

Historical and Contemporary Perspective of Christian-Muslim Dialogue: A Response to Historical Injustices and De-Radicalization in Kenya

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I. INTRODUCTION

The Ancient Christianity in Africa was packed in North Africa, Nubia (the valley of the Blue Nile) and Axum (exhibit day Ethiopia). According to Frederiks (2010:3) the primary Christian-Muslim experience on the African soil was tranquil in nature. Islamic displaced people who fled from oppression discovered haven in Africa. This accommodation and inter-religious acknowledgment is still much of the time alluded to as the African network for interfaith experiences. Be that as it may, with the Umayyad intrusion of North Africa, brutal characteristics and inevitable subjection of Christians to peon unfavorably spoiled the African lattice for interfaith experiences. Step by step, holy places in North Africa vanished as quittance from jizya through islamization outweighed everything else (Sanneh, 1983: 15-17). Ryan (2002: 189) takes note of that Islam had turned into the religion of the decision class. Muslim nearness in North Africa and ensuing transformation of Berbers from the tenth century brought about the decision class tolerating the Islamic confidence. For example, Kings of Gao (985 AD), Tekrur (1040 AD) and of old Ghana and Mali changed over to Islam (Clarke, 1983:10; Trimmingham, 1992:28).

Christian-Muslim relations have encountered moments of truce in history and in addition traumatizing conflicts. Baur (1998) brings up that Christians and Muslims at times cooperated for their basic great as an indication of collaboration in the twelfth century. Baur (1998: 33) attests that when the Turks Mamlurks endeavor battled and surpassed Egypt in 1172 AD, a joint Christian-Muslim armed force was framed to oppose the assaulting armed force. In different events, Nubian Christians and Arab Muslims propelled counter-assaults against the Mamlurks (Baura, 1998:33). Christians from the South and Arab Muslims from the North joined endeavors to assault and overwhelmed the kingdom of Allodia in the South. The twelfth century saw between religious tranquil concurrence amongst Christians and Muslims (Mazrui, 2006:83). Amid this time Muslim and Christians led intermarriages which were extraordinarily upheld and empowered. This type of concurrence between antiquated Christians and Muslims work well for the photo of viable exchange. In such manner, it can be watched that the dim history which stressed religious relations ought to be kept aside. There is have to gain from what these beliefs could

achieve as a brought together front. Productive exchange among Christians and Muslims as recorded a thousand years prior fills in as a lesson to enhance their contemporary connections.

The situation of individuals changing over to Islam changed with the entry of Portuguese in West Africa in the fifteenth century and onwards where Christian-Muslim experience in sub-Saharan Africa thought of each as different as contenders. The nearness of Portuguese preachers and their undertaking to win proselytes to Christianity was met with measure up to compel from the Muslims' want to proceed with islamization. Rivalry to win each different and also endeavoring to win indigenous individuals kept on stressing connections among Christians and Muslims (Voll, 2006). Voll (2006) contends that a significant number of the present-day pressures inside Christians and Muslims are traceable to this time of Western colonialism. Christian-Muslim connections in mid-twentieth century picked up another standpoint where places of worship and religious associations began considering interfaith. Ojo (2007) contends that adversarial position from Charismatics and Pentecostals towards Muslims has proceeded to extreme the connection amongst Christians and Muslims.

Kenya is a country of religious pluralism. To be sure, the presence of some of the fundamental world religions, for example, Christianity, Islam, Hinduism, Judaism and African Religion, communicates religious pluralism and assorted variety in the nation. Adherents of these religions have coincided for ages and keep on co-exist calmly and to endure each other. Be that as it may, Kenya has encountered bunches of fierce clashes of various types in the course of recent decades. Lately, numerous character issues and between religious experiences have been a test, particularly with the exercises of the "Al-Shabaab", an Islamic radical gathering (Agbibo, 2013). Since Muslims and Christians exist together one next to the other in Kenya, they are constrained to react to the difficulties of this reality. Occasions including Muslims and Christians as affected by pilgrim history and the battle for freedom, and different manners by which the groups are taking an interest in another country, are considered with reference to sacred level headed discussions in regards to Islamic courts (Hassan, 2010).

1.1 Contemporary Trends of Christian-Muslim Relations in Africa

Contemporary patterns of Christian and Muslim connection in Africa tend to move from overlooking religious contrasts to understanding those distinctions keeping in mind the end goal to live gently with each other. This change in perspective from overlooking religious contrasts to understanding them is being engendered through two regions: data and brains; and societal-compassionate activity. This segment analyzes data and scholarly, polemical, and societal-philanthropic activity as they identify with interfaith dialogue.

1.2 Societal and Humanitarian Action in Relation to Christian-Muslim Dialogue

Contemporary Christian-Muslim relations likewise put as its motivation, matters of societal and compassionate worry in interfaith discourse. Christian-Muslim discourse should transform from an accentuation on data and scholarly exchanges to social activity. Cornille (2009) and El-Ansary and Linnan (2010: IX) watch that Christian-Muslim discourse give the concentration to investigating shared characteristics and shared convictions that simplicity pressure, advance love and acknowledgment among individuals from the two beliefs. Supporters of Islam and Christianity need to join their powers and open entryways of exchange and collaborations as they react to helpful necessities influencing their social orders. Societal and philanthropic activity offers love, sympathy, fellowship, kindness and pity for other individuals. Magonet (2003) and Lodahl (2010) agree that the Qur'an (2; 148; 17:22-30) and Bible (Galatians 5:22-23; Ephesians 1:19-20), instruct an ethic of human solidarity, an awareness of other's expectations and motivation towards unselfishness.

Hamdon (2010) contends that when Christians and Muslims overlook the soul of human solidarity in their religions, the center ground is surrendered. The outcome is that common legacy and hallowed space between these religions is defaced by scorn, division, rejection, political infighting and detachment. Thusly, Pentecostal Christians have an obligation to investigate shifting approaches to connect with Muslims in exchange.

Contemporary discourse on societal and helpful activity would like to lessen physical compassionate needs through religious empathy. Weights presented by wars, dry seasons, starvation, defilements, and religious narrow mindedness have debilitated to crush individuals and along these lines religious cooperating is a contrasting option to ease the bad habit. It is upon such affirmation that the investigation agrees with the above researchers that contemporary discourse without previous verifiable lack of concern ought to make an environment of common regard and sympathy.

1.3 Trends in Christian-Muslim Encounter in Kenya

Christian-Muslim experiences in Kenya vary from different experiences in Africa. Be that as it may, Kenyan Christians and Muslims some of the time come into clashes as an

overflow of Islamic fundamentalism occurring around different nations. Religious narrow mindednesses in different nations infrequently overflow to Kenyan Muslims, stressing the officially delicate associations with Christians. Lately, physical threatening vibe has been experienced in the nation primarily drove by Muslim followers towards non-Muslims. This area analyzes Christian-Muslim experience in Kenya against the foundation of political, social and financial setting.

1.4 Political Influence on Christian-Muslim Encounter in Kenya

Christians and Muslims political engagement originate before Kenya's freedom in 1963. Salim (1973) noticed that the Coast Arab Association (CAA) primarily framed by Arab Muslims, showed up on the Kenya political scene in 1921. The affiliation's fundamental motivation was to appeal to the 'apparent' Christian-ruled British frontier government to incorporate Arab-Muslims in the Legislative Council. Salim (1973) additionally takes note of that the British provincial government respected the weight and distributed two seats in the administrative chamber despite the fact that the CAA had asked for two seat on the official and four seats on the authoritative board. Middle Easterner Muslims, be that as it may, isolates Swahili Muslims from voting in favor of the two saved seats (Ndzovu, 2009). The CAA felt that Swahili-Muslims were mediocre Africans and couldn't be permitted to vote in favor of an establishment Arabs situate. Disengagement of African Swahili-Muslims from political view later reflected in nationalistic Kenyan governmental issues.

The political aspiration of Arab-Muslims felt sorry for against African Swahili-Muslims unfavorably influenced their relations as well as even how Christians saw African Muslims. Faced by dismissal throughout the years, African Muslims attempted to be perceived in Kenyan legislative issues. For instance, in 1958, African Muslims shaped African Muslims Society (AMS) with a motivation to include in national legislative issues (Kenya National Archives, OP/7/497). The AMS, as a political association got a mishap when the provincial specialist declined to recognize religious portrayal on the political field. Ndzovu (2009) show that refusal for frontier government to stretch out religious portrayal to African Muslims on the authoritative board remained an awesome test to Muslims as well as on their association with the lion's share Christians as Kenya moved toward freedom.

Religion in post-frontier Kenyan legislative issues plays both positive and negative parts in connection to Christian-Muslim exchange. Amid the rule of President Kenyatta (1963-1978), religion did not assume a noteworthy part amid decisions. Ndzovu (2009) cites a case where the late President Kenyatta set up a Commission to change Succession Laws of Kenya in 1967. The expectation was to get uniformity progression issues, however it wound up hostile to the Muslim people group since it was thought to mess with the Qur'anic

instructing. President Kenyatta thought it reasonable not to hurt Muslims and declined to consent to the bill.

Daniel Arap Moi's time (1978-2002), religion step by step became the dominant focal point in Kenyan legislative issues. For example, The Succession Bill was consented amid Moi's residency. Be that as it may, later the Succession Bill was audited for Muslims. In many events amid the races time frame the officeholder electorates look for religious backings. President Moi once in a while looked for the help of Muslim people group and in such events he respected their requests by promising Muslims flexibility of inner voice. In different occurrences, the Muslims people group denounced the Kenyan government; saw as Christian-overwhelmed of being more ideal to Christians than Muslims (Mazrui and Shariff, 1994).

The political engagement of Christians and Muslims in electioneering period shapes Christian-Muslim relations either emphatically or contrarily. The post-frontier Kenya grasped a solid gathering state, Kenya African National Union (KANU). This turned into the political party of all Kenyans paying little respect to one's religious association. The political changes of the 1990s lead Kenya to a multiparty State. The survey of the Kenyan Constitution to permit multiparty prompted arrangement of a few political gatherings comprehensive of Islamic Party of Kenya (IPK), among others. The IPK was viewed as a danger to KANU thus denied legitimate enlistment. The KANU government rather built another political gathering under the name United Muslims of Africa (UMA) as another option to IPK. In 1992 and 1997 general race, holy places and religious pioneers were prominently effectively engaged with the crusades. In 2002 general decision, religious pioneers did not seem vocal in the political scene but rather rendered their political help (Maupeu, 2005). For instance, in 2002 races, the SUPKEM in Central Province (right now Nairobi County) were agreeable to KANU's presidential hopeful, Uhuru Kenyatta. Then again, the Muslim Consultative Council and Muslims for Human Rights bolstered the resistance presidential competitor, Mwai Kibaki (Maupeu, 2005). Christians when all is said in done were separated among the political partition and very little on their relations which Muslims.

Christian-Muslim discourse was additionally enraptured amid the Anti-Terrorism Bill and Constitution audit. The Anti-Terrorism Bill (2003) and the level headed discussion over the kadhi courts incorporation into the Kenyan Constitution energized Christian-Muslim discourse in Kenya. The civil arguments uncovered religious strain amongst Christians and Muslims in the nation. While Muslims needed consideration of kadhi courts into the Kenyan constitution, Christians were exceptionally contradicted. The 2007 general races had its experience labeled on Anti-Terrorism Bill (2003) and kadhi courts said above which were a worry for the two Christians and Muslims (Daily Nation, Friday, July 4, 2003; Sunday Nation, August 31, 2003).

Christians and Muslims take part in all electioneering period in Kenya. Presidential races specifically affect on Christian and Muslim connections in different ways. Much of the time, those looking for presidential races have reminder of comprehension with religious organizations. Presidential contender for 2007 offered a few guarantees to religious gatherings that might bolster them. For example, the Presidential possibility for Orange Democratic Party (ODM) made an update of comprehension with National Muslim Leaders Forum (NAMLEF) on 29-08-2007 (Oloo, 2007). Some portion of the notice was to ensure the Muslim people group who felt that they were being sidelined and focused by the GoK. Pentecostal Christians and additionally the Evangelicals were against the Memorandum (Kahumbi, 2011). The investigation discovered that Bishop Margaret Wanjiru, a Pentecostal Christian pastor and a previous Member of Parliament (MP) for Starehe Constituency was voted by the two Muslims and Christians in 2007 General Election. Yusuf Hassan, a Muslim and a previous MP for Kamukunji Constituency discovered electorates from both Christian and Muslim camps in the 2007 general race. The previous MP for Kasarani, Elizabeth Ongoro, more likely than not won the 2007 General Election through help from both Christian and Muslim electorates. In 2007, Muslims chose 32 Members of Parliament of the 222 individuals (Jimal, 2009). The 2013 general decision felt sorry for against The National Alliance (TNA) Coalition for Reform and Democracy (CORD) looked for help from the two Christians and Muslims. Christians and Muslims completely partook to help their preferred presidential competitor. At the conclusion of decisions TNA presidential competitor rose the victor.

Political effect on interfaith relations in Kenya is felt in that the electorates are not worried about their confidence with regards to voting. Be that as it may, religious showing denouncing the administration for Muslim badgering has been engendered by Muslim adolescents in the nation. Christians then again, feel that such show is intended to make between religious pressures in the nation. For example, amid the 2010 Referendum, some places of worship were determined and looked for not to help the New Constitution which supposedly was strong to the kadhi courts. A few Christians were of the view that such a religious arrangement in the Kenyan constitution may at last champion the use of Islamic sharia law in the nation. Pentecostal Christians and different Christians feel that enabling Muslims to exceed expectations in legislative issues would prompt utilization of the sharia laws. For the Muslims, the requests lay on recognizing Islamic law in issues of training and confidence. Despite the fact that the nation does not grasp state religion, religious issues have found due acknowledgment out in the open field. In this manner, Christian-Muslim relations at political levels have prevailing to a specific degree.

Christian-Muslim exchange is affected by political and societal issues, decisions included. Amid races periods components of zeal and balance among religious gatherings

are experienced. Here and there Muslims feel disregarded in a Christian-commanded political situation in Kenya; however they too are counseled by political capacities to help their political offers. The presumption that Muslims are politically impaired has caused much doubt in issues of Christian-Muslim relations in the nation. Here and there interfaith discourse has been seen as another type of Christian political territory ship and segregation towards Muslims. Notwithstanding, religion and governmental issues remain firmly associated in Kenya.

1.7 Social and Economic Influence of Christian-Muslim Encounter in Kenya

Social influence of Christian-Muslim encounter in Kenya has its share on the relations between the two faiths. Socially, Christians and Muslims work together in a number of occasions as they offer compassionate activities. For instance, during the 2007/2008 Post-election Violence (PEV) in Kenya Christians and Muslims provided food and other items to the Nairobi residents irrespective of their religious background. Social support influences Christian-Muslim relations such that people are able to provide physical needs to the affected. In light of social influence in interfaith dialogue, during the PEV, even Pentecostal churches extended their financial support to Muslims. In that spirit, there is need to develop a more concrete relationship between Pentecostal Christians and Muslims.

II. ISLAM RADICALISM IN RELATION TO CHRISTIAN-MUSLIM DIALOGUE AFRICA

Since the ascent of Islam in contemporary Africa, different Islamic exercises have eclipsed the enthusiasm of Christian-Muslim discourse. The ascent of Islam radicalism in Africa in the twentieth Century and its part in fear based oppression is one of those Islamic-related exercises that have been a difficulty to Christian-Muslim discourse. Give us a chance to look at Islam radicalism in connection to Christian-Muslim discourse in West Africa and East Africa by and large, Kenya specifically..

2.1 Islamic Fundamentalism Vis-a-Vis Christian-Muslim Dialogue in West Africa

Islamic fundamentalism ordinarily endeavors to resuscitate and repeat Islamic exclusivism educating in a contemporary world, paying little heed to the religious pluralistic condition of the worldwide society. Islamic exclusivism (just Islamic confidence is right) can be followed in West Africa, led by the Wahhabi or Wahhabism. Wahhabi or Wahhabism philosophies are considered reformists and purifiers of Islamic practice (Kaba, 2000). Wahhabi is a term connected to the devotees of Muhammad ibn Abd al-Wahhab, 1703– 1792 (Lapidus, 2002:775; Lewis, 2009:157). This gathering challenges any specialist other than Islamic conventionality; it rejects existing religious foundations. The gathering challenges the different Islamic practices, for example, polygamy (Kaba, 2000:190). Advocates of fundamentalism

underline a strict elucidation of the Qur'an and the Hadith. Fundamentalism instructs the need to stick to the Quran and Suna, come back to the first recovery of jihad and hadith, rejects development and impersonation of law (Dallal, 1993). Islamic fundamentalism seems hazardous not due to its strictness but instead its political ramifications. It does not have the soul of interfaith exchange inserted in the Qur'an, rendering endeavors to theologize on Christian-Muslim discourse troublesome.

Clearly, Islamic fundamentalism is connected to Al Qaeda, Hezbollah and al Shabaab dread gatherings from southern Algeria to eastern Mauritania, Northern Mali, Northern Niger, Northern Chad, Somalia and West Africa (Davidson, 2003). The Islamic idea of Salafi (more strict recognition of Islam and the Prophet's model) has displayed to general society more a contention disapproved than a tranquil religion.

2.2 Islamic Fundamentalism Vis-à-Vis Christian-Muslim Dialogue in East Africa

East African nations have been blamed for filling in as the rearing ground of fundamentalist Islamic gatherings. Musharbash (2005) contends that al-Qaeda's methodology for 2000 - 2020 comprises of a few stages. These incorporate initially, "arousing" of the Muslim country (umma); second, the topple of "renegade" administrations in the Muslim world; third, re-foundation of the caliphate and fourth, the overall triumph over 'unbeliever' administrations. To accomplish these objectives, al-Qaeda tries to consolidate different neighborhood radical Islamist gatherings, for example, the al Shabaab working in East Africa and other piece of the mainland (Rabasa, et al., 2006). The Kenya National Muslim Advisory Council (KENMAC) blames some Muslim religious pioneers for advancing savagery through preparing young people to battle in the Kenya-al Shabaab war in Somalia (NTV Media, 25.12.2011). Some Muslim fundamentalist work unreservedly, prepare activist and convey tasks in Kenya unnoticed by security faculty (Stewart, 2012). Some security careless in East African governments, particularly Kenya and related variables encourage development of Islamic radicalism unnoticed. Psychological oppressor exercises in East Africa have extremely influenced Christian-Muslim connections. This is on the grounds that psychological oppression exercises are some of the time related with Islamic fundamentalist. Despite the fact that most Muslims censure fundamentalist gatherings, most Christians are as yet suspicious of Muslims on this and would not promptly need to connect with Muslims.

2.3 Islamic Fundamentalism opposite Christian-Muslim Dialog in Kenya

Islamic Fundamentalism in the Kenya has its premise on the ascent of the 1979 Islamic Revolution in Iran (Arjomand, 1988; Choueiri, 2005). In 1998, fear based oppressor assaults on U.S. government offices in Kenya and Tanzania wound up disturbing signs on the exercises of fundamentalist Muslims in Kenya. Other ensuing assaults have been felt in Nairobi and

different parts of the nation, spread by fundamentalist Muslims. For instance, a few projectiles were tossed to non-suspecting Kenyans in an eatery and a transport station, harming a few people in Nairobi in 2011. Some Muslim radicals in Kenya are blamed for being related with psychological militant exercises and have wound up on the wrong side of the Kenyan law. Since the Kenya Army war, usually known as Operation Linda Nchi (Operation Protect the Nation) against the al Shabaab, the nation has seen an upsurge in brutal psychological oppressor assaults as noted in 2012. The Kenyan security constrain charges the al-Shabaab for different impacts in the nation. It was accounted for that a portion of the young people completing the psychological militant exercises is Muslims adolescents. Fear based oppressor assaults in Kenya generally target places of worship, transport end, colleges and regular folks. Such fear based oppressor assaults keep on weakening the officially delicate connection amongst Christians and Muslims in Kenya. In any case, ample opportunity has already past that Christians halted inexpensively connecting Muslims with fear mongering yet consider Muslims to be accomplices in the battle of the same as a key to interfaith discourse.

2.4 Colonial and Post-provincial Government in Relation to Interfaith Dialog

In East Africa, the campaigns were not recorded to have been started. Researchers take note of that Muslims did not have constrained attack into East Africa as found in different parts (Ward, 1999). Ward contends that a settlement amongst Muslims and Christians of Negus in Axum ceased any deadly assaults on East Africa in the eighth century (Ward, 1999). Bedouin and Indian Muslims extended to the islands of East Africa drift, for example, Zanzibar, Mombasa and Malindi (Lapidus, 2002:443). After some time, rivalry for evangelism and da'wah was experienced amid the pilgrim time frame. The British states engendered the Christian confidence joined by wholistic advancement, for example, exchange, training and foundation. The French pioneer government which managed a large portion of the Arab nations did not offer such chances to the Muslims. Under the East African pilgrim governments, Muslims learned about left in issues of confidence and advancement.

The alleged "Scramble for Africa" (1885-1910) brought about colonization of Africa (Pakenham, 1992). Colonization likewise accompanied Christian minister extension in Africa (Foster, 2013). English and French pioneer governments are blamed for utilizing strategic administration styles of controlling the religious talk in Africa (Gellar, 2006). They consolidated picked religious Muslim pioneers into the support framework while ousting, detaining or just barring others (Levtzion, 2000). The French and British frontier governments took after such equivalent initiative techniques towards Muslims (Moors, 2012). Fields (2012) follows British, French and Portuguese pioneer manage in Islamic districts and how pilgrim govern influenced Muslim religious expert and practice in Africa and different areas. Gellar (2006)

contends that some Muslim social orders proclaimed jihad to reestablish Islamic hypothetical requests against their careless Muslim pioneers. Such social orders like Fouta Toro in 1776 and Fouta Djallon in Guinea in 1825 of West Africa set up Islamic hypothetical requests. Some Muslim-drove revolts were squashed by French and British frontier rules. This suggests progression of Islam amid provincial circumstances ended up in clashes with the frontier powers.

The Berlin Conference (1884-1885) that isolated Africa into states grasped religious flexibility (Forster, et al., 1989). Christian teachers could openly fly out unlimited to British, French, Belgian and Portuguese states (Mahmood, 1996). Before the finish of the nineteenth century, the greater part of the Islamic states in Sub-Saharan Africa other than Northern Nigeria and the Sultanate of Zanzibar had vanished (Insoll, 2003). The pilgrim governments were pluralistic or multi-religious individuals. The pioneer burden of European lead reduced old Muslim religio-political requests. The French pilgrim government, for instance, destroyed religious flexibility for Muslim-overwhelmed social orders, not at all like Britain which permitted more religious opportunity (Mahmood, 1996).

Colonization of Muslim-commanded domains started with the ascent of European realms, particularly the scramble for Africa in the nineteenth century (Nasr, 2008). Amid pioneer period the Arab domains, the Ottoman Empire, was partitioned after World War I. Notwithstanding, World War II finished pioneer period when Britain and France pulled back from lion's share of Arab colonized domains. Colonized Muslim social orders later accomplished political autonomy and manufactured new states, from Sub-Saharan Africa to Southeast Asia in the 1970s (Nasr, 2008). The majority of these states such Iran, Syria, Iraq and Indonesia among others embraced Muslim character, for example, law (sharia), training, and good direct. Disappointment for Muslim pioneers to maintain Islamic laws saw Muslim religious reformers to regularly advocate ousting political pioneers for being lax in their routine with regards to Islam. Since 2010, a few Muslim nations have encountered another flood of progress, removing presidents in most Arab nations. Along these lines, in Arab nations, interfaith exchange has been eclipsed by political interests and a want to lean more on Islamic laws. A few Christians in Egypt and Libya have been oppressed in light of their confidence; this requires the need of religious resistance (Nasr, 2008).

III. CONCLUSION

The authentic viewpoint of Christian-Muslim discourse was the primary core interest. It has examined a few subjects as they identify with interfaith discourse. The exchange has endeavored to react to old endeavors and difficulties which foreshadowed the development of useful interfaith discourse amid Prophet Muhammed's chance. In this segment, the talk propelled the idea that Prophet Muhammed bolstered Christian-Muslim relations in its initial development. The

Rightly Guided Caliphs had their variant of interfaith relations, in some cases portrayed by religious resistance while different circumstances extreme mistreatment towards Christians won. The Umayyad and Abbasid traditions had their offer of interfaith association with Christians. To some degree, Christians were given preferred treatment over the Muslims. Different circumstances, appropriations and plundering of places of worship were experienced. Amid pioneer and post-frontier tides, Christian-Muslim relationship seemed to have decayed. This depends on the way that the Portuguese and British were agreeable to Christianity. The French colonialist in the Arab nations was blamed for vindictively managing Muslims. Such situations left a broadened hole between the Christians and Muslims.

AUTHOR

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