

VOLUME

3

*The Life, Work & Research
Of the Missionaries & Visionaries
In the Middle East*

(Peace Be Upon to their Prophet and to all in the Islamic World)

*Life, Work and Research
of*

Co-Authored MonJ o s u e



Green-Muslim Yellow-Hindu Red-Communist Orange-Buddhist

*Christian
Missionaries & Visionaries
in the Middle East*

The
Life, Work & Research
of
Christian *Missionaries*
Missionaries
in the
Middle East

NOTE: The Christianity that was known in the World is the Adulterated One, and not the one established by my Lord Jesus Christ.

Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Romans 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Romans 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

FOREWORD

The Life, Work & Research of Christian Missionaries & Visionaries In the Middle East

1Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1Coorinthians 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

2Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thoughts to the obedience of Christ;

PREFACE

I would like to dedicate this Book, first to the glory of my Lord; that was, and is, and is to come and to my wife Chel and to my Son Jehoshua and to my Daughter Jemimah. They are the inspirations of my life and to this book. I desire to leave a legacy that will last even up to the fourth generation if it is possible.

Please try to Understand...
If I don't have Common Sense,
Because we don't have Common Knowledge,
And Common Knowledge only comes from a Common Source.
My Source? (& *Only Source*) is the Infallible - Inerrant Word of God.

Please, I do Understand,
That when you don't Understand,
It's because you don't have Common Sense with me,
And so Likewise please try to Understand,
That when I cannot Understand,
It's because we don't have Common Sense together;
Without Common Sense we cannot Understand each another.

We need to Understand that Common Sense comes from a Common Knowledge,
And Common Knowledge comes from a Common Source.
How can we Understand one another if there is no Common Sense;
That comes from a Common Knowledge,
And the Common Knowledge that comes from a Common Source,

My Source? (& *Only Source*) Is the Infallible - Inerrant Word of God.
The King James Version. Any other Versions are just a reference.
No more, No Less. Do you Understand?
Please Understand...
But I Understand...
I you don't Understand...

I have only one SOURCE of Absolute Truth (*not just True Facts*) and that is no other than The Bible, this Bible has a particular characteristic because it is composed of 66 Books only; 39 Old Testament and 27 New Testament. This Bible was the basis of American Constitutions and almost all the countries around the World. This is the Word of my God.

Many of Humans made traditions and precepts and disregarded what was written in the Bible, that's what The Bible Schools taught to humans because Teachers are humans too; either they have made their own versions of Bible or simply ignore all the things that they do not want to obey because of their lusts.

INTRODUCTION

These Books (Vol.1, Vol.2, Vol.3, was written under intense persecution and pressure) from different Christian Missionaries, different Nation and Christian Visionaries in the Middle East. We have compiled it and now I am officially publishing for the Glory of God.

We mean no harm, insult or disrespect in the Islamic World. In fact we have live and enjoy the lives with them while we are learning their Culture, History and Lives in a day to day basis.

In our seeking and research of the Truth we have appreciated their way of life and come to the knowledge of their deep and intimate desire in serving the God of Ibrahim (Yshaq and Yacoub) the Creator of Heaven and Earth.

These Books are a glimpse of the normal life in the Desert in those ages, allow me to walk you through “The Life, Work & Research of Christian Missionaries & Visionaries in the Middle East.”

When Islam meets Christianity, they didn't know that it's the Roman Empire and not the True Believers of Isa (Jesus Christ).

Both sides have to Understand.

Note: Christianity at this point of time has been “Watered-Down” it has been part of the “Dark Ages” for the Real Believers of Christ lost their identity. So many “Pagan” Practices were integrated, merged and inserted to the hunted and persecuted Christians, especially by the Roman Empire. We used “Christianity” for generalization purpose so as not to divert from the Subject of this Book.

12. Islam In Daily Life

- 12.1 The World of the Common Muslim
- 12.2 Manners and Customs
 - 12.2.1 Hospitality
 - 12.2.2 Invitations
 - 12.2.3 Girls or Women should not Proclaim the Gospel to Men
 - 12.2.4 Men and Women in Public
 - 12.2.5 Pictures
 - 12.2.6 Clothing
 - 12.2.7 The Holy Scriptures
 - 12.2.8 Meeting with the Elderly
 - 12.2.9 Concept of Time
- 12.3 Islamic Festivals
- 12.4 Death and Funeral
- 12.5 Questions

13. Family Life In Islam Society

- 13.1 The Status of Women in Islam
 - 13.1.1 The Veil
 - 13.1.2 The World of Men - the World of Women
 - 13.1.3 Marriage
 - 13.1.4 Divorce
 - 13.1.5 To be Single in Islamic Society
- 13.2 The Islamic Family
- 13.3 Questions

14. Jesus Christ & The Christians In Quran

- 14.1 Jesus Christ in Quran
 - 14.1.1 Titles of Jesus in Quran
 - 14.1.2 Birth of Jesus Christ
 - 14.1.3 Jesus' Words and Deeds
 - 14.1.4 Jesus' Death
 - 14.1.5 Deity of Jesus Christ (Read more "I AM, Jesus Christ")
- 14.2 Muhammad in the Bible?
- 14.3 Christians in Quran
 - 14.3.1 The Relationship between Muhammad & the Christians in the Beginning
 - 14.3.2 The Christians Go Astray
 - 14.3.3 Christians try to get Muslims leaving Islam
- 14.4 Questions

15. Christianity From The Point Of View Of a Muslim

Note: *Christianity at this point of time has been "Watered-Down" it has been part of the "Dark Ages" for the Real Believers of Christ lost their identity. So many "Pagan" Practices were integrated, merged and inserted to the hunted and persecuted Christianity, especially by the Roman Empire. We used "Christianity" for generalization purpose so as not to divert from the Subject of this study.*

- 15.1 Today's Christian Society
- 15.2 The Situation of Christians in Islamic Countries
- 15.3 The Claim that Jews and Christians Changed the Bible
- 15.4 Questions

16. Islam Diaspora

- 16.1 Muslims among us
- 16.2 Muslims in our Schools, at our Work Places in our Neighborhood – who are they?
- 16.3 The Islamic Board of Europe
- 16.4 Questions

17. Preaching Among Muslims

- 17.1 When He Saw the Crowds, He had Compassion on them
- 17.2 Ask the Lord of the Harvest, to Send out Workers into His Field
- 17.3 Open your Eyes and Look at the Fields! They are ripe for Harvest
- 17.4 Methods of Preaching
 - 17.4.1 Which Method for which Country
 - 17.4.2 Cross Cultural Mission
 - 17.4.3 Friend Ali
- 17.5 Difficulties for a Muslim if he wants to become a Christian
- 17.6 Questions

12. ISLAM IN DAILY LIFE

- 12.1 The World of the Common Muslim
- 12.2 Manners and Customs
 - 12.2.1 Hospitality
 - 12.2.2 Invitations
 - 12.2.3 Girls or Women should not Proclaim the Gospel to Men
 - 12.2.4 Men and Women in Public
 - 12.2.5 Pictures
 - 12.2.6 Clothing
 - 12.2.7 The Holy Scriptures
 - 12.2.8 Meeting with the Elderly
 - 12.2.9 Concept of Time
- 12.3 Islamic Festivals
- 12.4 Death and Funerals
- 12.5 Questions

12. ISLAM IN DAILY LIFE

12.1 The World of the Common Muslim

What are the effects of Islam, whatever its shape - whether orthodox or folk-religion - in the daily life of its followers? How does Islam mold its believers? Who are the Muslims? In order to answer these questions, I want briefly to repeat the essence of Lesson 10.1, "Folk Islam."

Official Islam has been described in many articles and books. And still, as we have already seen, we have to consider that even in Islam, as in any other religion, there is a gap between a religion's theoretical theology and the daily practice of its followers. This gap depends on various factors, such as the social class and cultural context as well as education and personal character of the believer.

I think there are some similarities even in our personal experiences as Christians. Or do we earnestly believe that every action that is considered to be in accordance with "Christian" standards is actually based on biblical doctrine? Are there not many issues that we evaluate, often subconsciously, more according to our cultural or social background than to biblical standards?

Some of these issues may involve questions like the following: "How or what kind of work should a Christian do?" "How should his children be educated?" "Which political party should he vote for in an election?" Or, "Should one participate in an election at all?" Even, "What kind of car should a Christian drive?"

These are important questions, and it is sometimes necessary to spend time considering these issues. As for me, I discovered in my life that sometimes I consider answers that are actually based more on our Western Christian social surroundings than on biblical ideas based on God's Word.

From time to time I am really amazed that God's Word gives us so much freedom in what we can do. I am also sometimes amazed to observe how Christians handle similar problems differently. Whatever they do, they usually consider their solution as the biblical way. An example might be the question of how a marriage should be arranged.

What are the effects of Christianity, whatever its shape - whether biblical or folk-religion - in the daily life of its followers? How does Christian religion mold its believers? Who are the Christians? In pursuing these questions, we will find that there are many more similarities than we may have thought. I would expect to find the same true when we consider the impact of Islam on its followers. It can be said that many of the cultural and personal practices found in Islamic countries have been molded by the Islamic religion. But it would seem very

arrogant on the basis of a theological analysis to conclude, "Now I know how a Muslim lives, or how he feels or thinks." The faces of Islam between the Maldives and the highlands of Pakistan, between the Arabian deserts or Mauritania or Bosnia are simply too diverse. There is not simply one "Islamic way of life" as some Muslims are used to say. Just like you can't say, "That is how Americans think." Or, "Now I know how the Dutch or British think." We do not want to spread clichés. It is not a question of a scheme: "This is the Muslim" or "This is how the Yemenis or the Saudis think."

Since we want to reach Muslims with the Gospel, we need to see very clearly the cultural differences, even in different areas of the same country. It is useless to shout the message loudly again and again if the recipient cannot receive it because he is turned to another wavelength.

It is of course helpful and necessary to study the theoretical basis of Islam. It is even helpful to read books about folk-Islam (if available) concerning the particular society that we want to reach. But it is no less necessary for us as Christian workers to study the ideas, the way-of-life and the practices among the particular society in which we are to work.

12.2 Manners and Customs

This section should help workers from a cultural background different to the one of the people amongst whom they are living in order to behave in such a way that their Muslim friends do not become offended about minor things. It is an avoidable tragedy when minor details are the reason that doors to their hearts become closed, perhaps forever.

But our considerations should not be understood as a catalogue of behavioral rules that has to be recited repeatedly. It is easier for our Muslim friends to ignore our small mistakes than to accept an unnatural behavior, which results from the attempt to meticulously follow a behavior pattern.

It is better for us to have the attitude of "learners," keeping a willingness and openness in our hearts to learn from our own mistakes, rather than trying to play the role of a "know-it-all" who is unteachable since he already knows what is correct in every situation. After all, the willingness to learn is a key principle for workers. How else are we able to become an Arab for the Arabs, a Bedouin for the Bedouins or simply a Muslim for the Muslims?

Please do not misunderstand me. I do not mean that we should convert to Islam in order to reach the Muslim. But, wherever our Lord brings us, we should try to come close to those people with the greatest efforts. Remember the Lord our God did the same when He came to our culture. On the Day of Pentecost he came so close to each person that everyone could understand the Gospel in his own dialect -- exactly the reverse of Babylon, where the language of the people who wanted to come close to God were confused.

In God's plan it is always thus that, the messenger begins at the level of the recipient of the message - never the other way. The messenger has to pay the price - not the recipient. It is clearly the task of the messenger to study and understand the cultural context of the people to whom he wants to bring the message. **He** has to overcome the barriers, not the unbeliever. They don't have to become part of our "Coca Cola - Culture" before they are ready to understand the Gospel. In other words, I feel one of the biggest mistakes is this: we often come to meet others with an attitude that clearly expresses that our culture is much better than theirs.

By the way, who says that everything that seems to be Christian for us has really a sound biblical basis? What is Christian about our Christmas or Easter celebrations, for example? The topic "How can I become a Muslim for the Muslims?" cannot be discussed enough, since it is far from head knowledge. When we later come to the lesson "How to share the Gospel with a Muslim", we need to have what was said here always in our minds. We are learners! As a learner, I may have to ask my friend politely: "How do you do this or that in your culture, or in your religion?" However, some basic things have to be said.

12.2.1 Hospitality

When I first came to the Arabian Peninsula - as a fourteen-year old boy - the experience that impressed me most was the hospitality of the Bedouins. They invited us in, whenever we passed their tents.

I later experienced the same hospitality in Syria, Turkey, Egypt and among the Muslim Gypsies in Bulgaria. As guests in their tents or houses, the hosts always did almost everything to make us feel like kings - even if they were living in very poor and simple conditions.

I could tell you many examples to tell from secluded villages in the mountains of Turkey, where they washed our feet, or from Syria, where people, whom we had never seen before, gave us the best rooms of their houses to stay for a few nights, or in Egypt, where we were always welcome, regardless of whether it was noon time or late in the night. They let us know that we were welcome. Their doors were always open.

It is a bit different from how we live in the West. I think that I still have a lot to learn about open hospitality. How open would our doors be if the mountain of work on our desks became higher day after day? Or what would we do if we thought that our family needed a time of rest at the same moment that the doorbell started to ring? Sometimes I feel that I have to change many of my principles in order to be ready to open our house for guests at any time regardless of whether it is day or late night.

Nothing in Arab culture is more important than hospitality. The guest is king! And if we are not ready to change ourselves in this point, most probably we will stay isolated and all the doors around us will look closed.

I heard about a family that came to the Middle East to reach the Muslims with the Gospel. Unfortunately they did not adjust their lifestyle to the new situation. They got up early in the morning in order to keep their study program. (Surely to be very close to the Lord and his Word is a very important practice, particularly if someone stands on the very frontline in the mission field.) And they were active all the daylong. (Of course, a family needs time; a lot of time, and no one can say anything against taking care of the family.) But when the evening came, and they became tired from their many activities, they went to bed. They never went to bed than later than 10 p.m. At that time their house was always closed.

Maybe a routine such as this is useful and appropriate in the Western society. But to keep up this practice while trying to live inside an Oriental culture would be difficult at best, and to preserve this strict regimen while also trying at the same time to become an Arab for the Arabs would be beyond our power. The family of whom I wrote finally had no friends among the local people. And after a while they gave up and traveled back to their country.

12.2.2 Invitations

Have you ever received an invitation from a Muslim friend? Sooner or later, it depends on the area in which you are living, your neighbors or colleagues or friends will invite you. And you will see that hospitality is the flower of Islamic customs. Such situations offer a great challenge for you to learn how to behave as a host.

If you invite your Muslim friend, or even if you offer him something, perhaps he may refuse your offer. We have to understand that he is not refusing your offer because he does not wish to come to your house. Rather, for him it would be impolite to except an invitation straight away. And how else could he be sure whether your invitation or offer was meant earnestly or not? Now it is your turn. Now you have to be polite. You have to repeat your offer at least twice to show your sincerity.

In some Arab countries, Arab houses have two entrances, one entrance for men and one for women. Entering the house, you will find two sitting rooms, one to receive male guests and the other to receive female guests. Whenever couples visit other couples, the men and women have to enter separate parts of the house. The ladies will not unveil until they are separated and the door of their room is closed behind them.

It should not need to be particularly mentioned that you should remove your shoes whenever you enter the house of your host. Then coffee and dates will be brought... and then tea... and another tea... and juice, and sweets and fruits... and one more tea... and finally the meal will be served. It is usual in some areas that

guests will leave soon after the meal. Such meals have quite a different importance than in our culture.

Once our friends invited us to an Arabic wedding. I remember the vast amount of food. The guests gathered in groups of six to eight people around big plates on the ground. The plates were full with rice, and on top of each there was a whole sheep. As far as I could see, the guests could have eaten less than a quarter of the food. However, in Arab culture it is impolite if you do not put much more on the table than your guests can eat. Even if the food has to be thrown away afterwards.

Your plate should be filled at least twice. And then you must not eat up everything. You should leave plenty on your plate as a sign that you have really had enough. Remember, there are still many regions, even in the richer countries, where women will eat the leftovers of the meal after the men have finished. In some areas people eat with their hands. In such cases you should use only your right hand. The left one is considered as unclean.

It should be clear, if you have Muslim guests, that pork or alcohol should never come to the table. I would say that it is better for workers among Muslims never to allow such forbidden foods in their houses.

In some areas it could be considered impolite if you sit in such a way that someone sitting opposite you can see the soles of your feet.



12.2.3 Girls or women should not proclaim the Gospel to men

I actually cannot tell you how often brothers were called to talk to a Muslim who was reported to be "so open to the Gospel," at least that was the impression of some of our sisters. It is true, that such incidents several times led to a marriage, but not to a living faith.

On the other hand, it is impossible for a man to enter a house when only a lady is at home. There are areas where it is unthinkable for a sister to greet the husband of her friend whenever she meets him.

In many parts of the Islamic world women and men still live in different spheres.

12.2.4 Men and Women in Public

Tender or affectionate behavior in public (in some areas this even includes "holding hands") is a provocation against the prevailing morality. But, on the other hand, it is not rare to see men holding each other's hands. That does not mean necessarily that something is wrong.

More about the subject "Men and Women in Public" in the next lesson.

12.2.5 Pictures

Once a woman asked: "It has been reported to us by some people that pictures are forbidden and that angels do not enter a house in which there are pictures. Is this true?"

In the book, "Fatawas regarding Women", the following answer was given:

"Yes, pictures of any living creature, human or animal, are forbidden, regardless of whether they be three dimensional drawings or colors on paper or drawn on cloth and so forth. The angels do not enter houses in which there are pictures, as the generality of the authentic Hadith indicates. The exception to that is needed due to necessity, such as pictures of criminals and the like to identify them, pictures on passports and for identification purposes. We hope that such pictures do not keep the angels from entering the houses due to the necessity of keeping and preserving them."

And Sheikh ibn Baz wrote:

"It is not allowed for any Muslim, male or female, to collect pictures of living creatures, human or otherwise, for memory's sake. In fact one must destroy them."

12.2.6 Clothing

It is advisable for you to adjust the way you dress in many parts of the Islamic world, and this is true both for our brothers and sisters. This means that men should not wear shorts, and in some countries it is preferred that they not wear short-sleeved shirts. And for women and girls, their dress should cover the shape of the body. It is important that women dress in a way not that does draw attention to themselves (more about this in the next lesson, "Women in Islamic society").

However, there are different requirements between men and women in conforming to local dress codes. For women, in certain regions of the Islamic world, it is required to adjust their outward appearance to that of the local women (i.e., wearing the Abaya, a long black wrap, which Arab ladies in certain areas of the Middle East wear over their clothes). But for men, in some places where the Sunna is followed strictly, wearing of local dress is prohibited for non-Muslim men.

Abu Yusuf a contemporary of Abu Hanifa and Harun Ar-Rashid voiced this objection as follows:

"None of them (dhimmis, which means the covenanted people - only Jewish, Christian or followers of Zoroasta were so called, other people were not allowed in the Islamic empire - see also lesson 15.2) was allowed to imitate Muslims in dress, mount, or in general appearance."

In this matter he relied on Omar Al Kitab's dictum:

"Their dress should be distinguished from that of the Muslims."

Nevertheless for men there are some dress code requirements that have to be strictly observed in certain areas. Men at the least should be covered to their knees, and they are not allowed to wear silk or gold.

12.2.7 The Holy Scriptures

Usually you will never find the Quran lying on the floor or stored in the backside pocket of trousers.

A good Muslim will never place anything on his holy book, and neither will he write in it. Also, while reading the Quran, he will not eat or drink. Should we show less respect to our beloved Bible?

Once a preacher of the Gospel came to my hometown in order to preach the Gospel to the Muslims. We saw him on the street, speaking to many listeners. He was emphasizing what the Bible means for him.

"The word of God is a roof above me."

And in order to illustrate what he said, he held his Bible over his head. ...

"The word of God is the foundation for my life!"

Then he put his Bible on the walkway, right where he was speaking, and he went to stand on it. At the very next moment he was alone.

12.2.8 Meeting the Elderly

The Elderly in the Middle East are much more respected than in the West. If they enter a room, you have to stand up in order to greet them. It is not usual to contradict older people. If they want to say something, everybody should listen. They are part of the family. Old people's homes are very unusual in Islamic societies.

12.2.9 Concept of Time

One of the first words I heard in Arabia was "shweya". They often say "shweya, shweya", which means "slowly, slowly."

There is a proverb among the Arabs that says, "Hurry or rush is from the devil". What cannot be finalized today, ... don't worry; it will be done "inshallah" tomorrow. And if not, ... maybe the day after tomorrow.

Once a leader of a mission society in Europe said, "The first thing you will learn in the Middle East will be the IBM of the Orient"

" I " stands for "Inshallah"	...	if Allah wills
" B " for "bukra"	...	tomorrow
" M " for "malesh"	...	It doesn't matter



12.3 Islamic Festivals

Festivals in Islam are a kind of public confession. The main festivals are:

"**Id al-Fitr**" (Festival of breaking the fast)

"**Id al-Hajj**" or "**Id al-Kabir**" (the great festival)

The "**Id al-Fitr**", the festival of breaking the fast, takes place at the end of the month Ramadan. It is a family festival. Gifts will be given away, "Id - cards" will be sent and so on.



The "**Id al-Hajj**" is the sacrifice festival, which takes place on the day after the visit of the Makkah pilgrims on the plain of Arafat.

It is usual for Muslims to go to the mosque on these festival days, and many of them visit the graves of their deceased relatives.

The birthday of the Prophet Muhammad is not one of the official Islamic holidays, and for many of the Muslims it is haram (prohibited) to celebrate any birthday.

Sheikh ibn Baz:

"It is well-known that the Prophet (ﷺ) did not celebrate his birthday at all during his lifetime nor did he ever order it to be celebrated. Nor did he teach such to his companions."

But nevertheless in some areas of the Islamic world, Muhammad's birthday is sometimes celebrated for a couple of days in the third month of the Islamic calendar. This celebration of Muhammad's birthday first appeared in the 10th century, that means about 400 years after the death of the Prophet.

In many parts of the Islamic world "**Laylat al-Qadr**", which means "Night of the power" in which according to Islamic teaching the first verses of the Quran were revealed, is specially celebrated. This night is towards the end of the month of Ramadan. Some spend the whole night in reading the Quran, praying and asking for forgiveness. It is said that a prayer on that specific night counts more than a thousand prayers on other days.

The 10th of the first month of the Islamic calendar is the day '**Ashuraa**'. According to Islamic tradition, this is the day on which Noah left the ark. On the same day Moses and the Israelites moved out of Egypt. After a voluntary day of fasting, a huge banquet will be given.

"**Yum' al-Wadaa**", is the last holiday of the month of Ramadan. This day is celebrated in the mosques as a special day. With special prayer sessions Muslims say goodbye to the fasting month.

On the night "**Laylat al-Mi'raj**" Muslim remember the night journey of the prophet Muhammad (see lesson 10.1.5).

The day of "**Hijrah**" is the day of the emigration of the Prophet Muhammad from Makkah to Medina. This day is the first day of the year. On this day greeting cards will be sent and stories of the life of the prophet will be told.

Other festivals will be celebrated in connection with the birth of a child, with the circumcision of a son or with a wedding. Family members, friends and neighbors are invited.

For orthodox Muslims many of these festivals are haram (prohibited, as for example birthday celebrations and others). Some Muslims consider only the two festivals of "Id al-Fitr" and "Id al-Kabir" as holidays.

The most important **holiday for the Shiites** is the day when Hussein, the son of Ali, died. On this special day in some Shiite areas, passion plays are presented in which nearly the entire population takes part, either as an active participant or as an audience.

Since the festivals are determined by the Islamic calendar (moon calendar), they move through the Gregorian year, advancing by 11 days each year. Thus, the holidays occur at different seasons of the solar year. You can imagine how difficult it is to fast during the month of Ramadan if this month is in the hot summer season. It is a fact that during this month in which neither eating nor drinking is allowed during the daytime hours, the risk of accidents increases, especially on the streets.

Even if some things about this lesson seem to be difficult, don't be discouraged! Certainly your efforts to become a Muslim for the Muslims will not be in vain. At the end of the first year that we spent as a family in a big Arab city, some of the women of our neighborhood said to my wife: "We like you since you behave as we

do". Can you imagine how big an encouragement this was for us? Especially because from the very beginning we made special efforts to study their habits, so far as it was possible from our small window, and we prayed for them in order to get familiar with their way of life and to develop a trust relationship. We took this encouragement from the hand of our Lord.

Especially for women it is often not easy to live in this strange culture, since there are many more restrictions for women than for men. In some areas it is not usual for women to drive a car. In other areas it is simply not allowed at all. Even regulations regarding clothing are a big challenge, starting, as for example, with the wearing of long skirts and long sleeved blouses, to the wearing of an Abaya, and to the covering of the head, or even to a complete veiling.

If you do not take care about these things, you may be disappointed in building relationships with the local people.

12.4. Death and Funeral

Death is always a time of mourning and grief. But the way and length of mourning and grief in Islam is precisely defined in the Shariah, the religious law. A Muslim on his deathbed has to ask Allah for forgiveness and to say the Islamic confession. After he has died, his body will be washed with perfumed water and wrapped in simple cloths. After that he will be carried on shoulders to the mosque, where the relatives come together in order to speak a common prayer. Then the dead will be carried to the cemetery where he will be buried with his head in the direction towards Makkah, with the words: "In the name of Allah we bury you in the way of Allah's prophet." He will be buried in an unmarked grave, without a coffin, in a simple white winding sheet.

12.5 Questions

1. Reading this lesson, did you recognize some ways in which you previously had disregarded major issues of Islamic culture?
2. Do you see any effects of this disregard? If yes, in what way?

13. FAMILY LIFE IN ISLAM **SOCIETY**

- 13.1 The Status of Women in Islam
 - 13.1.1 The Veil
 - 13.1.2 The World of Men - The World of Women
 - 13.1.3 Marriage
 - 13.1.4 Divorce
 - 13.1.5 To be Single in Islamic Society
- 13.2 The Islamic Family
- 13.3 Questions

13. FAMILY LIFE IN ISLAM SOCIETY

13.1 The Status of Women in Islam

"Narrated Abu Sa'Id AlKhudri:

Once Allâh's Messenger (ﷺ) went out to the Musalla (to offer the Salât (prayer)) of Eid al Adha or Al Fitr prayer. Then he passed by the women and said, O women! Give alms, as I have seen that the majority of the dwellers of Hell fire were you (women). They asked, Why is it so, O Allâh's Messenger? He replied, you curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you. The women asked O Allâh's Messenger! What is deficient in our intelligence and religion? He said, Is not the witness (evidence) of two women equal to the witness of one man? They replied in the affirmative. He said, This is the deficiency in your intelligence. Isn't it true that a woman can neither pray nor fast during her menses? The women replied in the affirmative. He said, This is the deficiency in your religion." (1:301O.Bokhary.)

"And get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her." (Sura 2: 282)

"To the male, a portion equal to that of two females: If only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half." (Sura 4: 11)

Thus the Quran values women differently to men. A woman's value is about 50% that of a man.

But we should not forget that the situation of Arab women was improved during the course of Islam. During the pre-Islamic times it was common to bury girls alive, Muhammad forbid this. He also defined that a Muslim can only have four wives. In the time of the Middle Ages, while women were burned as witches in Europe, we find many educated women teaching the science of law, the Sunna or interpretation of the Holy Quran, in the enlightened and civilized Islamic world. But since the fall of the Arabian culture, the status of women has become increasingly worse. Many Westerners think that women have no rights in the Islamic world.

Al Ghazali, a famous contemporary Islamic theologian from Cairo, provided these thoughts in a German culture-magazine:

"Perhaps it could be that women in the Orient, as well as in the West, have fewer rights than men. But for that on both sides not the religious law, revealed from God, is responsible. Responsible for that are traditions from the different societies. In the time of the early Islam women and men were equalized."

Then he quotes Sura 16: 97:

"Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions."

Let us now see the actual role of women in the Islamic society. After all, you will hear it again and again from the Muslim side: "This practice is based on the foundation of the Holy Quran."

But before we go into detail once again, I should issue a word of caution. We should be careful in our judgments. We must not jump to the conclusion that everything that we hear is the norm for all parts of the Islamic World or for every social class and every family. I pray that God will keep us from such prejudices against the Islamic culture as portrayed by some unbalanced writers. When I say this I am thinking about Betty Mahmoody's "revenge-book", "Not Without my Daughter". In this book a trashing Muslim husband is shown as the norm. What would we say if, in Islamic books, a Christian husband is shown as a man who spends all his nights in a bar. And when he finally comes home, drunk of course, he goes to his bedroom and beats his wife? Unfortunately things like this are happening in our Western society. But is that the norm? What comes to our mind when we think about women in Islamic society?

The Harem?

Polygamy?

The Abaya?

We will talk about the following important focal points:

The Veil

The World of Men - The World of Women

Marriage

Divorce

To be Single in Islamic Society

13.1.1 The Veil

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss." (Sura 24:31)

"There is no blame (on these ladies if they appear) before their fathers or sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is witness to all things." (Sura 33:55)

"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): That is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful." (Sura 33:59)



The Muslim author Abd al-Ra'uf wrote in "du, Die Zeitschrift der Kultur, Magazin No. 7/8":

"If you leave sweets uncovered, you invite swarms of dirty creatures who attack and spoil it."

In the early Islam it was a privilege of the free lady to cover herself. In this way she differed from the slaves and dancers. But with time the veil became a symbol of suppression. As people between the Atlantic and the Euphrates orientate towards the West or towards the communist East, the veil is increasingly put aside. On the other hand, the veil today is a sign of a religious-political attitude towards the ruling governments. Shaikh ibn Uthaimin a member of the Senior Scholars Committee of the Kingdom of Saudi Arabia wrote in "Islamic Fatawa regarding Women":

"The Islamic hijab is for the women to cover everything that is forbidden for her to expose. That is, she covers everything that she must cover. The first of those bodily parts that she must cover is her face. It is the source of temptation and the source of people desiring her."

And Halah Bint Abdullah in, "A comparison between Veiling and Unveiling", wrote:

"Unveiling is a heresy, error and a violation of both the Islamic religion and the purified tradition (Sunna)...
A woman being unveiled will be in state of rebellion against the Islamic society and disobedience of the precepts of Allah..."

Opinions of this kind are widespread in some strict Islamic countries. Usually the local women do not feel very restricted by this since they don't know any different. For them it is often the only way to go out. But if Western women want to show their "freedom" through the way they are dressed, this might be an offense or even a provocation.

Also, some female believers try to show their "freedom in Christ" by casual Western wear. Often this does not lead to the expected friendly relationships. On the contrary, it sometimes it makes cultural barriers even higher. Naturally we have to say that this is not the worldwide common view of the Islamic society.

Usually girls take the veil with their first menstruation. From this moment on many of them will be married very soon (sometimes even earlier). If the desire of a man will be awakened by a female creature, who is uncovered, and it comes to encroachments, depending on the country and the area, the woman will be blamed with a larger part of the guilt. In some areas the uncovered face of a lady is such a seldom sight, that it rouses the stifled sexual fantasies of the men. There are many sad stories about that. Alone this would be reason enough to pay attention to the clothing customs.

However our main motivation should not be fear, but love for the people, whom we want to reach with the Gospel. A team of young believers once was sent to my hometown in order to spread the Gospel there among the Muslims. The girls among them were told that they have to cover their heads. It was a very hot summer. I met some of them on the main street of the city center with bags full of folders. All the sisters had very nice scarves on their heads. When I reached the place, one of the sisters was in a deep evangelistic conversation with a Muslim man. Apart from the matter that it is unusual for a female to speak with a strange man, I made the following observation: this sister had a beautiful big scarf, but she wore a very low-necked and wide-open blouse, because it was very hot.

13.1.2 The World of Men - The World of Women

Men and women, each have their own role, provided by the Islamic culture. The man is responsible for the relationships outside of the house. Usually he is the one who goes shopping. To go for a walk is men's business. Coffeehouses are for men only. Pasture and warfare is the scope of men.

How different, on the other hand, is the environment of the woman. Her sphere of life is the house. In many areas it is common, that a female never leaves the house without a male relative or without being escorted by an old woman. The day when she first covers her face is an incisive event in her life. Until that time she could play carefree with boys and girls in her street. But suddenly everything changed. For some girls this is the end of school. From now on she will stay at home until she gets

married. Then she will be in another house. There she is the only wife or one of the other wives of her husband.



If the young couple does not possess their own house, they will live in the house of the husband's parents. Here rules the mother in law, which is sometimes not easy for the young wife. Usually the man will not protect his wife against his mother. One Arab, whom I have known for a long time once said to me: "You know, I can change my wife, if I get tired of her. But I have just one mother." The respect of an Arab man for his mother is proverbial and characteristic for a Muslim.

Men and women live in totally different worlds. In some areas any contact in public between men and women is absolutely unthinkable. If a man

goes out with his wife, they will not even walk beside each other. Sometimes it happens in Saudi Arabia, that Mutawas enter the family sector of a restaurant in order to check the ID cards of men and women, sitting together at one table. Then they must be able to prove that they are married, or at least relatives. Otherwise it can happen, that they will be arrested. Depending on their background (i.e. it makes a difference whether someone comes from Asia and Africa or from the West), they will be treated differently. I heard that officials maltreated some of these people on their way to prison.

If a case of prostitution can be proved against a woman, it has fatal consequences. It varies between whipping (100 lashes), to staving, drowning, stoning, being walled-in within a small windowless room, with just a little opening to give in some food. There, she will stay completely isolated until she dies. Never again will she hear any human voice, except her own.

It is different for men. Frequent sexual relationships strengthen their self-confidence and their pride. An Arabian princess wrote about these things which are still common in the Kingdom today in her books, "Princess" and "Princess Sultana's Daughter".

A young American missionary once told the following story:

I had been living with my wife in a North African country for a couple of years. Our house was located in a suburban area. One day I had to go to a part of the city, far from where we lived. But what was that? I couldn't believe my eyes. There was a former female study-colleague from the States coming along the street. Quickly I changed to the other side of the street. But she saw me. So she also changed to the other side of the street and came straight to me. Joyfully she greeted me in our American way. Embarrassed, I looked down, exchanged a few words with her and disappeared with the excuse that I was in a hurry.

When I came home in the evening the news had already spread. "Where?", so they asked me, "Where have you left your new wife?"

13.1.3 Marriage

According to the Islamic law, marriage is a written civil contract between a man and a woman. Usually the parents are responsible for choosing the partner. The bridegroom and a representative of the bride, usually the closest male relative will conclude the contract. The guardian is only allowed to give the bride in marriage if she consents. If the girl is under nine years of age only her father or grandfather have the right to give her in marriage against her will.

Shaikh ibn Baz wrote in "Islamic Fatawa regarding Women" concerning the age of marriage and the question of whether it is allowed for a father to force his daughter to marry a specific man that she does not want to marry:

"Neither the father nor anyone other than the father may force a woman who is under his guardianship to marry a man that she does not want to marry. In fact her permission must be sought.

The father must seek her permission if she is nine years of age or above. ...

The only exception is in the case of the father and his daughter who is less than nine years old, according to the correct opinion. This is based on the Messenger of Allah (ﷺ) marrying Aisha without her consent when she was less than nine years old, as it stated in authentic Hadith. However, if she is nine years old or more, she cannot be married, even by her father, except by her consent."

Even verse 4 in Sura 65, which speaks about the periods in which a wife can be divorced, shows how young a married girl can be:

"And those of your women who has passed the age of monthly courses, for them the (prescribed period), if you have doubts (about their periods), is three months; and for those who have no courses (i.e. they are still immature) their (prescribed period) is three months likewise, except in case of death).

And for those who are pregnant (whether they are divorced or their husbands are dead), their (prescribed period) is until they lay down their burdens; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him."

In reality, there are many girls at the age of nine and above, who are forced to marry against their will. It happens quite often, that a 13- or 14-year-old girl gets married as the third or fourth wife of a man who is the same age as her father or even her grandfather. Decisions for a marriage are often economically or family-politically based.

Each Muslim can have a maximum of four wives. To marry a second, third or fourth wife, he must not get the permission of his other wife or wives.

"If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice."
(Sura 4:3)

I remember a situation of an Arabian woman. She gave birth to seven children. One day her husband came to her saying that he was going to take a second wife, a sixteen-year-old girl. All his relatives knew about it. But she was the last to know, after everything had already been settled.

It is not unusual that men in this area have more than one wife. But to marry twice is also a financial question. Marriage is not cheap. It often happens, that people do not have enough money while their children stay at home. But as soon as they are out of the house, the men can save some money. That is the reason why many young girls get married to comparatively old men.

In Islam, Allah allowed a man to marry up to four wives, provided that he should treat them all as equals and should not discriminate among them. Islam considers man responsible for observing equality among his wives in all kinds of material treatment. But strict equality in emotions and feelings is beyond the control of a man.

"Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practice self-restraint, Allah is Oft Forgiving, Most Merciful." (Sura 4: 129)

Some scholars see this as a reason to justify the abolition of polygamy. A result of this is that in some of the Islamic countries polygamy is forbidden. But even in the countries where it is not forbidden many men have only one wife, because of their financial situations.

Women are entitled to the so-called "Mahr", the possessions, which she takes from her husband at the time of marriage. This is a kind of insurance, in case she gets divorced. When we get a little more insight into the Islamic society, we will recognize that women have to obey their husbands. The Quran justifies such patriarchal behavior.

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them; but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all)." (Sura 4: 34)

Al Ghazali, the famous Muslim theologian from the 11th century, wrote as a conclusion about the duties of the wife to her husband:

"The marriage is a kind of slavery, whereby the wife is the slave of her husband. However she has to obey him at all events, in everything he wants from her provided that it is not a sin."

The Muslim author Jameelah Jones writes in "Polygamy in Islam"

"In addition to ordering her in regard to her religious duties, he can compel her in respect to his right to sex"

And to underline the words just spoken, she quotes the following two Ahadith

"Narrated Abu Huraira:

The Prophet, ﷺ, said, If a woman refuses her husband's bed and he passes the night in anger, the angels curse her until morning." (Bokhary)

"Narrated Talaq ibn Ali:

The Prophet, ﷺ, said, when a man calls his wife to satisfy his desire, she must go to him even if she is occupied at the oven." (at-Tiridhee)

"Your wives are as a tilth (farmland, soil) unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah, and know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe." (Sura 2: 223)

The commandment of Ephesians 5:25 is missing in Islam.

"Husbands, love your wives, even as Christ also loved the church and gave Himself for it"

But it would be unfair, if we fail to mention that even in the Christian Occident these things are often overlooked. On the other hand, another verse is often taken out of context in order to justify a behavior like a pasha.

"Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church." (Ephesians 5:22)

If we would read this verse in the context of the chapter and if we would live in our relationships accordingly, then it would be a powerful picture of our Lord and His relationship to us. In other words, this means that a wife submits herself to her

husband, who loves her with the same love as Christ loved the church. That has nothing to do with dominating or even suppressing someone. Our Lord gave everything for us. He humbled himself, left his glory and came into our ugliness and unkindness. He came into our controversies and into our discord. We see him as he kneels on the ground in order to wash the feet of his disciples. We see him, beaten and spat on. We see him bleeding on the cross. That is the context of verse 22. And if we strive to meet all the orders of our Lord, i.e. submission **and** love (in the way as our Lord loved us), then Christian marriage is a mirror of the relationship of the Lord and His church.

Even in Islam the relationship between God and his people is mirrored in the relationship between a husband and his wife. Islam means "submission" and to be a wife of someone means, according to Al-Ghazali, "slavery". In Islam the wife is not the partner nor even the helper of her husband. There isn't even a vis-à-vis. The aim of marriage is first of all to set children in this world. Therefore the value of a wife increases as she gives birth to more sons. Sons are a kind of old-age-insurance.

The International Conference on Population and Development (ICPD) held in September 1994 in Cairo, had to discuss a difficult issue: How is it possible to discuss about the reduction of birthrate, if the Islamic husband considers it as his right to exhaust the capability of his wife to give birth? However, in the world of Islam it is unthinkable having no children while being married. The point of marriage would be missed.

Besides his four wives, in some areas the Muslims have the right to have concubines and slaves. And even they could give him children.

Among the Shiites exists the possibility of a marriage for the time being, the so-called "Mut'a-marriage", which means marriage of pleasure or enjoyment. It is the marriage for one night. The basis of such practice probably comes from Sura 4, verses 23-25:

"Prohibited to you (for marriage) are: --Your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster sisters; your wives' mothers; your stepdaughters under your guardianship, born of your wives to whom ye have gone in, --no prohibition if ye have not gone in; --(those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-Forgiving, Most Merciful; --

Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (prohibitions) against you: **Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, --desiring chastity, not lust. Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is All Knowing, All Wise.**

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your Faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: When they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practice self-restraint. And Allah is Oft-Forgiving, Most Merciful.“

What else is this than a legitimization of prostitution?

13.1.4 Divorce

I know a thirty-year-old Arab woman. She lives with her parents. When she was thirteen years old she got married. At fifteen she gave birth to a baby girl by cesarean operation. After the birth the doctors said to her husband that sexual intercourse would be impossible for a while from the medical point of view. After that the man divorced her.

There are two stages of divorce. The first stage is where someone withdraws from the marriage. Then there is the final stage. The usual course of divorce is very easy. Someone just has to say three times: “I divorce you.”

“A divorce is only permissible twice: After that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom.

These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

When ye divorce women, and they fulfill the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

When ye divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and ye know not.

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear.

No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way.

If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them if ye decide on a foster mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

There is no blame on you if ye divorce women before consummation or the fixation of their dower; But bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means; --a gift of a reasonable amount is due from those who wish to do the right thing.

And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do." (Sura 2:229-237)

"O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of Iddat have ye to count in respect of them: So give them a present, and set them free in a handsome manner.

O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her; --this only for thee, and not for the Believers (at large);

We know what We have appointed for them as to their wives and the captives whom their right hands possess; --in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: And there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This was nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction--that of all of them--with that which thou hast to give them: And Allah knows (all) that is in your hearts: And Allah is All-Knowing, Most Forbearing.

It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): And Allah doth watch over all things."
(Sura 33: 49-52)

"Talaq, or Divorce. In the name of Allah, Most Gracious, Most Merciful.

O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) there prescribed periods: And fear Allah your Lord: And turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah:

And any who transgresses the limits of Allah, does verily wrong his (own) soul: Thou knowest not if perchance Allah will bring about thereafter some new situation.

Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah.

Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,

And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: Verily, for all things has Allah appointed a due proportion.

And those of your women as have passed the age of monthly courses, for them the (prescribed period), if you have doubts (about their periods), is three months; and for those who have no courses ((i.e. they are still immature) their (prescribed period) is three months likewise, except in case of death).

And for those who are pregnant (whether they are divorced or their husbands are dead), their (prescribed period) is until they lay down their burdens; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.

That is the Command of Allah, which He has sent down to you: And if anyone fears Allah, He will remove his ills from him, and will enlarge his reward.

Let the women live (in iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them.

And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden:

And if they suckle your (offspring), give them their recompense: And take mutual counsel together, according to what is just and reasonable.

And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

Let the man of means spend according to his means: And the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (Sura 65:1-7)

After divorce the children belong to the husband.

Many Islamic wives live under the sword of Damocles, meaning that they could be divorced suddenly, without any reason.

We should consider that, while working among Muslims. Whenever a Muslim lady gives her heart to the Lord, she will then have fear of being divorced, or even fear of being maltreated such as being beaten, whipped, or poisoned.

13.1.5 To be Single in the Islamic society

Actually in the Islamic society it is unthinkable or at least very unusual to be single. The Quran as well as the Sunna state this very clearly. Whenever a woman is single, many people will think, that she is probably sick. The problem is, that very poor families don't have money for a wedding. Even in Bangladesh you would pay for a cheap wedding at around 3000 to 8000 US\$.

13.2 The Islamic family

While we have many discussions about the decline of the Christian family in the West, and while we try to redefine the term family in our culture, the case in Muslim countries is quite different. We must learn that an individual is always a part of a big family.

Whatever he is going to do, it will be according to the ideas and requirements of the family. The individual lives, takes care, and decides not for himself alone. Planning is always done together. The family is the social net for an individual.

Usually every family has children. To be childless is a shame. Most often the wives are blamed for the situation. Having no children is a reason for divorce.

Do not think that it is easier to be integrated to a Christian's life in the Islamic environment whether being single or married with one or two children.

The head of the family is the father. He represents the family outside the house. He is responsible to protect the family from undesirable influences. Therefore it is very important to involve the head of the family as much as possible and to respect his position by doing this.

Whenever a Muslim leaves the Islamic faith and becomes a believer in Christ, it is most likely that his family will cast him out, at the very least. Who then is his new family? Are you, or your church ready to be a new family with all the related consequences? Are you ready to be a source of safety for him?

Isn't this a big challenge for the individual as well as for the couple who may be very often thinking individualistically? The Muslim background believer will need us much more than the Western who becomes a believer.

13.3 Questions

1. What part does your marriage and family life play in your preaching of the Gospel?
2. Men and women in public - What is necessary? What should be changed in your life and why?

14. JESUS CHRIST AND THE CHRISTIANS IN THE QURAN

- 14.1 Jesus Christ in the Quran
 - 14.1.1 Titles of Jesus in Quran
 - 14.1.2 The Birth of Jesus Christ
 - 14.1.3 Jesus' Words and Deeds
 - 14.1.4 Jesus' Death
 - 14.1.5 Deity of Jesus Christ (Read more "I AM, Jesus Christ")
- 14.2 Muhammad in the Bible?
- 14.3 Christians in the Quran
 - 14.3.1 The Relationship between Muhammad and the Christians in the Beginning
 - 14.3.2 The Christians Go Astray
 - 14.3.3 Christians Try to get Muslims Leaving Islam
- 14.4 Questions

14. JESUS CHRIST AND THE CHRISTIANS IN THE QURAN

14.1 Jesus Christ in the Quran

"Of course, we believe in Jesus!" That is the answer of many Muslims when you try to tell them about Jesus. Every good Muslim believes in Jesus. Only, who is this Jesus?

Dr. Hassan M. Baagil, the author of the book, "Christian - Muslim Dialogue", tries to use the Bible to disprove supposed errors that Christians believe about Jesus Christ. Many Muslims, at least in Saudi Arabia, are practiced in arguments or questions that are raised in this or similar books even though many of them probably never have had a Bible in their hands.

Personally I do not think that it is always necessary to give an answer to all questions or to win debates, but I think it is helpful to take some time to consider some of these questions.

- Where did Jesus claim that he is God or the Son of God and that he wants to be worshipped?
- How can it be that Jesus the Prophet was crucified? Is it not true that everyone who hangs on the tree is accursed?
- If God was dead for three days, who reigned the world at that time?
- Jesus never taught the Trinity. Why do you believe it?
- Is the Bible as a source of information about Jesus valid? Why do you claim that the Bible is free of mistakes when the translations have changed so much throughout the ages and when there are many conflicting verses in the Bible? How do you explain the contradictions among the different gospels?

Who is this Jesus whom the Muslims say was the last Prophet before Muhammad? About ninety passages in the Quran talk about Jesus. There are passages about

his birth,

his words

and his deeds,

Also we find passages about the Christians who claimed that he was killed and who spoke about his divinity.

14.1.1 Titles of Jesus in the Quran

- Son of Mary
- Messiah
- Servant of Allah
- Messenger of Allah
- Word of God
- Spirit of God
- Sign of God

14.1.2 The Birth of Jesus Christ (in the Quran)

"Behold! The angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to Allah; He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous.

"She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a Plan, He but saith to it, 'Be,' and it is!" "And Allah will teach him the Book and Wisdom, the Law and the Gospel," (Sura 3: 45-48)

"Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them; then We sent to her Our angel, and he appeared before her as a man in all respects.

She said: "I seek refuge from thee to (Allah)

Most Gracious:(Come not near) if thou dost fear Allah."He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

"She said: "How shall I have a son, seeing that no man has touched me, and I am not Unchaste?

"He said: "So (it will be): Thy Lord saith, 'That is easy for Me: And (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed.

"So she conceived him and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree: She cried (in her anguish): "Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight!"

But (a voice) cried to her from beneath the (palm tree): "Grieve not! For thy Lord hath provided a rivulet beneath thee; And shake towards thyself the trunk of the palm tree: It will let fall fresh dates upon thee. So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.'"

At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! Truly an amazing thing hast thou brought! "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!" But she pointed to the babe.

They said: "How can we talk to one who is a child in the cradle?"

He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; And He hath made me blessed whosoever I be, and hath enjoined on me Prayer and Charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable; So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! Such (was) Jesus the son of Mary: (It is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, 'Be,' and it is." (Sura 19: 16-35)

"To Allah belongs the East and the West: whithersoever ye turn, there is the Presence of Allah. For Allah is All-Pervading, All-Knowing.

They say: 'Allah hath begotten a son: Glory be to Him. --Nay, to Him belongs all that is in the heavens and on earth: Everything renders worship to Him. To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.'

Say those without knowledge: 'Why speaketh not Allah unto us? Or why cometh not unto us a Sign?' So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts). Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire. Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: 'The Guidance of Allah, --that is the (only) Guidance.' Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor Helper against Allah." (Sura 2: 115-120)

The Quran testifies that Jesus was born from the Virgin Mary. One of his titles in the Quran is "Word of God" Sura 4: 171 says:

"O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: So believe in Allah and His apostles. Say not 'Trinity': desist: It will be better for you: For Allah is One God: Glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs."

But he was created from God:

"The similitude of Jesus before Allah is as that of Adam; he created him from dust then said to him: 'Be': And he was."
(Sura 3: 59)

That is an interesting point in Islamic theology: The Quran is the Word of God from eternity. God's Word is to be understood as the presence of God. But Jesus Christ, the Word of God, in the eyes of Islam was a created being.

14.1.3 Jesus' Words and Deeds

And (appoint him) an apostle to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;"
'(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah who is my Lord and your Lord; then worship Him. This is a Way that is straight.'
When Jesus found unbelief on their part He said: 'Who will be my helpers to (the work of) Allah?' Said the disciples: 'We are Allah's helpers: We believe in Allah and do thou bear witness that we are Muslims.' (Sura 3: 49-50)

Then will Allah say: 'O Jesus the son of Mary! Recount My favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it, and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to)

thee when thou didst show them the Clear Signs, and the unbelievers among them said: "This is nothing but evident magic".' (Sura 5: 113)

Jesus breathed life into a bird that was made from clay. Here the verb is " ٱ-s chalaqa - create". He created life from clay. The word " ٱ-s - create" is a verb which is left only to Allah in Koran. He created man from clay.

Behold, the Lord said to the angels: 'I am about to create man from clay.' (Sura 38: 71)

But Jesus created life from nothing. He is the only one, except Allah in the Quran, who creates. This recalls the Gospel according to John 1: 3

All things came into being through Him, and without Him not even one thing came into being that has come into being.

He raises the dead, he heals the blind and the outcast. He even has authority to change God's law:

(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. (Sura 3: 50)

Never has any other prophet in Islam, neither before Jesus nor after him, had such authority and power. But, as the Muslims say, it is not Jesus who has this power in himself. It was Allah who strengthened him with the Holy Spirit.

We gave Jesus the son of Mary Clear (Signs) and strengthened him with the Holy Spirit. (Sura 2: 87)

.... to Jesus the son of Mary we gave Clear (Signs), and strengthened him with the Holy Spirit. (Sura 2: 253)

14.1.4 Jesus' Death

That they said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of Allah'; --But they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise; -- And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgement he will be a witness against them; (Sura 4: 157-159)

Or, according to the translation of Dr. Muhammad Taqi-du-Din Al-Hilali (formerly professor of Islamic Faith and Teachings at the Islamic University in Al Madinah Al-Munawwarah) and Dr. Muhammad Muhsin Khan (formerly director of the University Hospital, Islamic University in Al Madina Al-Munawwarah):

And because of their saying (in boast), 'We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah,' - but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. 'Isa (Jesus), son of Maryam (Mary) p.b.u.h.)

It is simply not a point of discussion whether Jesus' death gives atonement or not. In the Quran this matter is off the table, since the Quran says that Jesus did not die. In Islam it is blasphemy if someone says Jesus was crucified. In other words, professing belief in the crucifixion is tantamount to saying that the Quran lies.

The fact of the cross, and even the sign of the cross, is nothing else than a denial of the Quran. Therefore it is not allowed to bring anything to Saudi Arabia that depicts the sign of the cross. Instead of the "Red Cross", they have the "Red Crescent". I have had several experiences with Saudis where they even have avoided using the word "crossing" for a street crossing. Can you imagine that there were big discussions in Saudi Arabia when Swissair was about to land first time in the country, since the plane has the white cross on red ground on its tail.

But what does it mean: "... **the resemblance of 'Isa (Jesus) was put over another man and they killed that man**"? The opinions of the Islamic theologians are divided.

Some say: "Simon of Cyrene, the man who was carrying Jesus' cross was crucified by mistake, while Jesus went away through their midst. And they didn't recognize it."

"How could this be possible?", ask others. "How could they have been so foolish? Just some hours earlier they whipped him, and then they should have crucified a strong healthy man? No, Allah laid the image of Jesus on Judas, the traitor. So Judas was killed."

Again others say. "Jesus was crucified, but he did not die on the cross". In the same way argues the South African Ahmed Deedat in "Crucifixion or Crucifixion", who tries to "prove" "biblically" and "scientifically" with wild speculations that Jesus survived the crucifixion. In particular he talks in the above mentioned book as well as in an other book on the same subject, titled "Christ in Islam", about the "born-again" Christians, who are, as he mentions, the last Christian cult, in the same chain as different sects, 10 million drunkards, gays and lesbians. Among the "born-again" he mentions namely Billy Graham and Josh McDowell.

I mention these books because Ahmed Deedat is highly esteemed among many Muslims all over the world. His inflammatory books, as well as his audio and videotapes, have been translated into many different languages and are handed out to many Christians in order to influence these poor people to go astray. Also this material is often distributed to Muslims in order to provide them with arguments during their discussions with Christians.

There is another small group who says, "Yes, they crucified Jesus. But through one of his miracles he came down from the cross to show what a powerful prophet he is." This reminds me of the passage when the tempter under the cross said to him, in order to divert salvation in the last moment:

"Save yourself and come down from the cross!" (Mt. 27: 40)

But what happened to Jesus if he did not die? Sura 4: 158 gives an answer:

"Allah raised him up unto Himself"

There is no other human, no one single prophet except Jesus, who has been raised up unto God. On the day of resurrection he will come again as a witness against the people of the Book.

"And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgement he will be a witness against them; -- " (Sura 4: 159)

"Narrated (Abu Huraira):

Allâh's Messenger, ﷺ, said, By Him (Allah) in Whose Hands my soul is, surely the son of Maryam (Mary) Iesa (Jesus) will shortly descend amongst you people (Muslims) and will judge mankind justly by the law of the Qur'ân (as a just ruler) and will break the cross and kill the pigs and abolish Jizya (a tax taken from the non-Muslims, who are in protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts." (3:425O.Bukhary)

The Quran and Sunna testify to the ascension of Jesus and his return. But they deny Jesus' death. According to the Quran he will die after his return.

14.1.5 Deity of Jesus Christ (Read more "I AM, Jesus Christ")

"O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: So believe in Allah and His apostles. Say not "Trinity": desist: It will be better

for you: For Allah is God: Glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs." (Sura 4: 171)

"In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all--every one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things." (Both) the Jews and the Christians say: "We are the sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men, --of the men He hath created: He forgiveth whom He pleaseth. And He punisheth whom He pleaseth: And to Allah belongeth the dominion of the heavens and the earth, and all that is between: And unto Him is the final goal (of all)." (Sura 5: 19-20)

"They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! Worship Allah, my Lord and your Lord" Whoever joins other gods with Allah, --Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrongdoers be no one to help.

They do blaspheme who say: Allah is one of three in a Trinity: For there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful. Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see in what ways they are deluded away from the truth!" (Sura 5: 75-78)

"O Jesus the son of Mary! Didst say unto men, 'Worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! Never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden." (Sura 5: 119)

Jesus, the son of Mary, was created from Allah.

Once I had a discussion with a Muslim about the question: "Is Jesus the Son of God or not?"

I asked my Muslim friend: "What do you actually understand by the term 'Ibn Allah'?"

He answered, "That could only mean that God had an affair with Mary ... so they got Jesus." To his mind, this was the only way to understand what Christians think about the Son of God. "That is blasphemy," I said. It was then my turn to explain the meaning of "Son of God."

We could learn a good deal from the Gospel according to Matthew. Since the Son-ship of Jesus was also a very sensitive subject for the Jews, Matthew carefully reveals this Truth in his chapters. Jesus as Son of God is testified to, through his deeds and his words. This is very carefully done, until it is clearly proven, that he is the Son of God.

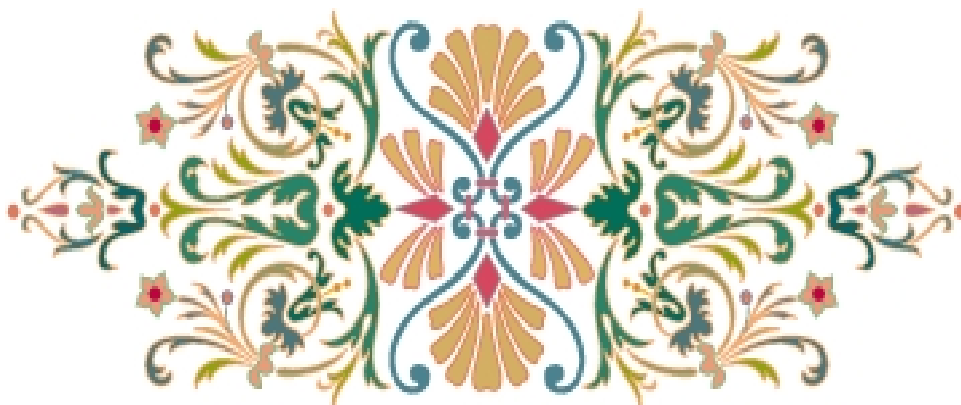
John in his gospel or the writer of the letter to the Hebrews could write that only He is the "shining splendor of His glory, and the express image of His essence", the "light of the world," the bread of life. He is the Creator. He is God.

But, in contrast, read the Gospel of Matthew to see how careful he presents this truth to the orthodox, traditional Jews. When a Muslim begins to understand that Jesus is so much different from all the other Prophets, then we can slowly start to use the terms "Son" and "God". And our prayer is that he may understand in the end:

"He who has the Son has life; he who does not have the Son of God does not have life." (1 Jo 5: 12)

Jesus, born of a virgin, his miracles, the fact that he was raised up unto God and that He will come again- the Quran does not deny any of these truths. The sad truth is that the Quran confirms more of Jesus' power than is believed by most modern Christian theologians.

But two things are unbearable for the spirit of the Islam, namely the fact that Jesus is God's son and the cross. Jesus - yes! But the crucified Son of God - no! Here opinions are divided.



14.2 Muhammad in the Bible?

Actually, every real Christian ought to become a Muslim. That is the opinion of many of my Muslim friends.

Once I had a discussion with Nasser, an Arab engineer. We were traveling together. Nasser talked incessantly to me as we drove:

"If you study the Bible earnestly, you will become a Muslim."

He kept trying:

"Take the Bible and read it daily and you will see."

However, it would have been difficult to put his urging into practice as it is not allowed to bring Bibles to this country.

I did not show much reaction to Nasser's urging, since we were not alone at the time. But the next day I visited him in his office.

"Nasser", I said, "You said I should read the Bible ... "

"Yes ... "

"See, I couldn't get any in the city. The bookstores do not sell Bibles. Do you know where I can get one? Or perhaps, do you have one for me?"

Nasser's face turned pale and after a silent moment he said:

"No, no, no!!! ... You don't get it here. I did not mean that."

So what is the origin of Nasser's belief that the Bible can lead to Islam? Which scriptures have led Muslims to the idea that the both the Old and New Testaments testify to Muhammad?

"I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him." (Deut 18: 18)

Who are these brothers to whom God is speaking here? Are not the brothers of the Israelites the Ismaelites? So goes the Islamic argument.

According to Islamic understanding, even Deut 33: 2 is to be understood as an announcement of Muhammad, who appeared to his people in order to bring God's law to them:

"The LORD came from Sinai and rose up from Seir to them. He shone forth from Mount Paran, and He came with ten thousands of saints. From His right went a fiery law for them."

Even the passages of the Old Testament, which speak about John the Baptist (the voice of one crying in the wilderness), are seen as indication of Muhammad.

In the New Testament the announcements regarding the Holy Spirit (Greek: "Paracletos") are seen as prophecies about Muhammad. (Jo 14:26; Jo 15:26; and Jo 16: 7-8).

If we put the vowels a little differently, then it would be called "Pericytos", the blessed one, which means in Arabic "Ahmed" (h-m-d the same root as the name Muhammad). By the way, this is sometimes cited as another example of how the Christians have changed God's word. Muslim's would say that the original text was Pericytos and that the Christians corrupted the text to refer to the Paracletos of the Holy Spirit.

14.3 Christians in the Quran

14.3.1 The Relationship between Muhammad and the Christians in the Beginning

Since Christians were actually not a political threat to Muhammad (as were for example the Jewish groups in Medina), his dealings with them were much less hostile. The reproaches in the Quran against the Christians have a theological rather than a personal nature.

Muhammad's first crucial meetings with Christians probably occurred in his early youth, when he traveled with his uncle Abu Talib to Syria. Ibn Hisham, one of the first biographers of Muhammad (2nd Islamic century) narrated that Muhammad met a Christian monk named Bahira in Syria. We do not have a clear picture what kind of relationship Muhammad had with this monk. Some say that Bahira was a religious teacher to Muhammad.

The second historically important meeting with a Christian was with Waraqa ibn Nawfal, a relative of Khadidja. After Muhammad received his first revelation in the cave of Hira, he was terribly scared and ran to his wife. She brought him to her old and blind relative, Waraqa, a Christian who assured Muhammad that he was called from Allah.

Five years after his calling, when the situation for the small group of Muslims in Makkah became unbearable, Muhammad sent his companions for a while to an asylum in Christian Abyssinia, where found a very friendly reception. The following verses are probably from the time of this emigration to Abyssinia.

"Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say, "We are Christians": Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant."
(Sura 5: 85)

Seven years after Muhammad's emigration to Medina the Prophet wrote several letters in which he invited the rulers of countries to enter Islam. Even the Christian rulers of Byzantine, Alexandria and Abyssinia received such letters from Muhammad.

At the beginning the relationship with Christians around Medina was good. Ahmed von Denffer wrote in "Christians in the Quran and in the Sunna":

"The Christians from Najran were permitted by the Prophet to use his mosque for their prayers."

But difficulties arose. Muhammad's relationship with Christians grew increasingly worse, since many of them only pretended to accept Islam but did not leave their Christian traditions. Under the heading, "The Deputation from Najran," Ahmed von Denffer quotes Nisaburi's introduction to Sura Al-Imran, the third Sura of the Quran as follows:

The Sayid and al-Aqib addressed Allah's Messenger, $\text{آل} \text{آ} \text{آ}$ $\text{آ} \text{آ} \text{آ}$, and he said to them: 'Surrender (to Islam)'. They said: 'We have already surrendered before.' He said: 'You are lying. Your calling Allah a son keeps you from Islam. You are worshipping the cross, and you are eating pork.' They said: 'If Jesus is not Allah's son, who then is his father?' "

As Muhammad detected, the Christians had not left their faith, keeping their beliefs in Jesus' Sonship and the cross secret. He concluded that the Christians had gone astray from the right path.

14.3.2 The Christians Go Astray

As discussed above, Muhammad's theological reproaches against Christians relate mainly to the following:

1. The Deity of Jesus Christ (Read more "I AM, Jesus Christ")
2. Atonement through the death of Jesus Christ

Finally, when Muhammad and his companions had become a main political power in Arabia and were no longer just a small, persecuted group, Muhammad ordered his followers to draw the sword against the persistent people of the Book.

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger (Muhammad, ﷺ, and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.!" (Sura 9: 29)

After this "march of the sword", according to the Ahadith, only Muslims remained on the Arabian Peninsula:

"Narrated 'Umar:

He heard Allah's Messenger, ﷺ, say, "I will certainly expel the Jews and the Christians from the Arabian Peninsula so as to leave only Muslims in it." (Reported by Muslim).

14.3.3 Christians try to get Muslims to leave Islam

"It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you), but themselves, and they do not perceive!" (Sura 3: 69)

"They say: "Become Jews or Christians if ye would be guided (to salvation)."

Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."

Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)." (Sura 2: 135-136)

"Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion.

Say: "The Guidance of Allah, --that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor Helper against Allah." (Sura 2: 120)

For the mission to convert Muslims, Christians are ready to give up many things:

"The Unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: And the Unbelievers will be gathered together to Hell..." (Sura 8: 36)

Finally the Quran warns against having Christians as friends:

"But take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks" (Sura 4: 89)

"O you who believe! Take not the Jews and the Christians as friends (protectors, helpers, etc.), they are but friends' of each other. And if any amongst you takes them (as friends), then surely he is one of them. Verily, Allah guides not those people who are the Zâlimun (polytheists and wrongdoers and unjust)." (Sura 5: 51)

14.4 Questions

1. Try to explain "Son of God" in a way that a Muslim cannot misunderstand it. (for example: "Atatürk – father of the Turks", or "Sons of the desert")
2. Which examples can you find in the Bible to show a Muslim that Jesus Christ is God?



15. CHRISTIANITY FROM THE POINT OF VIEW OF A MUSLIM

- 15.1 Today's Christian Society
- 15.2 The Situation of Christians in Islamic Countries
- 15.3 The Claim that Jews and Christians Changed the Bible
- 15.4 Questions

15. CHRISTIANITY FROM THE POINT OF VIEW OF A MUSLIM

15.1 Today's Christian Society

Many Muslims think that the Christian Western Society is largely corrupted.

"Who asks about God?"

"Look at their TV-Programs ... "

"Look how their women are going around in public."

"Can't you see how alcohol and drugs destroy their society?"

These are the Christians. Premarital and extramarital relationships are normal in Christian society. That is Christianity in practice.

"Christians, ... these people who eat pork and drink alcohol."

That is the picture of Christianity in Islamic society. According to my personal opinion, it frankly does not make sense to say: "I am a Christian." You will just be voicing a certain cliché that has nothing to do with the message we have to bring.

Consider that we want to be a Muslim for the Muslims. And the main thing is to think very carefully how the message can be understood.

15.2 The Situation of Christians in Islamic Countries

Today about 5% of the citizens of the Islamic world are Christians. They are a part of the so-called "Dhimmi", the covenanted people. Dhimmi can only be Jews, Christians or followers of Zoroastrianism. They cannot be polytheist or people who left Islam. Leaving Islam makes someone an outlaw. The one who leaves Islam can either choose to come back to his religion or to die. We will hear more about this in the last lesson.

These Dhimmi living in an Islamic state are guaranteed the protection of their life, property and honor. Their rights are exactly like those Muslims. In return for these guarantees, they have to be loyal to the Islamic society in which they live (they have an obligation to obey the religious laws and orders) and to pay a certain tax, the so-called "Jizya", which will be utilized in the defense and the administration of the state.

"Allah forbids you not, with regard to those who fight you not for Faith nor drive you out of your homes, from dealing kindly and justly with them: For Allah loved those who are just. Allah only

forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong."

(Sura 60: 8-9)

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the Religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." (Sura 9: 29)

As far as the people of the book (Christians and Jewish) are concerned, they have been given a special position in the Quran since their religions originally were based on books that were accepted by Muhammad as heavenly books. The Quran says in respect to them:

"And dispute ye not with the people of the Book except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury):

But say, "We believe in the Revelation which has come down to us and in that which came down to you; our Allah and your Allah is One; and it is to Him we bow (in Islam)." (Sura 29: 46)

But Islamic law does not force non-Muslims to accept Islam.

"Let there be no compulsion in religion." (Sura 2: 256)

However, from time to time the Jizya tax increased so much that many Christians became Muslims.

Although religious, administrative and political freedom is a guaranteed right of the Dhimmis, in practice Christians in vast areas of the Islamic world are simply tolerated 2nd-class people. Their rights to practice their religion are confined, or they do not exist at all.

Conditions of the Protection Treaty:

From the book, "Rights and Duties of Jews and Christians in a Muslim State":

The following conditions have to be fulfilled in order to obtain benefits from the protection treaty:

1. The one who wants to have benefit from the protection treaty has to be one who is allowed to pay the "Jizya". That means the treaty cannot be signed with one who has left Islam.
2. The treaty is valid for all of one's life. Since it refers to the protection of blood and property, it is similar to Islam in which protection is for all one's life.

3. The Islamic party that confers the protection has to be represented by the ruler or a deputy, due to the high importance of the treaty.
4. The Dhimmi has the duty to pay the "Jizya" yearly.
5. He has to accept the duties and prohibitions according to Islamic law that concern him as a Dhimmi.

If all these conditions are fulfilled, the Islamic party binds itself to protect the life and property of the Dhimmi as well as to desist from a state of war, as long as the contract is not broken by the side of the non-Muslim party.

According to Mawardi the contract will be declared as invalid if the Dhimmi ignores one of the following:

1. They are not allowed to criticize Allah's book, the Quran, or to teach that this book has been forged.
2. They are not allowed to accuse Allah's messenger of lying, nor to make fun of him.
3. They are not allowed to criticize Islam, nor to attack it.
4. They are not allowed to approach a Muslim lady to marry her, nor to accuse her of adultery.
5. They are not allowed to confuse a Muslim in his faith, nor to touch his property.
6. They are not allowed to support the "people of war", nor to wish that rich people support them.

It is clear that the Shariah applies even for Dhimmis. In some cases they may be punished even harder than Muslims.

Speaking in a bad way about the Prophet, the angels or about Allah, such as slandering, devaluing, insulting or running him down, or blasphemy will be punished in many cases with a death sentence. But a judge in court will personally decide what "speaking in a bad way" finally means.

Whenever a Dhimmi becomes involved in a violent quarrel with a Muslim, he loses the right of protection.



What does that mean in practice?

- In many countries Christians have no access to official positions.
- Christians are not allowed to repair their Churches and monasteries. Or at least so many difficult requirements are imposed that finally they will not repair their churches.
- The more religious fundamentalists get the upper hand, the more Christians will be suppressed.

Nowadays the suppression of Christians is increasing in many countries. They are afraid of the terror of the security police, of torture and imprisonment. Many churches are going to be closed. Believers will disappear into the underground. In recent years bloody persecutions have become common in many cities.

What are the consequences?

- Hundreds of thousands of Christians from Egypt, Lebanon, and Syria and from Iraq are emigrating.
- Today there are more Syrian orthodox Christians in Europe than in Syria.
- Yearly tens of thousands of Christians become Muslims.

15.3 The Claim that Jews and Christians Changed the Bible

In the early days of Islam the statements in the Quran about the scriptures of the Jews and the Christians are quite positive.

"It was We who revealed the Law (to Moses): Therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law:
For to them was entrusted the protection of Allah's Book, and they were witnesses thereto:
Therefore fear not men, but fear Me, and sell not My signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal."
But if any one remits the retaliation by way of charity, it is an act of atonement for himself.

And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers.

And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him:

We sent him the Gospel: Therein was guidance and light, and confirmation of the Law that had come before him: A guidance and an admonition to those who fear Allah." (Sura 5: 47-49)

"If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: The Truth hath indeed come to thee from thy Lord: So be in no wise of those in doubt." (Sura 10: 94)

Muslims accept the pre-Islamic scriptures as Allah's inspiration only as long as they conform to the teachings of the Quran. However, if someone looks closely he will find that there is no real correlation between the Quran and the Bible.

The solution for this in Islam is simple: The earlier scriptures of the people of the Book are no longer available. Often Muslims argue as follows:

- There are different translations and variations of the texts.
- Because of verbal traditions through many years, errors and legends crept into the Bible.
- There are many contradictions in the Bible.
- There are four different Gospels.

Most of these Muslims who present these arguments have never seen a Bible. Of course there are several ways of proving the credibility of the Bible.

From archeological researches, we already have thousands of New Testament manuscripts and fragments from the second century in our hands. But these are hardly evidences that can underpin the Islamic arguments. Or, think of the system whereby Jewish writers copied the texts.

At the beginning of the Islam large parts of the Bible were already translated into many different languages and spread in many parts of the world. It is not possible, that even just a part of these scriptures were changed uniformly. And last, but not least, Christians were so divided at that time, that uniform modifications could never be established.

However, in most cases it seems to be impossible to have a discussion at an intellectual level with a Muslim in the same way as having a discussion with one of our Bible-criticizing modern theologians.

"The Bible is changed" - that is a dogma. Or why else, if the Bible is not changed, are there are so many contradictions when the Bible is compared with the Quran? The next argument could be: Maybe the Quran is not God's word..." A Muslim will not allow that a discussion comes that far.

Once we had a discussion with a Muslim friend. One of the brothers asked him: "Are you saying, that God could not protect his word from changing?" I remember how this question caused some embarrassment for our friend, since it goes back to two verses from Sura 6.

"There is none that can alter the Words of Allah." (Sura 6: 34)

"None can change His Words" (Sura 6: 115)

15.4 Questions

1. Muslims have a certain picture of Christians. Muslim will ask us whether we are Christians. How we can respond to give a clear answer to their question?
2. What would you say, if somebody would say, that the bible is changed? Suggestion: collect information about existing proofs of the origin of the Bible.



16. Islam Diaspora

16.1 Muslims among us

16.2 Muslims in our Schools, at our Work Places, in our Neighborhood
–who are They?

16.3 The Islamic Board of Europe

16.4 Questions

16. ISLAM DIASPORA

16.1 Muslims among us

In the Christian Occident are about 18-20 million Muslims. The figures are out of the statistics of the "Fischer Weltalmanach '98" and of the "Encarta World Atlas '99". The European part of Turkey with nearly 2,000,000 Muslims and the United States with about 5,000,000 Muslims are not included.

Domestic and Foreign Muslims in the Different Countries of Europe	
Country	Islamic Population
Albania	2,380,000
Austria	156,000
Belgium	250,000
Bosnia	1,770,000
Bulgaria	1,540,000
Croatia	240,000
Cyprus	198,000
Denmark	26,000
Estonia, Latvia, Lithuania, Belarus, Ukraine, Moldavia	320,000
Finland	3,000
France	3,600,000
Germany	2,320,000
Great Britain	1,500,000
Greece	150,000
Hungary	3,000
Italy	1,090,000
Luxembourg	3,000
Macedonia	445,000
Netherlands	475,000
Norway	22,000
Poland	4,000
Portugal	15,000
Romania	240,000
Slovenia	29,000
Spain	120,000
Sweden	73,000
Switzerland	151,000
Turkey (Europe)	1,850,000
Yugoslavia	1,850,000

Source: CD-ROM: "Encarta Weltatlas", Microsoft Corporation
 "Der Fischer Weltalmanach '98", Systema Verlag

16.2 Muslims in our schools, our workplaces, our neighborhood **– Who are they?**

As we have seen already at the end of chapter three, the increase of the population, the unstable political situation and the bad economical circumstances are the main reasons, why many Muslims move towards the Western Industrial Countries.

The Muslims living in one of these industrial countries are not a homogeneous society, as are peoples we meet when we travel for example in a certain area of Turkey, North Africa or the Middle East. The Muslim societies in Western countries are coming from many different social backgrounds. There are those who are illiterate, people from farmer backgrounds, students, businessmen and tourists from the rich oil countries. There are also refugees and emigrants.

A good part of these people from the Islamic countries, who have stayed for a longer period of time in these countries are workers, who try to work their way up from the poverty-line, sometimes under very difficult circumstances. Some of them, whom I know personally, have worked day by day rain hail or snow, selling newspapers on the streets for a very small salary. Although they were well educated in their home countries, they did not have the opportunity to get one of the limited jobs. Most of them have to send money back home in order to support their parents or other family members. From the money they earn, little is left. Sometimes six or eight of them live together in a small room. Their whole property consists of the necessary clothes and some personal items, just enough for two plastic bags. One kilogram of rice and some pieces of bread may be all the food they have for a whole week. Neither space nor time would be enough to name all the injustices and lack of consideration of their employers, the authorities, or their landlords. Of course, not all of the foreign workers live under such circumstances. There are Turkish industrial workers, or Bosnian construction workers, or Egyptian fruit sellers, who are well integrated in the working class (which does not necessarily mean that they are also well integrated in the society).

Questions concerning foreigners in Central Europe are increasingly a pressing issue - for the politicians, for the individual, for the population at large and for us as believers. Surely, it is a big challenge for our churches to keep their eyes open with an attitude of prayer.

16.3 The Islamic Board of Europe

Islam Diaspora happens in 1973 at London, England (UK) during the Conference of the European Islamic Cultural Centers and Organizations of the "Islamic Board of Europe". Subsequently more and more Islamic fundamentalist groups gained a foothold in Central Europe. Beside the aim to smooth ways for Islamic education in Europe, it was also decided to guarantee that sufficient Islamic literature would be translated into European languages so that it could be brought into circulation. A big amount of money was made available from Saudi Arabia. Especially in

certain magazines for Muslims in Europe, the Muslims are warned to be aware of Christian Missionaries.

Some years ago it was much easier. Young men came into the West. For a time they left their families and their homes behind. For a time they were away from the watchful eyes of the Islamic society. During this time they had much more freedom.

Nowadays we have Islamic Centers everywhere in Europe. Mosques are built in every City of the Western World. In England there are more than 1000 Islamic prayer places and over 3000 Quran schools. Basically I would not say anything against this. But the problem is, that from certain Islamic groups an increasing social pressure against the Muslims in Europe has become obvious.

We have had an information table on the market. A young Turkish father with his little daughter who came every week to pick up some literature was certainly one of those who were seeking the truth. But suddenly he did not come again. After a while I met him on the street and asked him: "Why don't you come anymore?" "Haven't you seen those bearded men standing somewhere beside your table week for week?", he replied. "We are watched. But you will not have any problems with them. We will have the problems."

A young Iranian student started to read the Bible with some brothers. He didn't become a believer. He was just interested to know God's word. The summer vacation came and he flew home to Teheran. But the news about him arrived earlier there than he. Soon after the arrival at the airport, he was taken by the Islamic authorities for interrogations. They tortured him.

God's Word says:

"Behold, I send you out as sheep in the midst of wolves.
Therefore be as wise as serpents and as harmless as doves."
(Mt. 10: 16)

16.4 Questions

God, in his grace brought the mission fields directly in front of our houses. Not every one is called to leave his country in order to be a full time missionary. But wherever we are, we have the task to be light and salt for our neighbors. Whether they are here in this city, whether they are our Bangladeshi neighbors back home or our work colleagues from Egypt or Turkey, our schoolmates from Pakistan, Nigeria or Jordan. **Jesus did not give this task to just a few specialists – no! He means each one of us!** Think about what **YOU** can contribute, so that your church gets a vision for this need. What gifts or capacities could your church make available to meet this huge task? What changes and possibilities do we have to reach these people?

17. PREACHING AMONG **MUSLIMS**

- 17.1 When He Saw the Crowds, He had Compassion on them
- 17.2 Ask the Lord of the Harvest to Send out Workers into His Field
- 17.3 Open your Eyes and Look at the Fields! They are ripe for Harvest
- 17.4 Methods of Preaching
 - 17.4.1 Which Method for which Country?
 - 17.4.2 Cross Cultural Mission
 - 17.4.3 My Friend Ali
- 17.5 Difficulties for a Muslim if he wants to become a Christian
- 17.6 Questions

17. PREACHING AMONG MUSLIMS

17.1 When he saw the crowds, he had compassion on them

Today there are about 1.2 billion Muslims on this world. 1.2 billion, that makes about 20% of the world population. Most of these people have never heard the Gospel. Not, that they are not interested – on the contrary, Christian broadcasting stations and mission societies inform us about an increasing interest in God's Word. A spiritual desert cries for water. Imagine, 1.2 billion Muslims – and no one wants to go ... Less than 5% of all Evangelical missionaries work among them – why not more? Generation after generation will go to eternal condemnation because no one was there to bring them the Good News.

1.2 billion Muslims – "I have compassion for these people," said the Lord, "They are like sheep without a shepherd"

17.2 Ask the lord of the harvest, to send out workers into his field

A group of young believers spent a week together. One of them had the idea to pray in this week especially for the Islamic world. After lunch they opened the book "Operation World", read and prayed, first for Afghanistan. All of them prayed, all except one. Next day they prayed for Egypt. And again, the same one was not praying. Even on the third day he did not open his mouth. "What's wrong with you?" asked another one. "Why don't you pray?" "How can I ask the Lord to send out workers in his field", the first one said, "If I personally am not ready to go?"

After that week, both of them went back home. And there both started to proclaim the gospel among Muslims.

17.3 Open your eyes and look at the fields! They are ripe for harvest

The time of the harvest came. The farmer looked in a satisfied manner over the wide fields. What a sight to see! How the ears rocked leisurely in the evening wind! Now all the work, the efforts and the sweat were worth while. When he bought the piece of land more than a year ago, there was nothing there except stones and thorns. When the other farmers brought in their harvests last year, he was busy collecting all these stones. For countless hours he walked behind the plough, until the soil was ready to sow. When the rain did not come, he was there, he and his workers, to dig water channels. Now, after all this hard work ... after all this time, the harvest had finally arrived.

In several passages our Lord compares the work in His kingdom with farm work. Some fields are ready for the harvest and in others they have just started to sow the seed. But mission work is not only harvest. Even the troublesome plowing is part of the work. But no farmer will lose sight of the aim, i.e. the harvest.

Mission work involves joy and trouble, with hope and worry, with thistles and thorns, ... with birds, which like to eat the seed, ... with irrigation and patience waiting, with tender germs, which develop in a miraculous way into ears. All that is a part of the work. If we equate mission work only with harvest, then in many cases there are wrong expectations and finally disappointments.

"The fields are ripe, brothers and sisters. Send out your best people", so called a brother of the mission society loudly in the congregation. The church was obedient to the word and sent two of its gifted families to the mission field. With prayers and big expectations they looked forward to results. But after a year there were still no believers among these people to whom these two families were sent. A second year came to an end Here and there, there were voices in the church asking whether the right families were sent. Or, was the money invested for the right project? Surely, it is good and necessary for each one who works in the kingdom of God, to be accountable to someone. But it is important from the very beginning that expectations are realistic. This does not mean and shall never justify little faith.

It is important to know the stage that the respective mission land has reached. Has the plowing and sowing already been done? Has the time of the harvest come? Even between different Islamic countries there are huge differences!

17.4 Methods of preaching

When we compare how Jesus spoke to the woman on the well and how He spoke to Nicodemus, or to the fishermen on the lake Gennesaret and how He spoke to the tax collectors, then we can see that it is not so much a question of methods, but it's about human beings. The question is, what will be the best way to awaken the interest for the gospel? And often religion is just one factor of many, sometimes even not the most important one.

It is important to not that we are not messengers of European culture. It is not our task to carry the "American way of life" to the Middle East. The question is much more how do we judge our culture in the light of the Bible? What things can we give up from the point of view of God's Word? How often in the history of missions have workers sacrificed important issues for less important ones?

17.4.1 Which method for which country?

There are countries, in which the soil has been cultivated and prepared for generations. Christians have been living in these countries and showing Christ through their lives, and a living testimony through the unity of faith and life-style. In other words, they have been "salt" and "light". In such areas mail circulars, mass events, distribution of literature cassette-tapes and videos bring tremendous results. In other areas the congregations are growing through Bible study groups. But in other countries personal relationships are almost the only way to reach people for the Lord. It is not my intention to play one method off against another, but to study from the history of missions which method is most effective in the particular society that we wish to reach. Therefore, prayer, humility and readiness to invest one's life for the love of our Lord and of the lost, is crucial.

We can not compare the soil in Islamic countries (in which people know Christianity only from garbled descriptions), to that of a Protestant or Catholic country. Therefore I think, that in the so-called closed countries those who will be most successful, are those who have learned patiently over the years what it means to become a Muslim for the Muslims, and who have invested their lives in good stable relationships with the local people. This needs perseverance and staying power, until the first tender germs shoot up of the soil.

Unfortunately one finds this patient waiting in faith does not always receive appreciation in our result-orientated world as big spectacular actions, which may result in brothers and sisters risking not just their own necks but those of others.

17.4.2 Cross cultural mission

Cross cultural mission is the headline above the subject, which we touched on briefly already in lesson 12.2 under the phrase "to become a Muslim for the Muslims". If we are ready to deny our own culture and consequently ourselves, if necessary, than we will surely enter God's "cross cultural seminary". Maybe we will sit on the desk in the same school, that Moses once attended. For me, Moses is one of the best examples of a cross cultural worker.

Moses was a man, who had, except for his origin, probably not much common with the Israelites. He grew up in an Egyptian house and had teachers who taught him all wisdom of the Egyptians (Ac 7:22). Even his outward appearance was like the Egyptians (Ex. 2: 19). But one day, when he was forty years old, he decided to visit his fellow Israelites (Ac. 7:23). What did he notice when he arrived? One of them was being mistreated by an Egyptian. Thinking his brothers would understand that God was using him, he killed the Egyptian (Ac. 7:25).

Can you identify yourself with Moses in that situation? Moses wanted justice and salvation for his beloved brothers, and he thought that he was doing exactly what God wanted. For that he risked career and position. Disgrace for the sake of

Christ for had greater value for him than the treasures of Egypt (Heb. 11: 26). That was probably more than most missionaries leave behind, when they go to the mission field. And what was the result? The Hebrews were still under pressure and Moses had to flee.

Then we see him sitting in the desert, far away from the marble palaces of Egypt and far away from the Israelites, who meant so much to him that he was willing to leave everything for them. And there was no chance to go back. He lived in the desert and grazed the sheep of his father-in-law. A change of the situation was not in sight. But here begins the school of God. God had a great plan with him. Moses, the Egyptian had to become the leader of a nation of shepherds. That was surely a big step for Moses, since all shepherds were detestable to the Egyptians (Gen. 46: 34).

Forty years passed until the Lord called him to go back to Egypt. Forty years in the school of God and Moses, the man, who killed an Egyptian, became the most humble man on the face of the earth (Num. 12: 3).

How long will it take until we are Muslims for the Muslims, depends on the respective situation. But one thing is sure; we have to learn to measure time on another scale. On the other hand, to be patient does not necessarily means that the first years on the mission field are a fruitless and less desirable. This time is decisive in winning friends, starting relationships and also preparing the soil for sowing the seed, God's Word.

17.4.3 My Friend Ali

"For our exhortation to you was not of error, nor of uncleanness, nor in guile, but as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God, who tries our hearts. For neither at any time did we use flattering words, as you know, nor with pretense of covetousness, God is witness.

Nor did we seek glory from men, neither from you nor from others, being able to be so with heaviness, as apostles of Christ.

But we were gentle among you, even as a nurse warmly cherishes her children.

So affectionately longing for you, we were willing to have imparted to you, not only the gospel of God, but also our own souls, because you have become beloved to us.

For, brothers, you remember our labor and toil. For laboring night and day in order not to put a burden on any one of you, we preached the gospel of God to you. You and God are witnesses how holy and righteous and blameless we were to you who believe, even as you know how we exhorted and comforted and testified to each one of you, as a father to his

children, that you should walk worthy of God, who has called you to His kingdom and glory." (1. Thess. 2:3-12)

Ali is my friend. We are often together. He knows my needs and I know his needs. He tries to think my thoughts and I try to think his. Ali is a fellow with emotions like you and me. He is also longing for safety and love. He experiences discouragement and joy like you and me. Ali is Muslim and I am Christian. Ali is not a mission-object on which I can prove to my church, that I am a successful missionary to the Muslims.

Ali knows that he has not to spend nights in endless discussions in order to win my sympathy and my friendship. Ali is my friend. I love him earnestly. I think he knows that.

Again and again situations come up, in which we speak about what God did in my life and how he talks to me, while I am reading in His word. My aim is, that Ali becomes thirsty for God's Word. I am longing to read the Bible with him. Have I been too careful until now?

I often think about God's people in the Old Testament. They had to destroy the idols and the places of idol worship in order to receive the full blessing in the land to which God brought them (Deu. 7: 5). Although Ali is not a very strong Muslim, I try to avoid speaking in a disrespectful way about his religion or it's prophet.

It's always good to ask questions. Questions about love and grace or about safety, forgiveness and salvation. These are questions on which there is actually no final satisfying answer in Islam. These questions can be like dynamite, which destroys the building of Islam in the life of our friends completely. Sometimes we can reach out much more by leaving open questions in the hearts of our Muslim friends, than by impressing them with discussions and knowing always the best answers to every question.

The more our friendship is growing, the more he gets also familiar with my weak points and my problems. The better he knows me, the more my whole life will be a message to him. From there he will see what is the value of my words.

In some Islamic countries it is dangerous to come together in order to study the Bible. And it is sometimes even more dangerous for the Muslim than for the missionary. Therefore, I think it is necessary that the wish to read the Bible comes from the Muslim. The question for us is how can we awaken this wish?



17.5 Difficulties for a Muslim If He Wants to Become a Christian

"Do they seek for other than the Religion of Allah? --While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back.

Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

How shall Allah guide those who reject Faith after they accepted it and bore witness that the Apostle was true and that Clear Signs had come unto them? But Allah guides not a people unjust.

Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind; -

In that will they dwell; nor will their penalty be lightened, nor respite be their (lot); -

Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, --never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

As to those who reject Faith, and die rejecting, --never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom.

For such is (in store) a penalty grievous, and they will find no helpers." (Sura 3: 83-91)

"If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, --What an evil refuge!

Allah forgiveth not (the sin of) joining other gods with Him; but he forgiveth whom He pleaseth other sins than this: One who joins other gods with Allah, hath strayed far, far away (from the Right). " (Sura 4: 115-116)

"O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: If any of you do so, they do wrong.

Say: if it be that your fathers, your sons, your brothers, your mates or your kindred; the wealth that ye have gained; the

commerce in which ye fear a decline; or the dwellings in which ye delight--are dearer to you than Allah, or His Apostle, or the striving in His cause; --then wait until Allah brings about His Decision: And Allah guides not the rebellious." (Sura 9: 23-24)

The one who turns his back to Islam has to be persecuted. If he does not comply with the order to return to Islam then has to be killed.

From the book "Die Strafen für den Abfall vom Islam – nach den vier Schulen des islamischen Rechtes", Abd ar-Rahman al-Djazari

"All four Imams (the founders of the four schools of interpretation of the law) – Allah may have mercy on them – that the one who fell away from Islam, if this is certain – Allah may protect from this – is to be killed. His blood shall be spilled, without any reservation. The hypocrite or heretic, who poses himself as a Muslim, but who is still an unbeliever, is to be killed too."

Magid comes from Jordan. He has only one eye. The other one he lost in the war. He had to fight on the side of Iraq against Iran. At some point he deserted from the army. He wanted to go to Denmark. There he has relatives. Somewhere on his way he had to make a stopover for a day. There he got to know Arab Christians and on the same day he started to read the Bible. He read the whole night, ... and the next day, ... He did not stop reading until he finished the whole book.

Magid did not continue his journey to Denmark. He read incessantly in God's Word. After one week he surrendered his life into the hands of Jesus. Wherever he went, he gave a joyful testimony for the Lord. He wrote letters to his family in Jordan and in Denmark, telling them about his new life in Jesus.

A couple of months later he traveled to Copenhagen. When he arrived, his father, who was informed by telephone by his relatives, was already there. Magid's father tried to bring him to his senses. He tempted him with money, with a marriage, a house and a car. But Magid remained faithful to his Lord. Then his father beat him. He beat him so badly that Magid had to go to the hospital. When he came out he discovered that his father had taken his passport away. Magid then made an enormous mistake. He went to the Jordanian Embassy to apply for a new passport. There, he was kidnapped and arrested immediately as a deserter. Magid had to go back to Jordan. After a while he called his friends from Syria. Not one of them ever knew how he got there. That telephone call was the last message that his friends received from him.

An Egyptian brother told me the following story:

"Through the clear testimony of some believers a number of Muslims came to know the Lord. One day the police came and took one of these believers. The man should tell all the names of the converted Muslims. He refused to do so. Then they beat him.

But he did not answer their questions until after they had brought in one of his children. He had to watch while they destroyed one of the boy's eyes. He then had no choice but to tell them everything they wanted to hear."

There are many stories like that one.

If a Muslim becomes a follower of the Lord, the first thing that may happen will be that his family turns against him, then the whole village, or the town, and finally the state. At the end he will lose every support in Islamic society. In the "House of Peace" there remains, for him, only hate which can lead even to murder. If your friend becomes your brother, it could be that he won't be alive the next day.

17.6 Questions

1. Discuss the spiritual situation of the particular Islamic country that is on your heart. At which stage of "farm-work" is that country?
2. Give examples from the New Testament of different stages of "spiritual farm-work."



**FINALLY,
QURAN REFERENCE ABOUT
THE CREATOR OF HEAVEN & EARTH**

SURA 43/ ZUKHRUF 63 (Obey HIM)

SURA 3/ AL-I-IMRAN 45 (HE is the WORD)
47 (HE is the IMMACULATE)

SURA 4/ NISAA 171 (The SPIRIT and the WORD)

SURA 2/ BARAKA 253 (HOLY SPIRIT)

SURA 3/ AL-I-IMRAN 55 (removed from early copies of Quran)
HIS Death and Resurrection

SURA 19/ MARYAM 19 (HE is Pure and Holy)

A brief Guide to understanding Islam, Darussalam Houston, 1996
A comparison between Veiling and Unveiling, Halah Bint Abdullah, Maktaba Dar-us-Salam, 1990
A Guide to Hajj, Umrah and Visiting the Prophet's Mosque, The Cooperative Office For Call & Guidance at Al Badiah
Al- Qur'an, The Miracle of Miracles, Ahmed Deedat, International Islamic Publishing House, 1997
Al Scharia - Das islamische Gesetz, Licht des Lebens, Villach
Allahs neues Weltreich, Konzelmann Gerhard, Herbig Verlag
Almanac 95, Corel A to Z, Version 1.0, Corel Corporation Limited
Al-Quran Al Kareem, Version 6.31, Arabisch - Deutsch, Sakhr-Software, 1997
Antworten auf den Vorwurf der Bibelfälschung, Licht des Lebens, Villach
Asharah Mubasharah, The ten Companions of the holy Prophet who were promised Paradise, Muh. Iqbal Siddiqi, Kazi Publications, 1990
Business Almanac 95, Corel A to Z, Version 1.0, Corel Corporation Limited, 1995
Christ (Peace be upon him) in Islam, Ahmed Deedat, International Islamic Publishing House, 1997
Christian Muslim Dialogue, H.M. Baagil, Islamic Da'wah Committee, 1984
Christianity The Original and the Present Reality, Dr. Muhammad bin Abdullah As-Saheem, The Cooperative Office For Call And Guidance, 1995
Christians in the Qur'an and the Sunna, Ahmed von Denffer, The Islamic Foundation, 1982, 1987
Compton's Interactive Encyclopedia, Compton's New Media, 1995
Crucifixion or Crucifixion?, Ahmed Deedat, International Islamic Publishing House, 1997
Das Abendland am Scheideweg, Baar Marius, Schulte + Gerth
Das Gebet der Verirrten, Abd-al Masih, Licht des Lebens, Villach
Das islamische Recht, Ramadan Said, Otto Harrossowitz, Wiesbaden
Das Leben Mohammeds, Ibn Hischam, Licht des Lebens, Villach
Das Schwert des Islam, Scholl-Latour Peter, Heyne Verlag
Das unbekannte Gesicht des Islam, Musk Bill, Francke Verlag
Der Fischer Weltalmanach '97, Fischer Taschenbuchverlag
Der Fischer Weltalmanach '98, Systhema Verlag
Der Glaube an den einen Gott im Christentum und im Islam, Bouman Johann, Brunnen Verlag
Der Islam 1 und 2, Christine Schirmacher, hänsler
Der Islam unter der Lupe, Abd al-Masih, Licht des Lebens, Villach
Der Islam, Geschichte, Leben und Lehre, Kellerhals Emanuel, Brendow
Der Islam, Geschichte, Religion, Kultur, AMGT, Islamisches Zentrum Genf
Der Koran, Henning Max, Reclam, 1987
Der Koran, Kommentar und Konkordanz, Paret Rudi, Kolhammer Verlag
Der Koran, Paret Rudi, Kolhammer Verlag
Der Koran, Wilhelm Heyne Verlag
Der moslemische Jesus und wir, Höpfner Willi, Breklumer Verlag
Der Nahe Osten zwischen Islam und Kommunismus, Amin Abu Fadil, Licht des Lebens
Der Weg zum Qur'an, Murat Khurram, Verlag Islamische Bibliothek
Descriptions of Paradise from Quran and Hadeeth, Dr. Abdullah Abdurrahman Al-Shimemeri, Abul-Qasim Publishing House, 1994
Die Ehe und Stellung der Frau im Islam, Licht des Lebens, Villach
Die Integration des Ausländers in die Gemeinde, Greuling Robert, Bibelschule Wallsee
Die islamische Lawine rollt auf uns zu, Licht des Lebens, Villach
Die Kirchen im Nahen Osten vor Mohammed, Licht des Lebens, Villach
Die Rechte und Pflichten der Juden und Christen in einem islamischen Staat, Ersen Ishak, Licht des Lebens
Die Situation des Islam nach dem Tod Khomeinis, Licht des Lebens, Villach
Die Strafen für den Abfall vom Islam, Abd-al Rahman al Djaziri, Licht des Lebens
Die Töchter Allahs, Geraldine Brooks, Goldmann Verlag
Die Versöhnung, Perez Shimon, Siedler Verlag
Die Weltreligionen, Mensching Gustav, Carl Habel Verlagsbuchhandlung Darmstadt
Die Zeit der Khalifen, Licht des Lebens, Villach
du, Die Zeitschrift der Kultur, Heft Nr. 7/8, TA-Media AG
Evangelisation ein Lebensstil, Jim Petersen, edition c, 1983, 1985
Explanation of What a Pilgrim and a Muslim Performing Umra Should Do, Saleh ibn Fouzan Al Fouzan
Faith Al-Iman Its Pillars, True Meaning & Nullification, DR: Muhammad Na'im Yassin, El Nour for Publishing Distribution Translation Est.
Gebet für die Welt, Patrik Johnstone, hänsler
Geo, Das neue Bild der Erde, Nr. 1 / 17. 12. 1990, Verlag Gruner + Jahr AG & Co.
Gesprengte Brücken, Zschaler, Ali, Ortrut Karouli Verlag
Glaubenskrise und Glaubensgewißheit im Christentum und im Islam, Bouman J., Brunnen Verlag

Grundlagen der islamischen Koranauslegung, Licht des Lebens, Villach
 Harenberg Lexikon der Gegenwart `97, Harenberg Lexikonverlag, 1997
 Human Rights in Islam, Dr. Mohammad Hammad Khoder, 1988
 Ich, Prinzessin aus dem Hause Al- Saud, Goldmann Verlag
 Ich, Prinzessin Sultana und meine Töchter, C. Bertelsmann Verlag, 1993
 Islam - die mohammedanische Staatswelt, Desmond Steward, Rowolt
 Islam - its meaning and message, Khurshid Ahmad, The Islamic Foundation, 1975, 1980, 1983, 1988
 Islam auf dem Prüfstand, Mc Dowell Josh, Gilchrist John, Schulte + Gerth
 Islam contra Christentum, Hoppenworth Klaus, Verlag der Liebenzeller Mission
 Islam im Vormarsch, Licht des Lebens, Villach
 Islam in brief, Mahmoud Murad, Presidency of The Administration of Islamic Researches and Ifta
 Islam und Okkultismus, Licht des Lebens, Villach
 Islam, a Mission, a Movement, Syed Asad Gilani, Islamic Publication Ltd., 1982
 Islam, Zierer Otto, Kiesel Verlag
 Islam: Faith and Practice, Manzar Ahsan, the Islamic Foundation, 1977, 1980, 1981, 1985, 1991
 Islamic correspondence course, El-Falah for Translation Publishing & Distribution, 1997
 Islamic Fatawa Regarding Women, Muhammad bin Abdul-Aziz Al-Musnad, Darussalam Publishers and Distributors, 1996
 Islamische Geisteswelt, Jockel Rudolf, Drei Lilien Verlag GmbH
 Islamische Kräfte und Gemeinde Jesu, Othman Ali, Hassan Samir, Ortrut Krouli Verlag
 Jesus a Prophet of Islam, Sulaiman Shahid Mufassir, International Islamic Publishing House, 1997
 Jihad in the Quran and Sunna, Sheik Abdullah Bin Muhammad bin Humaid, Maktaba Dar-us-Salam, 1995
 Kleine Suren im Licht der Bibel, Licht des Lebens, Villach
 Kulturschock Islam, Pollok Christine, Fuldaer Verlagsanstalt GmbH
 Leben in Tausend und einer Nacht, Alireza Marianne, Bastei Lübbe
 Let the Bible speak, Ali Muhsin, Co-operative Office for Call and Foreigners Guidance
 Lexikon des Islam, Thomas Patrik Hughes, Fourier Verlag
 Microsoft Encarta 98 Encyclopedia, 1993-1997 Microsoft Corporation
 Microsoft Encarta 99 Encyclopedia, 1993-1998 Microsoft Corporation
 Mit Muslimen leben und über Jesus reden, Troeger, Sookhdeo, Staub, Brockhaus Verlag
 Mitarbeiterhilfe 4/80, CVJM - Gesamtverband in Deutschland e.V., 1980
 Mohammeds Erben, Schulz-Vobach Klaus-Dieter, C. Bertelsmann Verlag
 Moslems in der Bundesrepublik, Verlag Otto Lembeck
 Muhammad in the Bible, Jamal Badawi, International Islamic Publishing House, 1997
 Muslimen von Jesus erzählen, Marsh Charles, Schwengeler Verlag
 Non Muslims in the Islamic Society, Yusuf al-Qaradawi, International Islamic Publishing House, 1985
 Non-Muslims under Shai'ah, A. Rahman I. Doi, Kazi publications, 1981
 Öl, Islam und Israel, Amin Abu Fadil, Licht des Lebens
 Oneness of God, Mamarinta-Umar p. Mababaaya, Wisdom Enrichment Foundation, Inc.
 Pearls of the Truth on the most beautiful Names of Allah, Sidheeqe M. A. Veliankode, Dar Al-Hadyan, 1997
 Planting Churches in Muslim Cities, Livingstone Greg, Baker, 1993
 Polygamy in Islam, Abu Ameenah Bilal Philips and Jameela Jones, International Islamic Publishing House, 1985, 1987, 1990
 Probleme im Leben der Konvertiten, Licht des Lebens, Villach
 Punishment in Islamic Law, Mohamed S. el-Awa, American Trust Publications, 1982
 Questions and Answers on the Biography of Muhammad, ﷺ, S. M. Hasan, Darussalam Publishers + Distributors, 1996
 Reaching Muslims Today, North Africa Mission
 Religionsbuch, Hikmet Selcuk
 Schöpfung und Sündenfall im Islam, Licht des Lebens, Villach
 Selections from the Holy Qur'an and the Ahadith, Abdul Hameed Siddiqi Abdur Rehman Shaad, Kazi Publications
 Shari'ah the way of Justice, Khurram Murad, The Islamic Foundation, 1981
 Simpson's Contemorrary Quotation, Corel A to Z, Version 1.0, Corel Corporation Limited, 1995
 Sinn and Atonement in Islam, the missionary Dialogue, Licht des Lebens, Villach
 Studies in Islam, Abdul Aziz, Islamic book service, 1992
 Subject Index of Qur'an, Afzalur Rahman, Islamic Publications (PVT.) Limited
 Sünde und Sühne im Islam, Licht des Lebens, Villach
 The Concise Columbia Encyclopedia, Corel A to Z, Version 1.0, Corel Corporation Limited, 1995
 The Grave - Punishment and Blessings, Husayn al-Awayishah, International Islamic Publishing House, 1998
 The Holy Qur'an, Yusuf Ali, Islamic Propagation Centre International, 1983

The Islamic English Library, **Al Bokhary English**, Ariss Computer Inc and Dar-us-Salam, 1997
 The Islamic English Library, **Al Lulu Wa Al Marjan, English** Ariss Computer Inc and Dar-us-Salam, 1997
 The Islamic English Library, **Bulugh Al Maram**, Ariss Computer Inc and Dar-us-Salam, 1997
 The Islamic English Library, **The Holy Quran English**, Ariss Computer Inc and Dar-us-Salam, 1997
 The Lawful and the Prohibited in Islam, Dr. Yusuf al-Qaradawi, El-Falah for Translation, Pulishing & Distribution, 1997
 The Life of The Prophet Muhammad, 'Abd Al - Rahman 'Azzam, The Islamic Foundation
 The Mirage in Iran, Dr. Ahmad Al-afghaane, Abul Qasim Publishing House
 The Mizanul- Haqq- Balance of Truth, Pfander C.G., The Religious Tract Society
 The Muslim Woman's Dress, Jamal A. Badawi, American Trust Publications
 The Noble Qur'an, Dr. Muh. Taqi-du-Din Al Hilali and Dr. Muh. Muhsin Khan, King Fahd Complex for the Printing of the Holy Qur'an, 1996
 The Place of Hadith in Islam, The Muslim Students' Association
 The Religion of Truth, Abdur Rahman Bin Hammad al-Omar, Maktaba Dar-us Salam, 1994
 The right Way, Shaikhul Islam Ibn Taimiyah, Darussalam Publishers + Distributors, 1996
 The Status of Woman in Islam, Jamal A. Badawi, Islamic Da'wah Committee
 The Translation of the Meanings of Summarized Sahih Al-Bukhari, Maktaba Dar-us-Salam
 Towards Understanding Islam, Abdul A' La Mawdudi, Islamic Da'wah Committee
 'Ulum Al-Quran, An Introduction to the Sciences of the Qur'an, Ahmad von Denffer, The Islamic Foundation, 1983, 1985, 1989
 Unerreichte Völker, Tetsunao Yamamori
 Unmöglich für Gott? Marsh C.R., Hänssler Verlag
 Vital Herald to Pilgrims, Sidheeqe M. A. Veliankode, Dar El-Hadyan, 1996
 Voraussetzungen zum Missionsdienst, Licht des Lebens, Villach
 Was denkt und fühlt ein Moslem?, Licht des Lebens, Villach
 Webster's II, Corel A to Z, Version 1.0, Corel Corporation Limited, 1995
 Weltanschauung und Leben im Islam, Abu-I-A'la Maudoodi, 1973, 1977, 1981, 1985
 Wem gehört das Heilige Land?, Chapman Colin, ABC team
 Wer ist Allah im Islam? Abd-al Masih, Licht des Lebens, Villach
 Who is Who in The Holy Qur'an, Mohammed Saeed Siddiqi, Kazi Publications
 Wie erklären wir einem Moslem, daß Gott einer und drei zugleich ist?, Licht des Lebens, Villach
 Woman in Islam, B Aisha Lemu Fatima Heeren, The Islamic Foundation, 1978
 Women Muslim Society and Islam, Lamyah al Faruqi, American Trust Publications, 1988, 1991, 1994
 Women's Rights in Islam, Lea Zaitoun, World Assembly of Muslim Youth, Eastern Province, Saudi Arabia
 Worship in Islam, Mustafa Ahmed Al-Zarqa, The Islamic Foundation, 1974, 1977, 1980
 Wüstensand und Sternenzelt, Holton Patricia, Knaur Verlag

IF YOU DON'T WANT US, OR OTHER WORKERS TO BE KICKED OUT, OR POSSIBLY SOME OF OUR LOCAL FRIENDS TO BE KILLED,

PLEASE PAY ATTENTION TO THE FOLLOWING:

Since the Gospel tells us, that we should be wise, we think, that in case of security we are responsible, not alone for ourselves, but also for other „workers“ inside the country, as well as for local friends, for whom we pray that they get saved.

THEREFORE:

- Intentional we don't use our full names, only initial letters!
- We don't use the word missionary, surly it is enough to say „worker“ (see also the item below)!
- We don't speak about workers, while we use at once their names and the country or city where they are working!
- We neither send names, numbers (ages, number of family members, details about financial support, etc.), photos, addresses or telephone numbers, which could identify someone, out of the country, nor we speak about such things on telephone, since post and telephone are controlled by qualified electronic systems!
- We never mention full names in front of gatherings. It is surly enough to say: „There is a couple in one of the big cities of the country. They are working... and so on ... “

HERE ARE SOME TERMS, WHICH **NEVER** SHOULD BE MENTIONED, NEITHER IN ENGLISH, NOR IN ANY OTHER LANGUAGE. WE SHOULD DESCRIBE THEM WITH OTHER WORDS:

- | | | |
|--------------------|-------------------|-------------------------|
| • missionary | • mission agency | • bible or gospel |
| • ministry | • mission ship | • distributing material |
| • evangelisation | • local believers | • financial support |
| • mission training | • church | • pray for |

However, this list is to be completed!

WHENEVER YOU HAVE GOT WRITTEN INFORMATIONS, PRAYER LETTERS OR STUDY MATERIAL YOU ARE RESPONSIBLE TO DEAL IN THE RIGHT WAY WITH IT:

- Never leave it somewhere around
- Don't copy it or give it to third persons without permission of the author
- Don't send it by mail or fax to some other places

We are sure, that in terms of security (for us and for You, as well as for our local friends) verbal information is savor than written.

Who is wise and knowing among you? Let him show his works by *his* good conduct with meekness of wisdom. (James 3:13)

Behold, I send you out as sheep in the midst of wolves. Therefore be as wise as serpents and as harmless as doves. (Matt. 10:16)

Whoever will save his life shall lose it, but whoever will lose his life for My sake, he shall save it. (Lk. 9:24)