 14 women from Somali Muslim Background Believers, 16 men from Somali Muslims and 5 women from Somali Muslims.

3.5 Methods of Data collection

Kombo and Tromp (2011:99, 117), defines the term data collection as gathering specific information aimed at proving or refuting some facts. In data collection the researcher must have a clear understanding of what they hope to obtain and how they hope to obtain it. In data collection, the researcher must have a clear vision of the instruments to be used, the respondents and the selected area. The procedure and instruments which describe the steps to be followed in undertaking the study order to acquire the required information for the study and collect the required data from the sample population respectively.

Kothari and Garg (2014:89), analyzes that the task of data collection begins after a research problem has been defined and research design / plan chalked out. While deciding about the method of data collection to the study, the researcher should keep in mind two types of data primary and secondary. The primary data were those which are collected afresh, for the first time, and thus happen to be original in character. The secondary data, on the other hand, are

those which have already been collected by someone else and which have already been passed through the statistical process. The researcher would have to decide which sort of data he would be using (thus collecting) for their study and accordingly he had to select one or the other method of data collection. The methods of collecting primary and secondary data differ since primary data are to be originally collected. While in case of secondary data the nature of data collection work is merely that of compilation.

The study applied a descriptive survey of qualitative research to gather data from the field which was carried out in Eastleigh of Kamukunji Sub-Country in Nairobi. This involved questionnaire, observation and interview where necessary. In the period of data collection, the researcher and the research assistant distributed English questionnaires, interview guidelines with translation of the same in Somali Language in Somali fellowship, Somali Muslim Background Believers work place and business places. The administration of the questionnaires has taken not more than 7 days. The respondents used pencil and were allowed to write their names on the questionnaires and assured their answers were strictly confidential. The research tools were collected immediately after the respondent has filled it so no data is lost. The results in this chapter were presented in this section according to the layout of the tools.

3.5.1 Questionnaires

The study administered questionnaires to the Somali Muslim Background Believers and Somali Muslims. This was done substantially and in some instances it was distributed one to one. The respondents were given time to fill and respond to questionnaires. The questionnaires were open ended and close ended. The filled forms were then collected by the researcher within the stipulated time of one week.

3.5.2 Use of Interviews

The study was to identify Somali Muslim Background Believers and Somali Muslims who could not read and write and appeal to them to respond to all the questions that were asked by the researcher. The researcher noted down the responses. In order to safeguard information, audio recordings were done where necessary. The interviews were carried out by the researcher and the assistant. There may be few instances where interviews were conducted through telephone call.

3.5.3 Groups observation

To achieve the objectives of the study, the study observed the behaviour of both Somali Muslim Background Believers and Somali Muslims respondents as the study was carried out. The respondent's body language was observed. A family of Somali Muslim Background Believers approached the researcher and research assistant, pointed to the wounds of their son who was stabbed by Supper Power youth group members after attending a church service in Eastleigh. The behaviours and signs of respondents were noted in a note book, at some points was recorded, stored and kept safe.

3.6 Data Collection Instruments

Wood and Haber (2002:38), states that a questionnaire is a self-reporting method of data collection or a paper and pencil instrument designed to gather data from individuals. The researcher used this instrument because most of the subject were literate and could easily go through the questionnaire. In addition, the questionnaires also provided a relatively simple and

straight-forward approach to the study of values, beliefs and motives. This questionnaires enabled the researcher to collect the necessary information within a short period of time.

3.6.1 Primary Sources

The research primary data was collected from Mosques, shopping centers, colleges, churches and offices where Somali Muslims Background Believers and Somali Muslims work in Eastleigh of Nairobi County. The study focused on religious leaders, businessmen and women, college and University student, housewives and jobless men and women. The primary data sorted includes survey responses questionnaires, interviews, and observations.

In order to obtained the desired data, questionnaires were prepared in english and then translated to Somali language forwarded to the respondents to fill in accordance with the objectives of the researchers and the research questions. The response from the respondents was collected and analyzed.

The interviews were also conducted to Somali Muslim Background Believers and Somali Muslims respondents who could not read or write directly or through by telephone. The interviews was be open and close ended.

3.6.2 Secondary sources

The secondary sources of library research was conducted consisting of books, Journals, magazines, News papers articles were in addition to primary source, electronic journals, websites, and published and unpublished sources from St.paul's University and International Leadership University on root causes of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations.

3.6.3 Data Analysis Procedures

Mugenda and Mugenda (2003:115) states that data obtained from the field in raw form is difficult to interpret. Such data must be cleaned, coded, key-punched into a computer and analyzed. It is from the results of such analysis that researchers are able to make sense of the data. In this chapter we discussed the process of data coding, data entry and the common statistical procedures used in data analysis. The discussions are limited to the concepts without getting involved in complicated statistical computations.

In order to answer the research objectives and questions the collected data from the field through the use of questionnaires, interviews and observations was analyzed using SPSS (Statistical Package for the Social Science) and presented in form of simple table data format and then pie charts and graphs with the aim of giving comprehensive and concise field data. The data obtained from the field questionnaires using codes categories in relations to the research purpose and questions. The recording and analyzing of data for observations was noted by the researcher in a notebook for compiling. The data analysis procedure, the collected data from the field was presented in a table, graphs and pie charts with the aim of giving comprehensive concise field data. The process of coding was careful to avoid errors. The data completed was, comprehensive, consistence and reliable.

3.7 Ethical Issues

Mugenda and Mugenda (2014:99), states that, in any research undertaken, there are important logistical and ethical considerations. These are issues that the researcher must be aware of before starting the research. In case of logistical issues, such awareness and subsequent preparation will save the researcher a great deal resources such money, time and energy and will also ensure high

quality research. In the case of ethical issues, awareness was protected the integrity of the researcher and also ensure honest results.

The researcher was cautious to put in place ethical consideration to avoid issues which might have resulted in dispute of the study. Therefore, subsequently the respondent answered the questionnaires voluntarily, it remained of utmost important for the researcher to maintain confidentiality. All data collected maintained anonymity for ethical consideration. The researcher was serious to keep all data gathered in the field to avoid having to reconstruct the information at a later date or time.

As required by law the researcher introduced himself by showing the respondents the introduction letter from the University of St. Paul's, research and educational authority letter relevant authorities to carry out the exercise of data collection in Eastliegh of Kamukunji Sub-County in Nairobi. This was done to clear legal issues which may bring embarrassment to the researcher and his assistant and the responds providing doubtful information. The respondents right of willingly or unwilling to respond on a section of questionnaires or particular question was respected.

3.8 Reliability

Mugenda and Mugenda (2003:95), states that reliability is a measure of the degree to which a research instrument yields considerable results or data after repeated trials. Reliability in research is influenced by random error. As random error increases, reliability decreases. Random error is the deviation from a true measurement due to factors that have not effectively been addressed by the researcher. Errors may arise from inaccurate coding, ambiguous instructions to the subjects,

interviewers fatigue, interviewee's fatigues, interviewer's bias, etc. Random error will always exist regardless of the procedures used in the study.

3.9 Conclusion

In this chapter the researcher described specific methods or procedures that were used in data collection analysis in order to answer the research questions. The study focused on the research design, setting location of the study, the target population, sample and sampling procedures, descriptions of the research instruments, data collection procedures and the data analysis. The study targeted Somali Muslim Background Believers in Eastleigh in Kamukunji Sub County of Nairobi facing challenges of rejection from their former faith Islam and suspicion from their new home the Christian Church.

The study investigated relationship between the variables, the independent variable such as challenges from their former Muslim `Believers, Muslim identity, theological challenges and dependent variables such as suspicion of Somali Muslim Background Believers in the church their new home. The major fields of inquiry the conceptual framework served as the background for this study was the theories participation as discussed in the literature review.

CHAPTER FOUR: FINDINGS, PRESENTATION AND DATA ANALYSIS

4.1 Introduction

This chapter concentrated on presenting the finding of the study related to the challenge facing Somali Muslim Background Believers and their role in forstoring Christian-Muslim relations in Eastleigh of Kamukunji sub county in Nairobi. There was tremendous cooperation between the researcher and respondents which made the whole exercise successful. The respondent were freely able to explain their views and positively demonstrate their feelings indepenently towards the study without any influences from the researcher and the research assistance. Through this cooperation eighty questionnaires were distributed and fifty two them was returned whereby only few respondents gave selective answers in their responds to questions engaged in the questionnaires while majority attempted to answer all questions provided.

This Chapter carried out data presentation and discussed the findings based on the research objectives. Background information was given as part of introductory part to help answer the questions of credibility and capacity of respondents who were engaged then the conclusion.

In this section the dissertation dealt with respondents background information which included personnal and religious background. On the questions of personal information the researcher enquired were age barckets, gender and their occupation. while on religion the researcher asked which religion the respondent was affiliated. The purpose of this section was aimed to find out the type of people participated in the study and their occupation of Somali Muslim Background Believers and Somali Muslims respectively.

4.1.1 Frequency of respondents

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

Table 4.1: Demonstrating the frequency of the respondents

Respondents	Frequency	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

The above table reflects 33 men successfully participated in the exercise against the backdrop of 19 Somali Muslim Background Believers women and Muslims. There was a slight difference in the number of Somali Muslim Background Believers women who participated in the study compared to Somali Muslim Women. This was due to the many limitations of Islam religion, sharia law ruled against Somali Muslim women and the forbidden of them to interact with a man who is not their husband or brothers and to that matter a Somali Muslim Background Believers. In some instances during the distribution of the questionnaires and the interviews many Somali Muslim Women openly rejected to participate in the study because of fear of their husbands and relatives. Many of them said it is wrong in our religion to assist with infidels in all matters. Somali Muslim women were even harsh and abusive to the researcher once they found out that he was a Somali Muslim Background Believer. Having known this challenge may occur the researcher opted to hire a research assistance of a Somali Muslim women to embark on the field research but this has not brought any significant in the research data collection.

The above table shows that Somali Muslim Background Believers male participation was slightly higher with 17 against Somali Muslim male 16. In the same way the respondent of Somali Muslim Background Believers women indicated higher with 14 participant compared to that Somali Muslim women participants. It was witnessed Somali Muslim Background Believers respondents formed 60% while Somali Muslim respondents totalled to 40% respectively of both men and women.

4.1.2 Demonstrating the age of the respondents

Table 4.2: Demonstrating the age of the respondents

Respondents	Age	percentage
Respondents age 16-35	27	53%
Respondent age 36-50	19	37%
Respondent 51-70	6	10%
Total	52	100%

The above table shows the age of the respondent who participated in the survey. Of the 52 respondents 27 were of age 16-35 which is 53% of the total respondents. 19 out of the 52 respondents were of aged 36-50 which represents 37% of the total respondents. While 6 of 52 respondents were of age between 51-70 years old which is 10% of the total respondents.

4.1.4 Demonstrating the occupation of the respondents

The respondent profile was generally considered from the background of their age. The study valued the age of the respondents to be an important order, whereby people who were below 16 years of age were exempted from participation.

4.1.5 Demonstrating the occupations of the respondents

Table 4.3: Demonstrating the occupations of the respondents

Respondents	Occupation	Percentage
Radio evangelist	8	15%
Businessmen	10	19%
Pastor	3	6%
Imams	3	6%
Teacher	1	2%
Housewives	2	4%
Jobless	4	7.5%
Students	15	29%
Refugees	4	7.5%
Businesswomen	2	4%
Total	52	100%

The above table shows the occupation of Somali Muslim Background Believers and Somali Muslims respondents. 8 of the respondents which 15% were Radio evangelists. 10 of the participants amounting to 19% were businessmen, while 2 of the total respondent amounting to 4% were Somali businesswomen. 3 of the respondents which is 6% were pastors, while 3 of the respondents which is 6% was Imams. 1 respondent representing 2% was a teacher. 2 of the respondents which 4% were housewives. 4 of the respondents totalling to 7.5% were jobless, while other 4 participants representing were Somali Refugees. 15 respondents which represents 29% of the total respondents were students in christian colleges and public universities. It was witnessed Somali Muslim Background Believers respondents formed 60% with different occupations while Somali Muslim respondents totalled to 40% respectively of both men and women with different occupations.

4.1.6: Demonstrating the Religion of the respondents

Table 4.4: Demonstrating the Religion of the respondents

Respondents	Religion	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

4.1.7 The respondent Religion

The study distributed 80 questionnaires, but only 52 were returned. The above table shows the respondents religions. 17 out of 52 respondents representing 33% were Somali Muslim Background Believers men, while 16 out of the 52 total respondents totalling to 30% were Somali Muslims men. 14 out of 52 participant representing 27% were Somali Muslim Background women, while 5 out of the 52 respondents representing to 10% were Somali muslim women.

4.1.8: Demonstrating the Gender of the respondents

Table 4.5: Demonstrating the Gender of the respondents

Respondents	Gender	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

The above table reflects the gender of respondents. The study distributed 80 questionnaires, but only 52 were returned. Out of the 52 respondents 33 which is 63% were Male of Somali Muslims and Somali Muslim Background Believers. While 21 which is 37% were females of Somali Muslims and Somali Muslim Background Believers. The number of Somali men participated in the survey was higher than Somali women. This was due to the many limitation of Islam religion, sharia law ruled against Somali Muslim women and the forbidden of them to enteract with a man who is not their husband or brother and to that matter a Somali Muslim Background Believers. In some instances during the distribution of the questionnaires and the interviews many Somali Muslim Women openly rejected to participate in the study because of fear of their husbands and relatives. Many of them said it is wrong in our religion to assist infidels in all matters. Somali Muslim women were even harsh and abusive to the researcher once they found out that he was a Somali Muslim Background Believer. Having known this challenge may occur the researcher opted to hire a research assistance of a Somali Muslim women to embarked on the field research but this has not brought any significant in the research data collection.

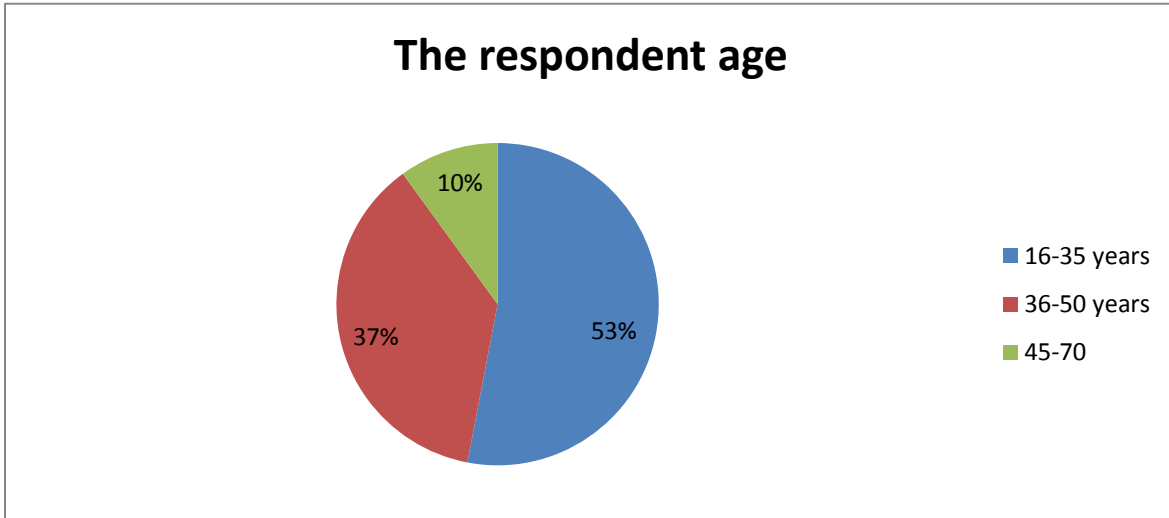


Figure 4.1: 1 Age bracket of the respondents

The study distributed 80 questionnaires, but only 52 were returned. Out of the 52 people who were interviewed 27 were of age between 16-35 year which represent 53% of the total percentage as shown in the above chart. 19 people were between 36-50 years which equivalent to 37% and while 5 people fell on age in between 51-70 which constitute of 10%. The above factors of maturity among other basically considered to have contributed to the fact that only matured people participated, resulted to conviction that the represent the knowledge of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relation in Eastleigh of kamukunji sub county in nairobi.

4.2.2 Respondent occupation

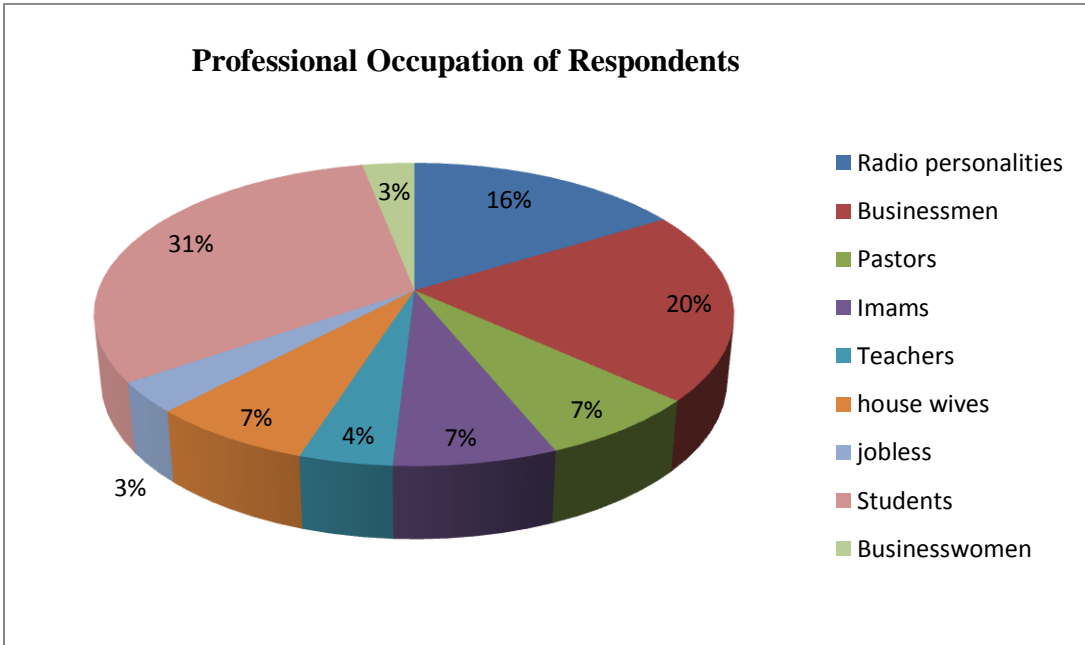


Figure 4.2: professional occupation of the respondents

In order to ascertain the credibility of the study, the researcher wanted to know the professional occupation of the respondents involved in the study of the Challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations in Eastleigh of Kamukunji sub country in Nairobi. The study distributed 80 questionnaires, but only 52 were returned. Of 52 respondents 10 were businessmen, 8 were Radio personalities, 15 were students of higher learning, 3 were Imams, 5 of them were Pastors, 1 was a teacher, 2 were housewives, 4 were jobless Refugees and 4 were businesswomen.

4.2.3 The respondent gender

By considering the equity and credibility of the study the researcher examined critical gender factor in order to look at the subject of challenge facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations in Eastleigh of Kamukunji sub County in Nairobi. The study sorted to distribute balanced questionnaires to both genders equally. This propelled towards acquiring of credible outcome of the study, the divergent sought to know the

gender of the respondent. The study distributed 80 questionnaires, but only 52 were returned. The study revealed that among the 52 respondents whose input were considered in this final outcome, of 52 respondents 19 were female while 33 of the respondents were male in gender.

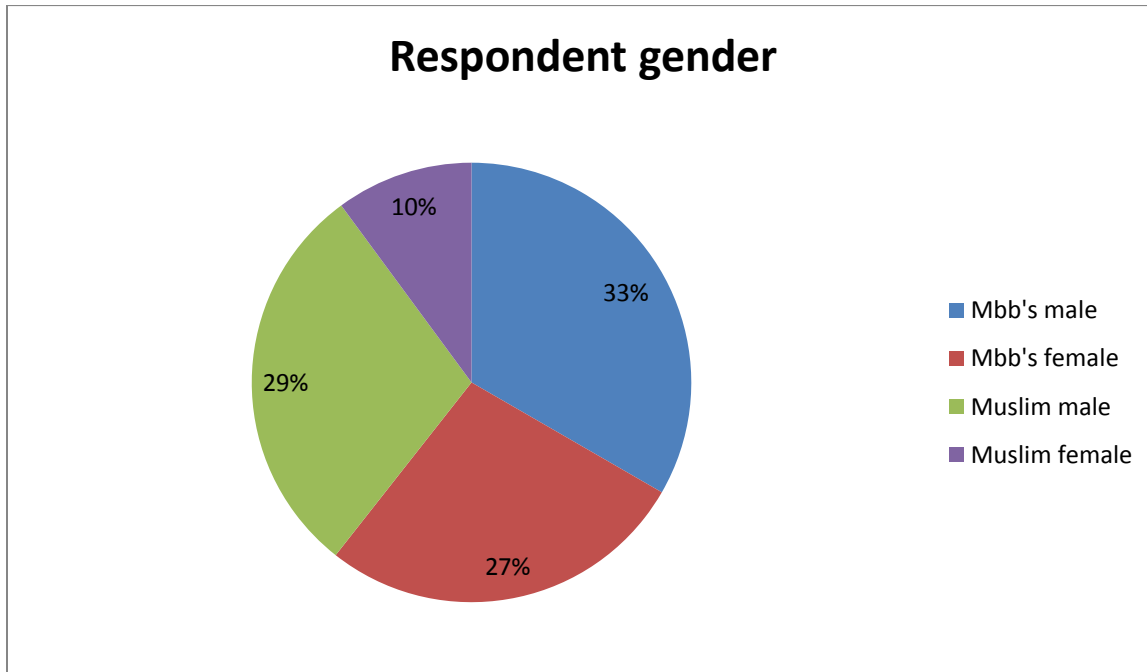


Figure 4.3: show the gender of the respondents

Out of the 80 questionnaire distributed 52 were received back from the respondents. Of 52 people who were interviewed 17 were males of Somali Muslim Background Believers, 14 were Females of Somali Muslim Background Believers, 16 were Male of Somali Muslims and while 5 Female Somali Muslims respondent. Somali Muslim Background Believers male Of 17 respondents represented 33% of the total percentage as shown in the above chart. Somali Muslim Background Believer Female of 14 respondents represents 27% of the total respondents, 15 Muslim Somali males represented 30% of the total respondents and while 5 Somali Muslim female respondents represents 10% of the total respondents as shown in the above chart. The above factors of gender maturity among other other basically considered to have contributed to

the fact that only matured people participated resulting to conviction that they represent the knowledge of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations in Eastleigh of Kamukunji sub county in Nairobi.

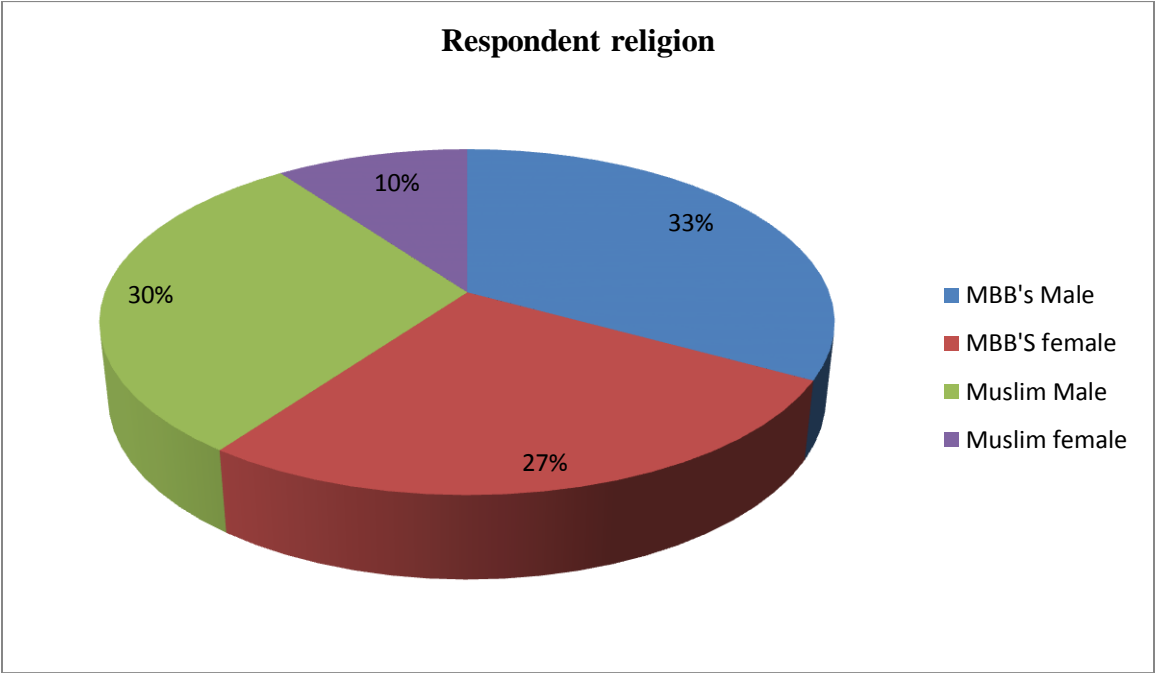


Figure 4.4: The Respondent Religion

Out of the 80 questionnaire distributed 52 people responded. Of 52 respondents 17 were males of Somali Muslim Background Believers, 14 were Females of Somali Muslim Background Believers, 15 were Males of Somali Muslims and while 5 Female Somali Muslims responded. Somali Muslim Background Believers male of 17 respondents represented 33% of the total percentage as shown in the above chart. Somali Muslim Background Believer of 14 respondents represents 27% of the total respondents, 16 Muslim Somali males represented 30% of the total respondents and while 5 Somali Muslim female respondents represented 10% of the total respondents as shown in the above chart. The above factors of Religious affiliations represents

respondents contributed were 31 Somali Muslim Background Believers and 21 Somali Muslims contributed and participated resulting to conviction that they represented the knowledge of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relation in Eastleigh of Kamukunji sub county in Nairobi.

4.3 Perceptions of Muslims towards Somali Muslim Background Believers

This section concentrated on the objectives of the study based on simple interacting between the researcher and the respondents. The study seeks to understand the respondents' knowledge on the perceptions of Somali Muslims towards Somali Muslim Background Believers. In this study the researcher demonstrated the responses received from the respondents comprised of Somali Muslim Background Believers and Somali Muslims' views.

When asked about the perceptions of Somali Muslims towards Somali Muslim Background Believers, there was diversity of understandings among the informants including Somali Muslim Background Believers and Somali Muslims.

According to Sheikh Noor an Imam in Eastleigh, he argued that Somali Muslim Background Believers are to be isolated by their parents and the community at large for leaving Islam, the true religion, for falsehood and are to be rejected at all means. He further stated that since these Somalis have left the faith, they are no longer married to their Somali spouses and Islam permits wife/wives should be taken away from them. He continued to narrate that Somali Muslim Background Believers have no right to inherit family wealth and anything they personally earned while Muslims should be taken and denied to them in order to bring them back to revert to Islam.

According to Shiekh Osman an Imam and businessman in Jam Street Mosques states that Somali Muslim Background Believers are people who have left the true religion and are lost. He also described them as betrayers of their community and people who have brought shame to their relatives. He finally declared Somali Muslim Background Believers should be beheaded for leaving Islam. Because it is a crime to leave Islam which is punishable by death.

Imam Nour Osman of Section One Mosque said Somali Muslim Background Believers are apostates who left the true faith for a false religion. He continued to say they have betrayed their society and have exchanged their true faith and religion for few shillings from infidels.

Jabir Abdi a Muslim businessman in Eastleigh trading centre said Somali Muslim Background Believers have left the true religion and the Allah's community. He continued to say they should be discriminated in all community activities, ex-communicated and all their rights be violated.

Mohamed Ali a Muslim male student in a public university described Somali Muslim Background Believers as traitors of the true religion. He strongly called Somali Muslim Background Believers apostates who should be rejected at all cost until they become outcast and revert back to Islam the true religion. Abdi Kaar another Muslim student agrees with Mohamed and said Somali Muslim Background Believers should be rejected and forced to become outcast until they revert back to Islam.

Abdi Rahman Adan a 21 year old Muslim student in a Christian college has a different view. He said Somali Muslim Background Believers should unite because of the challenges from Muslims and Islamic religion. He further said Muslims have faith in Allah and are taught to share their belief with other people and bring them back to the fold of Islam. In this way to

spread Islam but in my view Somali Muslim Background Believers should not be killed. Then what should be done to convert from Christianity to Islam, should they be killed too?

Mohamed Muse a Muslim student in a Christian college of 20-35 years of age said all Somali's should be Sunni Muslims which was adopted in the 7th century. Fundamentalism Islam will not do good to Islam but only prescribe killing for other people who think different from us. Somali Muslim Background Believers should be first advised to revert back to the true faith of Islam.

Suleiman haji a male Muslim student in Public university in Nairobi of 30-35 says reverting from Islam is not good option because they are dissatisfied with Islam. But Said Ibrahim a Muslim student in the same university age 25-35 feels good about Somali Muslim Background Believers and said they should be free to choose their religion. While Abdullahi Abdi weli a Somali Muslim student in Muslim university says every problem that affects Somali Muslim Background Believers came from extremist Muslims interpretation of the Qur'an and hadith which brings problem not only to Somali Muslim Background Believers but all Sufi Muslims.

Abdi Rahim Jama thinks that Somali Muslim Background Believers are people of good characters and should not be punished by death and their judgement should be left to Allah and his day of reckoning.

Adan Ali, Afrah Jimale, and Feysal Mohamed all businessmen at age between 32-45 agree and said Somali Muslim Background Believers should be isolated and be rejected by their parents and society less they influence others to their false religion. They also said Somali Muslim Background Believers should be threatened and for them to live in fear until they come back to

Islam. All three businessmen agreed the apostates who sold their religion for money should be killed by their relatives and if not by the society.

Amina Mohamed, Amran Abdi Rahman, Saliima hussien and all Somali Muslim female students at centre in Eastleigh agreed Somali Muslim Background Believers are good men and women who love their people and continuously helping them and have not committed anything crime to deserve death. Why should they be killed for their choice of religion when the Qur'an 2.256 says there is compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to handle that is strong and unbreakable, for God hears all and knows everything.

While Muna Alass a Muslim female seeker strongly said Somali Muslims believes that Somali Muslim Background Believers are apostates who has exchanged their religion for money and should be killed. She further disagreed with other three Muslim female student of Somali Muslim who believes Somali Muslim Background Believers are betrayers of their religion and their former society. But she concluded every body should be given freedom to choose what to belief.

All Somali Muslim Background Believers Believers respondents comparing of 33% of male respondents and 27% female respondents totalling to 60% of the total respondents agreed and said on the perception of Somali Muslims towards Somali Muslim Background Believers is they are apostate whom should be killed for leaving Islam. All respondent agreed that leaving Islam is a crime punishable to death. They also agreed that Islam without beheading of the apostates will not exist. They further agreed that Somali Muslim Background Beleivers are considered as

betrayers for the true faith and their former community. They are said to be people who brought shame and disgrace to their relatives and society for exchange their faith with money. They also said Somali Muslims think of Somali Muslim Background Believers are cursed and doomed forever.

On the question What do you think makes Somali Muslims to have these views in question one about Somali Muslim Background Believers? All Somali Muslim Background Believers consisting of 33% male respondents and 27% female respondent which totalled to 60% of the respondents agreed the Somali Muslim Background Believers comes to Christianity from Islam with flood of theological questions about the fundamental Christian teaching because Islamic Theology, the Quranic and the tradition of Islam question the fundamental believes of Christianity and also dictates the punishment of anyone who leaves Islam are what makes Somali Muslims believe these preception about Somali Muslim Background Believers.

On the other hand the male Muslim respondents of 30% and female Muslim respondents of 10% did not agree on this matter. 16 out of the 21 muslim respondent agreed Islamic theology, the Quranic teaching and the tradition of Islam which question the fundamental believes of Christianity and also dictates the punishment of anyone who leaves Islam are what make Somali Muslims have these preception about Somali Muslim Background Believers. While 5 of the 21 Muslim respondent said it because of the raised moral perception of the Somali Muslim society.

When asked how do the above views towards Somali Muslim Background Believers make you feel? All Somali Muslim respondents said Somali's has unique characteristics when compared to other Muslims. They are fairly in the forefront to defend Islam which makes Somali Muslim

Background Believers to be rejected, neglected and isolated hence they become outcast and endangered species. The majority of Muslims responded said if Somali Muslim Background Believers are killed for leaving Islam, they got what they deserved.

While Mohamed Muse a student in Christian college thinks differently. He said even though majority of Somali's are Muslims, I am happy to see Somali Muslim Background Believers are honest and caring people and should be tolerated for believing what they think is the right way.

On the above question Somali Muslim Background Believers respondent said it makes me feel rejected, lonely, isolated, heart broken, persecuted, alienated, disrespected and their fundamental human freedom taken away because of converting from Islam to Christianity. Jibril and Haddis said they feel sick to my stomach and they described their situation by saying Somali Muslim Background Believers are people who have left but not yet arrived.

When asked in your view how can you address such perceptions? Somali Muslims respondent said Somali Muslim Background Believers should abandon following false foreign religion and come back to the fold of Islam. Then their human rights be respected and granted freedom. While all Somali Muslim Background Believers said it is the individual's right to choose his/her belief and should be respected. They should be treated with dignity just as Somali Muslims treat converts to Islam and their choice of religion is absolutely depends entirely upon the person whether to Islam or Christianity.

4.4 The perception of Christian towards Somali Muslim Background Believers

When asked what do other Christians think about Somali Muslim Background Believers? Majority of the Somali Muslim sunni's respondents said Somali Muslim Background Believers are Kind, good people and their attitude about Somali Muslims are generally nice considering them as their Somali Muslim family and relatives as brothers and sisters. It is unfortunate their fellow christians think about them as people who love money and are in the church for what they can get from it. The Christian Churches often doubt Somali Muslim Background Believers salvation. They say Somali's are Muslims and do not get saved. They also see them as spies from extremist, people who lies to get anything they want, people divided in clanism, they lack organizational unity, violent fighting each other all the times and are treated with suspicion.

While the Christian Church think Somali Muslim Background Believers are people whose salvation is often questionable, who are demon possessed and always needs delieverance. They continue to discribe them as people hard to disciple. They said Somali Muslim Background Believers cannot lead themselves and should be lead by missionaries and none Somali's. They stressed that they donot have ogranizational instability, divided in clanism, cannot be trusted and always claiming to be persecuted.

When asked what do you think makes other Christians have this view about Somali Muslim Background Believers? Both Somali Muslims and Somali Muslim Background Believers said the Christian Church and its missionaries do not understand the background which Somali Muslim Background Believers came from, the potential dangers face, Somali Muslim Background Beleivers need for a new home to belong to. What they go through when they left

Islam and accepted Jesus to be their Lord and saviour is not understood by the Christian church. Sheikh Osman an Imam and businessman said his son converted to Christianity and was treated with suspicion as if he was a spy from the extremists Islamist and this help him to win back his son to revert to Islam.

When asked what are your feelings about above views? Both Somali Muslims and Somali Muslim Background Believers described their views and said, Somali Muslims said Somali Muslim Background Believers are to be rejected because they have betrayed their families and the Muslim society for leaving Islam the true faith. While Somali Muslim Background Believers said that the Christians Church whom they thought was their new home has treated them with suspicion as if they are spies from the extremists. These subjected Somali Muslim Background Believers to suffering and persecution.

Pietzsch, (2010:58), states that Salma a disabled Muslim Background Believer in South Africa went through a typical situation of persecution. When her family realised that she has become a Christian, they cut of all social and economic ties, even though she was totally dependant on them. Her husband left because of her illness. She lost the custody of the her children, and there was times when she could not see them. Then she was beaten up by her ex-husband's girl friend, although she was barely able to walk with crutches. Transport to work was discontinued when the Muslim colleague found out she had become a Christian. Her Muslim specialist doctor was very unfriendly towards her when he found out she was a Muslim Background Believer.

On the practical ways to deal with such perceptions, respondents said that Christians should treat Somali Muslim Background Believers better even though they think have betrayed Islam.

They also said Christians Church should intergrate them in the Church system just as we do for converts from Christianity to Islam. While Somali Muslim Background Believers said the Christian Church should accept them. They should be empowered to reach their potentials and not treating them with suspecision.

4.5 The challenges facing Somali Muslim Background Believers

On the challenges that Somali Muslim Background Believers face, findings were; Both Somali Muslims and Somali Muslim Background Believers said they face rejection for leaving Islam to Christianiy which Somali Muslims considered as false religion. While Somali Muslim Background Believers said they face the challenge of suspecision from their Christian brothers and sisters. There was a case an Easter holiday after Garissa University terror attack happened two Somali Background Believers were arrested for attending a church service. The church leadership called the anti-terror police to come and arrest Al-shabab men who have come to bomb the church. This two brothers spent in police cells for more than a month and their cover was blown when they were taken to court. And from Islam they face rejection for leaving Islam, physical body harm, fear of being killed, isolation, financial dependency on missionaries, ethnicity that divides them, and lack of unity among themselves.

When asked in your view, what could be the source of these challenges? All the respondents agreed and said it is due to rejection from the Somali Muslim. This is mainly because of what we were taught to belief and what our religion teaches about Somali Muslim Background Believers as people who left Islamic faith. How they should be treated is in the Qur'an and the tradition of

Islam. While all the Somali Muslim Background Believers said it because of suspicion they are treated by the church as Converts from Muslim background.

Pietzsch, (2010: 59), explains the family of the Muslims Background Believers call the spiritual leaders of the community and other family members to force the sheep back into the fold. The methods of persecution may range from the sweet seducing voice of the serpent to full on violence and in some cases to murder. There may be statements by the family that deceased members can only rest in peace if the Muslim Background Believer comes back to Islam. There has even been a case that a Muslim Background Believer was shadowed by “a militant”, which totally unnerved her. Therefore, the Muslims Background Believers need to control the visits of their Muslim family.

All Somali Muslim students in Christian colleges believes different. Somali Muslim Background Believers should united because of these challenges facing them from Islam. Allah has commanded the community of believers to share their faith with these converts and bring them back to the fold of Islam. If Somali Muslim Background Believers should be killed for leaving Islam, the same must apply to converts from Christianity to Islam. Most the student agreed that the problem facing Somali Muslim Background Believers arise from the extremist groups but for us we leave their judgement to Allah and his day of reckoning.

When asked what can be the possible ways to deal these challenges? Majority of Somali Muslims respondents did not answer question, only few said Muslims empower converts from christianity to Islam and its our belief Christians should empower Somali Muslim Background Believers. Somali Muslim Background Believers totally agreed saying the church should

intergrate Somali Muslim Background Believers into the church. They should be empowered to reach their potentials and treat them with respect rather than suspicions. While they think Somali Muslims should accept Somali Muslim Background Believers right to choose their belief and stop considering them as enemies of Islam.

When asked are these perceptions a creation of the main stream Church? Both Somali Muslims and Somali Muslim Background Believers said yes, it's created of the main stream churches and missionaries. They introduced giving money to new converts and created dependency syndrome and finally labeled Somali Muslim Background Believers as people who are in the church for money. The church failed to empower Somali Muslim Background Believers to reach their potentials and created small groups loyal to their denominations supported by them.

4.6 Ways in which Somali Muslim Background Believers can foster Christian-Muslim relations.

When asked in what ways can Somali Muslim Background Believers foster Christian-Muslim relations? Somali Muslim Background Believers and few Somali Muslims respondents responded by saying they can foster Christian-Muslim relations by getting involve in community peace building programs between the Christians and Muslims communities living in Eastleigh of Nairobi. They can take part in education programs geared to educating children, youth and even adult classes for the people of both communities. They can also bring these communities together through community health programs, helping the aged among both society, distributing relief and creating sporting activities which fosters a long lasting relationship and understanding among the youth from both communities. Three Muslim Imams and four

businessmen voiced their views differently. They said Somali Muslim Background Believers can foster Christian-Muslims relations by not criticizing our religion, the Qur'an and respecting the tradition of our prophet Mahammad. They also stressed if Somali Muslim Background Believers reverts back to Islam there will be harmony and better co-existence.

On the possible ways helpful in fostering Christian-Muslim relations, findings showed that the two communities comes closer together, builds more understanding, bringing better harmony and co-existence. These results to better treatment of Somali Muslims Background Believers by Somali Muslims and the Christian church. Sheikh Noor an Imam in a Eastleigh mosque claimed that these would reduce religious conflicts and increase harmony and respects between Muslims and Christians.

When asked what would be the outcomes of a harmonius Christian-Muslim relations? All respondents said these will result to less confrontations between Somali Msulims, Somali Muslim Background Believer and the Christian Community. It will created better treatment of Somali Muslim Background Believer by both Somali Muslims and the Christian Church and will increase better co-existence and understanding.

On the obstacles that would hinder Somali Muslim Background Believers from fostering a harmonious relationship with Somali Muslims in Eastleigh, the following were responses: Somali Muslim Background Believers has built bridges through sports for youth, education programs for all, community health such as organizing medical camps, relief distribution to the poor among the two communities especially during fasting month but Christians treating with suspection the Somali Muslim Background Believers who have joined their churches. They

think Somali Muslim Background Believers are spies from the Muslim extremist who are in the church to cause harm or spy for those will bomb the church and kill Christians.

4.7 Conclusion

This chapter concentrated analyzed, discussed and presented the finding obtained from the field through questionnaires, interviews and observations based on the specific objectives on the study of the challenge facing Somali Muslim Background Believers and their role in forstering Christian-Muslim relations in Eastleigh of Kamukunji sub-county in Nairobi.

They responded on the objectives Somali Muslims revealed Somali Muslim Background Believers are people who have left the true faith for falsehood and should be isolated, their wife/wives and children the taken from untill they revert back to Islam. This is because of what the Qur'an, the Hadith and Sharia law teaches. Their former religion teaches the Somali Muslim Background Believers are apostate. It crime to leave Islam which punishable by death, therefore they should be killed, rejected and disinherited. Yet there are few Somali Muslims who said freedom of worship should be granted to Somali Muslim Background Believers and their judgement left to Allah. While Somali Muslim Background Believers said the Christian Church sees them as people whose salvation is questionable, who are in the church for the money they can get from it, whose organizations has no instability and seen as spies from the extremist Muslims. Hence they are treated with suspection. But yet there are few churches and para-Church organization who has supported and empowered Somali Muslim Background Believer to reach their potentials in Eastleigh.

In this research, it was observed that Somali Muslim Background Believers faces many challenges. They are seen as people with no denominational loyalties, always divided in ethnicity, have no organizational instability, lack finances, and persecuted by both their former faith and their new home even to death.

Based on the response obtained from the field on the fourth objective Somali Muslim Background Believers are seen as people with potentials to foster Christian-Muslim relations in Eastleigh of Kamukunji Sub-county, as they build bridges through peace building program, caring of the aged in the society, involving in education programs, sporting and sanitation programing, relief distribution to Christians and Muslims alike specially in Muslims fasting month bringing co-existence and harmony between the two communities living in Eastleigh.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The subjects of the study were focused on the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslims relations in Eastleigh of Kamukunji Sub County of Nairobi. The study objectives were designed to analyze the root causes why Somali Muslim Background Believers are rejected by Somali Muslims and are treated with suspicion by the Christian Church, their new home; and how they can foster Christian-Muslim relations.

In relations to the four objectives, the study focused on the subject matter of the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations based on the previous studies. These includes the perception of Somali Muslims towards Somali Muslim Background Believers, the perception of the Christian Church toward Somali Muslim Background Believers, the challenges facing Somali Muslims Background Believers and their how can they foster harmonious Christian-Muslim relations in Eastleigh in Nairobi.

Somali Muslim Background Believers are described as people who have betrayed the Somali Muslim community, who have left the true faith to falsehood, lost, people who should be beheaded for leaving Islam and are to be rejected by all means until they revert back to Islam. While all Somali Muslim students in Christian colleges in the area agreed Somali Muslim Background Believers are good in morals and character and should not be killed for their choice of religious believes. The Imams interviewed agreed Somali Muslim Background Believers should be isolated by their Muslim families and the community untill they come back to the true

religion of Islam. The Imams further states since Somali Muslim Background Believers has left Islam, they are not long married to their spouses. They cannot inherit family wealth or any property they have acquired while Muslim. They describe Somali Muslim Background Believers as people who has betrayed their community and brought shame to their blood relatives. The three Imams agreed Somali Muslim Background Believers should be beheaded for leaving Islam because they have committed crime punishable by death. They concluded by saying the rights of Somali Muslim Background Believers should violented, discriminated and ex-communicated. All Somali Muslim businessmen agreed Somali Muslim Background Believers should be rejected by their parents and community of believers less they influence others, they should be threatened to live in fear untill they revert back to Islam.

In regards to objectives two, Somali Muslims has different view about Somali Muslim Background Believers. Some thinks Somali Muslim Background Believers are bad people and should be treated badly. They should be killed, persecuted, right violented, while other Somali Muslim thinks Somali Muslim Background Believers are kind, good people considering their Somali Muslims family and relatives as brother and sister. The Christian Church thinks of Somali Muslim Background Believer as people with questionable characters, people hard to deal with, people who cannot lead themselves and always should be lead by non-Somalis. Somali Muslim Background Believers organizations are not stable, divided intop clans, lovers of money and always claiming to be persecuted and are treated with suspection as if they are spies from the Muslim extremist groups.

In regards to objective three, Somali Muslim Background Believers face many challenges as revealed by the study. All the respondent agreed Somali Muslim Background Believers face

challenges from Somali Muslims and Christian Church alike. From Somali Muslim they face challenges because of the Islamic background they came from with theological issues. Qur'an and Hadith's teaching on how to treat converts from Islam to christianity, honorary killings and leaving Islam to any other religion causes rejection to Somali Muslim Background Believers. While the challenge facing Somali Muslim Background Believers are dependency on the church, lack of financial ability, lack of empowerment, division into clanism, lack of unity among themselves, lack of financial empowerment and lack of their organizational instability which causes Somali Muslim Background Believers to be treated as spies from the Muslim extremist groups.

In relation to objective four, Somali Muslim Background Believers are rejected by Somali Muslim for leaving Islamic faith and are treated with suspicion by the christian church because they think Somali Muslim Background Believers are spies from the extremist Islamic groups.

Somali Muslim Background Believers has in the past organized free medical camps at times when tension between Christian-Muslims were high. The doctors treated every body who came irrespective of their religion. Somali Muslim Background Believers participate in the cleaning up of the environment with the community and in sharing meals with all in need and after several hours working together. Somali Muslim Background Believer with the help other working groups in Eastleigh has undertaken education programs for both Christian-Muslims poor families and orphans from both benefited and got opportunity to study again. Caring for the aged from Somali Muslims and Christian community was another activity Somali Muslim Background Believers has experienced and brought the two communities together and raised funds to help orphans from the two communities.

5.2 Conclusions

In general from inception of Islam in the seven century in Arabian Peninsula with the presence of Judeo-Christianity and the Jewish community, these three world religions been evangelist in nature and has competed for converts from one religion to the other. The story of Najran Christians who went to Medina and visited Muhammad the prophet of Islam is one of them. They had a confrontation and dialogue. They prayed in his mosque when their time of prayers came and Muhammad told to submit but the Christian told him they have submitted before him is an early example of christianity and Islam competing for converts.

Erlich, (2010:1), discusses Muslim and Christians in the region first met and talked in Ethiopia. The prophet's earliest followers, the Sahaba, who were persecuted in Mecca by the local Arab pagans, were instructed by Muhammad in 615-616 to seek asylum with the Christian King. Najashi Ashama of al-Habasha (Ethiopia).

Following the many profound facts of evidence established in these study, the following conclusions are drawn based on the four research objectives.

5.3 Recommendations

Based on the findings of the study, the researcher wishes to make the following recommendations in order to improve on the subject of the challenge facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations in Eastleigh of kamkunji sub-county in Nairobi.

1. Having noticed the knowledge of Somali Muslims on perception towards of Somali Muslim Background Believers as converts from Islam to Christianity, the their fundamental rights and freedom to choose the religion of their choice should be respected. This brings tolerance and harmonious co-existence between Somali Muslims and Christian community.
2. Having considered the perception of the Christian Church towards Somali Muslim Background Believers, the church should intergrate Somali Muslim Background Believers into the church system like any other converts. This will reduce the challengs of suspicision between the Church and Somali Muslim Background Believers.

What are the perceptions of the Somali Muslims towards Christian Church?

3. Having examined the challenges facing Somali Muslim Background Believers from their from former background, Somali Muslims should treat Somali Muslims Background Believers just as they will treat converts from Christinity to Islam. Likewise the Christian Church should stop treating them with suspicision and empower Somali Muslim Background Believers to reach their potentials.
4. Having understood the oppportunity for Somali Muslim Background Believers as relational tool to foster harmonious Christian-Muslim relations in Eastleigh of Nairobi, Somali Muslims and the Christian Chruch should empower, accept them rather treating them with rejections and suspicision. The study therefore, recommends further research of these nature to be conducted in other parts of Eastleigh and increase number of respondents to find out the magnitude of their understading on the challenges facing Somali Muslim Background Believers and their role in fostering Christian-Muslim relations.

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APPENDIX 1. BUDGET

Tentative Budget data collection

The study budget will be as follows:

No	Particulars	Cost per unit	Total
1	Printing	20 X600	12000
2	Transport to St. Paul's University	17X400	6800
3	Transport to Eastleigh	10X700X2	14000
4	Research assistance	7X1500X2	21000
5	Lunch	7X300X3	6300
	Printing and photocopying		6400
Total			66500

APPENDIX 2 : QUESTIONNAIRE

My name is Mahad Birik a second year student at St. Pual's University undertaking Masters of Arts In Islam Muslim Christian Relations. I'm working on a university dissertation which involves the challenges facing Somali Muslim Background Believers and their role in Christian Muslim relations. To help me in carrying out this study I am seeking your assistance.

PLEASE ANSWER ALL THE QUESTIONS

GENERAL QUESTIONS

I. Personal Information

Name..... (Optional)

Age bracket

Gender:.....

Occupation.....

Religion

QUESTIONS

II. The perception of Muslims towards Somali Muslim Background Believers

1. What do Muslims think about Somali Muslim Background Believers?

2. What do you think makes Muslims to have these views in question one about Somali Muslim Background Believers?

3. How do the above views towards Somali Muslim Background Believers make you feel?

4. In your view how can you address such perceptions?

III. The perception of Christian towards Somali Muslim Background Believers

5. What do other Christians think about Somali Muslim Background Believers?

6. What do you think make other Christians have these views about Somali Muslim Background Believers?

7. What are your feelings about the above views?

8. In what ways do you think you can practically deal with the above perceptions?

IV. The challenges facing Somali Muslim Background Believers

9. In your opinion, what would you say are the challenges that Somali Muslim Background Believers face?

10. In your view, what could be the sources of these challenges?

11. What can be the possible ways of dealing with these challenges?

12. Are these perceptions a creation of the mainstream Christian Church?

V. Ways in which Somali Muslim Background Believers can foster Christian Muslim relations

13. In what ways can Somali Muslim Background Believers foster Christian Muslim relations?

14. How can these possible ways be helpful in fostering Christian-Muslim relations?

15. What would be the outcomes of a harmonious Christian-Muslim relations?

16. In your view, what do you think are the obstacles that would hinder Christian Muslim Background Believers from fostering a harmonious relationship with Muslims in Eastleigh?

APPENDIX 3: INTERVIEW GUIDES

INTERVIEWS GUIDE QUESTIONS.

i. The perception of Muslims towards Somali Muslim Background Believers

1. What do Muslims think about Somali Murtad Somali Muslim Background Believers?
2. What do you think makes Muslims to have these views in question one about Murtad?
3. How do the above views towards Somali Murtad make you feel?
4. In your view how can you address such perceptions?

ii. The perception of Christian towards Somali Muslim Background Believers

5. What do other Christians think about Somali Murtad (Somali Muslim Background Believers)?
6. What do you think make other Christians have these views about Somali Murtad (Somali Muslim Background Believers)?
7. What are your feelings about the above views?
8. In what ways do you think you can practically deal with the above perceptions?

iii. The challenges facing Somali Muslim Background Believers

9. what would you say are the challenges that Somali Murtad (Somali Muslim Background Believers face?
10. In your view, what could be the sources of these challenges?
11. What can be the possible ways of dealing with these challenges?
12. Are these perceptions a creation of the mainstream Christian Church?

VI. Ways in which Somali Muslim Background Believers can foster Christian Muslim relations

13. In what ways can Somali Murtad (Somali Muslim Background Believers foster Christian Muslim relations?
14. How can these possible ways be helpful in fostering Christian-Muslim relations?
15. What would be the outcomes of a harmonius Christian-Muslim relations?

16. In your view, what do you think are the obstacles that would hinder Somali (Murtad) Muslim Background Believers from fostering a harmonious relationship with Muslims in Eastleigh?

APPENDIX 4. SCHEDULE

Months	Activities
September	<ul style="list-style-type: none">• Pilot survey
February	<ul style="list-style-type: none">• Editing and submission of the Proposal
March	<ul style="list-style-type: none">• Testing• Research• Instruments
March-April	<ul style="list-style-type: none">• Data analyzing
May	<ul style="list-style-type: none">• Data analyze and final dissertation writing

APPENDIX 5. RESPONDENTS FREQUENCIES

Respondents	Frequency	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

4.2 Demonstrating the age of the respondents

Respondents	Age	percentage
Respondents age 16-35	27	53%
Respondent age 36-50	19	37%
Respondent 51-70	6	10%
Total	52	100%

Table 4. 3 Demonstrating the occupations of the respondents

Respondents	Occupation	Percentage
Radio evangelist	8	15%
Businessmen	10	19%
Pastor	3	6%
Imams	3	6%
Teacher	1	2%
Housewives	2	4%
Jobless	4	7.5%
Students	15	29%
Refugees	4	7.5%
Businesswomen	2	4%
Total	52	100%

4.4: Demonstrating the Religion of the respondents

Respondents	Religion	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

4.5: Demonstrating the Gender of the respondents

Respondents	Gender	Percentage
Somali Muslim Background Believers men	17	33%
Somali Muslim Background Believers women	14	27%
Somali Muslim Men	16	30%
Somali Muslim Women	5	10.0%
Total	52	100%

APPENDIX 5: INSTITUTION LETTER

ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: postgraduatestudies@spu.ac.ke
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(0) 728- 062420
(0) 736-424440

27th February 2018

BOARD OF POSTGRADUATE STUDIES

National Commission for Science and Technology
P O BOX 30623-00100
NAIROBI

Dear Sir/Madam

Re: Recommendation for Mahad Hillow Birik to Conduct a Masters in Islam Christian Muslim Relations (ICMR Research)

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

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is *The Challenges Facing Somali Muslims Background Believers and Their Role in Fostering Christian- Muslim Relations in Eastleigh of Nairobi.*

The research will take place in Eastleigh Nairobi from February - to May 2018.

Kindly grant this student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies




APPENDIX 6: RESEARCH PERMIT



THIS IS TO CERTIFY THAT:
MR. MAHAD HILLOW BIRIK
of ST.PAULS UNIVERSITY, 0-2020
NAIROBI, has been permitted to conduct
research in Nairobi County

Permit No : NACOSTI/P/18/42293/21730
Date Of Issue : 14th March,2018
Fee Received :Ksh 1000

on the topic: THE CHALLENGES FACING
SOMALI MUSLIM BACKGROUND
BELIEVERS AND THEIR ROLE IN
FOSTERING CHRISTIAN-MUSLIM
RELATIONS IN EASTLEIGH OF NAIROBI

for the period ending:
14th March,2019


.....
Applicant's
Signature



.....
Director General
National Commission for Science,
Technology & Innovation

APPENDIX 7: RESEARCH AUTHORIZATION



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,
0713 788787,0735404245
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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/18/42293/21730**

Date: **14th March, 2018**

Mahad Hillow Birik
St. Pauls University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“The challenges facing Somali Muslim background believers and their role in fostering Christian-Muslim relations in Eastleigh of Nairobi”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **14th March, 2019.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi 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
Nairobi County.

The County Director of Education
Nairobi County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

9APPENDIX 8: THE RECENT MAP SHOWING THE LOCATION OF EASTLEIGH

