

Understanding Muslim Women



Study Guide

Distance Education Center
© 2007 Columbia International University
All Rights Reserved

**Columbia
International
University**

Bible College • Graduate School • Columbia Biblical Seminary & School of Missions
Ben Lippen School • Radio Stations WMHK & WRCM

7435 Monticello Road • P.O. Box 3122 • Columbia, SC 29230-3122
To Know Him And To Make Him Known

From Vivienne Stacey

Herod's slaughter of the innocents in Bethlehem over two thousand years ago was a crime of the same order as those committed by modern day terrorists. The massacre is so often forgotten in the recalling of the birth of Jesus, as if Christians do not wish to face up to the realities of life. As in many atrocities the main victims are women and children: 'A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more.' (Matthew 2:18). Afghanistan and Palestine are present day examples of conflict and continuing terrorism. For the first time suicide bombers have acted in Pakistan, targeting children at school and nurses in hospital. Such activities in Muslim settings have led to a reaction by some against Muslims.

Reaction is never a Christian response. We are commanded to think biblically about the world in which we live. (Romans 12:1-2). I once met two Middle Eastern terrorists, trained for this work since the age of nine. While they were university students on stand-by for terrorist duties, they received hospitality in a Christian home. One of them responded to what he saw of the love of Jesus and became a disciple. Saul of Tarsus was a terrorist until God changed him. We are not called to judge but to treat everyone as a human being created in the image of God. We are to share good news. Our faith is about relationships with God and people. Neither the Muslim in Islamabad or New York nor the Christian terrorist in Northern Ireland portrays valid Islam or true Christianity. They should not be confused with the majority in both faiths who abhor violence.

And what about the women and children - the widows, orphans and the refugees? God has not forgotten the refugees. Jesus and his parents were refugees. It would be interesting to know how they were treated in their exile. The day that changed the world was not September 11, 2001, but a Friday in Jerusalem nearly two thousand years ago when Jesus died for the sins of the world - and rose three days later as victor over sin and death. He 'opened the kingdom of heaven to all believers'. On the basis of that his followers are called to see every individual as a fellow human being. Jesus showed remarkable compassion for the marginalized, the despised, the poor, the widow and the orphan, the sick and for children. A fifth of the human race is Muslim. I am glad that Muslims have a higher profile in these days. Jesus's disciples may become more aware of their debt to all people, including Muslims. To discharge this debt we have to cross into the world of the minaret, a world of different cultures, customs and beliefs. I hope this revised course on Understanding Muslim Women will help many to befriend Muslims and become welcome guests in Muslim homes. In being guests Jesus is our best model. He is also the model host.

Vivienne Stacey, Cyprus
Autumn, 2002

BLANK PAGE

Table of Contents

<i>Session</i>		<i>Page</i>	
1	Introduction	1	
2	Introduction to Muslim Women	2	
3	Worldview	7	
4	Some Ways of Looking at Society	10	Progress Report # 1
5	Women in the Qur'an	13	
6	Women in the Qur'an (cont.)	20	
7	Women in the Qur'an (cont.)	23	
8	Mary in the Bible & the Qur'an	27	
9	Women & the Hadith	37	
10	Terminology & the Wives of the Prophet	40	
11	Modeling Spiritual Values	42	
12	Modeling Spiritual Values (cont.)	43	Progress Report #2
13	Hagar Speaks to the Modern World	47	
14	Muslim Women & Scripture	51	
15	Muslim Women & Scripture (cont.)	55	
16	Muslims & Christians at Prayer	58	
17	Case Study of a Muslim Woman	65	
18	Muslim Women & Folk Islam	72	
19	Folk Islam (cont.)	79	
20	Folk Islam (cont.)	82	
21	Muhammad Veneration	86	
22	Mosque Visit Report	91	Progress Report #3
23	A Christian's Approach to Muslims	93	
24	Communicating Effectively	97	
25	Communicating Effectively (cont.)	105	
26	Communicating Effectively (cont.)	108	
27	Communicating through Festivals	118	
28	Communicating through Festivals (cont.)	123	
29	Christian Festivals as Bridges	127	
30	Communicating through Rites	129	Progress Report #4
31	Journal Reports	133	
32	Women Leaders	136	
33	Human Rights in Islam	140	
34	Human Rights in Islam (cont.)	143	
35	Population, Birth Control & Abortion	146	
36	Reference Book Reports	148	
37	Female Circumcision	150	
38	Female Circumcision (cont.)	152	
39	Homemaking	154	
40	Feminism	156	
41	Post-modernity	160	
42	Post-modernity (cont.)	163	
43	Post-modernity (cont.)	164	Progress Report #5
44	A Worship Service	167	
45	Signposts	168	
46	Conclusion	170	Progress Report #6
	Appendix	173	

Preface

Welcome to *Understanding Muslim Women*! Whether you are planning to live and work among Muslim people or already there, whether you are exploring Islamic culture searching for God's direction for your life, whatever your reason for beginning this course, it is our prayer that you will greatly benefit from your study and that God will use your efforts for His glory.

Using this Study Guide

The ICS/MIS 6051 *Study Guide* coordinates all of your requirements for the course, including the reading, listening, writing, and other assignments. Follow this sequence:

☐ Pre-Tape Assignment

Complete these assignments before you begin a taped lecture. Check them off in the box when you are finished.

Outline

The taped lectures are between 20-28 minutes long. An outline for each lecture is provided which includes (a) graphics that were displayed when the course was taped, (b) sidebars of useful and interesting points associated with the content, and (c) various devices for helping you organize your notes and retain the information.

NOTE: Fast forward each tape to the end before starting to play the other side.

For Further Study

Bibliographic information for resources mentioned in the lectures is provided here. Mark the ones you want to locate and read at a later date. If you aren't already, become a life-long learner in this course.

Discussion

These sections include transcripts of the dialog between Ms. Stacey and the studio class members that followed the lectures. Read these sections **carefully**. They contain important content for the course.

☐ Post-Tape Assignment

Complete any assignments listed here after you finish the lecture and check the box before continuing.

Sharing ICS/MIS 6051 with Others

The material in this course is vital to the task of reaching the Muslim world for Christ. Please recommend the course to others who are seeking to reach Muslim women. You should also seek to share helpful information in informal and formal settings. If you wish to reproduce portions of the written materials for the course for instruction, note that the articles included in this Study Guide authored by Vivienne Stacey are copyrighted in her name and thus require her written permission for any use or reproduction. Contact the Distance Education Center for information on contacting Ms. Stacey. (The Stacey articles reflect British spelling conventions.) The remainder of the printed materials and the audiotapes are copyrighted by Columbia International University.

Security

Please take every precaution to be sure that these materials are not circulated in a way that would endanger anyone in the U.S. or overseas. Neither the tapes nor the printed materials should be left in an unguarded location. If you are taking the course for credit or non-credit, the Distance Education Center will work with you to design a secure way for sending your assignments back and forth. Let us know if there is anything else we can do to improve your security.

Information Resources

This is an information-rich course, for a large part of Vivienne Stacey's goal for her students is to get them into the literature on Islamic studies. Here is her philosophy:

"If you are studying Islam, you should read the sources, that is the Qu'ran, the Traditions (*hadith*), the biographies of Muhammad, Muslim prayer manuals, burial service arrangements, etc. It would also be good to look at materials used by Muslims going on a pilgrimage. In regard to books, we should read what Muslims write about Islam as well as what non-Muslims write about Islam, and not just what Christians write."

Many (not all) of the resources listed in the bibliography in the Syllabus and throughout this Study Guide are available from the CIU Library, and these materials can be shipped to students studying for credit. Resources can also be obtained from other libraries in your area and through interlibrary loan services. Mosques and Islamic centers often have excellent materials to purchase or for free distribution. One of the greatest sources of information is the Internet. Sites to try include <http://islamicart.com> and <http://www.islamworld.net>. Use your search engine to conduct advanced searches on topics of interest to you. Utilizing all of these avenues, start now to build your own library of helpful resources.

Note: Students taking ICS/MIS 6051 on a non-credit basis do not have access to the CIU Library, but you are still encouraged to read widely during and after your study, making use of libraries in your area and the Internet.

Abbreviations used in this Document

Q	Sura and verse in the <i>Qur'an</i>	ff	and following
cf	compare with		

A Final word of Encouragement

Vivienne Stacey often uses proverbs in her ministry. One of her favorites is a Finnish proverb that states “The workman is trained by his work.” This saying is a reminder that lessons and guidelines are helpful, but as believers share their faith with prayer, constrained by love and guided by the Holy Spirit, they blend what they have learned in the classroom with actual experience, and thus gain insight into how to handle every situation. Study the content in this course diligently. Seek ways to apply it even as you study. Seek to build a awareness of and appreciation for the cultural and religious situations of Muslim women. Then, in the light of Scripture, move out with God into what is frontier territory.

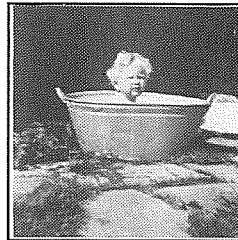
***May this course be an encouragement and challenge to you
as you carry out your part in God’s great mission.***

Session 1: Introduction

The first session introduces two people who want God to use this course powerfully in your life: Your professor, Dr. Warren Larson, and the lecturer for the course, Ms. Vivienne Stacey. Both served as missionaries in Pakistan for many years, Dr. Larson and his wife Carol for 19 years; Ms. Stacey for 36 years. Ms. Stacey has been asked to lecture on reaching Muslim women in schools and institutions around the world. Her books have influenced many others. You will come to love this warm, godly woman in the months ahead as you absorb not only the cognitive information she has to share, but also her heart for the lost. Simultaneously, Dr. Larson and his Faculty Assistant will help you by providing clarification on assignments, answering questions, evaluating your work, and encouraging you to press on and to apply what you learn in bearing fruit for the kingdom!

Outline

- I. Introduction by Dr. Larson
- II. Interview with Ms. Stacey
 - A. Background & Family
 - B. Conversion in College
 - C. Concern for Muslims
 - D. Schooling & Preparation for Missions
 - E. Ministry in Pakistan
 - F. Relocation in Pakistan (Bannu)
 - G. Relocation and Retirement to Cyprus
- III. Conclusion and prayer



Vivienne at 2 years



Vivienne & Barbara



United Bible Training Centre, Pakistan



The author at home in Paphos, Cyprus

Post-Tape Assignment

- ☐ Before you begin Session 2, pause to pray that God will help you to learn everything from this course that you possibly can to be better equipped for His service. Ask for help in carving the time into your schedule to keep an appropriate pace, and then the discipline to stick to the schedule He guides you to set.

Session 2: Introduction to Muslim Women

In this session Ms. Stacey will teach us one of most the important ministry lessons we can learn: Even as we immerse ourselves in studying another culture and worldview, remember that people are first... people! Made in the image of God.

Pre-Tape Assignment

None. Start the tape.

Outline

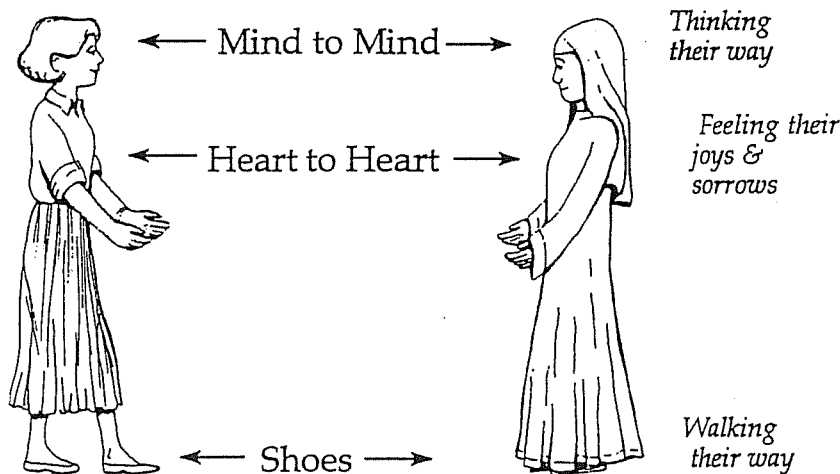
I. Avoiding stereotypes: Muslim women are...

first... **Human**

second... **Women**

and then... **Muslim**

II. Relating to Muslim Women



❖
Every
10th person in
the world is a
Muslim
woman or
girl!
❖

III. Profiles of Muslim women [Refer to the article which begins on page 4 during this section.]

IV. Types of Muslims

About 1 person in 5 in the world is a Muslim (including men and women). In the United Kingdom there are over one million Muslims. Muslims living in the U.K. can be divided into several categories:

1. Students
2. Refugees
- 3.* Immigrants / Settlers
3. Second and third generation British born
4. Tourists
5. Converts to Islam

**Largest group*

V. Examples of Muslim women

VI. Conclusion and Prayer

Post-Tape Assignment

- ☐ Just as the studio class prayed at this point, take a moment to pray right now. Pray for:
- ❖ The salvation and discipling of any Muslim women that you know right now
 - ❖ That God would use you as a witness to Muslim women in the future
 - ❖ That God would use your study in this course for His glory

Profiles of Muslim Women

© Vivienne Stacey

When we meet a Muslim woman we should regard her first as a human being, second as a woman and third as a Muslim. Whoever she is, her perception of herself may be vastly different from this. Many of them are utterly unselfconscious and accept without question the state in which they were born. They do not think of life as offering any alternatives. Also, how the world looks to the first woman Prime Minister of Pakistan will be greatly different from how it looks to her illiterate village neighbour. The following three profiles will illustrate.

Profile #1: No one knows her name

Let a Muslim woman speak through her own poetry.

THE JOURNEY

*The journey of my life
begins from home,
ends at the graveyard.
My life is spent
like a corpse,
carried on the shoulders
of my father and brother,
husband and son.
Bathed in religion,
attired in customs,
and buried in a grave
of ignorance.*

Poem by Atiya Dawood, Sindhi poet, Pakistan.

Taken from Jan Godwin, *Price of Honor: Muslim Women Lift the Veil of Silence on the Islamic World*. Little, Brown & Co., 1994, p. ix.

When I pray for a Muslim woman in her presence I nearly always mention her name. For me it is the symbol of her personhood. Maybe no one else uses it in daily life nor mentions her by name before Almighty God. She is the daughter of Habib, the sister of Yakub, the wife of Latif and the mother of Ibrahim. Her name is Miriam but she has almost forgotten her name. She does not seem to be a person in her own right. She, like three quarters of the women of her country, is illiterate. Her brothers went to school while she helped at home. However oppressed she might be by her menfolk, she stands little chance of justice. If she has rights, who will tell her and how will she obtain them? In her country the law gives a minimum age for marriage but there is no punishment if it is not observed.

Miriam's life is dominated by fear and superstition. She is afraid that her only son might get ill and die and then she would be left childless. Perhaps her husband will take a second wife or even divorce her. She is afraid of illness particularly as she has no way of knowing whether she is seriously ill or not. She lacks resources to get medical help. If she could get it it might be very inadequate. Probably she will visit

the family shrine to get help from the *pir* or 'holy man.' He may give her a charm to put round her son's neck so that he is protected from the influences of the 'evil eye' or the curses of a jealous neighbor. In return she will give the 'holy man' an offering of a chicken which she can ill-afford. She is also afraid of evil spirits, and of death. She manages to look after the extended family and also helps in the fields in the mornings. She is rarely appreciated -- mostly taken for granted. Some of her neighbors found that they were treated so badly by their husbands and so often beaten that they attempted suicide. The number of burn cases brought to hospitals is significant. They were generally explained as injuries from the explosion of an oil stove but often more sinister stories lay behind this. An outstanding Human Rights lawyer is training seventy women a year to act as para-legal advisers in their communities to help such women.

In a neighboring country the situation is bad, but improving. Afghans call their capital, Kabul, the city of widows. The day after the city fell to the fundamentalist Taliban group, a new code of conduct was broadcast from the minarets. Women were not allowed to venture outside their homes unless totally covered from head to foot. They were not allowed to work outside the home, and so many, especially widows, had no source of legitimate livelihood. Female education was banned. The senior surgeon in the country was a woman, but she could no longer practice. The lack of female doctors led to a deterioration in women's health care.

Profile #2: *Everyone knows her name*

Benazir Bhutto is very well-known. She was trained by her father for a life in politics. Rich and well-educated, she studied at Radcliffe in the U.S.A. and the University of Oxford in the U.K. Despite many differences in her background, education and experience from those of her illiterate neighbor whom I have described above, she also visits shrines to find spiritual help. She records in her autobiography (*Daughter of the East* Mandarin, 1988, p.142.) that her father, before his execution, had urged her to pray for him at the shrine of the famous saint, Lal Shahbaz Qalandar. "My grandmother had gone to pray at his shrine when my father became very ill as a baby and nearly died. Would God be able to hear a daughter's prayer for the same person?"

Profile #3: *An Afghan Refugee in North America*

She is eighteen years old and has now been five years in North America. Under pressure from her mother and extended family she has reluctantly agreed to marry a Muslim three times her age. He has been previously married. Suddenly, from being a carefree schoolgirl, she has become a recluse and when she leaves her home she is always heavily veiled. Her younger sisters are shocked.

Muslim women have varied views about the veil. One said, "My husband loves me so much that he doesn't want anyone else to see me." Begum Ikramullah dedicated her book to her husband who allowed her to lay aside her veil but "has regretted it ever since." The village wife who works in the fields obviously cannot always wear the veil. Professor Fatima Mernissi, a distinguished Moroccan sociologist, in her charming book entitled *The Harem Within*, describes the seclusion of women as resulting in an attitude of mind. There are invisible boundaries as well as visible restrictions. It takes a great adjustment to lay aside the veil for someone used to it from the age of twelve.

How can one see through Muslim eyes and know how Muslim women think and feel? However well one understands another culture no one can look at another faith from within and without at the same time. We learn best about the Muslim way of life and faith from our Muslim friends and neighbours. Let us be sure to take advantage of the opportunities that arise to relate, understand and communicate.

The three profiles are taken from the Indian subcontinent where about a third of the Muslims of the world live. Arab Islam is different from Asian Islam in various ways. Within each Muslim country there are many varieties of Islam: urban in contrast to rural; Sunni in contrast to Shia; liberal, secular or fundamentalist; Muslims in minority as compared with Muslims in majority. There are no acceptable stereotypes. We may learn from many sources but the living practitioner is perhaps the most authentic. However, each living practitioner can give only one point of view, but many viewpoints are needed. There are as many varieties within the household of Islam as there are among those who call themselves Christians.

For Further Study

Vivienne Stacey, *Women in Islam*. Interserve, London, 1995, 72 pp. ISBN 0 900165 21 9

Session 3: Worldview

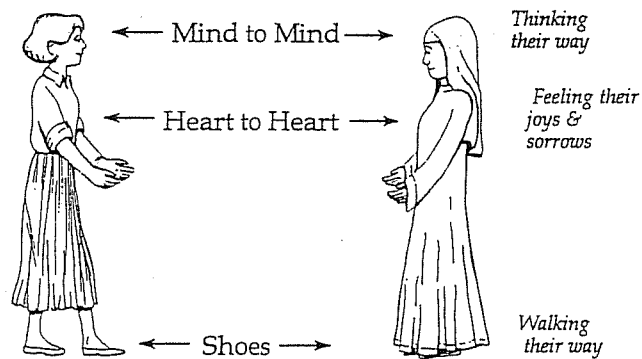
Ask somebody about "worldview" and you may get a blank stare, even though our worldview exerts a powerful influence on how we reason and interact in society. Start analyzing your own worldview and a Muslim worldview.

Pre-Tape Assignment

None. Start the tape.

Outline

I. Relating to people of other faiths: Walking in their way



II. Worldview

A. Definition

A worldview consists of the _____ of ideas

held by a particular society concerning how they _____ the _____.

David Burnett, *Clash of Worlds*, in
Vivienne Stacey, *Submitting to God*

B. Examples of worldview

1. Secular worldview (from Dr. Burnett's book published by MARC, 1990)

2. Muslim worldview

Definitions



Shariah Law

The absolute control of all aspects of life according to Quranic teaching.

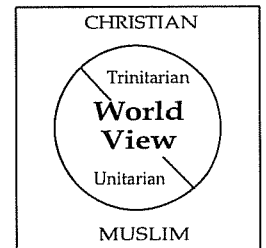
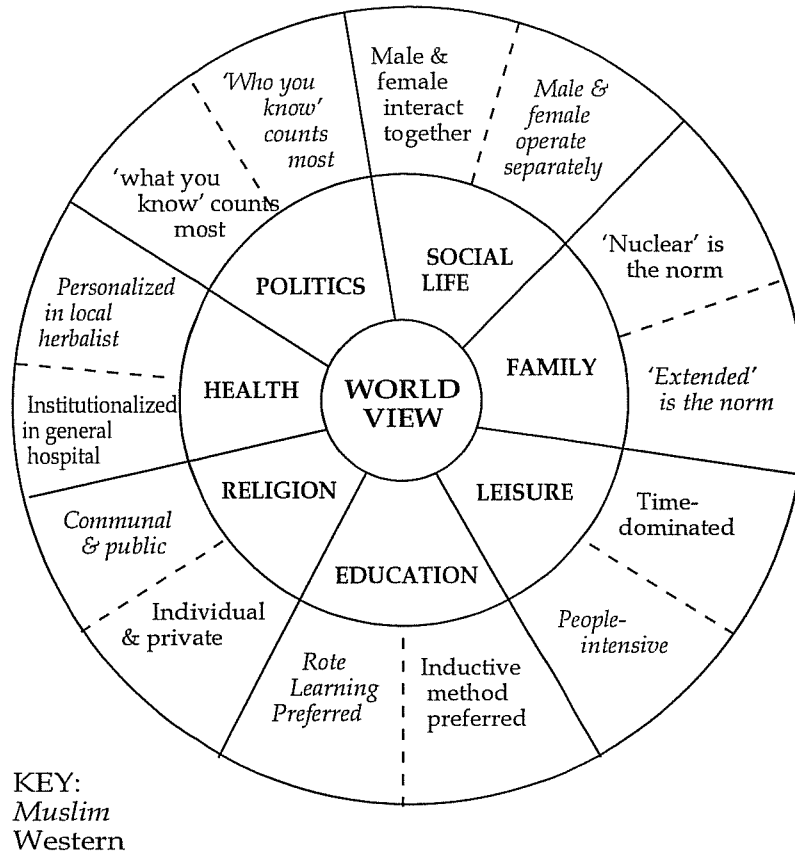


Ummah

The worldwide community of Muslims



- C. How worldview influences the areas of life and customs:
Contrast between Muslim and Western cultures



from Bill Musk. *Passionate Believing, The 'Fundamentalist' Face of Muslim*, Turnbridge Wells, MARC, 1992, p. 26.

- D. Concluding comments

For Further Study

Stacey, Vivienne. *Submitting to God: Introducing Islam*. London, Hodder & Stroughton, 1997.

Post-Tape Assignment

- Before going on to the next lesson, take a few moments to go back and study the circle diagram again, noting those aspects of Muslim cultural practices that are quite positive – even biblical – as compared to a typical Western perspective. *Write a 1-2 paragraph informal reflection on what you think about this.* Send it with Progress Report #1 after Session 4.

Session 4: Some Ways of Looking at Society

Be ready to rethink all your cultural categories and practices! Ms. Stacey gives you an excellent checklist to begin your analysis. And remember that your new Muslim friends will be interested to know your customs and patterns as well!

Pre-Tape Assignment

None. Start the tape.

Outline

- I. Introduction: *Sociological* = that which affects a person from outside himself and is specifically caused by the society in which he lives.
- II. Some Ways of Looking at a Muslim Society
 - A. **People**
 - Male roles*
 - Female roles*
 - Child /parent roles*
 - Old people roles*
 - Youth roles*
 - Husband /wife roles*
 - In-law roles*
 - Government roles related to...*
 - ...family*
 - ...tribe*
 - ...city*
 - ...state*
 - ...religion*
 - Stranger roles*
 - Employer / employee roles*

B. ***Institutions***

Employment patterns

Housing / architecture patterns

Clothing patterns

Friendship patterns (personal, family)

Hostility / feuds (personal, family, state)

Marriage patterns

Educational patterns

Health & sanitation patterns

Religious patterns

Transportation patterns

Immigration / migration patterns

Birth patterns

Death / burial patterns & rites

Discussion [Students = *italics*]

I appreciated your emphasis in these sessions on understanding the Muslim worldview and patterns of life. I don't think it can be overemphasized because we tend to go out and think the whole world is like us! And then you come up against some of these things, such as in the circle diagram, it is so easy to start making judgments, to start criticizing, when it is you yourself who is not in sync with the local culture and patterns. My husband and I noticed this in so many ways, among them the very different approach to time orientation. If we invited people and they came late, and never apologized, or they brought people with them that we weren't expecting, these things are influenced by their worldview; it is who they are, and unless you understand that, you are not really in a good position to accept them and love them and live contentedly among them.

Yes. Right. You, of course, as an experienced missionary, have a real appreciation for this. I suppose you had largely adopted the culture of the people in your area. It was rather late in life that I realized that it was important to understand what their views are and how they do things. The Gospel of Jesus Christ can be very well preached from Muslims asking us "what do you do....?" Their religion is very much a religion of doing, not just believing. They ask "what should I do?" far more than we do. There was a chap who wouldn't eat melons because he didn't know how Muhammad tackled the melon. He wanted to know what Muhammad did. You probably know that their beards need to be cut and trimmed in a certain way like Muhammad's. So it is not just "what do you believe?," but "what do you do?" And we must be careful that we don't just sit around talking about what we believe. We can use our customs and traditions, the details involved in our weddings and funerals, for example, as evangelistic opportunities.

These kinds of birth and marriage and death issues can be some of our best means of getting a Muslim woman interested in the Christian faith. Start with their questions. Start with where they are. And be interested in what they do, and not just what they believe.

Would you consider it proper to do as they do? For example, if a missionary or national Christian died, would it be appropriate to bury him on the same day as the Muslims would, maybe wrap him in a cloth, and things like that?

Those kinds of things would be examples of appropriate contextualization, I think. Of course your rituals in the funeral and certainly the message and the prayers would be very different, but yes, I think where there is no biblical or theological conflict, we can certainly identify with the people by adopting certain practices. A well known booklet by a missionary to Iran is entitled *Beliefs and Practices of Christians: A Letter to a Friend* (William M. Miller, 1975. Published by Fellowship of Faith, Toronto, 1996). He didn't call it "Beliefs of Muslims" because he knew Muslims very well, and wanted to encourage Christians to view the endless questions about what we do, not as irritants or interruptions, but as vital ways to connect with Muslims at a very deep level.

Post-Tape Assignment

- ❑ You have completed the first four sessions of the course! It is time to send Progress Report #1. Look at Progress Report #1 in your Syllabus now and you'll see that you have only these things to submit:
 1. The Progress Report form
 2. Your informal reaction (1-2 paragraphs) from Session 3 (this is an ungraded assignment, but you must send it in now)

 - ❑ Sometime, perhaps now, you should start making arrangements to see the video *Some Women of Marrakech*. If you are near the CIU campus, you can check the video out of the CIU Library. If you are studying at a distance, you may be able to locate this highly regarded video in a public, private, college or university library near you. You can also request the video on loan from the CIU Library. See the introductory pages of your Syllabus for information on how to contact the Library.
- Whenever you are able to see the video, watch it and write your reaction paper (see the Syllabus for details) even though you have until Session 30 (Progress Report #4) to complete this assignment. Don't wait too long to decide how to get a copy for viewing. Write a note to your Faculty Assistant if you anticipate an unusual problem or security risk in getting the video because of your location.

Session 5: Women in the Qur'an

We often view Muslim women as figures enveloped by the folds and veils of their burqas with their children in tow. What is the Quranic view of women? Are they oppressed? You'll begin to understand this in the next two sessions.

Pre-Tape Assignments

- ❑ Read chapters 1 & 2 of your textbook by Barbara Stowasser, *Women in the Qur'an, Traditions, and Interpretation*. Take time in all your reading to read thoughtfully and carefully, highlighting points that give you the most insight as you enter this new field of study.
- ❑ Then read the article by Vivienne Stacey which follows this outline.
- ❑ Finally, have your Qur'an open and begin the tape. Read every verse read aloud in your own Qur'an. If a verse is not read, stop the tape and read it in your Qur'an before continuing. **Note:** The Quranic references for this session are taken from Pickthall's *The Meaning of the Glorious Koran*. The references in Yūsuf 'Ali are sometimes slightly different.

Outline

Opening prayer & introduction

- I. Quranic teaching about marriage
 - A. Marriage is one of God's signs (Q 30:21)
 - B. Marriage is a gift of God (Q 16:72)
 - C. Marriage is the normal condition of human beings (Q 4:25)
 - D. Men and women are required to be chaste (Q 17:32)
 - E. The punishment for adultery is 100 stripes (Q 24:2)

Facts About the Qur'an



Not all versions of the Qur'an have exactly the same verse numbering system.



Muslims believe that the true Qur'an is only in Arabic. Any version in another language is not considered a legitimate rendering of the Qur'an revealed to Muhammad.



A version of the Qur'an such as the one by Pickthall is considered, at best, an interpretation, but not the Qur'an itself.



F. A Muslim man may marry a Jewess or a Christian, but a Muslim woman may only marry a Muslim man. (Q 5:5)

G. The Qur'an prohibits incest in marriage. (Q 4:21-23)

II. Quranic teaching about men and women

A. Spiritually men and women are equal. (Q 16:97)

B. Men and women have different but complementary roles in society.

1. Man is physically stronger. (Q 4:34)

2. Men may discipline their wives. (Q 4:34)

3. Men are above women in a legal situation. (Q 2:282)

4. Men are above women in the matter of inheritance. (Q 4:11)

5. Summary (Q 4:34)

Post-Tape Assignment

- ☐ Read the instructions in your Syllabus for the Collateral Reading assignment. Although the report of your reading is not due until the end of the course, as you move through the topics of the course, consider which you might want to research in more depth. Also start investigating how you can get the materials you want, whether through the CIU Library or somewhere else.

The Quranic View of Women and the Family

© Vivienne Stacey

The role of women in the Muslim world is extremely varied. I think of a Muslim student whose grandmother influenced her choice of studies in London. She was allowed to study Domestic Science but not English Literature which was her preference. Once I visited a millionaire's home in a remote part of Pakistan. Our host had enough money to fly to England to see a sick friend but his only child, a twelve-year-old daughter, was growing up illiterate. In the same extended family household I met a college graduate, the cast-off wife of another member of the family. She may have been rejected because she had no children. It was unlikely that she would ever again be free to leave the house and garden. From the same country comes Begum Ikramullah whose autobiography *From Purdah to Parliament* is dedicated to her husband who permitted her to leave off the veil "and has regretted it ever since"!

In Saudi Arabia one of the effects of oil wealth is a new educational system which caters for all girls as well as boys - total literacy within the span of one generation. This is bound to have profound effects not only on women but on society in general. At present women medical students in the University of Riyadh learn on closed-circuit television in a room from which their male teachers and male fellow-students are shut off. If they want to ask questions they press a button and use the inter-communication system.

Quranic teaching, the *Sunnah*, *Hadith* (Traditions), culture and local customs, all influence the role of women. Sometimes proverbs give us a clue about traditional attitudes to women. One such Punjabi proverb says "if a wife dies, it is like a blow on the ankle; if a husband dies, it is like a blow on the head". Benedictions are also revealing, like this Afghan one sometimes said to women: "May God bless you and may you remain a married woman with seven children". Anyone seeking detailed information will need to study and if possible visit the country from which a particular Muslim woman comes. It will probably be necessary to learn her language also.

The most helpful comprehensive study on Muslim Women is a volume entitled *Women in the Muslim World*, edited by Lois Beck and Nikki Keddie. It is divided into four sections :

- Part 1. General Perspectives on Legal and Socio-economic Change.
- Part 2. Historical Perspectives.
- Part 3. Case Studies. Nomads, Villagers, Town and City Dwellers.
- Part 4. Ideology, Religion and Ritual.

An understanding of the seclusion of women will also be important. One of the most significant studies is Patricia Jeffrey's book *Frogs in a Well: Indian Women in Purdah*. However, the best insights can be gained from friendships with Muslim women themselves. Nevertheless, it is fundamental to see what the Qur'an teaches about women and the family.

Quranic Teaching about Women, the Family & Singleness

In considering the teaching of the Qur'an about women we must bear in mind the situation in Arabia just before the rise of Islam in the first part of the seventh century A. D. Arabia was rapidly changing from a polytheistic and animistic society dominated by women to a society in which men had more authority. Such rapid social change was mainly caused by the demands of trade and town life. When Islam came it stressed the male line. Succession and inheritance were from father to son. Wives went to live with their husbands instead of staying with their families and receiving visits from their husbands from time to time. In seventh century Arabia, Islam and the stress on patrilineal (male line) ideals brought reform and improvement to the position of women and children. Against this background we should consider the Quranic teaching about women and the family.

Marriage is one of God's signs

According to the Qur'an one of the signs or *ayat* of God's power and mercy is that he created mankind: "And one of his signs it is that he has created wives for you of your own species, that you may dwell with them, and has put love and tenderness between you. Here truly are signs for those who reflect." (Q 30:21). Marriage is represented as a gift of God (Q 16:72) and the normal condition (Q 4:25). Men and women are required to remain chaste before marriage (Q 24:30-33) and to avoid adultery (Q 17:32). The punishment for adultery is one hundred stripes (Q 24:2) not stoning as in the Traditions. The punishment for accusing honourable women without producing four witnesses is eighty stripes. A Muslim man may marry a woman from the People of the Book (i.e. a Jewess or a Christian), but not an idolatress or atheist (Q 5:5, 2:221 and Q 60:10). A Muslim woman may only marry a Muslim. We can note that Muhammad had a Coptic Christian concubine Marie and a Jewish wife Safiya Bint Huayy. It is a great sin to marry any of those listed in Q 4:21-23 including foster-sisters. "Forbidden unto you are your mothers, and your daughters and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters, and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are born under your protection..." (part of Q 4:23).

Spiritually, men and women are equal

In Q 16:97 we read: "Whoso doeth that which is right, whether male or female, if a believer, him will we surely quicken to a happy life, and recompense them with a reward meet for their best deeds." Both men and women are to keep the five main religious duties -- the five pillars - as far as possible. Women are more restricted in this. Practice varies in many parts of the world as to whether a woman may attend mosque prayers. In mosques that I have attended in the U.S.A. men sit in the front and women behind for the Friday prayers. Maulana Maududi, who founded in 1941 the Jama'at-i Islami, a fundamentalist equivalent for the Indian subcontinent of the Muslim Brotherhood, stated that menstruating women should not engage in ritual prayers or fasting. These women try to make up the days of fasting at some later time. Menstruation is regarded as a major pollution and for this reason among others a woman should not pray in public in a mosque according to Maududi. At a time of ritual uncleanness prayer and fasting are rendered invalid. In some new mosques like the Kowloon Mosque in Hong Kong there are special arrangements for women to pray and be present for Friday prayers in the upper part of the mosque where they are completely separate from the men but can see all that is taking place and participate in the ritual prayers. Another limitation for a woman is that she cannot go on pilgrimage to Mecca unless she is escorted by a male relative or guardian.

Men and women have different but complementary roles in society

Although men and women are spiritually equal before God they have different functions and responsibilities. There are four ways in which the primacy of men over women is affirmed in the Qur'an: (1) man is physically stronger (Q 2:228); (2) men may discipline their wives (Q 4:34); (3) in a legal situation. In the 1980s there was much debate in Pakistan as to whether in a court of law the testimony of one man is equalled by the testimony of two women or of one woman. In the end it was decided that in each case the judge would decide - a solution which pleased neither the fundamentalists nor the liberals. The question of evidence in court stems from one particular Quranic verse (2:282). However, Muslims put a very high store on the *Hadith* or Traditions. Some *hadith* raise interesting questions about the position of women. Aisha, one of Muhammad's wives, was not happy about being categorized with dogs. Bukhari, in his collection of *Hadith* (Vol.2, 135) records that Muhammad said that "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people). I said you have made us (i.e. women) dogs." (4) Finally, in the matter of inheritance (Q 4:11). Generally a daughter inherits half of what would come to her brother. The rationale is that the son has greater economic responsibilities. "Men are superior to women on account of the qualities with which God has gifted the one above the other, and on account of the outlay they make of their substance for them" (Q 4:34).

The Quranic view of the family

Children are a gift of God (Q 16:72). In pre-Islamic society the birth of a girl was of less honour (Q 16:58-59; 43:16; 81:8). Obedience to parents is like that due to God (Q 37:102 cf. Q 12:80; 2:83; 46:15 and 4:36). The approval of God reveals itself in the approval of parents and the anger of God reveals itself in the anger of parents (Q 64:14-15). Looking after elderly parents is implicit in the worship of God (Q 6:152). Being faithful to Islam comes before obeying one's parents (Q 31:15). Children are to be gracious to elderly parents (Q 17:23-24), not insolent. More importance is given to the mother than to the father (Q 46:15). One *hadith* states: "Whoever believes in God and in the last day maintains his family claims." See Q 2:124 about the claims of parents and Q 17:26 about the claims of kinsmen. Before Abraham the 'father of believers' was called to leave his father and his tribe, he prayed for forgiveness from his father (Q 9:114).

Polygamy or monogamy?

Muslims interpret variously the Quranic verse that a man may have up to four wives provided he treats them equally (Q 4:3). Some claim that no man can treat two, three or four women equally so this is really an argument for monogamy. The main arguments in favour of polygamy are that the physiological needs of the man are more compelling than those of the woman and last to an advanced age. Barrenness, illness or long menstruation hinder relationships (Q 2:222). To guard from the sin of adultery and to protect women in immoral societies, the Qur'an proposes polygamy (Q 36:6 cf. 70:29-31).

The Special Situation of the Prophet

He was not an ordinary man (Q 4:80; 59:7; 4:59). The title Prophet carries with it special privileges explicitly mentioned in the Qur'an, which exempts him from the maximum of four wives. Also, the fact that the Prophet had nine (or eleven) wives, who were of different tribal and religious origins is considered by Muslims as a work of unification, done with the sole aim of uniting different tribes.

Divorce

While the Qur'an allows divorce, it is considered "the most detestable of permitted things." For divorce before the marriage is consummated, see Q 2:237. Men and women do not generally have equal rights in these matters. Only the man is free to send his wife away. It is commonly thought that if the wife had the same possibilities she would be less concerned with preserving her home. The right of asking for divorce can always be granted to the wife if it has been written into the marriage contract and if the prevailing school of law permits it. The first quarrel in the life of the couple will not necessarily lead to divorce. The Qur'an outlines several steps towards reconciliation -- the husband should begin by admonishing his wife. If she does not respond he should abandon the conjugal bed; he can beat her if she persists in disobedience (Q 4:34). If she obeys they can be reconciled. If these possibilities are exhausted the husband can appeal to two arbitrators -- one from his family and the other from his wife's family (Q 4:35). Divorce will only be pronounced if all these efforts fail. Otherwise the divorce will take effect after four months. During that time the wife will join her parents' family. At the end of this period the husband will again have the chance for reversing his decision. In the case of divorce or widowhood, the woman has to wait three menstrual cycles before remarrying, lest there be any doubt about the paternity of the new-born child (Q 2:226). During this delay and, if she is pregnant, until the birth and the end of weaning (which lasts for two years), the divorcing husband is bound to provide for the woman and child (Q 2:233). Note that divorce is only irrevocable after two pronouncements (Q 2:226-7). If, after divorcing his wife, a husband wants to marry her again, he can only do this after she has married someone else and been divorced (Q 2:230). The third pronouncement finalizes the matter (Q 2:229). Once the divorce is finalized, the ex-husband has to guarantee to his ex-wife a suitable pension so that she does not become an expense for her family or society until she marries someone else. In the case of death, a man who wishes to marry a widow, has to respect the waiting time. During this period, he must not propose marriage nor make a secret promise (Q 2:235). During the year following the death of her husband, the widow ought to have been provided for (Q 2:240).

Inheritance

The Qur'an contains quite a number of instructions about inheritance which lawyers have harmonized. The fortune left following a death can be divided into inheritance and legacy. Inheritance is the most important part. It is divided according to well-defined proportions fixed by the parental decision ahead of time, according to the Qur'an. Legacy is left by the will of the testator, but in any case, he is not to bypass the legitimate inheritors. It is left by will to this or that person whom the testator has freely chosen. (Q 2:180). For the dividing of the inheritance, Islamic law applies, among others, the following principles. (Q 4:11). The man receives double the wife's amount, because he has direct responsibility for the children. He ought to meet all the material needs of his family in case of necessity. The woman is not held responsible for her father, mother, brothers, sisters, children and other near relatives (Q 4:12). A woman who is not a Muslim does not inherit the normal inheritance of a widow, unless she converts to Islam. A child who has renounced Islam does not inherit.

Singleness in Islam

One *hadith* states that "marriage is half the faith," (Arabic: *al-zawaj nisf al-iman*). Muslims have often questioned single Christian women working in Muslim lands about their single state. However, Muslims are well aware of singleness. Rabi'a, one of the most famous Muslim mystics, held in the highest regard, was single. It seems that she had made a vow of consecration to God so that she could have closer union with him. Some Sufi orders encourage celibacy for religious reasons. In fact, the early Sufis often exhorted

their students to remain celibate. Al-Ghazali commends celibacy if one cannot cope with the expenses and burdens of family life. Those Muslims who do not see Sufism as an authentic expression of Islam could consider Jamal al-Din al-Afghani the highly respected orthodox reformer of the nineteenth century and the teacher of Muhammad Abduh who laid the foundations of modern Islamic reform in Egypt and beyond. Jamal al-Din al-Afghani never married although on his travels throughout the Muslim world he had many offers. Whenever an admiring disciple offered his daughter in marriage his answer was always the same: "The *ummah* (Islamic community) is my spouse." Fatima Jinnah, sister of Muhammad Ali Jinnah, the founder of Pakistan, was single. Jesus Christ, one of the six main prophets of Islam, who features prominently in the Qur'an, never married. His mother Mary or Mariam is the greatest woman both in the Bible and the Qur'an. The Qur'an recognizes her chastity and sees her as the perfect example of virginity (Q 21:91 and 66:12). John the Baptist, Yahya in the Qur'an, was called *hasur* or chaste, and never married (Q 3:39). Both Islam and Christianity see the celibate life as the exception. Voluntary celibacy for certain causes is increasing among Muslims, for example, among those who are involved in the liberation of Palestine.

Session 6: Women in the Qur'an (cont.)

Continuing our study of the Qur'an, you will now investigate its teaching about family, especially the emphasis on children and elderly parents. Contrast that with what you'll learn about polygamy.

Pre-Tape Assignment

- ☐ Read Stowasser, chapters 3 & 4.

Outline

- I. The Quranic view of the family.
 - A. Children are a gift of God. (Q 16:72)
 - B. The Qur'an counters pre-Islamic thinking that the birth of a girl was of less honor than the birth of a son. (Q 16:58-59; 43:16; 81:8)
 - C. Obedience to parents equals that which is due to God. (Q 37:102)
 - D. The approval of God reveals itself in the approval of parents; the anger of God reveals itself in the anger of parents (Q 64:14-15)
 - E. Being faithful to Islam comes before obeying one's parents. (Q 31:14, then 15)
 - F. Children are to be gracious to elderly parents. (Q 17:23-24)
 - G. Special importance is given to the mother. (Q 46:15)

Facts About the Qur'an



There are 114 *suras*. Each has a name as well as a number.



The first *sura* is short (7 verses) and is called Al Fātihah (The Opening). The 2nd *sura*, the Al Baqarah (The Cow), is the longest at 283 verses. *Sura* 3 is next longest (200 verses). From there, they gradually get shorter until the end. (Note: This arrangement is common, but it is not the only one.)



The *suras* are generally grouped by the early period at Mecca and the later period in which the prophet was in Medina.



H. The Qur'an emphasizes the strong ties family members have to one another:

1. Parents / children (Q 2:124)
2. Kinsmen (Q 17:26)
3. Example: Abraham prayed for forgiveness for his unbelieving father until it was clear that his father would not accept Allah. (Q 9:114)

II. Polygamy or monogamy

- A. The Qur'an seems to imply that a man may have up to 4 wives if he can treat them all equally. (Q 4:3)
- B. Arguments in favor of up to 4 wives for men include the greater physiological needs of men; barrenness, illness, or menstruation of women; and to guard against adultery and protect women.

III. The special situation of the Prophet (who had 9 or 11 wives):

Muhammad was not an ordinary man, (Q 4:80; 59:6-7; 4:59), thus he is exempted from the maximum of 4 wives.

IV. Conclusion

***Facts
About the
Qur'an***



Pay attention to the name of the *sura* you are reading. Sometimes it will give you insights into the passage.



Post-Tape Assignment

- ☐ Read the next page before continuing: *More Facts About the Qur'an*

More Facts About the Qur'an

Tips from Ms. Stacey

Keeping the Qur'an off the floor

As you begin to interact with Muslims, one thing never to do is to put the Qur'an on the floor because it would be totally offensive to a Muslim. In the same way, never put your Bible on the floor either, because Muslims, knowing that it is your holy book, would be offended at that as well. I once watched an Iranian Muslim attending a Bible study reach down and put a Bible that was on the floor on the table without saying a word. I don't know for certain his reaction, but you just don't want to undermine your teaching by treating a holy book with less respect than is traditional for Muslims.

Traveling

When traveling, I wrap the copy of either book I am taking with me and keep it in hand luggage. I never put them in the same suitcase with shoes, for example. This would be dishonorable. One time a customs agent reached in my hand luggage, pulled out the cloth wrapped book and asked if it was a dictionary. "No," I said, "it is the Holy Bible." He kissed it and returned it to me.

Storage in the Home

In my home I am careful where I keep not only the Qur'an, but my other Islamic books. Generally, I keep such books in my bedroom. It might seem strange or overpowering to some people to see a library of Islamic books in my living room when they come to visit. If I do keep one Qur'an on a bookshelf in the living room, it should always be on the top shelf. The point here is not to have another shelf with other books over the Qur'an. There is tradition about keeping the Qur'an at "heart level," and this mitigates against keeping it in a bookshelf that is very low to the ground. As you can see, it sometimes avoids unnecessary embarrassment simply to keep your copy of the Qur'an out of sight, and then to retrieve it when you need it. Of course, none of this is quite as serious if it is a translation, which is not really considered the Qur'an at all. Muslims or even Christians who display a true Qur'an in Arabic would keep it on a special stand in a special location. Dr. Warren Larson has such a stand in his office, if you are able to see it.

Summary: Treat the Bible & the Qur'an with Respect

In all of this, I hope you will not find the Muslim view amusing or in error. While it is true Christians recognize that the paper and leather or cardboard that make up a Bible are not in themselves representative of God nor His actual Word, I do not believe it hurts us to treat our Bibles and the Qur'an with more respect than all our other books, and it certainly is important for those who seek to minister to Muslims.

Session 7: Women in the Qur'an (cont.)

Three more issues affecting the quality of women's lives: divorce, inheritance, and singleness. Your primary goal should be to get a good understanding of Quranic teaching. It would also be interesting to contrast this with biblical teaching.

Pre-Tape Assignment

- ☐ Read Stowasser, chapters 5 & 6.

Outline

- I. Divorce [Write a short phrase to summarize the Quranic teaching on divorce in the passages below. Stop and start the tape to be sure you understand the particular verse.]
 - A. Q 2:237
 - B. Q 4:34
 - C. Q 4:35
 - D. Q 2:226
 - E. Q 2:233
 - F. Q 2:226-227
 - G. Q 2:230

H. Q 2:229

I. Q 2:235

J. Q 2:240

II. Inheritance [Continue your procedure as before.]

A. Q 2:180

B. Q 4:11

C. Q 4:12

III. Singleness

A. Introduction

B. Teaching from the *hadith*: “Marriage is half the faith”

C. Yet, the Qur’an honors Jesus and John the Baptist who were single.

❖
The fortune left
following a
death can be
divided into:

Inheritance

Legacy

❖

D. Q 21:91; 66:12

E. Q 3:39

F. Summary

Discussion

On the subject of divorce, does it really happen that the men provide for women when they divorce them, like the Qur'an says they are supposed to?

It happens to some extent. A man may be concerned about what the neighbors think or what the people at the mosque think, and that can be a motivator to fulfill his obligations, even if his heart is not in it.

What about the children? You mean they go into a home without their biological mothers?

Children are supposed to stay with their mothers until seven years of age, and then the fathers can reclaim them. We read that the Qur'an says divorce is to be done with kindness; hopefully a stepmother would treat her husband's children with kindness. If that were the case, he would probably be more likely to reclaim them. But you can imagine that there is just as much variety in how this all works out in Islamic societies as there is in Western societies, although not as many divorces.

We also need to be aware of many areas where the divorce laws have been reformed. There has been quite a bit of that in this century since civil law has been introduced in some countries. For example, Tunisia is a solidly Muslim country, yet civil law there says that a man is only allowed one wife. In places where civil law operates, it has generally helped women quite a bit. The situation is the worst in illiterate societies where even if there are similar laws, they are not known, understood, or followed. For example, Pakistan passed the Family Laws Ordinance in 1961 which held that men could only have 2 wives if they gained the permission of the local courts, and that this was only to take place in cases of mental illness or barrenness in the first wife. But even after that, and even today in some places the law is not followed. Nevertheless, the general condition of women and children has improved in Pakistan, and this is also true of an increasing number of Muslim countries. Of course, sometimes there are movements to repeal the civil laws, as in the case of Iran under the Ayatollah Khomeini. And of course, in Saudi Arabia, there can be no civil law, because the Qur'an itself is its constitution.

What I wanted to give you in these sessions is a basic understanding of Quranic teaching. I commend to you a more thorough study in the Qur'an on your own. For starters you might look up references we did not mention that are in the index to the Qur'an (*The Meaning of The Holy Qur'an*) and of course there are many other sources. But you will also have to spend some time researching how traditional and Quranic

teaching is worked out in your particular country. Remember that there may be variations in a particular country between rural areas and cities, between various people groups, etc. I hope to turn you very quickly into researchers and careful observers!

What if a woman is found to be unchaste before marriage?

The penalty will likely fall totally on the girl. I think most men would escape scot-free.

For Further Study

Smith, Margaret. *Rabi'a the Mystic and her Fellow-Saints in Islam*. Cambridge, Cambridge University Press, 1984.

Post-Tape Assignment

- ❑ Take a moment to reflect on what you are learning. Between the lectures and your reading, are you gaining an understanding of how Muslim women are viewed in their own society? Continue in the next sessions to think like a researcher, trying to determine what can be learned through important sources like the Qur'an, the *hadith*, and various writers on Islamic issues. If you have not been regularly praying, stop and ask the Holy Spirit to give you insight into this group of people for whom Jesus died. Make a habit of praying throughout the course.

Now go on to Session 8.

Session 8: Mary in the Bible & the Qur'an

Did you know that there are more references to Mary the mother of Jesus in the Qur'an than in the Bible? Mary is considered a shining example of willing submission to God by Muslims. Can this reaction be a bridge to the Gospel?

Pre-Tape Assignment

- ☐ Read Stowasser, chapters 7 & 8.
- ☐ Review the following document: *Mary and Jesus in the Qur'an*, a compilation of verses in the Qur'an.

Outline

Opening prayer

I. Mary in the Bible (Luke 1: 30-56)

**Key Greek
words related
to Mary in
Luke 1**

*doulē**
(doulos)

*eulogēmēnē**
(eulogia)

*makaria**
(makarios)



* Feminine forms
transliterated from
Luke 1

II. Mary in the Qur'an

Insights from...

- A. "Mary, Mother of Jesus in the Islamic Tradition," in *Encounter*, no. 155, May, 1989, pp. 1-17.

- B. *Mary and Jesus in the Qur'an*, Stacey
- C. Q 19:21 and Q 21:91
- D. "How Mary Holds Muslims and Christians in Conversation," *Encounter*, no. 230, December, 1996.
- E. *Women in the Qur'an: Traditions and Interpretations*, Stowasser, p. 69:
Was Mary a prophet? (see Amos 3:7)
- F. Summary: In what ways do Christians and Muslims hold Mary in common?
 - 1. Obedience
 - 2. Faith
 - 3. Chastity

III. Conclusion: Using Mary as a bridge for conversation

- A. Children's names (e.g., little Miriam)
- B. "Jesus, son of *Mary*"
- C. Discussing Sura 19
- D. Practice! (*The worker is trained by his work*)
- E. Closing prayer

Discussion

Do Muslims believe that Mary had no other children after Jesus?

I believe that would be fairly standard teaching in the Muslim world. If anybody hears otherwise, let me know.

In Iran, it was the Christians, the Armenians and the Assyrians, who would argue with us that Mary didn't have any other children.

Yes, if you are in other parts of the world, the Roman Catholics will hold that view. Actually, I think you can't establish with absolute certainty from the Bible that the brothers and sisters of Jesus that are mentioned were Mary's children. It is at least a possibility that they were Joseph's children from an earlier marriage, so you might not want to pin your entire message on that issue! The point is, of course, there is no theological objection in Scripture even if she did have other children, it doesn't lower her status at all in the Bible, because she was a virgin before Jesus' birth, as foretold by the prophet Isaiah. Can you think of any other evidence to support the fact that she did have children?

In Matthew 1:25 it says that Joseph "kept her as a virgin" until she gave birth to Jesus.

Yes, that's right. I honestly don't know how the Roman Catholics get around that verse. Of course, she might not have had children, because sexual intercourse doesn't always result in that. But it seems quite clear in that passage, clear enough that I would find it harder not to believe that she had other children after Jesus' birth.

For Further Study

It should be clear that your instructor thinks very highly of the *Encounter* magazine. If you would like to subscribe, here is the information you need to obtain it:

Pontificio Istituto di Studi
Arabici e Islamistici
Viale di Trastevere 89
00153 ROMA
ITALY

(There is one price for surface mail and a higher price for air mail.)

Post-Tape Assignment

None. Go on to the next session.

Mary & Jesus in the Qu'ran

© Vivienne Stacey

The verses are quoted from A. J. Arberry's translation of the Arabic, entitled *The Koran Interpreted*. They are grouped here according to content, and no longer follow the sequence in which they stand in the Qur'an. Compare the Arberry rendering below to your Yūsuf 'Ali version. (Note: References in Yūsuf 'Ali are added in parentheses.) Also read 'Ali's interesting commentary underneath the text for a fuller understanding.

The Birth & Life of Mary

Sura 3 The House of Imran, v. 30-32 (Yūsuf 'Ali v. 33-37)

- 30: God chose Adam and Noah, and the House of Abraham and the House of Imran, above all things, the seed ... one another; God hears, and knows.
- 31: When the wife of Imran said, "Lord, I have vowed to Thee, in dedication, what is in my womb. Receive Thou this from me; Thou hearest and knowest." And when she gave birth to her she said, "Lord, I have given birth to her, a female." (And God knew very well what she had given birth to; the male is not as the female.) "And I have named her Mary, and I commend her to Thee with her seed, to protect them from the accursed Satan."
- 32: Her Lord received the child with gracious favour, and by His goodness she grew up comely, Zachariah taking charge of her. Whenever Zachariah went in to her in the Sanctuary he found her provisioned. "Mary," he said, how comes this to thee?" "From God," she said. Truly God provisions whomsoever He wills without reckoning.

The Annunciation

Sura 3: The House of Imran, v. 37-43. omitting v. 39 (Yūsuf 'Ali v. 42-48)

- 37: And when the angels said, "Mary, God has chosen thee, and purified thee; He has chosen thee above all women.
- 38: Mary, be obedient to the Lord, prostrating and bowing before Him."
- 40: When the angels said, "Mary, God gives thee good tidings from a Word from Himself, whose name is Messiah, Jesus, Son of Mary; high honoured shall he be in this world and the next, near stationed to God.
- 41: He shall speak to men in the cradle, and of age, and righteous shall he be."
- 42: "Lord," said Mary, "how shall I have a son, seeing no mortal has touched me?" "Even so," God said, "God creates what he wills. When He decrees a thing He does but say to it 'Be,' and it is."

- 43: And He will teach him the Book, the Wisdom, the Torah, the Gospel, to be a Messenger to the Children of Israel...

Sura 19 Mary v. 16-22 (Yūsuf 'Ali v. 16-22)

- 16: And mention in the Book Mary, when she withdrew from her people to an eastern place, and she took the veil apart from them;
- 17: Then we sent unto her Our Spirit, that presented himself to her a man without fault.
- 18: She said, "I take refuge in the All-merciful from Thee, if thou fearest God ..."
- 19: He said, "I am but a messenger come from thy Lord, to give thee a boy most pure."
- 20: She said, "How shall I have a son, whom no mortal has touched, neither have I been unchaste?"
- 21: He said, "Even so the Lord said: 'Easy is that for Me; and that We may appoint him a sign unto men and a mercy from us: it is a thing decreed.'"
- 22: So she conceived him, and withdrew with him to a distant place.

The Birth of Jesus

Sura 19 Mary v. 23-35 (Yūsuf 'Ali v. 23-34)

- 23: And the birthpangs surprised her by the trunk of the palm tree. She said, "Would I had died ere this, and become a thing forgotten."
- 24: But the one that was below her called to her, "Nay, do not sorrow! See, thy Lord has set below thee a rivulet.
- 25: Shake also to thee the palm trunk, and there shall come tumbling upon thee dates fresh and ripe.
- 26: Eat thereof, and drink, and be comforted; and if thou shouldest see any mortal say,
- 27: "I have vowed to the All-merciful a fast, and today I will not speak to any man."
- 28: Then she brought the child to her folk, carrying him; and they said, "Mary, thou hast surely committed a monstrous thing.
- 29: Sister of Aaron, thy father was not a wicked man, nor was thy mother a woman unchaste."
- 30: Mary pointed then to the child; but they said, "How shall we speak to one who is still in the cradle, a little child?"

- 31: He said, "Lo, I am God's servant; God has given me the Book, and made me a Prophet.
- 32: Blessed has He made me, wherever I may be; and He has enjoined me to pray, and to give alms, so long as I live.
- 33: and likewise to cherish my mother; He has not made me arrogant, unprosperous.
- 34: Peace be upon me, the day I was born, and the day I die, and the day I am raised up alive."
- 35: That is Jesus, Son of Mary, in word of truth, concerning which they are doubting.

Sura 23 The Believer v. 52 (Yūsuf 'Ali v. 50)

- 52: And we made Mary's son and his mother to be a sign, and gave them refuge upon a height, where was a hollow, or a 'security' and a spring.

The Mission of Jesus

Sura 57 Iron v. 26-27 (Yūsuf 'Ali v. 26-27)

- 26: And we sent Noah and Abraham, and We appointed the Prophecy and the book to be among their seed and some of them are guided, and many of them are ungodly.
- 27: Then we sent, following in their footsteps, Our Messengers; and We sent following, Jesus, Son of Mary, and gave unto him the Gospel.

Sura 5 The Table v. 50-51 (Yūsuf 'Ali v. 46-47)

- 50: And we sent, following in their footsteps, Jesus Son of Mary, confirming the Torah before him; and We gave him the Gospel, wherein is guidance and an admonition unto the godfearing.
- 51: So let the People of the Gospel judge according to what God has sent down therein. Whosoever judges not according to what God has sent down, they are the ungodly.

Sura 3 The House of Imran v. 43-44 (Yūsuf 'Ali v. 49-51)

- 43: "...I have come to you with a sign from your Lord ...
- 44: "... Confirming the truth of the Torah that is before me, and to make lawful to you certain things that before were forbidden unto you. I have come to you with a sign from your Lord; so fear you God, and obey you me. Surely God is my Lord and your Lord; so fear you God, and obey you me. Surely God is my Lord and your Lord; so serve Him. This is a straight path."

Sura 2 The Cow v. 81 and 254 (Yūsuf 'Ali v. 87 and 253)

- 81: And we gave to Moses the Book, and after him We sent succeeding Messengers and We gave to Jesus, Son of Mary, the clear signs, and confirmed him with the Holy Spirit ...

254: And we gave Jesus, Son of Mary the clear signs and confirmed him with the Holy Spirit ...

Sura 43: Ornaments v. 63-64 (Yūsuf 'Ali v. 63-64)

63: And when Jesus came with the clear signs, he said, I have come to you with wisdom, and that I may make clear to you some of that whereon you are at variance; so fear you God, and obey you me.

64: Assuredly, God is my Lord and your Lord; therefore serve Him; this is a straight path.

Sura 61 The Ranks v. 6 (Yūsuf 'Ali v. 6)

6: And when Jesus, Son of Mary, said, "Children of Israel, I am indeed the Messenger of God to you, confirming the Torah that is before me, and giving good tidings of a Messenger who shall come after me, whose name is Ahmad."

Sura 43: Ornaments v. 61 (Yūsuf 'Ali v. 61)

61: He (Jesus)* is a sign** of Hour (i.e. last Judgement); doubt not concerning it, but follow. This is a straight path. *Arberry translates "I" **Arberry translates "knowledge"

Sura 4 Women v. 157 (Yūsuf 'Ali v. 159)

157: There is not one of the People of the book but will assuredly believe in him (i.e. Jesus) before his death, and on the Resurrection Day he will be a witness against them.

The Miracles of Jesus

Sura 3 The House of Imran v. 43-44 (Yūsuf 'Ali v. 49-50)

43: I have come to you with a sign from your Lord. I will create for you out of clay as the likeness of a bird; then I will breathe into it, and it will be a bird, by the leave of God. I will also heal the blind and the leper, and bring to life the dead, by the leave of God. I will inform you too of what things you eat, and what you treasure up in your houses. Surely in that is a sign for you, if you are believers."

Sura 5 The Table v. 109 (Yūsuf 'Ali v. 110)

109: When God said, "Jesus, Son of Mary, remember My blessings upon thee and upon thy mother when I confirmed thee with the Holy Spirit, to speak to men in the cradle, and of age; and when I taught thee the Book, the wisdom, the Torah of the Gospel; and when thou createst out of clay, by My leave as the likeness of a bird, and thou breathest into it, and it is a bird, by My leave, and thou bringest forth from the dead, by My leave."

Sura 5: The Table v. 112-115 (Yūsuf 'Ali v. 112-115)

112: And when the Apostles said, "O Jesus, Son of Mary, is thy Lord able to send down to us a table out of heaven?" He said, "Fear you God, if you are believers."

- 113: They said, "We desire that we should eat of it and our hearts be at rest; and that we may know that thou has spoken true to us, and that we may be among its witnesses."
- 114: Said Jesus, Son of Mary, "O God, our Lord, send down upon us a table out of heaven, that shall be for us a festival, the first and the last of us, and a sign from thee. And provide for us; Thou art the best of providers."
- 115: God said, "Verily I do send it down to you; whoso of you hereafter disbelieves, verily I shall chastise him with a chastisement wherewith I chastise no other being."

The Death of Jesus

Sura 19 Mary v. 34 (Yūsuf 'Ali v. 33)

- 34: Peace be upon me, the day I was born, and the day I die, and the day I am raised up alive."

Sura 4 Women v. 157 (Yūsuf 'Ali v. 159)

- 157: There is not one of the People of the Book but will assuredly believe in him before his death, and on the Resurrection Day he will witness against them.

Sura 4: 155-156 (Yūsuf 'Ali v. 157-158)

- 155: And for their unbelief (i.e. the Jews), and their uttering against Mary a mighty calumny, and for their saying:
- 156: "We slew the Messiah, Jesus the Son of Mary, the Messenger of God" - yet they did not slay him, neither did they crucify him, but only a likeness of that was shown to them.* Those who are at variance concerning him surely are in doubt regarding him; they have no knowledge of him except the following of surmise, and they slew him not of a certainty - no indeed; God raised him up to Him; God is All-mighty, All-wise."

*Variant translations of this difficult Arabic phrase are: (a) only a likeness of him was *shown* to them; (b) the matter was rendered obscure to them.

Sura 3 The House of Imran v. 48-49 (Yūsuf 'Ali v. 55-56)

- 48: When God said, "Jesus, I will take thee to me, and will raise thee to Me, and I will purify thee of those who believe not. I will set thy followers above the unbelievers till the Resurrection Day. Then unto Me shall you all return, and I will decide between you, as to what you were at variance upon.
- 49: As for the unbelievers, I will chastise them with a terrible chastisement in this world and the next; they shall have no helpers.

Sura 5 The Table v. 117-118 (Yūsuf 'Ali v. 117-118)

- 117: And I (i.e. Jesus) was a witness over them while I remained among them; but when Thou didst take me to Thyself, Thou wast Thyself the watcher over them; Thou Thyself art witness of everything.
- 118: If Thou chastisest them, they are Thy servants; if Thou forgavest them, Thou art the All-merciful, the All-wise.

The Relationship of Jesus to God

Sura 43 Ornaments v. 57-59 (Yūsuf 'Ali v. 57-59)

- 57: And when the Son of Mary is cited as an example, behold, thy people turn away from it and say,
- 58: "What, are our gods better, or he?" They cite not him to thee, save to dispute, nay, but they are a contentious people.
- 59: He is only a servant We blessed, and We made him to be an example to the Children of Israel.

Sura 3 The House of Imran v. 52 (Yūsuf 'Ali v. 59)

- 52: Truly, the likeness of Jesus in God's sight is as the likeness of Adam; He created him of dust, then said unto him "Be," and he was.

Sura 19 Mary v. 35-36 (Yūsuf 'Ali v. 34-35)

- 35: That is Jesus, Son of Mary, in word of truth, concerning which they are doubting.
- 36: It is not for God to take a son unto Himself. Glory be to Him. When He decrees a thing, He but says to it "Be," and it is.

Sura 9 Repentance v. 30 (Yūsuf 'Ali v. 30)

- 30: The Jews say, "Ezra is the Son of God," the Christians say, "The Messiah is the Son of God." That is the utterance of their mouths, conforming with the unbelievers before them. How they are perverted!

Sura 5 The Table v. 19 (Yūsuf 'Ali v. 17)

- 19: They are unbelievers who say, "God is the Messiah, Mary's Son! Say: Who then shall overrule God in any way if He desires to destroy the Messiah, Mary's son, and his mother, and all those who are on earth?"

Sura 4 Women v. 169-170 (Yūsuf 'Ali v. 171-172)

- 169: People of the Book, go not beyond the bounds of your religion, and say not as to God but the truth. The Messiah, Jesus, Son of Mary, was only the Messenger of God, and His word that He commanded to Mary, and a Spirit from Him. So believe in God and His messengers, and say not "Three." Refrain, better is it for you. God is only one God. Glory be to Him - that He should have a son.* To Him belongs all that is in the heavens and in the earth; God suffices for a guardian. *"For exalted is He above having a son" = 'Ali translation
- 170: The Messiah will not disdain to be a servant of God, neither the angels who are near stationed to Him.

Sura 5 The Table v. 76-79 (Yūsuf 'Ali v. 72-75)

- 76: They are unbelievers who say. "God is the Messiah, Mary's son". For the Messiah said, "Children of Israel, Serve God, my Lord and your Lord. Verily whosoever associates with God anything, God shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers."
- 77: They are unbelievers who say, "God is the Third of Three." No God is there but one God. If they refrain not from what they say, there shall afflict those of them that disbelieve a painful chastisement.
- 78: Will they not turn to God and pray His forgiveness? God is All-forgiving, All-compassionate.
- 79: The Messiah, Son of Mary, was only a Messenger; Messengers before him passed away; his mother was just a woman; they both ate food. Behold, how We make clear the signs to them; then behold, how they are perverted!

Sura 5: The Table v. 116-117 (Yūsuf 'Ali v. 116-117)

- 116: And when God said, "O, Jesus, Son of Mary, didst thou say unto men, 'Take me and my mother as gods, apart from God?'" He said, "To Thee be glory! It is not mine to say what I have no right to. If I indeed said it, Thou knowest it, knowing what is within my soul, and I know not what is within Thy soul, Thou knowest the things unseen."
- 117: I only said to them what Thou didst command me: "Serve God, my Lord and your Lord."

Session 9: Women & the Hadith

Although some Muslim women have gained basic equality with men, others are still held in low regard and denied basic human rights. This session will help you trace such thinking back to roots in ancient Islamic traditions, or hadith.

- ❑ Read Stowasser, chapter 9. Note that the studio class also read chapter 16 of Phil Parshall's book *Inside the Community: Understanding Muslims Through Their Traditions*. This is not required for you. However, Dr. Parshall's book would be an excellent addition to your personal library.

I. Introduction to the *Hadith*

A. Definitions [Record the definitions and examples below.]

1. *Sunnah*

The _____, _____, and _____ of the prophet.

2. *Hadith*

The _____ of the words and _____ of Muhammad (and of some of his companions).

Hadith
(in Arabic)
=
piece of
information,
account, or
record

3. *Hadith Qudsi*

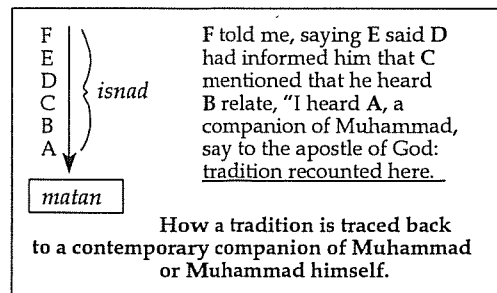
Words not written in the _____ which God spoke to Muhammad.

4. *Matan / Matn*

The actual text of what _____ was recorded to have said.

5. *Isnad*

The chain of generations whereby traditions from the time of Muhammad were passed down until they were recorded as *hadith*.



B. Facts about the *hadith*

1. There are _____ of _____ of *hadith* (traditions).
2. Those regarded as authentic were collected into _____ compilations during the 9th and early 10th centuries. These _____ form the canonical *sunnah*, or “principles of right action.”

II. Observations on *Inside the Community* (Parshall) and *Women in the Qur'an* (Stowasser)

- A. A woman's focus is on her _____
- B. Blame for male weakness is shifted to _____
- C. Women's weakness goes back to _____
- D. Parshall's chapter gives a broad overview of women's issues
- E. Sometimes the *hadith* don't _____
- F. Different views on _____ marriage (*muta*) for Sunnis and Shi'ites
- G. Women are married for four things: _____
- H. An evil omen is found in three things: _____
- I. Prayer is annulled by three things: _____
- J. Many women will be found in _____

[Record below other unpleasant statements from the *hadith* on women from Parshall's article]

III. Conclusion

- A. Comparing the perspective of the Qur'an and *hadith* on women

- B. Youthfulness of many Muslim brides

For Further Study

Mernissi, Fatima. *The Forgotten Queens of Islam*. Cambridge, Polity Press, 1993, reprinted 1996.

Parshall, Phil. *Inside the Community: Understanding Muslims through their Traditions*. Grand Rapids, MI: Baker Books, 1994.

Post-Tape Assignment

- Because of the importance of the *hadith*, you need to have some familiarity with these influential volumes. Your assignment is to review at least two samples from different sets of the traditions.

- ❖ If you are studying near the CIU campus, visit the library and look up the following examples in two different sets of *hadith*. Then spend as much time as you can perusing the various sets.

The translation of the meanings of Sahih al-Bukhari: Arabic-English, by Muhammad Muhsin Khan. Medina: Islamic University, [1981?] 9 volumes - This is the most important set.
CIU call #: BP135.A124 E53 1981

Review Vol. V, pp. 102-106. (On Muhammad's wives)

Sahih Muslim (being traditions of the sayings and doings of the prophet Muhammad as narrated by his companions and compiled under the title al-Jami-us-sahih. Rendered into English by Abdul Hamid Siddiqi. Lahore: Sh. Muhammad Ashraf, 1990. 4 volumes
CIU call #: BP135.A148 M87 1990

Review Vol. IV, pp. 1431-1433 (On women in hell and other "heart-melting traditions")

- ❖ If you are studying away from the CIU campus, locate these *hadith* or others in a library near you. Or, contact the CIU reference librarian and request copies of the volumes and pages listed above. You may send your request by e-mail, phone, fax, or letter now. You can also include a letter of request to the CIU Reference Librarian with Progress Report #2 (after Session 12).

Although this is an ungraded assignment, indicate on Progress Report #2 whether you have reviewed the *hadith* in the library or made arrangements to have the materials sent to you.

Session 10: Terminology & the Wives of the Prophet

After a clarification of some very important terms and concepts, you'll learn how Muhammad's wives serve as role models for Muslim women and girls.

Pre-Tape Assignment

- ❑ Read Stowasser, chapter 10, the final chapter in the book. The studio class also read chapter 17 of *Inside the Community*, but this is not a requirement for you.

Outline

I. Introduction: Understanding important Islamic words / concepts

A. Islam / Muslim

I S L A M

Submission to God

(M) U S L I M

One who submits to God

Muslim = the active participle of Islam
(meaning, "the one who submits")

Islam /

Muslim

B. Clarifying relationships between Islam and Christianity

Allah / God

Qur'an ↔ Jesus Christ
Eternal written word *Eternal living word*

Traditions ↔ Bible

Muhammad ↔ Paul, Peter, etc.

II. Muhammad's wives

- A. They are role models for believing woman (see Q 33:6)
- B. Muhammad was the "ideal Muslim husband."
- C. A story about A'isha
A'isha is praised for her high spirits and devotion to the prophet. His love for her is also held up for praise, including his protection of her when scandal broke out.
- D. A story from Stowasser (p. 87-89)
- E. Muslim bookstores at railway stations and bus stops have stories about the various wives for young women and girls to read.

Muhammad's Wives

There are 13 wives or concubines who are recognized, and possibly others. Key among them are:

Khadijah

(first wife who had a great influence on Muhammad)

Sawda

(a Muslim widow)

A'isha

(the youngest and favorite wife)

Safsa

(the daughter of Umar, the 2nd caliph)

Zaynab

(the divorced wife of Muhammad's adopted son Zayd, a slave of Khadijah. Muhammad freed and adopted Zayd and later married his divorced wife.)

Safiyah

(a Jewess who converted to Islam)

Mariam

(a Coptic Christian who was a concubine of Muhammad)

**Discussion**

I gather from reading Parshall's book that although Muhammad's family relations are held up to be exemplary, everything was far from perfect.

I would say that is an accurate statement. With so many wives and children, problems and jealousies were bound to happen. The *hadith* records some of these.

Post-Tape Assignment

None. Go on to the next session.

Session 11: Modeling Spiritual Values

"Be sure to be seen for who you are!" How tragic if a Christian worker is erroneously perceived to be immoral, immodest, or lacking in piety. You'll gain a great deal of practical advice to avoid such problems in the next two sessions.

Pre-Tape Assignment

None. This session and the next present highlights from the book *Mini-Skirts, Mothers, and Muslims: Modeling Spiritual Values in a Muslim Culture* by Christine Mallouhi (OM Publishing, 1994). Although you are not required to read the book, record as many insights for each of the chapters as you can. Use separate paper if necessary.

Outline

Insights from Chapters 1 & 2.

Post-Tape Assignment

- ❑ Take a moment now to read the instructions for your assignment to visit a mosque or shrine which are found in the Appendix to this Study Guide. This assignment is due prior to Session 22 (Progress Report #3). Start investigating where the nearest mosque, Islamic center, or shrine is in your area. You can complete this assignment at any time as long as it is completed by Session 22.

Session 12: Modeling Spiritual Values (continued)

You'll learn a lot from this session: More about Muslim veiling, appropriate dress and speech, how to design an effective ministry, the value of fun in ministry, culturally sensitive gift-giving -- and good gift-accepting!

Pre-Tape Assignment

None. Continue recording tips from each chapter in the book *Mini-skirts, Mothers, and Muslims: Modeling Spiritual Values in Muslim Culture*. Use additional paper to extend your notes if necessary.

Outline

Insights from Chapters 3-9.

Veiling

Read Q 33:59
and the notes
of Yūsuf 'Alī
beneath it.



See also
1 Cor. 11:2-16.

Discussion

What if you admire someone's baby? They aren't going to feel obligated to give it to you, are they?

Well, no, but one learns quickly to rethink all these things to avoid unnecessary tension or conflict. You could say, for example, "ah, I'm sure your child is a great joy to you." Or, "children are a great blessing." As for people admiring *my* things in my home, which is the other side to it, on the whole, I don't have many very valuable things, and you probably won't either, but the issue may come over things that aren't that expensive, but you value them — and they look nice to your Muslim friends!

There are nuances in every culture that aren't always expressed. For instance, in Iran, if I was in a room and I was new in that home, and I said, "oh that's a nice picture" as we might in America, my hostess would say, "oh, take it, it's yours." And I would say, "thank you very much, I was just admiring it." If they really wanted me to have it, when I got to the door and was saying goodbye, the hostess would bring it and say, "you forgot the picture." And then I would have to take it. But if the hostess did not, then it was polite for me to just leave without it. I do not believe this would be the case everywhere, and that's what I mean that we have to be careful to understand the nuances wherever we are. It isn't just a blanket cultural pattern that goes for the whole Muslim world. Frankly, when you are new to the culture, it's better to be quiet and watch somebody else say "isn't that nice" and see what happens!

Yes, it took me a while to see that when a neighbor sent something nice to eat in a dish, fruit or something else, you should never send that colorful dish back empty. I'm sure I erred on this in the beginning. I didn't realize that anytime you receive something, when you return the dish or plate, you return it with something in it. I should think that is probably universal. It is, when you think about it, a far more gracious way to return someone's hospitality to you.

This is making me a little nervous, I guess because we plan to be overseas fairly soon. I am certain I am going to make some mistakes. How gracious are they? How much understanding can I expect say, if I admire something and they start to give it to me and I don't want to take. Would it be even worse to explain my ignorance?

I generally find that people are quite generous and forgiving, so I wouldn't worry too much, especially when it is clear that you are new to a culture. People understand that. What we don't want to do is be perennially "new" to the culture; that, after all, is the image of the "ugly American...or Britisher" — someone who always expects another culture to adapt to himself. For example, what I mentioned about returning plates with something on them -- it took me years to figure that out. I don't know why. I guess I just wasn't very observant on that point. I finally noticed the actions of another missionary and I figured it out. Yet, my Muslim friends were very tolerant. In fact, a good strategy may be to ask your national friends to explain things to you, to help you learn the culture. In general, though, I find Eastern people very gracious in many things; much more so, than many of us in the West. I have learned things from Arabs that I think have made me a more gracious and more generous person. One time in Cairo I stood in line to pay for some books at a book fair. When I got up there, I had a rather large bank note, and the clerk didn't have change. There was an Egyptian behind me with his wife, and he reached across and paid for me. Then about a week later I was in Karachi in the airport and there was a very wealthy chap from the Gulf States, but there was a small tax of five rupees, which is something like ten cents. This man, who might easily have been a millionaire, didn't have the change, and they wouldn't let him go by without it. He would have lost at least a half hour or more if he had been forced to leave the line and go to a bank in the airport. So, remembering my Egyptian benefactor, I produced the five rupees for him. I could see it had immense effect on him!

Was that appropriate for you as a woman?

Well, I didn't ask him anything about himself, and I was a foreign, not a particularly young or beautiful woman, so I think it was appropriate in that situation. But a number of little events like this really helped me become more generous than I had been.

The book said that the nationals probably are well aware that we are pretty naive. If you feel that people are taking advantage of you, like in the market, what can you do?

Well, I don't think you are ever going to get things at the same price as the locals, so you can resign yourself to that, at least not until you really understand what is going on. I actually came to enjoy the bargaining, but I knew I would probably not get the cheapest prices, but then, I don't think it matters too much. So what if I lose 5% or whatever, it is really not worth making a fuss about. In the beginning you'll probably have some times when you get "taken," but not to the extent that your finances are in jeopardy. Best to keep a sense of humor and learn from your mistakes. You can learn a lot from your Muslim friends and neighbors by asking and observing.

I think it is important to see this issue from their standpoint: In their eyes, you are rich. In actuality, you undoubtably are rich compared to them. So what is another five rupees to you, when it really does make a difference to them? That is quite different from what we sometimes think, which is that they are mentally saying, "How can I bilk this foreigner out of extra money?" This is an important area to keep before the Lord, because we can lose our testimony in a hurry if we are always getting huffy about money. And we are truly so much more wealthy, not just materially, but in the Lord!

Yes, once I was teaching this same kind of course to Indian missionaries in India, and I used to go for a walk every afternoon after I had my siesta. So I went to the village and decided to buy bananas, and I also decided to challenge the price, because I thought they might be charging me too much as they generally do. So I tried to strike a bargain, but they wouldn't budge. Then later that day I found that their price was really very, very low. I thought "good heavens! What must they have thought of me?" Here were very poor people, and the foreign Bible lecturer comes and tries to undercut a very reasonable price. Of course I didn't do it on purpose, but I think it illustrates that it might be "better just to be wronged" than to make prices and bargaining a huge issue. If you really get taken sometime, which will probably mean you bought something major without good advice, learn from your mistake and move on.

There is another even less pleasant thing I wanted to bring up. Pornography from the West is increasingly flooding the Muslim world. If I stay in the hotel near the airport in Pakistan or another country, I know that there are people in the other rooms watching these movies, some of them the worst of what the West produces. I have noticed that I am becoming more and more uncomfortable as I travel as a single woman. Way back, if I were asked about my husband and my children, I would just explain that I was single, and I didn't give much of a defense of it. Now I will say that I am a servant of Jesus or a servant of God, and give a religious basis for my being single, because otherwise, even as an older woman, I will be thought of as a loose person. Western women have got a fairly bad profile anyway, and all this pornography is making it worse. Are there any other questions before we conclude?

In 1 Corinthians 11:2-16 where it talks about the veil, what is your view of this passage?

My understanding of that passage is that it is associated with cultural standards of the time. In Corinth, a woman with her head uncovered would be taken as a prostitute, although some sources disagree with this. In any event, I view the passage as culturally specific. If I am worshiping in a culture where the

women cover their heads, I do also. I have no problem with this at all. In Pakistan I always wear a head covering, unless it is a very Western congregation. Anytime I am in Pakistani dress, I cover my head, even answering the door in my apartment. I understand that some theologians view it differently. If I go to a Western church that is more strict than I personally feel comfortable with, I wear Pakistani dress, and that gets me out of that problem! Anything else?

In the book, the author seemed to imply that we could or should protect new believers from the police. Is this something we really might have to do?

Well, most of Christine's experience was in North Africa, so this would be on her mind. My first experience in North Africa was to go to a house church where there were several nations represented and only 2 or 3 Westerners. They hadn't had a meeting for 5 or 6 weeks because the governor of their area had banned their meetings and arrested some of them and kept them in isolation for a few hours. But by the time I got there, they decided that they would follow God and not man, so I found myself worshiping with them and also giving the message. I gave it in English and someone translated into French. So, these people were certainly experiencing a form of harassment of new believers. Not the worst I've heard about, and in some places in the Muslim world, believers wouldn't run into even this kind of problem. So this is another thing that will vary from country to country and even to locations within countries. Of course, real or threatened harassment sometime leads to "secret believers" and people delaying baptism. My feeling is the new believer should be the one to decide when to become more public about faith in Christ. I have some Muslim friends who delayed their baptism for some years because they retained their standing in their family and were able to witness and model Christ's love. Some of them have seen cousins and other family members come to Christ. We tend to think people would only keep their faith secret out of fear, but there can be other reasons. It is much easier to be a Christian in Lahore than in a small, fundamentalist town like Bannu. I know people who have come to faith in Bannu, but I don't know of anyone who has made a public stand and survived. The one man I know who was baptized was killed. Anyway, it depends on where you are, your family, and other circumstances. The Qur'an and the *hadith* seem to say that to kill someone who leaves the faith is a duty. Of course, the more people who become Christians, the more it will be harder to suppress Christianity, and this is our challenge as we minister in the Muslim world. Any other comments?

I think the best way we can protect new believers is teach them, help them grow in the Word of God, nurture them, love them, help them gain experience and confidence in living the Christian life. This is what we do for little babies! In Iran, when someone came to Christ we very seldom told a new believer that the first thing to do was to go home and tell their parents! For one thing, they would be back on our doorstep the next day or sometime in the next year. But the main thing is, they are so fragile in the beginning, they need to grow in spiritual things.

Post-Tape Assignment

- ❑ It is time to submit Progress Report #2. Refer to the Progress Report form in your Syllabus now.

Note that if you do not live near Columbia, SC, you can include a letter to the CIU Reference Librarian with Progress Report #2 requesting copies of pages from the *hadith*, as noted at the end of Session 9. Your Faculty Assistant will forward your letter to the Reference Librarian and the pages will be included when your Progress Report is returned.

Session 13: Hagar Speaks to the Modern World

In this session Ms. Stacey models a skill she wants you to master: preparing “designer Bible studies,” custom-made lessons for Muslim women. Pay attention to how she adapts this poignant story directly to the hearts of Muslim women.

Pre-Tape Assignment

- Read the passages in Genesis listed below to refresh your memory of this powerful story. Then listen as Ms. Stacey interlaces the reading of the biblical text with commentary designed to bring out points of particular interest to women, particularly Muslim women.

Outline

- I. Introduction
- II. Bible Study: Genesis 16; 17:15-27 & 21:9-21

Hagar

Interchangeable:

Hagar

Hajar



Arabic radicals
(root letters) =

H A J A R

From the same
root letters as

hijra

(flight, migration;
refugee, refugees)

Hajar was probably a
nickname meaning
“refugee.”



Hebrew Words

ishshah = wife

pilegesh = concubine

Yshmael

from *Shama* & *el*
(Arabic: God hears)

- III. Conclusion: Bible studies should make God's Word relevant to the people with whom you share!

Discussion

Do you recommend using a lot of Old Testament study?

Yes, actually I think we should teach far more from the Old Testament than we do. Of course, we want the whole counsel of God, don't we? But sometimes I think our churches are tipped heavily to the New Testament. This story about Hagar is a very rich Old Testament passage, but there are many more. You can teach the entire Christian message from Genesis. With Muslims, of course, they have some of the Genesis narrative in their sacred writings, so it is particularly helpful to teach them about people they know about, Adam, Abraham, Hagar, and so on, but from the Bible. And it is important for us to see the links with Islamic theology and culture. For example, you will run into many little Ishmaels running around! It's a very common name. How wonderful! "The God who hears!" A comment like that can lead into a spiritual discussion. And we may want to turn it around and say, "but what about us hearing God? How can we hear Him today?" Or mentioning Hagar's identity crisis can really be a lead-in to comforting and instructing a woman who is experiencing similar problems. We need to know our own Bibles and be excited by God's word. Muslims are very excited about the *hadith* and the Qur'an; they certainly will expect us to be knowledgeable and excited about our holy book.

What if Abraham had dealt with the situation differently?

Oh well, we have to take what actually happened, don't we? But we should pay attention that God comforts Abram in his domestic troubles by saying that Ishmael, whom Abram obviously loved, was also his offspring. Abram's prayer "O that Ishmael might live under Thy blessing" was a powerful prayer for Muslims. May God continue to unfold the answer to Abram's prayer.

There is an old proverb that says the man is the head and the woman is the neck that turns the head, and you surely can see this in this story! Sarah really exerted a lot of power over Abraham.

Yes, that's right. When you think about it, there is some exploitation of women by men in this story, and some exploitation of men by women.

Do Muslims see this as the point in history where Islam and Judaism and later Christianity separated like we do?

Well, they see Abraham as the father of the believers, and that the line goes through Ishmael. And they know that Jews and Christians came through Isaac. They see Adam as their first prophet even though he was before Muhammad, who was the last prophet. That's because Islam is the universal religion, so, of course, Adam was a Muslim, one who submitted to God. The rest of the prophets including Muhammad were all attempting to call people back to God, to Allah.

Before we conclude, I want to make a few comments about my book *Bible Studies for Enquirers and New Believers* that you will be reading. In general I think we are in the business of discipling Muslims. I recommend that you pray seriously that God will send you people with whom you may sit down and share the Scriptures--preferably individually. Dropping a few seeds here and there is fine, but our primary goal should be to help Muslims come in serious contact with the Word of God. I want to help them change their worldview so much that their view of God changes. I believe that the day will come when hundreds and thousands of Muslims will receive the truth and will come into the church. It can happen, it is happening, and I believe it will happen more. But the question is, do we have the materials ready and do we have the experience to help these people grow deeply in their faith in Christ? This is why I did this book. Although you will find no specific reference to Islam, it is geared to someone with a Muslim mindset. I often write or teach "obliquely"--that is, addressing the mindset without using words such as Islamic, prophet, and so on. Much of the book was developed for students or professors, but it can easily be adapted to people with less education.

If you would look at your book for a moment, follow along as I comment briefly on the series on Peter. I have used these with educated and with uneducated Muslim women. The first lesson on Peter has the theme of the holiness of God. We are trying to change their view of God, from the unitarian to the trinitarian view. A trinitarian view of God immediately emphasizes relationships: relationship within the trinity and relationship with God for those coming into His family. This is an astounding insight to Muslims: that we could partake of the divine nature of God! You've got to gently lead them to this understanding. The Luke 5 reading shows Peter's reaction to the holiness of God early in his relationship with Jesus. Later on I compare this to the Peter of his two letters. How he has changed! He urges his readers to be holy as God is holy. I constantly emphasize that God who could change Peter can change me. And God who can change me can change others. This is a refrain I use throughout these six studies.

In the next one the theme is relying on God's power rather than our own natural strength. We know how good Peter was at thinking he could do things himself. Sometimes I like to say that "Peter was a good Muslim." You see, Islam reinforces natural man, and before God changed him, Peter was a very natural man. He thought he could do things in his own power. 1 Peter 1:2 shows the new power that Peter found from his new relationship with God. He came into a relationship with the Father, the Son, and the Holy Spirit and it changed his view of God. And this is what I want to happen in these studies, for this will change everything. To say "I believe in the triune God, God the Father, the Son, and the Holy Spirit" is so fundamentally different from the Muslims "There is no God but Allah." The triune God is everything about relationships. So Peter learns to rely on the power of the Holy Spirit. And if God can change Peter, he can change me. And if he can change me, he can change others.

Then I have two studies on sufferings, the sufferings of Christ and the sufferings of believers. Can you already see the relevance here? I hope so. In the gospels Peter shows that he totally misunderstands the sufferings of Christ. Who else misunderstands this? When Jesus says he will be killed, Peter says "let it not be so!" But what is he saying? Let there be no Good Friday, let there be no Easter Sunday. He is actually urging that the very purpose for which Jesus came will not be fulfilled. He says this because it

seems such a disgrace and dishonor and he has another view of what the Messiah should be like. It is a picture out of focus, and that is exactly where our Muslim friends are. They know a lot about Jesus, but the picture is out of focus. It can come into focus, however, as they come in contact with God's truth and are convicted by the Holy Spirit. Later, in his letters Peter speaks a great deal of suffering! He caught on! He changed radically. He came to see suffering not as a dishonor, but as a way for God to be glorified. And God who could change Peter can change me. And God who changed me can change others--including Muslim women.

Then the 5th study is on responding spiritually and not in a worldly way. You remember the scene in the Garden of Gethsemane where he chopped off the servant's ear. A fine surgical slice, actually. But it was not the right response. It was a worldly, human response. We see a different response in 1 Peter 3:13-15 and other places that show Peter came to understand God's response. Really, all of 1 Peter shows such a profound change in the impetuous disciple. Do you see the relevance here to a Muslim mindset?

In the last study Peter and the other disciples ask Jesus what kind of king and messiah he was. They didn't get it, even after spending three years with Him. 1 Peter 2:9 shows Peter's new understanding! He comes to know the true nature of the *ummah*, the community of God's people. If God can change Peter in these six attitudes, God can change me. If He can change me, He can change Muslim women.

I believe you could use this series with a Muslim woman who was seeking as well as one who had come to faith. If you find it helpful, you have my permission to translate all or portions of the book, perhaps making various booklets out of it, although if you do this, please write me to let me know. This is why I did the book--to provide some materials, but also to encourage people involved in Muslim ministry to design their own studies and to carry them out! I would like to see some of these studies translated, tested and used! If you can get it translated into the language of the group you are living among, even while you are still learning the language, you may be able to handle yourself in a Bible study. They could use their version and you could use English. The questions are short. You could actually use the study to help develop your vocabulary! Anyway, these were some of my motives for writing the book. As you read through the various studies, think through how the various passages would help to lead a Muslim toward a new understanding of truth, a new worldview. Then, when you develop your own studies for your assignment, try to do the same.

Post-Tape Assignment

- ☐ Begin reading Stacey, *Bible Studies for Enquirers and New Believers* by reading pages i - 11. This book will give you ideas for developing your own "designer" Bible studies!
- ☐ Take a moment now to read the description of your "Designer" Bible Studies assignment in your Syllabus. Start thinking now about the biblical passages you might want to use and how you might relate them to some aspect of Islamic belief or practice that would be relevant to a particular group of women. The story of Hagar, for example, has much to say to all contemporary women--including Muslim women-- about identity, relationships, polygamy, abuse, divorce and single parenthood. Seek to bring out the eternal truths of Scripture and relate them to issues which are relevant to your group. Where possible, locate pertinent passages in the Qur'an that address your major points so that you understand how your audience might have been previously taught. This assignment is due with Progress Report #3, after Session 22, so start working now!

Session 14: Muslim Women & Scripture

This may be one of the most important lessons in this course. Ms. Stacey says early on that her ambition is to encourage Muslims to study the Bible. But how can this be done most effectively so that their study leads them to Jesus?

Pre-Tape Assignments

- ☐ Read Stacey (*Bible Studies...*), pages 12-21.

Outline

- I. Introduction: Study your Bible — and your Qur'an!
- II. Understanding the high honor accorded to the Qur'an
 - A. Muslims view the Qur'an as the eternal Word of God
 - B. Muslims should be open to reading the Bible because the "previous Scriptures" are "confirmed" by the Qur'an
 - C. Muslims earnestly desire to understand the Qur'an

A prayer for readers of the Qur'an that Muslims themselves use in approaching what to them is an eternal book:

"Increase our longing for it {the Word of God in the Qur'an}; multiply our delight in it, to the number of raindrops and the leaves on the trees. Through it, perfect our confidence in the guidance of the good and the glad tidings of men of spiritual experience. Bring to our minds what we have forgotten of it. Teach us what we do not know of its radiant truths and secret touches of meaning. Make it for us an *imam* (normally a religious guide) and light and guidance and mercy in the abode below and the abode everlasting. And grant us the reading of it in the hours of night and the seasons of the day."

(from Constance Padwick's famous book *Muslim Devotions*, quoting from a prayer book by Ali Muhammad al-Qari)

- III. Conducting Bible studies with Muslims
 - A. Begin with prayer
 - 1. Possible prayers
 - a. Psalm 119:18. *Open my eyes that I may see wonderful things in your law.*

- b. Collect: Blessed Lord, who caused all holy Scriptures to be written for our learning: help us so to hear them, to read, mark, learn and inwardly digest them that, through patience, and the comfort of your holy word, we may embrace and ever hold fast the hope of eternal life, which you have given us in our Savior Jesus Christ. Amen
 - 2. Try to encourage your friend to pray.
- B. Explain how the Bible should be read
- [Note: Muslims will read the Bible the way they read the Qur'an unless we teach them otherwise.]
- 1. Understand how Muslim women read the Qur'an together.

<p>The Qur'an can be divided into 30 sections, 60 sections, or 120 sections for public reading</p>

- 2. Understand how an individual woman might read the Bible unless you instruct her otherwise.
- 3. Explain how a Christian woman reads the Bible
 - a. Pray first.
 - b. Select only a small portion to read and think about; emphasize application.
 - c. Use your own Bible study as an example.
 - d. Capitalize on curiosity if possible.

4. For illiterate women, encourage the memorization of Bible verses, e.g. Romans 5:8, John 17:3, and 1 Timothy 2:5-6a.
5. Use cards with Scripture verses.
6. Emphasize the use of the Bible for seeking “the straight way” mentioned in the first *sura*.

Discussion

When the women do the readings of the Qur'an that you mentioned, do they do them in Arabic even if that is not their mother tongue?

Yes, it has to be in Arabic.

So I guess that means that only women who are literate in Arabic can participate.

Well, not necessarily. They can memorize it. Even as young children many boys and girls memorize big sections of the Qur'an in Arabic. So in the room you will probably have some that can read it, and some who have memorized it. But it has to be in Arabic, or else they won't be blessed. Arabic is the eternal language therefore it is the language of the eternal book. If we read it in English we won't get that blessing.

So then all the Muslims in Africa, say, that don't read at all, let alone in Arabic, will never get that blessing?

What is important is being present for the recitation. Whoever is present is blessed, but there will be people among them who have learned to read the Qur'an. Practically everybody memorizes at least the first *sura*. And most places would probably have someone who has memorized the entire book. Many people go to a special school just to learn to read the Qur'an in Arabic. Whether they become literate through that, I don't know, because all they learn to do is read the Arabic of the Qur'an. They couldn't go to the market and use it, but they can help the others by reading. Usually a person like this would be the leader of a group reading. And the others can get by because of these people. The thing is, even people who have memorized the Qur'an may not know what it actually says. It is amazing that people can memorize what is a foreign language to them and be blessed by it, at least to their way of thinking, and possibly not even understand the text. When you meet some of these people, you ask them, OK? But it does help you understand why we need to be clear about how to read and study the Bible.

In Iran, the women who went to these sessions would often hire someone to come in and recite the Qur'an in Arabic. Sometimes it would be a man, maybe even the imam. He would be shielded in some way so that he couldn't see the women, nor they him. But he would be hired to recite the entire Qur'an. Even with this, even today, many Iranian women don't really know very much about the book. So they felt blessed because they had heard it, maybe sitting in another room from the reader, perhaps drinking tea, even if they didn't understand the words. I also recall that we had some nine year old children who could recite the entire Qur'an!

Yes, the Muslim educational tradition even today emphasizes rote learning, as we will discuss in our next session.

So it is not really a matter of reading for understanding, just the process of having it spoken out loud.

Yes. Although there are always some who are not satisfied with that, who want to know what it says. I was in Hyderabad once visiting a Muslim family that sort of adopted me, and went to a museum with my Muslim nephew who was a university student. We came upon a section on Christian art. One picture showed Christ on the cross. My friend explained it to me from a Muslim perspective, and, of course, I added one or two things. Eventually we got on to reading the Qur'an somehow! I asked him, "when you read the Qur'an, do you do it just in Arabic?" He said that he read it in Urdu regularly because he wanted to understand it. He didn't know Arabic, and he wasn't studying it, but he did want to understand the text.

Would Muslims be more apt to read the Bible in Arabic even if they didn't understand it because of this way of thinking?

Yes, and if a Muslim knows Arabic, I would certainly encourage that. I loaned my Arabic New Testament many times. The young man I studied Romans with took it to the mosque in Bannu and the leaders asked him what it was. He said it was the *Injil* in Arabic! They said, "oh, well read us some!" So he read in Arabic. Then they asked him to explain it in Pushtu, so he did. So perhaps the fact that it was in Arabic helped create an openness. Muslims are also very interested to know that the original languages of the Bible were Hebrew and Greek. That these Scriptures are available and able to be studied can be impressive. I used to get my Hebrew Bible and my Greek New Testament out sometimes because my student found it interesting and affirming. But of course, we make no claim that the Bible is only the Bible in its original languages, so our goal is to help people study it in their heart language, and this can be quite powerful, especially for people who have never understood their own holy book.

Post-Tape Assignment

None. Go on to Session 15 to finish this lesson.

Session 15: Muslim Women & Scripture (cont.)

Children are shaped by the educational practices of their schools as well as prevailing cultural attitudes. In this session you'll get a glimpse of how many Muslim minds are influenced and the implications for Christian dialogue and teaching.

Pre-Tape Assignment

- ☐ Read Stacey (*Bible Studies...*), pages 22-45.

Outline

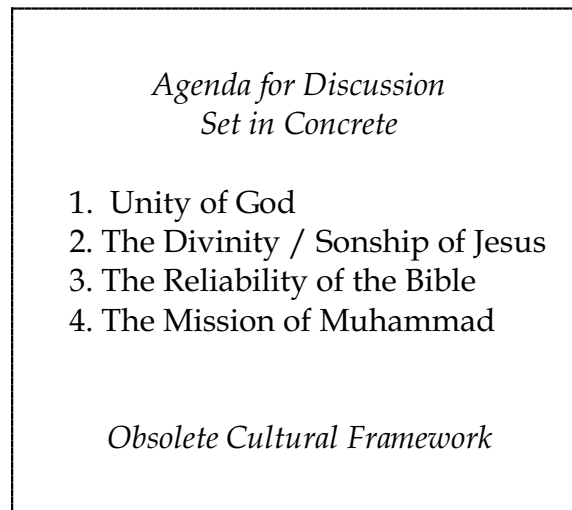
- I. The challenge of the programmed mind
 - A. The rote system of education which stresses memorization more than comprehension
 - B. The Islamic attention to detail with regulations for every aspect of life
 - C. The emphasis on the memorization of the Qur'an
 - D. The debate form
 1. The debate form is part of the cultural and literary heritage of Arabic and Urdu which has contributed to a certain mind-set which greatly influences interaction between Muslims as well as between Muslims and non-Muslims.

One well known example is the Agra debates of 1853 between Maulana Rahmat Ullah, Dr. Wazir Khan, Maulvi Saftar Ali and Maulvi Imad-ud-Din on one side and Rev. Dr. C. G. Pfander, and Rev. T. V. French on the other. This debate followed the classic form: (a) There were judges, (b) participants on both sides, with one as the leader, (c) a time frame for the debate, (d) the subjects for debate were pre-set, and (e) at the end there would be winners and losers.

The pre-determined subjects for this nineteenth century debate and other Muslim-Christian debates of the time included: (a) The Unity of God (including a mistaken view of the Trinity), (b) the divinity / sonship of Jesus Christ, (c) the reliability of the Bible, and (d) the mission of Muhammad.

Following the debate, written responses by Rahmat Ullah and Pfander were widely circulated and popularized apologetic and polemical approaches.

2. Although the classic debate form has dropped away, a stereotyped agenda for discussion was fossilized, with set answers to set questions. Today we find ourselves confronted with a mindset in which Christians are required to give answers to questions posed to us, thus losing the initiative, the ability to engage in a spiritual discussion based on felt needs, etc. (Note: Muslim women are not so much caught up in the debate syndrome as men.) A diagram of this quandary is below:



3. What is needed is a new agenda with new initiatives. If we accept the *programmed mind* analysis, we must then ask how Christians may regain the initiative. We need to ask: What are the new agendas through which we can regain the initiative? If we can introduce new agendas we will not always have to answer the Muslims' points and we might stimulate them to think in new areas. We can seek spiritual responses rather than reactions. We can address the Muslim mind and heart without necessarily mentioning Islam, the Qur'an or the Prophet of Islam. The fact that the minds of Muslim women are less programmed than those of Muslim men indicates a great opportunity for Christian witness.
4. There is some revival of the debate form today by Ahmad Deedat, Josh McDowell, and others.

II. Taking back the initiative: A list of possible agendas

Pray that God will enable you to engage in deep conversations and meaningful study of the Bible. As God allows, avoid too many lengthy conversations that do not lead to a discussion of God's Word. Instead, seek to focus on topics such as the following:

- A. Deeply personal subjects like suffering, abortion, purity, impurity, etc.
- B. The life of Christ with reference to Old Testament prophecies.

- C. Studies of Genesis with reference to the New Testament, e.g., lives of the patriarchs.
- D. Studies on Exodus, e.g., themes of pilgrimage, community, the nations, etc.
- E. Studies of a gospel, e.g., Luke or Matthew — or with Sufis (mystics), the gospel of John.

Note: It is generally better to study the Old Testament and the gospels before the theology of the epistles.

- III. An example of an evangelistic Bible Study to use with an individual or group (2 versions)

Refer to *Bible Studies for Enquirers and New Believers* (Stacey), pp.77-80.

For Further Study

Other Bible study materials:

- ❖ A series prepared by Colin Chapman, published by the Bible Societies in Madras (Urdu) and Beirut (Arabic, French and English), entitled *The Message of the Tawrat, the Zabur and the Injil*.
- ❖ Learning About Jesus: Key ideas from the Gospel. Based on the gospel of Luke and obtainable, together with *Getting Through with the Message: Guidelines for Sharing the Gospel with your Muslim Friend*, from: Institute for Religious Research, 1340 Monroe Avenue, NW, Grand Rapids, MI 49505, USA.
- ❖ Sweetman, James. *Sweetman's Islam and Christian Theology*, abridged by J.S. Moon, Birmingham, U.K., CSIC, 1982. (Ms. Stacey mentioned James Sweetman as the debater who did not press the last point.)

Discussion

I really, really, really like this book of yours!

Thank you, Jay.

Post-Tape Assignment

None. Go on to the next session.

Session 16: Muslims & Christians at Prayer

Devout Muslims and Christians are people of prayer and people of faith. This session is based on a paper Ms. Stacey wrote to encourage Christians to be seen as people of prayer and to pray with and for Muslims whenever appropriate..

Pre-Tape Assignment

- ☐ Read Stacey (*Bible Studies...*), pages 46-52.

Outline [The information in this outline is from the paper *Muslims & Christians at Prayer*, © Vivienne Stacey.]

I. Introduction

Piety and devotion are part of everyday Muslim life. One is always aware of the daily ritual. The dawn call to prayer before the noise of the city has properly started will linger as a memory with anyone who has lived in a Muslim land. It is chanted in Arabic by the *muezzin* (the one who gives the *azzan* or call to prayer). The text varies a little according to the rite or school of Islamic law prevalent in the area. Here is one translation of the call to prayer:

God is most great (*Allahu Akbar*), (four times)
I testify there is no god but God (twice)
I testify that Muhammad is the Messenger of God (twice)
Come to prayer (twice)
Come to success (twice)
God is most great (once)
There is no god but God (once)
Prayer is better than sleep (at dawn only)

Whenever we who are Christians hear the call to prayer, let us hear it as a call to pray for Muslims.

II. Ritual prayer or *Salat*

Salat is the second of the five pillars of Islam. From puberty on, after the prescribed ablutions, all Muslims are required to offer the five daily prayers. Ritual prayers can be said in private or in a mosque or special prayer area. Usually women say their prayers at home. If we have Muslim guests we should make provision for them to pray if they wish. We can also indicate that we too will spend the same time praying. The first *Surah* is recited as part of the daily ritual prayer all over the world.

‘Praise be to Allah, Lord of the Worlds,
The Beneficent, the Merciful.
Owner of the Day of Judgment,
Thee (alone) we worship: Thee (alone) we ask for help.
Show us the straight path,
The path of those whom Thou hast favored:
Not (the path) of those who earn Thine anger nor of those who go astray.’

(As Christians we can share how and when we use the Lord's prayer and how it is similar and dissimilar from this opening *sura* of the Qur'an.)

Pilgrims recite the following invocation in Arabic thousands of times during the first days of the pilgrimage and before going to Mount Arafat.

'You call us, we are here, O God! We are here!
We are here, there is none beside You. We are here!
Praise and good deeds belong to you, and the empire!
There is none but You!'

Christians like Muslims should be seen to be people of prayer.

III. Personal, informal prayer, or *du'a*

It is important to distinguish between ritual prayer or *salat*, and *du'a* or informal, personal prayer. *Du'a* consists of invocations, requests, intercessions, memorized and extempore prayer. The literal meaning of *du'a* is a cry or call. Many of these prayers are written down in prayer manuals and books of devotions, e.g., Constance Padwick's *Muslim Devotions*, or *Alive to God*, by Bishop Kenneth Cragg. At bus-stops and at the railway bookshops the traveller can buy little devotional books containing such prayers. Individuals will also supplement these with their own personal prayers in their own words and language. One of my Muslim friends, telling me of her family problems, said: "If it were not for prayer I do not know how I could have coped."

Most Muslims will be grateful if we tell them we are praying for them and will also nearly always welcome an offer for us to pray for them in their presence e.g. in illness, family crisis, help in examinations.

Let us pray for them in this way more often.

IV. Guidelines for praying with Muslim women

- A. Praise God greatly at the beginning of the prayer (God is Creator, Provider, Redeemer, etc.), although don't call Him Father.
- B. Name the person for whom you are praying to God.
- C. Make the request, perhaps also quoting Scripture (particularly a prophet, e.g. Isaiah, Jesus) -- although avoid using Scripture as an evangelistic tool in prayer.
- D. Conclude the prayer in the name of Jesus, the Messiah, or Jesus the Son of Mary.
- E. Choose your vocabulary carefully throughout the prayer.

V. Sample prayers for women

Several of the Christian midwives that I have known in North Africa and Asia find that their patients, in addition to being naturally nervous of the dangers of childbirth, are also fearful because of the superstitions and practices which are part of their culture. The patients sometimes ask their midwives to pray for them. The Christian may use this opportunity to teach along the following lines during several visits to the home:

“You are now the mother of a new baby. God has brought him or her safely into this world and has kept you safe too. Let us thank God for his love and goodness to you, and for bringing this new life into your family. Jesus the Messiah, the eternal Lord and Saviour of this world, was born as a baby just like your baby. His mother Mary experienced the pain of labour as you have, and rejoiced in the birth of her baby as you have. Jesus, son of Mary, came into this world to save us from sin and to make us righteous before God. God has given physical life to you and your baby by the process of natural birth. He also wants to give spiritual life. This is his gift which comes through faith in Jesus the Messiah.”

Another suggested prayer for use at the birth of a child is:

“O Creator God, we thank you that through your goodness this child has been safely born and that the mother has been freed from suffering. Now we beseech you that these to whom you have given physical life may also obtain eternal life through the sacrifice of Jesus the Messiah.”

How might we better prepare the prayers we use with Muslims?

VI. A personal example

V. Conclusion

Let us use this most wonderful privilege that Muslims will so often grant us to pray, praying silently or publicly.

For Further Study

Cragg, Kenneth. *Alive to God: Muslim and Christian Prayer*. Oxford, OUP, 1970.

Padwick, Constance. *Muslim Devotions: A Study of Prayer Manuals in Common Use*. London, SPCK, 1961.

Sheikh, Bilquis (with Schneider, Richard). *I Dared to Call Him Father*. Waco, TX: A Key Word Book, 1980.

Discussion

I had an experience in Tajikistan where I was in a home and they were praying a blessing. They gathered all their kids, and then I prayed also, a very simple prayer, and I didn't even know their language, so I just prayed in English. At the end, both of the women had tears in their eyes. They both communicated through the interpreter that they had felt the presence of God, and they got very interested. I had a Gospel of John that was in Russian, and I gave it to them. Before that it had just been small talk, but after that they were so interested in spiritual things. And later I heard that same night one of the women's daughter had a dream that I had a message for them!

Thank you for sharing that!

I had a similar situation when I was working in the International House near the university campus downtown, and I met a West African woman whose brother had died in Belgium, and they were trying to get the body back to their country. I had just heard in another class that Muslims would appreciate it if Christians prayed for them, so I asked her if I could pray with her, and again, it seemed to make such an impression on her and her friend that was with her, a positive impression.

Yes, I can't recall of a single case when anyone objected to my offer of prayer on their behalf.

In Iran, we made it a practice to invite people to our home all the time. The Iranians are very hospitable people, and we found a doorway to building relationships through many meals and other gatherings. We would always pray before meals, and everyone accepted that. And then, when it would be time for them to go, we would say, "shall we pray before you leave?" We would not only pray general prayers, but if someone's troubles had been mentioned during the evening, we would pray for the sickness or for someone who was a refugee, or whatever needs had been brought up. And what we found, then, was that when they invited us to their homes, they would often ask my husband, "would you please pray for us?" We did this not for the effect, of course. It is our normal pattern to pray at these times. We just didn't alter it in Iran, and we found that our Iranian friends understood from the beginning that we were people of prayer.

That's a very good point. It reminds us that we need to be people of prayer before we go abroad.

I have a question. Don't they get offended if you pray in the name of Jesus?

Of course, we must pray in the name of our Lord. I would often say "I will pray, and it will be in the name of Jesus." This way they knew beforehand. Of course, Jesus is one of the six major prophets of Islam, so they are not offended just at his name. I would usually not say, "in the name of Jesus, Son of God," because this would be potentially offensive to some. I would pray in the name of Jesus, Son of Mary or Jesus the Messiah. These are very acceptable titles. In general, there is not much of a problem praying in Jesus' name. Of course, they don't accord such high honor to Jesus as you do when you pray in his name, but eventually their faith in Jesus may grow.

And let me say something else to encourage you. If you pray for somebody's healing and they are not healed, Muslims are not likely to find this a dishonor to Jesus, or to feel that he couldn't heal. They have this experience themselves of going to a shrine to pray for healing, and sometimes it doesn't happen. It is no dishonor that what is asked for from a religious leader or from God is not received.

Should we also not address God as our Father in our prayers?

Well, as a general principle, unless you are praying with Muslims who feel very close to God, it would

probably be better not to address God as Father. As we have mentioned, Muslims recognize the one God; Christians recognize one God, but Muslims have a unitarian model and for Christians it is a trinitarian model. For a Muslim to call God Father, they must have come to God through Christ the Son through the illumination of the Spirit. Here again we have the situation where there are other perfectly strong, accurate titles for God the Father. I will more often address God as Creator, the One True God, the eternal God. My desire is to have them grow in a desire to know God as intimately as I do, and I don't want to run into the interference of strongly held misconceptions about Him. For many Muslims, it is literally shocking to call God Father. If I lose them in the first moment of my prayer, before the Holy Spirit has begun to draw them, I may lose them altogether or have to spend a great deal of time in apologetics before they are really ready to understand. I strongly recommend that you read Bilquis Sheikh's autobiography *I Dared to Call Him Father* for more insight on this.

Just one more clarification: Did you say that we should not call Muhammad the "prophet?"

Well, I want to give him an honorific title as a sign of respect. In Urdu, I generally call him *hazrat* Muhammad, a title given to a holy man or sometimes a prophet. I don't want to call him a prophet, because I cannot be true to Scripture in that, yet I want to give honor. To apply this line of thinking to another concept, when I speak of the Bible to a Muslim, I call it "the Holy Bible," and if I am talking about the Qur'an, I would call it "the glorious Qur'an."

So you never refer to Muhammad as the prophet?

I certainly try not to. I try not to have to talk about him at all! Sometimes I might refer to Muhammad as the "prophet of Islam." But in a discussion, I give him an honorific title. Be sure you understand what the honorific titles mean in your culture. *Hazrat* in Urdu means something like "his excellency." You want to be sure you know what honorific titles you give to either Jesus or Muhammad.

Have you had Muslims try to get you to say, "peace be upon him" after you say the name of Muhammad? I've had this situation several times.

Yes, I had the experience in a taxi in Dubai in the United Arab Emirates. I had a long conversation with the driver over the course of a half-hour ride. When we were talking about Jesus, this chap said, "peace be upon him." He also said it when Muhammad's name was mentioned. When he said it about Jesus I told him that I don't say that about Jesus because He is peace! He gives peace. He is the Prince of Peace. Other times waiting for a bus, I've had people who knew who I was try to get me to say certain things so they could tell all the village that I believed in the prophet or the Qur'an. How have you handled these situations?

I was talking to a gentleman from Saudi Arabia who was a very devout Muslim. He was very insistent that whenever I mentioned Muhammad I say "peace be upon him." I think I said something like, "well, as a follower of Jesus Christ, it is not our custom to say that about any of the prophets."

I wouldn't worry too much about this. It doesn't happen all the time. When it does, you seek to find a way to gracefully and respectfully not only decline to say something that you do not believe, but to say it in a way that will perhaps generate an interest and perhaps a discussion about why you believe as you do. And there is a very important principle here that as much as possible, you seek to talk about Jesus and the Bible. It is, after all, what you really want them to understand. To get into a great deal of discussion on Muhammad and the Qur'an not only gets you into these word issues, but it also very easily takes on an argumentative or debating form of discussion. I prefer to share about the One True God, about Jesus, my

Lord and Savior, about God's book. Try to stay on your home court, I guess you might say! Even in your prayers!

You mentioned about using an honorific title for Muhammad. In Iran I never called any man just John or Peter or James. They are not nearly as casual as we are about using people's first names. It is considered impolite, even rude. In the same way, we would never say just "Muhammad!" This would be terribly rude. I encourage those who are planning to work with Muslims to develop these habits now so they are second nature to you. As to the "peace be upon him" issue, I found it helpful to point out that this expression is used for people who are dead. It gave me a good opportunity to explain that Jesus is not dead!

This has been an excellent time of sharing. Please do not feel burdened by this. You will not say or do everything perfectly all at once. But I hope these comments will make you more sensitive to these issues. As you prayerfully study your culture, and ask the Holy Spirit for illumination and guidance, you will grow in discernment and wisdom. Words are very important! I am dialoging with someone who has written biblical materials for Muslims, but she has often used the word "story" to refer to biblical narratives or parables. We often use that word, beginning with little children's Sunday school classes — the "story" of Daniel and the lion's den, Jonah and the whale, the feeding of the 5000. But when you stop and think about it, is that a good word to use, given its connotation as a work of fiction? Perhaps we can get by in churches that believe the Bible to be God's inspired word, but you can quickly see how you don't want add that problem when you are witnessing in a Muslim culture. Muslims, like all people, love stories! I am trying to encourage my friend to use the word "record" or "account" as they underline the historicity. I think those words are better, don't you?

Post-Tape Assignment

- ☐ Read the article on the next page entitled "Sufis and Prayer" before continuing with the next lesson.

Sufis and Prayer

© Vivienne Stacey

The Sufis are the mystics of Islam. They are found among Sunnis as well as Shias who seek union with God through the mystic path. Women are included among them both as guides and followers. Sufis often follow a spiritual guide either individually or in small groups. There are also larger groups called Brotherhoods. For example, Baha al-Din Naqshbandi, (d. AD 791), founded Sufi groups in Iran and Bukhara. They practised the recollection of God in the act of inhaling and exhaling of breath. Geoffrey Parrinder, in his book on *Mysticism in the World's Religions* (pp.130, 131), writes of the Sufi emphasis on mystical exercises and retreats as means to spiritual progress. "Repetitions of litanies (*dhikr*), especially on the Ninety-nine Beautiful Names of God, aided by prayer beads, helped both to concentrate the mind and produce an emotional state by swaying and chanting. Music, banned from the mosque, came into its own in mystical devotions."

One of the greatest Sufis, Rabi'a al-Adawiya (d. AD 801) wrote:

"My Lord, eyes are at rest, the stars are setting, hushed are the movements of the birds, of the monsters in the deep. And Thou art the Just who knoweth no change, the Equity that swerveth not, the Everlasting that passeth not away. The doors of kings are locked and guarded by their henchmen. But Thy door is open to whoso calleth on Thee My Lord, each lover is now alone with his beloved. And I am alone with Thee".

In Rabi'a's experience we see love of God replacing fear. The Indian Bishop John Subhan, who was himself a Sufi before he became a Christian, said of Rabi'a: "It is to her that Sufism owes the conception of prayer as free and intimate intercourse with God". She did not regard prayer or any religious observances as meritorious acts. For her prayer was a way of access to God and an experience of communion with him. One of her famous prayers is as follows:

"O my Lord, if I worship Thee from fear of Hell, burn me in Hell. If I worship Thee from hope of Paradise, exclude me from thence, but if I worship Thee for Thine own sake then withhold not from me Thine Eternal Beauty."

I well remember a chorus sung with deep personal devotion by a Sufi neighbour as he walked along the street and suddenly turned the corner to where I was walking. Through the previous night his fraternity had been chanting and repeating the name of Allah as they often did. One special day in honour of their saint they processed through the village, over and over again repeating *Allahu, Allahu, Allahu*. They were remembering God by calling on his name.

How may we share more of our Christian devotional material and practices with Muslims?

For Further Study

Subhan, John A. *How a Sufi Found His Lord*. Lucknow, India, Lucknow Publishing House, 1943.

Session 17: Case Study of a Muslim Woman

You will meet a great saint in this session, Esther John, a human, a woman born a Muslim, and a Christian. Esther John, born Qamar in India, came to know Christ and lived her short life as His joyous, consecrated disciple.

Pre-Tape Assignments

- ☐ Read Stacey (*Bible Studies...*), pages 53-80.
- ☐ Read the complete case study which begins on the next page before you begin the tape.

Outline

- I. Introduction: Ms. Stacey's friendship with Esther John
- II. Esther John's story – and Ms. Stacey's story

- III. Principles to learn from Esther John's life

"This girl was in love
with your Christ."

❖ Police Inspector

- IV. Closing prayer

For Further Study

Bull, Geoffrey T. *God Holds the Key*, London, Hodder & Stroughton, 1959.

Davey, Cyril. *The Story of Sadhu Sundar Singh*, Chicago, Moody Press, 1963.

Post-Tape Assignment

None. Go to the next session. (Keep working on your Bible Study assignment.)

A Case History

© Kenneth G. Old

June 1955 Esther (1)

Karachi is a city built around a lagoon on the Arabian sea that gives it a superb sheltered harbour. It is the principal commercial and industrial centre and only significant port for both Pakistan and for Afghanistan which has no nearer outlet to the sea. Its climate rarely exceeds one hundred degrees Fahrenheit in temperature but it has high humidity and, frequently, strong winds off the sea.

In 1955 the refugees along the Mauripur road in Karachi, which connected our future first home on the industrial trading estate across the mudflats to the city, were living in homes made out of concrete rainwater disposal pipes. The pipes were perhaps five feet diameter and eight feet long. With burlap draped over both ends of a pipe, and hundreds of them, a whole substandard housing colony had developed. It was just one of many such colonies. The whole city was one great refugee zone. The hinterland of Karachi was desert, there were no physical limits to expansion. At the beginning of 1947 the city, beautifully clean and well ordered with wide streets and sidewalks, had had a population of about 400,000 people. By midsummer it was approaching one million and it has gone on growing. It is now more than ten million. Many of the refugees came from Southern India, their languages of Tamil and Telegu very different from the Sindhi and Urdu spoken locally. They had left all their possessions, family possessions often acquired over centuries, and had made their way either by ship from Bombay or across the desert on the narrow gauge railway from Rajasthan. They arrived frightened and destitute in a city overwhelmed by the size of the calamity upon it.

There was one particular sanctuary of calm and tranquillity right in the centre of the prosperous business section of the city. Just across the road from Holy Trinity Church, a brown sandstone Victorian Gothic garrison church, was an orphanage for girls that had been there for sixty years. Within its walls, behind the gate kept permanently locked when the gatekeeper was absent, was a little world within a world. For most of those years, Miss Brenton Carey, a small and intrepid Englishwoman of great character, had been its guiding genius. She had come as a young woman and eventually, after more than fifty years, had died there. She, although I never met her, was to teach me two of the most important lessons of my life. Marie had encouraged me in a letter to call at the Orphanage in Karachi where she had recently stayed. I should get to know her friend there, Marian Laugesen. About once a month Stuart and I, sometimes Hagen also, would break away from the Cement Factory to Karachi to try to get bills paid by our client. We needed that money desperately to enable us to pay our labour. I was also having some eye trouble, blurry vision and difficulty in focusing. The eye specialist refused to allow me to return to Hyderabad until massive doses of vitamins had taken effect. This gave opportunity one day towards the end of June as the first monsoon rains were threatening for me to call at the Orphanage. It was not difficult to find, being on the main road between the city and the cantonment. Marian, a bright bustling and cheerful New Zealander, had been hostess to Marie just six months previously when the Laubach Team had been demonstrating 'Each One Teach One' to literacy experts and teachers. She welcomed me and invited me, before having tea with her, to see around the orphanage. I had never been in an orphanage before. It was afternoon. It was rest time, the school was over for the day and the day children had gone home. It was a very different world to the world I knew outside its walls. It was a female world, almost. There were fifty three girls and one boy, a brother who could not be separated from his sister. There were several elderly or mentally infirm women who were also under Marian's care.

I paused suddenly. A girl, a girl in perhaps her mid-twenties, was sitting on the edge of the verandah leaning against one of the sandstone columns. She was feeding with a bottle an infant child. She was an Indian girl, wearing a red *sari* rather than the more familiar *shalwar qamiz*. She looked up as we approached and smiled. She was, simply, the most beautiful woman I'd ever seen. Her complexion was slightly darker than the Punjabi complexion to which I was accustomed. Her jet black hair was brushed straight back and gathered into braids at the back. Coupled with the perfect oval of the Indian feature and her youth was an inner glow of tranquillity that seemed to shine out of her into the air around and enhance it with the perfume of her presence. I was only to see her once again, in very similar circumstances but eight hundred miles distant from Karachi but I was never to forget her. Men were rare at the orphanage but, accompanied by Marian, I was obviously no stranger but a friend. A few words were exchanged, a parting smile and then, as we moved on, I asked Marian who that lovely girl was. 'Oh, that's Esther' and then, over tea, she explained. Esther had come with her family from Southern India not long after Partition. They were Muslim as almost all refugees were.



Esther John at the United Bible Training Centre, Pakistan, circa 1957.

In 1946 Esther had changed schools from a government school to attend a Mission school in Madras, it was the year before Partition. She was a quiet shy girl who talked little but this change gave her opportunity to grow into a new enlarged world with much broader spiritual boundaries than those possessed by her friends, boundaries they had not even dreamed of. She seemed to have found a bridge. She shared nothing of what she was experiencing with her parents or her large family of brothers and sisters but only with Miss Christian, her teacher. She treasured her Bible, she could leave it at school, and the answers to the questions that arose in her mind she took to her teacher, an Indian Christian who exemplified to her all the true Christian graces. The answers she received satisfied her. Although she was Muslim in a Christian Mission school it was Esther, then known as Qamar, who now regularly began to win all the Scripture prizes. One of them was a New Testament small enough to be easily hidden in her clothing.

Before the upheaval of leaving home and friends and mentors at school, this book had spoken with increasing compulsion to her heart. She read it through again and, by the time to depart forever from her birthplace she was reading it through yet again. Special passages she went back to frequently. Something strange was happening to her. Through this book she was finding the reality of the Christian experience of God. In her heart she was now no longer Muslim but she had committed herself to the One who had said 'I am the Way, the Truth and the Life, no one cometh unto the Father but by me.' She did not feel she could safely bring her treasured Bible with her to Pakistan although she hated parting with it. She asked her teacher to keep it for her until, God willing, she was able to retrieve it.

On her way, somewhere, she didn't know where, her New Testament, her dearest treasure, fell from her clothes and was lost. She repeated to herself whatever she could remember. She had no contact with Christians, just memories of those she had left behind in Madras who had befriended her. The family

settled in the slum colony of Lyari. Several of her brothers found work. Marian smiled thoughtfully as she recounted Esther's story. 'I received one day, while the refugees were still pouring in, a letter from an Indian Christian teacher in Madras who had been provided my name and address by local missionaries. A girl in whom she was interested, Qamar Ziai, had written to her. She was now living in Lyari, a section of Karachi. Would I go to visit her.'

Eventually, after walking along many dusty alleys and searching refugee colonies, one morning I found her. She was living in a hut, like so many others, where the walls were hessian sacking stretched between light wooden frame supports. There was a lovely mother and with her sister and several of her family of sons and daughters. Among them was Qamar, Esther. Like you I was struck by her beauty. When the older women went out to prepare tea for their unexpected guest, Esther quickly leaned over and whispered to me 'I don't have a Bible, please bring me a New Testament'. I nodded. Two weeks later I visited again. Esther asked me to teach her some English, brought some school books and gave them to me. Inside one of them she quickly hid the New Testament. I would occasionally visit her, I had given her my address but then I was transferred from Karachi and lost touch with her. Occasionally when I remembered her I prayed for her.

Four years ago I returned here to the Orphanage but even in that short time Karachi had doubled in size. Many of the refugee colonies had by now grown into shanty towns, some had even been made pukka. I didn't try to find her although naturally I wondered what had happened to her. Then, hardly a fortnight ago, Esther turned up here. The young girl had turned into the lovely mature woman you have just seen. She was distraught. I brought her in and gave some tea. She told me of her faithful loneliness. She had not had contact with any Christian for eight years, now she had left her home and come to us. She had not been forced into an unwilling marriage. She had read her New Testament over and over and over again. She had memorized many passages.

She is sharing a bedroom with two of the school teachers who have befriended her. Janebai and Miss Jhaga Mall and I have been giving her the Christian fellowship and support she has been starved for over these many years - it has been such a joy to be able to encourage her understanding and respond to her questions. They are not superficial, they show great depth of understanding. Together we chose her new name, Esther John. I've been spending time with her every day, reading and praying. Now she has a full Bible rather than just the New Testament so there is a lot of catching up to do.

I asked Marian whether there had been any contact from her family. 'Yes, we thought we had lost her.' When she had been here just five days, Jugenoo, her youngest brother, a favourite of hers, turned up. They had been so worried about her. They didn't know what had happened to her. She was very sorry for their concern but said she would remain here, her mother could come here to see her and she would like to see her. Instead several days later Jugenoo brought only an older brother. While I was talking to him Jugenoo told Esther, speaking Tamil, that her mother was ill, did she not care for her mother? With some hesitation Esther took her bus fare and some rupees and went with them, promising to be back the following day.

She did not return.

It was easy to follow what had happened. Now that they had got Esther back home she was not to be given opportunity to slip away. Her oldest brother, acting in place of her father, expressed the family's anger at her action. The family lived now in a concrete block house, rooms could be secured and one of the brothers was always close by. Time now to speed up the business of marrying Esther. Many of the lengthy preparations would need to be set aside. Esther was beautiful. There was little difficulty in finding widowers who were wealthy, younger men with prospects and good family, many others with less

prospect. Quickly the suitors were whittled down. Esther was not consulted but the whole family wanted to make sure that her husband should be principled, firm in the faith, secure in his prospects, of good family and reputation. Soon, a couple of days of intense conversations and they were ready to make the announcement. All had been agreed between the two families. The young man was reasonably good looking -- a bonus. The families were gathering even though there was a bus strike and riots in the city.

Alarm, Esther was missing!

She had, without rousing anyone's suspicion, slipped away from visiting at a neighbour's house and without going home had caught a cycle rickshaw from Lyari as far as Empress Market. There was rioting in the streets there, buses were being stoned and burned, people were getting hurt and the police armed with brass tipped staffs were laying about them. She skirted the crowds and hurried up through the back streets of the Elphinstone bazaar, cut through into the main street, moderated her pace to that of the sauntering crowd and crossed over into Bonus Road. The watchman opened the gate when she rattled it urgently, wanting to call out 'Hurry, please, hurry!' as he sauntered up from his shade under the great peepul tree. She exchanged few words with him. He was old and grizzled and kindly but he was a Muslim. He took her up to the big room, pleased to see her and called Marian to tell her Esther was back.

There had been almost continuous prayer for Esther by the whole Orphanage family. Into the early hours of each morning the staff had been in prayer. What was going to happen now, I asked. The family knew where she was most likely to be. Sosan the teacher was having to go back to the Punjab on the night train tonight, her mother was seriously ill. Esther would go with her. They would be leaving for the cantonment station in an hour or so. Hopefully no one would come before then.

March 1958

Esther (2)

Marian Peterson was Principal of the United Bible Training Centre in Gujranwala. She was a lovely gentle elderly American I had taken to immediately on meeting her. She had asked if I would call in on my journey home from Lahore to advise her on a building problem. She needed more accommodation for her students. The centre had been designed for security around a small quadrangle with verandahs abutting it. Behind the verandahs were the perimeter rooms, classroom, dormitory, chapel, office and staffrooms and stores. An intruder would have to scale walls on to the roof to enter. It was afternoon when I called. I wondered whether Marian would be resting. She was not. When I rang the bell at the corner entrance, she answered the door and invited me in. The bamboo curtains known as 'chicks' had not yet been unrolled to shade the verandah although by now the afternoon sun was warm.

All of Marian's students were resting, or, rather, almost all of them. Marian had been sitting in a low cane bottomed chair on the edge of the verandah with one of her students seated opposite her leaning against one of the brick columns. They had obviously been having some additional study together for both had books open before them. I caught a glimpse of the girl student and caught my breath at the same time. I had seen that same girl before, three years previously and eight hundred miles away. She was unforgettable. Then too she had been sitting on a verandah but then holding and feeding from a bottle an infant child. Her beauty was as striking as it had been then in the orphanage, taking root and fulness from within herself. She gave me a smile as she excused herself so that Marian could deal with me. I was not to see her again. Marian explained Esther to me. She was a convert from Islam and had come to Christ herself through reading the New Testament privately. Originally she was from South India. Because she had not been born Christian she was absorbing what she was taught like a sponge and could not get enough nourishment. It was a joy to be teaching her for her questions indicated a freshness of inquiry and at the

same time a maturity of perception that was an exhilarating combination. Rarely had Marian enjoyed a student so much.

She would complete her training as a Bible Woman and then there would have to be great care where she was placed to work. She had no relatives who would be caring for her or to whom she could go for festivals or holidays. Possibly she might go to one of the Mission hospitals alongside a senior Bible Woman who would be her mentor and protector. Possibly too she might go with some missionary missahibas working in the rural districts of the Punjab or perhaps, even better, with a missionary family in district work who would make her part of the family. No, Marian did not think her own family had any idea where she was. She received very few letters.

~~~~~

### Spring 1960 Esther (3)

Esther had lived in institutions ever since she left her Karachi home almost five years ago in June. Her home among them all was the Nurses hostel at Montgomery (now known as Sahiwal). It was there that she had asked to be baptised. There her Christian family had developed. It was there that her new family sought, with her concurrence, to find a suitable husband for her although no arrangement matured. To them also she returned on her holidays from the United Bible Training Centre in Gujranwala and after her two visits home to her family in Karachi. These journeys home had been taken with trepidation but at the urging of much inner love for her mother and for her brothers and sisters and now, the young nieces and nephews also. They were journeys guarded with much Punjabi prayer. Her Montgomery family could not rest easy until she was back. Among her family in Karachi she had been received lovingly. No undue pressure was put upon her although again she was asked whether she was yet ready for a marriage arrangement. Marian was no longer at the Orphanage but each time she called in to see how her baby charges had grown and to be remembered and to tell her story.

In April 1959 Dale and Janet White, the *buzurgs* (elders) of the Associate Reformed Presbyterian Mission, sister mission to the Sialkot Mission, moved from Montgomery thirty miles west to Chichawatni, along the main railway line to Karachi. Chichawatni had been their first home nearly forty years previously. It was to Janet that Marian Laugesen had sent Esther and Sosan. Janet had been born in the country, the daughter of missionary parents. She was Esther's Punjabi 'mother' and spoke Punjabi far better than this particular daughter was ever able to speak. Janet, soon after settling in and meditating on the meaning of 'Every one of you that has two coats give to him that has none' asked to be shown what that was to mean to her and the answer came immediately, 'Invite Esther here and give her your guest room.' Janet was a dutiful missionary wife. She knew that hospitality was an inevitable part of those duties. She had no other guest room but no matter. Esther was delighted to have a room of her own. This was hers. This was something that belonged to her. On the back porch a small kitchen was built for her, now she could cook those hot Madrasi curries to her heart's content. She loved flowers and decorated her room with them. She set her few belongings to decorate her room as attractively as she could. At Gujranwala she had learned to ride a bicycle and her bicycle she garaged on the back porch. She was now working with Janet as a woman evangelist (the local term was 'Bible woman') and sometimes teaching not only Bible but literacy in her excruciating distortion of a Punjabi dialect. The two women would go out on their bicycles along the rutted village tracks where Janet was already well known. Esther as her companion and with her own winning characteristics was soon as welcome as Janet. That winter was one of the happiest in Esther's life. Winter was tent time for district missionaries like the Whites. Tents would be set up on the edge of a village for maybe a week of meetings before moving to another location. Esther had her own very patched and worn tent. She loved her tent and shared it with a visiting Christian nurse from the hospital who ran

her dispensary alongside Esther's Bible and literacy teaching with Janet. The nurses changed week by week but the intention always was that Esther not be alone. During the Fall season of touring around the district Esther received, brought out from the Mission house by occasional visitors, several letters from Karachi in addition to those from her growing Punjabi family and friends. Jugenoo was soon to be married and likely too to move house. Mother wasn't looking forward to being alone. When was Qamar going to come home to visit?

She made up her mind. After Christmas, they all would go back to Chichawatni for Christmas and Esther planned to do a Christmas drama with the children, she would go home to see the family. Her trunk she packed, she had acquired a few gifts to take with her but she was uneasy. Four times already her brothers had made arrangements for her marriage even though she had made her opposition plain. She prayed about it into the New Year and then wrote home. She would come home to visit them IF they would allow her to live as a Christian AND not try to force her into a marriage not of her own choosing. She registered the letter to ensure its delivery.

No answer ever came.

The spring tent tour was half way through. It was the end of January. The time had been good. A short break back at the house for the monthly pastor's meeting and then to a final location for the tailend of winter before it became too hot. Already they were noticing the days were getting warmer although they still used shawls in the evening. At the house, as soon as they returned, Janet got on with the preparations for her twenty guests, recovered from the steel drums the quilts and blankets and pillows, gave to the cook rice, flour, spices and money to buy meat. She took Esther in a glass of the buffalo milk the villagers had sent with them when they left. She was happy to be home, dusting everything, polishing her pots and pans, setting her vase of flowers, singing to herself. She would go to bed early. She would fall asleep to the sound of the *chimta* and *dholki* and harmonium and the Punjabi Psalms that were the hymnody of the rural church.

It is unlikely she awoke again after she fell asleep. How her assailant entered no one knew. She was discovered dead the following morning, struck twice, brutally and bloodily on the head with some heavy, sharp instrument. Enquiries revealed that a man, certainly not Punjabi or Pathan, had been enquiring for her. The police failed to conclude their investigations as to the identity of her assailant. Suspicions that it was a member of her family were never proven.

~~~~~

Ms. Stacey's Postscript

In the summer of 1998, ten empty niches on the west front of Westminster Abbey, Britain's most visited church, were filled with the statues of ten contemporary martyrs. The niches have stood empty since the Abbey was built in the eleventh century. They were unveiled during the Lambeth Conference of Anglican bishops led by the Archbishop of Canterbury. The twentieth century has seen more Christian martyrs than any other century.

One of the ten statues is that of my student, Esther John.

Session 18: Muslim Women & Folk Islam

The next three sessions are based on another paper written by Ms. Stacey entitled "Muslim Women, the Supernatural, the Occult, and Power Encounter." You'll also read sections of "The Unseen Face of Islam," by Bill Musk.

Pre-Tape Assignments

- ☐ Read Musk (The Unseen Face. . .), Chapter 1-3.
- ☐ Read the Stacey article which follows before beginning the tape.

Outline

- I. Introduction
 - A. Examples of folk (or popular) religion in the Bible
 - B. In Judaism, Christianity, and Islam, practices sometimes show deviations from the ideal set out in their respective scriptures.
 - C. Folk religion is a method for the follower to _____ rather than be _____ by _____.
 - D. Let our focus not be on _____ spirits, but on the _____. Let our focus be upon Jesus, and God Himself!
 - E. Men and women, illiterate and the educated are involved in folk Islam.
 - F. Contrast: Quranic and biblical teaching on the occult:
 - 1. Q 113:4
 - 2. Deuteronomy 18:10-12
- II. Ms. Stacey's personal position on folk Islam

Summary Statement

Both Muslims and Christians are aware of the supernatural.
The question is ... is it from God or is it from Satan?

- III. Miracles at shrines [See this section in the Stacey article.]
- IV. It is a serious thing to study Satan and his practices.
Keep the focus on God, who is Father, Son, and Holy Spirit.

Discussion

Does the Qur'an have many references to Satan?

Yes, it has many references to Satan. He is in their cosmology. He is sometimes called *Iblis* or *Shaitan*. Look in the index to *The Meaning of the Holy Qur'an*.

Are mosques and shrines ever in the same building?

Yes, sometimes they are. Sometimes the shrine of a very well known saint is adjacent to a mosque. A shrine is generally the burial place of a dead saint, but there might not be a saint there. I've been to a shrine in Algeria where women in particular go on Thursday afternoon. Many of the women might not be as devout as all that, but they like an outing, so they get their husbands to take them when the other women go.

For Further Study

Post-Tape Assignment

None. Go on to the next lesson. Remember that you should have your mosque or shrine visit completed before Session 22. That assignment and your Bible studies assignment are due with Progress Report #3.

Muslim Women, the Supernatural, the Occult, & Power Encounter

© Vivienne Stacey

Introduction: Revealed religion and folk religion

Miracles and the supernatural are part of the cosmologies of both Christianity and Islam. The greatest miracle in Islam is the Qur'an. In Christianity the greatest miracle is the resurrection of the incarnate, living word, the Lord Jesus Christ. At some points the religions which claim to be revealed degenerate into folk religion. The serpent of brass, made by Moses at God's command in the wilderness (Numbers 21:4-9), later became an object of worship which had to be destroyed during King Hezekiah's reformation (2 Kings 18:4). Jeremiah was ordered to condemn the mechanical reliance of the people on the presence of the Temple of God in Jerusalem. They regarded the Temple as a kind of automatic insurance policy guaranteeing their protection and that of the city (Jeremiah 7:4). In Judaism, Christianity and Islam practices sometimes show deviations from the ideal as set out in their respective scriptures. There are magical uses of the names of God. Bibliolatry or the worship of the book and bibliomancy or the magical use of the book replace the proper reading of the inspired books. Charms and excessive veneration of saints replace reliance on God.

Both men and women, the illiterate and the educated are involved. Benazir Bhutto in her autobiography *Daughter of the East* relates that before leaving Karachi in 1969: "I stood in the carved wooden doorway...while my mother passed my new Holy Qur'an over my head. I kissed it. And together we left for the airport to fly to the United States."¹ Before her father's execution he had urged her: "'Go to pray at Lal Shahbaz Qalandar...I never got there last Eid.' Lal Shahbaz Qalandar was one of our most famous saints. My grandmother had gone to pray at his shrine when my father became very ill as a baby and nearly died. Would God be able to hear a daughter's prayer for the same person?"²

The Qur'an condemns witchcraft (Q 113:4). However, it makes no categorical condemnation of the occult such as is found in Deuteronomy 18:10-12. The Qur'an even hosts some of the animist practices prevalent in pre-Islamic Arabia, e.g. Q 56:75 where there is a reference to astrology. The adoration of the sun and moon is forbidden in the Qur'an (Q 61:37).

Miracles at Shrines

I once went with a group of students to the shrine of Sufi Qamar Ali Darvesh at Shivapur, a village near Pune in India. We watched the phenomenon of the levitating rocks. Two large round boulders lay close to each other. We saw the larger weighing about seventy kilogrammes raised through the power of the saint to a height of nearly two metres. Eleven men using only an index finger each called in unison on the name of the saint and so raised the boulder for several minutes. Muslims, Hindus and Christians come in their hundreds each day to the shrine partly because of this miracle and partly to find healing through using the water of the nearby spring and by praying to the saint. In my estimation such miracles and such healings do not come from God. Here I would endorse what John White says in a recent book:³ "Demonic power is

¹p.45.

²p.142

³*Greater than Riches*, IVP, 1992, p. 155.

nothing more than divine power corrupted. Water that is dangerously polluted does not cease to be water and may still look like, and even sometimes taste like pure water. So devilish miracles will deceive 'even the very elect'. Satan will appear 'as an angel of light.' Hell's power will, however, be progressively enslaving and end in death and destruction, while God's power will be redemptive, vivifying, cleansing, freeing and restorative." (2 Corinthians 11:14). Many people have problems grasping that what is or appears miraculous may have a source other than God.

Relics

In such a centre of orthodoxy as the Badshahi Mosque in Lahore, Pakistan, I have visited the exhibition of twenty-seven relics which attracts both Sunnis and Shias. One can see displayed behind glass Muhammad's walking stick, three of his sandals, his underwear, his banner with magic squares on it, Fatima's handkerchief and prayer-mat, and dust from the battle-field at Karbala. Some of the viewers get as near as possible to the relics by rubbing the glass with their hands and then rubbing their faces to transfer the blessing from the relic to themselves. Others, especially the Shias, are moved to tears as they see the dust from Karbala where Ali's son Hussain was martyred.

Exorcism

In Muscat, the capital of the Sultanate of Oman, I have heard Muslim exorcists at work for hours in the evening and earlier part of the night casting out evil spirits. To listen to the chanting of the exorcists and the shrieks of the afflicted is an eerie and chilling experience. The crucial matter in Christian exorcism is diagnosis. Without being sure that exorcism is needed it is unwise to proceed. Generally, it is wise to work with two or three others in a team. In my contribution to *Muslims and Christians on the Emmaus Road*¹ I have dealt with the subject in some detail. However, here is another case study that occurred after I wrote that chapter. I was visiting a small Christian hospital in the Middle East. The Arab Medical Director of the hospital had invited me for a few days to give some Christian teaching. When I arrived he also requested me to help by joining the small team involved with a demonized nominal Christian woman. The team comprised of the husband who was a committed believer, a psychiatrist and the Medical Superintendent. We met the woman that evening in the church. I asked to be allowed to interview her through a translator and make my own diagnosis. It soon became apparent that she was not yet 'born of the spirit'. I tried unsuccessfully to help her see her need of Christ and his saving power.

After a while I told the translator that I would pray for her but in English so there was no need for him to translate. She knew no English. I prayed aloud for about ten minutes but when in my prayer I quoted Isaiah's words about the cross of Christ "by his stripes we are healed," the woman who had been quiet and normal until this point lost all self-control and behaved in a demented manner. Her husband and the doctor carried her from the pew to the chancel and it took three people to hold her down. I was convinced that their diagnosis was correct and that she was demonized. The demons, and there were several, could not stand the mention of the blood of Christ. I then tried to find out how and when they had entered her. Apparently her parents had taken her on one occasion to a Muslim shrine for some specific spiritual purpose. Her trouble seemed to have dated from then. We struggled with her and the evil powers for three hours each evening. She was not delivered during my visit but some months later I heard of her deliverance and of her new life in Christ. Praise be to God.

¹Chapter 17 *The Practice of Exorcism and Healing*.

The cleansing of buildings

I have stayed in quite a number of buildings which Muslims claimed were inhabited by evil spirits. Our experiences confirmed these claims. Muslims sometimes refuse to rent buildings for their own use which they perceive to be the dwelling place of evil powers. Spirits generally inhabit a particular part of a building. The cleansing of a building by the power of Christ can be a convincing testimony to Muslims. It should also be noted that Christians have sometimes undermined their own ministries by not cleansing a building before dedicating and living in it. "The Christian's home or 'tent' must ever be holy ground, even although all around be evil, for the Embassy is privileged land and here the Ambassador enjoys extra-territorial rights."² We never know what has occurred on the land on which a house is built, nor in what ways the builders have appeased evil spirits as they built. Maybe they made an animal sacrifice before laying the foundations. Sometimes previous owners or tenants have practised magic or some occult activity. I was involved in the cleansing of a house in which a fortune-teller had lived for some years. There were weird markings in paint in unexpected places and a feeling of oppression in certain areas of the house. It is interesting that the next tenant who was a Christian who knew nothing about the history of the house and the service of cleansing remarked how the house seemed so full of peace and the presence of the Lord.

Sometimes a place is influenced adversely by the environment or those who visit. A quiet service of cleaning including casting out, praise and prayer might be needed. Recently, one of my friends wrote: "The house-warming we discussed took place two days ago. Alan, our Rector, prayed so beautifully, thinking first about houses Jesus was invited into in the New Testament. Then he went on to think about not only my house, but all the houses in the Avenue. There were fourteen of us, just enough to sit comfortably...Although not many of my neighbours were there, I have a lot of openings into houses as a result."

Black magic

In a Punjabi village in Pakistan my two companions and I experienced the full force of black magic practitioners. I have described this in my book *Christ Supreme over Satan*. Each evening after a day of ministry in other villages we returned to the one-roomed house which was our base for ten days. We ran an evening service for the Christian community about twenty of whom came and sat in the courtyard. Beyond the courtyard in the village square hidden by the darkness up to two hundred Muslims used to listen in -- a silent, voluntary, hidden congregation. It was this that probably enraged the practitioners of black magic. Sudden illness, nightmares, shapes in the darkness, a scorpion at the head of the bed, strange knockings and peculiar bloodstains with unnatural patterns - all this and more. God demonstrated his power by instant healing, keeping one of the three of us always watching and praising God, a wall of light marking a compound across the square where devil worship was practised and the banishing of fear as we all prayed together (Zechariah 2:5). The exercise of our Christ-given authority of binding the power of Satan sometimes frees the way for the proclamation of the gospel and the practitioners of black magic can be rendered ineffective (Matthew 18:18; Mark 3:27).

Note: Stacey is referring to her book, *Christ Supreme over Satan*, now out of print. However, it is available in the CIU library.

²Mildred Cable & Francesca French, *Ambassadors for Christ*, extract from the chapter entitled *The Splendour of the Embassy*, pp.152-54.

Illness, healing and prayer

Sometimes illness is directly satanic in origin as it was in the case of Peter's mother-in-law when Jesus rebuked the fever and she was immediately healed (Luke 4:38-39). Jesus has given us authority to deal with illness of satanic origin in a similar way in his name. The satanic element in illness can be eliminated the most easily. Strangely, we often consider it as the last option. Often the reasons for illness are complex. Sometimes healing comes through prayer and treatment. In this too Jesus gives us an example. (Mark 8:23-25). Healings often give further opportunities for sharing the gospel with the patient and the family. Sick Muslims are often grateful for the prayers of their Christian friends. If the patient is not healed it is no dishonour to the name of Jesus and if he or she is healed the Muslim is generally open to learning more about Jesus.

Visions and dreams of Christ

There are many accounts of Muslims having had visions or dreams of Christ. Seppo Syrjänen in his limited survey in Pakistan (*In Search of Meaning and Identity*, 1987) discovered that the hearing or reading of scripture, the love of Christ seen in a person and visions or dreams of Christ were the three main influences in bringing Muslims to Christ. Over half of those he interviewed had such visions or dreams. We can pray for Muslims to have visions or dreams of Jesus the Son of God. One veteran missionary to Pakistan wrote in a letter dated March 2, 1994: "The 27th night of the month of Ramadan or Ramzan is very special to Muslims. They ask God for special revelations that night. He sometimes appears to some of them telling them about Jesus, the Lamb of God." At least 35% of all recent Turkish conversions were probably in response to dreams and visions of Jesus as the Son of God. In many other Middle Eastern countries people have had dreams in which they are instructed to search for and read the Christian scriptures. It has been noted that when they have found the written Word (often in remarkable ways) the dreams and visions cease. If someone came to you and said that he or she had a vision of Christ, what would you say? The main point is not to try and establish whether the experience is from God or some other source, but to point that person to the Jesus of the Bible. The real Jesus is to be found in the scripture.

Charms or amulets

Charms generally contain the names of God, or verses from the Qur'an or their numerical equivalent. Charms can also be eaten or drunk and sometimes increase the person's bondage to Satan. Even Christians can be enslaved unwittingly. I sometimes ask someone wearing a charm round the neck what is in it and on hearing that it is a verse I ask whether the wearer thinks that God prefers his word around our necks or in our hearts. The answer is always in our hearts. I then offer to teach a word of God to put in the heart e.g. Romans 5:8. I have never met a Muslim women to whom I quoted this verse who was worried about its theology even after I had explained it carefully.

Curses and the evil eye

Several of my committed Christian friends have been severely affected by curses generally in the form of illness and depression for months or even years until they or someone else has detected and broken it by Christ's power. Many Muslims are afraid of the evil eye. We can share how God helps us to deal with fear and how he guides us with his eye (Psalm 32:8).

Conclusion

After over forty years of living, working and traveling in the Muslim world I have concluded that Quranic Islam and folk Islam are inextricably linked especially in that the Qur'an seems to host animism.

Unquestionably there is evidence of Satanic activity in folk Islam. There is a need to pray for the breaking of the bonds and the release of the captives among the people of the mosque and the shrine. In ministering to Muslims we are involved in areas of spiritual warfare against Satan who certainly manifests his power in counterfeit miracles, the supernatural and the occult. But Satan's use of the supernatural is only part of his strategy. The New Testament gives more emphasis to Satan's attack through human frailty than to his use of the supernatural (Galatians 5:19-21). All Christians are, therefore, involved in spiritual warfare as it is not a warfare which focuses only on the supernatural manifestations of evil. However, we especially need to seek God's protection before becoming involved in power encounters.

Renouncing the devil and all his works was often part of the early baptismal formulas of the church. In some places baptism was followed by the administration of the oil of exorcism. The lack of a deliberate renunciation of the devil may account for why some converts revert to Islam. They were never fully set free. We might reflect on the biblical evidence that unbelievers need release from bondage and why the declaration of Christ as liberator is generally more meaningful to the Muslim than the promise of the assurance of the forgiveness of sins.

Teaching always and signs and wonders sometimes should be the general pattern of our ministry as it was for Paul. (Romans 15:18-19). The guidance, filling and anointing of the Holy Spirit are the requisites for an effective ministry to Muslims and all people. We rely not on our methods and rituals but on the power of the living, triune God.

Session 19: Folk Islam (cont.)

Ms. Stacey will share very personal experiences in this session. You may struggle with some of what you hear, but be sure to note some very important principles for thinking through supernatural events should you encounter them.

Pre-Tape Assignment

- ☐ For Sessions 19-20 read Musk (*The Unseen Face...*), chapters 4-6.

Outline

- I. Relics
- II. Exorcism
- III. The cleansing of buildings

Discussion

Ms. Stacey, I believe in what you are talking about, but many people I know, including some of my professors here, do not believe. I have experienced some of these things myself. How do you address this, if other Christians, including pastors and seminary professors, don't agree with you?

Well, the thing is, if you are thrown in the midst of it, you have to find a way out of it. I had real problems when I first came across the occult and some of this kind of stuff in Pakistan, and that was 1962. I had been there eight years before I really was confronted with it. But I realized right away that my theology was inadequate to explain what I was running into. So I had to do some hard thinking, and study the New Testament. I expected some flak from some of my fellow missionaries, but I actually didn't get much flak; there were a few Christian workers in the town where I was working who didn't hold to it much, but all I can say is that I was in the middle of it, and I had to find God's way out of it. I had to find His victory. I hope I have made it clear that I don't go looking for the supernatural. I'm a fairly down to earth person in some ways. I can't answer some of my brothers and sisters who ask me why I have to do the house cleansing in every room. I just think it is wise to be thorough as evil powers seem to like particular places.

All I can say is that I have been around Christian Pakistanis and people of other nationalities who have done this. I think of one house in an Arab land where a husband and wife were cleansing their building in the name of Christ, and in one part of the house, the husband could hardly go on to the next room, he felt so oppressed. So we stopped and prayed some more, and then we went on. And then when we were going up to the roof, something pushed the wife, something unseen. OK, if you are in these things, you must find the way that gives you peace, but being sure that you do so in a biblical way. I have some friends who are deeply spiritual people who have never had these kinds of things happen; God hasn't put them in this kind of situation, and that is fine. I keep these things as quiet as possible. Even the recent exorcism in which I shared. Apart from you, hardly anyone in my church knows about it. We are not broadcasting it. This is not an area for drama and any human effort.

I believe I can give some expositions from Scripture about it, but I think there will always be some very learned and godly people who won't agree with you. All I can say is that I am a practitioner. I try to be a theologian, and we all must be, of course. Also, some people have a dispensational view that says this kind of thing only happened in the first century or before. I personally don't find anything from the first century that does not relate to the 20th or the 21st century.

After I wrote my book *Christ Supreme over Satan*, from time to time I would have Pakistani and Western Christians who would come to me for advice when supernatural events occurred in their workplaces or homes. I would say, "why don't you go to your leaders?" They would say, "well, they don't believe in it." So often I would go with them. I don't know how to do that kind of praying without being there. And I would go and pray with them.

You made a statement about the house cleansing implying that Christians could undermine their ministries if they don't cleanse the buildings they are going to dedicate and live in. Would you make a broader statement that says that Christians could undermine their ministry if they go overseas and aren't prepared for the spiritual warfare they may encounter?

I like to think of spiritual warfare in a very wide context, so spiritual warfare includes all the things Paul lists in Galatians 5. But not all spiritual warfare involves the occult. So, if you come up against the occult, I'm not saying you have to have figured this all out and accepted it all before you go, but you need to be open. My first day, my first years in Pakistan, if anyone had brought this up, I think I would have been quite skeptical.

There are some people even on this campus who believe that if you go into an animistic culture with the idea that buildings can be possessed or you can be oppressed by Satan, that you are already open for deceit by Satan, and it will be a matter of deceit and not true oppression.

Well, I know I've said this before, but for my first eight years, these kinds of things never crossed my mind. And then I went and lived in a small village for two months and I heard and saw enough to really shake me. I had to rethink my theology. The next summer I was again in a different situation. Co-workers were very suddenly taken ill. I had never prayed before as we did. You'll find more about it in the *Christ Supreme* book. I guess I can only say again, that when these things happen, you have to have a way to think them through.

But I want to emphasize something very important. None of this needs to bring a sense of fear or dread. That's the whole point! If you do encounter anything that is a manifestation of Satan, you have all the armor, all the tools, all the promises you need. The One who is in us is magnificently greater than the one who is in the world. We have the sword of the Spirit. We can quietly, but with perseverance and trust,

work through these things with prayer and Scripture.

So I would not get into too many arguments over this. I don't believe it honors the Lord or builds the church to argue. It is fine to discuss and to search Scripture together. But I wouldn't be too concerned if other people don't hold your views. You may never encounter the occult yourself. And if you do, God will be your strength.

Post-Tape Assignment

None. Go on to the last lecture in this series.

Session 20: Folk Islam (cont.)

The last session on folk Islam will help us recognize more aspects of superstitious and occult influences in Muslim culture, but it will also challenge us to use God's Word as our defense in all aspects of spiritual warfare.

Pre-Tape Assignment

☐ No assignment

Outline

- I. Black Magic
- II. Illness, healing and prayer
- III. Vision and dreams of Christ
- IV. Charms or amulets
- V. Curses and the evil eye
- VI. Conclusion
 - A. Quranic Islam and Folk Islam are inextricably linked
 - B. A Comparison of Quranic and Folk Islam

<i>Quranic Islam</i>		<i>Popular Islam</i>
Monotheistic confession of faith	One God	Magical use of the names of God
Servants of God to do His will	His Angels	Demonology and jinn-worship
Encoding of God's self revelation	His Books	Bibliomancy (magical use of the Book) and bibliolatriy (worship of the Book)
Vehicle of God's self revelation	His Apostles	Fetishes; worship of saints
Ethical focus of man's life	His Judgments	Spirit-life after death
Omnipotence of God	His Decrees	Used as sanctions by saints, sorcerers and other religious practitioners

© Bill Musk. From *The Gospel and Islam: A 1978 Compendium*, 1979. Used by permission.

C. Other examples of folk Islam

7 8 6

1. Numerology: Every letter of the Arabic alphabet has a numerical equivalent. Thus, numbers can represent Arabic words, e.g., the "Bismillah" — *Bismillah al Rahman al Rahim*.

Adding up the numerical values of all the root letters in the Bismillah =

7 8 6

Bismillah

In the name of
Allah, Most
Gracious, Most
Merciful



The *Bismillah* is used at the head of every sura except the 9th, although it is not considered part of the inspired text.

2. The hand of Fatima



C. Analyzing the entrance of Folk Islam into Muslim culture

Wherever Folk Islam impacts Muslim culture, look for underlying animism, particularly in areas influenced by Buddhism or Hinduism. (Animism was prevalent in pre-Islamic Saudi Arabia.)

There is evidence of the occult in the veneration of Muhammad and other saints as people visit shrines for blessing, healing, meditation, prayer, and as a substitute for the *hajj*.

Note examples of Folk Islam in *Sufism*. Charms, amulets, the repetition of the names of God, these and other practices are common throughout the Muslim world.

D. The missionary's defense in warfare:

The Sword of the Spirit -- the *Rhema* of God (Ephesians 6:17).

<i>Rhema</i>	in sickness and healing
<i>Rhema</i>	in combating fear
<i>Rhema</i>	in banishing guilt
<i>Rhema</i>	in spiritual assault
<i>Rhema</i>	in intercession and in praise
<i>Rhema</i>	in house cleansing
<i>Rhema</i>	in exorcism of evil spirits
<i>Rhema</i>	in confession of Christ and baptism
<i>Rhema</i>	in blessing other and in words of assurance

<p>Rhema</p> <p>The application of Scripture to particular situations</p>
--

D. Closing Prayer

Discussion

Could explain a little more about the 786 thing?

First of all, recognize that Muslims do almost everything in the name of God, the merciful Lord of mercy. Before your bus driver starts to drive, he may very well say the *Bismillah*. He may say the entire phrase, or he may just say the first word: *Bismillah*. Many Muslims begin meals by saying it. As for the numeric version, if you don't know about it, you don't see it, but you will see it all around once you start looking for it! Sometimes you'll see these Arabic numerals on shrines. I've seen it on one in India. You'll see it in taxis, in shops, almost anywhere. As I mentioned, every letter in the Arabic alphabet has a numerical equivalent. They have charts that show this numbering system. If you look up the numerical equivalents to the letters in the phrase "in the name of God the merciful Lord of mercy" you find that it totals 786. So that number is used as a shorthand for that oft-used phrase. Numerology, of course, was practiced by ancient Jews before it entered Arabian culture. There are some people today who are into figuring out the end times by using numerology. My main point, though, was that what might be just a play on numbers and letters slips into the realm of folk Islam as people begin to use the 786 as a good luck charm, as a means of protection. Much like using a rabbit's foot or four-leafed clover, or putting a horseshoe over a doorway for luck. Some people wear St. Christopher medals for protection. Some people have a particular article or clothing or something else that they always carry to sporting events or other areas where they hope to succeed. We have our own folk remedies for luck! It might be good to become more aware of them so we'll understand the phenomenon more in Muslim culture.

In Tajikistan I noticed that they had branches in the front of their cars which I was told was to ward off evil spirits. What I was wondering about was that sometimes Christian workers drove around in cars with these branches because they had Muslim drivers. Is that wise?

Well, when I have a choice of taking a rickshaw that has flags which have been blessed at a tomb and a rickshaw that doesn't have them, I choose the latter. I feel safer driving with someone who doesn't think that because his flags were blessed and therefore his vehicle is blessed, he can now drive like a crazy person! Of course, sometimes there is just no escaping it.

Could you explain a little more about “rhema.” I thought I heard that it was a new word from God, not actually from Scripture. Is it your understanding that it refers to passages actually found in the Bible?

My understanding is that it is contained within the revealed truth of God which is *logos*. It is *logos* applied to a situation. So if I quote a particular verse to you, as I am guided to quote it—as I feel led to quote Scripture in my prayer, I would call that *rhema*. It is not something new. It is using Scripture for a particular situation. Jesus said “man shall not live by God alone, but by every “word” that proceeds out of the mouth of God.” I believe “word” there is *rhema*. *Rhema* would never contradict *logos*. It is used many times in the New Testament. A good word for a word study!

Would you use the term “false religion” to describe Islam?

You know, I’d rather not have to use that term. Let me try to explain it this way, even though I know there is a division of opinion on this. People say that Muslims and Christians worship different Gods, that Allah and the God of the Bible are two totally different beings. I have asked about ten different Muslims who have come to Christ, “now that you have come to God in Christ, are you worshiping the same God or a different God?” Nine of them have said that they believe they are worshiping the same God, but that they understand Him fully in Christ as they never could before they knew Him to be the God and Father of our Lord Jesus Christ. There are certainly false and deceptive aspects to Islam, but I am grateful for the fact that there is a picture of Christ in the Qur’an that is highly positive, though not complete. For this reason, I personally will not say categorically that Islam is a false religion. I will not say it is a true religion, certainly, but God is somehow working right in the middle of Islam. There are Muslims who are attracted to the portrayal of Christ in the Qur’an and eventually seek out the Bible to learn more. While I agree that Muslims are in bondage, I feel that they are closer than, say, Hindus. I don’t feel so terribly upset, so torn apart when I visit a mosque as when I visit a Hindu temple. Though I have spent some time on the animistic aspects of folk Islam, we’ve also noted that it is tempered by the more orthodox teaching of the Qur’an pushing people toward the worship of one God, even if we realize that they don’t fully understand Him. The emphasis on idolatry and animism in Hinduism is so much more pronounced. I don’t have all the answers, but I’m trying to share what is on my heart.

For Further Study

Try to find information on the evil eye by asking a Muslim friend or looking in the *Encyclopedia of Islam* or another reference book.

Post-Tape Assignment

None. Keep working on your two assignments and continue to Session 21.

Session 21: Muhammad Veneration

Muhammad never claimed to be God, nor does the Qur'an make such a claim. Yet well known Islamic literature sometimes promotes veneration spiraling toward a deification. Be sure you understand why this is so.

Pre-Tape Assignment

- ☐ Read the brief Stacey article which follows entitled *Muhammad Veneration*.

Outline

- I. Introduction
 - A. The veneration of Muhammad is on the rise.
 - B. The increase...
 - 1. ...seems to be a desire to find unity in the household of Islam
 - 2. ...seems to be related to the implementation of *shari'a* law.
- II. Although Muslims do not worship Muhammad, he is highly venerated.
 - A. Nazir-Ali, Michael. "A Christian Assessment of the Cult of Prophet-Veneration" (chapter 14), in *Frontiers in Muslim-Christian Encounter*, Oxford, Regnum Books, 1987.
 - B. *Qasidatu-I- Burda* ("The Prophet's Mantle"), *Encounter*, no. 171-172, January-February, 1991.

- C. Muslims will often appropriate to Muhammad whatever we say in praise of Jesus.
- D. An antidote to this situation:

Concentrate more on the _____ of Christ.
- E. Insights from another poem from Turkey: *Mahaba* ("Welcome"), in Stacey, Vivienne, *Women in Islam*, p. 34.

III. Understanding Muhammad veneration

- A. Make a habit of studying the poetry and devotional literature of Muslims. You can learn a great deal about their thinking and their search for God.
- B. In many places, e.g., Lebanon, Pakistan, Egypt, and London, we can rightly understand the growing celebrations of Muhammad's birthday as partly veneration (as Muslims long to be nearer to God) and partly the desire to come together in unity as a people. [Note how these are fulfilled through a relationship with the living Christ and in His body on earth.]

IV. Interaction

- A. Muslims look to Muhammad as a role model to imitate. Many of them deeply revere him.
- B. Portions from the *Qasida Burda*, a poem written to venerate Muhammad, are used to comfort the sick or for other times of trouble.
- C. Muslims who become Christians do not always immediately renounce all aspects of Muhammad veneration. Teaching new Christians to adopt biblical practices and reject any occult practices is essential.
- D. Even if you are not led to challenge a new believer about particular practices, you can pray for the work of the Holy Spirit to bring the understanding and repentance a new believer needs for growth.

Discussion

Let me be sure I understood what you were saying about not confronting a new believer, or let's address even sharing the gospel with people. My concern in doing evangelism and discipleship with Muslims is that, like Paul said in 2 Corinthians 11, that they may have thought they heard a different Jesus preached, or they received a different spirit or a different gospel. Jesus himself in Matthew 7 said that not everyone who calls Him "Lord, Lord" will enter the kingdom of heaven. So I really emphasize the relationship they are supposed to have with Jesus, and this certainly implies understanding that this relationship is going to be very different from what they may have thought they had with Muhammad. Don't I have to bring this up all along the line?

That's helpful. Let me see if I can explain. I believe that only through Jesus can we have a full relationship with God. But we should not discount the working of the Holy Spirit in the people we are meeting. Even before the point of conversion, I believe the Holy Spirit is active. I think of this family I visit periodically in Bahrain. I definitely can see the father coming closer and closer. In my church in Cyprus, we have had several dozen new believers come to Christ in the last two or three years. As we have watched these people come under the sound of the gospel, our immediate question is not always, "does this person have a relationship with Christ or not," but "is this person moving closer to the truth?" The work of regeneration is the work of the Holy Spirit, and it goes on over a long period. There may be some people who, the first time they hear about Christ, accept Him on the spot. But for most people, it is a process during which the Holy Spirit is illuminating, drawing the person closer to the truth, using events in their lives as catalysts. So what I am saying is, even before we are sure they are saved, let's not be so sure that the Holy Spirit is not working in them, moving them toward the new birth. I think this has a bearing on how we minister to people. Likewise, while if asked, I would certainly instruct a new believer toward a biblical understanding which would counter their past understanding, I don't think I have to be overly aggressive. I can trust the Holy Spirit to be showing them the truth. I can and must intercede for them. Of course, if they were greatly involved in the occult, stronger measures may be needed. I guess I'm suggesting that our evangelism and discipleship must be bathed in prayer, that we operate in the Spirit, and not in the flesh.

Are you saying that a person who is a good Muslim whom you see striving toward God even though they do not have a personal relationship with Christ, are you saying such a person has a relationship with God?

Well, I would say that some of them who have some contact with believers, who have had some introduction or study of the Word, and in whom God is working--perhaps through a dream or a vision--even though it may take two or three years for them to reach the point of conversion, I'm saying the Holy Spirit is at work in their lives. I expect to meet such people. Rather like Philip met the Ethiopian eunuch. Or think of Lydia who was a worshiper of God before the Lord opened her heart so that she responded to Paul's message. God may have actually been working in this person's life for quite a while by the time I meet up with them. I personally would not want to say they don't have some kind of relationship with God. I'm not saying that person is saved yet, and I'm definitely saying that anyone who comes to Christ, at the moment of death or any other time, anyone who comes into the kingdom must come through Christ. But the amazing thing is that someone in the remotest part of China who has not yet heard the whole gospel can come to a true faith in Christ. It's happened by the mercy of God because God, by His Spirit, is at work. So let us not underestimate what God may be doing.

As I have wrestled through this, it has been helpful to recall that Jesus said that when the Helper, the Holy Spirit would come, He would convict the world of sin. So when we see God working sovereignly in the lives of people outside of Christianity in other religions, that is the sovereign work of God. It is not that God is working through that religious system, or that the Holy Spirit is energizing some religious practice of another religion, but God is sovereign over any and all religious beliefs, whether polytheism or whatever. Rather, it is the work of the Holy Spirit to work within individuals apart from any religious beliefs that they have.

Yes, thank you, and my challenge to you is to pray that God might lead you to these people whose hearts He is preparing! If you still have any doubts, talk to me or someone else! I don't want you to think that I am a heretic!

Post-Tape Assignment

None. However, your mosque visit assignment should be completed before you go on to the next lesson.

Muhammad Veneration

© Vivienne Stacey

In India and Pakistan, there is a revival of 'Muhammad-veneration.' This again illustrates the hunger of the heart to come in contact with an exalted being who is not remote. For years I have puzzled over how to share the Gospel with a Muslim friend who so easily applied most of what I said about Christ to Muhammad. It seemed that I was helping her to be a more devoted follower of Muhammad rather than winning her towards Christ! When I stayed in her home for a few days, she lent me--among other books--a copy of her translations of the *Qasida Borda*. This *Qasida* was written in praise of Muhammad by Hazrat Imam Sharfuddin Busairi. This poet was born in Abusair in AD 1213. Here are a few verses about Muhammad taken from the poem:

Verse 34 - The holy prophet is the pious leader of both the worlds, king of mankind and Jinns, and monarch of all things that inhabit the universe.

Verse 35 - He is a prophet who clearly forbids us to do this, and commands us to do that. He has no parallel in all his teaching; he frankly either accepts or rejects statements.

Verse 36 - He is a well-wisher and a sincere friend, by whose intercessions we hope to have our salvation, on the day of judgement, when we have to face extreme agonies.

Verse 42 - No-one in the world can rival the qualities he possesses. He is the unparalleled jewel of beauty, which cannot be cut.

Verse 59 - He is indeed extremely lucky, who has smelt and kissed the hallowed dust of the grave of the monarch of mankind.

Verse 60 - At his birth all goodness and beauty saw the light of day. Pure was his beginning and pure was his end.

Verse 66 - The Jinns wailed, and luminaries were seen everywhere. The 'Noor' of Allah emanated from every word and sense.

We have to bear in mind Eastern exaggeration and poetic licence. Even so, the view of Muhammad presented in the poem belongs more to the resurgence of Muhammad-veneration found today than to the Quranic picture of him. The Shias naturally tend to focus on a person or charismatic leader rather than on theology and doctrine. With Shias more so than with Sunnis (orthodox Muslims), there is every reason to present Christ as the suffering servant of God (Sura 19:31 and Philippians 2:7), who sacrificed himself for man's sin. *Suffering is a theme which recurs in Shia Islam.* My friend commenting on some of our mutual Christian friends, said that what impressed her most about them was their spirit of self-sacrifice. Here then was my cue--not so much to present Christ as Lord of the worlds and King of kings, but as the sinless prophet whom God raised from the dead and vindicated (Philippians 2:5-11). The apostle Paul urges us to have 'the mind of Christ'. His mind is revealed in his taking the way of the Cross. His response to persecution was seen in the love which suffers.

Session 22: Mosque Visit Report

Your fellow students visited a small mosque, several miles from the campus, that draws from the African American community. Listen to their comments and compare them to your own experience.

Pre-Tape Assignment

- ☐ You should have completed your own visit to a mosque or a shrine before you begin this tape.

Outline

I. Reports

- A. Report #1
- B. Report #2
- C. Report #3
- D. Report #4
- E. Report #5
- F. Report #6

II. Questions / Comments

A. Looking for key items.

[Make a note below to either define/identify the item, or to explain why you might or might not see it in a mosque.]

<i>qibla</i>	_____
clock	_____
<i>mumber</i>	_____
<i>mihrab</i>	_____
creed	_____
<i>Bismillah</i>	_____
pictures	_____
calligraphy	_____



Why not put up a **qibla** in the room in which you are studying for this course? Little things like this can help you begin to identify with those you hope to reach!



Attachments:

schools _____

rooms _____

library _____

Look also for the minaret(s) of the mosque which can number from 1-4.

- B. Appreciating the beauty of mosques [Note: Mosques incorporate 'the dome of heaven' in their architecture.]

III. Final comments

Lungar

a free kitchen
in a mosque for
the purpose of
feeding those
who have
traveled a long
distance.

Post-Tape Assignment

- ☐ It is time to submit Progress Report #3. Check your Syllabus for more details.

Session 23: A Christian's Approach to Muslims

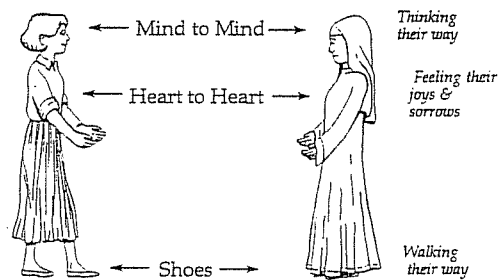
This is the first of an important unit in the course, for Ms. Stacey now gives you very specific advice--based on her years of experience--about how best to build and nurture relationships based on good communication. Learn well!

Pre-Tape Assignment

None. Start the tape.

Outline

- I. Three ways to relate to Muslims: (1) Relating, (2) Understanding, (3) Communicating



But the greatest of these is... **Love**

- II. A Christian's approach to winning Muslims

[Make good notes on each point of this important teaching below. Look the verses up when mentioned.]

- A. A loving approach (1 Peter 3:15)
- B. A believing approach (Hebrews 4:2-3)
- C. A prayerful approach (Romans 10:1-3)
- D. An informed approach (1 Kings 19:14-18)
- E. A sympathetic approach (1 Corinthians 9:19-23)

III. When you meet a Muslim woman, do not think in stereotypes.

A Muslim woman might be...		
practicing praying	visiting mosques visiting shrines	nominal secular
literate illiterate	wealthy poor middle class	urban rural
old young	healthy sick	Sunni Shi'a Sufi
materialistic Communist	refugee immigrant tourist convert	nationality

IV. Watch out for seemingly common Christian/Muslim religious vocabulary where the meanings are actually quite different.

A. Example #1: Salvation

1. Salvation is in the Qur'an once as a noun (Q 40:41) and several other times as a verb.
2. *Naja* (Arabic) *Najat* (Urdu)
3. Biblical meaning of salvation:

Past → *Present* → *Future*
heaven
hell

4. Quranic meaning of salvation:

_____ deliverance from _____

Contrast

Use a concordance to see how many times salvation is found in the Bible.

B. Example #2: Sin

1. There are three major words for sin in the Qur'an:
 - a. Two of them refer to _____ sins.
 - b. One word has an _____ content to it and is used _____ times in the Qur'an.

2. Christians and Muslims typically mean very different things when they say they are *sinners*.

Contrast Use your concordance again.
--

The Christian woman means:

- ❖ We were born in sin as children of Adam and Eve. Thus, we have inherited sin. We not only have *original* sin, but we continue to sin.
- ❖ "I do sins because I am a sinner."

The Muslim woman probably means:

- ❖ We were born weak (Q 4:28). All people were touched at birth by Satan except for Jesus and Mary (*Hadith*).
- ❖ "I am a sinner because I do sins."

C. Example #3: Repentance

Your definition of repentance depends on your definition of sin.

- D. Be sure you understand a Muslim interpretation of these words. When necessary, put more explanation into your own use of the words. Use illustrations, questions, and proverbs to help your friends understand a biblical use of the terms.

- E. So, watch it with your words!

Discussion

This was a very interesting session for me because of my conversation with the three Muslim women that I mentioned in my report. It was very clear that we didn't have the same definition of sin. I got the feeling they basically thought people were innocent. They asked me if I thought a baby who died would go to hell, and I said, of course, I didn't. But to them, that seemed to be a justification for the fact that we were born without sin, and therefore it was just the little misdeeds we did that counted as sin. I tried to explain about Adam and Eve, and about original sin, but I think I told you that one of the women sometimes would almost hold her ears and shake her head, she was so set on not hearing something that conflicted with what she believed. How do we address this?

It can be difficult. I have found that using illustrations, whether from life or from the Bible, is usually the best way to get people to think beyond their usual meanings. Proverbs also are very good. One proverb to the point sometimes does more than reading them a lot of Scripture. You need to use them both, of course, but you sometimes should ask yourself: What is this woman ready for? Is she ready to think through all the dimensions of a theological concept? Might I lose her or frustrate her if I try too hard to get her to see my point of view? Ideally, our conversations with our Muslim friends are enjoyable for both parties. We should be concerned about them, about trying to show love and hospitality as well as trying to witness to them. Of course, you also have to be careful that you don't shy away from spiritual discussions in an attempt to be unthreatening.

But as a relationship develops, people become interested in how others feel about things. Heart issues are more likely to be discussed. So when we do engage them in spiritual discussions, I try to use things that they will remember. Pictures, even word pictures, tend to stick in people's minds. Jesus did this all the time, teaching in parables, using events that were on people's minds. A camel going through the eye of a needle! What a word picture to explain the dangers of trusting in wealth. Use stories. (Remember, biblical accounts or records, not stories! But I mean here stories by other authors or storytellers.) Ask people about the proverbs in their own language and culture. I have a very large collection of them from various languages. Many times proverbs can be jumping off points for discussing biblical truth. And, of course, all of your interaction with Muslims should be bathed in prayer. None of us are wise enough to do everything just right. But we study, and we seek the guidance of the Holy Spirit to give us wisdom and grace and love as we share words of truth.

Post-Tape Assignment

None. Note that Progress Report #4 will be submitted after Session 30. The only written assignment required for Sessions 23-30 is the Video Reaction Paper. Why not spend some extra time completing your Collateral Reading assignment and begin seriously working on your Research Paper, due at the end of the course?

Session 24: Communicating Effectively

Ms. Stacey now gives a set of guidelines for communication, evangelism, and discipleship, and ideas for working with Muslim students. Her papers and comments will be a resource for your future ministry.

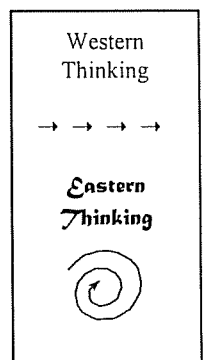
Pre-Tape Assignment

- Before you start the tape, read pp. 99-102 (through the section on “plays”) of the following paper by Ms. Stacey entitled *Communicating Effectively with our Muslim Friends*. Then, either follow along with the paper or with the outline below. Ms. Stacey sometimes elaborates on this compilation of principles for loving, effective communication and sometimes includes additional information. Take notes as appropriate.

Outline

- I. Speaking their language
 - A. Greetings
 - B. Titles of respect for Muhammad and the Qur'an
 - C. Appropriate vocabulary
 - D. Appropriate references to Jesus
 - E. Religious terminology
- II. Understanding their customs

Appropriate respect for the Qur'an & the Bible
- III. Thinking their way



A. Parables

B. Plays

For Further Study

Bailey, Kenneth E. *The Cross and the Prodigal: A Commentary and Play on the Parable of the Prodigal Son*, St. Louis, Missouri, Concordia Publishing House, 1973.

Goldsmith, Martin. *Islam and Christian Witness: Sharing the Faith with Muslims*, Downer's Grove, Illinois, InterVarsity Press, 1983.

Padwich, C.E. *Temple Gairdner of Cairo*, London, SPCK, 1930.

Post-Tape Assignment

None. Continue with Session 25.

Communicating Effectively with our Muslim Friends

© Vivienne Stacey

We all probably meet Muslims from time to time. There are over 24 million in Europe and their number is increasing. Studies of contemporary international labor migrations in the Arab Middle East suggest that more trained personnel from Europe will work in the Middle East. So some of us will meet Muslims there. Others of us may join the missionary societies of the churches and serve in more traditional ways. So we need to consider how we may evangelise Muslim people whom we are constantly or regularly meeting. I am not speaking about the casual encounter but about continuing interchange and teaching. I suggest that to be effective communicators on this level, we must seek to work along the following lines.

Speaking Their Language

Obviously, it is not possible for everyone to learn Turkish or Arabic or Urdu, or some other language widely spoken by Muslims. If one learns even a little of one of these languages, it is very rewarding and helpful--and greatly appreciated by our Muslim friends. But however little or much we learn of their language, we may still fail to communicate on vital matters. It would be good if each Christian worked out his use of the following:

Greetings

In Pakistan, most Christians in the Punjab use the greeting *salam* rather than the more general greeting *as salam alekum*, to which the reply is *valekum as salam*. They therefore mark themselves as belonging to a sub-culture, and may be considered ill-mannered by the majority. *In this case everything is to be gained by conformity. No compromise is involved.* Christians sometimes refuse to use a perfectly good expression simply because Muslims use it. One example is the expression *in-shah-allah*, meaning 'God-willing'. Sometimes when a Christian in the Punjab uses this expression, other Christians object. James 4:15 shows this idea to be Biblical, and so Christians could use it without compromise. It is well to reflect on such well-used words, their meanings and use.

Titles of respect for Muhammad and the Qur'an

My personal view is that, as Christians we should give some title of respect to Muhammad. We may not want to call him a prophet, but we can use a word like *sharif*, which means 'noble', to describe him. Easterners are generally far more courteous and respectful than Westerners. So the question is how we can show respect without compromise. Likewise for the Qur'an, I would - in talking to a Muslim - use an adjective of respect like *majid*, meaning 'glorious'. In Urdu, *sharif* is often used of the Qur'an as well as *majid*. Likewise, we can give titles to Jesus and the Bible, for example, *Isa Al Masih* and the *Holy Bible*.

Appropriate vocabulary

I spent a month in Western India with some Hindi-speaking Christian Indians who were seeking to share the Christian message with their Urdu-speaking Muslim neighbours. With a little effort, they could alter some of their religious terminology to make it more relevant and acceptable to these Muslims. In essence, they had to drop a few words of Sanskrit origin and take Arabic words instead which were familiar to the Muslims.

For them to do this, they needed to be convinced of the need for this adaptation as a help in communication. For example, for the word 'love', they needed to drop *prem* and use *mahabbat*; for 'God', to drop *prebu* and use *Allah*; for 'peace', to drop the more usual word *shanti* and use *itminan*, etc. It was also important for them to learn to read Urdu as well as their own Hindi and Hindustani. This can be achieved easily by someone who is literate.

Appropriate references to Jesus

Jesus is the centre of the Christian message, so it is vital that the Muslim should know about whom we are speaking. The name for Jesus in the Qur'an is *Isa* (used 25 times). The title *Al Masih* is used eight times, and Jesus is sometimes called *Ibn-e-Mariam*, that is, 'son of Mary'. If the Christian identifies the Lord Jesus with *Isa Al Masih* or *Ibn-e-Mariam*, the Muslim acquainted with the Qur'an will be in no doubt about whom we are talking. As good teachers, we can build on the known and go on to the (as yet) unknown.

Religious terminology

Here is a wide area for study, as Islam and Christianity have many terms in common but their definition can be quite different. It is easy to use the word *prayer* and to assume that it means personal talking to God and listening to him. For the Muslim, this would be *dua*, not the all-important *salat* or ceremonial prayer. Words like *sin*, *repentance* and *salvation* are used in both the Bible and Qur'an, but their meanings are very different. It is vital to explore and explain the differences.

Understanding Their Customs

This is a vast subject. By observation, study and enquiry, we can come to a deeper appreciation and understanding of other people's customs.

Let me give one example. It is disrespectful for a Muslim to put the Qur'an on the ground or to treat it just like any other book. The Muslim often wraps up his Qur'an or puts it on a special stand. Christians should avoid offence in this matter in handling their own copies of the Qur'an, and should treat their Bibles with respect. The contents of my suitcase are often examined by customs officials, so I am careful not to put my shoes near my Qur'an or Bible. Ideally, I have my shoes in another case. I pack my Bible and Qur'an with special care.

Thinking Their Way

This generally means *thinking in an Eastern way*. If we continue thinking in our logical Western way, we may not be properly understood. We may fail to communicate the message we love best. One of my Pakistani friends, formerly Principal of a university college, said, "You Westerners, you leave nothing to the imagination!" We naturally think and discuss in logical terms. We think in steps and straight lines, not in circles. Truth, however, can be communicated and apprehended not only by logic and concept but by imagery, poetry and suggestion. It might be important to leave logical arguments and to present truth through parables, plays, proverbs, stories, poems and illustrations in the way that Christ often did.

Parables

It is not difficult to retell the Biblical parables in modern and Islamic dress. We need to prepare beforehand and to relate them to a Muslim rather than to a Jewish audience. The two men who went to the Temple to pray can become two men who went to the mosque to pray at the call to prayer. The first man performed all the ablutions and ceremonial requirements but had his mind not on God but on the beautiful girl in the next house. The second man was so overcome by shame for his sins that he left out the ablutions and ceremonial requirements, and cried out to God for mercy. A Muslim hearing this story, asked to say whom he thought God would more readily accept, will often say that the first man gained God's favour, for he fulfilled the ritual.

This is the time to read or refer to the Biblical account and God's acceptance of the second man. Sin and the basis for forgiveness then become a fruitful and relevant discussion point, and by then we can certainly read the passage in its original form in Luke 18:9-14. If we read or told it first in that form, it would not have been very meaningful or relevant to the Muslim.

We can also use these parables with children. Hearing the parables from their children at home, Muslim parents are unlikely to object or withdraw their children from Christian classes. An Asian acquaintance of mine who works among Muslims in a predominantly Muslim country drew up this series of parables that could be used with a Muslim enquirer up to his conversion - and beyond.

A Syllabus for Theological Teaching Based on the Parables

On sin -

- a. The Pharisee and the publican: Luke 18:9-14
- b. The Rich Fool (covetousness): Luke 12:16-21
- c. Ceremonial and real defilement: Matthew 15:1-20

On God's love and our need to repent -

- a. The Lost Sheep: Luke 15:3-7
- b. The Lost Coin: Luke 15:8-10
- c. The Lost Son(s): Luke 15:11-32

On the judgement of God -

- a. The Draw-net: Matthew 13:47-50
- b. The Wheat and the Tares: Matthew 13:24-30

On God's way for man's salvation -

- a. The Great Supper (the garment of righteousness): Matthew 22:1-14
- b. The wicked Tenants (God's provision of His Son): Luke 20:9-18

On counting the cost of following Christ -

- a. The Hidden Treasure: Matthew 13:44
- b. The Precious Pearl: Matthew 13:45-46
- c. The House Built of the Rock and the House Built on the Sand: Luke 6:48-49

On Christian living and stewardship -

- a. The Two Debtors (forgiving others): Luke 7:41-43
- b. The Unmerciful Servant (forgiveness): Matthew 18:23-35

- c. The Wise Steward (serving God): Luke 12:42-48
- d. The Pounds (serving God): Luke 19:11-27
- e. The Good Samaritan (love): Luke 10:30-37
- f. The New Cloth and the New Wine (new perspectives in life): Luke 5:36-39

Plays

Dr Kenneth Bailey, in his book *The Cross and the Prodigal*, includes a play on the Parable of the Prodigal Son. A Christian youth group in Karachi, Pakistan, produced this play. During their practices, several Muslim friends asked if they might join the cast. The discussion about acting and presentation, and the very experience of taking part, proved to be a very convincing way for these Muslims to understand and enter into the truths of this parable. Early this century, Temple Gairdner used plays in this way in Cairo. Maybe his casts were Christians, but the audiences were mostly Muslim. *Joseph and His Brothers* was particularly convincing in presenting the Christian message. Unfortunately, some other Christians queried his use of drama in evangelism, and his presentations were limited and restricted.

Proverbs

So often, quoting an apt proverb makes a spiritual truth come alive. It illustrates in a minute what may not be clear after ten minutes of logical presentation. The Urdu and Punjabi proverb that use most is, "One fish makes the whole pond dirty." Such a proverb is helpful in explaining some of the effects of sin. See the story of Achan in Joshua 7. Most Eastern languages are rich in proverbs. We can learn some of them from the people themselves by asking about them and listening for them. The Biblical book of Proverbs deserves more study too. Let me give a few more Punjabi examples. There are many proverbs about hypocrisy, for example, "The Qur'an under his arm and his eye on the bullock" (that is to steal it). Another suggestive proverb is, "Having eaten 700 mice the cat goes to Mecca." Another is, "No theft, friendship or service takes place without a go-between."

Stories

It is wise to make a collection of stories to use in evangelism.

Poems

The Urdu radio programmes on FEBA Radio (Seychelles), based on the life of Jesus the Messiah, include many Urdu poems as well as songs. We can make use of poetry far more than we do.

Songs

It is often possible to communicate in song what would be unacceptable in conversation. Some friends of mine were camping near a remote valley in the north of Pakistan and had hired horses. The horse owner, who was a local leader, invited them to his house for a meal. My friends learned that the leader's father-in-law had been recently murdered. The visiting Christian woman tried to talk to the women about Christ's victory over death, but they were not keen to hear this message.

Then God guided her to sing. She has a lovely voice and she gave the same message in song. They asked her to sing again. Then she asked if she might pray for them. They asked her questions about the

song. Two days later, two men came to ask the husband to sing for them. The words were very important to them. Because of this singing, the couple were invited to another meeting in the leader's house at which about thirty people had collected. Later, the leader and his son sought out my friend for a private chat and he told his brother in the city to get in touch with them there.

Illustrations

We must use illustrations which come out of the culture of our Muslim friends and out of their everyday life. One personal example may help. Some Pakistani village friends with whom I had been spending Christmas once put me on a local minibus. We were about eight miles from the city. The Volkswagen held about thirteen people, but three seats were empty.

Soon a farmer carrying a small bag got into the vehicle. The other passengers, who were also farmers, said, "What have you got in your bag?" He said, "Carrots." I said, "I don't have carrots in my bag." Of course, everyone wanted to know what was in my bag. After a suitable period of suspense, I said I had booklets in it, and then passed them round. Several farmers read the tracts about the Lord Jesus, and one said, "This is foreign seed." I said, "Oh no! It is not foreign seed. It was first sown in Asia."

Then I was asked how long I had lived in Pakistan and whether I preferred living in Pakistan or England. I said, "When it is God's will for me to live in Pakistan, I like that best. When it is his will for me to live in England, I like that - but neither Pakistan nor England is really my country. I am just a traveller as we all are, and I am travelling towards another country." As Abraham demonstrated, we are 'strangers and pilgrims on the earth' (Hebrews 11:13-16). From this illustration, I could go on to explain more about the heavenly city and how one can get there safely. This way of thinking is not Western but it is meaningful to Easterners.

Using Their Points of Contact

Amulets

Amulets or charms generally contain a paper on which is written a verse from the Qur'an. Christians sometimes declare that the wearing of an amulet is wrong and urge the person to take it off. Surely it would be better to enquire whether the person thinks God prefers his words to be round our necks or in our hearts. We can then share words of God which we have memorised and hidden in our heart (Psalm 119:11).

The wearing of the veil (burqa)

Women often ask why we do not wear the veil. One answer is to spiritualise the matter and to say, "I wear a spiritual veil all the time." Of course, we have to give a full explanation. Isaiah 61:10 and Romans 13:14 will help in this.

The Creed

The Muslim who says so often, "There is no God but Allah, and Muhammad is his apostle" will sometimes ask us about his creed and ours. John 17:3 is a useful summary of the Christian creed as it speaks of the One God, of Jesus his apostle (or 'sent one'), and of knowing God.

Prayer

A discussion on prayer can lead us into an explanation of the Lord's Prayer which so many Christians pray every day (Luke 11:2-4).

Fasting

Especially during the fast of Ramadan, Muslims enquire from Christians about their beliefs and practices in regard to fasting. Isaiah 58 is a helpful passage to study and explain.

Almsgiving

The basis for Christian almsgiving and good works can be discussed (2 Corinthians 9:15).

Pilgrimage

John 14:1-6 describe the pilgrim, the pilgrim city and the pilgrim way. Jesus is the way (practice), the truth (belief), and the life (experience).

Other words

It is not always religious words which are points of contact. During the summer of 1978, a Pakistani fellow-traveller on the back of a Land Rover spoke of what Mr Zulfikar Ali Bhutto, the former Prime Minister, had done to help the remote northern regions of Pakistan in which we were travelling. He said that several people had volunteered to die in Bhutto's place. I asked him if he had ever heard of a completely innocent man who long ago was allowed to die in the place of others. This led on to some account of the death of Christ for us.

In conclusion, let it be said that to be effective communicators, we have to understand our Muslim friends' way of thinking. "To the Jew I became as a Jew, in order to win the Jews; to those under the law, I became as one under the law--though not being myself under the law - that I might win those under the law. To those outside the law, I became as one outside the law ... that I might win those outside the law. To the weak, I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (I Corinthians 9:20-22).

Session 25: Communicating Effectively (cont.)

God may use your gift for poetry, storytelling, writing skits or singing to make the gospel message relevant and appealing. Even if you are not gifted in literature or music, there are still countless ways to engage your Muslim friends in dialog.

Pre-Tape Assignment

- ☐ Complete your reading of the previous article from the section on “Proverbs” (p. 102) to the end. Ms. Stacey will begin this lecture with the topic of “Stories.” (She has mentioned several times before the use of proverbs as a means of making links with biblical teaching.) You will hear many wonderful examples of contextualized witnessing in this session. Record as many as possible. You may want to use them in the future.

Outline

I. Stories

II. Poems

III. Songs

IV. Illustrations

V. Using points of contact

A. Amulets

B. The veil (*burqa*)

C. The Creed

Mushaira
A gathering of
poets for
recitation
❖

A great
evangelistic
tool:
Curiosity

D. Prayer

E. Fasting

F. Almsgiving

G. Pilgrimage

H. Other words

VI. Conclusion

A. We cannot always know how God will use our efforts at sowing seeds.

B. Question: What about doing Bible studies on Christian creeds? (e.g., the Apostle's Creed)

C. Be creative.

Discussion

It has been marvelous to listen to all your stories of how you engage people in conversation so creatively. But have your efforts to talk to strangers ever put you in danger?

Well, you do have to use wisdom in this. Certain tactics are OK one place, but not another. For example, when I am traveling in the frontier and other more remote areas, I may not be as open in my verbal contact. There, I use more of these little calendar cards that have a verse of Scripture on them. If I am traveling by bus, and the bus stops so we can buy something to eat, I might give the shopkeeper one of

these. I remember on one occasion that I came through the same route again on a 7 hour journey, and I went to the same shop, and the second time, I didn't offer the shop-keeper a card. But he asked me, "do you have anymore of those cards you gave me last year?" Isn't that amazing? The point is though, it is not as safe for me to engage anyone in conversation--particularly men--in the frontier, so you just use other tactics. One thing is, most people everywhere want literature. It is not as available around the world as it is to us. So whenever I travel or wherever I stay, I always load up on gospels, or tracts, or the calendar cards. In one place I had about 50 Gospels, and people knew that we had them, so I decided to charge 1 rupee. Some people who wanted them ran out of rupees, so I said I would take an egg instead! We were well stocked up with eggs! But in that case, I wanted to try to discern who was really serious about having one. Sometimes I give out literature for free, but other times it is better to have a small charge. Or here is another way: One time I traveled to a small town, and my first evening I gave out some booklets in two shops to various people. Of course, in such a small town, everybody knew everything that happened. That evening there were knocks on our door and people were there who wanted booklets like the ones we had distributed. I can't be sure, of course, but it is likely that those people really wanted them, and probably even knew what they were when they came to the door. That strategy could get me in trouble, I guess, but it didn't.

In another country, I might do something different. Once on a plane I sat next to a woman from a very strict country. I was preparing a sermon. I had the words salvation, sin, and other key terms down on the page in Urdu, even though some of my other notes were in English. She thought it was Arabic, and she was intrigued. I knew that, but I just carried on. Finally she couldn't take it any longer and she said, "You are writing Arabic." I said, "no, I write in Urdu. Can you read that?" She said that she could and read "salvation," "sin," and so on. Now in her country, you can't give out tracts, and I could have put her in danger if I gave her one. But as we talked, and as I answered questions that she had, I wrote out some answers. So I actually gave her a small, personalized, handwritten tract. When it was time to get off the plane she put it in her bag and went on her way. I don't know what happened. She was a student, and she was obviously interested in the truth.

So, there are many ways, but one has to be discreet. As to whether my life has been in danger, I suppose it has a few times, but probably not just because of witnessing, but because of the general situation, perhaps because of political events. But even in these cases, I don't think it was so terribly dangerous. I always like to say that it is safer to be in the middle of the will of God than to be anywhere else.

Post-Tape Assignment

None. Continue with the next session.

Session 26: Communicating Effectively (cont.)

The last session in this series gives more ideas for leading Muslims to the point of knowing Jesus and beyond. A section on reaching Muslim students is also appropriate for outreach to Muslim students studying in Western universities.

Pre-Tape Assignment

- ☐ Read the sections by Ms. Stacey which follow entitled *Evangelizing and Discipling our Muslim Neighbors* and *Meaningful Dialogue with Muslim Students* before you start the tape.

Outline

- I. Evangelizing and discipling our Muslim neighbors
 - A. Reminder: Prayer should not be used as a tool of evangelism.
 - B. Bible Study: A helpful list of ten subjects (refer to p. 113)

Chapman, Colin. *The Message of the Tawrat, Zabur, and the Injil*. Beirut, The Bible Society in Lebanon, 1981.
 - C. Helping Muslims understand the link between suffering and glory

Chapman, Colin. *Cross and Crescent: Responding to the Challenge of Islam*. Inter-Varsity Press, Leicester, 1995.
- II. Meaningful dialog with Muslim students

Tawrat
The Torah
Zabur
The Psalms
Injil
The New
Testament

Discussion

I'm getting a sense of your approach and I'd like to follow your example. But I think I am a little daunted by your ability to master Muslim culture enough to be familiar enough with their literature and proverbs and plays and to understand them and use them as bridges for conversation. You certainly couldn't have done that had you only been there a few years.

Yes, that's true.

It makes me more convinced than ever of the need for career missionaries, maybe especially for the Muslim world, people who will love them enough to hang in there and come to truly understand the people and relate to them. But I wonder if I would ever be able to learn all that you have learned.

Don't worry about that. The key is having an interest in these things, a curious mind that pays attention to them, and a willingness to truly engage in a culture other than your own. I wouldn't want to think that a missionary would live abroad and only read his or her own magazines or books, or not have some interest in the music and literature of the host culture. I certainly am trying to make you not be that way! But remember that the people where you minister will also be fascinated with you and your culture, and that is something on which you are an expert. This will be another key link with Muslims, especially with women, for two reasons: one because so much American and European pop culture is exported into Muslim countries that you will face the task of modeling and explaining how biblical Christian culture is distinctly different from what people see on television and films. Secondly, the rising tide of Muslim fundamentalism bodes ill for the position of Muslim women in Islamic societies. I wrote a paper on this in 1987 in which I noted that although some Muslim women actively support this movement and work to repeal civil laws that have offered some protection for Muslim women and families, they do not represent the majority of Muslim women as far as I can ascertain. The attraction of the Christian way of life to many Muslim women will depend on (1) Christian lifestyles and patterns of family life as lived out in Islamic cultures and communities, (2) the way in which the churches in Muslim lands grapple with Christian theology and its application to the position and role of women in society, the church, and the home, and (3) whether evangelicals with their emphasis on Scripture are able to distinguish between the authority of Scripture and the "supposed authority" of their own evangelical traditions built up over the last 150 years. Let me give you a few examples to clarify these points:

In 1987, the theological seminary near which I lived in Pakistan, while it recognized the importance of providing some training for the wives of its students, never came to grips with the role and ministry of women in the whole church. In Pakistan at that time, there had never been a concern to look at the Christian family in the context of the nation, society, and the church. The possibility of the Christian family being the most attractive challenge to Muslims to find grace and freedom for fulfillment and renewal had not occurred to most national and Western educators connected with that seminary. Now, that has changed, and there are now some women who are university graduates who want seminary training to prepare to work in the church and to reach out to Muslims. Today this seminary not only has women students, but women professors. I was imported from the United Bible Training Centre once in a while to lecture on Biblical Archeology when they didn't have anyone to do it, which I enjoyed very much. I'm also glad that today, unlike in 1987, there are some helpful videos on the family, and the TEE (Theological Education by Extension) program has some good materials on the family.

My second example is from my travels in North Africa. There is one North African country where I found a mission in which the discipling of new believers was done on a man-to-man or woman-to-woman basis. Same sex cell groups were also formed by Western missionaries. When the groups developed and came together as little churches though, following the pattern of those Western missionaries, the men took the leadership, and the active role and participation of women, which had been present in the female individual and cell group work, declined. Both the national women and Western women missionaries talked to me about this, and I observed these things. The strongest influence seemed to be Western, evangelical fundamentalism. There was little recognition that even within North African Muslim society women were finding a more active role. The evangelical tradition of North American Christian culture was so strongly taught and practiced, that it inhibited both national and expatriate women believers. Scripture does teach that the husband is the head of the Christian family, but the exercise of authority in the church is based on spiritual gifts and calling and not on sex.

My third example comes from the middle 80s in Phil Parshall's book *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization* where he points out that the family is a great asset to an evangelistic ministry among Muslims. However, he goes on to say that because being married is so

important in Muslim societies, and that people tend to be married very early in life, there really is not much of a place for single lady missionaries in a Muslim context. At least at the time of this book, he did not believe single women should be involved in traditional evangelistic outreach roles. He felt that Christian men should witness to Muslim men, and Christian married women should witness to Muslim women. This had been his experience in Bangladesh. When the book was published, my mailbag increased tremendously. I got many letters from single women who felt they were called to work in a Muslim society, and many of them already were at work. I've talked this over with Phil, and I believe he has softened some on this point. As brothers and sisters we can gently and gracefully disagree with each other, and that is often how God strengthens and builds us up. My feeling on the subject of single women missionaries is that first, we see in Jesus' conversation with the Samaritan woman, an example that traditional patterns can be broken. The other thing is, while there are fewer single Muslim women in Muslim countries, they are there, and their number is increasing, mostly in careers. So, while the role for the single woman missionary with a gift for evangelism can be difficult, I don't believe it should be automatically excluded on the basis of cultural unsuitability for that is to make Muslim culture absolute and not to allow the newness of the gospel to be seen creating a new society. To forbid a man ever to share the gospel with a women? I don't think we can make those kind of pronouncements. Jesus did not follow that. However, in Muslim settings it is generally better for men to share with men, women with women, and couples with couples, but there always are exceptions.

I think you can see that my main point here is that we take care lest evangelical tradition become more authoritative than Scripture itself. By emphasizing a tradition in which women are not encouraged to use their gifts and grow in knowledge and service, we offer little contrast to the fundamentalist Muslim view of women in which they are greatly suppressed. The Christian gospel, I believe, is a message of abundant life and freedom to become what God intended us to be. What comments do you have?

In your experience, do single women missionaries need some kind of "covering," by that I mean a family they can relate to or some other group to give them a context for their ministry?

Yes, it is helpful. For example, when I visit a large city in Pakistan I stay with a friend who has an apartment over the home of a Muslim family who own the building. That is an entirely appropriate setting for her and therefore me. I also think it is helpful for single women to have a car, at least those in the cities. You can lock its doors and be safe moving from place to place. There is a lot to look out for if you are single, but there are ways to do it. Sometimes my "covering" has been a Muslim family, sometimes a Christian family or mission. It is important to have a safe, appropriate place where inquirers can come to visit with you. Of course, I would never visit with a person of the opposite sex in any room without someone else present. I would assume both men and women missionaries would never make that mistake. Billy Graham has set a standard here for all of us.

It seems to me that you really have got to understand the situation in the particular country you are going to. Where I am headed, as best I understand at this point, it is not at all strict. It is probably more African than Muslim. It is also a matriarchical society, so some of what you are mentioning is just not a problem there, so I'm told. But in other countries, the situation would probably be much harder for single women.

Yes, that is a good point. It is always best not to "absolutize" your experience in any single Muslim culture.

You have shared with us quite a few examples of where you have talked to men. Was that mainly in bigger cities, or is it more OK now?

Well, if I were as attractive as you, I probably wouldn't do it at all. [Laugh from class.] If you are young and beautiful, your best intentions are likely to be misunderstood. You certainly need to use discretion in how you engage men in conversation. Then, the other side of it is, what about men who are seeking who really want to talk to you? Earlier in my missionary career, when a man wanted to talk to me, I would always refer him to the principal of the seminary. During those years, my senior missionary also kept an eye on me. Deferring any conversations to these men actually proved to be a good test of whether they were interested in the Christian faith or something else.

But as to my speaking to men, many of the examples I have shared have also been when I was traveling. I recently sat next to a Muslim man on a plane who moved to the U.S.A. because he got mugged in Pakistan. We got into talking about our spiritual experiences and I shared with him my sudden conversion when I was a student. He asked me why I didn't become a Muslim. With such a good lead in, we went on to have an extended and lively conversation. In a case like that I probably could have been twenty years younger and it would have been OK because a plane is such a public place. In some Muslim homes where I have built a relationship and am a respected person, the rules for discussing things with men may not be as strict, so I can talk to both the wife and the husband. And in some communities, I am known as a religious leader. It is not that uncommon to have a woman religious leader. In those areas, I may also have greater freedom to speak with men.

I don't go out seeking to talk to men. I need to clearly say that. But if it happens, then it happens, but I am sure to do it openly. This is one advantage of having servants in the house, because they always know exactly what you are doing. Whatever you do will be known throughout the town. So, we must use good sense and decorum lest we dishonor the Lord by our actions. Still, we want to be open and bold to share the good news when God presents us with opportunities.

I had a man come to my door in Iran. He said, "I've come to see your husband." I told him my husband was gone and that he would be back in about an hour. I suggested that he come back. This is what he said, "You are a Western woman. It won't matter if I come in and wait for him." I said, "young man, it is true that I am a Western woman. But I have neighbors and they can look over my wall any time. You should leave and come back later." I was 24 when we went overseas, and I had to learn very quickly to avoid situations that were inappropriate. I often took the position of being cold rather than being too friendly, and that goes against my personality, but sometimes that was the better thing to do. You don't want to jeopardize your entire ministry because of a politeness or friendliness that leads to compromising situations. And I had to not only be concerned about my own reputation, but also my husband's.

Thank you. This was a good discussion.

Post-Tape Assignment

None. Go on to the next session.

Evangelising & Discipling our Muslim Neighbours

© Vivienne Stacey

Let us be clear about our aims in evangelism. My primary aim in personal evangelism is to introduce my Muslim friend to my friend Jesus the Messiah, so that he or she can become a friend and disciple of Jesus and join the fellowship of his local disciples. This is likely to take place over a period of many times of sharing together. I refer here to a long and continuing relationship and not a casual encounter on the street or in the train. I would have three subsidiary and contributory aims:

- ❖ To get my friend to read the Bible (or listen to it if he or she is illiterate).
- ❖ To pray with and for him or her in his or her presence when appropriate.
- ❖ To discuss and study the Bible and its message for us today together with him or her.

Clearly prayer and the Bible figure prominently in this endeavor. However, remember that *prayer should not be seen as a tool of evangelism*. However, often in a crisis our Muslim friend will welcome our prayers and ask us or give permission for us to pray for her in the name of Jesus in her presence. I have Muslim friends in Bahrain who call the whole extended family together for me to pray with them each time I visit them. It is their request. The way we pray naturally in private or in church may not be very appropriate in such a setting. I suggest that we should give more thought to what we actually pray for and the terminology we use. If our preparation is thorough, the praying will be natural. Such a prayer could include:

- ❖ Praise of God: Muslims often praise God
- ❖ Mention of the name of the person for whom one is praying: this will help the person named to realise God's nearness and personal concern.
- ❖ A small quotation from the Bible, especially from the words of a prophet like Isaiah or Jesus: Muslims esteem the actual words of a prophet very highly. The quotation should be appropriate to the prayer and not be used simply for evangelistic reasons.
- ❖ Mention of God's love: this is a very rare concept in Islam.
- ❖ Use of the name of Jesus the Messiah as a basis for offering the prayer: Ask permission beforehand from your Muslim friend to offer the prayer in Jesus' name.

When lecturing one summer, I asked each of my Indian Christian students to prepare a prayer for use in the home of a sick Muslim friend. The best prayer was as follows:

"Our God, Creator of the universe--You who created and now sustain all your creation with the word of your power: we worship you. We remember how great you are and yet how loving you are. There is no-one like you. We remember too that you are closer to us than our jugular vein. You know all things and so we are assured that you know each of us--our sin and our sicknesses. We thank you that you are able to deal with our sinfulness and heal our diseases. We remember the words that you spoke through your prophet Isaiah that all we like sheep have gone astray but you have laid our sins upon him, even Jesus, and by his being punished we are healed. Look in mercy upon this my friend who is ill and, according to your will and for your glory, heal him of his sickness and cleanse him from his sinful ways. We pray this in the name of Jesus the Messiah."

We need also to consider the *postures* we adopt when we pray with Muslims. Will we use the standing position like Solomon when he dedicated the Temple (1 Kings 8:22), or will we bow our heads

before the Lord like Abraham's servant (Genesis 24:26)? Or will we follow the psalmist who calls us to kneel before the Lord as well as to bow down (Psalm 95:6)? Ezra fell on his knees and spread out his hands to the Lord (Ezra 9:5). In the garden of Gethsemane, our Lord knelt in prayer (Luke 22:41). The Muslim who pays so much attention to the positions of prayer will watch us carefully and we should not put him off by our casual attitudes and our lack of reverence expressed through bodily movements - or the lack of them. Not covering our heads when we pray may be very offensive to Muslims.

When we get to the place of studying the Bible with our Muslim friend, the question arises as to what syllabus or set of studies we should use. *It is wise to stick to the text of the Bible, and not to use commentaries at this stage.* One of my former colleagues in the International Fellowship of Evangelical Students, Colin Chapman, prepared a set of ten subjects for study. The selection has been designed, first, as material to be studied with a Muslim in a regular systematic way; and, secondly, for a Muslim to read on his own. The Bible Society in Lebanon first published the studies under the title *The Message of the Tawrat, Zabur, and Injil* in 1981. The choice of subjects has been suggested by points of contact (e.g. "God is One"), as well as by special problems (e.g. avoidance of passages which speak of Jesus as the "Son of God"). The subjects are arranged in a special order, starting with those which are less controversial but which deal with basic assumptions. Longer Biblical passages as well as a few individual verses are included, on the assumption that we should not rely on a few 'proof' texts, but study verses in context as far as possible. The following are the ten subjects:

- I. God is One. [
- II. God has made man in his image.
- III. God has given man his laws.
- IV. God judges man for disobeying his laws.
- V. God told his prophets that he would come among men.
- VI. The birth and ministry of Jesus.
- VII. The disciples came to believe that Jesus was the Messiah.
- VIII. The Jews wanted to kill Jesus because of his claims about himself.
- IX. God raised Jesus from the dead.
- X. God gives his Spirit to those who believe in Jesus.

Each subject forms one leaflet. All the scriptural passages are introduced by a sentence or two to focus on the main relevance of the passage. Passages from the gospels are taken where possible from the Gospel of Luke. Each leaflet ends with a prayer from the Bible. I give an overview of the first one (I. God is One) here as an example (without the text).



"God is One" Study

The *tawrat* which was revealed to Moses forbids every kind of idolatry:

- ❖ the first two of the ten Commandments declare that there is no god but God; and he alone is to be worshiped (Exodus 20:1-6).
- ❖ there is only One God, and we are commanded to love him (Deuteronomy 6:4-5)

The *prophets* repeatedly condemn idolatry:

❖ e.g. the prophet Isaiah argues that if we believe in one Creator God we cannot possibly accept the idea of idols (Isaiah 40:18-26).

Jesus and other apostles condemn idolatry:

❖ When Jesus was asked which of the commandments in the Old Testament was the most important, he replied as in Mark 12:28-30.

❖ The apostle Paul condemns idolatry with other serious sins (Galatians 5:19-21).

❖ The apostle John includes idolatry among other deadly sins which deserve the judgement of God in Hell (Revelation 21:8).

❖ The apostle John appeals to all believers to avoid any kind of idolatry (1 John 5:21).

Prayer: Psalm 95:1-7



Finally, in addition to prayer and the Word, we also must be aware of the impact of our own attitude, non-verbal communication, and actions as we evangelize and disciple Muslims. Whatever interpretations we give to the Qur'an's words about the crucifixion, every Muslim would agree that the Qur'an accepts the Jews' intention to crucify Christ. The Qur'an also accepts that Christ was willing to die. *The Muslim has a tremendous sympathy for Christ.* He understands something of his person and, recognising him as God's prophet and servant, wants to protect him from the shame of defeat. It is here that the attitude of the messenger can help communicate the essence of the gospel. I am convinced that the bridging between what the Muslim understands of Christ and the reality of his person and work is not just a matter of intellectual understanding. In these days of resurgent Islam, Christians have a unique opportunity to respond, not with countermoves or rival programmes, *but with the love which suffers and endures.* Christ's temptation was to avoid 'the cup' of suffering. He deliberately chose the way of the Cross. As followers, so must we. Out of our weakness God will show his strength.

This non-verbal communication and a spirit of self-sacrifice may speak more convincingly than intellectual argument. Our friends may not understand the glory and greatness of Christ until they understand why he suffered. Muhammad-veneration, folk Islam, and empty secularism are but the cries of the heart for one who identifies himself with us, "a man of sorrows," who has borne the sins of many. So, in the end--for the Muslim--Christ is a friend misunderstood. It is our privilege to seek to introduce our Muslim friends to the Friend who "sticks closer than a brother" because he is Redeemer and Lord and God.

Meaningful Dialogue with Muslim Students

© Vivienne Stacey

When Christ was on earth, he spoke in the context of Palestine during the imperialist Roman occupation of the first century AD. We may not know how he would have spoken to students. But we must consider how he might speak to the student world today with special reference to the Muslim student. Only the minority of Muslim students study abroad, *but they are for various reasons extremely strategic*. The Muslim student in a foreign university or college is aware of his need for friendship and of concern for his welfare--whether this is shown by Christians, communists or any other group or person.

I know of one national believer in a country where there is no visible church. He is praying that ten of his fellow-countrymen who are studying abroad will find Christ and return as his disciples. *God can use friendly Christians to answer this prayer*. The Muslim student abroad is more open, less on the defensive, and keener to understand new ideas and situations than he would be in his home country.

There is no typical Muslim student. We must ask: to which country does she belong? To which social stratum? Is she a Sunni? A Shia? Is she a member of some Shia sub-sect or some other group? Is she a practising Muslim or only a nominal one? Many national, cultural, social and religious influences have affected her development. Let us however divide Muslim students, wherever they study, at home or abroad, into 'religious' students and 'secular' students. I have met Muslim students who do not believe in God but who would still claim to be Muslims in a cultural and national sense. In a way, these Muslim atheists or agnostics are 'religious' rather than 'secular', for they are concerned with religion while rejecting the religious ideas of their fathers' faith.

But let us look at the truly 'secular' Muslim. She is a person who says that belief is entirely a personal matter governing one's private life. But such a concept is not properly Islamic and reflects 'secularisation' in Islam.

One of the most interesting examples of the 'secularising' trend in Islam is to be found in Algeria. The Algerian Constitution of 1976 declares Islam to be the religion of the state. The cultural revolution has as one of its particular objectives the adoption of a lifestyle in harmony with Islamic morals and the principles of the socialist Revolution, as defined by the national charter. The presidential oath includes the promise "to respect and glorify the Islamic religion." The French, however, ruled Algeria for well over a century and the present government obviously recognises the influence of French culture and literature.

European secular thought may be a more powerful influence on students than Islamic philosophy and literature. Yet the new educational reforms put a greater stress on Arabic, Arabization, and Islam. The question is, from where does the modern Algerian student draw inspiration? Does she look to the Al Azhar and the Qur'an - or to Paris and modern European philosophy? It is interesting that two modern Algerian women writers who were elected to the Algerian Assembly write in French, not Arabic. In approaching Algerian students, the Christian may need to be more familiar with Jean-Paul Sartre and Albert Camus than Al-Ghazali.

One approach to the 'secular' or 'religious' Muslim student is through her own indigenous literature. Let me take one example from Pakistan and another from Egypt. Most Pakistanis hold Dr Muhammad Iqbal, the poet-philosopher, in high regard although he died in 1938, well before the creation of Pakistan. In Islam and beyond, he is a world figure who did much to show the relevance of Islam to

modern life. Iqbal studied in Munich and was greatly influenced by some German philosophers. His one English work is *Reconstruction of Religious Thought in Islam*. Otherwise, his thought and influence are embodied in his great poetical works in Urdu and Persian. To approach Pakistanis, and especially students, without some firsthand knowledge of Iqbal and his poetry is like living in Germany with no knowledge of Goethe or evangelising in England with no familiarity with Shakespeare.

The 'secular' student can be reached through Iqbal because he is such a great Muslim poet and philosopher. The 'religious' student can be reached through him for the same reasons as well as for his religious thought. The Westerner who appreciates Iqbal has started to think in Eastern terms.

One Arab writer noted that Iqbal's poetry has five creative elements:

His firm faith.
The Qur'an.
His love of 'morning devotions'.
His philosophy of 'self'.
The influence of the poetry of Maulana Rumi, the famous Persian poet.

Iqbal's philosophy of 'self' can lead one into discussion on the nature of man. His frequent references to prayer and 'morning devotions' appeal to many Easterners even if they themselves are not as faithful as Iqbal in their practice. In a collection of poems called *Bal-e-Jibrael* ('The Wings of Gabriel') Iqbal writes, "Whether it is Attar, or Rumi, or Razi, or Ghazali, they cannot achieve anything without the early morning devotions." And, "Even in the sword-sharp cold wind of London, I never gave up my respected custom of early morning devotions." There are many other such references which remind one that the Bible is full of similar references to prayer in the early morning (eg. 1 Samuel 1:19, Mark 1:35). The subject of Iqbal and prayer can be fruitful point of contact with the religious Muslim who reads Urdu or Persian or both.

With the 'secular' Muslim, Iqbal's poetry and Rumi's poetry would also be a profitable line to pursue. In *Bal-e-Jibrael*, Poem 3, Iqbal wrote, "Your cure lies in the fiery but sad poetry of Rumi. (Your) disease is that you suffer from the magic of the Western thought which has succeeded in dominating your thinking." Rumi, like several other Sufi poets, makes significant references to Christ. I remember once at Baghdad Airport having a conversation with a Pakistani student who had been studying in Munich. He was carrying as the most evident piece of his hand luggage a large piece of wood wrapped in cloth. On the wood, Sadiqain - Pakistan's leading artist - had painted a verse of the Qur'an. He proudly showed me and an Iraqi actress this treasure which was something from his culture as well as from his religion. I had been reading a history of Christians in Iran and was able to show him a quotation from Rumi about Christ. He was probably a 'religious' Muslim and the actress was probably 'secular', but Rumi was a contact point with both. I have laboured this point as *we seldom take time to immerse ourselves in other people's heritages*. For this we are the poorer, and so is our witness. We do well to remember St Paul, who could quote the Greek poets (Acts 17:28) and the Cretan prophets (Titus 1:12).

My second example of the use of indigenous literature in the approach to Muslim students is from Egypt's leading playwright of today. Tewfik Al-Hakim's Arabic plays are read throughout the Arab world, and some are available in translation. Heinemann has published a collection of four. The earliest one, *The Song of Death*, "Has as its central theme the conflict between traditional vengeance and freedom through education from such deadening and destructive prejudice." The play describes the dilemma facing a student from Cairo returning to his home village. For those who do not read Arabic, Heinemann has published *Modern Arabic Short Stories* (Selected and translated by Denys Johnson-Davies, 1976), a

selection by contemporary authors from several Arab lands including Egypt, Lebanon, Syria and Iraq. "They represent an interesting phase in the overall continuing resurgence of Arabic literature ... and give some indication of the way Arab men and women view the modern world."

Still another bridge in communication with all types of Muslim students is the study and use of proverbs. Speaking of the choice of priorities and the Pearl of Great Price (Matthew 13:45), one can quote the Urdu and Punjabi proverb, "If it is expensive, you weep once; if it is cheap, you weep many times." Here is a whole field for us to explore.

Last, but not least in importance, we should consider our use of religious vocabulary in discussions with Muslim students. On a plane from Delhi to a Central Asian city I was reading an English book called *The Islamic Tradition* by John B. Christopher (Harper and Row, 1972), and making notes in Urdu. The student next to me was fascinated. Realising that I was intriguing her, I greeted her. She expressed her surprise that I was writing in Persian. I explained that I was really writing Urdu, but that the word *salvation* was written the same way in Urdu and Persian. I refrained from explaining *salvation* and prayed that she would enquire further if she was genuinely wanting to understand.

After lunch she again asked what in the world I was doing. I explained that I had noted the words *sin*, *repentance* and *salvation* in Urdu and I was studying their use in Islam and Christianity as, although the same words were used, the meanings were not the same. I explained the different concepts for the same word and asked if she had read the Bible, for she had told me she was studying English literature. Apparently she had a Bible in English but had found it difficult to understand, so I suggested she start with Genesis and Matthew. She eagerly accepted my offer of a brief outline of the message of the Bible. I wrote this for her and she gratefully put it in her handbag before we parted. Meaningful dialogue with students must take into account this usage of the same religious terms but with different connotations and meaning.

To win Muslim students for Christ we need three things:

1. A burden of prayer like St Paul's: "My heart's desire and prayer to God for them is that they may be saved ..." (Romans 10:1-3; see also 9:1-3).
2. A knowledge of Islam and Islamic literature as well as a knowledge of our own faith and theology.
3. An ability to communicate in meaningful terms, appreciating words like 'sin', 'repentance' and 'salvation' have very different meanings for the Muslim, and that concepts of the nature of man, the unity of God and prophethood are also very different in parts.

Prayer is a matter of the heart; knowledge, of the mind. Communication relates to the communing of man with man, a matter of the soul or spirit. To share the Gospel is to share Christ and to share ourselves.

Session 27: Communicating Through Festivals

Leviticus 23 describes the festivals God designed for the Israelites. Jesus' first miracle took place at a wedding. Paul told us to commemorate His death until He comes. Festivals, rites, and ceremonies are important to us--and they are important to Muslims.

Pre-Tape Assignment

- ☐ Read the Stacey article which follows entitled *Communicating through Festivals and Rites of Passage*.

Outline

- I. Introduction and rationale:
 - A. Biblical basis: Romans 12:15
 - B. Cultural basis: Typical Muslim question: "What do you _____?"
 - C. In the Muslim world, women are very involved in the cycle of festivals, rites and practices.
- II. Understanding ways for communicating through festivals
 - A. *Ramadan* and daily fasting
 - B. *'Id al-fitr*
 - C. *'Id al-adha* (Q 22:34-37)

Bridges of Comparison as a Means of Communication

‘Id al-adha	Passover	Good Friday	Lord’s Supper
-------------	----------	-------------	---------------

Q 37:102-109	Exodus 12:12-13	John 1:29	1 Cor. 5:7-8
--------------	-----------------	-----------	--------------

For each event, discuss the following questions:

1. What is commemorated?
2. What is the significance of the sacrifice?
3. How does the worshiper prepare?
4. What is sacrificed?
5. Who is saved or blessed?
6. Who provided the sacrifice?
7. How is it commemorated?

For Further Study

Miller, William M. *Beliefs and Practices of Christians: A Letter to a Friend*. Masihi Isha’at Khana, Lahore, 1975. (Also published by Fellowship of Faith, P.O. Box 65214, Toronto, 1996).

Jeffery, Patricia. *Frogs in the Well: Indian Women in Purdah*. Zed Books, London, 1981.

Discussion

When I was in Turkey, we looked down from our fourth floor window and saw the slaughtered animals in the courtyard. When we first went, we didn’t understand that it was not a sacrifice for sin, so we were concerned about accepting some of the meat. Nobody told us. But later on we realized what the sacrifice really commemorated, so we did accept meat people brought us and could join in. This is why it is so important to understand these the things you are sharing.

Thank you for mentioning that. I knew of Christians in the Punjab who, if a Muslim family sent some meat to them, would not accept it, which I thought was unwise and ungracious. Whereas, in the frontier area where the relationships between Muslims and Christians were much closer, Christian families would accept it. Wherever I was, I would accept it because it is not as though it was meat offered to idols or gods. This meat is not offered to idols.

I understand what you are saying, but I can also see that some missionaries or Christian nationals might have trouble with this because, while the animal was not sacrificed for the remission of sins, the sacrifice is an attempt to find merit with God. Are you saying that Christians should participate in the ceremonies associated with these festivals?

I am not saying that we should participate in all aspects of these festivals. We could actually be invited to certain events where there are occult influences. We must draw a line against that or anything that would give the wrong impression to our Muslims friends of our beliefs. But I am suggesting that we study these special times carefully so that we can enter into those aspects in which we can with a clear conscience. Think of it this way: If you are befriending an international student in the U.S.A., would you not want to involve her in some aspects of the Christmas celebrations of your family and your church? It would not be appropriate for your friend to take part in a Christmas Eve Communion, and she might not even be comfortable in the Sunday morning worship service. But if there is a Christmas service where the key biblical passages are read and sung about, or in your home for special meals or family gatherings, you would want to involve your friend in a special season that is so important to you. Later you might invite her to a wedding or possibly even a funeral where she might hear the gospel or a biblical perspective on marriage or death as a part of the service. In the same way, I am encouraging you to understand the Muslim festivals and take part in whatever aspects you can, with the hope of not only building relationships, but looking for bridges of communication with biblical Christianity.

Post-Tape Assignment

None. Keep working on your Collateral Reading and Research Paper.

Communicating Through Festivals and Rites of Passage

© Vivienne Stacey

The subject of women and the family in the world of Islam would not be complete if we did not look at the cycle of religious fasts and festivals which make up their year. Besides the festivals mentioned here, in most Muslim countries or areas there are also celebrations in honour of local saints. Some attract thousands or even hundreds of thousands of celebrants as is the case of Hazrat Nizam-ud-din Auliya of Delhi in India, who died in AD 1325 and was buried in the outskirts of that city. His tomb is the scene of a very famous annual *urs* or festival of the anniversary commemorating his death and the day he was united with his Lord. Muslims come from other countries to join in the celebrations. The word *urs* (Urdu) literally means 'marriage'.

The woman's whole household programme is changed during *Ramadan*, the ninth month in the Muslim lunar calendar, the month in which the first sections of the Qur'an were revealed to Muhammad. During this month of fasting all except children, the sick, pregnant women, the aged and travellers, fast from dawn to sunset. Most people eat at night but the children still have to be fed during the day. In many parts of the Muslim world a siren, several hours before dawn, rouses housewives to get up and cook so that the family can eat before daybreak. The month of fasting is a great physical and social testing time especially in hot climates. *Ramadan* (Arabic) or *Ramzan* (Urdu) as it is called in the Indian subcontinent is not entirely ascetic. There are some festivities especially in Yemen where it is eagerly anticipated. Religious dances take place at night. More time is devoted to prayer, and reading the Qur'an but much socializing takes place when neighbours and friends both Muslim and Christian can participate, women with women and men with men. There are often opportunities to talk about one's Christian faith and practice. In some countries the time to call on your friends is in the evening, not during the day when people are fasting, for the rules of hospitality require the hostess to offer food and drink.

'*Id al-fitr*, the festival of the breaking of the fast, marks the end of *Ramadan* (cf. Christmas). After the men have attended the mosque or '*id-gah* (a special large open space set aside for such gatherings) and participated in the prayers, worship and listened to the sermon they go home for further festivities. The women do not generally go to the mosque or special prayers but pray at home and are involved in cooking choice dishes. Everyone wears new clothes and gifts are often exchanged.

The main festival (cf. Easter) of the year is '*id al-adha*, the festival of sacrifice, which takes place seventy days after the end of *Ramadan*. This sacrifice, made by pilgrims as part of their pilgrimage, is celebrated by Muslims everywhere. It is prescribed in the Qur'an (Q. 22:33-37).

According to the Traditions merit is acquired from the sacrifice. It is interesting that the Qur'an records it was God himself who provided for a substitute an animal as 'a mighty sacrifice' when Abraham was about to sacrifice his son. Most Muslims consider that the Quranic reference to Abraham's son is a reference to Ishmael and not to Isaac. However, the name of his son is not given in this section of the Qur'an (Q. 37:102-109) and there are a few early Muslim commentators who name him as Isaac. We can perhaps avoid discussing this matter and concentrate on comparing '*id al-adha* with the Jewish Passover (Exodus 12), Good Friday and the Lord's Supper using the following questions in each case

1. What is commemorated?
2. What is sacrificed?
3. How does one prepare oneself?
4. What was sacrificed?

5. Who is saved?
6. Who provided the sacrifice?
7. How do we commemorate?

Lailat al-mi'raj (*mi'raj* means ascension) commemorates the night of Muhammad's ascension into heaven. In surah 53:1-18 and 81:19-25 the Qur'an mentions two of Muhammad's visions and in *surah* 17:1 (*The Night Journey*) his mysterious journey.

'Id al-milad, the birthday of Muhammad, is widely celebrated. According to popular tradition the Prophet died on his 63rd birthday - the 12th of the third month, *Rabi'l-Awwal*. Over the last twenty years there has been a revival of Muhammad veneration and this festival has been more widely celebrated. Processions and gatherings to honour the Prophet take place in most towns. Poems like *Qasida Burda* by Al-Busairi are read and his birth, life, and mission are celebrated. What a Christian might say in praise of Jesus will be transferred to Muhammad so this is a time to stress the sufferings of Jesus and his death - not only that the Jews intended to kill him and that he was willing to die as the Qur'an states but that he actually died as a sacrifice for the sins of mankind, a fact which the Qur'an denies.

Many Muslims celebrate *Lailat al-nisf min sha'ban* (Arabic), *Shab-i barat* in Persian, *the Night of Record*, and often keep lamps and candles burning all night. Muhammad is reported to have said that on this night God registers all the actions which men are to perform in the coming year and records births and deaths. Compare Revelation 21:27 and Psalm 116:15. Some believe that on this night the souls of the dead are allowed to return to earth and visit their former homes. People go to the mosque to beg for mercy in fear of death (cf Hebrews 2:15). This also a day of fasting. Many stay up all night praying and reading the Qur'an.

Muharram is the month when Shias commemorate every year the martyrdom of Ali, the fourth Caliph, and the death of his sons, Hasan and Husain. The lamentations and commemorations take place during the first ten days of the month. They culminate in special processions on the tenth day when they express their grief, remembering the martyrs. The Shias regard Husain as their 'sacrifice' and 'intercessor' who died for his people. There is in this an idea of vicarious sacrifice. Husain was killed at the battle of Kerbala in AD 680. Kerbala is one of the holiest Muslim places in Iraq.

All these religious ceremonies affect home life very much and therefore involve women particularly. Even Muslim families unaccustomed to practising daily prayers and other religious duties will celebrate *'Id al-fitr* and *'Id al-adha* just as Christians celebrate Christmas and Easter. They are social as well as religious occasions. Muslims and Christians generally show considerable interest in each other's festivals. These festivals and the interest they generate can be bridges for understanding and communication between the communities.

Session 28: Communicating through Festivals (cont.)

Four more festivals that can serve as conversation bridges leading to a discussion of biblical teaching. You'll also get a little primer on Sunnis and Shi'ites (often called Shias). These two major sects in Islam celebrate the festivals with some differences.

Pre-Tape Assignment

- ☐ Read the article which follows entitled *The Islamic Calendar*.

Outline

- I. *Lailat al-mi'raj* (Q 17:1)
(cf. John 3:13-14; John 13:1ff)

- II. *'Id al-milad*
(cf. Isaiah 53; 2 Corinthians 5:21)

- III. *Lailat al-nisf min sha'ban*
(cf. Revelation 21:27; Psalm 116:15; Ephesians 1:4; Hebrews 2:15)

- IV. Muharram
(cf. the vicarious suffering of Jesus in Isaiah 53; Luke 24:25-26; 1 Peter 2:21-25)

II. Clarification

A. Sunnis

Muslims who follow the first four caliphs after Muhammad. Traditionalists who base their orthodox beliefs strictly on the Qur'an. Approximately 90% of Muslims worldwide.

B. Shi'ites or Shias

A group which broke off from the Sunnis in AD 680 at the battle of Kerbala (Iraq) when the fourth caliph Ali and his sons Hasan and Husain were killed. The Shi'ites regard Husain as their first spiritual leader and have henceforth followed a line of imams after him. The Shi'ites are a charismatic group who follow a leader in addition to the Qur'an. As a result, Shi'ites tend to split into many splinter groups. They are more emotional and operate in a messianic climate. They hold to an esoteric interpretation of the Qur'an. They are approximately 10% of Muslims worldwide.

Sunnis and Shi'ites have separate mosques and burial grounds. There are even some differences in the Qur'an used by the two groups.

Discussion

When we look back at the gospels, Christ was accused of being a friend of sinners because of where he spent his time: with people. I really appreciate your emphasis on entering into their lives because, while people can be cordial, they usually are not knocking on our doors asking us how they can be saved. We have to go to them. And the more we rub shoulders with them, the more opportunities we will have to share the true gift of God.

Yes. I teach a Bible class where I live now and we are studying Luke. I've been thinking that I want to do a study on the *meals* in Luke. There are quite a few, including the Last Supper. The Middle Eastern idea that those who eat together are bonded together is still far more prevalent in Muslim countries than it may be for us in the West who treat it more casually and are always in a rush anyway. It means something to share a meal in someone's home, to attend a wedding in their family. Jesus did all of this. I heard someone say that the religious leaders probably wanted Jesus crucified because of the people he ate with, publicans and sinners. So, I'm glad you are seeing why I believe it is important to drink tea with people, share meals with them, join in their festivals as you are able, share life with them. I'm a great advocate of *being around!* Be around. Stick it out. It takes time to build relationships. I hate to hear when missionaries get upset or discouraged because, after five years or so, they seem to have seen so few "results." Be around. You never know when relationships you have nurtured will blossom. If I am nothing else, I am a survivor. I've seen some wonderful works of God, but I'm grateful that I stayed around, because I might not have seen them had I left. You may see two converts in eight years. But then, you could see 2000 in two days. It would be a pity not to be there.

Jesus also spent time with people in some of the lowest social classes. What if we wanted to reach some of the women who might be considered loose women by other Muslims, perhaps like the dancers we saw in the film? I think of some of the people I have worked with here in the States. Some people in my church might even be shocked by that, but Jesus loves them too. But how could we go about this in a Muslim setting? Would other people think we were loose women if we tried to help women like those dancers?

That's a good question. In the book *Mini-skirts, Mothers, and Muslims*, the author makes a statement that if you are going to live in a particular town, you can probably only effectively work with one social class if you plan to stay for a long time. You have to think about that. You can't reach everybody, so you have to identify generally what your target group is. It would be hard to live in a poor section of Karachi and reach the rich. If you want to reach the middle or upper classes, you need to live and operate in their communities. If you want to reach the poor, you go and live in that area. It would be quite easy to identify an area that belonged to this or that Shia sect or sub-sect. Or a Sunni area. I think you are right to anticipate that reaching out to so-called loose women would inhibit a more general ministry to Muslim women and families. This, of course, is why we need more missionaries!

Post-Tape Assignment

None. Go on to the next session.

The Islamic Calendar

(Slightly abridged)

© 1992 Arab World Ministries and Sam Schlorff

The Islamic calendar begins not with the birth of Christ but with the Hijra, the day Muhammad 'emigrated' from Mecca to Medina to set up his new social order. Muslims date everything from that event, usually considered to correspond to 20 September 622 in the Gregorian calendar.

The Hijri calendar is lunar. The Qur'an stipulates that the new moon be used to mark the first day of each month (Q 10:5). Since the average interval between new moons is 29 days, 12 hours, 44 minutes and 3 seconds, the lunar months alternate between 29 and 30 days in length. Any given month will have 29 days some years, and 30 days in others. The new moon must also be visually sighted for the new month to start; mathematical calculation is not valid. Because of this requirement one can never be sure in advance precisely when, e.g. the month of Ramadan will begin and one should start fasting.

Because of this, although the Islamic lunar year has 12 months, it has only 354 days on an average. The Qur'an (Q 9:36-37) forbids the periodic insertion of a 13th month to keep it in line with the solar year. Hence, the Islamic calendar travels backward through the solar calendar about 11 days per year, returning to the same solar time in about 32 solar years. The names of the Islamic months in numerical order are:

1. Muharram
2. Safar
3. 1st Rabi'
4. 2nd Rabi'
5. 1st Jamadi
6. 2nd Jamadi
7. Rajab
8. Sha'ban
9. Ramadan (month of fasting)
10. Shawwal
11. Dhul-Qu'da
12. Dhul-Hijja (pilgrimage month)

Note that Muslims reckon the 'day' (24 hour period) to begin in the evening (6:00 pm is the beginning of each new day). Thus the "night of the 27th of Ramadan" begins just after sundown on the 26th. Keep this in mind when fixing a date with those from the Muslim world to be sure there are no misunderstandings.

Friday noon is the one time in the week when Muslims must worship together at the mosque, but Friday is not a day of rest. In recent years, however, many Muslim countries have adopted the practice of closing offices one day in seven, and some have opted for Friday instead of Sunday. Muslims are supposed to fast for the entire ninth month of Ramadan. On the first of the following month of Shawwal, the first of the required feasts, 'Id al-Fitr, is celebrated to mark the end of the fast. About 69 days later, on the 10th of Dhu al-Hijja is 'Id al-Adha, the "Feast of Sacrifice" that commemorates Abraham's offering of his son. These are the main events in the Muslim calendar.

From *Update*, An Arab World Ministries Publication. No. 3, 1992. P.O. Box 96, Upper Darby, PA 19082, U.S.A. Used by permission.

Session 29: Christian Festivals as Bridges

In this session Ms. Stacey shares some practical suggestions for involving our Muslim friends in Christian festivals. Be thinking of additional ideas of your own as you listen.

Pre-Tape Assignment

None. Start the tape.

Outline

- I. Christmas
 - A. Send your children with home-made cakes and sweets to neighbors and friends.
 - B. In Christian hospitals and clinics, have a special meal for all.
 - C. Hold a ladies' tea party with special songs, readings, filmstrip etc. Explain the facts and customs.
 - D. Hold a children's party with games, songs, and some religious content.
 - E. Carol singing party for hospital patients; special films etc.
 - F. Lights on roofs of homes, school, church if allowed. Jesus, the Light (*nur*) of the World, is born.
- II. Lent
 - A. Stress the purposes of fasting; not compulsory, not to earn merit.
 - B. Explain the relationship between fasting and joy. The 'bridegroom' has come; every day is a day of celebration for the believer.
- III. Easter
 - A. Example from Pakistan: gathering for Bible reading of Easter account.
 - B. Send kids and sweets to neighbors and friends; have celebratory meals.
 - C. Pre-dawn singing; sunrise services.
 - D. Invite friends to come to your home.

Discussion

For the Easter Bible reading for the ladies, did they have them all read at the same time?

No they didn't. They had different people reading one after the other. I should have mentioned that, but it serves as a good example, doesn't it? To gather the women for a reading of the Bible was to make use of part of a Muslim custom that made the women feel comfortable. But to have the Bible passages read at the same time would be to compromise, wouldn't it, so in that part, we alter the custom so that God's Word can be clearly heard. We are concerned more with understanding than with form. The other would elevate form over meaning.

We celebrated our 20th wedding anniversary in Iran. So we invited all of our neighbors and friends to our home. We had Persian carpets all over our floor and in the yard, we put lights up in the trees, we had a wedding cake, and we repeated our vows to each other to celebrate, in English and in Persian. We thought that was something that would help people understand a Christian marriage.

Oh yes, that's very good. You were taking me up on my challenge to be creative in finding ways to use festivals and celebrations to relate to our Muslim friends and share some part of the Christian message. Conceivably one might celebrate ascension day (40 days after Easter Sunday), or epiphany on the 6th of January. Epiphany marks the revealing of Christ to the Gentiles and the coming of the Magi. As Muslims are Gentiles, like most Christians, it can be a celebration that might interest them.

There are so many other opportunities: your children's birthdays, perhaps your 40th birthday, or 50th or 60th. Wedding anniversaries, the birth of babies, the possibilities are endless. For any of these you can invite your Muslim friends and give some biblical explanation of your celebration, have grace before eating, and end with family prayers. And let us never be manipulative with these events. The point is truly to forge strong, loving relationships with your friends and neighbors, and in so doing to let them see Christ in you and be drawn to the Word. Love is the key to outreach that is genuine.

I've talked to people who didn't want to put up Christmas decorations because they tend to be associated with a more secular, materialistic approach to Christmas. What do you think?

Well, I would probably avoid the ones that don't have a Christian origin. Some decorations like stars and lights certainly have biblical meanings, even if many people in the West don't see them. Another thing to be sensitive to is that Muslims don't like prophets to be represented in pictures or statues, so maybe a crèche would not be a good idea.

I did have a small crèche in Iran, but Iran is not so against these kinds of portrayals. Saudi Arabia and other countries certainly would be. But Iran has many lovely miniatures of the prophets, Abraham, Noah and others. One thing, though, would be to be sure the baby Jesus isn't a white baby. We tend to make him look like a Westerner, which he wasn't!

These have been many good ideas, and I trust you will continue to think creatively.

Post-Tape Assignment

None. Go on to the next session.

Session 30: Communicating Through Rites

Learning about Muslim beliefs and practices concerning death and funerals should stimulate you to think through how both Muslim and Christian rites can be used as bridges to the communication of the Good News of Jesus.

Pre-Tape Assignment

- ☐ Read the short Stacey article which follows. Ms. Stacey refers to three other articles you are not required to read.

Outline

- I. Introductory illustration
- II. Insights from a Muslim article published about death and burial in India.

Muslim customs related to death and burial are extremely detailed. Even as a person nears death, custom dictates the way the body should face and what should and should not be said in the room. After death, there are precise instructions for bathing the body (*ghusl*) which is normally only done by members of the same sex; measurements for the sheeting (*kafn*) to wrap the body; a list of perfumes and other anointing compounds; and exact steps for the burial and recitations and prayers. There are sometimes different instructions for males and females. Burial normally takes place within 24 hours.
- III. Insights from “Contemporary Death Rites and Funeral Customs among South Indian Muslims,” by Ulrike Krinn in *The Bulletin* of the Henry Martyn Institute, Hyderabad, India, July-December, 1995, pp. 5-28.
 - A. There are steps in the burial rites that highlight Muslims’ lack of assurance of salvation. Examples: (1) prayers for the dead, (2) the belief that two angels (Munkar and Nakir) come to the grave to question the dead person and decide if he or she will be allowed to enter Paradise, this when the mourners are no more than forty paces on their return journey, (3) placing a portion of the Qur’an in the grave to help the dead person through the questioning.
 - B. Normally, only men accompany the body to the mosque for the funeral and to the grave site. (Occasionally, women who were very attached to the deceased may accompany the men, standing at a distance.) The women generally sit at home together, consoling one another, praying, and waiting for the return of the men.

❖
It may be more effective
to stress the power of the Gospel
to break the bonds of sin
than to emphasize the assurance
we can have of our salvation.
❖

- C. There are rites and customs for the remembrance of the dead after the burial. Examples: (1) Almsgiving with the intent of assuring a better afterlife for the dead person, (2) cooking extra food for a period of time, as if for the dead person, but distributing it to a poor person in the community, (3) holding remembrance ceremonies on the third day after the funeral and sometimes on the fortieth day in which a meal is provided, the bereaved are consoled, prayers for the dead may be offered, and the entire Qur'an might be read in simultaneous readings.
- III. Insights from *The Islamic Understanding of Death and Resurrection*, by Jane I. Smith and Yvonne H. Hadad. State University of New York Press, Albany, 1981.
- A. It is not true that Muslims do not believe that women have souls. They believe that all people must bear the weight of their own sins.
 - B. The Qur'an teaches that women and men are equal as they face eternity, although some portions of the *hadith* state otherwise.
 - C. Although some cultural and Quranic customs are changing in modern society, e.g., some unaccompanied women going on the pilgrimage, there is still a strong bias against women. More of them are supposed to be in hell.
 - D. A contemporary Egyptian prayer concerning the death of a child

Discussion

Did I read somewhere that tradition says there will be a 1000 women in hell for every 1 man in heaven? Is this true?

Yes, apparently there is a tradition that says that, although I have not yet tracked it down. When you come across it in the *hadith*, let me know.

You mentioned huris. Aren't they women or women-like creatures in heaven?

Well, both the Qur'an and the *hadith* say that there are women believers in heaven. The Qur'an is quite clear in saying that men and women are spiritually equal, but the chances of getting into heaven seem not so good for women as for men. Nevertheless, a man might meet with his believing wife in heaven.

But he will certainly meet *huris*. *Huris* are not women, but rather feminine beings in heaven. They are beautiful, and they are virgins. *Huris* are mentioned in the Qur'an in *Surah* 56 and other places as "companions" in Paradise. (You could look up some of the verses from the index to your Yūsūf 'Alī.) Paradise for a Muslim seems to be modeled along the lines of the ideal life they would like, so if you think of a religion growing up in the Arabian desert, which is lacking in water and very hot, well, Paradise seems to have streams of water, lots of luscious fruit, and these *huris* who minister to the inhabitants. It all seems rather sensual, which makes it appear that Paradise may be more for men than for women. Keep in mind that even our own Christian views of heaven from the book of Revelation are based on John's attempts to communicate the unimaginable in a way that makes sense down here. Paul said "eye hath not seen nor ear heard what God hath prepared for them that love him."

While women don't get much attention in terms of the afterlife, children get even less. A small child who dies may enhance his parents' position in heaven, making the balance of their good works outweigh the balance of their bad works, which is part of the judgment that believers face. That was mentioned in the prayer I read to you. But I haven't found much about children as such in the afterlife. There doesn't seem to be a clear statement.

I noticed when I was in India that the stipulation about a woman not participating in things because of her menstrual period has even filtered into the Christian church. I think they wouldn't take communion and sometimes they wouldn't even come to church.

Yes, I know of that. I actually had problems with some of my students. I used to talk to them about it individually. I tried to explain that it was an Old Testament concept. When the Muslim presence in an area is so strong, the Christians tend to be influenced by their neighbors. We had sometimes to be careful that the believers in Pakistan didn't identify more with the community of the Israelites in the Old Testament than with the New Testament church. It's good if you notice it so that you can gently try to teach women understand the liberty that is in Christ.

Post-Tape Assignment

- ☐ Progress Report #4 is due at this time.

Christian Rites of Passage as a Means of Communication

© Vivienne Stacey

Muslims are very interested in Christian practices, so useful discussions arise about births, marriages and deaths in either community. See William Miller's excellent booklet on *Beliefs and Practices of Christians* written in the form of a letter to a Muslim friend, available in Arabic, Urdu, Persian, Pushtu, English, and several other languages.

Births

Example from Yemen: "According to custom, friends come to visit a new mother; so we had many visitors; usually two or three each morning and afternoon. I prepared some Arabic Bible verses as little scrolls to give our visitors. I tell them that this is in thanks to God for our new baby. The verses all deal with children: Jesus blessing the children, telling us we must be like children to enter God's kingdom, proverbs about disciplining children, psalms thanking God for children etc. Choice of names - Jeffery means 'heavenly peace'. In Arabic we call him 'Saleem' meaning 'safe, secure, at peace'. I explain that even though there is war in the world we are 'saleem' in God's hand. Praise God."

October 1994 from the same source in Yemen: "One of our co-workers had a baby just before we got back, and last week we held a local-style party for her local friends. She got dressed up in fancy clothes with an elaborate headdress and reclined under a blanket in one corner of the room, while several friends (for a local person it would have been her mother and sisters) repeatedly served tea and cookies. I used pictures to share the stories of Jesus and the children, and the lost sheep. I also read two passages of Scripture and we handed out scrolls giving those passages as the guests left. So it was an opportunity to share truth, as well as an opportunity for our co-worker to bond with her local friends by participating as much as possible in their customs. Pray that the women who heard would also read the Scriptures with their families at home, and come back with questions! I will also be taking this story around and sharing it with my other local friends."

Weddings

Explain the meaning of the service and some of the practices. Remember that an Arab wedding is really between families rather than individuals. That is why the head of the family has such an important role. Loyalty and disloyalty, generosity and selfishness, honour and dishonour are major themes in extended family life. The Muslim marriage ceremony (*nikah* in Urdu) is a celebration of a marriage contract.

Deaths

The service in a Christian Prayer Book may impress a Muslim. Explain why we do certain things and not other things. Ask about their funeral arrangements and services.

Session 31: Journal Reports

You'll get a list of publications on Muslim issues in this session and brief reports on typical contents. Ms. Stacey hopes to entice you to subscribe to a least one and hopefully several to continue your education after ICS/MIS 6051 is over!

Pre-Tape Assignment

- It's time to start your third textbook, *Arab Women in the Field: Studying Your own Society*, edited by Altorki and El-Solh. This book will give you insights into anthropological research, a worthwhile endeavor for any Christian seeking to understand another culture. You'll also be introduced to the seven contemporary Arab women who author the chapters. Complete your reading by Session 37, but you may read on your own schedule. *Begin by reading chapter 1 now.*

Outline

- I. Introduction
- II. Journal reports Note: Publication and subscription information, including addresses and rates, are subject to change. *Contact the publisher before sending payment.*
 - A. *The Muslim World: A Journal Devoted to the Study of Islam and Christian-Muslim Relationship in Past and Present*. [Founded in 1911 by Samuel Zwemer.]

The Duncan Black Macdonald Center, Hartford Seminary,
Subscription and Fulfillment, TMW, 77 Sherman Street, Hartford,
Connecticut 06105-2260, U.S.A.
Quarterly; \$25 for students (\$30 for others) annual rate
 - B. *The Muslim Journal*

Muslim Journal Enterprises Inc., 929 W. 171st St., Hazel Crest IL 60429-1901,
U.S.A.
<http://www.worldforum.com/muslimj>
Weekly newspaper; \$45 yr.
 - C. *Islam and Christian-Muslim Relations*

Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak,
Birmingham, B29 6LQ, UK and Center for Muslim-Christian Understanding,
Georgetown University, Washington, DC, U.S.A.
Carfax Publishing, 875-81 Massachusetts Ave, Cambridge MA 02139, U.S.A.
<http://www.carfax.co.uk>
Tri-annually; \$96 personal annual rate

- D. *Seedbed* [Special emphases: pre-evangelism, evangelism, discipleship, and church planting]

Arab World Ministries International Office, P.O. Box 4006 Worthing, West
Sussex BN13 1AP UK
Fax 44 (0) 1903 215456
Quarterly; \$10 (£6) annual rate
- E. *The Islamic Quarterly*

Islamic Cultural Centre, 146 Park Road, London, NW8 7RG, UK
Quarterly, no price given
- F. *Islamic Law and Society*

Brill, P.O. Box 9000, 2300 PA, Leiden, The Netherlands
Quarterly; \$79 annual rate
- G. *Journal for the Scientific Study of Religion*

SSSR Business Office, 1365 Stone Hall, Sociological Department, Purdue
University, West Lafayette IN 47907-13650, U.S.A.
Quarterly; \$34 annual rate
- H. *ARAMCO World*

Aramco, Box 469008, Escondido CA 92046-9008, U.S.A.
Bi-monthly; free
- I. *Encounter: Documents for Muslim-Christian Understanding*

Published by the Pontificio Istituto di Studi e Arabi e d'Islamistica.
Viale di Trastevere, 89 00153 ROMA Italy
Bi-monthly; \$26 annual rate (for surface mail, more for airmail)
- J. *Journal of Muslim Minority Affairs*

Published by the Institute of Muslim Minority Affairs.
Carfax Publishing, 875-81 Massachusetts Ave, Cambridge MA 02139, U.S.A.
<http://www.carfax.co.uk/jmm-ad.htm>
Quarterly; \$45 personal annual rate

K. *The Bulletin*

Published by the Henry Martyn Institute of Islamic Studies. The Managing Editor, The Bulletin, Henry Martyn Institute, Hyderabad, A. P. 500 001, India
Quarterly; \$20 annual individual rate

L. *International Journal of Middle East Studies (IJMEAS)*

The Middle East Studies Association (MESA) of North America, Cambridge University Press
Headquarters & Secretariat, MESA, University of Arizona, 1232 North Cherry, Tucson AZ 85721, U.S.A.
Quarterly; Membership in MESA (full & assoc. - \$60; students - \$30) includes IJMEAS, the MESA Bulletin and Newsletter

M. *Al-Mushir* (The Counselor)

Theological Journal of the Christian Study Centre
The Treasurer, Christian Study Center, P.O. Box 529, 126B Murree Rd., Rawalpindi Cantt, Pakistan
Quarterly; \$25 + \$3 annual rate for air mail

III. Closing prayer

For Further Study

Here are two other journals not mentioned on the tape:

Islamic Studies

Islamic Research Institute, International Islamic University, Islamabad, Pakistan
Quarterly; \$50 annual rate

Minaret

The Islamic Center of Southern California, 434 South Vermont, Los Angeles CA 90020, U.S.A.
Monthly; \$25 annual rate

Post-Tape Assignment

- ☐ Note the Reaction Paper assignment on the Altorki and El-Solh book in your Syllabus now so that you will be recording insights for your paper as you go along. It is due with Progress Report #5 after Session 43.

Session 32: Women Leaders

Considering some of the Muslim views toward women, it may seem unlikely that they could find positions of leadership. But this session will cover two areas where women have and continue to exert influence on Muslim societies.

Pre-Tape Assignment

- ☐ Read chapter 2 of Altorki and El-Sohl.

Outline

- I. Opening prayer
- II. Muslim women leaders
 - A. Women in religious leadership: Sufi saints

Sufism

Sufism is a movement (not a sect) within Islam. Unlike orthodox Islam, male/female distinctions have never been pronounced within Sufism. Thus, some of the most well-known Sufi saints, such as Rabia (d. 801) have contributed to Sufi literature. Many of these lived during the first and second generations of Islam in as ascetics and apparently possessed supernatural powers.

Sufis are the mystics of Islam. Comparisons might be drawn to St. John of the Cross and Mother Julian (or Juliana) of Norwich in Christian church history. They all sought a deeper relationship with God.

The movement today is still strong, although often considerably mixed with folk Islam. It remains one area in which women exert religious influence in the Muslim world.

See "For Further Study" for resources on this topic.



- B. Women in political leadership

Contemporary Women Political Leaders

1964	Fatima Jinnah	Candidate for President of Pakistan
1988; 1993	Benazir Bhutto	Elected Prime Minister of Pakistan
1993	Tansu Cilla	Elected Prime Minister of Turkey
1988	Khalida Zia	Elected Prime Minister of Bangladesh

Examples of Historical Political Leaders (Queens)

1040-90	Queen Malika 'Arwa	Ruled in Yemen
1236-	Sultana Raddiyya	Ruled in Delhi
1347-79	Sultana Khadija	Ruled in Maldives Islands
1379-83	Sultana Myriam	Ruled in Maldives Islands
1383-88	Sultana Fatima	Ruled in Maldives Islands
1641-75	Queen Tajal-'alam	Ruled in Indonesia
1675-78	Queen Nur al-'alam	Ruled in Indonesia
1678-88	Queen Inayat Shah	Ruled in Indonesia
1688-1700	Queen Kamalat Shah	Ruled in Indonesia

Source: Fatima Mernissi, *The Forgotten Queens of Islam*. Polity Press, Cambridge, 1993.

C. Other leadership roles

In some places (most noticeably in more secular states such as Turkey), women can serve as pilots, in the military, as ambassadors, and in other societal roles, although these positions are often viewed as “experimental.”

For Further Study

Beck, Lois & Keddie, Mikki (eds.) *Women in the Muslim World*. Harvard University Press, Cambridge, Massachusetts & London, England, 1976.

Mernissi, Fatima. *The Forgotten Queens of Islam*. Polity Press, Cambridge, 1993, reprinted 1996.

Scattolin, Giuseppe. “Women in Islamic Mysticism.” *Encounter*, October, 1993, no. 198.

Smith, Margaret. *Rabi'a, the Mystic and Her Fellow-Saints in Islam*. Cambridge University Press, Cambridge, 1984.

Discussion

So, your observation is that, while we may be seeing some women in leadership roles in the political realm, the only place they exert influence in the religious realm is within sufism?

Yes, basically, that is the case. However, I should add that, as they do in many religions, women play a very strong role in encouraging religious observation in the home and in the religious upbringing of the children. Women also commonly teach in mosque schools, training other women as well as children.

I was surprised to hear that there could be women in the Air Force in Pakistan. Is that repeated anywhere else?

An interesting thing happened because of the Gulf War. In Sultanate of Oman, the United Arab Emirates, and in Bahrain, there was not enough manpower to have an adequate army, so women were trained as women officers. A team of officers from the United States trained them. There is now a women's section of the army in those countries. They have suitable uniforms that are modest, but functional for their active responsibilities. Their heads are covered, but not their faces. It sent shock waves in some parts of the Middle East. I heard of a woman soldier who stopped a truck and the driver of the truck was not about to stop for her. However, she was there with her gun and apparently he realized she would use it. You can imagine that it would take a while for Muslim men to adjust to these things.

Ms. Mernissi sounds like a feminist.

Yes, that would be a good characterization. She is one of the best known and influential feminists in the Muslim world. She is a scholar who goes back both to the Qur'an and to historical sources for her research. We will talk more about her in the next session or two.

You mentioned the woman prime minister of Turkey. It is worth noting that she was elected at a time when Turkey was vitally interested in getting into the European community. It may really have been an experiment. Although Turkey is often considered a secular country, that is only true on one level. It is very Islamic! I do not believe that Turkey has ever had a woman ambassador, although they do have some women in their parliament, but it is not exactly common to find women in political leadership there. Iran, of course, is much more restricted than Turkey, although many hope that is changing. When we were there they wouldn't even allow women on television. And yet, women in Iran have the right to vote, they can drive cars, and go out to work outside the home. And then there is Saudi Arabia, where none of this is true. So again we see a spectrum and we must carefully research the situation where we go because we can't generalize.

Yes, thank you for those insights. In Turkey there has actually been a revival of Islam. It became secular under Ataturk in the 1920s, and they continue to have a secular constitution. Ataturk was very keen on the involvement women in society and felt there should be a partnership between men and women. That was one of his strong emphases. But in the 1960s there was a renewal of radical Islam. Turkey is very divided on all this, but it has become more and more fundamentalist in some areas.

Do Muslim boys and girls go to the Islamic school you mentioned?

Yes, but they are always taught separately. The *madrasa* or mosque school is a mosque-related educational institution for the training of children for future religious leadership. It generally functions in the morning and early evening when children are free. It is not a substitute for the local school. The teacher, usually a *mullah*, teaches classical Arabic and memorization of the Arabic Qur'an, preferably the whole of it. Wherever I have been, I have always seen the girls taught separately by a woman teacher. In England, the large Muslim population is calling for not only separate, Islamic schools, but also schools segregated by gender. They are asking the government to provide these schools. Having small children mixed in a class may be tolerated in some places, but not as they get older, I would imagine.

When I was in India, I saw all boys and only boys studying the Qur'an.

I think they wouldn't leave the girls out entirely, but I'm sure they would be taught separately there. Contrast that with North Africa where there is a secularizing influence because of secular European culture coming through the French language. Morocco, Tunisia, and Algeria, after all, were under the control of France for more than a century. So it is not surprising that Mernissi, as a Moroccan, has a more secular approach to her research and writing. She, like other intellectuals, writes and lectures in French. Yet there are two streams flowing through North Africa, the other being the strong Islamic influence coming from Cairo. It makes for an interesting, difficult mix.

Post-Tape Assignment

Go on to the next session.

Session 33: Human Rights in Islam

This and the next session will cover issues related to human rights and law reform, particularly as they affect women. Note that most Muslim countries claim to agree with the United Nations statements on human rights.

Pre-Tape Assignment

- ☐ Read chapter 3 of Altorki and El-Sohl.

Outline

I. Introduction

Islam presents man with a charter of human liberty within a religious framework which emphasizes the necessity of his being aware of his responsibility and accountability.

from Brohi, A.K. "Islam and Human Rights" in Gauhar, A. (ed.) *The Challenge of Islam*.

II. Issues concerning Islam & Human Rights

- A. Islam is theocentric ❖ The West is anthropocentric [from Colin Chapman]

1. Human rights in Islam exist only in relation to human obligations.
2. Islamic social concepts do not distinguish between the individual and the state as does the West.

Islam	vs.	West
Duties	vs.	Rights
Communalism	vs.	Individualism

3. These aspects of Islamic thought result in tensions with the *United Nations Universal Declaration of Human Rights*.
 - a. "...no distinctions to be made... equality without distinctions of any kind..." *UN Declaration, Article 2*

Compare: Three Great Inequalities in the Islamic Legal Tradition

Men	❖	Women
Muslims	❖	Non-Muslims
Free Men	❖	Slaves

- b. “...equal rights as to marriage, during marriage, and its dissolution...”
UN Declaration, Article 16.1

Compare: ❖ Women’s rights vs. men’s rights in marriage

❖ Women’s rights in divorce

❖ Women’s rights who are the wards of men

- c. “...freedom of thought, conscience, and religion... freedom to change his religion or belief...” *UN Declaration, Article 18*

Compare: ❖ Islam gives freedom to _____

❖ Islam does not give freedom to _____

4. Quranic passages that appear to support human freedoms [Look up each verse]

- a. Q 2:256
- b. Q 49:14
- c. Q 109:6
- d. Q 10:99
- e. Q 30:30
- f. It can also be argued from the Qur’an (Q 2:256) that the conquest of Arabia was not to impose Islam, but to create a situation in which Islam could have a hearing.

- B. Islam views anyone renouncing Islam as deserving death, even though the Quranic passages on apostasy (see Q 4:89) were originally addressed to hypocrites, i.e., idolaters who made a profession of Islam and later when back to their former life.

Despite this, Quranic passages on those who deny or renounce Islam form the basis for the “Law of Apostasy” which mandates punishment by death and merit for those who would kill an apostate.

Note that the Qur’an itself does not conclusively support death for apostasy, but there is support for the death penalty in the *hadith*.

- C. In Pakistan, the “Blasphemy Laws” prohibit anyone saying anything offensive about Muhammad or Islam.
- D. Summary statement from a Sudanese Islamic scholar

For Further Study

Chapman, Colin. *Islam and the West: Conflict, Coexistence or Conversion?* Carlisle, Cumbria, Paternoster Press, 1998.

United Nations Universal Declaration of Human Rights. United Nations, 1948. (Note especially chapter 5 entitled “Human Rights: A Conflict between Secular and Islamic Concepts.”)

Universal Islamic Declaration of Human Rights. Islamic Council of Europe, London, 1981.

Session 34: Human Rights in Islam (cont.)

Some moderate Muslim thinkers want to move Islamic countries forward in the area of human rights, but how can they argue against traditional interpretations of the divine law of the Qur'an? What reforms are taking place?

Pre-Tape Assignment

- ☐ Read chapter 4 of Altorki and El-Sohl.

Outline

- I. New laws relating to the position of women have been introduced in many lands, usually based on a non-traditional interpretation of the Qur'an. Four principles are sometimes employed to amend the divine law of the Qur'an by those seeking to bring reform:
 - A. A procedural device is sometimes used whereby the reformers did not claim to change the divine law, but only gave orders that certain portions were not to be applied.
 - B. Laws are sometimes formulated from one of the four main schools of Islamic law, and partly from one or more of the others to come out with a new interpretation.
 - C. Consensus (*ijma*) is used, whereby members of the community go back to the original sources and make fresh deductions on which they all agree.
 - D. Administrative orders based upon one of these three principles (above) have sometimes made reform possible in some Islamic countries.
- II. Although Islam generally gets a "bad press" on human rights in the West, we need to recognize that their view of human rights is consistent with their unitarian worldview.
- III. Many countries have introduced reform in relation to the position of women.

On the next page, record any of the reforms or issues mentioned for the following countries as well as the problems in putting these reforms into practice.

A. Tunisia

B. Libya

C. Egypt

D. Pakistan

E. Kenya

Issues related to Women, Human Rights & Law Reform

Polygamy, divorce, sex discrimination, schooling for girls as well as boys, dowry payments, inheritance, provisions for children and orphans, literacy, access to technology, rape, abuse of women, adultery, credibility of women as witnesses, custody of children, registration of births and deaths, age for marriage.

For Further Study

Mintjes, H. *The Doctor and the Ladies: A New Debate on 'Women and Islam' in Pakistan*. Rawalpindi, Christian Study Centre, 1984.

White, Elizabeth H. "Legal Reform as an Indicator of Women's Status in Muslim Nations," in Beck, Lois & Keddie, Nikki, (eds.) *Women in the Muslim World*. Cambridge, MA and London: Harvard University Press, 1978, pp. 52-68.

Traer, Robert. "Human Rights in Islam." *Islamic Studies Quarterly Journal*, vo. 28, no. 2, Summer, 1989, pp. 116-129.

Peterson, J. E. "The Political Status of Women in the Arab Gulf States." *The Middle East Journal*, vol. 43, no. 1, Winter, 1989, pp. 34-50

See also:

Rashid, Abdur. *The Islamization of Laws in Pakistan, with Special Reference to the Status of Women*. Thesis (Ph.D.), University of London, 1987. [Microfiche: University of London Library, 1990.]

Maskiell, Michelle. *The Impact of Islamization Policies on Pakistani Women's Lives*. (Working paper). East Lansing, Michigan, Office of Women in International Development, #69, Michigan State University, 1984.

Discussion

You were talking about Queen Elizabeth at the end, I guess?

Yes. Saudi Arabia granted her the title of an "Honorary Man." Isn't that marvelous?

One country you didn't mention is Afganistan, but that is one where I don't think the concepts of reform or human rights have any bearing.

Yes, the Taliban is an extreme. They are so extreme. When they came to power, no woman could practice as a doctor or a nurse. The chief gynaecologist in the country was a woman well recognized in her field, and she was not allowed to practice. There were many widows in Kabul and elsewhere in the country because of all the fighting for so many years, but if they had jobs, they were suddenly unable to work and support their families. So women and children are having a very difficult time. I can't think of anything more shocking than the Taliban rule.

How does the rest of the Muslim world view them?

Some of them seem to support them. It suits Pakistan, for example, to have a unified Afghanistan. I think that is how some other countries in central Asia view it. The problem is you have Afghanistan which is in a key position, a crossroads, for that part of the world. If it is torn about by tribal warfare and civil war, it destabilizes the entire area and inhibits trade deals between the other Muslim countries. So to have a unified Afghanistan has many benefits. Even the American and British governments once supported an extreme fundamentalist leader in Afghanistan when Russia was gaining so much of a foothold there. But he wasn't as bad as the Taliban. So there is sometimes a willingness to support the person or group who can bring a unity to a nation. Well, the Taliban have a sort of unity, but at quite a price.

So that's an example of politics winning out over human rights.

Yes, unfortunately. The only possible signs of hope are that the leaders of the Taliban discovered that they cannot live in a vacuum. I read an interesting article of a meeting some of them came to in Texas to discuss a new oil pipeline. It was fascinating to read how the Texas oil people had to adapt their way of conducting business, discussing things over a big meal, being more people-oriented than time-oriented. Likewise, the Taliban representatives began to see that even though they thought they could crack down on all global communications, even severely limiting the telephone lines, they aren't going to be able to survive that way in today's world. They may have to allow fax and e-mail and other things in the future.

Post-Tape Assignment

None. Go on to the next session.

Session 35: Population, Birth Control & Abortion

Birth control & abortion have a profound impact on women. You'll be surprised at the moderate approach of Muslim governments to these issues, but remember that population has a profound impact on a country's economy.

Pre-Tape Assignment

- ☐ Read chapter 5 of Altorki and El-Sohl.

Outline

- I. Muslims governments continue to introduce reforms related to population control which they claim are not contrary to the teaching of the Qur'an or the *hadith*.
 - A. Overpopulation is a major economic problem for many Muslim countries.
 - B. The main increase of Muslims in the United States and other countries is by population increase.
 - C. As a result, many Muslim countries encourage family planning programs often using the Qur'an and *hadith* as support.
 - D. Nevertheless, the population is rapidly growing in Muslim lands because of ignorance, fear, or the advice of religious leaders who advise against birth control.
- II. In terms of abortion, there are differences of opinion similar to those in the West.
 - A. Some argue that abortion is murder, a criminal act.
 - B. Some view abortion as permissible to save the mother's life or to prevent a severely deformed baby.
 - C. There is a tremendous demand for legal and illegal abortion.
 - D. Most governments permit abortions on medical grounds.

- III. The issues of family planning and abortion have brought about some interesting developments in the Islamic world:
- A. Iran, which closed all family planning clinics and banned contraceptives under the Ayatollah Khomeini, eventually (under pressure from women) had to issue a statement about conditions under which birth control is permissible.
 - B. At a United Nations Conference on Population and Development (Cairo, 1994), Muslims and Catholics found themselves strong allies in their strict views on birth control.
- IV. Other observations
- A. Most women who get abortions in Iran are married women.
 - B. Some Muslims in South Carolina approve of birth control.
 - C. Muslims agree with the concept of the sanctity of human life.
 - D. Many village women may have abortions without telling their husbands.
 - E. Indonesia has been very successful in terms of family planning ("Two children is enough").
 - F. India also uses a slogan to promote family planning. Indira Gandhi's government was ultimately brought down by her emphasis on the compulsory sterilization of men.
 - G. China allows more than one child for a Muslim family.
- III. Closing prayer

Post-Tape Assignment

Remember that your Reaction Paper on the Altorki and El-Sohl text is due with Progress Report #5.

Session 36: Reference Book Reports

In this session you'll become familiar with some important and valuable reference books for your future research. You'll also learn some facts about Muslim terms and people groups.

Pre-Tape Assignment

- ☐ Read chapter 6 of Altorki and El-Sohl.

Outline

- | | | |
|------|---|--------|
| I. | <i>E.J. Brill's The First Encyclopedia of Islam, 1913 - 1936</i>
1987 Leiden & New York: E. J. Brill. 9 vol.
CIU call number: DS35.59.E53 1987 | Niya |
| | | |
| II. | <i>New Edition of The Encyclopedia of Islam</i>
1979 Leiden & New York: E. J. Brill. 9 vol.
CIU call number: DS37.E523 | Bibi |
| | | |
| III. | <i>Middle East Contemporary Survey, 1976-81</i>
1978 New York and London: Holmes & Meiers 5 vol.
CIU call number: Ref. DS62.8.M53 | Mihrab |
| | | |
| IV. | <i>Muslim Peoples, A World Ethnographic Survey</i>
1984 Richard V. Weekes, Westport, CT: Greenwood Press 2 vol.
CIU call number: DS35.625.A1 M87 1984 | |
| | | |
| V. | <i>Peoples of the World: The Middle East and North Africa</i>
1992 Joyce Moss & George Wilson, Detroit, MI: Gale Research
CIU call number: DS58.M6 | |

For Further Study [A list of other reference books not discussed on the tape.]

- Oxford Encyclopedia of the Modern Islamic World*
1995 John L. Esposito, editor in chief, New York: Oxford University Press. 4 vol.
CIU call number: DS35.53.095 1995

Shorter Encyclopedia of Islam

1953 Gibb, H.A.R. and J.H. Kramers, ed. Ithaca, NY: Cornell University Press
CIU call number: Ref. DS37.E52

Islam in Asia: Religion, Politics, and Society

1987 John L. Esposito, ed. New York: Oxford University Press
CIU call number: BP63.A1 I85 I987

Handbooks to the Modern World

1981 Robert H. Taylor, ed. New York & London: Facts on File, Inc. 6 vol.
Asia and the Pacific 2 vol.
CIU call number: Ref. DS5.A79 1991

NOTE: ICS/MIS 6051 students studying for credit at a distance from the main campus have access to these and the other reference books included in the CIU Library collection. You can request the reference librarian to photocopy an article on a topic you wish to research for this course.

Discussion

I was struck with how important the publication date of a source is for doing research. Sometimes I grab a book and assume that since it's in the library, it's going to have accurate information. But if you are interested in the Muslim peoples of the former Soviet Union, a lot has changed since 1991. So, the book I looked at was valuable in reading about their history and where they came from, what their life was like when the Soviets took over and under the Soviet rule, but it obviously didn't go past that.

Yes, a good point to emphasize. The older books are very often excellent, but you must amend your study to include newer books with more current information. This is why the essence of good research is to consult multiple sources. You have mentioned the chronological, historical problem that can result from consulting only one or a few sources. There is also a perspective problem that arises unless one is willing to research a topic thoroughly, reading both Christian and Muslim writers and original sources as much as possible. A good researcher never jumps to a conclusion, but reviews as wide a selection of the literature as possible and then lets the conclusions emerge. This is another reason for starting with a good, narrowly defined topic, because otherwise the task can be overwhelming. I hope this is what you will do for your research paper for this course.

Post-Tape Assignment

None, but when you work on your research paper, make a point to consult some of the reference books mentioned in this session. If you do not have access to them in your location, you can request photocopies of pages for some key terms from the CIU Library under the procedures described elsewhere.

Session 37: Female Circumcision

Female circumcision (or FGM = female genital mutilation) of Muslim women is practiced in the Middle East, Africa, Asia, and among Muslims living in Western countries. The next two sessions address this critical, disturbing women's issue.

Pre-Tape Assignment

- ❑ Read chapter 7 of Altorki and El-Sohl.

Outline

I. Introduction: References

Hosken, Fran P. *The Hosken Report: Genital and Sexual Mutilation of Females* (4th rev. ed.), Women's International Network News, 1993.

McLean, Scilla and Graham, Stella Efua (ed.) *Female circumcision, excision and infibulation: The facts and proposals for change*. (Report no. 47). The Minority Rights Group, New York, 1983.

Abdalla, Rakiya Haji Dualeh. *Sisters in affliction: Circumcision and infibulation of women in Africa*. Zed Press, London, 1982.

II. Information from 1996 lectures of the Royal College of Obstetrics & Gynaecology, London

There are roughly 110 million Muslim women on whom FGM has been practiced.

III. Information from the Internet

A. Finding information on the Internet

B. General overview

1. Most Muslim writers claim FGM is a social, not a religious practice, that it predates Islam, and that it is practiced by all religions.
2. FGM is usually performed on girls before puberty. It is intended to reduce the sexual response of women.

C. Three types of FGM & hygiene / medical issues

D. Who does it? Where? Why is it done?

For Further Study

Although the topic was unpleasant and disturbing, you just received a demonstration of the value of the Internet for research purposes. With very little time or effort expended, a member of the studio class produced a very informative, well organized, four page document that served as the basis for much of this and the next session. If you have access to the Internet and have not yet used it for research purposes, make that a priority before you finish this course – certainly, for your research paper. Check the CBS Stylesheet for listing Internet information in a bibliography.

Post-Tape Assignment

None. Go on to the next session.

Session 38: Female Circumcision (cont.)

To understand FGM as well as other facets of Islamic societies, it is essential to understand the strong role that shame and honor wield on the thinking and action of Muslims. It is here that Ms. Stacey begins this session.

Pre-Tape Assignment

- ☐ If you have anything left to read in Altorki and El-Sohl, finish it now.

Outline

- I. Introduction: Shame and honor in Islamic societies

[Contrast = Christian emphasis on guilt and integrity]

- II. Who does it? Where? Why is it done? (cont.)

- III. Debate among Muslims

Nawal El-Saadawi
Egyptian
feminist &
writer

IV. Reaction of the non-Islamic world

V. United Nations activity

VI. Conclusion: One doctor's attempt to deal with FGM

Discussion

As a man, this is very, very hard to deal with. And yes, I understand that it is just as hard and even harder for my sisters here in the class. I knew it existed, but this is the first time I've really heard a lot about it. I'm not even sure I have a question, but I have a sense that there is a very deep spiritual warfare dimension to all this. It has to be directed by Satan. I keep thinking of Genesis 3 and the seed of the woman and the seed of the devil. Somehow this is a war of Satan upon women.

I think we will leave it at that.

Post-Tape Assignment

None. Go on to the next session.

Session 39: Homemaking

In Islamic societies, as elsewhere, life centers in the home. Even the busiest professional returns home to rest and regroup. This session will give you excellent tips for home-based ministry that reflects the love and grace of Christ Jesus.

Pre-Tape Assignment

None. Start the tape and record as many insights as you can in the spaces below. Some of them may save you from embarrassing mistakes on the field. Stop and start the tape as needed to make a complete list.

Outline

- I. Opening prayer
- II. Insights from *Homemaking and MTM (Ministry to Muslims)* Interserve, London, 1990.
[This is an article released only for private circulation.]

- III. Insights from *Salam Alekum! Understanding Muslim Culture to Make Friends* Iliff, Frances. Interserve, London, 1995.

III. An additional insight from Ms. Stacey

Discussion

Where did the author of *Salam Alekum!* work?

Frances Iliff worked in Iran and Afghanistan, and she now works among Asians in Britain, mainly Afghans. The book was written for people in England, but I think most of it is equally appropriate for people from the U.S.A.

How do Muslims know which way Mecca is?

In most Muslim countries, there will be arrows somewhere in hotel rooms pointing to Mecca, sometimes under glass tabletops or in closets. You will also see arrows indicating the direction of Mecca at bus and railway stations and at airports. In the U.S.A. or Britain the mosques make the direction obvious. You can be sure that anyone who says their prayers will know, and you need to know so you avoid problems like those I mentioned.

Post-Tape Assignment

None. However, recall that your Interaction Paper on Altorki and El-Sohl is due with Progress Report#5 (after Session 43).

Session 40: feminism

You will now meet four feminists whose writing has influenced the Muslim world. Don't allow the criticism of feminism among many Christians to cloud your ability to listen carefully to these women and the foundation of their beliefs.

Pre-Tape Assignment

None. Start the tape.

Outline

- I. Introduction
 - A. Feminism is found across all cultures.
 - B. Good resources (to consider borrowing or purchasing)
 1. *Islam, Gender, and Social Change*. Hadad, Yvonne, and Esposito, John (ed.), Oxford University Press, New York, Oxford, 1998.
 2. *Gender and National Identity: Women in Politics in Muslim Societies*. Moghadan, Valentine, Zed Books, London, 1994.
 3. *Arab Women: Old Boundaries. New Frontiers*. Tucker, Judith (ed.), Bloomington & Indianapolis, Indiana University Press, 1993. [Chapter 7]
- II. Four prominent Muslim feminists [See Jones, Catherine, "Women in Muslim-Christian Dialogue," *Encounter*, No. 207-209, July/Sept., 1994.]
 - A. Dr. Riffat Hassan
 1. Background & overview
 2. Example of Hassan's scholarship

<p>Common theological assumption God's primary creation is man; woman is derivative of man and therefore ontologically secondary</p>	<p>Clarification from the Qur'an Man and woman created from one single life cell See Q 6:98, 31:28</p>
--	--

Woman was the primary agent of the fall, hence all “daughters of Eve” are to be regarded with hatred, suspicion and contempt

Satan whispered to both Adam and Eve in the garden
See Q 7:20, 2:36, 20:120-121

Women was created not only from man, but for man, which makes her existence merely instrumental

Compare Q 2:228, 4:34 with Q 9:71-72 and 30:21

3. Hassan is also active in the promotion of human rights. She is involved in Jewish-Christian-Muslim dialog, and is concerned with peace, poverty, racism, etc.

B. Dr. Fatima Mernissi (b. 1941)

1. Good resources written by Mernissi

The Harem Within: Tales of a Moroccan Girlhood, London, Bantam, 1995.

Beyond the Veil: Male-Female Dynamics in Modern Muslim Society, London, AlSaqi Books, 1985.

2. Some of Mernissi’s themes include:

- a. Inequality for women in many contemporary Muslim societies is not based on Islamic theology, but is a result of social institutions designed to restrain women’s power.
- b. There is a link between women’s liberation and economic development.
- c. The greater the oppression and material deprivation, the more a radical feminist movement is likely to emerge.
- d. Quranic texts have been manipulation by those who want to maintain a patriarchal Islamic society.

C. Qazaleh Alizadeh (1948-1996)

A fragment of light in the darkness

— obituary of writer Qazaleh Alizadeh in *The Guardian*, June 21, 1996

Alizadeh’s short story collection *Chaharrah* (Crossroads) won the Iranian literary journal *Gardun*’s 1995 Golden Pen award. (Note that *Gardun* was later closed by Iranian censors.)

2. Alizadeh hung herself (apparently after taking large doses of tranquilizers) in 1996. The Iranian press attributed her death to a recent bout with breast cancer and noted that she had tried to commit suicide twice before. The Paris-based National Resistance has accused the Iranian government of murdering her and suppressing the distribution of her work.
3. Born an only child into a privileged Iranian family, beautiful, talented, and well educated, Alizadeh's romantic, optimistic nature could not stand when confronted by Iranian reality. She sank into bitterness and writing characterized by dark perspectives, desperation, and scant hope of justice, although often with a tiny ray of hope.
4. Alizadeh was married twice and had three daughters.

D. Dr. Nawal Al-Sadawi (b. 1930)

Read this section now on the fourth feminist (which is not covered on the tape.)

1. Dr. Al-Sadawi is an Egyptian doctor and psychiatrist who has written over thirty literary works--novels, theatre, literary and scientific writings. She has often chosen fiction as one of the most effective ways to advance the cause of Arab women.
2. Although her major contribution is in the field of literature and advocacy, she addresses the underlying religious issues. She has been particularly outspoken against militant "fundamentalists," noting that women are often made their scapegoat.
3. Dr. Al-Sadawi, a victim of FGM, speaks out strongly against this practice and other abuse of women. She is an active member of the Arab Women's Solidarity Association, founded in 1985.
4. She has experienced house arrest, imprisonment, and a period of exile for her views.

Discussion

Practically speaking, how can the feminist movement survive in a Muslim country? For example, I can't even understand how a woman could take time away from her family or position, if she worked, to campaign for women's rights.

Well, it certainly can be hard for both men and women who try to campaign for women's rights. One way it can be done is that most Muslim countries have an anti-rape society where they actively face the issue of abuse of women, rape, and death by burning. In Pakistan, for example, nearly every day a woman is reported to have committed suicide, generally because of the explosion of a stove or some other fire-related accident. So when the death is reported or the body is taken to the hospital, the story is that she was cooking and her scarf caught fire and she burned to death. There are those who address this issue

because this is often a way of getting rid of an unwanted wife. Maybe in 5% of the cases it is an accident, but it is part of what happens every day. And there are other ways in which women are abused. Of course, it is terribly hard to get justice in these situations, and this is why these anti-rape groups have emerged, many dealing with the wider question of abuse. They campaign for justice and for some protection for women from these kinds of things. This is a way that some people can be involved. Generally, it does not mean leaving their jobs or their families, but just banding together to work for these ideals. I must say that I have more sympathy for Muslim feminists who confront this terrible harmful issues than I do for some of the feminist theologians who want to change all of our vocabulary.

I found it interesting that Alizadeh was supposed to have committed suicide hanging from a tree in northern Iran. When we lived there we had a pastor who died the same way, hung from a tree in a forest. The official report was that it was a suicide. I think it just emphasizes the strictness of the fundamentalist movement. Anyone who gets in their way, they can't let it go; they just have to do something about it. From my experience, I would tend to doubt that hers was a totally voluntary death. She could have died more easily and with less pain with just the pills.

Yes, for many Muslims who want liberation and rights for women, one of the biggest problems is when the law and the courts provide for some of these things, but the religious leaders take the matters into their own hands.

I was wondering where these women get their works published. They are pretty radical.

Mernissi gets her work published in Paris, although that decision may be just as much concerned with gaining a wider circulation. Our fourth feminist, Nawal Al-Sadawi, had some of her work published in Egypt, but then she was exiled for a while. There is a fairly well entrenched movement in Egypt, though. I think it would be very difficult to stop it. So, there are various answers to your question. Some feminist works are published in Islamic countries, some in the West.

If a woman received persecution for standing up for women's rights and she was forced to leave her own country, could she get entrance into another country?

It is possible that she could seek political asylum in some countries. Certain countries will allow this for women who face inevitable female circumcision. Different countries have different conditions under which they will receive refugees from oppression. Some of these leaders in the feminist movement may even hold two passports. Riffat Hassan resides in the U.S.A.

Post-Tape Assignment

None. Go on to the next session.

Session 41: Post-Modernity

You need to understand the concept of post-modernity, a mindset toward truth and life that increasingly permeates the "global village" transmitted by the media and shared experience. It affects how people hear and understand the Qur'an and the Bible.

Pre-Tape Assignment

None. Start the tape.

Outline

- I. Warning: The post-modern world which is secular, cynical, irreverent, fragmented, and materialistic, can be hostile to religion.

See Ahmed, Akbar S. *Postmodernism and Islam: Predicament and Promise* (Routledge, London and New York, 1992.)
- II. A picture of post-modernity
 - A. The world is being greatly changed by...
 - ...urbanization
 - economics
 - political instability
 - population growth
 - changing role of women
 - technology
 - restricted access
 - resurgence of religions
 - etc.
 - B. Muslims and Christians hold that belief should cover every aspect of life, but our beliefs are being challenged by the rapid change experienced throughout the world at the beginning of the 21st century. Globalization and a common youth culture tend to blur the distinctions between cultures.
 - C. In the past family values, ethnic and linguistic identity, and personal faith were the glue that held a society today. This is being replaced by a shallow, but universal culture fostered by the media (advertising, sports, films, TV) and cross-cultural interaction.
 - D. Christians have already privatized religion, largely isolating it from educational and marketplace venues. Muslims are also facing these tensions, but are fighting back more vigorously.

- E. Islam is the fastest growing religion in the world. Reaction to post-modernity within the Muslim world comes on both ends of a continuum: fundamentalists who strive to forcibly hang on to traditional power structures and practices versus the brazen efforts of Salman Rushdie and others who want total freedom from traditions and orthodox religious restraint.

<p>"I do not believe in belief." E.M. Forster</p>

- F. The post-modern relativistic "religion" of tolerance challenges Muslims and Christians who believe in absolute truth. The post-modern mind will virtually believe anything ("pick & mix"), leading to a new wave of paganism.

- G. Evangelism among Muslims can be complicated by post-modern thinking and teaching within the Christian church as people question the incarnation, resurrection, authority of the Bible, etc.

III. How do we address Muslims in the post-modern world?

- A. Lifestyle backed up by personal testimony will have great appeal.
- B. The examination of mutual themes in the Bible and the Qur'an can lead to discussion on authority and some cooperation on issues that can foster building relationships.
- C. Relief and rehabilitation projects can be vehicles for cooperation.
- D. Find out where people are and relate to them there. Don't assume a Muslim will share the traditional beliefs of the Qur'an.
- E. Young people caught between shifting cultures need a special approach.
- F. The Internet (e.g., Cafe Medina) can be used for communication.

Discussion

I know we've already mentioned it a bit, but I still don't see how teaching Muslim children to become masters of the Internet is not going to backfire on them.

Yes, it poses problems for all of us. Your child is just as likely to see or read something you don't want her to as to see something wholesome and educational. This is where the family and spiritual values are so important. It also makes me think of Jesus' words that "the truth will make you free." This is why I believe Christians should be using this technology to get the truth of Jesus Christ out there. People can buy into lies, but I think the truth, if they come upon it, is very compelling.

Maybe I am too naive about this issue of post-modernism, but I really don't see what the big deal is. It strikes me as the same kind of thing that Paul faced in the early church. They had all these mystery religions, truth was relative. His answer to that was always one God, one Word, one faith, one baptism.

We are in danger, though, of having an out-of-date view. I try very hard to keep up with what young people are thinking. I talk to my nephews and to other young people. Keep in mind that maybe 70-75% of Muslims in certain parts of the world are young, below the age of perhaps 20. This is true across North Africa. We need to ask ourselves, "What do they think about? What are their felt needs?" While it is true, as you say, that relativism and people trying to go beyond revealed truth is nothing new, I do believe there are other aspects to our world that are unique to this time: The rapid changes in urbanization, technology, the materialistic and consumer-driven economy, and a kind of nihilism that comes from the mass destruction of people and property through world wars and on-going conflicts that we all know about every day because of the media. Even 20 years ago an average Muslim home might have been shielded from this kind of global information, but nowadays, matters that only the wealthy and well educated might have addressed are debated in markets in even the smallest villages, thanks primarily to television. And who would have guessed 50 years ago that popular music or movies from the U.S. would be played in Muslim countries? It behooves us to keep up on this. Watch out lest even your own thinking is not clouded by post-modern influences, perhaps in being influenced by advertisers of your need to buy what you absolutely *must* have.

In my apologetics class we talked about this, and one good thing is, post-modern people really do seem to be searching for something meaningful. They are often rootless compared to people of the past. They want something to hang on to. And yet, when you try to tell them that there is just one truth, the immediate response is to reject that. Choice is a high value for the post-modernist. You make your choices, I'll make mine. So that becomes a real challenge! I've run into people who really have pasted together whatever beliefs they find the most suitable to how they want to live, part Christian, part Eastern, part secular. It can be frustrating. I take comfort in the fact that God can still break in.

Yes, we have definitely moved away from rationalism. It used to be that apologists tried to establish the credibility of our message. Today people are not only not interested in how true your truth is, they question that *anything* can be true.

It seems to me, though, that whether we are witnessing to a Qur'an-believing Muslim or a relativist or any stripe, we come up with the same approach: We have to proclaim the truth.

Yes, but we need to gain a hearing, we must have lives that match the truth that we are proclaiming, we need to find out where they are, and then ideally proclaim the truth in a way that addresses where they are.

Post-Tape Assignment

None. Go on to the next lesson to continue this topic.

Session 42: Post-Modernity (cont.)

We tend to think of Islam as a historical religion, focusing our attention on the Qur'an, hadith, and traditional cultural practices and customs. But Islam is in a state of flux just like the rest of the post-modern world. This session has more examples.

Pre-Tape Assignment

None. This session refers to reading from the book *Islam, Globalization & Postmodernity*, edited by Akbar S. Ahmed and Hastings Donnan (Routledge, London and New York, 1994). You are not required to read the chapters mentioned.

Outline

I. Introduction

II. Insights from the book [Record insights below]

“Islam in the age of Postmodernity” (ch. 1) by Akbar S. Ahmed and Hastings Donnan

“Challenges for Muslim Women in a Postmodern World” (ch. 7) by Anita M. Weiss

“Women and the Veil: Personal responses to Global Process” (ch. 8) by Helen Watson

Post-Tape Assignment

None. Note that Progress Report #5 will be due at the end of the next session.

Session 43: Post-Modernity (cont.)

This session gives one more look at the radical changes affecting Islamic societies all over the world. As you listen, pay particular attention to the issues facing Muslim youth, noting that their Muslim mothers have these problems on their hearts.

Pre-Tape Assignment

None. This session is based on the book entitled *McDonald's, Minarets, and Modernity: The Anatomy of the Emerging Secular, Muslim World*, by Bob Hitching (Seven Oaks, Kent, U.K., 1996). In Hitching's book "modernity" refers to those tangible changes in Islamic societies that are wrenching people from traditional life patterns and thrusting them into modern, global ones, particularly those who are immigrants in Western countries. These are the changes and tensions that contribute to the post-modern mindset previously discussed. They also represent a tremendous opportunity for Christian witness for those who understand them. Hitching's book is quite provocative, as you'll hear. Consider reading it yourself.

Outline

- I. Insights from chapters 1-4

- II. Insights from chapters 5-8

- III. Insights from chapter 9 ("The Restoration of the Sacred")

Discussion

On the matter of homosexuality, I'm glad the book raised it as an issue because I had not even considered it. It doesn't seem to fit in with the Islamic way of life. Do you think the fact that there is quite a bit of homosexuality in Muslim countries could be a result of the way children are socialized, with so much separation of children by sex even in their schooling? Does the Qur'an speak to homosexuality? I have a lot of questions!

[Another student:] In a class I had last night on Islam in North America, the professor mentioned that in Islamic countries, in male prisons there are a lot of female impersonators, and the reverse is true in female prisons. He felt this was an indication of the tendency toward homosexuality when there is strict gender separation.

The Qur'an does have an injunction against homosexuality in Q 7: 80-84 which speaks of Lot (or Lut) preaching to people of lewdness, and mentions men seeking men in preference to women. I don't really think it is surprising that homosexuality and lesbianism is widespread in Islam because of the division of the sexes. It puts greater temptation on both men and women, boys and girls. At least that is certainly part of the reason. What have you learned from your experience, Jay?

I don't know that I can comment on the motivation or the dynamics. It is certainly out there. I am most familiar with North Africa, and it is very much a part of the sub-culture there. And it can actually be a problem because it is not usually as blatant as we experience it in the West. I know that one of our workers in Egypt was quite concerned about leaving her two young sons with caretakers.

We see it in the East, we see it in the West. We see it with Christians and Muslims and secular people, black and white. In some denominations there is a very real struggle not just with homosexuality, but ordaining homosexuals as clergy. Regardless of what you think of them, these are people who consider themselves Christians. It was African bishops who were shocked at the attitudes of some North American and English bishops at the 1998 Lambeth conference.

I found in Iran that, like prostitution, homosexuality is definitely there, but it is undercover. Another thing is that because of the extended families which still exists far more than here, it is not quite as easy because everybody is around all the time. There are lots of family members and friends and neighbors watching everything all the time. We had three sons who grew up in Iran. After we returned to the U.S.A. I asked them if they had ever been approached for a homosexual relationship. One of my boys said that he had been propositioned by a taxi driver once. He said "I just acted like I didn't know the language." But I agree with Jay that it is not flaunted there as it is here. The attitude here seems to be "whatever you want to do is OK with us."

[Another student:] There seems to be so much emphasis on being chaste, and homosexuality seems such a step away from that. And knowing that for women, the price for being unchaste can be so high, like in the video we watched, I still can't figure it out.

You hardly ever hear of it being dealt with, because no one would want to speak of this publicly. I'm sure instances are dealt with privately within the family system. A government official in Pakistan once wrote a book which documented all types of moral problems and dishonest practices, drugs, prostitution. It made for pretty horrific reading. So these things are there—but I don't know that I have ever heard of someone being punished for homosexuality. Punishment for adultery is often mentioned in the newspapers. Homosexuality is officially condemned in Islam, but I know that it is widespread. You wouldn't think prostitution exists either, but it does. I've been in small towns and big ones where the men stand in line in the "red-light" districts. I've actually never heard of punishment for that either. It is

looked down upon, but there is rarely action, as for homosexuality.

I'm not sure I agree with you that it is widespread, if by that you mean equal to or greater than here. I say that because of what I already mentioned, that the opportunities are fewer. In Iran they wouldn't even rent an apartment to one or two fellows. Officially that was because of the fear that they would bring girls there, but I think there was an underlying effort to avoid homosexual behavior. They would rent to two girls, however.

Yes, in societies that are managing to hang on to some traditional structures, perhaps you are right. It is probably as society and families break down and as people pour into mega-cities that homosexuality becomes more flagrant and common. Of course, as we have mentioned in the last few sessions, that is the trend. My parting comment would be that all of this is essentially a matter of sinful humanity. Humanity is humanity. What you will find in Western culture, including homosexuality, prostitution, pedophilia, adultery, fornication, and so on you will find anywhere. We must not be naive, but we must remember that the Gospel is for all, and it has the power to break any bondage.

Post-Tape Assignment

- ❑ It is time to submit Progress Report #5. Check your Syllabus to be sure you have all of the work completed. When you have it turned in, you are ready to begin the *final* leg in your journey through ICS/MIS 6051.

Session 44: *A Worship Service*

"We study Islam best in the context of Christian worship. We approach Muslims with the love of worshipers who worship in spirit and in truth." These words summarize the heart of Vivienne Stacey's approach to evangelism.

As we near the end of this course, join Ms. Stacey and the studio class in a time of praise, worship, intercession, and commitment. Separated by time and geography, you are nonetheless knitted to them through the Holy Spirit. Don't be only a listener. Use this time to ground your own final efforts in ICS/MIS 6051 in worship of the triune God.

Order of Service

- I. Invocation

- II. Hymn: *Fairest Lord Jesus*

- III. Meditation: "Here I Am--The Full Submission"

- IV. Prayer for Muslim Women

- V. Prayer for More Laborers for the Harvest

- VI. Hymn: *When I Survey the Wondrous Cross*

- IV. Benediction

For Further Study

Cragg, Kenneth, *The Call of the Minaret*. Maryknoll NY, Orbis Books, 1985. [The quotation in the service is pp. 325-6.]

Post-Tape Assignment

None. You should be making good progress on your Research Paper by now.

Session 45: Signposts

In her final lecture, Ms. Stacey notes “Signposts for Christians Among Muslims in the Secular Age,” a synthesis of present and future trends affecting Christian-Muslim dialog, and therefore our efforts to reach Muslim women with the Gospel.

Pre-Tape Assignment

None. This session is based on a chapter Ms. Stacey authored for the book entitled *Grace and Truth in the Secular Age*, a collection of essays on the main agenda subjects of the July, 1998 Lambeth Conference. The book was published by Eerdmans in 1998.

Outline

Introduction: Christ, a sign for both Muslims and Christians

- I. The complexity of fundamentalism
- II. Post-modernity: A challenge for both Muslims and Christians
- III. Women’s rights and feminism in Islam
- IV. Winning the world: Two different agendas
 - A. “Lord of the worlds” (Q 1:1) - the Muslim agenda for world mission
 - B. “Lord of heaven and earth” (Acts 17:24) - the Christian agenda for world mission
- V. Increasing persecution of Christians
- VI. Closer relations between Christians and Muslims, and organized interfaith interaction
- VII. Clergy and laity: listening, understanding, and interacting with Muslims
- VIII. Another epiphany? The revealing of Christ to the Muslims: the harvest to come

X. Conclusion

Discussion

What are you doing in your retirement on Cyprus and how can we pray for you?

I need prayer for my responsibilities in the English speaking church in Paphos which primarily entail leading the church Bible study. I also engage in other activities, such as the exorcism I mentioned earlier, and also in a healing ministry. We are seeing wonderful things happen in Paphos, people miraculously healed, delivered, two people that I know of delivered from evil spirits, and we are seeing many people coming to Christ. I surely would appreciate your prayer for this congregation. I have a strategy to pray for renewal and revival for the Anglican church, of which there are five congregations on the island. There are also about five Catholic churches on the island. 85% of the Cypriot people are Orthodox, at least culturally. My strategy is to pray for renewal and revival starting in the Anglican, spreading to the Catholics, and then to the Orthodox. Cyprus is a key location. People come from all over, especially from the Arab world. We need to pray for a revival of the ancient churches throughout the Middle East: 10% in Egypt, 4% in Syria and Jordan, even Iran and Turkey have a very small percentage of ancient churches still functioning. Lebanon has a higher percentage. Think of the impact these historic churches could have. I think of them as river beds. They can be absolutely dry, they can have a little water, they can have a stream of water, they can have a river of water, or a flood. So this is the strategy. I believe God is working. Of course, there are countries with no visible church, but things are happening even there because of the dispersion of peoples. Through this, through the renewal of ancient churches, through acts of God, through the religious center in Saudi Arabia, through the intellectual center in Egypt--in all these ways I see God at work throughout the Muslim world including Asia.

I would appreciate your prayer for my writing. I am in the process of trying to cut down on my traveling and teaching so that I can devote more time to writing. I believe this is what God is calling me to at this time. I need time not only to read, but to think. It is unlikely that I will teach again in the U.S.A. When I do teach, my priority now is to teach in places that have fewer resources than Europe or America, places like Tunisia or Pakistan. This is why I am so grateful that this course has been taped, so that it can reach into the neediest areas as well as in the West, at least for English speakers. I greatly appreciate those of you in this studio who have been willing to participate in this taping, thereby allowing students all over the world in the future to become a part of our class.

In just a few weeks I will celebrate my 70th birthday. I want to make the best use of all the time God gives me, so I am constantly laying my life before Him to allow Him to re-order my priorities.

Post-Tape Assignment

You should be nearing the end of your work on your Research Paper.

Session 46: Conclusion

Your professor Dr. Warren Larson appears again rejoicing with Ms. Stacey on a successful conclusion of the course and praying together for God's blessing upon all students in ICS /MIS 6051--including you! Then end your study in song!

Pre-Tape Assignment

None. Start the last tape.

Outline

- I. Brief recap of the course
- II. Closing prayer
- III. Finally, listen to a women praising God in Arabic as she shares a testimony (with "everybody") of all that Jesus means to her. May God grant that a great choir of women from Islamic backgrounds will join in. (Follow the lyrics on the next page.)

Music and Arabic lyrics by William Jundi

Hymn #296 From *Taranim Al-Iman (Hymns of Faith)*
Published by Dar Manhal Al-Hayaah, Lebanon, n.d.
(Nearly literal) English translation by Byrce and Rowaida McDaniel

1. He has redeemed me on the cross,
He has guided me, this is my beloved.
He is lifting my heavy load,
This is my beloved, everybody.

Chorus Ask me about Jesus,
His love is between the ribs.
repeat
This is my share, this is my redeemer,
This is my beloved, everybody.
repeat

2. How he heals me from illness,
How he dispels darkness from me,
How he surrounds his two hands around me,
This is my beloved, everybody.

Chorus

3. He is an abiding comfort for me,
between the piles of anxiety.
I have known his love,
This is my beloved, everybody.

Chorus

4. A companion for me on the road,
A friend for me on the journey.
He remains my bosom friend in life,
This is my beloved, everybody.

Chorus

Post-Tape Assignment

- ❑ Stop for a moment and pray, asking God to send more laborers to the harvest (including you?) so that many women now in Islam will one day tell *everybody* of their beloved.
- ❑ After you have finished your Collateral Reading, Research Paper, and Personal Reflection Paper, submit Progress Report #6. Ask the Lord to help you retain what you have learned and use it for His glory.

BLANK PAGE

Appendix

Assignment: Visiting a Mosque, Islamic Center or Shrine

This assignment will greatly increase your understanding of Muslim religious practice in your area. Make every attempt to visit either a mosque or a shrine even if it means a one hour journey to another city. If the only mosque or shrine is more than one hour away, contact your Faculty Assistant for further directions. Note that mosques and shrines are often located separately, but sometimes a shrine is located in proximity to a mosque. Islamic Centers are mosques that generally have libraries, bookshops, teaching facilities for lectures, videos etc to promote understanding of Islam. They have staffs who are generally good at explaining Islam to non-Muslims. They are generally modern and often financed by Saudi Arabian money. They are part of the worldwide Muslim strategy for winning the world for Islam. You are not likely to find a shrine near an Islamic Center. If you have visited a mosque to fulfill a requirement for another course, or if you have often made visits because of your work, contact your Faculty Assistant for an adaptation of this assignment.

Due: Before Session 22 (with Progress Report #3)

Instructions: Identify the nearest mosque, Islamic Center, or shrine in your vicinity. A telephone book may help. Or consult someone who would have information on the nearest location. Contact the leader of the mosque by telephone or visit and request the opportunity to visit at a time when a service will be conducted. It is appropriate to mention that you are a student desiring more information about Islamic culture and beliefs. Find out the time and duration of the service, where you may sit during the service, and clear ahead of time your desire to bring a notebook to record observations. If possible, attend with a small group, including at least one man. In some cases it may be more appropriate for a man to make the arrangements with the mosque leader.

Show up at the time you agreed to. Be sure you are suitably dressed. Women must have their legs, arms, and heads covered. Everyone slips off their shoes before entering a mosque. Women and men will be separated.

Observe the facilities and service as politely and unobtrusively as possible. Seek to answer many of the questions that follow (for either a mosque or a shrine), but be sure to also observe human aspects of the proceedings and interaction.

Paper: After your visit, review and compile your notes. Then write a 3-4 page Reaction Paper in which you summarize your observations. You are not required to submit answers to all of the questions, although you should refer to some of the terminology. Keep your list of questions so you can add to your answers as your learning continues. Here are some areas you may wish to include in your paper;

- ❖ Description of the mosque, Islamic Center, or shrine you visited
- ❖ Description of the service or proceedings you observed
- ❖ Observations of clergy and lay people in attendance
- ❖ Your interaction (or lack thereof) with Muslims during your visit
- ❖ General impressions

Visiting a Mosque: Questions to Answer

1. What word is used locally for a mosque?
2. What is the Arabic word for mosque?
5. What is the particular name of the mosque you are visiting? Is it the principal mosque of the town or village? Is it the local neighborhood mosque? Or is it a congregational mosque for a particular group e.g., Shi'as?
6. Locate the pulpit. What is it called?
5. Locate the arch or niche. What is it called?
6. Locate the direction for prayer. What is it called?
7. What inscriptions are found in the mosque?
8. In what languages?
9. Are the inscriptions Quranic or non-Quranic inscriptions?
10. What type of calligraphy is used? Kufic - the earliest? Naskhi 13th century AD? Nastaliq: a kind of Persian writing of the 16th century AD? Or something else?
11. Are complete suras used or selected verses?
12. Where do you find the Bismillah? What does the word Bismillah mean?
13. Can you find 786? What does it represent?
14. Find the Shahadah. What does it mean?
15. Can you find the Takbir. What does it mean?
16. Who comes to this mosque?
17. Why does every mosque have a clock? Where is it to be found?
18. Are the times of public prayer the same every day? If not why not?
19. What does the mosque leader do besides his mosque duties? Does he have a secular job?
20. What is the name for the call to prayer? In this mosque is the call to prayer given by the human voice, by amplification or by a previous recording?

21. Is there a mosque school? What is it called?
22. Is the mosque school for girls as well as boys?
23. Who teaches in the mosque school?
24. What is the curriculum?
25. Where do the children come from?
26. When do they come?
27. How old are they?
28. How many are in the class?
29. Do girls and boys study together?

Visiting a Muslim Shrine: Questions to Answer

1. What is the general word for a Muslim shrine in your area?
2. What is the particular name of the shrine you are visiting?
3. Is there a grave at the shrine? Whose?
4. Is there a mosque attached to the shrine?
5. Is it a Sunni or Shi'a shrine?
6. How old is the shrine?
7. Is the saint alive or dead?
8. Why is the saint famous?
9. When is his or her special day? What is that day called and what does it mark?
10. Who is the shrine keeper?
11. What are the special days for visits to the shrine?
12. Who comes to the shrine?
13. Ask a few people at the shrine how often they visit it?
14. Is there a free public kitchen at the shrine?
15. Are there any inscriptions on the shrine?
16. In what languages?
17. What do they say?
18. In what scripts are they written?
19. Are there shops or stalls near the shrine?
20. What do they stock?
21. For what are the items used?
22. Should one offer money as an offering or as a payment?