

Contextualization Among Muslims Reusing Common Pillars

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

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

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

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

Need for Contextualization

Present formulations of Christian worship that utilize forms that are

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

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

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

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

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

Omani sheikh lamented:

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

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

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

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

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

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

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

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

ualization and gave two case studies.

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

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

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

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

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

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

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

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

Christian and Muslim Reactions

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

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

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

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

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

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

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

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

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

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

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

Whatever the final outcome, it is sig-

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

Previous Use of the Pillars

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

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

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

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

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

Pillar I: Faith Confession (*shahada*)

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

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

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

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

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

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

Many traditions mention only the uniqueness or unity of God as the essential article of belief.⁵⁴ The traditional confession goes on, however, to declare, "Muhammad is the Apostle of God" based on quranic passages like sura 4:1346/135. We shall not deal with this part extensively here because it is obviously an addition to Jewish and Christian faith. We must, however, consider it because it is one of the questions that converts are having to deal with in the case study we shall be considering.

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

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

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

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

Pillar II: Ritual Prayer (*salat*)

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

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

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

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

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

Preparations

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

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

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

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

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

The function of the ablutions is purity

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

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

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

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

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

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

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

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

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

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

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

Praying Postures

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

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

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

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

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

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

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

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

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

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

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

Meaning and Function

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

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

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

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

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

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

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

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

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

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

The ritual prayer includes many themes that Christians share:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Mosque

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

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

Muhammad certainly knew about

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pillar III: Almsgiving (*zakat*)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pillar IV: Fasting (*sawm*)

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

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

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

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

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

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

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

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

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

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

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

Christians are given warnings against the misuse of fasting (Mt. 6:116-18; Lk. 18:10, 12), but Jesus expected his disciples to fast (Mk. 2:18-20). It is interesting that Paul includes his going hungry as one of the deprivations he endured so that he would “put no obstacle in any one’s way” (2 Cor. 6:3). Lack of fasting is seen by Muslims as being

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

Pillar V: Pilgrimage (*Hajj*)

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

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

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

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

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

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

Reusing the Pillars

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusion

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

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

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

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

End Notes

1. J. Pedersen, "Masjdjid," Shorter Encyclopaedia of Islam (Leiden: E. J. Brill, 1961), 339B-340A.
2. Letter dated March 1, 1987.
3. For a broader discussion of the anti-Quranic bias of Arabic Bible translation, see Samuel P. Schlorff, "The Missionary Use of the Quran: An Historical and Theological Study of the Contextualization of the Gospel" (unpublished Th.M. thesis; Phila-

- delphia: Westminster Theological Seminary, 1984), 61-71.
4. Paul W. Harrison, "The Arabs of Oman," *The Moslem World* XXIV (1934), 269.
 5. *Missiology* V (1977), 301-320.
 6. Ed. Don M. McCurry. Monrovia, CA: MARC, 1979.
 7. *Ibid.*, 58-70.
 8. *Ibid.*, 71-84.
 9. *Ibid.*, 85-96.
 10. *Ibid.*, 97-113.
 11. *Ibid.*, 114-128.
 12. *Ibid.*, 129-154.
 13. Grand Rapids, MI: Baker Book House.
 14. Grand Rapids, MI: Baker Book House, 1985.
 15. Page 183.
 16. Ed. J. Dudley Woodberry. Monrovia, CA: MARC, 1989.
 17. *Ibid.*, 277-292.
 18. *Ibid.*, 293-298.
 19. *Ibid.*, 299-314.
 20. *Ibid.*, 255-276.
 21. Larry G. Lenning, *Blessing in Mosque and Mission*. Pasadena, CA: William Carey Library, 1980.
 22. Evertt W. Huffard, *Thematic Dissonance in the Muslim-Christian Encounter: A Contextualized Theology of Honor*. Unpublished Ph.D. dissertation. Pasadena, CA: Fuller Theological Seminary, 1985 and "Culturally Relevant Themes about Christ" in *Muslims and Christians on the Emmaus Road*, ed. Woodberry, 177-192.
 23. Michael Nazir-Ali, *Frontiers in Muslim-Christian Encounter* (Oxford: Regnum Books, 1987), 15-37.
 24. Schlorff, "The Missionary Use of the Quran."
 25. Fritz Goerling, "The Use of Islamic Theological Terminology in Bible Translation and Evangelism among the Jula in Cote d'Ivoire." Unpublished Th.M. thesis. Pasadena, CA: Fuller Theological Seminary, 1989.
 26. Liliat Trotter. Cairo: Nile Mission Press.
 27. Ar-Rabitah, P.O. Box 1433, Limassol, Cyprus.
 28. Beirut: The Bible Society, 1984.
 29. For their rationale, see Sobhi W. Malek, "Allah-u Akbar Bible Lessons: Aspects of Their Effectiveness in Evangelizing Muslims." Unpublished D.Miss. dissertation; Pasadena, CA: Fuller Theological Seminary, 1986.
 30. Sirat al-Masih bi-Lisan Arabi Fasih (Larnaca, Cyprus: Izdihar Ltd., 1987). For a comparison of this style with existing Arabic Bible translations, see: David Owen, "A Classification System for Styles of Arabic Bible Translations," *Seedbed* (P.O. Box 96, Upper Darby, PA 19082) III (1988), No. 1, 8-10. For reactions to it, see Schlorff, "Feedback on Project Sunrise (Sira): A Look at 'Dynamic Equivalence' in an Islamic Context," *ibid.*, no. 2, 22-32.
 31. Dated July 3, 1987.
 32. "Arab Christian Reaction to Contextualization in the Middle East" (Unpublished M.A. thesis; Pasadena, CA: Fuller Theological Seminary, 1988), 73-75.
 33. *Ibid.*, 80-81.
 34. "Islam and Missions: Mohammad or Christ?," 1.
 35. *Berita NCEF: A Bimonthly Publication of the National Evangelical Christian Fellowship of Malaysia* (Petaling Jaya, Selangor), I, no. 1 (April/May, 1988), 5.
 36. Suggested by sura 16:103/105.
 37. See, e.g., Abraham Geiger, *Judaism and Islam*, trans. F. M. Young (New York: KTAV Publ. House, 1970; orig. publ. as *Was hat Mohammed aus dem Judentum aufgenommen?* 1898); Charles Torrey, *The Jewish Foundation of Islam* (New York: Jewish Institute of Religion Press, 1933); Alfred Guillaume, "The Influence of Judaism on Islam," *The Legacy of Israel*, ed. Edwyn R. Bevan and Charles Singer (Oxford: Clarendon Press, 1928), 129-171; W. Montgomery Watt, *Muhammad at Medina* (Oxford: Clarendon Press, 1956), 192-220. On the possible influence of unorthodox variants affected by Christian monastic piety, see S. D. Goitein, *Jews and Arabs: Their Contact through the Ages* (3rd rev. ed.; New York: Schocken Books, 1974), 57-58. On the possible influence of a late offshoot of the Qumran community, see Chaim Rabin, *Qumran Studies* (London: Oxford University Press, 1957), 112-130.
 38. See, e.g., Tor Andrae, *Les Origines de l'Islam et le Christianisme*, trans. Jules Roch (Paris: Adrien-Maisonneuve, 1955); Richard Bell, *The Origin of Islam in its Christian Environment* (London: Macmillan and Co., 1926); J. Spencer Trimingham, *Christianity among the Arabs in Pre-Islamic Times* (London: Longman, 1979); Watt, *Medina*, 315-320.
 39. See, e.g., Hamilton A. R. Gibb, "Pre-Islamic Monotheism in Arabia," *Harvard Theological Review* LX (1962), 269-280; J. Fueck, "The Originality of the Arabian Prophet," *Studies on Islam*, trans. and ed. Merlin Swartz (New York: Oxford University Press, 1981), 86-98; Watt, *Muhammad at Mecca* (Oxford: Clarendon Press, 1960), 158-161.
 40. Cf. Watt's view, based partly on sura 19:16-33/34. that Muhammad originally thought that the monotheism he preached was identical to that of the Jews and Christians (Medina, 315 and n.).
 41. Arthur Jeffery, *The Foreign Vocabulary of the Quran* (Baroda: Oriental Institute, 1938), vii-viii.
 42. *Ibid.*, 19.
 43. *Ibid.*, 66, and Bell, *Origin of Islam*, 54.
 44. A. J. Wensinck, "Wahy," *Shorter Encyclopaedia of Islam*, ed. H. A. R. Gibb and J. H. Kramers (Leiden: E. J. Brill, 1961), 622A.
 45. Jeffery, 276.
 46. *Ibid.*, 71-72.
 47. A. J. Wensinck, "Kibla" in *Encyclopaedia of Islam* (New Ed.), ed. H. A. R. Gibb et al. (Leiden: E. J. Brill, 1986 —), V, 82; Mahmoud M. Ayoub, *The Qur'an and Its Interpreters*, I (Albany, NY: State University of New York Press, 1984), 167-175; Abu-l 'Abbas al-Baladhuri, *Kitab Futuh al-Buldan*, p. 2, trans. Philip K. Hitti as *The Origins of the Islamic State*, I (New York: Columbia University, 1916), 15.
 48. Jeffery, 198-199; A. J. Wensinck, "Salat," in *Shorter Encyclopaedia of Islam*, 491B.
 49. Jeffery, 161-162.
 50. *New Researches into the Composition and Exegesis of the Quran* (London: Royal Asiatic Society, 1902), 35.
 51. *The Talmud of Jerusalem*, Eng. trans. Moses Schwab (London: Williams and Norgate, 1886), I, chap. 2, no. 3 (34-35); D. Masson, *Le Coran et la revelation judeo-chretienne* (Paris: Adrien-Maisonneuve, 1958), I, 32.
 52. Torrey, 133-134. On the shema' as a confession of faith, see Mishna Berakoth 2:2 in *The Mishna*, trans. Herbert Danby (London: Oxford University Press, 1949), 3; George Foot Moore, *Judaism in the First Centuries of the Christian Era* (Cambridge, MA: Harvard University Press, 1950), I, 465; Vernon H. Neufeld, *The Earliest Christian Confessions* (Grand Rapids, MI: Wm. B. Eerdmans, 1963), 34-41.
 53. For the meaning of the shahada see: Wensinck, *The Muslim Creed* (Cambridge: University Press, 1932),

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

- trans. and ed. Frank Zimmerman [New York: Harper & Bros., 1958], 111).
104. Al-Bukhari, I, Bk. 8 (Salat), chap. 1 (p. 211).
105. Ahmad b. Hanbal, III, 128, 285 in Wensinck, "Salat," 498A.
106. Al-Bukhari, I, Bk. 8 (Salat), chap. 38 (p. 244).
107. Muslim, *Sahih Muslim*, trans. Abdul Hamid Siddiqi (Lahore: Ashraf, n.d.), I (Iman), trad. 146 (p. 48).
108. Malek, *Qasr al-salat fi 'l-safar*, trad. 91 in Wensinck, "Salat," 498A.
109. Malek, *Qasr*, II, 229 in *ibid.*
110. Tradition from Muslim, Adhkaru 'n-Nawawi, 33 in Padwick, *Muslim Devotions*, 173.
111. Regis Blachere, *Introduction au Coran* (2nd ed.; Paris: C-Gt.-P. Maisonneuve, 1959), 142-144; Y. Moubarac, "Les etudes d'epigraphie sud-semitique et la naissance de l'Islam," *Revue des Etudes Islamique*, 1957, 58-61; B. Carra de Vaux and L. Gardet, "Basmala," *Encyclopaedia of Islam* (New Ed.), 1084-1085; Mt. Sinai Arabic Codex 151, ed. Harvie Stahl, 2 vols. (Leuven: Peepers, 1985).
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113. See Cragg, "A Study in the Fatiha," *Operation Reach* [Beirut and Jerusalem]: Near East Christian Council, Sept.-Oct., 1957), 9-18.
114. Masson, 521-524. For comparisons of the Lord's Prayer and the Fatiha, see Cragg, *Alive Unto God*, 18-19; Colin Chapman, "Biblical Foundations of Praying for Muslims," *Emmaus Road*, ed. Woodberry, 334-342.
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117. The *Muqaddimah*, trans. Franz Rosenthal (3 vols.; New York: Pantheon Books, 1958), II, 249.
118. Pedersen, 330-337.
119. Gardet, "Dhikr," *Encyclopaedia of Islam* (New ed.), s.v.
120. J. Horowitz, "Quran," *Der Islam*, XIII (1923), 66-69.
121. Guillaume, 156; Theodor Noeldeke, *Geschichte des Qorans* (2nd ed.; Leipzig, 1909), III, 116-248; R. Paret, "Kira'a," *Encyclopaedia of Islam* (New ed.), s.v.
122. Mittwoch, no. 2; Becker, "Islamischen Kultus," 374-419, and "Die Kanzel im Kultus des alten Islam," *Orientalische Studien Theodor Noeldeke zum siebzigsten Geburtstag*, ed. Carl Bezold (2 vols.; Giessen, 1906), 331ff.; al-Bukhari, II (Jum'a), chap. 28 (p. 24); Wensinck, "Khutba," *Encyclopaedia of Islam* (New ed.), s.v.
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124. Pedersen, 340-343.
125. *Ibid.*, 343.
126. *Ibid.*, 343-346; al-Bukhari, I, Bk. 8 (Salat), chaps. 20-21, 54 (pp. 231-232, 254-255).
127. Lazarus-Yafeh, 88-89.
128. Al-Bukhari, IX, Bk. 89 (Ahkan), chaps. 18-19 (pp. 209-211); Pedersen, 347-348; Adam Mez, *The Renaissance of Islam*, trans. S. Khuda Bakhsh and D. S. Margoliouth (London: Luzac, 1937), 233.
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132. Bk. I, chap. 5, sect. 4 (pp. 219-221).
133. Masson, 608 and n.3.
134. See, e.g., John Thomas Cummings, Hossein Askari, and Ahmad Mustafa, "Islam and Modern Economic Change," *Islam and Development: Religion and Sociopolitical Change*, ed. John L. Esposito (Syracuse, NY: Syracuse University Press, 1980), 25-47.
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136. Bukhari, III, Bk. 31 (sawm), chap. 70 (p. 124).
137. W. O. E. Oesterly and G. H. Box, *The Religion and Worship of the Synagogue* (London: Pitman and Sons, 1907), 326, 404.
138. The Talmud of Jerusalem, I (Berakhoth), chap. 1, par. 5 (p. 15).
139. See Masson, 573-574.
140. Al-Bukhari, III, Bk. 3 (sawm), chaps. 5-6 (pp. 69-70); Goitein, *Studies*, 100.
141. *The Torah, A New Translation of the Holy Scriptures* (Philadelphia: Jewish Publication Society, 1902), 212.
142. Al-Bukhari, VI, Bk. 60 (tafsir), chap. 284 (pp. 362-363).
143. This could be based on 20:109/108; 34:23/22 and 43:86, but Muhammad is not mentioned by name.
144. 42:7/5 and 43:44/43 (which say this clearly) and 27:91/93; 28:85; 37:149 and 43:31/30 (which refer, or may refer, to Mecca but are not as clear).
145. 12:2; 13:37; 16:103/105; 20:113/112; 26:195; 39:28/29; 41:3/2, 44; 42:7/5; 43:3/2; 44:58 and 46:12/11. The Christians also pointed out that the Quran was for a people who had not had a previous warner (32:3/2; 34:44/43; 36:6/5) nor a previous Book (34:44/43; 43:21/20).
146. To the pagans or Gentiles (62:2) and to one or "my people" (13:30/29; 25:30/32; 38:4/3 and 43:44/43).
147. Suras 4:79/81 and 7:158/157 may also be taken in a universal sense but do n't have to be.
148. Ps. 24:1-6; 25:1-7, 8-14, 15-22; 26:1-8; 34:1-8; 91:1-7; 92:1-8; 134:1-3; 136:1-9; 139:1-6; 141:1-5; 145:1-5; Isa. 61:1-3; Mt. 5:3-12; Jn. 1:1-5; 2 Cor. 5:18-19; Gal. 3:26-29; Eph. 1:3-8, 11-14; Phil. 2:5-11; Col. 1:15-20; Tit. 2:11-14; Heb. 2:1-4, 10-12; 2 Pet. 1:5-9 and Rev. 5:9-10, 12-13.

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