Understanding the Islamic Da'wah and Its Contribution to the Growth of Islam in Kenya

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Abstract

Islam has been publicized as the world's fastest-growing religion. According to present trends, the Pew Research Center predicts that by the year 2050, there will be almost as many Muslims as Christians worldwide. Islam is the second-largest religion in Kenya after Christianity. Da'wah is explained as calling or inviting people to the religion of Islam. This article helps Christians to understand da'wah and examine how da'wah has contributed to the growth of Islam in Kenya. It will discuss the da'wah methods and the preparation for Muslims to get involved in dawah. The paper will evaluate the success of this dawah by how Islam has grown in Kenya. It suggests responses that Kenyan Christians can make. The methodology used for this study was qualitative research; the rationale for using a qualitative approach was to obtain a detailed description of the da'wah strategies that Muslims use for Islam's growth.

Keywords: Islamic Da'wah, Da'i, Islamic Growth, Christianity, Kenya

Introduction

It has been publicized that Islam is the second-largest and fastest-growing religion in the world. According to a recently released report that builds on Pew Research Center's original population growth projections for religious groups, Christianity's long reign as the world's largest religion may end in the next half-century or so. It is projected that Muslims will grow more than twice as fast as the global population between 2015 and 2060 and will likely overtake Christians as the world's largest religious group in the second half of this century.



According to Pew Research,¹ the number of Muslims is expected to rise by 70% in the coming decades, from 1.8 billion in 2015 to nearly 3 billion in 2060, making up 24.1 per cent of the global population in 2015. They are expected to account for more than three-tenths of the world's population 45 years later (31.1 percent). From the same projections by pew research, Christianity is expected to grow by 34 percent, raising the population from 2.6 billion to 3.4 billion.

Da'wah is among the primary drivers of Islamic growth. It is one of the leading ways to convert non-Muslims. Islamic da'wah is best defined as outreach to a person that is not a Muslim and inviting them to accept the faith of Islam. Islam, being a missionary religion, requires Muslims to teach their beliefs to others to persuade and convince them to convert. Each Muslim is expected to share the beliefs of Islam with a non-Muslim and invite them to Islam.

In summary, da'wah refers to the mission strategy the Muslims use to make people become Muslims. This is supposed to be done quietly and respectfully. Muslims see da'wah as a vital tool in their search for world dominance. The issue of concern that has prompted this research study is that Christians do not understand how Muslims conduct their outreach efforts. There have been isolated attempts by the church to do Muslim evangelism and missions, but any missionary endeavour that lacks knowledge of Muslim da'wah strategies will not bear much fruit. Da'wah's mission is distinct from the Christian mission. Da'wah's mission has led to conversion from Christianity to Islam. Much research covering conversion and the growth of Islam has been based on intermarriage. These researchers have underlooked the area of da'wah as a means by which Muslims convert Christians to Islam. Several studies on the phenomenon of conversion from Islam to Christianity have been conducted by researchers in Africa and across the world, but little research has gone into the investigation of da'wah and its contribution to the growth of Islam. This journal article examines the growth of Islam by exploring da'wah in Kenya and provides helpful missiological implications.

² Taqiuddin Nabhani, *The Islamic State* (CreateSpace Independent Publishing Platform, 2017).



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¹ "Why Muslims Are the World's Fastest-Growing Religious Group | Pew Research Center," accessed March 26, 2022, https://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/.

The Rapid Growth of Islam Worldwide

The primary drivers of Islam's growth are ultimately simple demographics. To begin, the population explosion; expansion of Islam is through large families. Muslims have more children than the other seven major religious groups. Hackett states, "Babies born to Muslims will begin to outnumber Christian births by 2035." Muslim women have 2.9 children on average, which is significantly more than the next highest group (Christians at 2.6) and the overall non-Muslim average (2.2). Muslim fertility outnumbers non-Muslim fertility in all major regions with a sizable Muslim population. Muslim population growth is also aided by Muslims having the youngest median age (24 in 2015) of all major religious groups, more than seven years younger than non-Muslims (32). A more significant proportion of Muslims will soon reach the age when they can start having children. In conjunction with high fertility rates, this will hasten Muslim population growth.⁴

Also, migration has led to the growth of Islam; in his book, How Islam Plans to Change the World, William Wagner argues that Muslims migrate a lot, and when they move, they carry the Islamic faith. Majorly they migrate because of many reasons, but I will highlight three. The first is economic reasons. Many individuals and families choose to move to another place for comfort. They prefer to move especially if the change would afford them and their loved ones a better life. Second, the move in search of jobs; in Kenya, four women came to Eastleigh in search of market and opportunities for business. They settled and later brought families and friends, and since, the town has grown to be the most popularized with Islam in the whole of Nairobi town and its environs. Third, strategy, migration to places sparsely populated with Islam is a strategy that cannot be overlooked in Islam. It is a strategy for global domination.

The second strategy is the building of mosques. The mosque is a fundamental structure; its presence is significant to those planning Islam's growth. Since its presence is significant, how it is constructed and where it should be located is highly considered. Wagner states that "the construction and location of a mosque is key; it is an important part of the

⁴ The Sunday Mail, "Muslim Births to Outnumber Christians by 2035," The Sunday Mail, March 16, 2019, https://www.sundaymail.co.zw/muslim-births-to-outnumber-christians-by-2035.



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³ Conrad Hackett, *The Changing Global Religious Landscape: Babies Born to Muslims Will Begin to Outnumber Christian Births by 2035; People with No Religion Face a Birth Dearth* (Pew Research Center, 2017)

overall Islamic strategy."⁵ Muslims are encouraged to build Mosques wherever a group of Muslims gather and need a place of worship. This is a natural and spontaneous expansion of their faith. It is a strategy when a mosque is built in an area without Muslims. While Christians would go to a place with no presence of Christianity, serve as missionaries for years, reaching the people and, with time planting a church, Muslims, on the other hand, where there is no Islam, build a Mosque with one mindset, "If you build it, they will come." When they see a new Mosque erected, Muslims in that area know it is time to build and occupy the area. It is also a time to engage in da'wah to those in that area actively. The da'wah leads to conversion. Wagner observes that "the conversion rates are steady. On average, nearly 30 percent of the mosque participants are converted; on average, a mosque has sixteen conversions per year."⁶

Thirdly, *jihad*, in the foundations of Islam, jihad has been given so much prominence and recognized as the "sixth pillar." The five pillars of Islam are the five practices every Muslim must follow: proclaiming shahada, reciting daily prayers, fasting during Ramadan, paying alms and performing the pilgrimage to Mecca. In the canonical hadith collections, a great emphasis is also placed on the Muslim's duty to participate in jihad. The word jihad literally means "struggle." Hughes defines jihad as "an effort or striving," he continues to explain that it is a religious war with those who are unbelievers in the mission of Muhammad. This obligatory religious obligation is established in the Quran and customs, and its primary goals are the advancement of Islam and the expulsion of evil from Muslims. Three options are presented to the population of an infidel country after a Muslim monarch conquers it. The first is to accept Islam, in which case the vanquished become full citizens of the state. A poll tax, also known as *jizyah*, is a levy that non-Muslim populations pay to their Muslim rulers. This way, the unbelievers in Islam obtain protection and become *zimmis*, provided they are not idolaters of Islam. (Zimmi referred to a "person who had the right to life, liberty and property ownership, and was allowed to exercise his religion so long as he did nothing to

Andrew Rippin, Muslims: Their Religious Beliefs and Practices (Routledge, 2014), 103–15.



⁵ William Wagner, How Islam Plans to Change the World, Updated ed., (Grand Rapids, MI: Kregel, 2012), 96.

⁶ Wagner, 100.

harm the believers of Islam and the Muslim state." Lastly, *death by sword* to those who will not pay the poll tax.⁹

Glassé states that jihad should only be carried out if there is a fair chance that it will succeed; otherwise, it should not be carried out. According to Sunnah, a protected status inside Islam (paying the poll tax) or when Islam is no longer in danger are the only two conditions for jihad to be terminated. 10 In other words, it is impossible to undertake jihad against Muslims. In other words, jihad to a Muslim is both an internal and external struggle or a spiritual and military striving. It is written Muhammad, upon having returned from fighting a battle with some of his enemies, said, "We have returned from the lesser jihad to the greater jihad." when the people heard him, they asked him, "O messenger of God, what jihad could be greater than struggling against unbelievers with the sword?" He replied, "Struggling against the enemy in your own breast."11 Hence, Muslims define the greater jihad as warfare against sin, and all that is against Allah and his teachings. It is a struggle in one's heart to follow Allah's will, an internal battle for righteousness. Thus, the lesser jihad is the traditional holy war declared in Allah's name and used to spread his will. While Muslims must undertake the greater jihad, not all are required to participate in the lesser jihad, but all must support it when it does occur; "A large number of Muslims in the world today see jihad as not only permissible but as necessary in order to create a worldwide ummah. Jihad is thus an essential part of the Islamic faith."¹² Christians must recognize that jihad in its violent form is still very much a reality. Jihad plays a significant role in Islam's quest for dominance worldwide.

The fourth strategy that Wagner says contributes to the growth of Islam and its quest to dominate the world is da'wah which forms the larger part of this article. This leads us to explore this strategy of da'wah and how it has contributed to the growth of Islam in Kenya through conversion to Islam and what missiological implications the Christians can undertake towards the same.

¹² Wagner, How Islam Plans to Change the World, 85.



⁸ Thomas Patrick Hughes, *A Dictionary of Islam*, First Edition (Chicago, IL: Kazi Publications, Inc., 2007), 710.

⁹ Hughes, 248

¹⁰ Cyril Glassé, *The New Encyclopedia of Islam* (Rowman Altamira, 2001), 240.

¹¹ Sachiko Murata and William C. Chittick, *The Vision of Islam: The Foundations of Muslim Faith and Practice* (I.B. Tauris, 1996), 21.

Understanding Islamic Da'wah

Islamic sources, theology, and history teach that all Muslims must engage in Islamic outreach or mission, known as da'wah. Da'wah is "an invitation" or "to come." Sookhdeo and Murray define da'wah as a Muslim's invitation to a non-Muslim to join Islam as the true and final religion. According to Jane I. Smith, da'wah has three perspectives. First, da'wah means the active business of propagating Islam with the end of making conversions. Second, da'wah refers to bringing back those that have fallen off from the faith of Islam back to active involvement; thirdly, da'wah means the responsibility to simply live quiet lives of Muslim piety and charity, hoping that by example they can encourage wayward coreligionists as well as others that Islam is the right and appropriate path to God. 14

According to McAuliffe, da'wah is the call to pay attention to the Quranic message. According to the Quran, all people are invited to worship and serve the sovereign and unique God alone (Q. 21:25) and practice the true religion – Islam.¹⁵ Glassé defines da'wah as invoking the deity, and so placing one's faith in that deity. It also means to call to religion, and Muhammad is a *da'i* or caller in this meaning.¹⁶ Other scholars have seen a similarity between Christian and Islamic mission endeavours. Wagner, for instance, remarks, "both Christianity and Islam are missionary religions." This means that both religions require their followers to invite others.¹⁷ However, militant sub-movements define da'wah as summoning Muslims back to the purer form of religion that Muhammad and the early Muslim community practised.¹⁸

The Importance of Islamic Da'wah

Khurram Murad has stated the importance of da'wah well as an integral part of Islamic belief and as part of individual Muslim lives,

Da'wah among non-Muslims cannot, and should not, be treated as an isolated phenomenon. We will not undertake it properly unless we recognize its proper place at the centre of the Islamic life that we as

¹⁸ John L. Esposito, *The Oxford Dictionary of Islam* (Oxford University Press, 2004), 64.



¹³ Patrick Sookhdeo and Douglas Murray, *Dawa: The Islamic Strategy for Reshaping the Modern World*, New edition (McLean, Virginia: Isaac Publishing LLC, 2014), 1.

¹⁴ Jane I. Smith, *Islam in America, Second Edition*, 2nd ed. (Columbia University Press, 2010), 160, https://www.jstor.org/stable/10.7312/smit14710.

¹⁵ President Jane Dammen McAuliffe, ed., *Encyclopaedia of the Qur'ān: Volume Two*, 1st Ed. (Leiden: Brill, 2002), 557.

¹⁶ Cyril Glassé, *The New Encyclopedia of Islam* (Rowman Altamira, 2003), 114.

¹⁷ Wagner, How Islam Plans to Change the World, 44–46.

Muslims must live. We will not devote our energies to it as we ought to unless it forms an integral part of our total endeavor and struggle... da'wah among non-Muslims, must not be merely an appendage attached to our Islamic existence (Murad 2002).

Da'wah is mandatory for all Muslims because Allah reminds all Muslims to call out everyone to the way of Allah. Since da'wah is based on religion, it gives knowledge to all people, Christians and Muslims. There is usually a misunderstanding between Christians and Muslims, and da'wah helps enlighten Christians and clear the misconceptions. It is to call to the faith because, through it, others will convert. It purifies people and gives them faith to believe in the only God (Allah). Da'wah among the believers strengthens the faith of the weak and calls them to uphold the practices of Islam without fail.

The Elements of Da'wah

Da'wah is made of several elements. These are the interrelated activities that support and complete each other. The word da'i is an Arabic word for "caller" or "summoner." Jibb and Kramers define da'i as "one who summons men and women to the good or to the faith." This word broadly refers to a "missionary" or "a preacher." Da'i are people that carry out da'wah. As mentioned earlier, da'wah is an essential activity in Islam, da'i are treated very nobly. What, then, really motivates them? How do they get trained and prepared for da'wah?

Muslims' Motivation of Involvement in Da'wah in Kenya

First, the Quran is the biggest motivation for involvement in da'wah. The Muslims take the command to carry out da'wah seriously. Second, Allah promises a great reward for all who serve in this cause. Inviting people to Islam is the source of unlimited goodness; for each person you invite to Islam, you will get the same rewards for his prayer, worship and teaching others. What a great blessing Allah bestows on those who engage in da'wah work! The Prophet said, "Whoever calls to guidance will have a reward similar to that of those who follow it, without the reward of either of them being lessened at all" (Saheeh Muslim: 2674).²¹ Third, it was the way of the prophets, it started with Muhammad, and he passed it down that all must share their faith with others and remind each other to stay on the course.

²⁰ H. A. R. Gibb and J. H. Kramers, eds., *Shorter Encyclopedia of Islam* (Cornell University Press, 1965), 68. ²¹ "Sahih Al-Bukhari - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (سلم و عالم به الله صدالي)," accessed February 16, 2023, https://sunnah.com/bukhari.



¹⁹ আহমদ A. K. M. Nazir Ahmed / অধ্যাপক এ কে এম নাজির, *Islamic Da'wah Organization* (Ahsan Publication, 2010), 18.

As the Qur'an says, "Prophet, We have sent you as a witness, as a bearer of good news and a warner, and a caller to Allah by His permission and a light-giving lamp. Convey to the believers the good news that they will receive immense favor from Allah" (Sura Al-Ahzaab,33:45–47). Lastly, most times, it is because they observe the behaviours of non-Muslims and decide to reach out to them so that they can change their behaviour or their way of life. In addition, the Quran instructs Muslims to reach out to the non-Muslims to talk to them about submitting to Allah (Sura 3: 104), "Let there be a group among you who call others to good, and enjoin what is right, and forbid what is wrong: those who do this shall be successful." In cases where some family members are Christians and Muslims, the Muslims teach the ones who are not Muslims to convert and become Muslims so that their family can be whole.

Qualification to Participate in Da'wah

Every Muslim is expected to witness Islam and invite others to the faith by carrying out da'wah; anyone with little knowledge is free to join the da'wah group. This group comprises volunteers willing to carry out da'wah, who are available and have knowledge of Islam. One must have good knowledge of the Quran and the Hadith.

When Muslims explain their faith to others, they share the knowledge attained in the Madrassa classes and through the mosque teachings. However, some Islamic colleges and universities train willing students for a whole year on da'wah. The author interviewed a da'i who has carried out da'wah for a long time. While he was training as a teacher in an Islamic college, he was given an additional year of training on dawah and a three-month teaching practice to practice da'wah. After this training, he was ready to graduate as a trained school teacher and a trained da'i. Such individuals become the backbone of nurturing upcoming and willing da'i and facilitate da'wah activities in a region.

Ameena singles out the characteristics that da'i should possess. The individual who has accepted the duty of calling others to Allah must possess certain characteristics to convey the message effectively. First, they should be knowledgeable. They should have sound knowledge of what they are inviting others to. Second, they should be gentle and kind; one must be soft, for harshness can discourage one from following Islam. The third is that he should have wisdom. One must adjust to situations one find themselves in and handle them

²² Talal Itani, Quran: English Translation. Clear, Easy to Read, in Modern English. (ClearQuran.com, 2014).



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with utmost wisdom and respect. Patience is the fourth characteristic. One must be very patient to convey the message and allow the person to take their time to make their decision willingly without being pressured. Lastly, morality, a da'i should have good morals and be an example ("Dawah Training Program | Abu Ameenah Bilal Philips" n.d., 12–15)²³

Secondly, when da'wah is directed at non-Muslims, the goal is to provide an introduction, understanding, and, ultimately, conversion to Islam. The recipients of da'wah are referred to as Ma'du. The da'wah activities are expected to improve the quality of those who have accepted Islam and their faith, Islam, and piety. The third element is *Maddah*, which refers to the da'wah material or the content of the message sent to the recipient. These materials include the teachings of the Quran and Hadith. Fourth, wasilah (da'wah media) is an intermediary tool/ channel used by preachers when delivering da'wah messages. Fifth is tharigah, which refers to the method used to carry out da'wah. According to Zainab et al., three common methods must be performed with wisdom -very useful in delivering da'wah. For example, good teachings and a gentle attitude to convey Islam's teachings. Finally "argue with a better way" principle is implementing da'wah by discussing or arguing in the best, ethical, non-arrogant and respectful ways.²⁴ It is imperative to understand the "what," "why," and "how" aspects of da'wah. Khurshid Ahmed discusses these three aspects of da'wah:

The what? of Islamic da'wah means an invitation to Islam as a faith and as a way of life, as al-din. The why? of Islamic da'wah ... Man is not self-sufficient and needs divine guidance. The how? Da'wah is presented primarily through conveying the message, and by practicing it and presenting before the world its living example. Islam has ruled out techniques of coercion as instruments of da'wah. The methods it has enjoined and actualized in history are methods of communication, discussion and persuasion on the one hand, and the gravitational pull of godliness as exemplified in the lives of the people and realized in the social order. There is no professional class of priests or preachers in Islam. Every Muslim is responsible for the da'wah whatever be his vocation in life. (Adapted from Ahmed in al-Faruqi 1976, pp401-402)²⁵

John Azumah and Lamin Sanneh, The African Christian and Islam (Langham Monographs, 2013), 220-21.



²³ "Dawah Training Program | Dr. Abu Ameenah Bilal Philips," 12–15, accessed December 17, 2021, https://bilalphilips.com/portfolio/dawah-training-program/.

²⁴ Siti Zainab, Nor Muslim, and Abdul Azis, "Da'wa Practices and Its Challenges in Contemporary Era: A Case Study in Kotawaringin Timur Regency, Indonesia," *Jurnal Ilmu Komunikasi* 2, 2, no. 2 (2019): 4.

Da'wah in Kenya

There are multiple ways of carrying out da'wah. These vary from place to place and depend on the individual. In his *Da'wah Training Program* article, Abu trains how da'wah should be carried. His approach is pegged on the different teachings of the different religions. According to documents and manuals issued by Islamic organizations, the Islamic da'wah activity includes gentle preaching with reasonable ideas and arguments to attract the people. Islamic facts should be taught in an elegant and beautiful language, and preachers must understand that quality is of greater importance than quantity. The call to Islam should be clear, eloquent, self-evident, and effective. Arguments should be presented in many ways and replete with emotions, zeal, uniformity, and unity of purpose. Preachers should never be obstinate and antagonists and should always have a keen regard for the listeners' feelings. They should develop friendships and win the trust and confidence of those inclined, be patient with them since it takes time, and let them make their own decision to accept or reject Islam.²⁷

In his book, *Muslims, Christians and the Challenge of Interfaith Dialogue*, Smith discusses several models of da'wah that are useful in the dialogues between Muslims and Christians. He begins with the "dialogue of persuasion model," he explains that this involves a debate whose purpose is proving the truth of one's own faith and the consequent falsity of the other. Second, he explains the "Get to know you" model, where the person of the faith gets interested in knowing the faith f the other in the process and gets them engaged in the spotlight to answer questions about their faith. This leads a person to question their faith and possibly consider the other faith. Third, the "dialogue in the classroom" model, times are changing, and with schools having students and pupils from different cultures and faiths, the classroom provides an opportunity for the students to learn about different cultures and faiths, so this model spurs conversations with the other. Lastly, Smith explains the "theological exchange" model, with the existing different theological inclinations between the Christians and the Muslims, whenever these two meet, there is a likelihood of theological exchange.²⁸

²⁸ Jane I. Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue* (Oxford University Press, USA, 2007), 65–73.



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²⁶ "Dawah Training Program | Dr. Abu Ameenah Bilal Philips."

²⁷ David Bukay, *Islam and the Infidels: The Politics of Jihad, Da'wah, and Hijrah* (Taylor & Francis, 2017), 201.

In conversation with an Imam, these different da'wah models clearly come out. To begin with, some scholars bring together Muslims and non-Muslims and have comparative studies about the Quran and the Bible, and Christians can participate and ask questions. This would be classified under the "theological exchange" model. They meet not to falsify the other's faith but to discuss, and in the end, they agree to disagree on the issues that no one would like to compromise on, or one can make a judgment and decide which path to follow. Second, da'wah also involves visiting the people where they are. Either in the houses or playgrounds or stages or create events where they invite them and have them come to hear from them. Third, there is the da'wah for individual people; a da'i sits with a non-Muslim and discusses the different views and comes up with a conclusion. This begins with an acquaintance that opens the door to ask questions and listens to their understanding of their faith. One can choose to either embrace Islam or not, but what matters is that they have been told the truth according to the Quran. Fourth, there is the da'wah in helping out those in need, giving them food or clothes. The Maahad Daawah Organization are actively involved in da'wah this way.²⁹ They take food and medical attention to the less fortunate and teach them not to give in to despair but rather hold on to hope.

How Da'wah is Carried Out

Different methods of da'wah have been used in Kenya, which have contributed to lots of conversions and to the growth of Islam in Kenya. According to Statista, 30 the population of Muslims as of 2019 was 5.1 million and a year later, in 2020, the population shot to 5.6M. Therefore, it is worth noting that many of these techniques resemble those utilized by early Christian missionaries in Africa. The methods that were recorded in the research but have also been recognized by other scholars include:

Street Da'wah Approach, which the Da'wah Centre facilitates, is based in Nairobi, Kenya. On the street da'wah, the da'i trained by this centre set out to spread the message of Islam and invite their hearers to Islam. They successfully carry out Mihadhara (Public Debates) focusing on comparative religions. These public debates

³⁰ "Kenya: Size of Population by Religion," Statista, accessed May 5, 2023, https://www.statista.com/statistics/1304207/population-of-kenya-by-religion/.



²⁹ "Maahad Daawa Organization - Maahad Daawa," accessed May 24, 2023, https://maahad.org/.

- occur every Friday in Eastleigh town. This centre also runs social media pages on which they successfully carry out da'wah.
- Tracts and pamphlets: Several tracts and pamphlets in circulation push Christians to reconsider their faith.
- Media: Magazines and newspapers have helped spread Islam. In connection, both local and satellite radio and television have contributed to the propagation of Islam in Kenya. Many local and international channels owned by Islamic bodies propagate Islamic teachings.
- Local broadcasters are often cautious for fear of being shut down, but satellite networks' material is 'essentially' unregulated.
- The African Muslim diaspora has many sites for outreach; some have also gained popularity.
- DVDs and VCDs with Islamic teachings can be found in stores and on the street. They
 include Deedat literature and recordings of Mihadhara (Swahili for public debates),
 some of which are quite objectionable to Christians.
- Mosque construction models can be interpreted as both creating a 'presence' and claiming territory for Islam.
- Financial aid, such as a higher bride price or help with land acquisition.
- Schools: Muslim-run secondary schools admit Christians and, in some circumstances, persuade them to convert to Islam.
- Scholarships are granted to students who wish to study at local or international Muslim colleges or universities.
- Health Services: Muslims own hospitals and dispensaries, and their services may include active Islamic propagation in some situations.
- Humanitarian Services: several Islamic organizations are becoming involved in relief efforts.

(Adapted from Chesworth 2007, 124-126, 257-259)

A Christian Response

As Islam continues to grow worldwide, especially in Kenya, opportunities to befriend, love and share the gospel with Muslims are also increasing. Therefore, we must look at important



reminders to help us navigate interactions with Muslims as we seek to fulfil the Great Commission. Garlow reminds Christians that the times that we live in demand that we discern and walk accordingly in a world that is contrary to the ways and things of God.³¹ We are a people of the light, called to shine in this dark world and take this gospel to all people. Muslims are particularly hard to reach with the gospel because of their defensive strategies. However, this does not mean the task of reaching them is unsurmountable. Equipped with the knowledge of da'wah in Kenya and the growth of Islam, Christians should reach out to Muslims for Christ. There are several missiological implications to this.

First, if we love and care for Muslims and share the gospel with them, we must note that there are implications of us having close contact with the religion of Islam. In her book, Rosemary adds, "Muslims are bound to Islam, so is it also for them that convert; they become unable to see Christ. Their eyes are blindfolded to spiritual issues, Islam is a very organized religion, but spiritual forces work behind it. These forces are after opposing and destroying Christianity." It is very evident in the persecution of the church in the Muslim world. A Christian should be prepared in prayer to go against these powers in an encounter between Christ and Satan. Believers in Christ, because of the finished work of Christ, have power and authority over the forces of darkness.

Second, pastors, parents and church leaders must educate every Christian about their faith. Bible teaching and sound doctrine should be upheld so that all people can understand the tenets of their faith. More than evangelism and growth of the Christian faith, we should be concerned with the depth and the quality of the disciples we raise; "We need to return to clear teaching of Christian theology in our churches, to enable people to be strong enough in their faith to withstand the encounters with different faiths and worldviews they are sure to have in today's world."³³

Lastly, there is a need to approach Muslims proactively with love and friendship. Friendship breaks down walls and barriers, and love leads a Muslim to Christianity.³⁴ Every friendship with that neighbour, that workmate is a tool in God's hand to minister to a Muslim.

³⁴ Garlow, A Christian's Response to Islam, 129.



³¹ James L. Garlow, A Christian's Response to Islam (David C Cook, 2005), 18.

³² Rosemary Sookhdeo, *Why Christian Women Convert to Islam*, New edition (McLean, VA: Isaac Publishing LLC, 2007), 100–101.

³³ Sookhdeo, 105.

When opportunities to share the gospel spring up, may we be sensitive enough to seize them for God's glory.

Conclusion

This study establishes that Islamic da'wah is a pivotal contributor to the growth of Islam in Kenya. This paper explains the Islamic da'wah and how Muslims get prepared, equipped and engage in da'wah. The paper gives the importance of da'wah and the strategies used by Muslims while carrying out da'wah. Some common strategies used are the media: Radio and Television stations primarily focusing on teaching da'wah. Street da'wah comes second with several organizations that facilitate the training of da'i and release them to invite non-Muslims to Islam. These organizations include Muslim Associations, Kenya Street Da'wah and Maahad Daawah Organizations. The paper concludes with a Christian response and calls to reach out to Muslims for Christ. Christians should form intentional friendships and boldly share the Christian faith with Muslims. However, this is a journey that requires a heavy backing of prayer. Therefore, the author thus encourages Christians to pray for Muslims and all that are engaged in reaching out to them.

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