

INTERNATIONAL JOURNAL OF FRONTIER MISSIONS

October-December 1996
Volume 13 Number 4

Contents

- 161 **Editorial: The Challenge of the Muslim Frontiers**
Hans M. Weerstra
- 163 **The Apostle to Islam: The Legacy of Samuel Zwemer**
J. Christy Wilson, Jr.
- 169 **The Southern Shilha of Morocco**
Bethany World Prayer Center
- 171 **Contextualization Among Muslims: Reusing Common Pillars**
J. Dudley Woodberry
- 189 **Critical Contextualization and Muslim Conversion**
Warren F. Larson
- 193 **Power Encounter Among Folk Muslims**
Rick Love
- 197 **A Muslim's Journey to Salvation**
Sultan Muhammad Paul
- 205 **Resources for Sharing with Muslims**
Ernest Hahn
-

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IJFM (ISSN # 0743-2529) was established in 1984 by the International Student Leaders Coalition for Frontier Missions.

Published quarterly for \$15.00 in Jan.-March., April-June, July-Sept. and Oct.-Dec., by the *International Journal of Frontier Missions*, 321 West Rio Grande, El Paso TX 79902.

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The *IJFM* promotes the investigation of frontier mission issues, including plans and coordination for world evangelization, measuring and monitoring its progress, defining, publishing and profiling unreached peoples, and the promotion of biblical mission theology. The Journal advocates completion of world evangelization by AD 2000.

The *IJFM* also seeks to promote inter-generational dialogue between senior and junior mission leaders, cultivate an international fraternity of thought in the development of frontier missiology.

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Subscription Information: One year (four issues) \$15.00, two years (eight issues) \$28.00, three years (twelve issues) \$40.00. Single copies \$5.00. Payment must be enclosed with orders. Note: Subscriptions are automatically renewed and billed for year by year unless we receive other instructions. When changing your address, please supply both old and new addresses.

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PRINTED IN THE USA

Editorial: The Challenge of the Muslim Frontiers

In the process of producing the last two special issues on Islam, I have become thoroughly convinced of several matters: 1) that missions to the Muslim peoples of the world is true frontier missions, 2) that Muslim missions is very difficult, and 3) that the task, although difficult, is not impossible.

The difficulty lies in that churches in most Muslim lands need to be planted underground. This is because of the hostile environment to anything Christian. Muslim converts to Christ run the risk of angry mobs and severe persecution resulting in loss of life and limb. In most Muslim lands it is illegal to evangelize or to change one's faith or religion for that matter. (See articles in Islam II that address these stark realities.)

On the other hand, although the work is difficult, I am also totally convinced that it is by no means impossible. Reaching the Muslim world is *a do-able task*, given the innate power of the Gospel, the power of the Spirit to work in the hearts of men and women, and the willing and able hands and hearts of the Lord's laborers. Also we might add, we know more now than in the past. (See Dudley Woodberry's article in Islam II "When Failure is our Teacher: Lessons from Mission to Muslims.")

Here is perhaps the main reason for the unreached status of the Muslim world: So few able and willing missionaries have in the past, and even presently, shared the Gospel with our Muslim friends. Why is that? Although by no means designed to give us a rationale for our lack of involvement, I would like to suggest that maybe, just maybe, the broad context in the past was not yet in place—the *kairos* moment for the evangelization of the Muslim world as a whole had not yet come. Paul, the frontier apostle, preaching his great mission message to the Athenians reminds us that God "has made from one every nation

of men to dwell on the face of the earth, and has determined their appointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each of us." (Acts 17:26, 27)

Although much has been done before, and none of it is wasted since all of it will be useful, including our failures, nevertheless, based on a spiritual intuition, I believe that the broad context orchestrated by our Sovereign Lord is in place now as never before, the time and season (the *kairos* moment) for Muslims to seek the Lord and know Him as Saviour is now!

Add to that my conviction that missions to Muslims is true genuine frontier missions. Our missions to Muslims must be seen within that frontier framework. The quicker we realize this, the more successful we will be and the fewer failures we will have. Involved in reaching the Muslim world means crossing the frontiers into unknown and uncharted territory, i.e., frontier missions.

By definition frontier missions essentially means crossing and working on the frontiers among peoples, tribes and nations *where Christianity meets non-Christianity for the first time*. It's like crossing the line where civilization ends and the wild frontiers begin—truly going into unexplored territory, with all its uncertainties, perils *and* excitement, knowing that "it's a jungle out there." In most cases (among most unreached people groups) it means going where no one has gone before.

This is crucial to understand and appreciate. We can't rest on our past experiences and training. For most of us it means learning mission strategy all over again and from a totally different perspective. For instance, large parts of my personal experience and training in reaching tribal groups in Mexico is not applicable to reaching Muslims. I

must learn, and be willing to learn, (enter humility) in order to reach the unreached Muslim world for Christ. Contextualizing the Gospel for Muslims is going to be radically different than doing it for a Middle American Native Indian groups in Mexico or Guatemala. How the church is planted in each instance, and *how it needs to be planted*, is radically different. The sooner we see that and learn it deeply, the greater our success will be!

All of this points to the need to learn, to study, and to become prepared and skilled laborers of the Lord to the Muslim world. Frontier missions by definition demands it. We dare not give less. Good enough won't be good enough! Except for a handful of us who have gone before, we all need to get trained and retrained, including our support base. Both those who go, as well as those of us who stay, need to know the basics of crossing the Christian-non-Christian faith frontier in order to reach the Muslim world for Christ.

These last two special issues of the Journal, (Islam II and Islam III) as well as the first issue on Islam I (published in April 1994), have been prepared to equip, to train, and to train us. *The International Journal of Frontier Missions* recognizes the need to hear from those who have been on the "frontiers" in order to bring their first-hand invaluable knowledge and insights to bear on these very important mission challenges.

One who has been there before is the so called "apostle to Islam," who has been on the frontiers, who has buried his loved ones there, who is a first rate trailblazer for missions to Muslims. We do ourselves a great disservice by not deeply appreciating the life and ministry of Samuel Zwemer, and the legacy he left us concerning faithful and effective apostolic work to Muslims.

(Continuation on page 216)

The Challenge of the Muslim Frontiers (Continuation from page 161)

A critical concern is knowing how to properly contextualize the Good News to Muslims. Dudley Woodberry, along with Warren Larson, lead us in that direction. What can modern day apostles to Islam use—*what should they use*—to critically and properly contextualize the Gospel for Muslims that leads to their conversion? Answer: Use common traditions, called “common pillars,” that Muslim’s use and identify with, and Christians can relate to traditionally. Here’s a way whereby we can “speak their language” and reach their hearts so that they might hear the Gospel, call upon the Lord and be saved.

We also need to learn how to minister in “power encounter.” Rick Love reminds us of the forces of darkness that need to be challenged by the forces of light that will be a major key to unlock the hearts of Folk Muslims who constitute by far the great majority of Muslims worldwide. Modern day missionary apostles need to know the spiritual realities of the Muslim world and in the name of Christ be able to route the enemy and display the power of the Gospel that leads to conversion. We all need to be able to say with the greatest frontier missionary, “my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.” (I Cor. 2:4, 5)

The bottom line of all this is salvation. All our efforts, all our prayers, all our training, all our sacrifices in reaching Muslims must focus on the all important journey that leads Muslims to salvation. Sultan Muhammad Paul, a former Muslim, recounts his own personal odyssey on this all important journey. Although this is an old story—written many decades ago—it still is fully relevant to what missions to Muslims is all about today! We must be able to lead them from where they are—based on who they are—and direct them to the Good News in Christ and salvation in Him alone. (Acts 4:12). May millions of Muslims soon find salvation in Him, through the efforts of thousands of trained skilled laborers of the Lord, who are supported by millions of Chris-

tians around the world.

This special issue ends with a very important article that is designed to lead us in further study and preparation. It is by Ernest Hahn who lists the main resources that can help us in sharing the Gospel with our Muslim friends. This literally is a gold mine for resources concerning missions to Muslims. [Note: Due to lack of space, we were not able to include an additional

resource list compiled by Zwemer Institute. However, if any of our readers are interested in that list contact Zwemer Institute in Pasadena California, or contact the editor.]

*Hans M. Weerstra,
IJFM Editor
December, 1996
El Paso, TX USA*

The Apostle to Islam: The Legacy of Samuel Zwemer

*The challenge Samuel Zwemer sounded in his time must be heard again today.
For today the number of lost Muslims is much greater than it was when Zwemer dedicated his life
for their salvation. However, then as now the laborers are still pitiable few.*

by J. Christy Wilson, Jr.

In the judgment of historian Kenneth Scott Latourette, "No one through all the centuries of Christian missions to the Muslims has deserved better than Dr. Zwemer the designation of Apostle to Islam."¹

Samuel Marinus Zwemer was born in Vriesland, Michigan in 1867, the thirteenth child in a Reformed Church minister's family. Many years later when he shared with his mother that he believed God was calling him to the foreign field, she told him that she had dedicated him to the Lord's service and placed him in the cradle with the prayer that he might grow up to be a missionary.² There was Bible reading at every meal and the family went through the whole of the Scripture in this way together each year. With such a heritage, it is little wonder that Samuel felt he had accepted Christ as his Lord and Savior as far back in his boyhood as he could remember.

During Samuel Zwemer's senior year at Hope College, Robert Wilder, a pioneer of the Student Volunteer Movement, visited the campus. While he was presenting the needs of missions, he had a map of India on display with a metronome in front of it. It was set so that each time it ticked back and forth one person in the Indian subcontinent died who had never heard the gospel of Jesus Christ. This so affected Samuel Zwemer that at the end of the message he rushed forward and signed the decision card, which stated: "God helping me, I purpose to be a foreign missionary."

Call and Preparation

The call of Zwemer to the minis-

try was reinforced by this pledge to go overseas as a missionary. On September 19, 1887, he entered the theological seminary of the Reformed Church in New Brunswick, New Jersey. He also served with the Throop Avenue Mission of that city in evangelism and visitation of the poor, since he was vitally interested in social work, he did all that he could to help people in the slums out of their poverty and degradation. He urged those whom he visited to find a new outlook on life as committed Christians, but regardless of their response, he helped them with such personal problems from finding work to getting needed medical attention. During the first year of his theological course, Zwemer set aside the hour from twelve noon to one o'clock as a special time for prayer and devotions. He later developed the habit in his quiet time of reading the Scriptures in a different language every day of the week to keep up his knowledge of these languages.

Zwemer also began to acquire a knowledge of medicine, which he hoped would be a help in his missionary career. He carefully read Gray's Anatomy, a manual of therapeutics, and other medical texts. At a later period in his course of studies, he went on weekends to New York and worked in a clinic with a young doctor who later was knighted, Sir William Wanless, one of the best-known missionary physicians and surgeons in India. Dr. Wanless gave him lessons in medicine, and Zwemer acted as assistant and pharmacist. His custom of the Bleeker Street Mission Clinic in New York City was always to paste a Scripture verse along with the label on each medicine bot-

tle. One time this caused a good deal of consternation. A patient returned much perturbed, since he had read on the bottle the Bible verse, "Prepare to meet thy God"!

Zwemer preached his first sermon on March 11, 1888, to a congregation of black people in a small New Brunswick, New Jersey church. In this and his home visitation, Zwemer was getting early training in ethnic relations. Throughout his life he was free from racial bias or prejudice.

During the first year of his study at New Brunswick Seminary (1887-88), Zwemer had a talk with James Cantine, who as a middler was a year ahead of him. Samuel said, "You know, we must get something definite under way. I propose that you and I offer ourselves to go to some needy field and possibly start a new work." Cantine replied that he had been thinking along the same lines, so they shook hands and joined in prayer that they might be used in this way.

Professor John G. Lansing, who taught Hebrew at the seminary and who had spent a number of years in Egypt, became their adviser and close friend in preparing for their missionary activity. As their plans took shape, Zwemer and Cantine envisaged the possible opening of a new mission, and they selected Arabia, the homeland of Islam, as the most difficult field they could find. The Muslim religion was the only one that had met and conquered Christianity on a large scale and thus was the great rival of the Christian faith. They adopted as the motto of their organization the prayer of Abraham recorded in Genesis 17:18, "Oh that Ish-

mael might live before Thee.”

Cantine and Zwemer approached different societies about being sent to Arabia as missionaries, but none would sponsor them, stating that it was foolish for them to want to go to such a fanatical people. Samuel's subsequent comment was, “If God calls you and no board will send you, bore a hole through the board and go anyway.” He then visited churches to help raise Cantine's support while the latter went to other congregations helping to get funds for Zwemer's support. Thus the Arabian Mission was born.

Zwemer had grown to a height of six feet. His 160 pounds were spread evenly over his frame, so he appeared somewhat thin in his loose-fitting but carefully tended suits, usually of dark gray. His face caught attention, and his eyes seemed always sparkling with fun. The prominent Dutch features would break into a friendly smile at the slightest provocation. He thought deeply on theological questions and became an evangelical, with a belief founded upon the Bible as God's written Word and the revelation of a divine Christ who gave His life in atonement on the cross and rose again. He came to know the Scriptures thoroughly. He often quoted them with unusual apt application and presented truth with a dash of his marvelous sense of humor.

James Cantine graduated from seminary in 1889, a year before Zwemer, and went on to Beirut to study Arabic. Before he left, the students presented him with a pair of binoculars, which Samuel said were appropriate, as he was going “to spy out the land.” Zwemer completed his seminary work and graduated with honors, receiving his B.D. degree and going on to be ordained in the Reformed Church of America on May 29, 1890.

Scouting out the Land

Zwemer left America as a missionary for Arabia in June 1890. His father and his older brother Frederick sailed with

him to Europe to speed him on his way. They went first to the Netherlands, and from there Samuel visited Scotland to make contact with the Scottish Presbyterian Mission, the only society that then had work in Arabia. He also wanted to meet the titled family of the brilliant young Scotsman, Ian Keith Falconer, who had given his life as a martyr in the city of Aden of the Yemen in 1887. While passing through London, Zwemer purchased the two-volume work *Travels in Arabia Deserts* by Charles M. Doughty. These texts became his constant companions until he sold them years later to T.E. Lawrence—better known as “Lawrence of Arabia.”

In Beirut, Zwemer and Cantine studied with national teachers and were privileged to sit at the feet of the prince of Arabic scholars, Dr. Cornelius Van Dyck. He was the translator of the Bible into Arabic and cautioned the young students, “The learning of Arabic is a seven-day-a-week job.”

Before the close of 1890, Zwemer and Cantine left Beirut for Cairo. There they met their old seminary friend and instructor, Dr. Lansing. As the three men pored over maps together (Arabia is about the size of the United States east of the Mississippi River), Cantine finally suggested, “Sam, you survey the Red Sea side of this great peninsula and possibly the southeast coast, and I will plan to examine the locations to the East and on the Persian Gulf.”

After some months in Cairo, Cantine took a direct steamer for Aden, while Zwemer later boarded a coastal vessel down the Red Sea, making stops at several ports. Zwemer was privileged to have as a fellow passenger Anglican Bishop T. Valpy French, of the Church Missionary Society, who had spent many years working with Muslims in what is now Pakistan. Their first stop was in Jidda, the port of Mecca. At once Bishop French went to a coffee shop, and opening a large Arabic Bible, began to read to the men seated there.

Although Zwemer had been fearful that direct preaching might lead to violence, the patrons of the coffee shop listened intently as Bishop French expounded the Scriptures in high classic Arabic.

The travelers reached Aden fifteen days after leaving Suez. There they met Cantine, who had rented rooms for them. With him was Kamil Abdul Messiah, a convert from Islam who had come from Syria to work with them and join in the search for a permanent location. In Aden they suffered attacks of malarial fever and their finances were at an all-time low. Long overdue salaries providentially arrived in the nick of time, and they were able to go on with their plans. Bishop French decided to locate in Muscat, while Cantine went up the Persian Gulf to the east and north, and Zwemer took Kamil Abdul Messiah with him to visit the southern coast as far as Mukalla, the seaport for the interior provinces of Arabia.

During June and July of 1891, Zwemer decided to try to visit the city of San'a, which had long been closed to foreigners. He went by ship from Aden to Hodeida and then six days on mule back. In the city of San'a, he was given a good deal of freedom to witness. On the boat returning to Aden, there were several British officers who were going to India. When Zwemer described his journey to San'a, they at first did not believe that he had been there. When they were finally convinced, two of these officers nominated him to become a Fellow of the Royal Geographic Society. He was elected for life and thus after his name he could write “F.R.G.S.”.

In the meantime, Cantine made the trip to the east of the Arabian peninsula and up the Persian Gulf in search of a location. On his arrival at Muscat, he learned that Bishop French had died there and was buried in a sandy cove nearby.

Cantine went on from Muscat to the island of Bahrain and then across to Bushire on the Iranian side of the Persian Gulf. From there he traveled to Basra. He had not been there long before he was convinced that this would be an ideal place to begin their operations. He wrote for Zwemer to come right away.

Both men were made agents for the British and Foreign Bible Society and were able to open a shop for the sale of Scriptures in the bazaar. It was not long, however, before opposition developed. Zwemer wrote: "The mission passed through a period of determined opposition and open hostility from the Turkish authorities. The Bible shop was sealed up and a guard placed at the door of the house occupied by the mission. Fortunately, the opposition was short lived." The new mission, however, was to suffer something worse than government opposition. Kamil Abdul Messiah died after a short illness. He had been working with Muslims and most likely was poisoned.

In 1892, Zwemer visited the island of Bahrain, halfway down the coast, and was able to open a work there. Later in the same year, Peter Zwemer, a younger brother of Samuel, joined the mission and opened a substation at Muscat. In 1894 the Arabian Mission was adopted by the Reformed Church and became one of their regular fields.

Word came from the Church Missionary Society (CMS) asking Cantine and Zwemer to meet two new women recruits coming from Australia and to assist them on their way. One of these was Amy Wilkes, a charming young nurse with whom Samuel Zwemer fell in love. They were married at the British Consulate in Baghdad on May 18, 1896. The Church Missionary Society, however, did not surrender its prize easily. They required that Amy pay the cost of her journey to the field. It was necessary for Zwemer to meet this obligation, so it was said that he had purchased his wife in accordance with true

Arab custom.

The Arabian Mission

The Arabian Mission had now acquired its first woman member. Samuel Zwemer took his wife to the island of Bahrain. She, as a trained nurse, began at once to help Samuel in his rudimentary medicine. The work was demanding, and among the hardships to be endured were days and nights of fearful heat. When Zwemer wrote his first book in Bahrain, he wrapped a towel around his hand to keep the perspiration from blotting the paper. The book, *Arabia: The Cradle of Islam*, went through four editions from 1900 to 1912. The second book he wrote in Bahrain was *Raymond Lull, First Missionary to Moslems*. This short biography of the great missionary was translated and published in Arabic, Spanish, German, Chinese, and Dutch. Other additions to the Arabian Mission were two doctors supported by the University of Michigan.

In spite of better medical care, Peter Zwemer, Samuel's brother, died of illness late in 1898. Six years later, in July 1904, two daughters of Samuel and Amy Zwemer succumbed to dysentery in Bahrain. The sorrowing parents inscribed on the tomb that marks their graves on the island of Bahrain,

WORTHY IS THE LAMB TO RECEIVE RICHES.

They also had a son, whom they named Raymond after the great Spanish missionary to North Africa, Raymond Lull. Another daughter, Elizabeth, married Dr. Claude Pickens, who served as missionaries to Muslims in China.

After Samuel Zwemer and his wife returned to the United States for a furlough in 1905, he received two calls to ministry at about the same time. The Reformed Board of Foreign Missions asked him to become their field secretary. The Student Volunteer Movement also called him to work for three years as traveling representative for

recruitment. Due to the fact, that even after much prayer, he could not decide between the two calls, he accepted both!

Mission Conventions

A great part of Zwemer's time for the next five years was spent speaking at conventions. He was largely responsible for the first General Conference of Missionaries to the World of Islam, held in Cairo in April 1906. This was sponsored by mission boards with work in Muslim countries. His effectiveness was never more evident than at the quadrennial conferences of the Student Volunteer Movement. Robert E. Speer wrote, "Dr. Zwemer hung a great map of Islam before us and, with a sweep of his hand across all those darkened areas, said: 'Thou Oh Christ art all I want and Thou Oh Christ art all they want. What Christ can do for any man, He can do for every man.'"³ Speer and Zwemer probably influenced more young men and women to go into missionary service than any two individuals in all of Christian history.

Zwemer was eager to get back to the field in Arabia, but John R. Mott urged him to stay over for the 1910 Student Volunteer Convention in Rochester, New York. It was at this meeting that Zwemer, in a telling address, used the words that have often been quoted since: "His kingdom is without frontiers." In 1910 the great World Missionary Conference also was held in Edinburgh, Scotland. Zwemer was on the Organizing Committee on Occupation of the Field and took a leading part in the conference, which drew representatives from most of the world. During the conference, a committee met to lay plans for a quarterly publication called *The Moslem World*. The magazine was born with the January 1911 issue, with Zwemer as editor. His habit of darting from the Persian Gulf to Egypt or some other part of the world made the difficulties of editing and publishing for-

midable. However, he managed to put out this scholarly publication every quarter for thirty-seven years without interruption.

Just as he had been the leader in organizing the Cairo Conference in 1906 on work for Muslims, Zwemer became the moving spirit behind a second Christian consultation on work for Islam, which was held in Lucknow, India, in the latter part of January 1911. He had by this time become known as a leading authority on Christian work for Islam. It was therefore not surprising that a call came to him in 1912 to move to Cairo, the center of Islamic thought and in many ways the key city to Muslims of Africa as well as of Egypt. Canon W.H.T. Gairdner of Cairo called Zwemer "a steam engine in breeches." While he was in America on a visit in 1914, Zwemer gave 151 addresses in 113 days, ten of them at the Kansas City Student Volunteer Convention. "In this century," wrote Robert E. Speer, "not many men have lived who had the talent and drive of Samuel Zwemer. During his lifetime he exerted a tremendous influence on the Christian mission to Islam, as well as the worldwide advance of the Church and the Gospel."⁴

Throughout Zwemer's ministry in Egypt from 1912 on he was always a zealous distributor of tracts. Once in Al-Azhar University in Cairo—the leading theological school of the Islamic world—he was asked for some leaflets and gave them to the students. Later a fanatical professor got hold of the tracts and the matter was reported to officials and taken to the British government, which at that time was in control of Egypt. Zwemer was ordered to leave the country. He took a steamer to Cyprus and returned to Egypt two weeks later on the same boat. The matter ended there, but one of the Muslim theological students of Al-Azhar later became an earnest Christian.

He gave main addresses on several occasions at the Keswick Conven-

tions in England. It was there in 1915 that he had spoken with power on Peter's words in Luke 5:5: "Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word, I will let down the net." He related this to work in Muslim lands. Yet, he said by faith as we obey our Lord's commission, the time will come when Muslims will be brought to Christ in such numbers that the boats (or churches) will not be able to hold them. The audience was so affected by the message that they asked what they could do? Dr. Zwemer said, "Pray." From this was born the Fellowship of Faith for Muslims,⁵ which continues to this day as a prayer ministry in various countries. He appeared time and time again at the Northfield mission conferences, which had been started by Dwight L. Moody in 1886.

A missionary journey through North Africa was made by Zwemer in May and June of 1922. Conferences were held in Algiers, Tunis, and Sousse. In these consultations, Zwemer led the devotional services each day and also gave addresses on "Islam as a Missionary Problem." He recalled the church fathers who had been there—Tertullian, Cyprian, Augustine—when North Africa was one of the greatest centers of the Christian church. At that time, it had large churches, libraries, and a Christian population numbering in the millions. Then came the tidal wave of the Muslim conquest in the seventh century. The libraries were burned and the churches were either made into mosques or destroyed. Populations were blotted out and North Africa became "The Land of the Vanished Church."

In Constantine, Algeria, Zwemer was entertained by Dr. Percy Smith of the American Methodist Mission who brought together some eighty Muslim converts from several cities to meet with him. Next Zwemer went to Morocco. Meetings were held in Casablanca and a more extended conference at Marra-

kesh followed by a visit to Tangier.

The Dutch Reformed Church in South Africa issued an invitation in 1925 to Zwemer to take part in a crusade with special reference to awakening the churches to their duty toward Muslims. By being able to preach in English and Dutch to general congregations and in Arabic to Muslims, he was providentially prepared for such leadership. Even at that time, the race question was a burning issue for the churches. Zwemer had to tread cautiously while at the same time making clear his Christian position against discrimination and racism. After the crusade in Johannesburg, Zwemer boarded the train to Pretoria to take part in the General Conference of Students. For the first time in the history of South Africa there were two black African leaders on the platform. The subject of the meeting was "Christianity a Universal Religion—No Other Savior." One student asked, "What can we do to work for the elimination of racial prejudice?" Zwemer replied, "You have already begun with these black leaders and the declaration that no race can be excluded if Christ is the universal Savior of all." One of the chief results of Zwemer's visit was to awaken churches of Europe and America to the extent of the Muslim presence in southern Africa.

Zwemer's travels also took him to the Netherlands East Indies (now Indonesia). The invitation for the visit had come to Zwemer from the Dutch Reformed churches in the Netherlands. The purpose of the trip was to acquaint missions ministering in Java and Sumatra with literature for work among Muslims and to seek a greater comity and cooperation in work for Islam among the sixteen societies serving there.

John R. Mott was chairman of a gathering for Christian workers for Muslims held in Jerusalem in 1924. Dr. and Mrs. Zwemer were asked by John Mott to take the results of the conference to a meeting of missionaries from

Arabia, Iraq and Iran, to be held in Baghdad later in 1924. When they reached the Mande bridge over the Tigris at Baghdad, they were delighted to find James Cantine, the co-founder with Zwemer of the Arabian Mission, waiting for them. The conference took place at the Baghdad YMCA. The Zwemers then went to the station they had founded in Bahrain. The people vied with one another to show honors to those who had gained a foothold for Christian work there with such difficulty. Could the Zwemers ever forget Bahrain with the graves of their two little girls?

The Zwemers traveled on to Teheran in Iran. There a conference on literature was held. For "Exhibit A" Zwemer had gathered all the Christian publications produced in Iran over more than a generation. It made a rather small pile, and much of it was unattractive and out of date. The members of the conference were duly impressed and resolved to remedy this omission. The Christian Literature Committee was soon producing many new items.⁶

The Zwemers then went on to India. The Sultan of Muscat was on the same ship so they gave him some Christian Arabic literature. When they arrived in Bombay, conferences had been planned over the length and breadth of India. Zwemer gave a series of lectures on the Christian approach to Islam and Mrs. Zwemer conducted meetings for women.

Zwemer also made very important visits to China. Since there were Muslims in every Chinese province and over forty million followers of the Arabian prophet in the entire country, Zwemer had long awaited an opportunity to visit that great land to encourage evangelism for Muslims and the distribution of Christian literature among them. He visited a number of the large Chinese cities where there were Muslim populations. He was even invited to speak in mosques because of his knowledge of

Arabic and Islam.

As he traveled far and wide to contact Muslims wherever they could be found, Zwemer continued to write and publish books on Islam and Christian missions. *The Glory of the Cross* was published in London in 1928. This was the author's favorite book among over fifty volumes that he wrote. It was also his best-selling publication. After his many journeys, he also published *Across the World of Islam* in 1929.

Professor of Missions

Zwemer accepted an invitation from Princeton Theological Seminary late in the 1920s to be professor of the Chair of History of Religion and Christian Missions. His travels continued, however. He taught summer courses at Winona Lake, Indiana, and continued to take a leading part in the great Student Volunteer conventions held every four years.

However, on January 25, 1937, there was the sudden passing of his beloved wife, Amy Wilkes Zwemer, who had been his constant inspiration and co-worker for more than forty years. After she was gone there was a poignant loneliness. In spite of this, however, he kept his sense of humor and when he retired at seventy-one from his professorship at Princeton Seminary, he claimed it was in order to go into "active service."

In 1939, Zwemer moved to New York City. His old colleague of the early days in Arabia, James Cantine, introduced him to a woman named Margaret Clarke. Their friendship grew into romance and they were married on March 12, 1940. Margaret had worked as a secretary and began at once to help in Zwemer's literary work. They lived in an apartment on Fifth Avenue, which they were able to rent at half price since it was on the thirteenth floor.

In addition to his preaching and writing, Zwemer taught courses in missions at Biblical Seminary in New

York City and at the Training Institute of the Christian and Missionary Alliance in Nyack, New York. After Christmas in 1946, he was a keynote speaker at the first Inter-Varsity Student Foreign Missions Fellowship Convention, which was held at the University of Toronto in Canada. In subsequent years this convention was held on the campus of the University of Illinois in Urbana and became the successor of the great Student Volunteer conventions.

Journey's End

In 1949, his eighty-third year, the mission of which Zwemer was a founder observed its sixtieth anniversary at the annual meeting in Kuwait on the Arabian coast. Zwemer and his wife, who had been invited to attend, sailed to Beirut, went on to Iraq by car, and by plain flew to Bahrain. After a visit to the graves of the missionaries and the children, Zwemer said, "If we should hold our peace, these very stones would cry out for the evangelization of Arabia!"

Margaret became ill soon after their return from Arabia and died in a New York hospital on February 21, 1950. Two years later, on February 16, 1952, Zwemer was asked to give an evening address at a meeting of the Inter-Varsity Christian Fellowship in New York. As usual, he was there early, and since another scheduled speaker had not arrived, Zwemer delivered an address in the afternoon also. The next day, at midnight, he suffered a heart attack, and was taken to Presbyterian Hospital.

As was always the case, he made friends immediately with doctors, nurses, and patients and brought to many of them a message of comfort and hope from the Great Physician. After several weeks of recuperation, Zwemer was deemed well enough to go to the Harkness Convalescent Home at Port Chester, New York. Then on Wednesday, April 2, 1952, quietly and rather suddenly the tired compassionate heart ceased to beat.

A memorial service was held in the First Presbyterian Church in New York City. President John Mackay of Princeton Theological Seminary, at this service, called him the "Prince among missionaries and an apostle to Muslims." Dr. William Miller, speaking at the Urbana Student Missionary Convention in 1967, which was the centennial celebration of Samuel's birth, said, "Dr. Zwemer's pleading voice thrilled multitudes of Christians in many lands, inspiring them to work and pray for the Muslims of the world.

The challenge he sounded then must be heard again today. For today the number of lost Muslims is much greater than it was when Zwemer dedicated his life for their salvation, but the number of Christians who are seeking to save them is pitifully inadequate. The doors are open, but who will enter? The walls are falling, but who will occupy the city? The fields are white unto harvest, but the laborers are few!"⁷

End Notes

1. Kenneth Scott Latourette, in the introduction to *Apostle to Islam*, by J. Christy Wilson, Sr. (Grand Rapids, Mich.: Baker, 1953).
2. The following account has been taken mainly from the biographies of Samuel Zwemer written by the present writer's father, J. Christy Wilson, Sr., entitled *Apostle to Islam*, and *Flaming Prophet* (New York: Friendship Press, 1970). To keep the text from becoming overly cumbersome, quotation marks from the two sources have not been added. The present writer also includes incidents that came from knowing him personally.
3. Quoted by J. Christy Wilson, sr., "The Epic of Samuel Zwemer," *Muslim World* 57, no. 2 (April 1967): 83.
4. Ibid., p. 79.
5. On this occasion Dr. and Mrs. Zwemer also visited Tabriz, the capital of Azerbaijan in northwestern Iran. It was here that the present writer's parents served as Presbyterian missionaries from 1919 to 1939. He vividly

remembers their visit, since he was then a boy of six years of age. This was the beginning of a great friendship between Dr. Zwemer and the writer's father, which not only resulted in his succeeding Zwemer on the Princeton seminary Faculty in the area of missions, but also in the writing of Zwemer's biography, *Apostle to Islam*.

6. The Fellowship of Faith for Muslims, P. O. Box 221, Station J, Toronto, Ontario, Canada M4J 4Y1. Days of prayer for Muslims are held in Toronto, Philadelphia, Chicago and Los Angeles.
7. William Miller, *A Man Sent from God* (Toronto, Ontario: Fellowship of Faith for Muslims, 1966).

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Contextualization Among Muslims Reusing Common Pillars

Despite the dangers, we are seeing God blessing the refurbishing and reusing of the five common pillars in our day as they bear the weight of new allegiances to God in Christ in the Muslim world.

by J. Dudley Woodberry

As I stood recently in the great mosque in Qairawan in present-day Tunisia, I looked at the collection of pillars from various sources that had been organized together into one harmonious whole. The early Muslim builders had freely incorporated pillars from previous Christian churches as was also done elsewhere in the Empire.¹ The columns were modified and whitewashed so that they would blend into their new home.

These pillars illustrate what also took place in early Muslim religious observance. What have come to be known as the “pillars” of Islam are all adaptations of previous Jewish and Christian forms. If this fact were better understood, some of the current Muslim and Christian reaction to contextualization should be alleviated, for it would not seem artificial.

The present study looks first at some current plans or blueprints that have been drawn up for using these pillars of faith and the reaction that they have elicited from both Muslims and Christians. Then an attempt will be made to add to this material in two ways. First we shall look more closely at the previous use of these pillars by Jews and Christians to see the extent to which we can re-utilize what was originally our own. Secondly we shall evaluate a contemporary people movement to Christ among Muslims where the believers are adapting the pillars of their previous faith to bear the weight of their new faith in Christ.

Need for Contextualization

Present formulations of Christian worship that utilize forms that are

familiar to Muslims have arisen as Muslim converts have felt uncomfortable in existing churches and as evangelists have increasingly seen the variety of forms in which allegiance to Christ can be expressed.

This year I received a letter from a West African country which described some converts who objected to attending the local church for the following reasons:

Their customs are too different from ours. They keep their shoes on, sit on benches (and close to women at that), and they beat drums in church. We are used to worshipping God by taking our shoes off, sitting and kneeling on mats, and chanting prayers in the Arabic and _____ languages. Also we teach our women at home. If we go to the _____ church, we will feel very uncomfortable. What's more, our other Muslim friends will not join us. If we worship God the way we are used to, other Muslims will be interested. But we will pray in the name of Jesus and teach from the Arabic and _____ Bible.²

Not only have the worship forms been irrelevant or offensive to the person of Muslim background, but the Bibles used have often shrouded the Gospel in foreign terms. The traditional Urdu and Bengali Bibles, for example, often used Hindu rather than Muslim vocabulary.

Even the most commonly used Arabic translation of the Bible by Eli Smith and Cornelius Van Dyck (first published in 1865) adopted some Syriac religious and ecclesiastical terms not seen in Muslim Arabic. Likewise it utilized various Syriac names of Bible characters that are different from those adopted by the Quran—for example, Yuhanna rather than Yahya for John and Yasu' rather than Isa for Jesus. The translators consciously avoided using the wording and style of the Quran.³ An

Omani sheikh lamented:

I have the Gospel, too. One of your missionaries gave me a copy twenty years ago. I frequently get it down and try to read it but its Arabic is so strange that I understand nothing.⁴

Such problems led to the recent attempts to develop contextualized materials. Attention focused on contextualization in the Muslim World when the School of World Mission at Fuller Theological Seminary devoted a year to Islam. One of the early results was an article in 1977 by John Wilder of Pakistan entitled “Some Reflections on Possibilities for People Movements among Muslims,” in which he advocated that the model of Messianic Judaism be used in Muslim evangelism. Followers of Jesus from Islam could use their traditional forms of worship even as “completed Jews” used theirs.⁵

In 1978 the North American Conference for Muslim Evangelization was held in Glen Eyrie, Colorado. A number of the foundation papers were devoted to contextualization and were included in the compendium “The Gospel and Islam.”⁶ These included “The Gospel and Culture” where Paul Hiebert distinguished between the gospel and culture, showed how culture is the vehicle that carries the message of the gospel, and how the gospel in turn judges a culture.⁷

Donald N. Larson in “The Cross-Cultural Communication of the Gospel to Muslims” developed the concept of “bi-passing” in which Muslims and nominal Christians of different cultural backgrounds can move directly into a “new humanity” (Eph. 2:15) without either having to “pass” into the others’ culture and become culturally like

them as a precondition of becoming a Christian.⁸ Bashir Abdol Massih in “The Incarnational Witness to the Muslim Heart” illustrates the effectiveness of such a ministry by a case study of a priest from an ancient Eastern church.⁹

Harvie M. Conn in “The Muslim Convert and His Culture” argues that the sociological barriers to conversion by Muslims are greater than the theological and then dealt with barriers to their conversion. He sees these as misunderstanding conversion as a one-step decision rather than as a progress to Christ, as an individual decision rather than a multi-personal decision in many cultures, and as a purely “spiritual” decision rather than involving all of life.¹⁰ Charles Kraft introduced a linguistic model in his “Dynamic Equivalence Churches in Muslim Society.” He argues that our goal should be to foster groups of God’s people in “Muslim” cultures that function in their own culture in ways equivalent in their dynamics to biblically recommended examples.¹¹

Finally, Charles R. Tabor showed how the term “contextualization” goes beyond “indigenization” in “Contextualization: Indigenization and/or Transformation.” Unlike “indigenization,” “contextualization” does not focus exclusively on the cultural dimension but also on social, political, and economic questions. It does not treat culture as static but recognizes that cultures are in process of change. It recognizes that all cultures, including the missionary’s, have elements of the demonic as well as the divine. Thus Christian missions must take into account these dimensions of the Muslim contexts.¹²

Since there was understandable overlapping of ideas in these articles, it was helpful for Phil Parshall to come out with a more comprehensive study in 1980, “New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization.”¹³ Here he dealt with the principles and application of context-

ualization and gave two case studies.

One of the questions that arises for converts is the extent to which they may (and should) continue in the Muslim community. Phil Parshall addressed this five years later in *Beyond the Mosque: Christians in Muslim Community*.¹⁴ He concludes that converts should remain in their society but, following a transitional period, will ultimately need to leave mosque worship because of theological incompatibility.¹⁵

Questions of contextualization were again raised at an international conference of the Muslim Track of the Lausanne Committee for World Evangelization in Zeist, Holland, in 1987. Most of the papers, other than area studies, are collected in *Muslims and Christians on the Emmaus Road*.¹⁶ Considerable suspicion of contextualization was found to exist among Christians in various parts of the Muslim World, and Phil Parshall in his assigned paper on “Lessons Learned in Doing Contextualization”¹⁷ was not able to show much progress from case studies since the publication of *The Gospel and Islam* in 1979 and his own *New Paths in Muslim Evangelism* in 1980. Hence this present study will seek to evaluate a contemporary case situation.

Rafique Uddin, a Muslim convert, reported in “Contextualized Witness and Worship” on Muslim forms that he and other converts were finding meaningful in expressing their new allegiance to God in Christ.¹⁸ Florence Antablin in “Islamic and Christian Architecture” showed another area of mutual borrowing where similar styles have been able to express and frame the worship of both communities.¹⁹

Denis Green in “Guidelines from Hebrews for Contextualization” did raise some cautions. The recipients of Hebrews appear to have been a group of Christians who retained their old Hebrew worship forms like a sect of Judaism. They were in danger of remain-

ing in an ossified contextualization without moving on to maturity. The parallel dangers are obvious for Muslim converts who continue to use Muslim forms in Muslim society.²⁰

Space does not permit the discussion of monographs on specific topics—for example, bridging concepts like divine blessing²¹ and honor,²² explanations of the doctrines of God and Christ in a Muslim context,²³ the use of the Quran in Christian witness,²⁴ and the use of Islamic theological terminology in Bible translation.²⁵

Contextualized materials have been available for some time. A book for Sufi mystics, “The Way of the Sevenfold Secret,” has been published in Arabic, English, Persian, and French since it appeared in 1926.²⁶ It focuses on seven biblical themes that are of concern to Sufis, such as illumination and abiding in God. Wide evangelistic use has been made of Fouad Accad’s “Seven Muslim Christian Principles” which follows steps leading to salvation by quoting from the books that Muslims recognize—the Torah, Zabur (Psalms), Injil (Gospel), and Quran.²⁷

Scripture portions have been attractively presented in Muslim dress. For example, “The Pillars of Religion in the Light of the Tawrat Zabur & Injil.”²⁸ Bible correspondence courses have also been put into contextualized form. Sobhi W. Malek’s “Allah-u Akbar Bible Lessons,” for example, use Muslim terms and forms of expression wherever possible.²⁹ Of special note is an Arabic “Life of Christ” (Sirat al-Masih), based on a harmony of the Synoptic Gospels but using quranic idiom and style.³⁰ For the most part, it has been well received by Muslims.

Christian and Muslim Reactions

Despite the need for contextualization that has been seen, Christian communities in the Muslim world have often opposed it. The opposition echoes a comparable tension in the early

church between the Hebrew Christians who used Jewish forms and the new Gentile Christians who felt free to use other forms. Gabriel Habib, the Greek Orthodox director of the Middle East Christian Council, in a letter to many evangelical leaders in North America, asserted:

Unfortunately, we have all too frequently attempted to "contextualize" our sharing of the gospel—at the risk of diminishing the value of the churches' spiritual heritage. The loss of such a precious spiritual heritage in our efforts to communicate the message of Christ diminishes the real potential of accumulated spiritual experience.³¹

In a questionnaire for Arab Christians in Jordan and Bahrain, Bruce Heckman asked, "How do you feel about Muslim believers using Islamic styles of worship when they meet together?" The negative answers included, "The use of Islamic styles of worship is wrong. We cannot accept expressions of worship that relate to idolatry or strange rituals." Another affirmed, "I personally believe Islamic worship is devised by the devil. The worship structure of Muslim believers should therefore be different and not attached to the past."³²

Bruce Heckman then asked, "What could be the effects of using Islamic styles of worship?" The negative answers included, "Those using Islamic style of worship would deviate from true Christianity." Another believed, "Using old forms of worship would take them back to the life from which they were delivered." Still another affirmed, "Continuity with the past will tie the Muslim believer to darkness."³³

Not only resident Christians but Muslims too have objected to Christian contextualization. Arabia: *Islamic World Review* (July, 1987) charged:

Christian missionaries are now adopting a new, underhanded style in their outreach to Muslims. Known as the Contextualized Approach, it means they now speak in the context of the people and the culture of the country where they are operating, and are less honest in their dealings with simple, often illiterate, peasants. They no longer call themselves openly Christians in a Muslim area, but "Followers

of Isa." The church is no longer a "church," but a "*Masjid isa*." Missionaries avoid calling Jesus the "Son of God" to Muslims, who no matter how ignorant will be alarmed by the term. He is called to them "*Ruhullah*" (the Spirit of God).³⁴

The Malaysian *New Straits Times* (March 24, 1988) reported on a government white paper on Christian attempts at contextualization in which the church "would emulate the Muslim practice of reading the Quran when reading the Bible, sitting on the floor, using the *rehal* (wooden stand) to prop up the Bible" and wearing clothing traditionally worn by Muslims. Such practices are seen as deceptive, confusing and causing "suspicion between Malays and Christians."

Considerable debate was caused in Malaysia when *The Star* (April 5, 1988) reported on a bill passed by the Selangor state government forbidding non-Islamic religions to use the following words: *Allah* (God), *Rasul* (Apostle), *Fatwa* (legal opinion), *Wahyu* (from *Wahy*—revelation), *Iman* (faith), *Imam* (leader of mosque prayer or the Muslim community), *Ulama* (religious scholars), *Dakwah* (from *Da'wa*—lit. "call," mission), *Nabi* (prophet), *Hadith* (Prophetic tradition), *Syariah* (from *Shari'a*—religious law), *Injil* (Gospel), *Ibadah* (religious duties such as prayer), *Qiblat* (direction of prayer), *Salat* (ritual prayer), *Kaabah* (cubical building in Meccan Mosque), *Hajj* (from *Hajj*—pilgrimage), *Kadi* (religious judge), and *Mufti* (giver of legal opinions; today sometimes the religious leader).

To these prohibited words were added such exclamations as *Subhanallah* (Praise be to God!), *Alhamdulillah* (Praise be to God!), *Lailahaillallah* (There is no god but God!), and *Allahu Akbar* (God is greater!). A similar bill was passed in Malacca (*The Star*, April 7, 1988) as had previously been done in Kelantan, Trengganu, Negri, Sembilan, and Penang.³⁵

Whatever the final outcome, it is sig-

nificant that the Muslim community felt these words and exclamations were exclusively their own. Their opposition to such contextualization as well as the similar opposition of many Christians might be alleviated if it were shown how many of the religious terms and worship forms are the common heritage of both communities.

Previous Use of the Pillars

Islam may be viewed as originally a contextualization for the Arabs of the monotheism inherited directly³⁶ from Jews³⁷ and Christians³⁸ or indirectly through Arab monotheists.³⁹ This interpretation of the earlier preaching would be supported by references to the Quran as an Arabic Book confirming the earlier revelation (e.g., sura 46:12 Egyptian ed./11 Fluegel ed.).⁴⁰ Later, of course, Islam was given a more universal mission. All that is necessary for our purposes, however, is to show that the pillars of faith along with their vocabulary were largely the previous possessions of Jews and Christians. Any reusing of them then is but the repossession of what originally belonged to these communities of faith.

The earliest Muslim exegetes showed no hesitation to recognize the Jewish and Christian origin of many religious terms in the Quran even though later the orthodox doctrine was elaborated that the Quran was a unique production of the Arabic language.⁴¹ Arthur Jeffery argued that Syriac was the major source of borrowed vocabulary.⁴² This borrowing is of special interest because a number of the words banned to non-Muslims in parts of Malaysia can be shown to have been used by Jews or Christians before the advent of Muhammad (570-732). They are treated here because of the relevance of a number of them to the "pillars" of Muslim faith and practice.

"*Allah*," for example, is of Christian Syriac origin and was in use long before Muhammad's time.⁴³ *Wahy* (revelation) is at least etymologically

related to Jewish-Aramaic and Christian Ethiopic words and is used by the pre-Islamic poets.⁴⁴ *Nabi* (prophet) is probably from Jewish Aramaic rather than Syriac and was apparently known to the Arabs long before Muhammad.⁴⁵ *Injil* (Gospel) obviously is based on the Greek *euangelion* and probably came through the Ethiopic of Christian Abyssinia.⁴⁶ The *Qibla* (direction of prayer) obviously predates Muhammad. We find allusion to it in 1 Kings 8:44 and clear reference to it in Daniel 6:10. Syriac Christians faced the east; and Jews faced Jerusalem—the direction from which it was changed in sura 2:142/136-152/147. One tradition, reported by Tabari, even ascribes the change to remarks by Jews concerning Muhammad's dependence on Judaism.⁴⁷ *Salat* (ritual prayer) may be from Jewish Aramaic but is more probably from Syriac and was familiar in pre-Islamic times.⁴⁸ *Haj* (pilgrimage) is from the Hebrew *haj*, meaning "sacrifice," in Exodus 23:18 and Psalm 81:4 (vs. 3 in the English).

Similar Jewish or Christian pre-Islamic usage can be found for banned exclamations as well—for example, *Subhanallah* (Praise be to God!). "*Allah*" has already been traced to the Syriac before Muhammad, as can *subhan*.⁴⁹ Likewise, the Semitic scholar E. Mittwoch finds *Allahu Akbar* (God is greater!) similar to the benedictions of the Jewish *tefillah* prayers performed three times a day. There were, of course, alterations of meaning as words and practices moved from Jewish and Christian systems of thought to a Muslim one; but, as will be seen, the systems were similar enough that the core meanings remained.

Pillar I: Faith Confession (*shahada*)

The first part of the Muslim confession of faith (*shahada*—"I bear witness that there is no god but God") is based on verses like suras 37:35/34 ("There is no god but God") and 112:1-2 ("Say, 'He [is] God, One [*ahad*]. God the Alone"). The wording, as Hartwig

Herschfeld⁵⁰ indicates, is apparently based on the *shema*' in Deuteronomy 6:4 ("Hear O Israel, the Lord our God is One [*ahad*] Lord"). Both emphasize the same word *ahad*. The Talmud of Jerusalem cites certain rabbis as counseling the faithful to put emphasis on this word.⁵¹

Not only is the form of the *shahada* similar to the *shema*' and apparently is based on it, but the functions of the two are the same. They not only introduce every formal service of worship but are the basic confessions for both faiths. It was those confessions which separated the Hebrews and the Muslims from the surrounding polytheists. Both also linked the affirmation of who God is with the obligations due Him. The *shema*', especially in its longer form in Numbers 15:37-41, introduces commandments. The relationship is pointed out in *Mishna Berakhoth* 2:213 where it says that one takes on "the yoke of the kingdom of heaven" by reciting the first sentence and "the yoke of the commandments" by reciting the subsequent part.⁵² Furthermore, that which is affirmed in the first sentence of the *shema*'—the unity of God—forms the basis for the first commandment of the Decalogue: "Thou shalt have no other gods before Me." The same relationship between confession and obligation is seen in the *shahada*, for this first pillar affirming what God is is followed by four pillars concerning obligations to Him. The same linkage is found in the Quran 20:14: "In truth, I am God. There is no god but I; therefore serve Me, and perform the prayer of My remembrance."

That which has been said about the *shema*' in the Old Testament can also be said about it in the New, for Jesus gives it as the most important commandment in Mark 12:29-30. In looking for the meaning of these confessions to the devotees, we must note their simplicity and clarity. Both *shahada* and *shema*' require more than intellectual

assent. The *shahada* is prefaced by "I bear witness" and the *shema*' is introduced by "Hear O Israel": both require confession. This is more than James speaks of in 2:19: "You believe that God is one; you do well. Even the demons believe, and shudder."

As it involves rejection of polytheism, it also involves the rejection of intermediaries and associates with God in popular beliefs. In Sufi mysticism it involves the rejection of all earthly gods like wealth. It means seeing His signs in all things. "Wherever you turn, there is the face of God" (Sura 2:115/109).⁵³

Many traditions mention only the uniqueness or unity of God as the essential article of belief.⁵⁴ The traditional confession goes on, however, to declare, "Muhammad is the Apostle of God" based on quranic passages like sura 4:134/135. We shall not deal with this part extensively here because it is obviously an addition to Jewish and Christian faith. We must, however, consider it because it is one of the questions that converts are having to deal with in the case study we shall be considering.

The confession first says something about Muhammad's function—a revealer of God's will. Thus it declares that God has something to say to humans who must now respond. Since what is said is understood to be declared in the Quran, we must form an attitude toward the Quran—which contains much that is affirmed by the Bible along with some statements contrary to the Bible. To what extent may the Quran be used in Christian witness to Muslims?⁵⁵ Although the Bible does not have a parallel use of non-Judaic materials for evangelistic purposes, biblical writers under the guidance of the Spirit of God did feel free to incorporate materials from their neighbors.⁵⁶ Jesus adapted materials of the rabbis in his teaching.⁵⁷ Paul quoted from non-Christian sources.⁵⁸ Likewise, many, like

Fouad Accad⁵⁹ and converts in the case study that will be evaluated, have found the Quran to be a useful bridge for interpretation even when they do not ascribe personal authority to it. The Isawa of Nigeria became followers of Jesus from reading about him in the Quran. Another West African who taught Islam in a Muslim college started a pilgrimage that led to faith in Christ about a year ago when he read the accounts of Jesus in the Quran.

The second part of the confession also says something about Muhammad's status—that is, that he is a prophet like the biblical ones and is in fact the final one, their seal. This raises the question of the Christian's attitude toward Muhammad.⁶⁰ Viewed in his context of a polytheism that was similar to that among Israel's Old Testament neighbors, his message had a similar prophetic tone—"Turn to the One Creator God." He might be viewed as an apostle to the Arabs of polytheistic Arabia. However, he comes chronologically after Christ but denies such basic Christian affirmations as the incarnation. Therefore, the Christian cannot affirm that he is "the Apostle of God."

When Christians look for a substitute affirmation, it is noteworthy that Islam's most celebrated theologian Abu Hamid al-Ghazali (d. 1111) twice gives the confession in a form that both Muslims and Christians can accept—the *shahada* with the name of Jesus substituted for Muhammad: "There is no god but God and Jesus is the Apostle of God."⁶¹ The Christian might substitute one of the early Christian confessions reflected in the New Testament, such as "Jesus is Lord" (Romans 10:9).⁶²

Pillar II: Ritual Prayer (*salat*)

In the Asian case study we shall be analyzing below, Muslims watched Christian relief workers come and selflessly serve them. They said that they should be called angels because they were so good, kind and honest, "but they do not say their prayers." It was not until

they were seen praying publicly that they were finally accepted as godly.

One of the first definitions of a Muslim was one who "pronounces the name of the Lord and prays" (sura 87:15). Yet the term chosen (verb *salla*—"to bow"; noun *salat*) had long been used for institutionalized prayer in synagogues and churches. 'Aqama 'l-*salat* (to perform the prayer) was apparently borrowed from the Syrian church while Muhammad was still in Mecca, but the roots of the prayer service are also seen in Judaism as will be shown in the terminology, postures, and content.⁶³

Although the Old Testament mentions morning and evening prayer (Ex. 29:39; Num. 28:4), Judaism developed three prayers a day on the pattern of Psalm 55:17 (cf. Dan. 6:11) as is seen in the Talmud of Jerusalem.⁶⁴ Christian monks prayed seven times a day on the pattern of Psalm 119:164. The Quran does not mention the five prayers but gives a variety of prayer times (suras 2:238/239; 17:78/80; 20:130; 24:58/57). The traditions, however, clearly list five;⁶⁵ so Islam took a middle position.⁶⁶ Of significance for Muslim converts is the fact that the early Jewish Christians maintained their former institutionalized prayer times and places (Acts 3:1; 10:9; 16:13).

The removal of sandals in places of prayer (sura 20:12) follows the Hebrew pattern (Ex. 3:5) also practiced by many Eastern churches.

Preparations

The ablutions also reflect the earlier faiths. The minor ritual ablution (*wudu'*) is used to get rid of "minor" ritual impurity (*hadath*). The Jewish influence here is evident by the latter part of Muhammad's life: "You, who believe, when you prepare for the prayer, wash your faces and your hands up to the elbows and rub your heads and your feet up to the ankles" (5:6/8; cf. 4:43/46). The Old Testament Tabernacle had a basin for washing the hands and feet

of the priests before they entered the presence of the Lord (Ex. 30:17-21; 40:30-32), and others too were to consecrate themselves when coming into His presence (1 Sam. 16:5). Muslims follow the same order in their ablutions as the Jews do—the face, then the hands, then the feet. The name of God is pronounced, and the right side is done before the left. Each part is washed three times.⁶⁷

"Major" ritual impurity (*janaba* or major *hadath*) requires washing of the total body (*ghusl*) before prayer. This is necessitated by such occurrences as seminal discharge or menstruation.⁶⁸ It is also common practice before Friday noon prayers and the two major annual feast days of *Id al-Fitr* and *Id al-Adha*. The quranic distinction is based on sura 5:6/8-9 which adds to a prior description of the minor ablutions (*wudu'*) "if you are in a state of pollution, purify yourself."

Again similar details are found in Judaism where occurrences such as seminal discharge and menstruation require bathing the body (Lev. 12:1-5; 14:8; 15; 17:15; Num. 19:19). The Friday bath in Islam corresponds with the Sabbath bath in Judaism. Likewise, the bathing of the convert to Islam corresponds with proselyte baptism in Judaism, which, of course, was the precursor of Christian baptism.⁶⁹ In the light of the fact that both Christian baptism and Muslim proselyte *ghusl* are reinterpretations of Jewish proselyte baptism, it might be possible to perform Christian baptism as proselyte *ghusl* without causing the furor that arose earlier from the suggestion of a possible alternate initiation rite for baptism.⁷⁰

Another parallel is rubbing the hands and face with sand (*tayammum*) if water cannot be found, which is permitted by both the Quran (suras 4:43/46 and 5:6/9-9) and the Talmud.⁷¹ Christian baptism too has been performed in the desert with sand.⁷²

The function of the ablutions is purity

from defilement (4:43/46; 5:6/8-9; 87:14-15), and water from heaven is also “to put away... the defilement of Satan” (8:11). The intention is inward purity which is seen as both an act of God (5:6/9; 24:21) and of the worshippers themselves (9:108/109) resulting in Paradise (20:76/78). Therefore, the purification obviously involves the forgiveness of sin.

The Bible likewise associated ablutions with purity of heart (Ps. 24:3-4; Isa. 1:16-18; Ezek. 36:25-26; Jn. 3:4-5; Heb. 10:22). Jesus went further in shifting the emphasis from the ablutions to purity of heart (Mt. 15:1-20; Mk. 7:1-23; Lk. 37:44). The writer of the Epistle to the Hebrews makes ablutions merely a foreshadowing of inner purity provided through Christ (Heb. 6:1-2; 9:10-14). Church fathers like Tertullian and Chrysostom emphasized that such rituals were deprived of value unless accompanied by purity of heart.⁷³

Christ and the church, however, made the ablution of proselyte baptism more prominent than the other two faiths and emphasized the symbolism of being dead to sin and buried with Christ and being resurrected with him to newness of life. The other two faiths, as has been seen, practiced a proselyte baptism or *ghusl*; but circumcision has been a more central confession of faith for Judaism, as has the *shahada* for Islam.

Along with ablutions, another preliminary essential in Muslim prayer is the proper orientation (*qibla*). It comes from ‘*aqbala*’ *’ala* (direction toward a point) and, as has been noted, has ancient roots. The Garden of Eden was toward the east (Gen. 2:8). The door of the Tabernacle was toward the east (Ex. 27:13), as was that of the Temple in Ezekiel’s vision (47:1), the direction from which the glory of God came (48:2).

Zechariah compared Christ to the rising sun (Lk. 1:78), thereby associating him with Malachi’s prophecy of the sun of righteousness that would come

with healing (4:2). Thus Christians in the early centuries prayed toward the east,⁷⁴ even though Jesus had made plain to the woman of Samaria that places and orientation were not important in the worship of God (Jn. 4:19-24).

The Jews prayed toward Jerusalem (1 Kgs. 8:33; Dan. 6:10), a practice regulated in the Talmud.⁷⁵ Muslims for a time prayed toward Jerusalem (16 or 17 months according to al-Bukhari).⁷⁶

It remained a center of devotion because of the Temple area (now the Dome of the Rock and the Aqsa Mosque) where Muhammad is reported to have gone in his night journey (sura 17). The direction of prayer, however, was changed to Mecca in sura 2:142/136-152/147. As Jerusalem had been the center of the world for Jews (Ezek. 5:5), Mecca became the center of the world for Muslims.⁷⁷ Mosques came to include a *mihrab* (a niche indicating the direction of Mecca) as some synagogues had a *mizrah* (indicating the direction of Jerusalem).⁷⁸

In noting the prescribed direction of prayer, the Quran (sura 2:115/109), like the Talmud, recognized that God was everywhere.⁷⁹ The Quran, however, notes that true piety consists not in the direction you face but is to believe in God, the Last Day, the angels, the Book, and the Prophets, to give of one’s substance to the needy, to perform the prayer and pay alms, to fulfill one’s covenant, and endure adversity (2:177/172).

The worshippers also must pronounce their intention (*niya*) to perform the *salat*, specifying the length. Although the term does not appear in the Quran, it probably developed under Jewish influence to become analogous to the Hebrew *kawwana* and the Latin Christian *intentio*. The value of any religious duty depends on the intention of the devotee.⁸⁰ As thus developed, the meaning approaches that of Jesus in the Sermon on the Mount where he moves the focus from the exter-

nal act to the heart condition (Mt. 5:17-28).

Praying Postures

The Muslim postures of prayers also replicate those of Jews and Christians. First there is the posture of standing (*qiyam*, sura 22:26/27). In the Old and New Testaments, worshippers stood to pray (1 Kgs. 8:14,22; Neh. 9:2; Mk. 11:25). The Jewish *tefilla* prayers were called ‘*amida*’ (standing), indicating the posture when they were performed.⁸¹ The second posture is bowing (*rukku*, sura 22:26/27. 77/76), which is the equivalent of the Jewish *keri’a*⁸² and communicates the sense of humble servitude that the genuflection does in the Roman Catholic mass.

The third posture is prostration with the forehead on the ground (*sujud*; sura 22:26/27. 77/76). Again this form is found in both the Old and New Testaments (Gen. 22:5; Num. 16:22; 1 Sam. 24:9; Neh. 8:6; Mt. 26:39). The *sujud* is the equivalent of the Jewish *hishtahawaya* and a similar Eastern Christian form.⁸³ On Yom Kippur rabbis and cantors still prostrate themselves in this way, and I have observed Coptic Orthodox monks and worshippers do this in worship. Prostration with the body fully extended is practiced in Roman Catholic ordination and consecration and on Good Friday and Saturday.

The fourth posture is half kneeling and half sitting (*julus*). Kneeling is a biblical form (2 Chr. 6:13; 1 Kgs. 8:54; Ps. 95:6; Acts 20:36; 21:5). Sometimes the hands are lifted up as in biblical times (Ps. 28:2; 134:2; 1 Tim. 2:8).

The content of the prayers also have stylistic agreement with Jewish and Christian prayers.⁸⁴ The repetition of “God is greater” (*Allahu akbar*) corresponds with benedictions like “God is blessed” in the Jewish *tefilla*.⁸⁵ The recitation of the *Fatiha*, the first chapter of the Quran, includes materials that would be common in Jewish and Christian prayers. In fact, the missionary

statesman Samuel Zwemer recited it in a public gathering in Calcutta in 1928 and then concluded with the words “in Jesus’ name, Amen.” “Praise be to God” (*al-hamdu li-llah*) in the beginning of the *Fatiha* holds a similar position in chapters and passages of the Quran and corresponds to a similar blessing in Syriac literature.⁸⁶

After blessings upon Muhammad which, of course, would be an addition to Jewish and Christian worship, the prayer concludes with the worshipper turning to the left and the right and saying, “Peace be upon you.” This form also concludes the main Jewish prayer⁸⁷ as the “passing of the peace” is often included in the celebration of the Christian eucharist.

The Friday prayer is mentioned in sura 62:9 where the day is called “the day of Assembly” (*yawm al-Jum’a*), the same meaning as the Hebrew name *yom hak-kenisa* for the Sabbath.⁸⁸ The development of these prayers during the Umayyad Period (661-750 A.D.) may have been under Christian influence.⁸⁹ The choice of a day each week was a result of Jewish and Christian contacts according to a Tradition: “The Jews have every seventh day a day when they get together [for prayer], and so do the Christians; therefore, let us do the same.”⁹⁰

Goitein argues that Friday was chosen because it was a market day in Medina when people could more readily come to prayer.⁹¹ Unlike the Jewish Sabbath and the Christian Sunday it was not a day of rest. Sura 62:9 suggests they leave their trafficking to come to prayers. Unlike the biblical account of creation where God rested the seventh day and the children of Israel were to do likewise (Gen. 2:2-3; Ex. 20:8), the Quran makes a point of noting that God was not tired after the six days of creation (sura 50:38-37)—a topic also raised by Jewish scholars.⁹²

The supererogatory night vigil (*salat al-lail; tahajjud* meaning “waking”

in 17:79/81) reflects the Syriac Christian ascetic practice of keeping awake (*shahra*).⁹³ Its function included merit (especially during Ramadan, the month of fasting, and before the two major annual festivals),⁹⁴ and it loosens one of the knots that Satan ties in the hair of a sleeper.⁹⁵

The imam who leads the prayers corresponds to the *sheliah has-sibbur* of Jewish worship. Both can be done by any qualified person in the community.⁹⁶

Meaning and Function

When we turn to the meaning and function of prayer in Islam to see how adaptable aspects of it are for Christian worship, we encounter formidable misunderstandings between the two communities. Constance E. Padwick, who has done so much to lead us into the heart of Muslim prayer,⁹⁷ said of several excellent books on Christian prayer in Arabic:

when put into the hands of Moslems (unless those educated in Christian schools) these books have proved to be nearly unintelligible. Not only are the fundamental thoughts of Moslem readers about God and about prayer very different from those of the Christian writers, but through the centuries the Church has developed her own Arabic Christian vocabulary, and even when she uses the same word as the Moslem, she may read into it a Christian meaning of which he knows nothing. The first and most obvious example of this is the very word ‘*salat*,’ which for the Moslem means the prescribed prayers of the five hours, and for the Christian is full of many rich and delicate meanings.⁹⁸

We have, however, seen sufficient overlapping of forms and shall see an overlapping of meanings and functions; so there can be understanding and adaptation of prayers between the two communities.

First it is necessary to make the distinction between corporate liturgical worship (*salat*) and personal invocation (*du’a*)⁹⁹—a distinction found in both traditions (e.g., sura 14:40/42; Mt. 6:6-13; Acts 4:24-31). Islam and liturgical Christians focus on the former, and non-liturgical Protestants emphasize the latter. Here we shall direct our attention to

orthodox/orthoprax meanings and functions rather than those of the mystical Sufis and folk Muslims.¹⁰⁰

The concept of acquiring merit through prayer is strong in Islamic thought—both in the Traditions¹⁰¹ and in contemporary practice. Recently a nine-month pregnant Syrian woman explained, “In my condition the merit is multiplied 70 times.”¹⁰²

Judaism developed a strong legalism (e.g., Tobit 12:9)¹⁰³ as did the post-apostolic church, which led to Alexander of Hales (d. 1245) advancing the doctrine of the Treasury of Merit. Protestants, however, although seeing the rewards of prayer (Mt 6:5-6) and that good can lead to life and divine acceptance (Rom. 2:6,7; Acts 10:35), do not see it as merit but the fruit of faith. Salvation is not seen as a result of merit (Tit 3:5); therefore, Protestants would want to eliminate this function of prayer.

Muslims have viewed the *salat* as a duty;¹⁰⁴ yet it is more. Muhammad is reported to have said, “the *salat* is the comfort of my eyes.”¹⁰⁵ Likewise he is quoted as saying, “If one of you performs the *salat*, he is in confidential conversation with God.”¹⁰⁶ It functions to intensify belief: “between man and polytheism and unbelief lies the neglect of *salat*.”¹⁰⁷

The prayer has been described as providing cleansing: “the *salat* is like a stream of sweat water which flows past the door of each one of you; into it he plunges five times a day; do you think that anything remains of his uncleanness after that?”¹⁰⁸ Likewise we read, “an obligatory *salat* is a cleansing for the sins which are committed between it and the following one.”¹⁰⁹ Since the *salat* proper does not include penitence, the anticipated forgiveness is apparently based on human merit and divine mercy. However, it is common practice to insert before the final pronouncement of peace: “O God, forgive me my former and my latter [sins], my open and my secret [sins] and my extravagances and

what Thou dost know.”¹¹⁰ Furthermore, as has been seen, the ablutions include a sense of inner cleansing.

The ritual prayer includes many themes that Christians share:

1. Witness (“I bear witness that there is no god but God” in the call to prayer which, however, also witnesses to Muhammad’s apostleship; cf. Deut. 6:4).

2. God’s mercy (“In the name of God, the Compassionate, the Merciful” in the Fatiha; cf. Ps. 86:5 and pre-Islamic use of these introductory words in south and central Arabia and in early Arabic manuscripts of the Bible after Muhammad).¹¹¹

3. Praise to God (“Praise be to God” in the Fatiha; cf. Heb. *Halelou Yah* and Latin, Christian Alleluia).

4. God’s sovereignty (“Lord of the worlds” in the Fatiha; cf. Talmudic *Melek ha ’olam*, king of the universe.)

5. Judgment (“King of the Day of Reckoning” in the Fatiha; cf. Rom 2:2-3; Jn. 5:22; Mt. 25:34; 1 Cor. 15 :24).

6. Worship (“Thee do we worship” in the Fatiha; cf. Ex 24:1. The Heb. *shaha* and Greek *proskyneo* indicate prostration.)

7. Refuge (“To Thee we cry for help” in the Fatiha; cf. Ps 46:1).

8. Guidance (“Guide us in the right path” in the Fatiha; Ps 31:3; 119:1).

9. God’s glory (“Glory to my Lord” in the *ruku*; the nominal form of *sab-baha* is used, borrowed from the Hebrew and Aramaic *shabeah* of Jewish worship).

10. God’s greatness (“the Great” in the *ruku*; cf. Ps. 48:1).

11. God’s exaltation (“the Most High” in the *sujud*; cf. Ps. 83:18).

12. Petition and intercession (possible in the *du’a*; cf. 1 Tim. 2:1).

Obviously there is considerable overlapping of the themes of Muslim and Christian prayer.¹¹² Christian prayer can include most of Muslim prayer except

the emphasis on Muhammad and, for Protestants, prayer for the dead. This has been evident in the study of the *salat* with its inclusion of the Fatiha.¹¹³

Muslim prayer cannot include quite as much of Christian prayer because of the references to God as Father, Jesus as Lord, the Trinity, and the crucifixion of Christ. Although Muslims may misunderstand parts of the Lord’s Prayer, its themes resonate in Muslim devotion;¹¹⁴ and a Tradition even says that Muhammad proposed a prayer which is obviously a free rendering of the Lord’s Prayer without the initial words “Our Father.”¹¹⁵

The Mosque

Some Muslim followers of Christ stay for at least a time in the mosque as the early Jewish followers of Christ remained in the Temple and synagogue. Where whole villages have turned to Christ, they have re-utilized the mosque for a church. Others have continued mosque-like worship. To evaluate the appropriateness of these approaches, we shall seek to determine the extent to which the mosque has been influenced by synagogues and churches and what its meanings and functions are.

The word for a mosque *masjid* is from the Aramaic and has the root meaning to worship or prostrate oneself, found also in the Ethiopic *mesgad* used of a temple or church.¹¹⁶ In the Quran it is a general word that is used not only of Muslim sanctuaries but also of the Christian sanctuary associated with the Seven Sleepers of Ephesus (sura 18:21/20) and the Jewish Temple in Jerusalem (if we adopt the traditional interpretation of sura 17:1). Ibn Khaldun (d. 1406) still used the word in a general sense to include the temple of Solomon.¹¹⁷ The underlying meaning of “synagogue” and “church” (*ekklesia*) was “gathering” as was *jami*, a word which increasingly came to be used for mosques.

Muhammad certainly knew about

synagogues and churches or chapels, for they are mentioned in the Quran (sura 20:40/41). As Islam spread, various arrangements with Christian and Jewish sanctuaries developed. In Damascus, tradition says that the Church of St. John was divided, half for Muslims and half for Christians. The two centers of worship were beside each other until the mosque incorporated the church.

In Hims in Syria and Dabil in Armenia, Muslims and Christians shared the same buildings. Umar, the second caliph, built a mosque on the site of the Temple in Jerusalem where later the Dome of the Rock was built. Many churches and synagogues were transformed into mosques. Muslims were told, “Perform your *salat* in them [churches and synagogues]; it will not harm you.” The transfer of buildings was further facilitated whenever they were associated with biblical people who were also recognized by Islam. On the other hand, Umar is reported to have declined to perform the *salat* in the Church of the Holy Sepulcher to guard against its being made into a mosque.¹¹⁸

The mosque performed many functions. It was primarily for worship but also was a place for public political assembly or even for strangers who needed a place to sleep and eat. Worship included not only prayer but might include the repetition of the names and praises of God, a practice cultivated by the Sufis.¹¹⁹

Mosque worship also included the recitation of the Quran. Here the influence of the previous monotheistic faiths is evident. Quran is from the Syriac *qeryana* used to denote the “reading” or “reciting” of the scripture lesson by Christians,¹²⁰ as the Muslim *qira’a* (“the recitation” itself) is the equivalent of *Qeri’a* of the synagogue.¹²¹ Sermons too were included, especially at Friday noon. Evidence of Jewish and Christian influence would seem to include the requirement of two sermons

with the preacher standing but pausing to sit down in between. This would correspond with the practice of the rabbi sitting in between the reading of the Torah and the Prophets while the Law was rolled up.¹²²

The earliest mosques were open spaces with an arbor or booths (*zulla*), but they soon developed under Christian influence. Pillars and other materials were taken from churches and the booths replaced with pillared halls. The caliph Abd al-Malik (646-705) had Byzantine builders erect the Dome of the Rock in Jerusalem, consciously copying the dome of the Church of the Holy Sepulcher. His son al-Waleed (d. 715) not only had Byzantine architects transform the basilica of St. John the Baptist in Damascus into the Umayyad Mosque, but used Christian architects to direct the building of the mosques of Mecca and Medina. When he was inspecting the work in Medina, an old man said, "We used to build in the style of mosques; you build in the style of churches."¹²³

The minaret may have been influenced in a number of ways. It was not part of the earliest mosques, but was included when churches such as the basilica of St. John in Damascus became mosques. It had a watchtower—the meaning of *manara*, its common name. It may also have been influenced by the dwelling-towers of Christian ascetics in North Africa where it had the name *sawma'a* (a saint's cell) and was used as such in Egypt and Syria.

The *mihrab* (a "niche" indicating the direction of prayer) was not in the earliest mosques. In churches it was a principal niche that might contain the bishop's throne or an image or picture of a saint. Muslim literature attests that it was taken over from churches. It was even opposed because it was inherited from churches and was compared with altars as the holiest place. It is the place where the imam stands.¹²⁴ Churches that became mosques, such as the Sophia in Istanbul, often had to alter the

inside to indicate the *mihrab*. A Roman Catholic orphanage in Kabul, Afghanistan, supervised by the Islamicist S. de Beaurecueil, had two orientations so that Christians and Muslims could worship in the same room.

The *minbar* is probably a loan word from Ethiopic and means "seat, chair." Traditions indicate that the original maker was a Byzantine or Coptic Christian. 'Amr, the companion of Muhammad who conquered Egypt, had one made in his mosque, and it was said to be of Christian origin. Obviously it was analogous to a Christian pulpit.

A platform (*dakka*) from which the *mu'adhdhin* gives the call to prayer is found in larger mosques. There is also a *kursi* (a wooden stand with a seat and a desk to hold a Quran). The seat is for the reader (*qari*, *qass*). Water for ablutions is often provided in a basin (*fisqiya* or *piscina* which in the Mishna and Syriac is *piskin*). Unlike in Christian churches, pictures and images are banned. The use of carpets is traced back to Muhammad, who used a mat woven of palm leaves.¹²⁵

Of interest here is that Rabbi Abraham, who inherited the position of "leader of the Jews" upon the death of his father Maimonides in 1237, demanded that pillows be removed from synagogues and carpets and prayer mats be used. He believed that Islam (and especially the Sufis) had preserved many practices of the former Jewish sages, such as the use of these along with prostration and kneeling, ritual immersions, and nightly prayers.¹²⁶

Since Islam expresses a total way of life and traditionally "religion" and "politics" were not separated, the functions of the mosque were, and to a lesser extent still are, broader than most churches today. Originally the caliph was appointed the leader of the *salat* and the preacher (*khatib*) for the community and was installed on the *minbar*. In the provinces governors served a simi-

larly broad function, administering "justice among the people" and the *salat*. The mosque also served as a court of justice. Some early *qadis* (judges) sat in judgment beside the *minbar* or in the square beside the mosque—practices that were also associated with churches.¹²⁷

To determine the extent to which Muslim followers of Christ may still worship in a mosque or mosque-like context, we need to determine the function of both mosques and churches. Contemporary mosques are more like Christian chapels (where people only worship) than local churches (where people are also members), although many mosques in the United States have also assumed the latter function. The early Christian community applied themselves to teaching, fellowship, breaking of bread, prayer, performing signs and miracles, sharing, and praising God. They continued to go regularly to the Temple but broke bread in their homes (Acts 2:42-47). Here we at least have a precedent for continuing the incomplete worship even as the new believers remembered Christ's death (the completion of the worship) in their home. Paul continued to go to the synagogue and Temple until put out (e.g., Acts 19:8-9; 21:26-29). James too still worshipped in the synagogue or a place called a synagogue (James 2:2).

Pillar III: Almsgiving (*zakat*)

Zakat is obligatory almsgiving of a prescribed percentage of different kinds of property (2 1/2% for most) and distributed to the needy. The Quran specifies the recipients of various kinds of alms as parents, relatives, orphans, the poor, the needy, travelers, those who work on [collecting] them, those whose hearts are to be conciliated, slaves, debtors, and for God's purposes (2:115/211; 9:60).

Zakat is an Aramaic loan word which originally was a general term for virtue but came to be used by the rabbis for charitable gifts, an understandable

shift when almsgiving was considered as particularly virtuous. The same shift in meaning can also be traced in the Quran from virtue in general (suras 87:14; 92:18) to almsgiving (sura 7:156/155; 21:73).¹²⁹

Sadaqa is another quranic word for almsgiving. It too is a loan word from the Hebrew *tsedaqa* or *tsedeq*, meaning “honesty” or “righteousness” but was used by the rabbis of “almsgiving.” The relationship between upright actions (*tsedeq*) and caring for the poor is seen in Daniel 4:24/27. The word *sadaqa* is used in two ways in the Quran and the Traditions. First, it is a synonym of *zakat* (obligatory alms) in the Quran (sura 9:58-60, 103/104-104/105) and the Traditions (where al-Bukhari talks about *sadaqa* in sections on *zaka*). Secondly, *sadaqa* is used of voluntary almsgiving (e.g., 2:263/265-264/266), sometimes called *sadaqat al-tatawwu'* (alms of spontaneity).¹³⁰

'Ushr is a tithe on produce levied for public assistance. It was similar to the tithes on the land of the Mosaic Law (Lev. 27:30-33; Num. 18:21-26). In places half went to the poor and half went to the ruler.¹³¹

Almsgiving had great importance in all three monotheistic faiths. The Quran makes a clear distinction between believers, who give alms (suras 8:2-4; 23:1-4), and disbelievers, who do not (sura 41:7/6). There is considerable concern that alms be given to the poor (sura 9:60) as there is in the Old Testament (Deut. 15:11; Prov. 19:17) and the N.T (Mt. 6:1-4; 25:35-46).

There are numbers of parallels between the Quran and the Bible. One has to do with not giving to be seen by people. The Quran indicates that God does not love those who dispense their goods ostensibly to be seen by people (sura 4:38/42) in a context that suggests almsgiving. Likewise Jesus said, “When you give alms, sound no trumpet before you as the hypocrites do . . . that they may be praised by men” (Mt.

6:1-4). In the Quran does, however, public giving is all right: “Say to my servants who believe, that they . . . expend of that We have provided them, secretly and in public” (sura 14:31/36). It says, “If you publish your freewill offering, it is good; but, if you conceal them and give to the poor, that is better” (sura 2:271/273). Al-Ghazali (d. 1111) even argued in his major work the *Ihya* that much can be said for both open and secret alms, depending on the circumstances and the motive.¹³²

Another parallel between the Quran and the Bible has to do with the attitude and conduct that accompanies almsgiving. Sura 2:262/263 says, “Those who expend their wealth in the way of God then follow not up what they have expended with reproach and injury, their wage is with their Lord.” Paul speaks of the importance of attitude in 2 Corinthians 9:7: “Each man should give...not reluctantly or under compulsion, for God loves a cheerful giver.”

Still another parallel between the two Scriptures has to do with God's recompense. Although the Quran warns not to give in order to gain more (74:6), rewards are promised: “What you give in alms desiring God's face—those they receive recompense manifold” (sura 30:39/38). The reward is compared to the multiplication of corn when it is planted (sura 2:261/263).

Proverbs 19:17 likewise promises, “He who is kind to the poor lends to the Lord, and He will repay him for his deeds.” Jesus also said, “Give and it will be given you” (Lk. 6:38). The rich young ruler whose focus on wealth kept him from following Jesus was told, “Go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me” (Mt. 19:21). Jesus knew “Wherever your treasure is, there will your heart be also” (Mt. 9:21). There is an area in which alms accomplish a function with which Protestants would take issue. The Quran affirms:

whosoever forgoes it [legal retribution] as a freewill offering (*sadaqa*), that shall be to him an expiation (*kaffara*) [for his own sins]... the expiation [for breaking oaths] is to feed ten poor persons... or to clothe them, or to set free a slave... expiation [for slaying game during pilgrimage is] food for poor persons (Sura 5:45/49, 89/91, 95/96).

The Roman Catholic canon in the apocrypha has a similar teaching: “almsgiving atones for sin” (Ecclus. 3:30), and “almsgiving delivers from death and saves people from passing down to darkness” (Tobit 4:7).

Some of the church fathers also associated almsgiving with the forgiveness of sins. The second epistle attributed to Clement of Rome claims: “Almsgiving is excellent as penitence for sin; fasting is better than prayer, but almsgiving is better than either . . . almsgiving alleviates sin” (16:4). Cyprian, Athanasius, Jerome, and Augustine also associated almsgiving with the forgiveness of sins.¹³³

Much more could be said on the function of *zakat* in contemporary Muslim economics.¹³⁴ But, from a Christian perspective, we need to note that Jesus expected it to be a regular part of the believer's practice (Mt. 6:3), and James classified attention to orphans and widows in their affliction to be part of religion that is pure and undefiled before God (1:27). Yet underlying all Christian giving should be the response of gratitude for God's “inexpressible gift” (2 Cor. 9:11-15).

Pillar IV: Fasting (*sawm*)

Fasting is listed as a characteristic of those who submit to God—that is, true Muslims (sura 33:35). Many Christians, however, believe it is wrong, or at least unwise, to keep the fast of Ramadan.¹³⁵ To evaluate this, as with the other pillars, we need to look at the roots, meaning, and function of Muslim and Christian fasting.

The words which Muslims use, *sawm* and *siyam*, originally had a different meaning in Arabic, “to be at rest.” In

Judeo-Aramaic usage, however, they already meant “fasting,” which suggests this was the source of Muslim usage. This connection is supported by the Quran which makes the prescription to fast a continuation of the prescription to those before them (sura 2:183/179). The Traditions are even more specific:

The Prophet came to Medina and saw the Jews fasting on the day of 'Ashura. He asked them, “What is this?” They told him, “This is the day on which God rescued the children of Israel from their enemy. So Moses fasted this day.” The Prophet said, “We have more claim to Moses than you.” So the Prophet fasted on that day and ordered Muslims to fast on it.¹³⁶

During the first year in Medina the fast was “a few days,” apparently the ten days of penance leading up to the Jewish Day of Atonement—'Ashura (the “tenth” in Hebrew-Aramaic), the word Muslims use. It was also a time of seclusion for the pious in the place of worship—a practice that later was incorporated by Muslims into the last ten days of Ramadan and called *i'tikaf*, when that month was made the required fast.

Other practices are also similar to Judaism. Abstaining from eating and drinking in the day but not at night was Jewish.¹³⁷ Even in biblical times this was sometimes practiced (Jdg. 20:26; 2 Sam. 1:12; 3:35). Likewise the Quran says, “Eat and drink until the white thread becomes distinct to you from the black thread at dawn” (sura 2:187/183). The source is the Jewish Mishnah.¹³⁸

Fasting has played a significant role in Judaism and Christianity—including those of extended periods like the month of Ramadan. Moses, Elijah, and Jesus all fasted 40 days and nights (Deut. 9:9, 18; 1 Kgs. 19:8; Lk. 4:1-2). Jesus expected people to fast (Mt. 6:16-18), and Paul fasted frequently (Acts 13:2; 2 Cor. 6:5; 11:27). Fasting was emphasized by the Church Fathers, and the forty-day fast or self-denial of Lent is even mentioned at the Council of Nicea in 325.¹³⁹

When we look at the meanings and functions of Muslim and Christian fasting, we see many parallels and some differences. For the Muslim, fasting is above all an act of obedience, for it is prescribed for them (sura 2:183/179). Secondly, it is an act of commemoration of the “descent” of the first verses of the Quran on the 27th of Ramadan (sura 44:1-5/4).

Thirdly, in the Traditions it has developed the meaning of contrition and forgiveness that is more prominent in the Judeo-Christian tradition. One says, “All sins are forgiven to one who keeps Ramadan out of sincere faith and hoping for a reward from God.” Another affirms, “When the month of Ramadan starts, the gates of heaven are open and the gates of hell closed.” The reference to the gates of heaven being open seems to be based on the old Jewish practice of praying when the Temple gates were open since that was a propitious time.¹⁴⁰ This same sense of pardon is found in the fasts for expiation (suras 2:196/192; 15:89/90, 95/96).

The concept is very prominent in the biblical examples (Deut. 9:25-29; Ex. 32:30; Neh. 1:4-6; 9:1-2; Mt. 12:41), as it is in the Torah.¹⁴¹ Likewise the Roman Catholic Church has used the fast as penitence and preparation before the Mass and leading into Holy Week.

The nights of Ramadan are times of joy and celebration, and decorations are often put in the streets during the month. Although fasting was used to express sorrow in biblical times (e.g., 2 Sam. 1:11-12), it can also be a time of joy (Zech. 8:18).

Christians are given warnings against the misuse of fasting (Mt. 6:16-18; Lk. 18:10, 12), but Jesus expected his disciples to fast (Mk. 2:18-20). It is interesting that Paul includes his going hungry as one of the deprivations he endured so that he would “put no obstacle in any one’s way” (2 Cor. 6:3). Lack of fasting is seen by Muslims as being

irreligious. God asked the Israelites, “Was it really for me that you fasted?” (Zech. 7:5). We need to ask ourselves the same question.

Pillar V: Pilgrimage (*Hajj*)

Not too much attention will be given to the Pilgrimage since it was an adoption and reinterpretation of pagan rituals. The Traditions make this clear. Muhammad’s wife Aisha, for example, told how the pagans used to enter a consecrated state (*ihram*) in the name of the idol Manat. Out of honor for that idol, they did not perform the pilgrimage ritual between the hills of al-Safa and al-Marwa at the Kaaba until the Quran explained that they were now symbols of God (sura 2:158/153).¹⁴²

Despite its pagan origin, many of its elements were those that God adopted for use in the schoolhouse of His children Israel. The word *hajj* is the Hebrew *haj* used in Psalm 81:4 (vs. 3 in English) for a sacrifice when the Israelites were gathered in Jerusalem. Likewise the word *qurban*, frequently used to describe the Festival of Sacrifice during the pilgrimage, is used for “offering” or “consecrated” in Leviticus and Numbers.

Muslims are required to perform the pilgrimage once in their lifetime if possible as the Israelites were to go to Jerusalem three times a year. One of these, the Feast of Tabernacles, has a number of similarities to the *Hajj*—for example, going seven times around the sanctuary (Ps. 26:6) as Muslims do around the Kaaba and standing before God as an act of worship.

The concept of the Mosque of Mecca being *haram* (a sacred place restricted to Muslims—sura 9:28) has its counterpart in the Court of the Gentiles for Gentiles, who could not enter the Temple. Mecca is seen as the place of the Last Judgment, as Jerusalem is. Abraham is associated with the Kaaba as Jews associate him with Mt. Moria under the Temple area. The Kaaba has a cover-

ing (*kiswa*) replaced every year like that of the Tabernacle. The direction of prayer for Muslims and Jews has been toward their respective sanctuaries. As the Temple had a place for ablutions, the Meccan mosque has *zam zam* water, later supplemented. As Muslim pilgrims put on white clothing when in a consecrated state, so the High Priest put on holy garments (Lev. 16:4). Likewise the hair is not cut when one is in a consecrated state as was the case with the biblical Nazarite vow (Num. 6:5).

If all these elements were used by God in His schoolhouse for His people Israel, can they not serve again for lessons as He gathers a new people for Himself? The lessons will no longer be in Mecca. As Jesus told the woman of Samaria, worship will not be restricted to specific locations (Jn. 4:20-24). God, however, used pilgrimages to teach the people lessons including His holiness and their unity as a people. We shall need to find ways to do the same.

Reusing the Pillars

The case study we are considering is in a Muslim country that has had missionaries and churches for many years but had seen very few conversions from the Muslim community. Almost all the Christians were from another religious group.

Five years ago the church responded to a natural catastrophe by sending twenty Christian couples to serve, only one from a Muslim background. Their work was appreciated, but their Muslim neighbors would not eat the food they gave them. It was assumed that the Christians were “unclean” when they prepared it because they did not bathe (*ghusl*) in the morning when they may have had sexual relations the night before. When they changed their bathing habits, their Muslim neighbors ate their food. The Christians were called angels because of their service but were still considered “irreligious” because they did not perform ritual

prayers (*salat*). Even when God answered their prayers miraculously, their neighbors did not follow Christ until the Christians were seen to perform ritual prayers.

Less than three years ago a more contextual approach was adopted with help from some who had studied with Fuller School of World Mission personnel. Only Muslim converts were employed in the villages, and many thousands have since responded. God has used a number of factors along with the contextualization approach. The New Testament had been translated using Muslim vocabulary rather than words from the other religion, and copies have been sold throughout the villages. Natural catastrophes had occurred which were interpreted as divine judgment, and the Christian couples had responded with a wholistic ministry. These Christians had prayed for the sick, natural catastrophes and personal relationships, and God had answered with amazing power. Muslims who opposed the conversions were even stricken with ailments.

An important factor was that some of the Christian leaders knew the Quran well. The Muslims believed that Muhammad would be an intercessor on the Last Day.¹⁴³ The Christians challenged this, for Muhammad, they said, is not mentioned by name in the Quran as an intercessor. They pointed out that only one whom God approves may intercede (suras 19:87/90; 20:109/108; 53:26/27). The *Injil* (Gospel), which the Quran affirms, says that God approved of Jesus (Mt. 3:17; Mk. 1:11; Lk. 3:22) and states that he is the only mediator between God and humanity (1 Tim. 2:5). This would fit in with the common interpretation of sura 43:61 as designating that the return of Jesus will be a sign of the Last Hour.

When asked about their attitude toward the Quran, the Christians answered that it was meant for the people of Mecca and neighboring villages

according to sura 6:92: “This is the Book that we have revealed, a blessing and a confirmation to those who were before it, and that the Mother of Cities [Mecca] may be warned and those who are around her.” Sometimes other verses were used to show that it was for Mecca¹⁴⁴ and the Arabs.¹⁴⁵ When they were asked about their attitude towards Muhammad, they said that he was a prophet to the Arabs according to the same verse and others.¹⁴⁶ Historically this is a valid interpretation of the Quran, but ultimately Muhammad seems to have seen his mission as universal (sura 34:28/27).¹⁴⁷

Although the old practice of debating has normally been viewed as counter-productive today, in at least one union of villages the chairman called on the followers of Jesus to defend their position against four religious teachers (*'ulama*). A Muslim spokesperson started, “We the people of this area are Muslims... We heard that you came here to make us Christians, which is a foreign religion, a religion of infidels.” Here “Christian” is being defined as “foreign” and “disbelieve”; so the convert refused to be called one and said that he had nothing to do with the Christians in the country (who originally were from a different religious community).

The follower of Jesus claimed to be a “Muslim.” This led to a discussion between “brothers” of what a Muslim was. The follower of Jesus said that according to the Quran it was one “who has completely surrendered himself to the will of Allah.” He could point to this meaning of the term in the Quran (2:112/106; 3:64/57), where it is also used to describe Jesus’ disciples (5:111,112). Thus he was technically right in the sense that he had completed his submission to God through Christ. The followers of Jesus have come to be called “believers”—a term more in keeping with the original followers of “the Way” before they were called “Christians” in Antioch.

After being assured that the follower of Jesus believed in the final judgment, the Muslim spokesperson asked, "Do you believe that Muhammad is the mediator on the day of final judgment?" The follower of Jesus responded, "Does the Quran say so?" When the four *'ulama* could not show a verse that clearly did, the news spread, and many decided to follow Jesus.

Decisions are normally made in groups. The chairman announced that another meeting would be held the following month. If the *'ulama* won, the followers of Jesus should return to Islam. On the other hand, if they lost, he and his relatives would follow Jesus. In another situation a Sufi mystic leader learned in a Good Friday message that the veil of the Holy of Holies was torn from top to bottom. He cried, "Why should I bother with the Law any more if Jesus has opened up the Holy of Holies?" He is leading his disciples to follow Jesus. Attempts are made to keep social units together by only baptizing people if the head of the family is also being baptized.

Conversions are following the web pattern along family, friendship, and occupational lines. When whole villages come, the mosque remains the center of worship. Teachers of their new faith are supported locally in the pattern of the imams of the mosque.

Muslim convert couples developed a prayer ritual which follows the Muslim pattern but expresses their new allegiance to God through Jesus. Morning prayer starts with the normal "intention" (*niya*) to pray but adds "in the name of my Lord and Savior Jesus Christ" before the traditional exclamation "God is greater" (*Allahu akbar*). In the first *rak'a* (the basic ritual which is repeated) Psalm 23 or any other biblical passage is recited. The rest of the *rak'a* follows the traditional postures and praises to God, although "All praise to Jesus Christ" may be substituted for the first.

The Lord's Prayer is recited in the second *rak'a* plus another passage if desired. After two *rak'a*, the worshipper adds to the thanksgiving, "Please give me favor to worship you this way until your [Christ's] second coming." Then the regular greeting and blessing are given to the ones on the right and left of the worshipper. A time for *du'a* (spontaneous prayer) is suggested for intercession and petition. The *Ikamatis* altered to:

God is love. God is love.
And praises belong to God.
Present. Present before God.
Present. Present in the name of
Jesus Christ.

The remaining four daily prayers plus any additional *rak'a* at these times follow the same pattern with different scripture passages indicated for each.¹⁴⁸ After the night prayer a special prayer of three *rak'a* is suggested. In the first John 1:12 is recited with the prayer:

O Almighty God, the experience that you have given me to be your child through placing my faith in Jesus Christ and accepting him as my personal Savior, give the same experience to the lives of the _____ million Muslims of _____.

In the second *rak'a* John 3:16 is recited with the prayer:

O God, the experience that you have given to me to have eternal life through your gift of grace in the Lord Jesus Christ, I claim the same experience in the name of Jesus Christ for the lives of _____ million Muslims of _____. Please acknowledge this.

Psalm 117:1-2 is recited in the final *rak'a*. At the conclusion, time is spent in intercession for the country, government officials, believers and their leaders, neighbors, relatives, and one-self.

Conclusion

We have seen that the so-called "pillars of Islam" had for the most part been used before by Jews and Christians and with some adjustments are being used again. Their forms, meanings, and functions have been sufficiently similar to allow this to happen. Yet there are many factors that could weaken or

topple them and what they support. One is the problem of training leadership for such a creative and rapidly growing movement. A second is how to build bridges to other segments of the church without inhibiting growth. The demise of the Nestorian Church gives mute witness to the results of being isolated.

A third problem is how to reuse Muslim forms without retaining Muslim meanings such as merit. A fourth is how to avoid an ossified contextualization that inhibits maturity—an apparent problem of the Jewish believers to whom the Epistle to the Hebrews was written. Despite the dangers, we are seeing God blessing the refurbishing of these pillars in our day as they bear the weight of new allegiances to God in Christ.

What is happening can be visualized in the Hagia Sophia, a fourth-century church that was close to its Jewish and Eastern foundations. Its pillars held up a dome on which was painted the face of Christ. Muslims made the church into a mosque—altering the direction of prayer, adding the names of Muslim heroes, and painting over some of the Christian mosaics. Over the face of Christ in the dome they painted the quranic words "God is the Light of the heavens and earth" (sura 24:35). The same pillars continued to hold up this witness. Should the artisans painstakingly remove its paint as they have from some of the other Christian pictures, they could once again see "the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:6). And the same pillars would continue to hold it up.

End Notes

1. J. Pedersen, "Masjdjid," Shorter Encyclopaedia of Islam (Leiden: E. J. Brill, 1961), 339B-340A.
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3. For a broader discussion of the anti-Quranic bias of Arabic Bible translation, see Samuel P. Schlorff, "The Missionary Use of the Quran: An Historical and Theological Study of the Contextualization of the Gospel" (unpublished Th.M. thesis; Phila-

- delphia: Westminster Theological Seminary, 1984), 61-71.
4. Paul W. Harrison, "The Arabs of Oman," *The Moslem World* XXIV (1934), 269.
 5. *Missiology* V (1977), 301-320.
 6. Ed. Don M. McCurry. Monrovia, CA: MARC, 1979.
 7. *Ibid.*, 58-70.
 8. *Ibid.*, 71-84.
 9. *Ibid.*, 85-96.
 10. *Ibid.*, 97-113.
 11. *Ibid.*, 114-128.
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 13. Grand Rapids, MI: Baker Book House.
 14. Grand Rapids, MI: Baker Book House, 1985.
 15. Page 183.
 16. Ed. J. Dudley Woodberry. Monrovia, CA: MARC, 1989.
 17. *Ibid.*, 277-292.
 18. *Ibid.*, 293-298.
 19. *Ibid.*, 299-314.
 20. *Ibid.*, 255-276.
 21. Larry G. Lenning, *Blessing in Mosque and Mission*. Pasadena, CA: William Carey Library, 1980.
 22. Evertt W. Huffard, *Thematic Dissonance in the Muslim-Christian Encounter: A Contextualized Theology of Honor*. Unpublished Ph.D. dissertation. Pasadena, CA: Fuller Theological Seminary, 1985 and "Culturally Relevant Themes about Christ" in *Muslims and Christians on the Emmaus Road*, ed. Woodberry, 177-192.
 23. Michael Nazir-Ali, *Frontiers in Muslim-Christian Encounter* (Oxford: Regnum Books, 1987), 15-37.
 24. Schlörff, "The Missionary Use of the Quran."
 25. Fritz Goerling, "The Use of Islamic Theological Terminology in Bible Translation and Evangelism among the Jula in Cote d'Ivoire." Unpublished Th.M. thesis. Pasadena, CA: Fuller Theological Seminary, 1989.
 26. Liliat Trotter. Cairo: Nile Mission Press.
 27. Ar-Rabitah, P.O. Box 1433, Limassol, Cyprus.
 28. Beirut: The Bible Society, 1984.
 29. For their rationale, see Sobhi W. Malek, "Allah-u Akbar Bible Lessons: Aspects of Their Effectiveness in Evangelizing Muslims." Unpublished D.Miss. dissertation; Pasadena, CA: Fuller Theological Seminary, 1986.
 30. Sirat al-Masih bi-Lisan Arabi Fasih (Larnaca, Cyprus: Izdihar Ltd., 1987). For a comparison of this style with existing Arabic Bible translations, see: David Owen, "A Classification System for Styles of Arabic Bible Translations," *Seedbed* (P.O. Box 96, Upper Darby, PA 19082) III (1988), No. 1, 8-10. For reactions to it, see Schlörff, "Feedback on Project Sunrise (Sira): A Look at 'Dynamic Equivalence' in an Islamic Context," *ibid.*, no. 2, 22-32.
 31. Dated July 3, 1987.
 32. "Arab Christian Reaction to Contextualization in the Middle East" (Unpublished M.A. thesis; Pasadena, CA: Fuller Theological Seminary, 1988), 73-75.
 33. *Ibid.*, 80-81.
 34. "Islam and Missions: Mohammad or Christ?," 1.
 35. Berita NECF: A Bimonthly Publication of the National Evangelical Christian Fellowship of Malaysia (Petaling Jaya, Selangor), I, no. 1 (April/May, 1988), 5.
 36. Suggested by sura 16:103/105.
 37. See, e.g., Abraham Geiger, *Judaism and Islam*, trans. F. M. Young (New York: KTAV Publ. House, 1970; orig. publ. as *Was hat Mohammed aus dem Judentum aufgenommen?* 1898); Charles Torrey, *The Jewish Foundation of Islam* (New York: Jewish Institute of Religion Press, 1933); Alfred Guillaume, "The Influence of Judaism on Islam," *The Legacy of Israel*, ed. Edwyn R. Bevan and Charles Singer (Oxford: Clarendon Press, 1928), 129-171; W. Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956), 192-220. On the possible influence of unorthodox variants affected by Christian monastic piety, see S. D. Goitein, *Jews and Arabs: Their Contact through the Ages* (3rd rev. ed.; New York: Schocken Books, 1974), 57-58. On the possible influence of a late offshoot of the Qumran community, see Chaim Rabin, *Qumran Studies* (London: Oxford University Press, 1957), 112-130.
 38. See, e.g., Tor Andrae, *Les Origines de l'Islam et le Christianisme*, trans. Jules Roch (Paris: Adrien-Maisonneuve, 1955); Richard Bell, *The Origin of Islam in its Christian Environment* (London: Macmillan and Co., 1926); J. Spencer Trimingham, *Christianity among the Arabs in Pre-Islamic Times* (London: Longman, 1979); Watt, *Medina*, 315-320.
 39. See, e.g., Hamilton A. R. Gibb, "Pre-Islamic Monotheism in Arabia," *Harvard Theological Review* LX (1962), 269-280; J. Fieck, "The Originality of the Arabian Prophet," *Studies on Islam*, trans. and ed. Merlin Swartz (New York: Oxford University Press, 1981), 86-98; Watt, *Muhammad at Mecca* (Oxford: Clarendon Press, 1960), 158-161.
 40. Cf. Watt's view, based partly on sura 19:16-33/34. that Muhammad originally thought that the monotheism he preached was identical to that of the Jews and Christians (Medina, 315 and n.).
 41. Arthur Jeffery, *The Foreign Vocabulary of the Quran* (Baroda: Oriental Institute, 1938), vii-viii.
 42. *Ibid.*, 19.
 43. *Ibid.*, 66, and Bell, *Origin of Islam*, 54.
 44. A. J. Wensinck, "Wahy," *Shorter Encyclopaedia of Islam*, ed. H. A. R. Gibb and J. H. Kramers (Leiden: E. J. Brill, 1961), 622A.
 45. Jeffery, 276.
 46. *Ibid.*, 71-72.
 47. A. J. Wensinck, "Kibla" in *Encyclopaedia of Islam* (New Ed.), ed. H. A. R. Gibb et al. (Leiden: E. J. Brill, 1986 —), V, 82; Mahmoud M. Ayoub, *The Qur'an and Its Interpreters*, I (Albany, NY: State University of New York Press, 1984), 167-175; Abu-l 'Abbas al-Baladhuri, *Kitab Futuh al-Buldan*, p. 2, trans. Philip K. Hitti as *The Origins of the Islamic State*, I (New York: Columbia University, 1916), 15.
 48. Jeffery, 198-199; A. J. Wensinck, "Salat," in *Shorter Encyclopaedia of Islam*, 491B.
 49. Jeffery, 161-162.
 50. *New Researches into the Composition and Exegesis of the Quran* (London: Royal Asiatic Society, 1902), 35.
 51. *The Talmud of Jerusalem*, Eng. trans. Moses Schwab (London: Williams and Norgate, 1886), I, chap. 2, no. 3 (34-35); D. Masson, *Le Coran et la revelation judeo-chretienne* (Paris: Adrien-Maisonneuve, 1958), I, 32.
 52. Torrey, 133-134. On the shema' as a confession of faith, see Mishna Berakoth 2:2 in *The Mishna*, trans. Herbert Danby (London: Oxford University Press, 1949), 3; George Foot Moore, *Judaism in the First Centuries of the Christian Era* (Cambridge, MA: Harvard University Press, 1950), I, 465; Vernon H. Neufeld, *The Earliest Christian Confessions* (Grand Rapids, MI: Wm. B. Eerdmans, 1963), 34-41.
 53. For the meaning of the shahada see: Wensinck, *The Muslim Creed* (Cambridge: University Press, 1932),

- 17-35; Wilfred Cantwell Smith, *The Faith of Other Men*, 51-62. For the meaning of God's unity to a Sufi mystic, see Seyyed Hossein Nasr, ed., *Islamic Spirituality* (New York: Crossroad, 1987), 312-315.
54. See Wensinck, *A Handbook of Early Muhammadan Tradition* (Leiden: E. J. Brill, 1960), s.v. "unity."
55. For an extensive discussion see Schlorff, "The Missionary Use of the Quran."
56. E.g., Psalm 104 reflects the hymn of praise of Akhnaton to the sun.
57. E.g., the parable of the judge and the widow (Lk. 18:2-5) adapts Ben Sirach 35:15-19.
58. Paul in Acts 26:14 quotes Euripides Bacchus 795. These and other illustrations are found in an unpublished report by George Housney of a Beirut Study Group involving Emmett Barnes, Kenneth Bailey, and Colin Chapman.
59. See footnote 27 above.
60. For an extensive discussion, see Kenneth Cragg, *Muhammad and the Christian: A Question of Response*. London: Darton, Longman and Todd/Maryknoll, NY: Orbis Books, 1984.
61. Al-Qustas al-Mustaqim, ed. V. Chelhot, 68, in Chelhot, "La Balance Juste," *Bulletin d'Etudes Orientales*, XV (1958), 62; al-Munqidh min al-dalal (The Deliverer from Error), ed. Jamil Saliba and Kamal 'Ayyad (3rd ed.; Damascus, 1358/1939), 101; trans. in W. Montgomery Watt, *The Faith and Practice of al-Ghazali* (London: George Allen and Unwin Ltd., 1953), 39.
62. Other early biblical confessions are: "Jesus is the Son of God" (Jn. 4:15); "You are the Christ, the Son of the Living God" (Mt. 16:15); and longer formulations in Phil. 2:6-11; 1 Cor. 15:3-7; Rom. 1:1-4; 1 Tim. 3:16. On the earliest Christian confessions see: Paul Feine, *Gestalt des apostolischen Glaubensbekenntnisses in der Zeit des Neuen Testament* (Leipzig: Verlag Doerffling & Franke, 1925); Vernon H. Neufeld, *The Earliest Christian Confessions* (Grand Rapids, MI: Wm. B. Eerdmans, 1963); Oscar Cullmann, *The Earliest Christian Confessions*, trans. J. K. S. Reid (London: Lutterworth Press, 1949); J. N. D. Kelley, *Early Christian Creeds* (2nd ed.; London: Longmans, 1960); O. Sydney Barr, *From the Apostles' Faith to the Apostles' Creed* (New York: Oxford University Press, 1964).
63. See the classic study by E. Mittwoch, *Zur Entstehungsgeschichte des islamischen Gebets und Kultus in* *Abhandlungen der preussen Akademie der Wissenschaften* (Berlin, 1913) philosophy-history Kl., no. 2.
64. I (Berakhot) 4: 1 (73).
65. Sahih al-Bukhari (Arabic-English), trans. M. Muhsin Khan (9 vols.; Beirut: Dar al-Arabia, n.d.), vol. I, Bk. 8 (Salat), chap. 1 (213-214).
66. For the argument that Islam chose a middle position as noted in a slightly different context in sura 2:143/137, see S. D. Goitein, *Studies in Islamic History and Institutions* (Leiden: E. J. Brill, 1968), 84-85.
67. Guillaume, 162-163.
68. Al-Bukhari, I, Bk. 5 (Ghusl) (156-176); G. H. Bousquet, "Ghusl," *Encyclopaedia of Islam* (New Ed.), s.v.
69. Guillaume, 162.
70. On the controversy, see Parshall, "Lessons Learned in Contextualization," 279.
71. The Talmud of Babylonia, I: Tractate Berakhot, trans. Jacob Neusner (Chico, CA: Scholars Press, 1984), fol. 15A (chap. 2, sec. 22, 116); A. J. Wensinck, "Tayammum," *Shorter Encyclopaedia of Islam*, 589A.
72. Cedrenus, *Annales*, ed. Hylander (Basle, 1566), 206 in *ibid.*
73. Masson, 470.
74. *Ibid.*, 531.
75. The Talmud of Jerusalem, Eng. trans. Schwab, I (Berakhot), chap. 4, nos. 6-7 (91-93).
76. Sahih al-Bukhari, vol. IV, Bk. 60, chap. 20 (18).
77. Masson, 507-508.
78. *Ibid.*, 511.
79. Baba Bathra, fol. 25A, in *The Babylonian Talmud: Seder Nezikin*, ed. I. Epstein, trans. Maurice Simon and Israel A. Slotki (London: The Soncino Press, 1935), 124-125.
80. Abu Hamid al-Ghazali, *Ihya Ulum-id-Din*, trans. Fazal-ul-Karim (Lahore: Islamic Book Foundation, 1981), Bk. IV, chap. 7 (389-407); Guillaume, 156; Wensinck, "Niya," *Shorter Encyclopaedia of Islam*, s.v.
81. Mittwoch, p. 16; Wensinck, "Salat," 493B.
82. Mittwoch, p. 17; Wensinck, "Salat," 493B.
83. Mittwoch, p. 17; Wensinck, Mohammed en de Joden te Medina (2nd ed., 1928), 104 in his "Salat," 494A.
84. For Christian parallels, see A. Baumstark, "Juedischer und Christlicher Gebetstypus im Koran," *Der Islam*, XVI (1927), 229.
85. Mittwoch, 16; Guillaume, 156.
86. Goitein, 75 and n.
87. Yoma, 53B, in *The Babylonian Talmud: Seder Mo'ed*, v. 2/5, ed. I. Epstein, trans. Leo Jung (London: The Soncino Press, 1938), 250.
88. Goitein, *Studies*, 117-118.
89. C. H. Becker, "Zur Geschichte des Islamischen Kultus," *Der Islam*, III (1912), 374-419; Hava Lazarus-Yafeh, *Some Religious Aspects of Islam* (Leiden: E. J. Brill, 1981), 40.
90. Al-Qastallani II, 176 in Goitein, *Studies*, 112.
91. *Studies*, 113-114.
92. See the 2nd century A.D. Midrash Haggadah entitled Mekhilta on Exodus 20:11 in Lazarus-Yafeh, 143, n.8.
93. Bell, 143; Wensinck, "Salat," 495A.
94. Ibn Maja, Siyam, bab. 68 in Wensinck, "Tahadjjud," *Shorter Encyclopaedia of Islam*, 559.
95. Abu Da'ud, Tatawwu', bab. 18 in *ibid.*
96. Mittwoch, 22; Becker, "Islamischen Kultus," 386; Wensinck, "Salat," 496A.
97. *Muslim Devotions: A Study of Prayer Manuals in Common Use* (London: SPCK, 1961), and "The Language of Muslim Devotion," *The Muslim World*, XLVII (1957), 5-21, 98-110, 194-209.
98. Quoted in Samuel M. Zwemer, *Studies in Popular Islam* (London: Sheldon Press, 1939), 15.
99. See Louis Gardet, "Du'a," *Encyclopaedia of Islam* (New Ed.), 617-618.
100. For these see, e.g., Nasr, 111-118; Louis Massignon, *Essai sur les origines du lexique technique de la mystique musulmane* (Paris: Vrin, 1968), 259; Wensinck, "Salat," 498B-499A; Bill Musk, "Popular Islam: The Hunger of the Heart," *The Gospel and Islam*, ed. McCurry, 218.
101. E.g., prayer in the mosque is considered 25 times more meritorious than elsewhere: al-Bukhari, Sahih, I, Bk. 8 (Salat), chap. 87 (p. 277).
102. Yvonne Haddad, "The Impact of the Islamic Period in Iran on the Syrian Muslims of Montreal," *The Muslim Community of North America* (Edmonton, Alberta: University of Alberta Press, 1983), 175-176.
103. "Good is almsgiving, which delivers from death and purges away all sin" (*The Book of Tobit*,

- trans. and ed. Frank Zimmerman [New York: Harper & Bros., 1958], 111).
104. Al-Bukhari, I, Bk. 8 (Salat), chap. 1 (p. 211).
 105. Ahmad b. Hanbal, III, 128, 285 in Wensinck, "Salat," 498A.
 106. Al-Bukhari, I, Bk. 8 (Salat), chap. 38 (p. 244).
 107. Muslim, Sahih Muslim, trans. Abdul Hamid Siddiqi (Lahore: Ashraf, n.d.), I (Iman), trad. 146 (p. 48).
 108. Malek, Qasr al-salat fi 'l-safar, trad. 91 in Wensinck, "Salat," 498A.
 109. Malek, Qasr, II, 229 in *ibid*.
 110. Tradition from Muslim, Adhkaru 'n-Nawawi, 33 in Padwick, Muslim Devotions, 173.
 111. Regis Blachere, Introduction au Coran (2nd ed.; Paris: C-Gt.-P. Maisonneuve, 1959), 142-144; Y. Moubarac, "Les etudes d'epigraphie sud-semitique et la naissance de l'Islam," Revue des Etudes Islamique, 1957, 58-61; B. Carra de Vaux and L. Gardet, "Basmala," Encyclopaedia of Islam (New Ed.), 1084-1085; Mt. Sinai Arabic Codex 151, ed. Harvie Stahl, 2 vols. (Leuven: Peepers, 1985).
 112. See, e.g., Padwick above n.97; Kenneth Cragg, ed., *Alive Unto God: Muslim and Christian Prayer* (London: Oxford University Press, 1970); Marston Speight, "Muslim and Christian Prayer," Newsletter of the Task Force on Muslim Christian Relations (Hartford, CT: National Council of Churches and Duncan Black Macdonald Center), no. 12 (Mar. 1980), 1-3.
 113. See Cragg, "A Study in the Fatiha," Operation Reach [Beirut and Jerusalem]: Near East Christian Council, Sept.-Oct., 1957), 9-18.
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 120. J. Horowitz, "Quran," *Der Islam*, XIII (1923), 66-69.
 121. Guillaume, 156; Theodor Noeldeke, *Geschichte des Qorans* (2nd ed.; Leipzig, 1909), III, 116-248; R. Paret, "Kira'a," Encyclopaedia of Islam (New ed.), s.v.
 122. Mittwoch, no. 2; Becker, "Islamischen Kultus," 374-419, and "Die Kanzel im Kultus des alten Islam," *Orientalische Studien Theodor Noeldeke zum siebzigsten Geburtstag*, ed. Carl Bezold (2 vols.; Giessen, 1906), 331ff.; al-Bukhari, II (Jum'a), chap. 28 (p. 24); Wensinck, "Khutba," Encyclopaedia of Islam (New ed.), s.v.
 123. F. Wuestenfeld, *Geschichte der Stadt Medina* (Goettingen, 1860), p. 74 in Pedersen, 339B-340A.
 124. Pedersen, 340-343.
 125. *Ibid.*, 343.
 126. *Ibid.*, 343-346; al-Bukhari, I, Bk. 8 (Salat), chaps. 20-21, 54 (pp. 231-232, 254-255).
 127. Lazarus-Yafeh, 88-89.
 128. Al-Bukhari, IX, Bk. 89 (Ahkan), chaps. 18-19 (pp. 209-211); Pedersen, 347-348; Adam Mez, *The Renaissance of Islam*, trans. S. Khuda Bakhsh and D. S. Margoliouth (London: Luzac, 1937), 233.
 129. Jeffery, 153; J. Schacht, "Zakat," *Shorter Encyclopaedia of Islam*, 654.
 130. II, Bk. 24 (Zakat), chap. 41 (p. 310); T. H. Weir, "Sadaka," *Shorter Encyclopaedia of Islam*, s.v.
 131. A. Grohmann, "Ushr," *Shorter Encyclopaedia of Islam*, s.v.
 132. Bk. I, chap. 5, sect. 4 (pp. 219-221).
 133. Masson, 608 and n.3.
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 138. The Talmud of Jerusalem, I (Berakhoth), chap. 1, par. 5 (p. 15).
 139. See Masson, 573-574.
 140. Al-Bukhari, III, Bk. 3 (sawm), chaps. 5-6 (pp. 69-70); Goitein, *Studies*, 100.
 141. *The Torah, A New Translation of the Holy Scriptures* (Philadelphia: Jewish Publication Society, 1902), 212.
 142. Al-Bukhari, VI, Bk. 60 (tafsir), chap. 284 (pp. 362-363).
 143. This could be based on 20:109/108; 34:23/22 and 43:86, but Muhammad is not mentioned by name.
 144. 42:7/5 and 43:44/43 (which say this clearly) and 27:91/93; 28:85; 37:149 and 43:31/30 (which refer, or may refer, to Mecca but are not as clear).
 145. 12:2; 13:37; 16:103/105; 20:113/112; 26:195; 39:28/29; 41:3/2, 44; 42:7/5; 43:3/2; 44:58 and 46:12/11. The Christians also pointed out that the Quran was for a people who had not had a previous warner (32:3/2; 34:44/43; 36:6/5) nor a previous Book (34:44/43; 43:21/20).
 146. To the pagans or Gentiles (62:2) and to one or "my people" (13:30/29; 25:30/32; 38:4/3 and 43:44/43).
 147. Suras 4:79/81 and 7:158/157 may also be taken in a universal sense but do not have to be.
 148. Ps. 24:1-6; 25:1-7, 8-14, 15-22; 26:1-8; 34:1-8; 91:1-7; 92:1-8; 134:1-3; 136:1-9; 139:1-6; 141:1-5; 145:1-5; Isa. 61:1-3; Mt. 5:3-12; Jn. 1:1-5; 2 Cor. 5:18-19; Gal. 3:26-29; Eph. 1:3-8, 11-14; Phil. 2:5-11; Col. 1:15-20; Tit. 2:11-14; Heb. 2:1-4, 10-12; 2 Pet. 1:5-9 and Rev. 5:9-10, 12-13.

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[Editor's Note: This article is a revised reprint of chapter 14 in the book edited by Dean Gilliland, *The Word Among Us: Contextualization for Mission Today*. With permission from the editor]

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Critical Contextualization and Muslim Conversion

The author advocates a “new Christian apologetic” in Muslim evangelism that makes much of the nature of God and his relationship to creation. Christian witness in dialogue must “gently unmask” Muslim rebellion against God and focus on the centrality of the cross.

by Warren F. Larson

For those who minister the gospel to Muslims certain questions keep reoccurring: How much does one have to understand and believe to be a Christian? What must a convert conclude about Muhammad, and, at what stage of the process? Can the Qur'an have a place in the life of a convert? Can a convert retain some forms of Islamic worship? When should a convert be baptized?¹

As the Christian worker soon learns, there are also many practical problems to be considered: Who will befriend the convert? Where can the convert find work? And, perhaps more importantly, who will marry—and bury—the convert?²

These are painful realities, for on account of the Islamic tightly knit social fabric, converts are often doomed to a life of loneliness and isolation. This brief article suggests that in answer to these questions, the goal is to be culturally sensitive, yet remain faithful to the truth. Contextualization must strive to accommodate without compromise.

Basis for Contextualization

J. Dudley Woodberry suggests that most Muslim converts and inquirers find Christian forms of worship strange and offensive: Men and women are in close proximity in church; people sit on chairs or benches; they beat drums; and, worst of all they do not even remove their shoes! Then converts find out that the foreign terms used in Bible translations and liturgies are more Hindu than Muslim.³ For this reason, most missiologists and expatriate missionaries are ready to abandon forms of worship that are strange and offensive to converts and inquirers; and, to retain

Islamic religious forms and vocabulary.

However, would-be contextualizers usually face stiff resistance from both the Muslim and the local Christian community. Muslims tend to own their Islamic forms and words as the personal property of Islam, and therefore consider expressions like “followers of Isa,” and “Masjid Isa” as deceitful.⁴ Malaysia goes even further and forbids non-Muslim use of Islamic terms like Allah, *rasul*, *ratwas*, *wayhu*, *nabi*, *dakway* and *hadith*, failing to realize their distinct Syriac derivation predates Muhammad.⁵ For their part, Christians take exception to the use of most Islamic terms in their worship, because they believe such Islamic “forms” are Satanic in origin.

Yet what Muslims and Christians fail to recognize is that Islam itself has contextualized the monotheism it inherited from Jews and Christians (Surah 34:28; 46:12). Even the five Islamic pillars are rooted in Judaism and Christianity. *Shahada* (confession) is similar to the Jewish *shema* in both function and form (Deuteronomy 6:4). *Salat* “to bow” (ritual prayer) was used in synagogues and churches long before Muhammad. It was borrowed from the Syrian church while the Prophet was in Mecca. Judaism had three prayers a day (Psalm 55:7; Daniel 6:10). The removal of sandals and other rituals for impurities were Jewish preparations for prayer (Exodus 3:5). *Zakat* (alms-giving to the poor) has scriptural roots (Deuteronomy 15:11; Proverbs 19:17; Matthew 6:1-4; 25:35). *Sawm* (fast) describes those who submit to God (Surah 33:35) and is often practiced in the Bible (Matthew 6:16-18; Luke

18:10). The *hajj* was adopted and reinterpreted into Muslim practice from pagan rituals, Jewish males went up to Jerusalem three times a year. Muslims perform their pilgrimage once in a lifetime.⁶

Fundamental Issues

Despite commonalties, fundamental differences do exist between Islam and Christianity. Islam considers defilement more important than depravity. So, adjudging ritual impurity and failure to bathe ceremonially after sexual intercourse a serious offense, most Muslims do not seem to be desperate for a Savior to deliver them from the “little sins” of lying, stealing and cheating.⁷

It is this deep concern over defilement that places folk Muslims in a state of insecurity and fear. They point their feet in a certain direction when they sleep, go to the bathroom and say their prayers. They utter the word *bismillah* (in the name of God) whenever they begin a task, embark on a journey, blow their nose and go to the bathroom.⁸ It is therefore imperative that Christian workers understand the defilement issue and have a firm grasp of Scripture on this issue. The Bible clearly addresses the issue of shame (Genesis 2:25; 3:21; Exodus 30:17-21), but it also brings the good news that Christ's redemptive work clears up both shame and defilement (Mark 7:20-23).⁹ This combination opens up new avenues of ministry, enabling Christians to present the gospel at the point of need, where shame is more important than guilt.¹⁰

Thus, in dialogue with Muslims, Christian witness will emphasize that

God is concerned with the sin of impurity on the “inside” (Psalm 51), and that the blood of Jesus Christ “purifies us from every sin” (Heb.9:13-14; I Jn. 1:7). And, that we forgive our enemies and do not seek revenge on those who harm, insult and disgrace us (Rom. 12:19).

Commitment to Truth

A discussion of contextualization must also emphasize the need to approach Islam as committed Christians. That is, dialogue with Muslims will ultimately result in a full disclosure of the person and work of Christ. Christians must willingly discuss the distinctives of their faith, and, at the appropriate time, help Muslims evaluate their own Prophet. Ultimately, Christians must unashamedly invite Muslims to conversion and faith in the Lord Jesus Christ. This must never be taken to mean that Christians have nothing to learn from Muslims. Through dialogue, Christians can better understand and express their own beliefs, especially in regards to doctrines like the Trinitarian concept of God and the essence of salvation.¹¹

The danger is that in dialogue with Muslims Christians may be tempted to avoid controversial matters. For instance, though the qur’anic Allah and Old Testament names for God have etymological connections, Christians must be careful to emphasize conceptual and qualitative differences. Christian workers should make much of the character of God and Jesus Christ as God Incarnate—not just “Isa the Prophet.” They must emphasize that there is no salvation outside of Christ and that the cross is central to the gospel (I Cor. 1:17, 18; 2:2).

As to Muhammad, Kenneth Cragg explains how desperately Muslims want Christians to recognize him as a true prophet:

Muslims are disturbed about the silence and reserve of Christians regarding Muhammad. He is for Muslims the last and greatest of the prophets. Christian reticence on this subject surprises and scandalizes

them. They do not understand why we refuse to grant Muhammad the respect they themselves grant to the person of Jesus.¹²

This is indeed a touchy issue, and with a new emphasis on Blasphemy Laws in some Muslim countries, it is increasingly important for Christians to use caution and respect whenever they refer to the Prophet. However, Temple Gairdner, the eminent missionary from Glasgow, spoke to this issue nearly eight decades ago. He called for honesty and a commitment to truth:

if admirers of Mohammad are content to regard him historically as a great Arabian, who had a real and strange sense of prophetic call, and through this and his immense natural genius, singular gifts, and many virtues, accomplished a stupendous life-work, then we join with the admirers...The worst enemies of Mohammad are not his opponents, but his friends, who will have it that the character of this Arabian giant is the very type of perfected humanity;...that no great wrong can be attributed to him; that his moral splendor throws that of Jesus completely in the shade; and that his example and precept make the best foundation not only for codes of conduct but for national and international law!...All we know is that these men one and all, are doing a disservice both to truth and to their idol.¹³

The Goal of Dialogue: Conversion

Thus, true dialogue suggests that Christians invite their Muslim friends to faith. Such intent does not imply a “hidden agenda” whereby the Christian secretly plans for a Muslim to “convert.” Rather, it is an open and forthright goal of dialogue. Christians must understandably approach Muslims in a spirit of friendship and goodwill. They must demonstrate sympathy toward Islamic beliefs but stay committed to evangelism. They must not regard evangelism as secondary to good relations or conversion as peripheral to dialogue. They must see themselves in partnership with the Holy Spirit and invite Muslims to conversion (II Cor. 5:20; (Acts 18: 5, 9; 23:11; 24:24, 25; 26:28, 29; 28:23, 24, 30; II Cor. 5:20).

In the spirit of the Apostle Paul who boldly called others to faith, Dean Gilliland writes of individuals in the

past who combined sensitivity to Muslims with a sincere desire for their conversion. St. Francis of Assisi beautifully exemplified this love and commitment for the truth in attempting to convert the Sultan of Egypt during the Crusades. He, the most powerful Muslim leader of his time, was renowned for his ruthless hatred of Christians. Yet Francis walked directly through the battlefield to him and boldly “proclaimed the Triune God and Jesus Christ the Savior of all.” Though not converted, the Sultan offered him hospitality, requested prayer and even permitted the friar to preach the gospel in his house.¹⁴

Gilliland goes on to list two other historical figures who witnessed lovingly, albeit purposefully. From the time of the Crusades Fra Rinaldo de Monte Croce tried to win Muslims to Christ. He set out for Baghdad in AD 1288 determined to live with Muslims so they might be converted. He criticized the Islamic faith but advocated a warm relationship with Muslims.¹⁵

Raymon Lull is another example of one who loved Muslims and grieved over the Crusades. He tried to convince Christians that conversion of the Saracens could not come through war. With an “unquenchable and all-consuming zeal” Lull used every possible means at his disposal to win Muslims. He wrote profusely, pled with popes, and started missionary preparation schools. Lull was stoned to death by an angry Algerian mob in AD 1315, but he managed to turn the eyes of the world toward Muslims.¹⁶

Similarly, Cragg describes Gairdner’s total commitment to act as “an apologist for God in Christ via the cross.” Gairdner emphasized holiness through the channel of grace in the lives of his hearers and personal conversion. He was leery of anything that compromised Christianity in respect to other religions. His concept of salvation through faith dealt radically with sin and redemption through the finished work of Christ. For Gairdner, the purpose

of dialogue was not only to discuss, but to save.¹⁷

But Samuel Marinus Zwemer (1867-1952) probably did more to help Christians understand the spiritual needs of Muslims than anyone in this century. He never articulated this goal more clearly than when he hung a large map on the wall at a Student Volunteer Movement conference. As he swept his hand across the vast areas of Islam he declared, "Thou O Christ art all I want and Thou O Christ art all they want. What Christ can do for any man, He can do for every man."¹⁸

Care of Converts

Finally, it must be underscored that because of the special circumstances, Muslim converts need particular love and nurture. Since conversion is often a long journey that takes several years it is necessary they receive this care throughout the entire process.

And, in the strong likelihood that converts will be alienated from family and friends—and may even fear for their lives, it is suggested they be "taken in" by a Christian family to help provide the needed nurture. In practical terms, this means that with the help of other believers, the family would be responsible for the convert's education, employment, and need for a spouse.

Conclusion

Contextualization of the gospel among Muslims is a critical issue and easy answers are not forthcoming. On the one hand, there is the danger of monoculturalism that sees only the evil and demonic in Islam. However, there also is the danger of compromise and a tendency to steer around key issues.

This suggests that though Christians have much to learn from Muslims, certain distinctives, such as the nature of God, must come to the fore. The author advocates a "new Christian apologetic" in Muslim evangelism that makes much of the nature of God and his

relationship to creation. Christian witness in dialogue must "gently unmask" Muslim rebellion against God and focus on the centrality of the cross. It must be clear that Jesus Christ alone can purify and make us acceptable to God!

But respect for the truth must be held in tension with sensitivity and deep love for Muslims. Conversion must always be the ultimate aim of dialogue—never an end in itself. Christians do not primarily enter dialogue with Muslims to enrich each other's faith—they want Muslims to be converted!

It is clear that Muslims must overcome numerous obstacles when considering conversion. Such hurdles lengthen the entire process as Muslims contemplate the high cost of commitment. The paper stressed that the need for friendship, employment, marriage, and a place of burial must not be overlooked. It is the duty of the "new brotherhood" to take full responsibility for care and growth of the new disciples of Christ.

End Notes

1. I personally feel we should not forego baptism for converts, but this does not mean that it should not be delayed under certain circumstances. See Cragg, *Call of the Minaret*, 349-350. Also, two publications by the same author: Phil Parshall, *New Paths in Muslim Evangelism* (Grand Rapids: Baker Book House, 1980), 195 and "Lessons Learned in Contextualization," ed. Woodberry, 253. A comparison reveals a switch on this issue. In the first book he recommends a functional substitute, but nine years later recanted.
2. Martin Goldsmith, "Community and Controversy: Key Causes of Muslim Resistance," *Missiology* 4 (July 1976): 318.
3. J. Dudley Woodberry, "Contextualization Among Muslims: Reusing Common Pillars," in *The World Among Us: Contextualizing Theology For Mission Today*, ed. Dean S. Gilliland (Dallas, TX: Word Publishing, 1989), 283. The author says that the traditional Arabic Bible adopted Syriac names for Bible characters that are different than those used in the Qur'an. For example, *Yuhanna* rather

than *Yahya* for John and *Yisu* rather than *Isa* for Jesus. The same thing was done in the Urdu Bible in Pakistan.

4. In 1988 the Malaysian Government ruled that non-Muslims not read the Bible as one reads the Qur'an, that is, they were not to sit on the floor, use the rehal (wooden stand) to hold the Bible and wear clothing traditionally worn by Muslims. Moreover, it prohibited non-Islamic religions from using "Muslim words." Similarly, Sunnis in Pakistan resent it that Ahmadis use Muslim names and conduct worship, as if they are Muslim.
5. Woodberry, "Contextualization Among Muslims," 286-287.
6. *Ibid.*, 287-303.
7. Bruce Thomas, "The Gospel for Shame Cultures: Have We Failed to Reach Muslims at Their Point of Deepest Insecurity?" *Evangelical Missions Quarterly* 30, no. 3 (July 1994): 284-285. Thomas has found the same thing true of Muslims in Southeast Asia.
8. *Ibid.*
9. *Ibid.*, 286-289.
10. *Ibid.*
11. Arne Rudvin, "The Gospel and Islam: What Sort of Dialogue is Possible?" *Al-Mushir* 21 (1979): 122-123.
12. Kenneth Cragg, *Muhammad and the Christian* (New York: Orbis, 1984), 1.
13. Vander Werff, *Christian Mission to Muslims: The Record*, citing Temple Gairdner, "Mohammed Without Camouflage. Ecce Homo Aribicus, *The Moslem World*, 9 no. 4:56f.
14. Dean S. Gilliland, "Encounters in History," *Theology, News and Notes* (December 1988): 10.
15. *Ibid.*, 11.
16. *Ibid.*
17. Kenneth Cragg, "Temple Gairdner's Legacy," *International Bulletin of Missionary Research*, 5, no. 4 (October 1981): 164-167.
18. J. Christy Wilson, Jr. "The Legacy of Samuel M. Zwemer," *International Bulletin of Missionary Research*, 10, no. 1 (July 1986): 119.

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Power Encounter Among Folk Muslims: An Essential Key of the Kingdom

*Power encounter is not the only key to reaching the hearts of Muslims,
but it needs to be an essential factor to effectively evangelize Folk Muslims
and to plant the Church of Jesus Christ in their midst.*

by Rick Love

Greg Livingstone, General Director of Frontiers, a mission agency focused exclusively on the Muslim world, likes to tell a humorous story of the early days of Frontiers. Greg asked one of his Pentecostal missionaries how he was planning to reach Muslims. The missionary replied, "I'm going to raise the dead!" Shaking his head, Greg queried, "Do you have a plan b"?

People usually laugh at this story. But the majority of missionaries working among Folk Muslims wrestle with the supernatural issues that confront them.

More than three-fourths of the Muslim world, of approximately 800 million people, are folk Muslims, who are doctrinally Muslim but in practice are animists. Folk Muslims confess Allah, but worship spirits. They are more concerned with magic than they are about Muhammad.

Frontiers missionaries have shared accounts with me of Folk Islam in every region where we serve: North Africa, the Middle East, Central Asia, South Asia and Southeast Asia. I have interviewed workers in other missions as well who gave further confirmation of these phenomena.

For example, there is a widespread fear of curses among Folk Muslims. Tunisians are afraid that someone will find their fingernail trimmings and use that to curse them. In Yemen, they prefer using a person's hair to curse someone (both cases illustrate what is known as contagious magic). In Jordan, one worker talks about "blood blessings" as a frequent practice. If someone buys a car, they will sacrifice a lamb and place the blood on the bumper of the

car for protection from the forces of darkness. When a new house is built, they also sacrifice a lamb and its blood is applied to the door frames.

Morocco actually has "occultic fairs" called *moussems* which draw as many as 20,000 people! During these "satanic signs and wonders conferences", people gather in small groups all over the countryside to witness supernatural feats, to offer blood sacrifices, and to receive *baraka* (blessing). One friend told me of people, who possessed by spirits, would slash themselves with knives with no cuts or bleeding. Others would dance in trances, take bites of bread and then throw the bread out so the crowd could receive the *baraka*. Two other veteran workers described certain people possessed by animal spirits (like a lion or tiger spirit), who would actually kill and devour a live animal (like a cow) with their bare hands.

But there is a lighter side to Folk Islam. A love potion in Morocco is used to keep men faithful to their wives. This magical potion is served in tea and includes the wife's urine. With a hearty laugh, an Arab worker told me that "every man in Morocco has drunk his wife's urine, from the king down to the poorest peasant!"

After interviewing one worker from Egypt about various types of magical practices among Folk Muslims, including weekly all-night exorcism ceremonies, he exclaimed, "Dallas Theological Seminary didn't prepare me for this!" To be fair, however, most seminaries don't.

Regardless of seminary background or denominational heritage, the issues of signs and wonders challenge everyone

involved in reaching Folk Muslims.

Demons and magicians are no respectors of theological heritage! For example, one non-charismatic missionary with Frontiers in Central Asia (a Baptist by denomination and a Campus Crusader by training) led a Muslim shaman to Christ. Even though this Muslim convert wanted to serve Christ, he was still drawn to shamanistic practices. Truth encounter alone was not enough!

When some non-charismatic Frontiers leaders came to encourage and coach this missionary, they were questioned about spirit realm issues and signs and wonders. Since they had not dealt with this before, they encouraged him to contact other Frontiers missionaries who had experience. He sent out an email to a number of our missionaries and within twenty four hours received counsel from five other team leaders. This missionary to Central Asia told me recently that every time their Muslim convert church meets they have a healing service!

A Presbyterian missionary in Central Asia describes his experiences of power encounter in one of his prayer letters as follows:

You may find it interesting to know that we have seen more cases of "demonization" here than anywhere we have ever been before [he has served in two other Muslim countries]. We see cases weekly in cell meetings and on Sunday. The stories I could tell you would really shock some of you. But this is reality here. We are making inroads into a people group where the Gospel has never existed before... Have you ever seen a demonized person scream and yell, because the written Word of God was being read or spoken? We have!

Although once the exclusive domain of Pentecostal and Charismatic Christianity, the issue of power encounter is now a major concern of the broader evangelical world. It is an important aspect of reaching Folk Muslims. Power encounter—the demonstration of God’s power over Satan (primarily in healing and exorcism)—plays an essential role in reaching Folk Muslims. Power encounter certainly is not *the* key to the Kingdom (as some from signs and wonders backgrounds seem to assume), but nevertheless is an essential key to unlock doors to reaching Folk Muslims (as those from a more traditional evangelical background often fail to realize).

It would seem that signs of the kingdom (power encounter) should lead to the exalting of the King. This is often not the case, however, since Folk Muslims want healing and usually do not care where it comes from. In other words, people seeking power do not necessarily seek the Savior. God has used many people in Frontiers in a ministry of signs and wonders. But few of those healed came to Christ! (We do believe they are much more receptive to Christ however). A co-worker of mine estimates that one out of ten who are healed are following Christ. He compares this with the healing of the ten lepers, when only one healed leper returns to give thanks to Jesus.

One reason for this lack of conversions is the Folk Muslim’s worldview. Because they live in a world of magic and miracles, they are not always awestruck by demonstrations of God’s power. On the other hand, if we demonstrate no power they are even less impressed!

When I first went to the field I was looking for that dramatic power encounter that would lead to a major breakthrough among the Sundanese. I had the encounter but without the breakthrough! It happened during martial arts training (known as *pencak silat*).

I was preparing to go to America and my instructor (Mr. Agus, the founder of Manderaga) was giving me a personal lesson. He started teaching me breathing exercises that were linked to a shoving-type motion. In between exercises, he was telling me stories about the power to knock people over [from a distance without touching them, known as *tanaga dalam*—inner power]...as well as the power to heal. He said he himself had often experienced these things. So, I asked him if he would give an example, since I had heard many stories, but had never experienced it.

He told me to get into a certain stance and then he started to give me the *tanaga dalam* shove (from a distance). As he did this, I was praying against the powers of darkness in the name of Jesus. When nothing happened, he asked me to get in another stance. Again, the same shove, the same prayers and the same results. After trying this for a number of times, he asked me if I wanted to try.

Since I had never done this before, I copied the *tanaga dalam* shove that I had seen. He stood about five feet in front of me. I gave him the shove, simultaneously praying in the name of Jesus. To my shock, he went flying backwards as if Mike Tyson had hit him. I hadn’t touched him at all, and yet a power surged from me that knocked him backwards. This happened a few more times. Finally he stopped, shock his head, prayed, and with a pale, flustered look on his face, he said meekly, ‘Let’s continue our exercise.’ (Taken from my field notes).

This encounter did not lead Mr. Agus to Christ. Because of my experience I take great comfort in 2 Cor 12-. 12. “The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.” The great pioneer church planter describes his ministry in terms of power encounter. His ministry was characterized by the supernatural. It was also characterized by “all perseverance.”

Many reject our message from the start. Even those who are healed often reject Christ. But with power and “all perseverance” we will see churches established among Folk Muslims.

Some of my closest friends and

coworkers in Southeast Asia have had similar experiences. They had often prayed for the sick. Some were healed, some weren’t. But even when there were manifestations of power, people didn’t repent. Nevertheless, this couple has persevered and within the last couple of years they have seen breakthroughs because of signs and wonders. In one case, a national couple serving with them, cast numerous demons out of a Muslim, who then repented along with his family. The man delivered from demons has become the bridge into the community! But I’ll let them tell their own story (from personal correspondence).

Samson, [a local shaman] unable to sleep due to the occult forces in his life made the rounds from shaman to shaman seeking to be delivered of his powers. However, none were able to free him...One evening some time later, Samson went on a rampage, tearing his house apart and shouting wildly. Priscilla and Aquila [the national couple working with our colleagues] ran to his home (200 yards away) and began to cast out demons in the name of “The Lord Isa Al Masih”. Not experienced in this, they were amazed to observe many different entities” leave him, each with its own name and voice. That night all of his amulets and weapons were burned and buried. Beginning the next day, this shaman, who was once feared by all the neighbors and who had in the past committed hideous sins, was now asking forgiveness of neighbors and witnessing to his family. Several months later, in September of 1993, Samson and his wife, his daughter and son-in-law, and one of Aquila’s nieces who now lived with him, were baptized. [They]... have become the nucleus of a small...fellowship.

The issue of power encounter or signs and wonders is not just necessary for evangelistic breakthroughs. It is also a crucial part of the building up of the church. Two things frequently happen in a Folk Islamic context that make power encounter a central part of the pastoral process.

First of all, I believe “*deliverance*” needs to be a part of the rite of

baptism. People who come out of Folk Islam are immersed in spirit powers, charms and amulets. We cannot simply ask them to repent in a general way and believe that this is sufficient. I find it more than just an interesting historical fact that exorcism was a part of baptismal preparation in the early church.

In April of 1995, I had the privilege of participating in a baptism of a Folk Muslim convert that included deliverance. The baptism ceremony began with a prayer of renunciation prior to the actual baptism. Everyone being baptized made a public renunciation of any type of magic. They publicly declared, "I renounce every act of seeking power for myself through magic, charms or amulets of any kind".

Then the pastor asked each baptismal candidate if they had been involved in magic of any kind. Only one man admitted that he had. (In this particular baptism many of the candidates were teenagers who had not been involved in magic.) Next, the leaders of the church took the man into a different room and had a special deliverance for him. The pastor challenged him to say "Jesus is Lord of my life". At first he couldn't. So we prayed against the forces of darkness and continued to tell the man being prayed for to submit himself fully to the Lord. He then confessed Jesus as Lord, along with renouncing every form of occultic practices. Finally, he convulsed, the spirits left and he was set free.

This leads to a second point about power ministry among converts from Folk Islam. *It is very typical for those converted from Folk Islam to revert and go to a shaman in times of crises.* Another man in this same congregation had gone to a shaman just prior to the baptismal service described above. When the man who had gone to a shaman heard the prayer of renunciation and heard the testimony of the other man's

deliverance, he confessed his sin in this area and was also prayed for.

A close friend of mine who has served more than eight years in Southeast Asia among Folk Muslims has seen much fruit. But he has also experienced his share of suffering and setbacks. His Navigator training and Baptist heritage have not prepared him for the spiritual warfare he has encountered. He said that the powers of darkness are the hardest things he has had to face in his ministry. He believes that most of the young converts he works with still suffer from various levels of demonization. Because of this, he now sets aside time at the end of almost every public meeting for repentance and prayers of deliverance.

Repentance in a Folk Islamic context must involve both renunciation of occultic practices and deliverance from these forces. The texts that have been most helpful to me in this regard are Deut 18:9-15 and Acts 19:18-20. In Deuteronomy, spiritism of any kind is described as detestable and forcefully denounced. Instead of going to a shaman, Moses call the people of God to listen to the coming prophet-the prophet Jesus (Nabi Isa)! Acts 19 deals with these issues in a complementary fashion by illustrating the nature of repentance for Folk Muslims. There needs to be public confession of occult practices along with the destruction of every charm and amulet (regardless of their monetary value).

But there are other more positive types of power encounters as well. In my early days on the field I met a Muslim named Pono who had heard the gospel and told me he wanted to be saved. With great enthusiasm I shared the gospel with him. But he wasn't impressed. He said he understood but he wanted to be sure of his salvation. So I suggested the possibility that Pono had already accepted Christ but he was

just struggling with sin. I turned to passages in the New Testament about the flesh and the spirit and explained those to him. Pono just shook his head. All of a sudden it dawned on me. This was not an issue of truth encounter. It was an issue of power encounter.

I told him that I was going to lay hands on him and pray that the Holy Spirit would come upon him and fill him. As I laid my hands on Pono and prayed the Holy Spirit came upon him. The power and presence of God filled the room. Pono met God that day and he has never been the same (see Acts 19:16 for a similar experience). Pono had a power encounter. After this experience, I patiently (and sometimes impatiently!) disciplined him. Pono has become the pastor of a Muslim convert church. Signs and wonders, with all perseverance!

Folk Muslims believe they are at the mercy of spirits, demons, evil eye curses and sorcery. Because of this, they are more preoccupied with magic than they are with Muhammad. Folk Muslims push the issue of power encounter to the forefront. The sick need healing. Will they get healed by magic or Christ? The demonized need deliverance. Will the shaman or the missionary do it? The fearful need protection. Will it come through a charm or through Him who came to destroy the works of the devil (I John 3:8)? Power encounter is not the only key to reaching the hearts of Folk Muslims, but it needs to be an essential factor to effectively evangelize Folk Muslims and plant the Church of Jesus Christ in their midst.

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A Muslim's Journey to Salvation

The effects of sin have so corrupted men's hearts that, in spite of awareness of sin, men enjoy it freely and indulge in it. It was this fundamental problem and the search for freedom from sin's bondage that confronted this Muslim many years ago in his epic journey toward salvation.

by Sultan Muhammad Paul

My native land is Afghanistan. My late father was a resident of the capital of Logar, which is situated about fifty miles south of the city of Kabul. My father, Payssna Khan, held the rank of colonel in the Afghan army with the tide of "Bahadur Khan". He was known throughout the country as "Colonel Bahadur Khan". My father had two wives. The first was from among his near relatives. She bore him three daughters but no sons. Therefore, lest the family should die out, he married the daughter of Sayyid Mahmud Aqa, who was a member of one of the noblest and most famous families of Afghanistan. My younger brother, Taj Muhammad Khan, and I were the fruit of this marriage.

Shortly after the late Amir, Abdur Rahams Khan, came from Russia to the throne of Kabal, he captured six of the notable pillars of the country and sent them away to some unknown destination. Later these people were put to death. Among these six was my father. Then a second calamity befell us. For political reasons my two maternal uncles were captured, sent to the state prison in Kabul, and later banished to India. Shortly afterwards, my third uncle together with his mother and servants came to India by the permission of the Amir, while the rest of my nearest relatives remained in Kabul.

On coming to India they settled in Hasan Abdal. Because of further political difficulties our whole family left Kabul and came to Hasan Abdal. After a few months my mother passed away. Eventually, after a reconciliation between my family and the late Amir, Abdur-Rahman Khan, all my family except my three uncles and myself returned to our native land.

Later I went to Delhi and entered the Madrasa-i-Fatehpuri to perfect myself in the study of Arabic. At that time the head mawlawi of the school was Mawlana Abdul Jalil, a pure Pathan of the District of Naushera; and the second mawlawi was Pateh Muhammad Khan of Qandahar. By the special kindness of these two gentlemen I soon completed my study of logic and turned to that of the traditions and commentaries. During the day I studied with my classmates. In the evenings I received a special instruction from Abdul Jalil. Thus, by the grace of God, I mastered these subjects also.

First Encounter with Christians

One day, when I was returning with some of my friends from a walk to the Chandni Chowk, we saw a large crowd gathered at a short distance from our school. Arriving at the scene, we noticed that an argument concerning the doctrine of the Trinity was going on between a Christian preacher and one of the students of our school. The former was finding support for the doctrine in the following verse from the Qur'an: "And we are nearer to him than his jugular vein." (Qur'an 50:16)¹

He was saying that here *nahnu*, the first person plural, is used, and that if the unity of God were absolute, the first person singular, *ana*, would have been used. Since the student was giving an answer that was not to the point, my friends urged me to answer the argument of the preacher. Accordingly, I stepped forward and said that the first person plural of the pronoun is used according to Arabic idiomatic usage as an honorific and not as an indication of plurality.

This was the first opportunity I

had to meet a Christian in argument. On that very day there was born in me an indescribable eagerness to argue with Christians, an eagerness derived from a deeply rooted fervor and concern for things sacred. Consequently, as far as lay within my power, I began to collect the notable books in refutation of Christianity. I made a careful study of many books, and on appointed days I began to go to the Fountain and carry on discussions with Christians.

One day the English clergyman, who used to come with the preachers, gave me his visiting card and invited me to his house. He was kind enough to say that I might bring my friends with me. Accordingly, in company with two or three friends, I went to his residence. The clergyman was very friendly and courteous. While we drank our tea, we began an interesting discussion on matters of religion. He turned to me and asked: "Do you read the Bible?" "Why should I read the Bible?" I said, "Who would read such an altered book which you people change every year?" At my reply a pitying look appeared on the face of the clergyman, and he said with a faint smile: "Do you consider that all we Christians are dishonest? Do you think we fear God so little that we should keep deceiving the world by making changes in the Holy Scriptures? When Muslims say that Christians keep altering the text of the *Tawrat* and the *Injil* (the Torah and the Gospel), they suggest that all Christians are dishonest and that they are deceivers of the people. Now this is a serious and unwarranted indictment. Christians believe in the Bible as the Word of God as Muslims do in the Qur'an. Thus, if no Muslim can change the text of the Qur'an, how is it

that a Christian can change the text of the Book of the all wise God—the Holy Bible? If a mischievous Muslim were to be so foolish as to change the text of any verse of the Qur'an, would not all Muslims consider him outside the pale of Islam and publish the facts about him? In the same way, if some mischievous Christian were to change the text of any verse of Scripture, would not all other true Christians consider him outside the pale of their religion and make public, the facts about him? Of course they would! From this you will see that the contention of Muslims that the text of God's Word has been altered is absolutely without foundation and futile. I believe that this contention is held by Muslims who are generally quite ignorant of the Bible and of the faith and doctrines of Christians."

Then the clergyman gave me two Bibles, one in Persian and the other in Arabic and urged me to read them. We thanked him and departed. To the objection of the clergyman, who gave me the Bibles, I paid no attention. My own object in reading the Bible was to pick flaws in it, to prove from it the truth of Islam, and to silence Christians in argument. I did not even read through the Bible from beginning to end, but only those passages which Muslim controversialists quote in their writings. In short, as long as I remained in Delhi, I made it my business to carry on controversies with Christians.

Further Studies

At this time I made up my mind to go to Bombay. There I had the good fortune to meet Mawlavi Hidayat Ullah, who was highly respected in that region as a man of authority and great learning. His home was in Kabul, and he was well acquainted with my family. As soon as we came to know each other in Bombay, he gladly promised to give me instruction. He thought that my regular course of studies was nearly complete and advised me to give more attention to the study of literature. He also gave me permission

to use his splendid library. I therefore began this study under his guidance. As the Mawlavi had spent most of his life in Constantinople, Egypt, and Arabia, he truly was an expert in the subject. The fact that he gave me instruction in Persian, which was the mother tongue of us both, made all work much easier.

At this time another fine scholar, an expert in logic and philosophy, came from Egypt and was appointed to a professorship in the Madrasa-i-Zakariyya. This was Mawlavi Abdul Ahad, who also belonged to Jalalabad District of Afghanistan. When I heard of his fame, I entered the Madrasa-i-Zakariyya and began a study of the final books on logic and philosophy. The Mawlavi treated me as a son and gave me a room next to his own so that I might be able to call on him for help at any time.

Controversies with Christians

One day during the course of a walk some of us students from our school arrived at the Dhobi Talab. There we found some Christian preachers speaking to the people. Immediately my old enmity was aroused as I recalled my previous experience in Delhi. I was on the point of advancing towards the preachers when a fellow student restrained me, saying: "Mawlavi Sahib, never mind these people. It is a waste of time to argue with them. These poor fellows neither know how to carry on a discussion, nor are they familiar with the rules of debate. They are paid to do this work and are fulfilling their duty, so there is absolutely no use in arguing with them." "I know all about these people," I replied. "They may not know the art and rules of debate, but they certainly know how to lead people astray. It is the duty of every true Muslim to rescue his thoughtless Muslim brethren from their plotting and deception." I stepped forward and began raising a host of objections to what they had said. They countered with a flurry of objections to my objections.

The discussion was finally cut short

for lack of time. News of our encounter soon spread among the students of the school. They, too, were fired with zeal for engaging in controversy. We went regularly twice a week to meet the Christians in debate. Eventually two C.M.S. missionaries invited us to their home through Mr. Joseph Bihari Lal, their head catechist. While we were there, they suggested to us that the Dhobi Talab was too far for us to reach conveniently, and offered, if we really wanted to find out the truth about Christianity, to open a reading room near our school, where we might carry on our investigation once a week to our hearts' content. I gratefully accepted this offer. When they opened the reading room, we met them there according to a fixed schedule.

When I perceived that the students in the school and my other friends knew nothing of the Christian religion and were inexperienced in debate, I rented another house on the advice of Mawlavi Abbas Khan Sahib. There we formed a society called "Nadwatul Mutakallimin". The aim of this society was to prepare controversialists against all non-Islamic religions, with special reference to Christianity.

When my instructor saw that I was always involved in controversy and that I had no other interest in life, he came into my room one day after evening prayers. Just at that time I was reading the *Injil* (Gospel). He asked me what I was reading. I replied that it was the *Injil*. He responded angrily: "I fear lest you become a Christian." I was very much provoked at his reply and, though I did not wish to seem disrespectful, I could not help saying: "Why should I become a Christian? Does the mere reading of the *Injil* make one a Christian? I am reading it in order to destroy Christianity root and branch, not that I myself may become a Christian. You should encourage me in this matter instead of finding fault with me." He replied: "I said this because I have heard that he who reads the *Injil* becomes a

Christian. Have you not heard what a certain poet has said: "When he reads the *Injil*, the heart of the faithful turns away from Islam?" "This information is inaccurate," I replied. After giving me further counsel, the Mawlavi returned to his own room.

Journey to Arabia

This interesting religious conflict went on for some years, when suddenly I became possessed of the desire to make the pilgrimage to Mecca. Immediately I made the necessary arrangements, boarded the steamship, Shah-i-Nur, for Jeddah, and thence went to Mecca. From Mecca I carried on a correspondence with the late Mawlavi Hassamud Din, editor of the *Kashful Haqaiq*. On the day of pilgrimage I put on the pilgrim dress and proceeded to Arafat. On that day I saw a wonderful sight: the rich and the poor, the high and the low, all clad in the same white garment. It looked as if all the dead, clad in their shrouds, had emerged from their graves to render their accounts. The sight brought tears to my eyes. But at the same time the thought struck me: "If Islam is not the true religion, what will my condition be on the Day of Resurrection?" Then and there I prayed to God: "O God, show me the true religion and Thy true way. If Islam is the true religion, keep me steadfast in it, and grant me grace to silence the opponents of Islam. If Christianity is the true religion, then reveal its truth to me. Amen."

After a brief visit to Medina I returned to Bombay. During my absence our society the "Nadwatul Mutakallimin" had disbanded. Immediately upon my return I organized another in its place. I myself became president of this society, and Abdur Rauf was its secretary. At his house our organization held its meetings. One of our rules was that once a week a non-Muslim be invited to address us and that one of our members should answer the arguments of our guest. Munshi Mansur Masih

used to come regularly to speak for the Christians. Others came to speak on behalf of the Arya Samaj.

One day Munshi Mansur Masih addressed us very convincingly that there is no salvation in Islam. The members of our society asked me to answer him. To the best of my ability I tried to prove that there is perfect and certain salvation in Islam. The audience appreciated my address. Yet I knew very well that my own argument left me unconvinced in my innermost being. In fact, as I spoke, I was compelled to admit the weakness of my position. Though I was making much more noise than my antagonist, his voice was thundering in my soul with an indescribable power!

It was nearly 11 PM when this discussion ended. I returned home and sat down to think carefully of what Munshi Mansur Masih had said. The more I thought, the more evident it became to me that salvation is the vital breath of religion and its necessary foundation. Without it a religion is not a religion at all.

Furthermore, I considered that all men agree that man, as his name indicates, is a bundle of forgetfulness, disobedience, and transgression. His life never remains so pure as to be absolutely free from the stain of sin. Sin has become man's second nature. It is a true saying that "to err is human". The question is how can one escape accountability and punishment? How is one to be saved? What does Islam have to say about it? What is the message of Christianity? It is my duty to investigate this important matter honestly and without prejudice. Should I find that salvation is certainly to be had through Islam, then I should thank God. How bright my eyes would be and how glad my heart! Otherwise I shall seek that religion which presents a satisfying plan of salvation.

When I came to this decision. I fall on my knees in prayer before God and wept bitterly, covenanting that there-

after I should not read the Bible as I had been reading it. I would read it so that I, a miserable sinner, might discover in it the way of salvation.

My Quest for Salvation

Accordingly, from that day onward I changed my attitude and, as a genuine seeker after truth, began reading and comparing the Bible with the Qur'an. For my further peace of mind I borrowed a copy of the Avesta from a Parsi friend and bought a copy of the Satyarth Prakash. Then I began to compare all these books. After reading the Avesta carefully and talking with Parsi scholars, I became still more dejected regarding the way of salvation, for there is no reasonable method of salvation set forth in this religion.

I turned next to the study of the Satyarth Prakash written by Swami Dayanand Sarasvati, which may be considered to be the most authoritative work in setting forth the doctrines of the Arya Samaj. I read it with the hope that I might find in it that for which I was searching. But instead, I found strange doctrines which made my hair stand on end. I learned from it that God cannot forgive sins. I was amazed at this and concluded that it was absolutely useless for anyone to join the Arya Samaj in the hope of gaining salvation. According to the Arya Samaj God could not forgive a man's sins, whether committed before or after his becoming an Arya Samajist, and punishment is inescapable.

Furthermore I discovered that the Arya Samaj does not consider salvation to be eternal. It became clear to me that there is no salvation with the Arya Samaj and that, even if salvation were obtained, it would not be eternal. Consequently, since salvation is temporal, would not one continually fear that further happiness might be refused to him at any time? When I reached this point and saw that there was no salvation here for a sinner like myself, I discontinued my study of the Satyarth Prakash.

Salvation in the Qur'an

The most weighty task that still confronted me was that of the examination of the Qur'an and the most reliable of the Traditions. Before beginning my search for the doctrine of salvation in these works, I raised my hands to God in prayer: "O God, Thou knowest that I am and was born a Muslim, and that generation after generation of my ancestors were born into this religion and have died in it. I, too, have received my education, and in it I have been brought up. Therefore, now, remove every obstacle that would prevent me from discovering Thy true way, and show me the way of Thy salvation that, when I leave this transitory world, I may not be displeasing to Thee. Amen."

What I now found out through the study of the Qur'an was only what I had known before: that attaining salvation is dependent upon doing good works. I found many verses which declare this doctrine, but shall note only two of them here:

But as for those who believe and do good works, for them are the Gardens of Retreat a welcome (in reward) for what they used to do. And as for those, who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torments of the Fire which ye used to deny." (*Qur'an* 32:19, 20)

And whoso doeth good an atom's weight will see it then, And whoso doeth ill an atom's weight will see it then. (*Qur'an* 99:7, 8)

At first glance these verses are very beautiful and consoling, but in my mind they raised a question: "Is it possible for us to do only good and no evil? Does man possess such power?" When I considered this carefully, and at the same time reckoned with the faculties and passions of man, it became clear to me that it is impossible for man to remain sinless. Nor has he the power continually to do good and only good.

The moral philosophers of Arabia have claimed that there are four faculties in man which give rise to all his actions. Of these four, three powerful faculties are working against the spiritual interest of man. There is only one, the angelic faculty, which impales man towards God, or helps him to obey God's commands. But its effects are hidden from man's sight. On the other hand, there is the combined strength of the other three faculties, together with the fact that their effects are such that man is at once delighted and motivated by them. Therefore, as the mind of man sees only what is on the surface and cares only for the present, he pays more attention to worldly things and becomes careless of the things of the Spirit and of God. A distinguished Muslim has stated the matter thus:

I am entrapped in four things, the ascendancy of which is the cause of my misery and suffering. These four things are Satan, the world, lust, and greed. How may I be free from these when all of them are my enemies? Evil desires allure me and throw me into the dark abyss of sensuality and pleasure.

The three faculties gained mastery over the angelic faculty, and Adam did the thing which God had forbidden him to do. The result has been manifestly inherited by his descendants down to the present time. According to a tradition:

It is related from Abu Huraira that the Apostle of God said: "When God created Adam he stroked his back, and there fell from his back all the men whom He was creating from his descendants until the Day of Resurrection. And He placed before the eyes of each man of them a flash of light. Afterwards He brought them to Adam. Adam said: "O my Lord, who are these?" He replied: "They are thy descendants." And he saw a man amongst them whose flash of light between his eyes astonished him. He said: "O my Lord, who is this?" He replied: "David." Then he said: "O my Lord, how long hast Thou fixed his life?" He replied: "Sixty years." Adam said: "My Lord increase it from my life by forty years." The

Apostle of God said: "When the life of Adam was completed except forty years, the angel of death came to him. And Adam said: "Are there not yet forty years of my life remaining?" He replied: "Didst thou not give them to thy son David?" Then Adam denied, and his descendants have denied, and Adam forgot and ate of the tree, and his descendants have forgotten, and Adam sinned and his descendants have sinned." (*Tirmidhi*)

From this tradition it is clear that all the children of Adam are assuredly sinners, because Adam's sin has entered into all. Accordingly, famous saints and religious leaders have confessed their sins. Thus Adam, the first of the prophets, and mother Eve say:

They said: "Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!" (*Qur'an* 7:23).

The Prophet Abraham likewise says:

Our Lord! Forgive me and my parents and believers on the day when the account is cast. (*Qur'an* 14:41)

The prophet of Islam himself makes this prayer:

O God, wash my iniquities with snow-water. (*Bukhari*)

Abu Bakr, the first Khalifah of the Prophet of Islam, says in his famous poem:

O God, how shall I be saved, for there is no goodness in me? I am overwhelmed with iniquities, but am wanting in goodness.

In addition to all these evidences the Qur'an itself holds that all men are sinners:

Lo! man is an ingrate unto his Lord And lo! he is a witness unto that. (*Qur'an* 100:6,7)

In this connection the following thoughts confronted me: the Prophet Jesus also is a man. The Qur'an refers to the sin of the other prophets. But why does the Qur'an record no sin of Jesus? As I found that the Qur'an recorded only the sinlessness of Jesus, I therefore turned to the Injil. Here I found the following verses:

Which of you convicts me of sin?
(John 8:46)

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Corinthians 5:21)

For we have not a high priest who is unable to sympathize with our weakness, but one who in every respect has been tempted as we are, yet without sinning. (Hebrews 4:15)

He committed no sin: no guile was found on his lips. (1 Peter 2:22)

You know that he appeared to take away sins, and in him there is no sin. (1 John 3:5)

Thus there was solid evidence to prove that, with the exception of the Prophet Jesus, all mankind are sinful. Under these circumstances, who was I that I should claim to be able to gain salvation by good works, when many religious leaders and philosophers and saints had failed to run this impossible course?

Again I turned to the Qur'an to examine its teachings about the doctrine of salvation by works. I quote two verses only which make it clear that no human being, no matter what his status be, can escape perdition:

There is not one of you but shall approach it. That is a fixed ordinance of thy Lord. Then we shall rescue those who kept from evil, and leave the evil-doers crouching there. (*Qur'an* 19:71,72)

No one but myself knows with what terror, dismay, and disappointment I read these words. I, a spiritually sick man, was reading the Qur'an as I would consult a physician, that it might offer me the remedy for my sinfulness. But, instead of giving me the remedy, it said to me: "Everyone of you will go to perdition, for this is the absolute duty of thy Lord,"

But my natural love and attachment for the faith of Islam forbade me to make haste in making my personal decision. I thought it fitting to seek a commentary on this verse in the Traditions, that I might see what the Prophet of Islam himself has to say on this mat-

ter. After a long search, I found the following tradition in the Mishkat:

Ibn Masud said that the Prophet of Islam said: "All people shall enter hell. Then they will come out of it according to their works. Those who will come out first will do so like a flash of lightning, the next like a gale of wind, then like a horse at full speed, afterwards like a swift rider, then like a man springing, and finally, like the walk of a man." (*Tirmidhi and Darimi*)

The meaning of the previous verse was now clear. It is inevitable that every person should once enter hell and then emerge according to his works. Though the meaning of the Qur'an was plain and was supported by the statement of the Prophet of Islam himself, and though, had I wished, I might have ended my search at this point, yet I thought it best to seek its interpretation in the Qur'an itself. Accordingly, after a long search I came upon this verse:

And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing, save him on whom thy Lord hash mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together. (*Qur'an* 11:118, 119)

I was so stricken at reading this verse that I slowly closed the Qur'an and became absorbed in anxious thought. Even in sleep I found no rest, for my waking thoughts, taking form in the realm of dreams, made me uneasy. It was unspeakably hard for me to forsake the faith of my fathers; I should have been more willing to forsake life itself. For some time I kept trying to think of some method of evading the problem or some way of escape, so that I might not have to leave Islam. With this intent I began to search for help in the Traditions,

This was no easy matter, for the Traditions are contained in six thick volumes. Moreover, it is a most difficult task to apply the principles of the science of the Traditions to each Tradition.

Despite these difficulties I carried my work to completion with God's help.

The Traditions

According to the Traditions there are three ways of salvation. First, there is absolutely no connection between works and salvation. The very worst sinner, who has spent his whole life in breaking God's laws, may enter paradise. The best kind of man, having spent his life in good deeds, may enter hell. The following Traditions speak for themselves:

Hazrat Anas relates that the Prophet of Islam was riding followed by Maadh. When the Prophet of Islam thrice repeated "Anyone who honestly believes and repeats 'There is but one God, and Muhammad is his prophet,' shall never be doomed to the fire of hell." Maadh said "O Prophet of God, shall I not proclaim these tidings?" The Prophet answered: "In that case they will believe in nothing else but this." (*Mishkat*)

On this subject there is a tradition handed down by Abu Dharr, the words of which force the conclusion that salvation by works is meaningless, for even the adulterer and thief obtain salvation by the mere repetition of the words of the Muslim creed. The tradition runs thus:

It is related from Abu Dharr that he said: "I came to the Prophet, and he had a white cloth over him and was sleeping. Later on I came to him after he had awakened. Then he said: Any servant of God who says 'There is no God but Allah,' and afterwards dies relying on that, will enter heaven." I said: "Although he commit adultery or steal?" He replied: "Although he has committed adultery and theft" I said: "Although he commit adultery and theft?" He replied: "Although he commit adultery and theft, and in spite of Abu Dharr. (*Muslim, Bukhari*)

I found another tradition, as comforting as a basket of sugar to a child, which promises that, whether a man does good or evil by means of the repetition of a few words he can obtain paradise. It is as follows:

It is related from Ubadah bin Samit that the Apostle of God said: "Whoever bears witness that there is no God but Allah alone, and that He has no partner, and that Muhammad is His servant and His Apostle, and that Jesus is the servant of God and His apostle and the son of His hand maid and His word which He cast into Mary and a spirit from Him, and that heaven and hell are true, God will take him into paradise, in spite of what his works may, have, been!" (Muslim, Bukhari)³

When I read these Traditions, the question came into my mind whether it is just, that one who spent his life in doing evil and never thought of good, should enter into paradise at death, while another who has spent his life in the fear of God, continence, and good works should be cast into hell at death.

Secondly, it is shown in the Traditions that salvation is dependent upon the mercy of God, so much so that the Prophet of Islam himself is a needy beggar of this mercy. Unless God have mercy upon him, the Prophet himself cannot obtain salvation through works. One tradition is as follows:

Abu Huraira reported that the Prophet of Islam said: "No one of you will enter Paradise through his good works." They said: "Not even you, O Apostle of God?" "Not even I" he replied, "unless God cover me with His grace and mercy. Therefore be strong and morning and evening, nay, every moment, try to do good." (Mishkat)

Compare also the following Tradition:

Jabir reported that the Prophet of Islam said: "No good works of yours can ever secure heaven for you, nor can they save you from hell not even me, without the grace of God."

From the above Traditions I gathered that no one can obtain salvation unless God's mercy rests on him. This comforted me a little, but at the same time I began to think: "If God is merciful, He is likewise just. If God should for-give by the exercise of His mercy alone. He would be evading the demands of His justice and righteousness. Such

an evasion of His justice would indicate a defect in the being of God. Certainly such an act would be unworthy of the glory of God."

The third thing that became clear to me from the Traditions was that even the Prophet of Islam cannot save anyone, not even his daughter Fatimah or his relations. Hence, the idea that the Prophet would intercede for the faithful, which I thought would surely prove correct, was proved wrong. One tradition runs thus:

Abu Huraira related that when the verse, "Cause thy near relatives to fear," was revealed to the Prophet of Islam: the Prophet arose and began to proclaim: "Oh people of the Quraysh, and you sons of Abdul Manaf, and you Abbas, son of Abdul Muttalib, and you, Safiyyah my aunt, I cannot save you from the punishment of the Day of Resurrection. Take care of yourself, O my daughter Fatimah; you may use my property, but I cannot save you from God. Take care of yourself." (Bukhari)

So, after an extended and penetrating study of the Traditions, there remained nothing more for further research. In sheer fear and desperation I closed the books of the Traditions also and thus prayed to God: "O God, my Creator and my Lord, who knowest the secrets of my heart better than I know them, Thou knowest how long I have been seeking Thy true religion, I have carried my investigation as far as I have been able. Now, therefore, open to me the door of Thy knowledge and Thy salvation. Grant that I may enter into the company of Thy people who are well-pleasing unto Thee so that, when I enter Thy glorious presence, I may be exulted and content. Amen."

The Holy Injil

In this desperate and depressed state of mind I again began to read the Holy *Injil* with the idea of correcting any possible defects in my investigations. As I opened the Holy *Injil* this time, my eyes fell on these words:

Come to me, all who labor and are

heavy laden, and I will give you rest. (Matthew 11:28)

I cannot say how I happened to alight upon this passage in the Gospel. I did not intentionally seek it. On the other hand, it was not a chance occurrence; it was the God-given answer to my hard labor and sincere investigation of the truth. For a sinner like me it was indeed the supreme proclamation of good news. This life-giving verse had a tremendous effect upon me. It brought me peace, comfort, and joy and immediately banished all uneasiness and uncertainty from my heart. The Messiah claims: "I will give you rest." He shows how salvation depends on Him. He does not merely point to a path which is above or beyond Him, but He says: "I am the way, and the truth, and the life; no one comes to the Father but by me."

Yet the question came to my mind: "Can one have confidence in this extraordinary claim of Christ?" I concluded that one could rest upon it, for in the first place Christ is accepted by Muslims as sinless, glorious in this world and the next, the Word of God, and the Spirit of God. These and other such descriptives applied to Jesus indicate perfection. Secondly, according to Christians He is perfect God and perfect man, free from all base passion and worldly ambitions. Hence it is impossible that Christ, who, according to both Muslims and Christians, possesses the highest qualities, would sin or do anything unworthy of Himself.

Then I began to ponder how Christ promises to give me salvation. To set my mind at rest, I began to search through the Holy *Injil* and came upon this verse:

Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Matthew 20:28)

On reading this verse, I discovered how God offers salvation. Christ gave His life for us sinners. This is a marvelous

way to which the world can show no counterpart. Scores of men have founded religions in this world, but not one of them claimed that his death will serve for the forgiveness of sins. Christ alone not only made this claim but fulfilled it.

The Atonement

At this thought I fell into a state of ecstasy. The picture of Christ and His love for men made an indelible impression on my heart. But while I was absorbed in this ecstasy, another question came to my mind: "What was the need of Christ's sacrifice, and atonement? Could He not have given salvation without giving His life?" After a little further thought I found the answer to this also: God is both merciful and just. If Christ had promised salvation without giving His life, the demands of mercy would certainly have been fulfilled. In order to satisfy the demands of justice also, Christ paid the ransom, which was His precious blood. In this way God has manifested His love for us.

In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.

(I John 4:10)

In short, I continued my investigation in the New Testament, and read it several times from beginning to end. In the course of this reading I found hundreds of verses and scores of parables which proved to me beyond a shadow of a doubt that salvation (which is the very heart and purpose of religion) is available only through faith in the Lord Jesus Christ. I quote here only one passage:

Now we know that what ever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of

God through saith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. (Romans 3 : 19-25)

The Night of Decision

Accordingly, after completing the investigations which I have here described, I came to the conclusion that I would become a Christian. Under these circumstances it appeared to me to be honorable to present the whole matter before the society, that they might consider it and that I might be free from any charge of pursuing my investigation in secret.

I went to the meeting as usual. It was again the turn of Munshi Mansur Masih to speak. Before he began to speak, I interrupted by stating that on this occasion I myself would speak against Islam. Then I proceeded to describe the results of my many years of research. The officers of the society were amazed at my words but took comfort in the hope that I would make the rebuttal to my own address. When I finished and took my seat, the vice-president said: "We hope that the president himself will make his own rebuttal to his unfavorable address." Again I arose and said: "Listen to me, my friends. What I have explained to you is not something which is superficial and fabricated. It is a matter which is certain and decisive, based on years of investigation. To be more specific, it began on that day when Munshi Mansur Masih addressed us on the subject of salvation. At that time I promised God that hence forth I would read the Holy Bible, not as I had read it previously but as a seeker after truth, so that, the way of truth and righteousness might be revealed to me. Accordingly, setting aside prejudice and philosophical quib-

bling, I compared with one another the Avesta, Satyarth Prakash, the Bible, and the Qur'an. I came to the conclusion that salvation is to be found in Christ alone. That is all I have to say. If there is any defect in my investigation, I shall be grateful if any of you gentlemen will point it out. On the other hand, if you yourselves wish me to make the rebuttal to these arguments, I tell you frankly that I cannot answer them. Nor is there hope of an answer from anyone else."

I left the meeting, as it was not prudent for me to remain there longer, Munshi Mansur Masih immediately followed me. When he overtook me, he threw his arms around my neck and began to shed tears of joy, saying in a trembling voice: "You must come home with me tonight. It is not safe for you to spend the night alone in your room." I replied that the officers of my organization were educated gentlemen, and that I need fear nothing from them. "Of course," I added, "there are others which one must fear. I shall come to your house before daybreak. If I am not there by that time, you may kindly come to my lodging."

After making this arrangement, we separated. I went to my room, bolted the door from the inside, and extinguished the light. I sat down, immersed in thought. I shall never forget the fearful fancies and the spiritual struggle, of that night. It was a night of decision, a night, of most desperate testing. At times the thought confronted me that, if I should become a Christian, I should lose my country, my inheritance, my rights, my family, my friends, in short everything. I was also bothered by the idea that becoming a Christian would mean entering a world where manners and all else would be different from that to which I had been accustomed. Sleep was impossible that night.

Finally I said to myself: "Sultan, consider that you are the child of an hour and the world is fleeting. When you die, your country and your inheritance

will be of no benefit to you; nor will your family and friends be of help to you. All these belong to this world alone. Nothing but your faith can go beyond the grave. Therefore, it is not wise to forsake eternal life and spiritual happiness for the sake of this transitory life." Then I bowed my knees before God and offered this prayer: "O omnipotent, eternal God, Searcher of hearts, I yield myself to Thee. Accept this offering and protect me from all the snares of the devil and from spiritual dangers. Remove from my heart the world and its desires. Grant me courage and strength that I may be able to confess Thine only Son Jesus Christ publicly before all men. Hear and accept my prayer for the sake of Jesus Christ. Amen."

After I had finished this prayer, I felt some what drowsy and slept for a short time. When I awoke, I felt altogether happy and cheerful. No shadow of the former worry and uneasiness bothered me. The day was breaking. I quickly washed and left for the home of Munshi Mansur Masih. When I arrived there, I found he had been very much worried because I had not come. He knew that I was accustomed to tea at that hour and already prepared some for me. After I finished tea, we talked things over for a short time and then engaged in prayer. After prayer we went to the home of Padre Ledgeard.

The padre was surprised at our early arrival, Munshi Mansur Masih proceeded to tell him that I had come to be baptized. At first he thought we were not in earnest. But when he heard what had taken place on the proceeding night, he immediately rose and embracing me, said: "I knew that if you would read the Bible seriously you would surely become a Christian. Thank God that you have been convinced." He then promised to baptize me three days later and advised me during the interval to memorize the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. He further counselled me

not to stay among Muslims. Upon his invitation to stay either with himself or with Munshi Mansur Masih, I decided to accept the second alternative.

When Sunday came, the whole church was filled with Muslims. Seeing the danger, Mr. Ledgeard postponed my baptism. Finally, by the grace and mercy of God, I was baptized later in St. Paul's Church, Bombay. My baptism took place in the presence of the following persons: Rev. Canon Ledgeard, who baptized me, Munshi Mansur Masih, and two other gentlemen, whose names I cannot recall. Immediately after the ceremony I was sent to Kanpur, since it was too dangerous for me to remain in Bombay.

When I became a Christian, a wonderful change took place in my life. My speech, actions, and whole manner of life were so transformed that a year later, when I visited Bombay for a short time, my Muslim friends wondered at it. They marvelled at my mild manners, for they knew how easily I used to lose my temper.

Before I came a Christian, I recognized sin to be sin. But I did not realize, as I do now, how dangerous and destructive it is. Although I am still merely a weak man and a handful of dust, yet, when I have sinned, I cannot describe the shame and sorrow with which I am filled. Immediately I fall on my face and with tears I repent and beg for forgiveness. This attitude can be acquired only by the recognition of the atoning sacrifice of the Lord Jesus Christ. Sin cannot be removed by repentance alone. It must be cleansed by the sacred blood of our Savior. For this very reason the world, which makes light of sin, is daily approaching nearer to destruction.

Though Satan war against me with all the power at his disposal, I am not in the least disturbed, because I believe that Christ has crushed his head. Satan cannot harm Christ's faithful servants, nor can he prevail against them.

May God, the Creator of heaven and earth, the Searcher of hearts, turn the hearts of my Muslim brethren, as He turned mine, and give them vision, so that they too, remembering the Day of Judgement, may realize their deep spiritual need and come into the fold of the Lord Jesus Christ, Amen.

I am, my dear Muslim brothers, your spiritual well-wisher: Sultan Muhammad Paul.

End Notes

- 1 All English references from the Qur'an are taken from Mohammad Marmaduke Pickthall, *The meaning of the glorious Koran*, New York, 1954.
- 2 Another translation reads: "There is not one of you who shall not pass though the confines of Hell..." (N.J. Dawood, *The Koran*, Penguin Books Ltd., Middlesex, 1959). Still another translation reads: "No one is there of you who shall not so down unto it..." (J. M. Rodwell, *The Koran*, Dent and Sons London, 1950).
- 3 The reader may kindly bear in mind that Christians do not deny the necessity for doing good works. Christians realize that they are to be always engaged in good works: However their salvation does not depend upon their works, for no person can do more than is required of him. Thus no one can do excess works which might serve as an atonement for his evil works. (See Luke 17:7-10.)

[Sultan Muhammad Paul wrote this testimony more than half a century ago, prepared originally as his brief autobiography called "Why I became a Christian". This booklet appeared first in Urdu. The first English edition was produced in 1927. It has also appeared in Tamil and Malayalam. May this testimony prove to be a source of guidance and blessing from the Living God for all who ponder its contents and follow the quest toward salvation in Christ from sin.]

Mission Resources for Sharing with Muslims

It cannot be debated that greater knowledge of Islam is needed in the church, as well as an awareness of resources for Christian sharing with Muslims. Over the years literature has played a particularly effective role in this mission. The writer lists helpful resources for learning about Muslims, as well as useful material that will assist Muslims to appreciate the intent of the Gospel.

by Ernest Hahn

Literature has played an important role in Christian-Muslim relations since the beginning of Islam. The Qur'an, the primary source of Islam, frequently refers to Jews and Christians as the People of the Book. It recognizes their scriptures as divinely inspired and specifically designates them as the *Tawrut* (Torah) of *Musa*, the *Zabur* (Psalms) of *Dawud*, and *Injil* (evangel) of *'Isa* (Jesus). For Muslims the Qur'an is God's final revelation of his word. Islam is preeminently the religion of the book whether the Book as the Qur'an, or books such as the collections of canonical traditions or codes of Islamic law.

Both the Bible and the Qur'an emphasize the universality of their respective messages. Succeeding generations of Muslim and Christian writers contributed their own commentar, based on the Qur'an and the Bible, on the similarities and differences between the two religions as well as on Christian-Muslim relations. In the past much of the literature, often politically motivated, tended to be polemical, propagandistic, and perhaps even blasphemous to those of the other faith. Yet examples of a healthier debate and dialogue also exist.

In more recent times many Muslims and Christians have encouraged a less confrontational and more rational and irenic approach in their mutual relationships. Fathi Osman, editor of *Islamic World Review*, begins an article:

Spreading the right information about Islam and the Muslim peoples is increasingly becoming a wider and deeper concern among those who like

to know and those who can inform. The main beliefs in our world, such as Judaism, Christianity, Buddhism, and Hinduism, should be studied thoroughly in their origins and development from their own sources. Missionary activities should be monitored and studied.. ("Towards a Better Presentation of Islam"...(*Islamic World Review* [July, 1987] 33, 34)

To spread correct information about Islam and Muslims, and to understand them from their own sources, are surely objectives which Christians will want to emulate and which, we trust, this resource list will encourage. Given the 1400-year Christian-Muslim legacy of an almost unbroken sequence of misunderstanding and misrepresentation, the task of simply being honest with each other and about each other's faith is itself a monumental challenge.

An immense amount of literature on Christian-Muslim relations exists today. Our bibliography resource is obviously selective, in no way exhaustive, but hopefully representative of a broad spectrum of Christian and Muslim thought and passion relevant to Christian missions. It focuses on the concerns of body and head as well as mind. It tries to provide helpful materials for any Christian who in our North American society today so often shares neighborhood, mall, office, school, dormitory, library, hospital, playground, and jail with a Muslim neighbor. There is also material for those Christians going abroad to work, in whatever capacity, in Muslim lands as missionaries.

Finally, this bibliography assumes the faith that God, who in the Messiah reconciled the world to himself, reconciled Muslims also, and that Chris-

tians are God's ambassadors to them (2 Cor 5:16-21). Ironically, however, Christians committed to this belief often fail to implement it among Muslims. In her autobiography the Pakistani Begam Bilquis Sheikh relates how, after she had become a Christian, many of her Western friends expressed their delight about her conversion, adding that they too were Christians! Baffled, the Begam replied: "If you area Christian, why did you keep it like a military secret?—meaning, "Why did you a Christian, not share your Christian faith with me when I was still a Muslim?"

There is a need for Christians to evaluate their own attitudes in light of Begam's story. This bibliography is particularly related to that concern. Its primary objective *is to help equip Christian—spiritually, intellectually, and emotionally—to share the gospel with Muslims in ways more intelligible and meaningful to the Muslim mind and heart, and thereby to enable Christians to discharge their portion of the church's total debt owed to Muslims everywhere* (Rom 1:14).

The material presented here is organized in the following categories: Reference Works; Introduction to Islam and Muslims; Muhammad; The Qur'an and the Hadith; Theology, Law, and Piety; Society and Women; Islam in Modern Times; Islam in North America; Journals; Muslim and Christian: Friendship, Under-standing; and Faith Sharing; Enquirers; Converts; Refugees; Audio-Visual Aids; Further Information.

Reference Works

The Encyclopaedia of Islam, New Edition. Leiden: Brill, 1954-(8 of 10 vols. completed). The best reference work.

Shorter Encyclopaedia of Islam, eds. H. A. R. Gibb and J. H. Kramers. Ithaca: Cornell University, 1953. Pp. 671. It "includes all the articles in the first edition and Supplement of the *Encyclopaedia of Islam* which relate particularly to the religion and law of Islam" (Introductory Statement). Recommended and still in print!

Ede, David. *Guide to Islam*. Boston: G. K. Hall, 1983. An excellent source for books and articles on Islam up to 1979.

Esposito, John L., ed. *The Oxford Encyclopedia of the Modern Islamic World*, 4 vols. New York: Oxford University, 1995. The most up-to-date source for contemporary developments in Islam.

Geddes, Charles L. *An Analytic Guide to the Bibliographies on Islam, Muhammad and the Qur'an*. Denver: American Institute of Islamic Studies, 1973.

Haddad, Y. Y., Voll, J. O., and Esposito, J. L. *The Contemporary Islamic Revival: A Critical Survey and Bibliography*. New York: Greenwood, 1991. Pp. 230.

Holt, P. M., Lambton, A. K., and Lewis, B., eds. *The Cambridge History of Islam*, 4 vols. Cambridge: The University Press, 1978.

Kassis, H. E. *A Concordance of the Qur'an*. Berkeley: University of California, 1983. Based on Arberry's translation of the Qur'an. "This Concordance...satisfies a paramount need of those—and there are millions of them—who have no command of the Arabic Language and yet desire to understand the Qur'an..." (Foreword by Fazlur Rahman, p. ix).

Introduction To Islam

Arberry, A. J., ed. *Religion in the Middle East*, volume 2. London: Cam-

bridge University, 1969. Pp. 750. This volume is on Islam, including some minority groups within Islam, growing out of it.

Arnold, Sir Thomas, and Guillaume, Alfred, eds. *The Legacy of Islam*. London: Humphrey Milford, 1931. Pp. 416. The second edition (London: Oxford, 1974) has different articles, also very useful. It is edited by J. Schacht and C. Bosworth. Pp. 530.

Brice, W. C., ed. *An Historical Atlas of Islam*. Leiden: Brill, 1981.

Denny, Frederick. *Islam*. San Francisco: Harper, 1987. Pp. 137. A standard introduction.

Essentials of Islam: Basic Beliefs. Bloomington: Islamic Circle of Indiana University, edited by Muslim Student Association appointed editors. A simple introduction to some of the basics of Islam.

Esposito, John. *Islam, the Straight Path*. New York: Oxford University; second edition, 1988. Pp. 251. A standard introduction emphasizing contemporary Islam.

Gibb, H. A. R. *Muhammadanism*. London: Oxford University, 1970. Pp. 144. Though dated, it is still an eminently useful introduction to Islam.

Farah, Caesar E. *Islam, Beliefs and Observances*. New York: Barrons; fifth edition, 1994. Pp. 434. A full, up-to-date introduction with extensive glossary and bibliography.

Hodgson, M. G. S. *The Venture of Islam*, 3 vols. Chicago: University of Chicago, 1974. For advanced students.

Hourani, Albert. *A History of the Arab Peoples*. Cambridge, MA: Harvard University, 1991. Pp. 551. A major scholar writes a beautiful history for general readers that includes Islamic history.

Mawdudi, Abu'l A'la. *Toward Understanding Islam*, translated and edited by Kurshid Ahmad. Indianapolis: Islamic Teaching Center, 1977. Pp. 134. The first book (after the Qur'an) that Muslims frequently offer to Christians visiting mosques and bookstores. Mawdudi is

probably Islam's most influential 20th-century revivalist.

Miller, Roland E. *Muslim Friends: Their Faith and Feeling*. St. Louis: Concordia, 1996. A new introduction to Muslim faith and emotion, intended for the general public, reflecting the author's lifetime experience with Muslims.

Momen, Moojan. *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*. New Haven: Yale University, 1985. Pp. 397. "Both modern critical research on Shi'ism and also the traditional way that Shi'is see themselves" (Preface, p. xiv).

Musk, Bill. *The Unseen Face of Islam*. Eastbourne: Marc, Monroe Publications, 1989. Pp. 315. Folk Islam as "the mysterious colorful world of jinn and the evil eye, saints and festivals."

Rahman, Fazlur. *Islam*. Chicago: University of Chicago, second edition, 1979. Pp. 285. "The Muslim should learn to look more objectively at his religious history...and the non-Muslim should learn to know something of what Islam does to a Muslim from the inside" (Preface, p. xiii). By an outstanding 20th-century Muslim scholar, this work assumes understanding of some of the Western scholarly response to Islam.

Smith, Huston. "Islam," Pp. 193-224 in *The Religions of Man*. New York: Harper and Brothers, 1958. A simple, lucid, and sensitive presentation; a westerner telling it in a way many Muslims would approve.

Speight, Marston. *God is One: The Way of Islam*. New York: Friendship Press, 1989. Pp. 139. A basic book, written by a missionary scholar who emphasizes the area of Christian-Muslim relations and draws on North American examples.

Weekes, Richard V., ed. *Muslim Peoples: A World Ethnographic Survey*, second edition, 2 vols. Westport, Connecticut: Greenwood, 1984. Pp.

953. "Based upon the division of the world's people into ethnic groups and the identification of those with populations which are wholly or partly Muslim. Some 300 have been so identified" (Introduction).

Williams, John A., ed. and trans. *The Word of Islam*. Austin: University of Texas, 1994. Pp. 230. The latest of many helpful compilations of Muslim writings on basic Islamic beliefs and practices.

Two Brochures

"Introducing Islam." The Institute of Islamic Information and Education, P. O. Box 41129, Chicago, Illinois 60641-0129. A Muslim presentation that is very helpful. One page.

"Our Muslim Neighbors." The ELCA, Division for Global Mission, 8765 West Higgins Road, Chicago, Illinois 60631. An objective description in one page available from Augsburg Fortress.

Muhammad

Andrae, Tor. *Muhammad: The Man and His Faith*. New York: Harper & Row, 1960. Pp. 196. Emphasizes both the relationship of Islam with the piety of the Syrian churches and the originality of Muhammad.

Cragg, Kenneth. *Muhammad and the Christian*. London: Darton, Longman and Todd, 1984. Pp. 180. "What do you think of Muhammad?" is the question Muslims' often ask Christians. According to the Preface: "Muslims them-selves... have been involved in long and deep issues about the Prophet's status in a divine economy." The author reckons in a positive manner with the Muslim community's various views of Muhammad and responds in terms of Christian criteria.

Dashti, Ali. *Twenty-Three Years: A Study of the Prophetic Career of Mohammad*, translated by E. R. C. Bagley. London: Allen and Unwin, 1985. Pp. 228. An historical-critical approach to Muhammad and

the Qur'an by a distinguished Iranian Muslim who was a theologian, journalist, and political leader, and later suffered severely after the Iranian Revolution began in 1979.

Gillaume, Alfred, translator and annotator. *The Life of Muhammad, A Translation of Ishaq's Sirat Rasul Allah*. London: Oxford University, 1955. Pp. 815. A translation of Ibn Hisham's edited text of Sirat Rasul Allah, one of the earliest biographies of Muhammad by Ibn Ishaq. Very helpful for revealing and understanding the origins of Islam, its conflict with the Arab society of that time, and the early growth of the Muslim community.

Haykal, M. H. *Life of Muhammad*, trans. by A. Wessels. Indianapolis: North American Trust Publications, 1976. Pp. 640. An important biography of Muhammad by a well-known contemporary Muslim author.

Rodinson, Maxime. *Mohammed*. Trans. Anne Carter. New York: Vintage, 1974. Pp. 361. Full of information. Rodinson is a Marxist scholar.

Schimmel, Annemarie. *And Muhammad is His Messenger*. Chapel Hill: University of North Carolina, 1985. A sympathetic and insightful account that includes popular views.

Watt, W. M. *Muhammad, Prophet and Statesman*. London: Oxford University, 1961. Pp. 250. A handy abridgement of Watt's more detailed *Muhammad at Mecca and Muhammad at Medina*.

The Qur'an and the Hadith

Ali, A. Yusuf. *The Holy Qur'an*. Indianapolis: American Trust Publications, 1977. Pp. 1862. The favorite translation of many Muslims. Included in the translator's original Preface (1934): "What I wish to present to you is an English Interpretation, side by side with the Arabic Text....I want to make English itself an Islamic language....And I must give all the accessory aid which I can." He does this through copious notes

and several appendices, some reflecting traditional Muslim apologetic for Christian (Western) readers. Try your local mosque for a free copy; or your Muslim friend for a Qur'an-Bible exchange!

Arberry, A. J. *The Koran Interpreted*. London: Oxford University, 1964. "...the best available translation to date of the Qur'an" (Kassis, *A Concordance of the Qur'an, Acknowledgments*, p. xi).

Blachere, Régis. *Introduction au Coran*. Paris: G.-p. Maissonneuve et Larosse, 1977.

Dawood, N. J. *The Koran*. Middlesex, England: Penguin, 1959. Contemporary English. Abandons the traditional arrangement of the Qur'an in favor of a chronological arrangement. Helpful especially as an initial reading of the Qur'an. The translator is not a Muslim.

Gaelje, Helmut. *The Qur'an and Its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations*, trans. and ed. A. T. Welch. Berkeley: University of California, 1976.

Gilchrist, John. *Jam'al-Qur'an, The Codification of the Qur'an Text*. Benoni, S. Africa: Jesus to the Muslims, 1989. Pp. 154. A response to the Muslim claim that the text of the Qur'an has been preserved without alteration from the time of Muhammad.

Goldziher, Ignaz. *Muslim Studies*, vol. 2. London: Alien and Unwin, 1967-1971. A classic Western exposition on the Hadith.

Jeffery, Arthur. *The Qur'an as Scripture*. New York: Russell Moore, 1952. Pp. 103. Jeffery was one of the finest non-Muslim Qur'an scholars of this century. The final chapter of this book, "The Textual History of the Qur'an," compares the version of Islamic orthodoxy with "the history of the text as modern scholarship reads it" (p. 91).

Khan, M. M., trans. *The Translation*

- of the Meanings of Sahih al-Bukhari*, 9 vols. Chicago: Kazi Publications, 1979. The Hadith (Muslim canonical tradition) is the second source of Islam, and Buḥārī's collection the most important of all tradition collections.
- Pickthall, M. M., trans. *The Meaning of the Glorious Koran*. (New York: New American Library. Pickthall, an Englishman and a convert to Islam, served under the Nizam of Hyderabad in the early part of this century. Many Muslims recommend this translation. It contains relatively brief but useful notes.
- Robson, James, trans. *Mishkat al-Masabih*, 2 vols. Lahore: Ashraf, 1975. An excellent compendium of the main Hadith collections.
- Sherif, Faruq. *A Guide to the Contents of the Qur'an*. London: Ithaca, 1985. pp. 165. The contents include: (1) The Creator and His Creatures, (2) The Prophet and the Qur'an, (3) The Previous Bearers of the Divine Message, (4) Some Historical Events, (5) Faith and Religion, (6) The Other World, and (7) Commandments. A very helpful book.
- Siddiqui, A. H., trans. *Sahih Muslim*, 4 vols. Indianapolis: M. S. A. Islamic Book Service. "Hadith is the most important religious literature after the Holy Qur'an!" (cover of the Lahore edition). *Sahih Muslim* (a collection of Muslim canonical traditions by Muslim) is second in importance only to Bukhari's collection.
- Tisdall, W. St. Clair. *The Sources of Islam*, trans. Sir William Muir. Edinburgh: T. & T. Clark, republished by The Message for Muslims Trust, n.d. Pp. 102. The author's objective is to show how the content of the Qur'an strongly depends on outside sources.
- The Holy Qur'an, English Translation of Meanings and Commentary*, revised and edited by the Presidency of Islamic Researches, Ifta Call and Guidance. Saudi Arabia: King Fahd Holy Qur'an Printing Complex. Essentially a revised and corrected edition of the A. Yusuf Ali's translation.
- Von Denffer, Ahmad. *'Ulum al-Qur'an, An Introduction to the Sciences of the Qur'an*. Leicester: Islamic Foundation, 1985. Pp. 189. This work deals with traditional Muslim studies about revelation and the Qur'an, such as the circumstances of its various revelations, their arrangement and collection into a final text, abrogating and abrogated revelations, clear and unclear revelations. The book is aimed at "young educated Muslims with little or no access to the original sources on the subject" (p. 9).
- Watt, W. M. *Bell's Introduction to the Qur'an*. Edinburgh: Edinburgh University, 1970. Pp. 258. A useful non-Muslim understanding of the Qur'an.
- Theology, Law, and Piety**
- Arberry, A. J. *Sufism, An Account of the Mystics of Islam*. New York: Harper & Row, 1970. pp. 141. "[Sufism's] mark lies ineradicably athwart the pages of Muslim literature" (p. 133).
- Bailey, Kenneth. *God Is.... Dialogues on the Nature of God for Young People*. Monroeville, PA: Youth Club Programme Inc., 1976. "A series of 20 dialogues which were originally written to make the Gospel meaningful to the Middle-Eastern Christian" (Preface). It can be useful for just about any Christian—and any Muslim, too. Sections: (1) God is Great; (2) God is Light; (3) God is Three in One; (4) God is Holy Love.
- Coulson, N.J. *A History of Islamic Law*. Edinburgh: Edinburgh University, 1964. Pp. 264.
- Faldiry, Majid. *A History of Islamic Philosophy*, second edition. New York: Columbia University, 1983. Pp. 394. Includes theology and mysticism as well as philosophy.
- Ghazali, Imam. *Ihya Ulum-id-Din* (Revival of the Religious Sciences), trans. Maulana Fazlul Karim, 4 vols. New Delhi: Kitab Bhavan, 1982. "Imam Abu-Hamid al-Ghazali is unquestionably the greatest theologian of Islam and one of its noblest and most original thinkers" (cover).
- Goldziher, Ignaz. *Introduction to Islamic Theology and Law*, trans. Andras and Ruth Hamori. Princeton: Princeton University, 1981. pp. 302. A Western classic on the subject.
- Parrinder, Geoffrey. *Jesus in the Qur'an*. London: Sheldon Press, 1982. Pp. 187. A standard text.
- Padwick, Constance. *Muslim Devotions*. London: S.P.C.K., 1961. pp. 313. "...an appreciation of the heights of devotion to which the Muslim can attain." Muslim prayer beyond the five times daily Islamic ritual prayer. Very helpful for understanding dimensions of Muslim piety.
- Rahman, Fazlur. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica, 1980. pp. 180. An unusual and useful systematization, by a Muslim author, of major Islamic themes such as God, humankind, evil, prophet, revelation, and eschatology, with special reference to piety.
- Robinson, Neal. *Christ in Islam and Christianity*. London: Macmillan, 1991. Pp. 235.
- Schacht, Joseph. *An Introduction to Islamic Law*. Oxford: Clarendon, 1964. Pp. 304.
- Sweetman, J. W. *Islam and Christian Theology: A Study of Theological Ideas in the Two Religions*. London: Lutterworth, 1947-1967. 4 vols. The author's main objective is to enlist the support of theologians to further the cause of sharing the gospel with Muslims. His work contains a mine of information on theologies of Christianity and Islam and on Muslim-Christian relations.

Watt, W. Montgomery. *Islamic Philosophy and Theology*. Edinburgh: University Press, 1962. Pp. 196. An excellent survey of the field.

Wensinck, A. J. *The Muslim Creed: Its Genesis and Historical Development*. London: CASS, 1962. Pp.304.

Society and Women

Hammttdali 'Abd al-'Ati. *The Family Structure in Islam*. Indianapolis: Islamic Book Service, 1977. Pp. 360. A conservative Muslim view.

Alirned, Leila. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University, 1992. A historical study of the role of women and gender in Islam, especially in the Middle East.

Beck, Lois and Keddie, Nikki, eds. *Women in the Muslim World*. Cambridge: Harvard University, 1982. Pp. 698.

But I Love Him. A TMFMT publication, WEC press. Pp. 6. A brief introduction for a Christian woman entertaining the possibility of marriage with a Muslim.

Esposito, John L., ed. *Islam and Politics*. Third edition. Syracuse: Syracuse University, 1991.

Esposito, John L. *Women in Muslim Family Law*. Syracuse: Syracuse University, 1982.

Lamb, Christopher. *Mixed Faith Marriage*. British Council of Churches, 1982. Pp. 12.

Lemu, B. Aisha and Heeren, Fatima. *Woman in Islam*. Leicester: The Islamic Foundation, 1992. Pp. 51. This work incorporates the addresses of two Muslim women of Western background presented at the International Islamic Conference in London, 1976.

Levy, Reuben. *The Social Structure of Islam*. Cambridge: Cambridge University, 1962. Pp. 536. "The purpose of this book is an endeavour to investigate the effects of the religious system of Islam on the life and organization of the societies which

acknowledge it." Still very helpful.

Mernissi, Fatima. *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*. Trans. M. J. Lakeland. USA: Addison-Wesley, 1991. It argues that the subordination of women is the product of later popular traditions in Islam.

Stacey, Vivienne. *Women in Islam*. London: Interserve, 1995. Pp. 72. A simple and useful introduction to Muslim women with a Christian response.

Islam in Modern Times

Ahmed, Akbar S. *Postmodernism and Islam: Predicament and Promise*. London: Routledge, 1992. Pp. 293. A Cambridge Muslim anthropologist writes about the Muslim encounter with modernism.

Akhtar, Shabbir. *A Faith for All Seasons: Islam and Western Modernity*. London: Bellew, 1990. He is also the author of *Be Careful with Muhammad! The Salman Rushdie Affair* (1989).

Boulares, Habib. *Islam, the Fear and the Hope*. London: Zed, 1990. The best Muslim treatment of the phenomenon of fundamentalism, which he calls Islamism.

Chacour, Elias. *Blood Brothers*. Grand Rapids, 1984. Pp. 224. The author, a Palestinian, a graduate of Hebrew University in Jerusalem, and a priest of the Melite Church, struggles for reconciliation between enemies.

Chapman, Colin. *Whose Promised Land?* Herts, England: Lions, 1992. Pp. 287. The claims and counterclaims regarding the "Palestinian problem" by an evangelical Anglican who has lived in the Near East.

Cragg, Kenneth. *The Arab Christian*. Louisville: Westminster/John Knox, 1991. Pp. 336.

Gibb, H. A. R. *Modern Trends in Islam*. Chicago: Chicago University, 1947. Pp. 141. "Explores the background, the causes, the nature and the

prospects of the modernist movement" (cover). Still a valuable work.

Haddad, Y. Y. *Contemporary Islam and the Challenge of History*. Albany: SUNY, 1982. Pp. 259. It deals with Arab Muslims.

Jansen, G. H. *Militant Islam*. London: Pan, 1979. Pp. 224. He places this issue in the context of Western misunderstandings of Islam and the Muslim desire to remodel their lives and institutions in the light of fundamental precepts.

Mortimer, Edward. *Faith and Power: The Politics of Islam*. New York: Vintage, 1982. Pp. 432. There is no better study of this issue.

Smith, Wilfrid C. *Islam in Modern History*. Princeton: Oxford University, 1957. Pp. 317. An unusually penetrating analysis of contemporary Islam, though obviously dated.

A Brochure:

"The Question of Palestine." The Council of Muslim Communities of Canada, P. 0. Box 2605, Station "D", Ottawa, Ontario, Canada K1P-5W7. A fine one-page summary of the Muslim view of the problem of Palestine.

Islam in North America

Haddad, Y. Y. *A Century of Islam in America*. Washington: The American Institute of Islamic Affairs, 1986. Pp. 13. A fine introduction to the topic.

Haddad, Y. Y. and Lummis, A. T. *Islamic Values in the United States*. New York: Oxford University, 1987. pp. 196.

Haddad Y. Y. *The Muslims in America*. New York: Oxford University, 1991. Pp. 249. "... ten unpublished essays about the history, organization, challenges, responses, outstanding thinkers, and future prospects of the Muslim community in the U.S. and Canada" (cover).

Lincoln, C. E. *The Black Muslims in America*. Grand Rapids: Eerdmans, 1994. Pp.287. "Unsurpassed as a sociological study of the sources of

Black Muslim belief and practice” (from the New York Times Book Review).

Malcolm X, *The Autobiography of*, as told to Alex Haley. New York: Ballantine, 1964. Pp. 460. A near-classic.

McCloud, Aminah B. *African American Islam*. New York: Routledge, 1995. It updates the work of Eric Lincoln.

Richardson, E. Allen. *Islamic Cultures in North America*. New York: Pilgrim, 1981. Pp. 60. A brief survey.

Waugh, Earle; Abu Laban, Baha; and Qureishi, Regula. *The Muslim Communities in North America*. Edmonton: University of Alberta, 1983. A helpful set of essays on the subject.

Journals

Al-Mushir, the publication of the Christian Study Centre, 126-B Murree Road, P, O Box 529, Rawalpindi Cantt, Pakistan.

The *Bulletin*, the publication of the Henry Martyn Institute of Islamic Studies, Box 153, Hyderabad, A.P., India 500001. The Institute also publishes a newsletter, *Interaction*.

Islam and Christian-Muslim Relations. Birmingham: Centre for the Study of Islam and Christian-Muslim Relations. It is published in cooperation with the Center for Muslim-Christian Understanding; Georgetown University. Subscription inquiries go to Carfax Publishing Co., P. O. Box 25, Abingdon, Oxfordshire, UK-OX143UE

Islamic Horizons. Published by the Islamic Society of North America in Plainfield, Indiana, it functions as the major voice of many conservative Muslims in North America, contains news and information about Islamic traditions, and analyzes issues from the Islamic perspective. Immigrant-Muslim oriented.

Islamochristiana, a publication of the Pontifical Institute of Arabic and Islamic Studies, Viale di Trastevere,

89, Rome, Italy 00153. It supports encounters based on genuine rootedness in one's own tradition, and the view that real dialogue takes place between persons, not systems. The 1994 edition is on the law of apostasy.

The Link, Americans for Middle East Understanding; Room 570, 474 Riverside Dr., New York 10115-0241. Good also for books, videos, and other resource materials for various educational levels.

The Muslim Journal. Published from Chicago, it represents the main body of African American Muslims led by Warith Deen Mohammed, and brings news of the activities of that body through out the U.S.A.

Muslim World: A Journal Devoted to the Study of Islam and of Christian-Muslim Relationships in Past and Present. Hartford: Hartford Seminary Foundation, 1911- It was begun in the interest of Christian mission among Muslims, an intention clearly reflected until about the 1960s. A rich resource! Address: 77 Sherman St., Hartford, CT 06105.

Friendship, Understanding, and Faith Sharing

Abdul-Ahad, Selim and Gairdner, W. H. T. *The Gospel of Barnabas*, an Essay and Enquiry. Hyderabad: Henry Martyn Institute of Islamic Studies, 1985. Pp. 39. This spurious gospel account conflicts with the Bible and, at points, even with the Qur'an.

Adelphi, G. and Hahn, E. *The Integrity of the Bible According to Qur'an and the Hadith*. Mississauga: Hospitality, 1994. Pp. 53. Muslims normally assume the corruption or abrogation of the Bible. This brief work assembles considerable evidence from the Qur'an and the Hadith in support of the textual preservation and integrity of the Bible.

Anderson, Sir Norman J. D. *Islam in the Modern World, A Christian Perspective*. England: Inter Varsity

press, 1990. Pp. 280. Part I: Islam Today; Part II: The Christian Response: The Incarnation; the Cross; the Resurrection. "The author is a Christian and distinguished Islamic scholar" (cover).

Bormarms, Maurice. *Guidelines for Dialogue between Christians and Muslims*, trans. Marston Speight. Mahwah, NJ: Paulist, 1990. Pp. 132. An informative Roman Catholic statement containing "Discussions and suggestions for Christians concerning the multiple dimensions of their present-day dialogue with Muslims" (Introduction, p. 10).

Brown, S. F. *Meeting in Faith*. Geneva: World Christian Council, 1989. Pp. 181. "This book...is both a documentary record of Christian-Muslim dialogue sponsored by the W.C.C. and a corpus of texts for further exploration of the social, diacritical and theological frontiers of dialogue" (Introduction).

Bucaille, Maurice. *The Bible, the Qur'an, and Science*. Indianapolis: American Trust Publications, 1978. Pp. 253. Bucaille, a French surgeon, seeks to demonstrate basic contrasts between the Bible and the Qur'an; to show textually, theologically, and scientifically the deficiencies of the former vs. the perfection of the latter. When viewed objectively, he says, the Qur'an alone is in "complete agreement with modern scientific data" (p. 251). Muslims have widely distributed this volume in its original French, English and other languages, throughout much of the world.

Burness, Margaret. *What Would You Say If...* Africa Mission Press, 1980. Pp. 44. "We hope that these little plays will help...women's groups in our churches in their witness for Christ among the Muslim women whom God has given them as neighbours" (Introduction, p. v.).

Campbell, William. *The Qur'an and the Bible in the Light of History and*

- Science, Middle East Resources*, n.d. Pp. 343. A helpful response to Bucaille's *The Bible, the Qur'an, and Science* by a Christian medical missionary who had lengthy service among Muslims, especially in North Africa.
- Chapman, Colin. *'You Go and Do the Same'* C.M.S., 1983. Pp. 92. "...loving our neighbour involves putting aside our prejudices, and doing something practical to overcome the ...barriers which separate us from Muslims" (backcover). See also his new work *Cross and Crescent: Responding to the Challenge of Islam*, 1995. Pp. 346.
- Christian Witness Among Muslims*. Mississauga: The Voice of the Martyrs, 1995. Pp. 128. Originally appeared in Africa, later in an Indian edition in English, and in other editions in various Indian languages. Copious biblical references inculcate a healthy Christian attitude toward Muslims and Islam. A good starter for anyone from higher elementary school level upwards.
- Christians Meeting Muslims: WCC Papers on 10 Years of Christian-Muslim Dialogue*. Geneva: World Council of Churches, 1977.
- Christensen, Jens. *The Practical Approach to Muslims*. Mrs. Christensen and the North Africa Mission, 1977. Pp. 644. "As few others [Christensen] was committed to the Church of Christ and to the apostolate to Islam" (Preface). Theologically thought-provoking.
- Color the Muslim World with Jesus' love*. Center for Ministry to Muslims, 1315 Portland Ave. South, Minneapolis, MN 55404. Introduces children to the Muslim world.
- Cragg, Kenneth. *Jesus and the Muslim*. London: Allen and Unwin, 1985. Pp. 315. "Our duty here is to consider the 'Isa of Islamic faith from within the perspectives of the New Testament and to interpret these perspectives to the people of the Qur'an" (Preface).
- Cragg, Kenneth. *The Call of the Minaret*. New York: Orbis, 1992. Pp. 358. "*The Call of the Minaret*...is unrivalled in the field....*The Call of the Minaret* marks a water-shed in Christian-Muslim relations....This is Christian apologetics at its most compelling" (Lamin Sanneh, Harvard University).
- Cragg, Kenneth. *Sandals at the Mosque*. London: SCM Press, 1959. Pp. 166. An invitation to Christians to approach Muslims and their religion with humility.
- Deedat, Ahmed. *Is the Bible God's Word?* Durban: Islamic Propagation Centre, 1980. Deedat's publications and videos, many of them anti-Christian polemic, are spread throughout Africa, Asia, and the West and available in mosques and local Muslim retail stores. Many Muslims applaud him, while some other Muslims are embarrassed by him.
- Daniel, Norman. *Islam and the West: The Making of an Image*. Edinburgh: Edinburgh University, 1960. Pp. 443.
- Department of Da'uxih. *Manual of Da'wah for Islamic Workers*. Montreal: Islamic Circle of North America, 1989. Pp. 88. "Da'wah—dissemination of the message of Islam—is a collective responsibility of Muslims" (Preface).
- Dretke, James. *A Christian Approach to Muslims: Reflections from West Africa*. Pasadena, CA: William Carey Library, 1979. Pp. 261.
- Geisler, Norman and Salib, Abdul. *Answering Islam*. Grand Rapids: Baker, 1994. Pp. 336. "Since both orthodox Islam and Christianity claim to be the true religion, it is incumbent upon thinking persons to examine carefully the evidence offered by both and to make their own decision in view of the evidence" (Introduction, p. 10).
- Gilchrist, John. *Qur'an and Bible Series*, 1979, and *Christianity and Islam Series*. For these and other Gilchrist publications, contact "Jesus to the Muslims," Box 1804, Benoni 1500, R.S.A. Some of his works effectively respond to Ahmed Deedat's publications.
- Hahn, Ernest. *Understanding Some Muslim Misunderstandings*. Toronto: Fellowship of Faith for Muslims and Mississauga: Hospitality, n.d. Pp. 15. A simple statement of the major Muslim difficulties with Christian faith and initial Christian responses to these difficulties.
- Hahn, Ernest. *How to Respond to Muslims*. St. Louis: Concordia, 1995. Pp. 63. Emphasizes also reaching Muslims in the U.S.A. and Canada.
- Haqq, Akbar Abdul. *Sharing Your Faith with a Muslim*. Minneapolis: Bethany, 1980. Pp. 189. The author is an evangelist with the Billy Graham Association. His father, Abdul Haqq, was a well-known convert from Islam in India.
- Hooker, Roger and Lamb, Christopher. *Love the Stranger*. London: S.P.C.K., 1986. Pp. 161. Challenges Christians living in multifaith contexts to relate to their neighbors of other religions, just as the church is supposed to do! Hooker and Lamb served in India and Pakistan respectively before ministering to Asians (Muslims and Hindus) in England. Appendix D is entitled: "Mixed-Faith Marriage: A Case for Care."
- Jomier, Jacques. *How to Understand Islam*, trans. John Bowden. London: SCM, 1989. Pp. 168. "The best approach [to different religions] is to consider each religion, to try to understand it, to try patiently to explain it to oneself, avoiding useless attacks, in the awareness that God has ways which are not ours" (Introduction, p. 3). Jomier is a member of the Dominican order and a fine scholar of Islam with long residence in Egypt.
- Kateregga, B. D. and Shenk, D. W.

- Islam and Christianity*. Nairobi: Uzema Press Ltd., 1980. Pp. 182. A simple and friendly faith exchange between a Muslim and a Christian in Kenya.
- Kimball, Charles. *Striving Together: A Way Forward in Christian-Muslim Relations*. Maryknoll, NY: Orbis, 1990. A short, handy introduction to this topic.
- Madany, Bassam M. *The Bible and Islam: Sharing God's Word with a Muslim*. Palos Heights, Illinois: The Back to God Hour, 1987. Pp. 113. This work is the fruit of a long Arabic radio ministry. Emphasizes "man's sinfulness and the redemptive character of the Bible" (back cover).
- Marsh, Charles R. *Share Your Faith with a Muslim*. Chicago: Moody, 1975. Pp. 96. This volume, popular among evangelicals, reflects a long and dedicated ministry of the author in North Africa and his use of Muslim articles of faith and practice as points of contact for sharing the gospel.
- Martinson, P. V., ed. *Islam, An Introduction for Christians*. Minneapolis: Augsburg; 1994. Pp. 264. "Christians of all denominations will find reliable and up-to-date information on Islam and its relationship to Christianity" (back cover). The editor is a professor of Christian Mission and World Religions at Luther Seminary.
- McCurry, Don, ed. *The Gospel and Islam: A 1978 Compendium*. Monrovia: Marc, 1979. Pp. 638. Foundation papers by 43 Christians on a variety of relevant topics for the North American Conference for Muslim Evangelization sponsored by the Lausanne Committee for World Evangelization and World Vision at Glen Eyrie in 1978.
- McDowell, Josh and Gilchrist, John. *The Islam Debate*. San Bernardino, CA: Campus Crusade for Christ, 1983. Pp. 199. Includes a useful debate between Ahmed Deedat and McDowell for those contending with Deedat's polemic. This debate alone is available from Fellowship of Faith for Muslims (see below in pamphlet form and on audio cassette).
- Miller, Roland. "The Muslim Doctrine of Salvation," *Al-Basheer, The Bulletin of the Christian Institutes of Islamic Studies* 5 (January-December, 1982) 152-196. The main article available on this topic.
- Miller, William. *A Christian's Response to Islam*. Nutley, NJ: Presbyterian and Reformed Publishing Co., 1976. Pp. 178. "This brief book flows out of the heart of an evangelist deeply in love with Jesus Christ and with his Muslim neighbours" (back cover).
- Miller, William. *Tales of Persia: A Book for Children*. Philadelphia: Torrence, 1979. Pp. 145. The author, a missionary in Iran for over forty years, narrates true stories about the spread of the gospel in Iran.
- Miller, William. *Your Muslim Guest*. Toronto: Fellowship of Faith for Muslims, 1983. Pp. 14. A simple and useful statement on being hospitable to Muslims. Order for your congregation in bulk!
- Murad, Khurram. *Da'wah among Non-Muslims in the West: Some Conceptual and Methodological Aspects*. London: The Islamic Foundation, 1986. Pp. 24. Pro claiming Islam in the west.
- Nazir-Ali, Michael. *Frontiers in Muslim-Christian Encounter*. Oxford: Regnum Books, 1987. Pp. 191. Bishop Michael Nazir-Ali, formerly a bishop in Pakistan, is assistant to the Archbishop of Canterbury. "...the reader is drawn into the meaning of Christ for those living within a Muslim environment" (Australian Archbishop David Penman, Foreword, p. 8).
- Nazir-Ali, Michael. *Islam A Christian Perspective*. Exeter, U.K.: Pater-noster, 1984. Pp. 185.
- Newman, N. A. *The Early Christian-Muslim Dialogue*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1993. Pp. 776. "A collection of documents from the first three Islamic centuries (632-900 A.D.): Translations with Commentary."
- Parshall, Phil. *New Paths in Muslim Evangelism*. Grand Rapids: Baker, 1980. Pp. 280. A concern for "the principles and practices of contextualization to advance the evangelical Church among Muslim communities."
- Pfander, C. G. *Mizan-ul-Haqq (Balance of Truth)*, revised and enlarged by W. St. Clair Tisdall. Villach, Austria: Light of Life, 1986. Pp. 370. This work, originally published in Persian in 1885, has been viewed as perhaps the most significant Christian contribution of the 19th century to the Christian-Muslim controversy. Pfander was originally affiliated with the Basle Missionary Society and later served with the Church Missionary Society in India.
- Poston, Larry. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992. Pp. 220. The Parts: (1) *Da'wah in Islam: From East to West*; (2) *Toward an Islamic Pietism*; (3) *The Institutionalization of Da'wah in Western Societies*; and (4) *The Dynamics of Conversion to Islam*. A valuable work on how Muslims in North America (apart from American Islamic Mission) invite other North Americans to convert to Islam.
- Ragg, Lonsdale and Laura, trans. *The Gospel of Barnabas*. Oxford, 1907. Pp. Ixxv, 500. The 1907 publication contains the (original?) Italian text and the English translation side by side. Subsequent Muslim editions, abbreviated, have appeared, such as *The Gospel of Barnabas*. Cedar Rapids: Unity publishing Co., 1986. Pp. 273. Any current edition should be compared with the 1907 edition. Many Muslims consider *The Gospel of Barnabas* to be the original gospel account. Muslims have

translated this work into several other languages. For a Christian response see Abdul-Ahad, above.

Schimmel, A. and Falaturi, A. *We Believe in One God*. New York: Seabury, 1979. Pp. 180.

Thomsen, Mark. *God and Jesus: Theological Reflections for Christian-Muslim Dialog* Minneapolis: American Lutheran Church, 1986.

VanderWerff, Lyle L. *Christian Mission to Muslims: The Record*. Pasadena: William Carey, 1977. Pp. 366. Examines Anglican and Reformed approaches to Muslims in India and the Near East from 1800 to 1938 as a response to the question: "What constitutes a Christian approach or approaches to Muslims?" (introduction, p. 3).

Woodberry, D.ed. *Muslims and Christians on the Emissary Road*. MARC Publications, 1989. Pp. 392. primarily a collection of papers on Islamic-Christian themes prepared for the Lausanne Conference on World Evangelization in the Netherlands in 1987.

Muslim Enquirers

Good resource materials are available for Muslims enquiring about Christian faith and for Christians assisting them. These include, of course, Bibles and portions of Scripture in many languages, as well as simple and more sophisticated tracts, booklets, correspondence courses, and other materials, all prepared for Muslims in various languages. See below (p. 237): "Bible Society" and "Fellowship of Faith for Muslims."

Miller, William. *Beliefs and Practices of Christians*. FL Washington: WEC International, 1989. Pp. 40. The author, a missionary in Iran for over forty years, describes the fundamental Christian beliefs and practices in a letter to a Muslim friend.

Available in several languages.

Stacey, Vivienne. *Bible Studies*. Paphos, 1994. Pp. 80. The author, an

evangelist with long ministry in Pakistan and other countries, focuses her studies on these topics: The Lord Jesus Christ; The Life of Peter; The Teaching of Paul; God Is Great.

Converts

Accounts of converts should be viewed and used with discrimination. Are the contents true? Do they cater simply to the sensational, the dramatic? Are they used only to put down the Muslim and Islam? Do they glorify God or the convert? Generally they are best given to someone familiar with the fundamentals of the Bible.

Alavi, K. K. *In Search of Assurance*. Pp. 33. The author writes that, like a magnet, the love of Jesus attracted him. But this love cost him dearly, including much physical suffering. In chains, he wondered whether he was simply mocking himself in recalling the words of Jesus in John 14:1 and 8:32. He continues to persevere in his South India ministry of sharing the gospel with other Muslims. Translated into many languages.

Ambrie, Hamran. *God Has Chosen for Me Everlasting Life*. Pp. 96. This Indonesian convert writes that in 1962 he pondered and prayed about the following Quranic verse as an initial step towards faith in Jesus as Savior and Lord: "Say, O People of the Book [Jews and Christians]! You will be nothing unless you uphold the Torah and the Gospel, and all that is revealed to you from your Lord" (5:68).

Deshmukh, Ibrahim O. *In Quest of Truth*. Pp.48. The author, now a medical doctor, met Christians during medical school in Bombay, which initiated his interest in thinking about other religions besides Islam. He writes: "In my case I felt the Qur'an leading me naturally into the previous scriptures [the Bible]."

Miller, William. *Ten Muslims Meet Christ*. Pp. 147. Ten Iranians find Jesus to be more than a prophet. It

includes an account of the conversion of a lady which began when two Armenian girls gave her a little picture of St. Mary with the Holy Infant.

For references to a long list of the testimonies of converts to Islam, see Poston, L. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992, 209-211.

Refugee Ministry

Muslims form a substantial segment of the growing number of world refugees. In some Muslim countries Christians, especially those who are converts from Islam and those committed to sharing Christ with Muslims, are prone to human rights abuses and even persecution.

For more information on refugees in general see *Refugees*, published by UNHCR. For a helpful description of the why and how of a Christian ministry among refugees in North America see Mummert, J. R., with Bach, Jeff. *Refugee Ministry in the Local Congregation*. Scottsdale, PA: Herald, 1992. Pp. 125.

Amnesty International, launched by a Quaker, a Roman Catholic, and a Protestant on Trinity Sunday, May 28, 1961 is an invaluable aid in understanding human rights abuses throughout the world.

Other Christian ministries now focusing on the abuse and persecution of Christians in the Muslim world: Open Doors (Brother Andrew); Voice of the Martyrs (Richard Wurmbrandt, a Jew and a Lutheran Pastor); Iranian Christians International, which specializes in helping many refugees, particularly persecuted Christian converts, among the large Iranian diaspora throughout the world.

Audio-Visual Resources

Islam, 60 minutes, produced by the Smithsonian Institute. PBS Video, 1320 Braddock Place, Alexandria, VA 22314-1698. Filmed in Egypt. Excellent.

Islam, 60 minutes, produced by the Canadian Broadcasting Corporation, Ottawa, Canada, just prior to the fall of the Shah. Excellent, especially on the pilgrimage.

Islam in America, 52 minutes, produced by the Christian Science Monitor, P. O Box 1875, Boston, MA 02177. By far the best on this topic. Sympathetic to Islam.

Islamic Conversations, a series of six 30-minute presentations by Muslims on the topics: Islam and pluralism, Islam and Christianity, Islam and War, The Islamic State, Authority and Change, Women and Islam. The speakers are authorities. Films for the Humanities and Sciences, P. O. Box 253, Princeton, NJ 08543-2053. Very good.

Islamic Mysticism: The Sufi Way. An older video, featuring commentary by Huston Smith, and Mevlana der-vishes. Very good. Insight Media, 2162 Broadway, New York, NY 10024. 30 minutes.

Mosque. Available at Insight Media (see above). 29 minutes. It is really an introduction to Islamic faith, especially the worship of God. Sensitively done by Maryknoll fathers.

A Tale of Two Mosques. Some of the first Muslims in Canada and how their community has developed for more than a half-century around the construction of two mosques in Edmonton, Alberta.

Living Islam, six parts, BBC. The chief consultant and narrator is Akbar Ahmed, anthropology professor at Cambridge University. The series deals with what it means to be a Muslim in today's world.

Muslims in Canada. A Celebration of Eid ul-Fitr Thanksgiving, 30 minutes.

The Five Pillars of Islam, 30 minutes, World of Islam Series.

Islam: The Faith and the People. 22 minutes, a good introduction. Available from Insight Media (see above).

The Koran: The Holy Book of Islam, 16 minutes, a good introduction. Available from Insight Media.

Seyyed Hossein Nasr: The Islamic Mind, 30 minutes. The well-known scholar is interviewed by Bill Moyers, and discusses the roots of Muslim attitudes. Available from Films for the Humanities and Sciences.

Islamic Art, 30 minutes. Islamic civilization is great in architecture, callig-

raphy, the art of the garden, music, carpets, and ceramics. Available from Films for the Humanities and Sciences.

An audio cassette featuring the chanting of the Qur'an, and entitled *Islam*, is available from Audio-Forum, 96 Broad St., Guilford, CT 06437. It is recorded in Israel, Iran, Morocco, Syria, and Turkey.

Many Muslim-prepared videos and audio cassettes on many major topics are available from Kazi Publications, Inc., 3023-27W. Belmont Ave., Chicago, IL 60618.

Ernest Hahn has had life-long relationships with Muslims, especially in his long service as a missionary in India. He continues his active literature work and has authored Jesus in Islam, A Christian View (Hyderabad: Henry Martyn Institute, 1975).

Editorial Continuation here
plus
half page ad
on
book called
More To Be Desired Than Gold